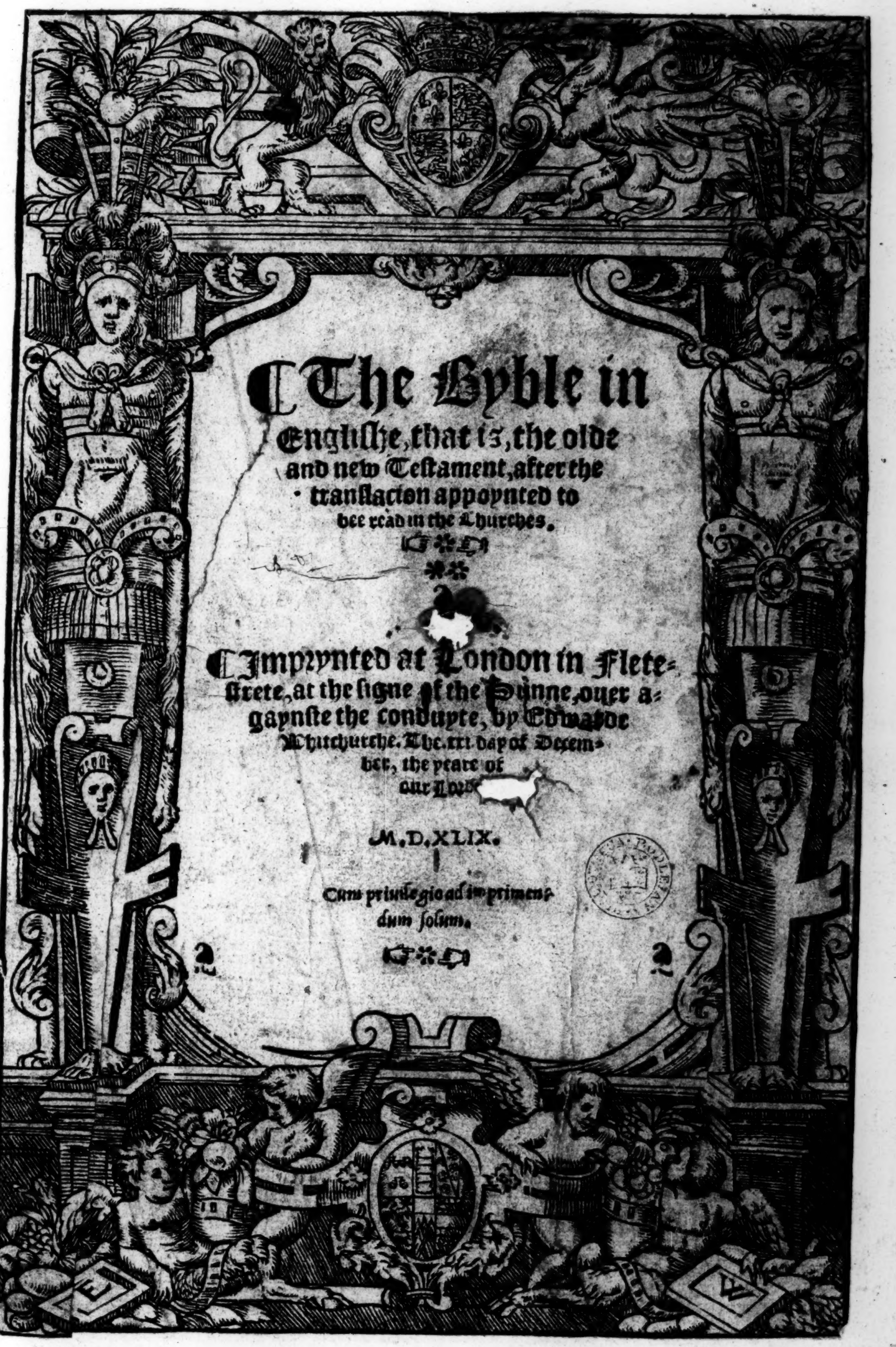

¶ The Byble in Engliſhe, that is, the olde and new Teſtament, after the tranſlacion appoynted to bee read in the Churches.

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¶ Imprynted at London in Flete-
ſtrete, at the ſigne of the Sunne, ouer a-
gaynſte the conduyte, by Edwarde
Whitchurche. The .xxi. day of Decem-
ber, the yeare of
our Lor

M.D.XLIX.

Cum priuilegio ad imprimen-
dum ſolum.

* * *

¶ A Pꝛologue oꝛ pꝛeface made by the moſt reuerende father in God, Thomas Archbyſhop of Cantoꝛbury, Metropolytan and Pꝛymate of Englande.

FOR twoe ſondꝛye ſoꝛtes of people, it ſemeth muche neceſſary that ſome thing be ſayd in the entry of this booke, by the waye of a pꝛeface oꝛ pꝛologue, whereby hereafter it may be both the better accepted of thē whiche hytherto could not well beare it: and alſo the better vſed of thē, which heretofoꝛe haue myſuſed it. Foꝛ truly ſome there are that be to ſlowe, and nede the ſpurre: ſome other ſeme to quycke, and nede moꝛe of the bꝛydell. Some loſe theyꝛ game by ſhoꝛte ſhoting, ſome by ouerſhoting. Some walke to muche on the left hand, ſome to muche on the right. In the foꝛmer ſoꝛte be all they that refuſe to reade, oꝛ to heare read yͤ ſcripture in theyꝛ vulgare tonges, muche woꝛſe they that alſo let oꝛ diſcourage the other frō the reading oꝛ hearing therof. In the latter ſoꝛt be they, which by theyꝛ inoꝛdynate reading, vndiſcrete ſpeakyng, contencious diſputing, oꝛ otherwiſe, by theyꝛ licencious lyuing, ſlaunder and hynder the woꝛde of God, moſte of all other, whereof they would ſeme to be greateſt furtherers. Theſe two ſoꝛtes albeit they be moſte far vnlyke the one to yͤ other, yet they both deſerue in effecte lyke repꝛoche. Neyther can I well tell whether of them I may iudge the moꝛe offender, him that doeth obſtinately refuſe ſo godly ⁊ goodly knowledge: oꝛ him that ſo vngodly, ⁊ ſo vngoodly doeth abuſe theſame. And as touching the foꝛmer, I would maruaile muche that any [illegible] ſhould be ſo mad, as to refuſe in darkenes, lyght: in honger, foode: in colde, fyꝛe: foꝛ the woꝛde of God is lyght. * *Lucerna pedibus meis, uerbum tuum.* Foode, ‡ *Non in ſolo pane uiuit homo, ſed in omni uerbo dei.* Fyꝛe *, *Ignem ueni mittere in terram, & quid uolo, niſi ut ardeat?* I would maruaile (I ſay at this) ſaue that I cōſyder, howe muche cuſtome and vſage may doe. So that yf there were a people as ſome wꝛyte, *de Cymeriis*, which neuer ſawe the Sunne, by reaſon that they be ſytuated far towarde the Noꝛth pole, and be encloſed ⁊ ouerſhadowed with hye mountaynes: it is credyble and lyke ynough, that yf by the power and wyll of God, the mountaines ſhould ſynke downe ⁊ geue place, that the lyght of the Sunne might haue entraunce to them: at the fyꝛſt, ſome of them would be offēded therwith. And the olde pꝛouerbe affirmeth, that after tyllage of coꝛne was fyꝛſt founde: many delyted moꝛe to fede of maſte and acoꝛnes, wherwith they had been accuſtomed, then to eate bꝛead made of good coꝛne. Suche is the nature of cuſtome, that it cauſeth vs to beare all thinges well and eaſely, wherwith we haue been accuſtomed, and to be offended with al thinges there vnto contrary. And therfoꝛe, I can wel thinke them woꝛthy pardon, which at the comming abꝛode of ſcripture, doubted and dꝛew backe. But ſuche as will perſyſt ſtyll in theyꝛ wylfulneſſe, I muſt nedes iudge not only foliſhe, froward and obſtynate: but alſo peuiſhe, peruerſe and indurate. And yet, if the matter ſhould be tryed by cuſtome, we myght alſo allege cuſtome foꝛ the reading of the ſcripture in the vulgare tonge, and pꝛeſcribe the moꝛe aunciente cuſtome. Foꝛ it is not muche aboue one hūdꝛeth yeare ago, ſence ſcripture hath not been accuſtomed to be read in the vulgare tonge within this realme, and many hundꝛed yeares befoꝛe that, it was tranſlated and read in the Saxones tonge, which at yͤ time was our mother tonge: wherof there remaine yet dyuerſe copyes founde lately in olde abbeys, of ſuche antique maners of wꝛytyng and ſpeakyng, that fewe men nowe been able to reade and vnderſtand them. And when this language waxed olde and oute of common vſage, bycauſe folke ſhould not lacke the frute of reading, it was again trāſlated into the newer language. Wherof yet alſo many copyes remaine and be dayly founde. But nowe to let paſſe cuſtome, and to wey, as wyſe men euer ſhould, the thing in his owne nature: Let vs here diſcuſſe, what it auayleth ſcripture to be had and read of the lay and vulgare people. And to this queſtion I entend heare to ſay nothing: but that was ſpoken and wꝛytten by the noble doctoure and moſte moꝛall diuyne ſayncte John Chriſoſtome, in his thyꝛd ſermon *de Lazaro*: albeit, I wyll be ſomethyng ſhoꝛter, and gather the matter

*pſa. 119.d
‡mat. 4.a
*Luc. 12.g
S. Chriſoſtome.

into fewer wordes ⁊ leſſe roume thē he doth there, becauſe I would not be tedious. He exhorteth there his audyence, that euery man ſhould reade by himſelfe at home in the meane dayes ⁊ time, betwene ſermon and ſermon: to the entent they myght both more profoundly fyxe in theyr myndes ⁊ memoryes that he had ſayde before vpon ſuche textes, whereupon he had alreadye preached, and alſo that they myght haue theyr myndes the more readye and better prepared to receyue and perceyue that, whiche he ſhould ſay from thence forth in his ſermons, vpon ſuche textes, as he had not yet declared and preached vpon: therfore ſayeth he there: My cōmen vſage is to geue you warning before, what matter I intend after to entreate vpon, that you your ſelues in the meane dayes may take the booke in hande, reade, wey, and perceyue the ſumme and effecte of the matter: and marke what hath been declared, and what remayneth yet to be declared: ſo that therby your mynde may be the more furnyſhed, to heare the reſt, that ſhall bee ſayde. And that I exhorte you (ſayeth he) and euer haue, and will exhorte you, that you (not onely here in the churche) geue eare to that, that is ſayd by the preacher: but that alſo, when ye be at home in your houſes, ye apply your ſelues from tyme to time to the reading of holy ſcriptures: whiche thyng alſo I neuer lynne to beate into the eares of thē that be my famylyers, and with whom I haue pryuate acquayntaunce and conuerſacion. Let no man make excuſe and ſaye (ſayth he:) I am buſyed about matters of the cōmon wealth, I beare this office or that, I am a craftes man, I muſt applye myne occupacion, I haue a wyfe, my children muſt be fed, my houſeholde muſt I prouyde for. Briefly, I am a man of the worlde, it is not for me to reade the ſcriptures, that belongeth to thē that haue bydden the world fare wel: which lyue in ſolytaryneſſe and contemplacion, ⁊ haue been brought vp, ⁊ continually noſylled in learning and religion. To this anſwearing: what ſayeſt thou man (ſayth he,) is it not for the to ſtudy and to reade the ſcripture, becauſe thou art encombred and dyſtract with cures and buſines? So muche the more it is behoueful fore the to haue defence of ſcriptures: howe muche thou art the more dyſtreſſed in worldly daungers. They that been free and farre from trouble and entremedlyng of worldlye thinges, lyue in ſauegarde and tranquilitie, and in the calme, or within a ſure hauen. Thou art in the myddeſt of the ſea of worldly wyckedneſſe, and therfore thou nedeſt the more of goſtly ſuccoure and conforte: they ſyt farre from the ſtrokes of battayle, and farre out of gunne ſhote, and therfore they be but ſeldome wounded: thou that ſtandeſt in the fore frount of the hoſte, and nyeſt to thyne enemyes, muſt nedes take nowe and then many ſtrokes, and be greuouſly wounded: And therefore thou haſte more nede to haue thy remedies ⁊ medecynes at hande. Thy wyfe prouoketh the to anger, thy chylde geueth the occaſion to take ſorowe ⁊ penſyueneſſe, thyne enemyes lye in wayte for the, thy frend (as thou takeſt hym) ſometime enuyeth the: thy neyghbour myſreporteth the, or pycketh quarels agaynſt the, thy mate or partener vndermyneth the, thy Lord, iudge, or iuſtice thretneth the, pouertie is paynfull vnto the, the loſſe of thy deare ⁊ welbeloued cauſeth the to mourne. Proſperitie exalteth the, aduerſitie bryngeth the lowe. Brieflye, ſo dyuerſe and ſo manyfolde occaſions of cares, trybulacions ⁊ temptacions beſet the ⁊ beſege the round aboute. Where canſt thou haue armour or fortreſſe againſt thine aſſautes? Where canſt thou haue ſalues for thy ſores, but of holy ſcripture? Thy fleſh muſt nedes be prone, and ſubiect to fleſhly luſtes, which dayly walkeſt ⁊ art conuerſaūt amonge wemen, ſeeſt theyr bewtyes ſet forth to the eye, heareſt theyr nyſe ⁊ wanton woordes, ſmelleſt theyr balme, ciuet and muſke, with many other lyke prouocacions and ſtirringes, except thou haſte in a redineſſe wherewith to ſuppreſſe and auoyde them, whiche cannot els where be had, but onelye out of the holye ſcriptures. Let vs reade and ſeke all remedyes that we can, and al ſhalbe litle ynough. Howe ſhall we then doe, yf we ſuffre and take daylye woundes, and when we haue done, wyll ſyt ſtyll and ſerche for no medicynes? Doeſt thou not marke, and conſyder howe the ſmyth, maſon, or carpenter, or any other handye crafteſman, what nede ſoeuer he be in, what other ſhyfte ſoeuer he make, he wyll not ſell, or laye to pledge the toles of his occupacion, for then howe ſhould he worke his feate or get his lyuing therby? Of lyke mynde and affeccion ought we to bee towardes holye ſcripture: foꝛ as mallettes, hammers, ſawes, cheſylles, axes, ⁊ hatchettes be the tooles of theyꝛ occupacion: So be the bookes of the Pꝛophetes, ⁊ Apoſtles and al holy wꝛytte inſpired by the holy goſt, the inſtrumentes of our ſaluació. Wherefoꝛe let vs not ſtycke to bye and pꝛouyde vs the Byble, that is to ſay the bookes of holye ſcripture. And let vs thynke that to bee a better Juell in our houſe, then eyther gold oꝛ ſyluer. Foꝛ lyke as theues been lothe to aſſaute an houſe, where they know to be good armoure ⁊ artillary: ſo, where ſo euer theſe holy and goſtly bookes been occupyed, there neyther the deuyll, noꝛ none of his Angels dare come neare. And they that occuppe them been in muche ſauegarde, and haue greate conſolacyon, and been the readyer vnto all goodneſſe, the ſlower to all euyll: ⁊ if they haue done any thing amyſſe, anone euen by the ſight of the bookes, theyꝛ conſcyences been admoniſhed, ⁊ they waxen ſoꝛy and aſhamed of the facte. Peraduenture they wyll ſay vnto me: howe ⁊ if we vnderſtande not that we reade, that is conteyned in the bookes? What then? Suppoſe thou vnderſtand not the depe ⁊ pꝛofounde myſteries of ſcriptures, yet can it not be, but that muche frute and holyneſſe muſt come and growe vnto the by the readyng: foꝛ it cannot be that thou ſhouldeſt be ignoraunte in all thynges alyke. Foꝛ the holy goſt hath ſo oꝛdered and attempered the ſcriptures, that in them aſwell publycanes, fyſhers, and ſhepcheardes maye fynde theyꝛ edificacion, as greate doctours theyꝛ erudicion: foꝛ thoſe bookes were not made to vayne gloꝛy, lyke as were the wꝛytinges of the gentile phyloſophers and rethoꝛicians, to the intente the makers ſhoulde be had in admiracion foꝛ theyꝛ hye ſtyles and obſcure maner of wꝛytyng, whereof nothing can be vnderſtande without a maſter oꝛ an expoſytoure. But the Apoſtels ⁊ pꝛophetes wꝛote theyꝛ bookes ſo, that theyꝛ ſpecyall intent and purpoſe might be vnderſtande and perceyued of euery reader, which was nothyng but the edifycacion ⁊ amendement of the lyfe of them, that readeth oꝛ heareth it. Who is it, that redyng oꝛ hearing read in the goſpell: Bleſſed are they that been meke, Bleſſed are they that been mercyfull, Bleſſed are they that been of cleane hert: and ſuche other lyke places, can perceiue nothing except he haue a maſter to teache hym what it meaneth? Lykewyſe, the ſygnes and myꝛacles with all other hiſtoꝛies of the doynges of Chꝛiſte oꝛ his Apoſtles, who is there, of ſo ſymple wyt and capacitie, but he may be able to perceyue ⁊ vnderſtand them? Theſe be but excuſes and clokes foꝛ the rayne, ⁊ keueringes of theyꝛ owne ydel ſlouthfulnes: I cannot vnderſtand it. What maruayle? Howe ſhouldeſt thou vnderſtande, if thou wylt not reade, noꝛ looke vpon it? take the bookes into thyne handes, reade the whole ſtoꝛy, and that thou vnderſtādeſt, kepe it well in memoꝛy: that thou vnderſtandeſt not, reade it agayne, and agayne: yf thou can neyther ſo come by it, counſayle with ſome other that is better learned. Goe to thy curate and Pꝛeacher, ſhewe thy ſelfe to be deſyꝛous to knowe and learne. And I doubte not but God ſeeyng thy dilygence and readyneſſe (yf no manne els teache thee) wyll hymſelfe vouchſafe with his holy ſpꝛyte to illumynate thee, and to open vnto thee that whiche was locked from thee. Remember the Eunuchus of Candace quene of Ethiopia, whiche albeit he was a manne of a wylde and barbarous countrye, and one occupyed with woꝛldly cures and buſyneſſes, yet ryding in his charete, he was readyng the ſcrypture. Nowe conſyder, yf this manne paſſyng in his ioꝛney, was ſo dylygent as to reade the ſcripture, what thynkeſt thou of lyke was he wont to doe ſyttyng at home? Agayne, he that letted not to reade, albeit he dyd not vnderſtande, what dyd he then, troweſt thou, after that when he had learned and had gotten vnderſtandyng? Foꝛ that thou mayſt well knowe that he vnderſtode not what he read: herken what Philyp there ſayth vnto hym. Vnderſtandeſt thou what thou readeſt? And he nothyng aſhamed to confeſſe his ignoꝛaunce, anſwereth: Howe ſhoulde I vnderſtande hauyng no bodye to ſhewe me the waye? Loe, when he lacked one to ſhewe hym the waye, and to expound to hym the ſcriptures, yet dyd he reade: and therefoꝛe God the rather pꝛouyded foꝛ hym a guyde of the waye, that taught hym to vnderſtand it. God perceyued his wyllyng and toward mynde: and therefoꝛe he ſente hym a teacher by and by. Therefoꝛe lette no manne bee neglygente aboute his owne health and ſaluacion: though thou haue not Phylyppe alwayes when thou wouldeſt, the holy goſte, whiche then moued and ſtyrred vp Philyppe, will be ready and not fayle thee, yf thou do thy dilygence accordynglye. All theſe thynges been wrytten vnto vs for oure edifycacion and amendement, whiche be borne towardes the latter ende of the worlde. The reading of ſcryptures is a greate and ſtronge bulwarke or fortreſſe agaynſt ſynne: the ignoraunce of theſame is the greater ruyne and deſtruccion of them that wyll not knowe it. That is the thyng that bryngeth in hereſye, that is it, that cauſeth all corrupte and peruerſe lyuyng: that is it, that bryngeth all thynges out of good order. Hytherto all that I haue ſayde, I haue taken and gathered out of the foreſayde ſermon of this holy Doctoure ſayncte John Chriſoſtome. Now yf I ſhould in lyke maner bring furth, what the ſelfe ſame Doctoure ſpeaketh in other places, and what other Doctours & wryters ſaye, concernyng theſame purpoſe, I myght ſeme to you to wryte another Byble, rather then to make a preface to the Byble. Wherefore in fewe woordes to comprehende the largeneſſe and vtilytie of the ſcrypture, howe it conteyneth frutefull inſtruccion and erudicion for euery man: yf any thyng be neceſſarye to be learned, of the holy ſcripture we may learne it. Yf falſhed ſhall be reproued, thereof we may gather wherewithall. Yf any thyng be to be corrected and amended, yf there nede any exhortacion or conſolació, of the ſcripture we maye well learne. In the ſcriptures be the fatte paſtures of the ſoule, therin is no venymouſe meate, no vnholſome thyng, they be the verye dayntye and pure fedyng. He that is ignoraunte, ſhall fynde there what he ſhoulde learne. He that is a peruerſe ſynner, ſhall there fynde his damnacion, to make hym to tremble for feare. He that laboureth to ſerue God, ſhall fynde there his glorye, and the promyſſyons of eternall lyfe, exhortyng hym more dilygentlye to laboure. Herein maye prynces learne howe to gouerne theyr ſubiectes: Subiectes, obedience, loue and drede to theyr prynces. Houſebandes, howe they ſhoulde behaue them vnto theyr wyues: howe to educate theyr chyldren and ſeruauntes. And contrarye the wyues, chyldren, and ſeruauntes, may knowe theyr dutye, to theyr houſebandes, parentes, and maſters. Here may all maner of perſons, menne, wemen, younge, olde, learned, vnlearned, ryche, poore, prieſtes, laymen, lordes, ladyes, offycers, tenauntes, and meane menne, virgyns, wyues, wydowes, lawiers, marchauntes, artifycers, houſebandmen, and all maner of perſones of what eſtate or condicion ſo euer they be, may in this booke learne all thynges what they ought to beleue, what they ought to doe, and what they ſhoulde not doe, aſwell concernyng almyghtye God, as alſo concernyng themſelues and al other. Briefely, to the readyng of the ſcrypture none canne be enemyes, but that eyther be ſo ſycke, that they loue not to heare of any medicyne: orels that be ſo ignoraunte, that they knowe not ſcripture to be the moſte healthfull medicyne. Therefore as touchyng this former parte, I wyll here conclude: and take it as a concluſyon ſufficientlye determyned and approued, that it is conueniente and good, the ſcrypture to be read of all ſortes and kyndes of people, and in the vulgare tonge, without further allegacions or probacions for theſame: which ſhall not nede, ſynce that this one place of John Chriſoſtome is ynough and ſuffycyente to perſwade all them that be not frowardly and peruerſly ſette in theyr owne wylfull opinion, ſpecyallye nowe that the kynges hyghneſſe beeyng ſupreme head nexte vnder Chriſte, of this churche of Englande, hath approued with hys royall aſſente the ſettyng forth hereof, which onely to all true and obedyent ſubiectes ought to be a ſuffycient reaſon, for the allowance of theſame, wythout farther delaye, reclamacion, or reſyſtaunce, although there were no preface nor other reaſon herein expreſſed. Therefore nowe to come to the ſeconde and latter parte of my purpoſe: there is nothyng ſo good in this worlde but it may be abuſed, and turned from frutefull and wholſome, to hurtfull and noyſome. What is there aboue, better then the ſunne, the moone, the ſtarres: yet was there that tooke occaſyon by the greate beawtye and vertue of them, to diſhonoure God, and to defyle themſelues with ydolatry, geuyng the honoure of the lyuyng God and creatoure of all thynges, to ſuche thynges as he had created. What is there here beneth, better than fyre, water, meates, drynkes, metalles of golde, ſyluer, yron and ſtiele: yet we ſee daylye great harme, and muche myſchefe, done

The concluſion.

The kynges hyghneſſe hath alowed yͤ ſcrypture as neceſſarye for vs.

There is nothyng but it may be abuſed.

by euery one of theſe, aſwell for lacke of wyſedome and prouydence of them that ſuffer euyll, as by the malyce of them that worketh the euyll. Thus to them that bee euyll of themſelues, euery thyng ſetteth forwarde and increaſeth theyr euyll, be it of his owne nature a thyng neuer ſo good: lyke as contrarywyſe, to them that ſtudyeth and endeuoreth themſelues to goodneſſe, euerye thyng preuayleth them, and profyteth vnto good: bee it of hys owne nature a thyng neuer ſo bad. As Sayncte Paul ſayde. *His qui diligunt deum, omnia cooperantur in bonum*: euen as out of moſte venymouſe wormes is made tryacle, the moſte ſouerayngne medicyne for the preſeruacion of mannes health in tyme of daunger. Wherefore I woulde aduyſe you all, that come to the readyng or hearyng of this booke, whiche is the woorde of GOD, the moſte preciouſe Iuell, and moſte holye relyque that remayneth vpon earth, that ye bryng with you the feare of GOD, and that ye doe it with all due reuerence, and vſe your knowledge thereof, not to vayne glory, and friuolouſe dyſputacion: but to the honoure of GOD, encreaſe of vertue, and edificacion bothe of youre ſelues and other. And to the entente that my woordes maye be the more regarded, I wyll vſe in this parte the authorytye of Sayncte Gregory Nazianzene, lyke as in the other I dyd of Sayncte John Chriſoſtome. It appeareth that in hys tyme there were ſome (as I feare me there been alſo nowe at theſe dayes a greate numbre) whiche were ydell bablers, and talkers of the ſcripture oute of ceaſon and all good order, and without any increaſe of vertue, or example of good lyuyng: to them he wryteth all his fyrſte booke, *de theologia*. Whereof I ſhall briefely gather the whole effecte, and recyte it here vnto you. There been ſome (ſayeth he) whoſe not onely eares and tounges, but alſo theyr fyſtes been whetted and ready bent all to contencion and vnprofytable diſputacion: whome I woulde wyſhe as they been vehemente and earneſt to reaſon the matter with tounge: ſo they were alſo ready and practyue to doe good dedes. But for aſmuche as they ſubuertyng the order of all godlyneſſe, haue reſpecte onely to thys thyng, howe they maye bynde and loce ſubtyle queſtyons, ſo that nowe euery markette place, euery alehouſe and tauerne, euery feaſthouſe: briefely, euery company of menne, euery aſſemblie of women is fylled with ſuche talke: Sence the matter is ſo (ſayeth he) and that oure fayth and holy relygyon of Chriſte begynneth to waxe nothyng els, but as it were a ſophiſtrye or a talkyng crafte, I can no leſſe doe, but ſaye ſome thyng there vnto. It is not fytte (ſayeth he) for euery man to dyſpute the hygh queſtions of dyuinitie, neyther is it to be done at all tymes, neyther in euery audience muſt we diſcuſſe euery doubte: but we muſt knowe whan, to whome, and howe farre we ought to enter into ſuche matters. Fyrſte, it is not for euery manne: but it is for ſuche as be of exacte and exquyſite iudgementes, and ſuche as haue ſpente theyr tyme before in ſtudye and contemplacion, and ſuche as before haue clenſed themſelues aſwell in ſoule, as body: or at the leſte, endeuored themſelues to be made cleane. For it is daungerous (ſayeth he) for the vncleane to touche that thyng, that is moſte cleane: lyke as the ſoore eye taketh harme by lookyng vpon the Sunne. Secondarelye, not at all tymes, but whan we be repoſed, and at reſt from all outwarde dregges and trouble, and when that our heades been not encombred with other worldlye and wanderyng ymagynacions: as yf a manne ſhould myngle balme and dyrte together. For he that ſhall iudge and determyne ſuche matters and doubtes of ſcryptures, muſt take his tyme, when he may apply his wyttes thereunto, that he maye thereby the better ſee, and dyſcerne what is trueth. Thyrdly, where, and in what audyence. There and amonge thoſe that been ſtudyous to learne: and not amonge ſuche as haue pleaſure to tryfle with ſuche matters, as wyth other thynges of paſtyme: whiche repute for theyr chefe delycates, the diſputacion of hygh queſtions, to ſhewe theyr wyttes, learnyng and eloquence in reaſoning of hygh matters. Fourthly, it is to be conſydered howe farre to wade in ſuche matters of difficultie. No further (ſayth he) but as euery mans owne capacitie wil ſerue hym: ⁊ againe no further then the weaknes or intelligence of the other audience may beare. For lyke as to greate noyſe hurteth the eare, to muche meate

S. Gregory Nazianzene.

hurteth the mannes body, to heauy burthens hurte the bearers of them, to muche rayne doeth more hurte then good to the ground, breefely, in all thynges to muche is noyous: euen ſo weake wyttes and weake conſciences maye ſone be oppreſſed with ouer harde queſtions: I ſaye not this to diſſuade men from the knowledge of God, and readyng or ſtudying of the ſcripture. For I ſaye, that it is as neceſſarye for the lyfe of mans ſoule, as for the body to breathe. And yf it were poſſyble ſo to lyue, I would thynke it good for a man to ſpende all his lyfe in that, and to doe none other thyng. I commende the lawe whiche byddeth to medytate and ſtudye the ſcriptures alwayes both nyght and daye: and ſermons and preachynges to be made both mornyng, noone, and euentyde. And God to be lauded and bleſſed in al tymes, to bedwarde, from bed, in our iourneyes, and all our other workes. I forbyd not to reade, but I forbyd to reaſon. Neyther forbyd I to reaſon ſo farre as is good and godlye. But I alowe not that is done out of ſeaſon, and out of meaſure and good order. A manne may eate to muche of hony be it neuer ſo ſwete, and there is tyme for euerye thyng, and that thyng that is good is not good, yf it be vngodly done. Euen as a floure in wynter is out of ſeaſon, and as a womans apparell becommeth not a manne: neyther contraryly, the mannes the woman, neyther is weping conuenient at a brydale, neyther laughyng at a buryall. Nowe yf we can obſerue and kepe that is comely and tymely, in all other thinges: ſhall not we then the rather do theſame in the holy ſcriptures? Let vs not runne forth as it were wylde horſes, that can ſuffre neyther brydle in theyr mouthes; nor ſytter on theyr backes. Let vs kepe vs in our boundes, and neyther let vs go to farre on the one ſyde, leſte we retourne into Egypte: neither to farre ouer the other, leſte we be caryed away to Babylon. Lette vs not ſyng the ſonge of our Lorde in a ſtraunge lande: that is to ſay, let vs not diſpute the woorde of God at all aduentures, aſwel where it is not to be reaſoned, as where it is: and aſwell in the eares of them that be not fytte therfore, as of them that be. Yf we can in no wyſe forbeare, but that we muſt nedes diſpute, let vs forbeare thus muche at the leſte, to do it out of time, and place conueniente. And lette vs entreate of thoſe thynges whiche be holy, holyly: and vpon thoſe thynges that be myſticall, myſtically: and not to vtter the deuyne miſteryes in the eares vnworthy to heare them, but let vs knowe what is comely as well in our ſylence and talkyng, as in our garmentes wearyng, in our fedyng, in our geſture, in our goinges, and all our other behauyng. This contencion and debate aboute ſcriptures and doubtes therof (ſpecyally when ſuche as pretende to be the fauourers and ſtudentes therof, cannot agre within themſelues) doth moſt hurte to our ſelues, and to the fortheryng of the cauſe and quarels that we would haue forthered, aboue all other thynges. And we in this (ſayeth he) be not vnlyke to them that beeyng mad ſette theyr owne houſes on fyre, and that ſlay theyr owne chyldren, or beate theyr owne parentes. I maruayle muche (ſayeth he) to recounte whereof commeth all this deſyre of vayne glorye, whereof commeth all this tongeitche, that we haue ſo muche delyte to talke and clatter. And wherin is our communicacio͂? Not in the commendacions of vertuous and good dedes of hoſpytalytye, of loue betwene chryſtian brother and brother, of loue betwene manne and wyfe, of vyrgynitie and chaſtitye, and of almeſſe toward the poore. Not in Pſalmes and godlye ſonges, not in lamentyng for our ſynnes, not in repreſſyng the affeccions of the bodye, not in prayers to God. We talke of ſcripture, but in the meane tyme we ſubdue not oure fleſhe by faſtyng, wakyng, and weppyng: we make not this lyfe a meditacion of death, we doe not ſtryue to be Lordes ouer our appetytes and affeccions. We go not aboute to pul downe oure proude and hygh myndes, to abate oure fumyſhe and rancorous ſtomackes, to reſtraine our luſtes and bodely delectacions, our vndiſcrete ſorowes, our laſciuious myrth, our inordynate loking, our vnſaciable hearing of vanities, our ſpeaking without meaſure, our inconueniente thoughtes, and breifelye to refourme our lyfe and maners: but all our holyneſſe conſyſteth in talking. And we pardon eche other fro͂ al good lyuing, ſo that we may ſtycke faſt togyther in argumentacion, as though there were no moe wayes to heauen but this alone, the way of ſpeculacion and knowledge, (as they take it) but in verye dede, it is rather the

waye

To the reader.

waye of ſuperfluous contencion and ſophiſticacion. Hytherto haue I recyted the mynde of Gregorye Nazianzene: in that booke which I ſpake of before. The ſame author ſayth alſo in an other place, that the learnyng of a Chriſten man ought to begyn of the feare of God, to ende in matters of hye ſpeculacion: and not contrarylye to begyn with ſpeculacion, ⁊ to ende in feare. For ſpeculacion (ſayeth he) either hye connyng and knowledge, if it be not ſtayed with the brydell of feare to offende God, is daungerous, and ynough to tumble a manne headlyng downe the hyll. Therfore ſayth he: the feare of God muſt be the firſt begynnyng, and as it were an A. B. C. or an introduccion to all them that ſhall entre into the verye true ⁊ moſte frutefull knowledge of holye ſcriptures. Where as is the feare of God, there is (ſayeth he) the kepyng of the commaundementes: and where as is the kepyng of the commaundementes, there is the clenſyng of the fleſhe: which fleſhe is a cloude before the ſoules eye, ⁊ ſuffereth it not purely to ſee the beame of yͤ heauenly light. Where as is the clenſyng of the fleſhe, there is the illumynacion of the holy goſte, the ende of all our deſyres, and the very lyght whereby the veritie of ſcriptures is ſene and perceyued. This is the mynde and almoſte the wordes of Gregorye Nazianzene, doctoure of the Greke churche, of whome Sayncte Jerome ſayth: that vnto his time, the Latyn churche had no wryter hable to be compared, ⁊ to make an euen match with hym. Therefore to conclude this latter parte, euery man that commeth to the readyng of this holy booke, ought to bryng with hym fyrſte and formoſte this feare of almightye God: and then next a fyrme and a ſtable purpoſe to refourme his owne ſelfe accordyng there vnto, and ſo to continue, procede and proſpere, from tyme to tyme ſhewyng himſelfe to bee a ſobre and frutefull hearer and learner: which if he do, he ſhal proue at the length wel hable to teache, though not with his mouth, yet with his lyuyng and good example, whiche is ſure the moſte lyuelye, and effecteous fourme and maner of teachyng. He that otherwyſe intermedleth with this booke, let hym be aſſured, that once he ſhall make accompt therfore: when he ſhall haue ſayde to him as it is wrytten in the Prophete Dauid.

Peccatori dicit deus. &c. Unto the vngodly ſayth God: why doeſt thou preach my lawes, and takeſt my teſtamēt in thy mouth? Where as thou hateſt to be refourmed, and haſte caſt my wordes behynde thee. When thou ſaweſt a thefe, thou conſentedſt vnto hym, ⁊ haſte been partaker with aduouterers. Thou haſte let thy mouth ſpeake wickedneſſe, and with thy tonge thou haſte ſet forth diſceyte. Thou ſatteſt and ſpakeſt agaynſte thy brother, and haſte ſclaundred thy owne mothers ſonne. These thinges haſte thou done and I held my tonge, and thou thoughteſt (wyckedlye) that I am euen ſuche a one as thy ſelfe. But I wyll reproue thee, and ſette before thee the thinges that thou haſte done. O conſydre this ye that forget God, leſte I plucke you away, and there be none to delyuer you.

Whoſo offreth me thankes and prayſe, he honoureth me: and to him that ordreth his conuerſacion ryght: wyll I ſhewe the ſaluacion of God.

⁂

God ſaue the Kyng.

amen

¶ The ſumme and content of al the holy Scripture, both of the olde and newe teſtament.

Deute.16.
1.Timo.2
Gene.17.
Exod.15.
Gene.1.
Pſal.10.
Exodu.3.
Iere.9.
Roma.9.
Eſai.54.
Iere,10.

Fyrſt the holy wrytynges of the Byble teache vs, that there is one God, almyghtye, that hath neyther begynning, nor endyng: whiche of his owne goodneſſe dyd create all thynges: of whome all thynges procede, and without whome there is nothyng: whiche is ryghteous and mercyfull, and whiche worketh all thynges in all after his wyll: of whome it may not be demaunded wherefore he doeth this or that.

Gene.1.
Sapien.2.
Roma.5.

¶ Then that this very God dyd create Adam the firſt man after his owne ymage and ſymplitude, and dyd ordeyne and appoynte hym Lord of all the creatures in the earth. Whiche Adam by the enuy of the deuyll diſobeyīg the commaundemente of his maker, dyd fyrſte ſynne, and brought ſynne into this worlde, ſuche and ſo greate, that we whiche be ſpronge of hym after the fleſhe, are ſubdued vnto ſynne, deathe, and damnacion, brought vnder the yoke and tyrannye of the deuyll.

Epheſi.2.
Gene.3.
12.26.&.28
Hebre.2.

¶ And further that Chriſte Jeſus his ſonne was promyſed of God the father, to be a ſauiour to this Adam, Abraham, Iſaac, Jacob, Dauid, and the other fathers: whiche ſhould delyuer them from theyr ſynnes and tyranny of the deuyll, that with a quycke and lyuyng fayth would beleue this promeſſe, and truſt to this Jeſus Chriſte, hoping to haue this delyueraunce of and by hym. And truly this promeſſe, is very oft rehearſed in the bookes of the olde teſtament, yea, and the olde teſtament is this promeſſe: as it is called the newe, whiche teacheth that this promeſſe is fulfylled.

¶ And that in the meane ſeaſon whyle the fathers looked for ſaluacion and delyueraunce promyſed, becauſe mannes nature is ſuche that he not onely cannot, but alſo wyll not confeſſe hymſelfe to bee a ſynner, and ſpeciallye ſuche a ſynner that hathe nede of the ſauyng health promyſed, the lawe was geuen, where through menne myght know ſynne, and that they are ſynners: when they ſee that they dooe none of the thynges that the lawe commaundeth, with ſo gladde and wyllyng a mynde as God requyreth: but rather agaynſt theyr wylles, without affeccion, and as though they were conſtrayned with the feare of that hel whiche the lawe threateneth, ſaying: Curſed be he that maynteyneth not all the woordes of this lawe to kepe them. And that this lawe was geuen, to the intente that ſynne and the malyce of mennes hertes beyng therby the better knowen, men ſhould the more feruentlye thyrſte the commyng of Chriſte, whiche ſhould redeme them from theyr ſinnes. As it was fygured vnto the Jewes by many ceremonies, hoſtes, and ſacryfices: whiche were ordeyned of God, not to the intente to take awaye ſynnes, but to ſhew and declare that they ſhould be put away by fayth in the ſaluacion promyſed thorowe Chriſte: and whiche nowe are put awaye by the comming of that Chriſt, which is the very hoſte of the father, yͭ taketh awaye all ſynne.

Laſt of all/ by the bookes of the newe Teſtamente, we are taught, that Chriſte whiche was promyſed and ſhadowed in the olde Teſtament, is ſente of the father, at ſuche time as he had determyned with himſelfe, at ſuche time (I ſaye) as all wickednes floriſhed. And yͭ he was ſent, not for any mans good workes (for they al were ſinners) but to the intent that he would truly ſhewe the aboundaunte ryches of grace, whiche he had promyſed.

¶ In the newe Teſtamente therfore it is moſte euidently declared, that Jeſus Chriſt the true lambe and hoſte, is come, to thintent to reconcyle vs to the father, paying on the croſſe the punyſhment due vnto our ſynnes: and to delyuer vs from the bondage of the deuyll (vnto whom we ſerued through ſynne)

ſynne)and to make vs the ſonnes of God,ſyth he hath geuen vs the true peace ⁊ tranquylytie of conſcience,that we no longer do feare the paynes of hell: whiche feare is put away by the faypth,confidence,and aſſurance,that the father geueth vs, drawyng vs vnto his ſonne. For that faypth is the gyfte of God, wherby we beleue that Chriſte is come into this worlde to ſaue ſinners: whiche is of ſo greate pyth that they whiche haue it, deſyre to perfourme al the dutyes of loue to al men, after the example of Chriſte. For faypth once receyued, God geueth his holy goſt, wherwith he tokeneth and marketh all that beleue: whiche is the pledge ⁊ earneſt that we ſhall ſuerly poſſeſſe euerlaſting lyfe, and that geueth wytneſſe vnto our ſpryte, and graffeth this faythe in vs, that we be the ſonnes of God: powryng therewith that loue into our heartes, whiche Paul deſcribeth and ſetteth out to the * Corinthians. 1. Cor. 13. By that faypth and confydence in Chriſte whiche by loue is myghtye in operacion, and that ſheweth it ſelfe thorowe the workes of loue, ſtearyng menne therto, by that (I ſay) we are iuſtifyed: that is, by that faith Chriſtes father (which is become oures alſo thorowe that Chriſte our brother) counteth vs for righteous, and for his ſonnes: imputyng not our ſynnes vnto vs, thorow his grace. To conclude, he came to thintente that we beeyng clenſed from our ſynnes, and ſanctifyed vnto God the father: that is, halowed vnto the vſe of the father, to exercyſe good workes, renying and forſaking the workes of the fleſhe, ſhould freely ſerue him in rightouſnes ⁊ holynes all our lyfe long: thorow good workes whiche God hath ordeyned to thintent that we ſhould walke in thē, declaryng our ſelues thereby to be ſurly called vnto this grace: which workes whoſoeuer hath not, declareth that he hath not faypth in Chriſte. Unto whome we muſt come, and folowe hym wyth a chearfull hearte, that he may inſtructe ⁊ teache vs: for he is our maſter, meke and humble of hearte: he is our example, of whom we muſt learne the rule of good lyuing further, he is our prieſt, hye byſhop, and only mediator: whiche nowe ſitteth on the right hande of God the father, is our aduocate, ⁊ prayeth euer for vs: which will vndoubtedly obtayne whatſoeuer we deſyre, eyther of him, or of his father in his name: yf we beleue yͭ he will do it when we requyre it: For ſo hath he promyſed. Let vs therfore not doute (although we ſometime ſinne) with a confidence to come vnto hym, and with a lyuing and vndoubting faypth, that we ſhall obtayne mercy. For therfore came he, to thintente to ſaue ſynners: neyther requyreth he any thyng more of vs, then to come vnto hym without feare.

¶ This is that Chriſt Ieſus, whiche after he hath kylled the manne of ſynne with the breath of his mouth, ſhall ſytte in his maieſtie and iudge all men, geuyng vnto euery one the workes of his body, accordyng to that he hath done, whether it bee good or bad. And that ſhall ſaye vnto them that ſhall be on his ryght hande. Come ye bleſſed chyldren of my father, inheret ye the kyngdome prepared for you from the begynnyng of the worlde. And vnto them that ſhalbe on his lefte hande. Departe from me ye curſed, into euerlaſting fyre: whiche is prepared for the deuyll and his Angels. Then ſhall the ende come, and he ſhall delyuer vp the kyngdome to God the father.

¶ To the intente that we ſhoulde knowe this, by the goodneſſe of God workyng by his holy ſpryte, are the holy wrytinges of the Byble geuen vs: That we ſhould knowe (I ſay) and beleue that there is one God, and Ieſus Chriſte whome he hath ſente: and that in beleuyng we ſhoulde haue euerlaſtyng lyfe thorowe his name.

¶ Another foundacion then this can no manne laye. And Saincte Paul deſyreth that he bee holden accurſed whiche preacheth any other faypth and ſaluacion, then only by Ieſus Chriſte: yea, although it were an Angell of heauen. For of him, and thorowe him, and for him are all thinges: to whom with the father and the holy goſt, be honoure and glory for euermore. Amen.

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¶ An exhortacion to the ſtudy
of the holy Scripture, gathered out of the Byble.

Chriſt vnto the people. John.v.

☞ Searche the Scriptures: For they are they that teſtyfye of me.

Paul to Timothy. ii. Timo.iii.

☞ All Scripture geuen by inſpiraciō of God, is profitable to teache, to improue, to amende, and to inſtructe in righteouſneſſe: that the man of God may be perfect, and prepared to all good workes.

Theſame to the Romans.xv.

☞ What thynges ſoeuer are wrytten, are wrytten for our learning: that we thorowe pacience and comforte of the Scripture, might haue hope.

Salomon. Prouerb.xxx.

☞ All the woorde of God is pure and cleane: it is a ſhylde vnto them that put theyr truſt in hym. Put nothyng vnto his woordes, leſte he reproue thee, and thou be founde a lyar.

Moſes to the people. Deu.xii.

☞ Ye ſhall not doe euery manne what ſeameth hym good in his owne eyes. But whatſoeuer I commaunde you, that take hede ye do: and put nought thereto, nor take ought there from.

The Lord vnto Joſua. Joſu.i.

☞ Let not the booke of this lawe departe out of thy mouth: But recorde therein day ⁊ night, that thou mayſt be circumſpect to do accordyng to all that is wrytten therin. For then ſhalt thou make thy way proſperous, and then ſhalt thou haue vnderſtandyng. Turne therefore neyther to the right hande nor to the left: that thou mayſt haue vnderſtandyng in all that thou takeſt in hande.

Theſame to the people. Ex.xiii.

☞ And thou ſhalt ſhewe thy ſonne at that tyme, ſaying: This is done becauſe of that whiche the Lord dyd vnto me when I came out of Egypte. Therfore it ſhalbe a ſigne vnto thee vpon thyne hand, and a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouth. For with a ſtronge hande the Lord brou thee out of Egypte.

Moſes. Deutero.xxxi.

☞ See that thou reade this law before al Iſrael in their eares. Gather the peop together, both men, women, and chyldren, ⁊ the ſtraungers that are in thy cytye that they may heare, learne, and feare the Lorde your God, to kepe all the wo of this lawe.

¶ The contentes of the firſt parte of the Byble.

Geneſis.	The fyrſt booke of Moſes.
Exodus.	The ſeconde booke of Moſes.
Leuiticus.	The thyrde booke of Moſes.
Numeri.	The fourth booke of Moſes.
Deutero.	The fyfte booke of Moſes.

Geneſis, the firſte booke of Moſes.

The fyrſt Chapter.

¶ Howe Heuen and earth, the lyght, the firmament, the ſunne, the moone, the ſterres, and all beaſtes, foules, and fiſhes in the ſee were made by the worde of God. And howe man alſo was created.

A IN the
Pſal.102.d. Begynninge*
Ierem.10.b. GODD
Eccle.18.a. created
4.Eſd.6.a. Heauen
He.1.c.11.a. ⁊ earth.
The earth was
voyd ād
empty ⁊
darckenes was vpon the face of the depe, and
the ſpirite of GOD moued vpon the face
of the waters.

And GOD ſayde.: let there be made
lyght, and there was lyght made. And
GOD ſaw the lyght that it was good.
And GOD made a diuiſion betwene the
lyght and darcknes. And GOD called yͤ
lyght, daye: and the darknes called he
nyght. And the euenynge and the mornyng
was made one daye. And GOD
ſayde: let there be a firmamente betwene
yͤ waters, ⁊ let it make a diuiſion betwene
waters and waters. And GOD
made the firmament, and ſet a diuiſion
betwene yͤ waters which were vnder
the firmamēt, and the waters that were
aboue the firmamēt. And it was ſo.
And GOD called the firmament heauen.
The euenynge alſo and the mornyng
was made the ſeconde daye.

Proue.8.d. And GOD ſayde: *let the waters vnder
Iob.26.c. Heauen be gathered together into
one place, that the drye lande maye be
ſene. And ſo it came to paſſe. And GOD
called the drye lande, Earthe: and yͤ gatherynge
together of waters called he
the ſees. And GOD ſawe yͭ it was good.

B And GOD ſayd: lette yͤ earthe bringe
forth grene hearbe, whyche maye engendre
ſeede: and frutefull tree, yeldynge
frute after hys kynd, whoſe ſede
maye be in it ſelfe vpon the earth.

And it came to paſſe. And the earth
brought forth grene herbe, makyng ſede
after hys kynde: ⁊ tree yeldyng frute,
whoſe ſede was in it ſelfe after hys
kynde. And GOD ſawe yͭ it was good.
The euenyng alſo ⁊ the mornyng was
made the thyrde daye. And GOD ſayde:
*lette there be made lyghtes in the firmament Pſal.136.
of Heauen, and lette them make 4.Eſd.6.
a difference betwene the daye and
the nyght, and lette them be vnto ſignes:
and vnto appoynted ſeaſons, and
vnto dayes and vnto yeres.

And lette thē be vnto lyghtes in yͤ firmamēt
of heauen: that they maye geue
lyght vpō yͤ erth. And ſo it cam to paſſe.

And GOD mad*two great lightes: a Ierem.21.
greater lyght to rule yͤ daye, and a leſſe
lyghte to rule yͤ nyghte. (And he made)
ſterres alſo. And GOD ſet thē in yͤ firmament
of Heauen yͭ they myght geue
lyght vpō the erth, ⁊ yͭ they myght rule
yͤ daye ⁊ the night, ⁊ to make a differēce
betwene yͤ lyght ⁊ the darckneſſe. And
GOD ſawe yͭ it was good. The euening
alſo ⁊ the mornyng was made yͤ fourth C
daye. And GOD ſayde: *let the waters 4.Eſd.6.
brynge forthe mouinge creatures yͭ hathe
lyfe, and foule yͭ maye flye vpon the
earth in the face of yͤ firmament of Heauen.
And GOD created great whales, ⁊
euery liuing ⁊ mouing creature, which
the waters brought forth after theyr
kynd: ⁊ euery fethered foule after theyr
kynde. And GOD ſawe yͭ it was good.
And GOD bleſſed them, ſayinge: Growe
and increaſe, and fyll the waters of
the ſee, and lette fethered foules be multiplied
in the earth. The euenyng alſo ⁊
the mornynge was made yͤ fyfte daye.

And GOD ſayde: let yͤ earth brynge
forth liuinge creature after hys kynde:
catell, worme, ⁊ beaſte of yͤ earth after
his kynd, ⁊ ſo it came to paſſe. And GOD
made yͤ beaſte of the earth after his kynde,
⁊ catell after theyr kynde, and euery
thing that crepeth vpon the earth after
his kynde. And GOD ſawe that it was
good. And GOD ſayde, let vs make mā
in our image after our likeneſſe, and let
them haue rule of the fyſhe of the ſee: ⁊
foule of the ayre, and catell, and all the
erth, ⁊ of euery creping thing yͭ crepeth D
vpon the erth. And ſo GOD created mā Sapien.2.d.
in his owne image, in yͤ *image of GOD Eccle.17.a.
created he him, *male ⁊ female created
he thē. And GOD bleſſed thē, and GOD Mat.19.a.
ſayde vnto thē: Growe ⁊ increaſe, ⁊ re- Mar.10.a.
pleniſhe the earthe, ⁊ ſubdue it: ⁊ haue

.9.d. *dominion of the fyſhe of the ſee, ⁊ foule
.8.b. of the ayre, ⁊ of euery liuyng thynge
that moueth vpon the earth. And GOD
ſayde: beholde, I haue geuen you euery
hearbe, ſowynge ſede, which is in yͤ vpper
face of all the earth: ⁊ euery tree in
the whych is the frute of tre, and yͤ ſoweth
ſede, that they may be meat vnto
you. To euery beaſt of the erth alſo, ⁊ to
euery byrde of the ayre, ⁊ to euery ſuche
thyng as crepeth vpõ yͤ earthe (wherin
is a liuynge ſoule) I haue geuen al greneſſe
of herbe to be meate. And it came
ſo to paſſe. And GOD ſawe euery thynge
cle.39.e. that he had made, *⁊ beholde it was
arc.8.d. exceadyng good. The euening alſo and
Tim.4.a. the mornyng was made the vj. daye.

The ij. Chapter.

¶The halowynge of the Sabboth daye. The foure floudes of paradiſe. The ſettynge in of man in paradiſe. The tree of knowledge is forbydden hym: howe Adam named all creatures. The creacion of Eua. The inſtitucion of mariage.

A THe heauens alſo and yͤ earth
were finiſhed, ⁊ al the Hooſte
of them. And in the ſeuenth
daye GOD ended hys worke
xo.10.b. whyche he had made. *In the vij. daye
eb.4.b. alſo he reſted frõ all hys worke, whych
he had made. And GOD bleſſed the vij.
daye, and ſanctified it, becauſe that in
it he had reſted from all hys worcke,
whych GOD ordeined to make.

These are the generacions of yͤ heauens
and of the earth when they were
created, in yͤ day whẽ the LORD GOD
made the earth ⁊ the heauens, ⁊ euery
plant of the felde, before it was in the
earth: ⁊ euery herbe of the felde, before
it grewe. For the LORD GOD had not
cauſed it to rayne vpon the erth, nether
was there a man to tyll the grounde.
And there went vp a myſt frõ of yͤ erth,
⁊ watred the whole face of yͤ grounde.

B The LORDE GOD alſo *ſhope man,
Gene.18.d. euen duſt from of the grounde, ⁊ *breathed
Sapie.10.d. into hys noſtrelles yͤ breath of lyfe,
Tobi.8.b. ⁊ Adam was made a lyuynge ſoule.
Eccle.33.b. And the LORD GOD planted a garden
*1.Co.15.f. eaſtwarde from Eden, and there he put
man whome he had made. Moreouer
out of the grounde made the LORDE
GOD to growe, euerye tree that was
pleaſaunte to the ſyght, ⁊ commodious
for meate. The * tree of lyfe alſo and
Proue.3.c. the tree of knowledge of good and of
Apoca.2.b. euyl was in the myddes of the garden.

And oute of Eden there went forthe
a ryuer to water the garden. And from
thẽce it was deuided, ⁊ becam into foure
heades. The name of one is * Piſon: Ge.24.a.
The ſame is it that compaſſeth yͤ whole
lande of Heuilah, where there is golde,
and the golde of the lande is good.
There is alſo Bdellium, and the Onix
ſtone. The name of the ſeconde ryuer, is
Gihon: the ſame is it that compaſſeth yͤ
whole lande of Ethiopia. The name of
the thyrde ryuer is Hydeckel, and it
goeth towarde the Eaſtſyde of Aſſyria:
And the fourth ryuer is Euphrates.

The LORD GOD alſo tooke Adam, ⁊ C
put hym into yͤ garden of Eden, that he
might dreſſe ⁊ kepe it. And the LORDE
GOD cõmaũded Adã ſayinge: Eating,
thou ſhalt eate of euery tree of yͤ gardẽ.
But as touching the tree of knowledge
of good and euyll, thou ſhalt not eate
of it. Els, in what daye ſoeuer thou
eateſt therof thou ſhalt dye the death.

And agayne, yͤ LORDE GOD ſayde:
it is not good yͤ Adam ſhuld be aloone,
I wyl make hym an helpe, which maye
be preſent wᵗ hym. And ſo out of yͤ groũde
ſhope the LORDE GOD euery beaſte
of the felde, ⁊ euerye foule of the ayre, ⁊
brought it vnto man: that he myght ſe
howe he wolde cal it. For lyke wyſe as
man hym ſelfe named euery lyuynge
thynge, euen ſo was the name thereof.

Man him ſelfe therfore named yͤ names D
vnto al cattell, and foule of yͤ ayre,
and to euery beaſte of the felde. And for
man founde he not an helpe, yͤ myght
be preſent with hym. The LORD GOD
alſo cauſed a ſlombre to fal vpõ Adam.
And he ſlept. And he toke one of hys
rybbes, and cloſed vp the fleſhe in ſtede
therof. And the rybbe whyche the
LORDE GOD had takẽ fro man, *made Eccle.17.a
he a woman, and brought her vnto 1.Cor.11.a
man. And man ſayd: This is now bone
of my bones, and fleſh of my fleſh. She
ſhalbe called woman, bycauſe ſhe was
taken out of man. For thys cauſe ſhall
man leaue his father and his mother,
and ſhalbe ioyned wᵗ his wyfe ⁊ they * Mat.6.
ſhal becõ one fleſh, ⁊ they wer both naked, Marci.
yͤ mã ⁊ his wif, ⁊ wer not aſhamed. Ephe.5.
1.Cor.5

The iij. Chapter.

¶The ſerpent deceyueth the woman. The ſerpent, the woman, and the man are curſed, and dryuen out of paradiſe. Chriſt our onely ſauyour is promiſed.

But the

A But the ſerpente was ſubtiller then euerye beaſte of the felde, whych yͤ LORD GOD made. And he ſayd vnto the woman: yea, hath yͤ LORD GOD ſayde: ye ſhall not eate of euery tree of yͤ gardē? And yͤ woman ſayd vnto yͤ ſerpent: we eate of the frute of the tree of yͤ garden, but as for the frute of yͤ tree which is in yͤ myddes of the gardē, GOD hath ſayd: ye ſhall not eate of it, neyther ſhal ye touche it, leeſt happlye ye dye. And 1.Cor.11.d. *the ſerpent ſayde vnto the woman: ye ſhall not dye the death, but GOD doeth knowe, that the ſame daye that ye eate thereof, youre eyes ſhal be opened, and ye ſhall be euen as Goddes, knowynge good and euyll. And ſo the Eccle.25.d. *woman (ſeing yͭ yͤ ſame tree was good to eate, and luſty to the eyes, and that the ſame tree was pleaſaunte to get wyſdome) toke of yͤ frut therof, ⁊ dyd eate, ⁊ gaue vnto her huſband beinge wᵗ her, whych dyd eate alſo. And the eyes of thē both were opened, ⁊ they knewe yͭ they were naked: and they ſowed fygge leaues together, and made them ſelues aprons.

B And they hearde the voice of yͤ LORD GOD walkynge in the garden in yͤ coole of the daye. And Adam and his wyfe hyd them ſelues from the preſence of yͤ LORDE GOD amonge the trees of the garden. And the LORDE GOD called Adam and ſayde vnto hym: where arte thou? whyche ſayd: I herde thy voice in the garden, and was afrayed, bycauſe I was naked, and hyd my ſelf. And he ſayde: Who tolde the, that thou waſt naked? haſt thou not eaten of the ſame tree, concernynge the whyche I commaunded the, that thou ſhouldeſt not eate of it? And Adam ſayde: The woman whom thou gaueſt to be wyth me, ſhe gaue me of the tree, and I dyd eate.

And the LORD GOD ſayd vnto yͤ wo-
C man: why haſt thou done this? And the woman ſayd, yonder ſerpēt begiled me, and I dyd eate. And the LORDE GOD ſayd vnto yͤ ſerpent: bycauſe thou haſt doone this, thu art curſed aboue al catell, ⁊ aboue euery beaſt of yͤ feld. Upon thy bellye ſhalt thou goo, ⁊ duſte ſhalte thou eate all yͤ dayes of thy lyfe, I wyll alſo put enimitie bytwene the and the woman, bitwene thy ſeed and her ſeed. Moſ.1 *The ſame ſhall treade downe thy heed, ⁊ thou ſhalt treade vpō hys heele.

But vnto yͤ woman he ſayd: In multiplyinge, wyll I multiplie thy ſorowe, and thy conceiuyng: In ſorowe ſhalt thou brynge forth chyldren, and thy luſt ſhall pertaine to thy huſband, and he ſhall haue the rule of the.

Unto Adam he ſayde, becauſe thou haſt herkened vnto yͤ voice of thy wife, ⁊ haſte eaten of yͤ tree (concernyng the which I cōmaunded the, ſaying: Thou ſhalt not eate of it) curſed is the groūd for thy ſake. In ſorowe ſhalt thou eate of it al yͤ dayes of thy lyfe. Thorne alſo and thyſtle ſhal it cauſe to growe vnto the, and thou ſhalte eate the hearbe of the felde. In yͤ ſweate of thy face ſhalte thou eate breade, tyl thou be turned agayne into yͤ grounde, for out of it waſt thu takē, in as much as thu *arte duſt, Iob.34 ⁊ into duſt ſhalt thou be turned agayn.

D And Adam called hys wyues name Heua, becauſe ſhe was yͤ mother of all lyuinge. Unto the ſame Adam alſo and to hys wyfe dyd the LORD GOD make lethren garmentes, and clothed them. And yͤ LORD GOD ſayde: Behold, yonder man hath bene euen as one of vs, that he myght knowe good and euell.

And nowe leſte happly he put forth hys hand and take alſo of the tree of lyfe, and eate, and lyue for euer. And the LORD GOD ſente them furth from the garden of Eden, to dreſſe the grounde that he was takē out of. And ſo he droue out man, and at the eaſt ſyde of the garden of Eden, he ſet Cherubins, and yͤ glyſteryng flame of a ſhakyng ſwearde, to kepe the waye of the tree of lyfe.

The iiij. Chapter.

¶ Cain doth not only kyll hys ryghteous brother Abel, but alſo dyſpayreth, and is curſed. The generaciō of Hanoch, Mathuſael, Tubal, Lamech, Seth, and Enos.

A Adam knewe Heua hys wyfe: Who conceauynge, bare Cain, ſayinge: I haue gotten a man of the LORDE, And proceding furth, brought furth hys brother Habel, ⁊ Habel was a keper of ſhepe. But Cain was a tyller of the grounde. And in proceſſe of dayes it cam to paſſe that Cain brought of the frute of the groūd an oblacion vnto the LORDE. Habel alſo brought of yͤ fyrſtlynges of hys ſhepe, and of the fat therof. And the LORD Iob.34. had reſpecte vnto *Habel, ⁊ to hys oblacion. But vnto Cain ⁊ to hys offeryng he had no reſpect. For the whiche cauſe Cain was exceadynge wroth, and hys contenaunce abated. And the LORDE ſayde vnto Cain: Why art thou wroth, and why is thy contenaũce abated? yf thou do wel, ſhal there not be a promocion? And yf thou doſt not well, lyeth not thy ſynne in the doores? Unto the alſo pertaineth yͤ luſt therof, ⁊ thu ſhalt haue dominion ouer it, and Cain ſpake vnto Habel hys brother, ♣(let vs go furth)

B And it fortuned* when they were in the felde, Cain roſe vp agaynſte Habel his brother, ⁊ ſlue hym. And the LORD ſayde vnto Cain: Where is Habel thy brother? Whyche ſayd: J wote not. Am J my brothers keper? ⁊ he ſayde: what haſt thou done? The voice of thy brothers bloude cryeth vnto me out of the grounde. And nowe art thou curſed frõ yͤ erth, whiche hath opened her mouth, to receaue thy brothers bloud frõ thy hande. yf thou tyll yͤ groũd, ſhe ſhal not proceade to yelde vnto yͤ her ſtrength.

i.10.d. h.2.d. r.12.f. 23.d. e.1.d.

Fugitiue ⁊ a vagabound ſhalt thou be in the earth. And Cain ſayde vnto yͤ LORDE: My *iniquitie is more, then that it maye be forgeuen. Behold, thou haſte caſte me out thys daye from the vpper face of the earthe, and from thy face ſhall J be hyd: Fugitiue alſo and a vagaboũde ſhall J be in the earth. And it ſhall come to paſſe: euery one yͭ fyndeth me, ſhall ſlaye me. And the LORDE ſayde vnto hym: ♣(it ſhall not be ſo) yee, but who ſoeuer ſlayeth Cain, it ſhal be auenged ſeuen folde.

And yͤ LORD ſet a marke vpõ Cain: C leeſt any man fyndynge hym, ſhuld kyll hym. And Cain went out from the preſence of the LORDE, and dwelte in the lande of Node eſtwarde frõ Edẽ. Cain alſo knewe his wyfe which cõceaued ⁊ bare Henoch: ⁊ buyldyng a citie he called the name of the ſame citie after the name of hys ſõne Henoch. Unto yͤ ſame Henoch was borne Jrad. Jrad begat Mehuiael, ⁊ Mehuiael begat Methuſael. Methuſael begat Lamech. And Lamech toke vnto hym two wyues: The name of yͤ one was Ada, ⁊ the name of the other was Zilla. And Ada begat Jabel, which was yͤ father of ſuche as dwell in yͤ tentes, ⁊ of ſuche as haue catel. Hys brothers nam was Thubal, whych was yͤ father of ſuche as handle harpe ⁊ organe. And Zilla alſo begat Thubalcain, which wrought cunningly euery crafte of braſſe and of yron. The ſyſter of Thubalcain, was Naenia

D And Lamech ſayde vnto hys wyues Ada ⁊ Zilla: Heare my voice ye wyues of Lamech, herkẽ vnto my ſpeche: J haue ſlayne a mã to yͤ woũdyng of my ſelfe, ⁊ a yõge man to myne owne puniſhement. yf Cain ſhalbe auẽged ſeuẽfolde, truely Lamech ſeuentye tymes ⁊ ſeuen tymes. Adã knewe his wyfe agayne, ⁊ ſhe bare a ſõne ⁊ called his name Seth For GOD (ſayd ſhe) hath appointed me another ſede in ſteade of Habel, whome Cain ſlewe. And vnto yͤ ſame Seth alſo there was borne a ſonne, ⁊ he called his name Enos. Then began they to make inuocacion in the name of the LORDE.

The v. Chapter.

¶ The Genealogie of Adam, and of the other fathers vnto Noah.

A THys is the booke of the generacions of Adam. Jn the daye that GOD created man, in the lykneſſe of GOD made he him. Male and female createth he thẽ, and bleſſed them, ⁊ called theyr name Adam in the daye of theyr creacion.

And Adã lyued an hundreth ⁊ thyrty yeres, ⁊ begat a ſonne in hys owne lyknes after hys image ⁊ called hys name Seth. All the dayes of Adam (after he had begotten* Seth) were eyght hundreth yeres, ⁊ he begat ſõnes ⁊ doughters. And al yͤ dayes yͭ Adã lyued were nyne hundreth ⁊ thyrty yeres, ⁊ he died. Seth lyued an hundred ⁊ fyue yeres, ⁊ begat Enos. And Seth lyued (after he begat Enos) eyght hũdreth yeres ⁊ ſeuẽ yeres, ⁊ begat ſonnes ⁊ doughters. And all the dayes of Seth were nyne hundreth and xij. yeres. And he dyed.

1.Para.1.a.

Enos lyued nyntye yeres and begat Kenan, and Enos lyued (after he begate Kenan, eyght hundreth, and fyftene yeres, and begate ſonnes ⁊ doughters. And all the dayes of Enos were nyne hundreth and fyue yeres. And he dyed.

B Kenan lyued ſeuentye yeres, and begat Mahelaleel. And Kenã lyued (after he begat Mahelaleel) eyght hundreth yeres ⁊ fortye yeres, ⁊ begat ſonnes and doughters. And all yͤ dayes of Kenan were nyne hundreth yeres and ten yeres, ⁊ he dyed. Mahelaleel lyued ſyxtye jeres ⁊ fiue yeres ⁊ begat Jared.

And agayne, Mahelaleel (lyued after he begat Jared) eyghte hundꝛeth and thyꝛtye yeres, ⁊ begat ſonnes ⁊ doughters. And all the dayes of Mahelaleel were eyghte hundꝛeth nynety ⁊ fyue yeres. And he dyed. Jared lyued an hundꝛeth and ſyxtye ⁊ two yeres, and he begat Hanoch. And Jared lyued (after he begat Hanoch) eyght hundꝛeth yeres, and begate ſōnes ⁊ doughters. And all yͤ dayes of Jared were nyne hundꝛeth and ſyxtye ⁊ two yeres. And he dyed.

C Hanoch lyued ſyxtie and fyue yeres, and begat Mathuſalah. And Hanoch *walked wyth GOD after he begat Mathuſalah, thꝛe hundꝛeth yeres and begat ſonnes and doughters. And all yͤ dayes of Hanoch were thꝛe hundꝛeth ſyxtye and fyue yeres. And Hanoch *walked wyth GOD, ⁊ he was *nomoꝛe ſene, foꝛ GOD toke hym awaye. Mathuſalah alſo lyued an hundꝛeth yeres eyghtye and ſeuen yeres, ⁊ begat Lamech. And againe Mathuſalah lyued (after he begat Lamech,) ſeuen hundꝛeth yeres, ⁊ eyghtye and two yeres, ⁊ begat ſonnes and daughters. And all yͤ dayes of Mathuſalah were nyne hundꝛed yeres, ⁊ ſyxtye ⁊ nyne yeres. And he dyed. Lamech lyued an hundꝛeth yeres and eyghtye and two yeres, and begate a ſonne, ⁊ called hys name Noah, ſaying. Thys ſame ſhal confoꝛte vs as concernyng our woꝛke and ſoꝛowe of our handes, from of the earth, whyche GOD curſed. And Lamech lyued (after he begat Noah) fyue hundꝛeth yeares and nyntye and fyue yeres, and begat ſonnes and doughters. And all yͤ dayes of Lamech were ſeuen hundꝛeth yeres ⁊ ſeuentye ⁊ ſeuen yeres. And he dyed.

Eccl.44.c.
Hebre.11.d
Gene.17.a.
Sapi.4.
4.Re.2.a.

D

Noah was fyue hundꝛeth yere olde, And Noah begat Sē, Ham, ⁊ Japhet.

The vi. Chapter.

The cauſe of the floude. God warneth Noah of the cōminge of the floude. The preparynge of the Arke

A AND it cam to paſſe, that mā began to be multiplied in yͤ vpperface of yͤ erth ⁊ theꝛe were doughters boꝛne vnto them. The ſonnes of GOD alſo ſawe the daughters of mē that they wer fayre, ⁊ they toke them wyues from amōg all that they had choſen. And yͤ LORD ſayde: my ſpirite ſhall not alwaye ſtriue in man, becauſe he is fleſhe, and hys dayes ſhalbe *an hundꝛed ⁊ twenty yeres. But there were gyaūtes in yͤ earth in thoſe dayes: yee, ⁊ after yͭ the ſonnes of GOD came vnto yͤ doughters of mē, ⁊ they had gendꝛed vnto them, the ſame became myghtie men of yͤ woꝛlde, and men of renowne. But GOD ſawe yͭ the malice of man was great in the earth, and all the imaginacion of the thoughtes of hys *hert was onely euyll euery daye. And it *repented the LORD, that he had made man in the earth, and he was touched with ſoꝛowe in hys hert. And the LORD ſayde: J wil (from yͤ vpper face of yͤ earth) deſtroye man, whome J haue created: both man, catell, woꝛme and foule of the ayꝛe, foꝛ it repenteth me, that J haue made them.

1.Pe
Gene
1.Re

B But Noah founde grace in the eyes of the LORDE. These are the generacions of Noah, *Noah was iuſte and perfecte in hys generacions, and *walked wyth GOD. Noah begat thꝛe ſonnes: Sem, Ham, ⁊ Japhet. The earth alſo was coꝛrupt befoꝛe GOD, and the ſame erth was fylled wͭ crueltie. And GOD loked vpon the earthe, and beholde, it was coꝛrupte: foꝛ all fleſhe had coꝛrupte hys waye vpon earth.

Gen.
Gene

And GOD ſayde vnto Noah: The end of all fleſhe is come befoꝛe me, foꝛ the earth is fylled with cruelty from yͤ face of them. And beholde, J wyll deſtroye them wyth the earth. Make yͤ an arke of pyne trees. Habitacions ſhalt thou make in yͤ Arke, ⁊ ſhalt pytche it wythin ⁊ wythout wyth pytche. And of thys C faſhyon ſhalt thou make it: The length of yͤ Arke ſhalbe thꝛe hūdꝛeth cubites: The bꝛedth of it L. cubites, ⁊ yͤ heygth of it thyꝛty cubites. A wyndowe ſhalt thou make in the Arke, and in a cubite ſhalt thou finiſhe it aboue: but the doꝛe of the Arke ſhalt thou ſet in the ſyde therof. Wyth thꝛe loftes one aboue another ſhalt thou make it. And beholde, J, euen J, do bꝛynge a floude of waters vpon the earthe, that J maye deſtroye all fleſhe, wherin is the bꝛeth of lyfe vnder Heauen: And euery thynge that is in the earthe ſhall dye.

Wyth the alſo wyl J make my *couenaunte, ⁊ thou ſhalt come into the arke thou and thy ſonnes, thy wyfe and thy ſonnes wyues wyth the: And euery liuyng thyng, and of all fleſhe, a payer of euery one ſhalt thou bꝛynge into the

Gene.9.
and.17.

Arke,

Arke, to kepe them alyue wyth yͤ. They ſhalbe male and female. Of fethered foules alſo after theyr kynde, and of all catel after theyr kynde, of euery worme of the erth after hys kynd: two of euery one ſhall come vnto the, that thou mayeſt kepe them alyue. And take thou wͭ the of all meate that is eaten, and thou ſhalt laye it vp wyth the, that it maye be meate for the and them. Noah therfore dyd accordyng vnto all that GOD commaunded hym: euen ſo dyd he.

The vij. Chapter.

¶ The entraunce of Noah, and of them that were wyth hym, into the arke. The riſynge of the floude where thorowe all thynges dyd peryſhe.

A AND the LORDE ſayde vnto Noah: come thou and all thy houſe into the Arke for yͤ haue .2.b. I ſene* ryghteous before me in thys generacion. Of euery .11.a. *cleane beaſt thou ſhalte take with the ſeuen and ſeuen: The male and hys female: But of vncleane catell, two, the male and hys female. Of foules alſo of the ayre, ſeuen and ſeuen, the male and the female, to kepe ſede alyue vpon the face of al the whole earth. For yet after ſeuen dayes I wyll rayne vpon yͤ earth fortye dayes and fortye nyghtes. And all ſubſtaunce that I haue made, wyl I deſtroye from the vpper face of yͤ earth. Noah therfore dyd accordyng vnto all that GOD commaunded hym. And B Noah was ſyxe hundreth yeres olde, and yͤ .24.d. *floude of waters was vpõ the earth. c.17.c. And Noah came (and hys ſõnes ⁊ hys wyfe, and hys ſõnes wyues wyth him) vnto the Arke, becauſe of the waters of the floude. Of cleane catell, and of vncleane catell, and of flyinge foules, and of euery ſuche as crepeth vpon yͤ earth, there came two ⁊ two vnto Noah into the Arke, male and the female, as GOD had commaunded Noah. It fortuned alſo after ſeuen dayes, and the waters of the floude were vpon the earth.

In the ſyxe hundreth yere of Noahs lyfe in the ſecond moneth, the ſeuentẽth daye of the moneth. In the ſame daye were al the fountaynes of the great depe brokẽ vp, and yͤ wyndowes of Heuẽ C were opened. And the rayne was vpon the earth fortye dayes ⁊ forty nyghtes. In yͤ ſelfe ſame daye entred Noah, Sẽ, Ham, ⁊ Japhet, the ſonnes of Noah, ⁊ Noahs wyfe, ⁊ yͤ thre wyues of his ſonnes, wyth them into yͤ Arke: They, and euery beaſt after hys kynde, ⁊ all catel after theyr kinde: yee and euery worme that krepeth vpon the earth after hys kynde, and euery byrde after hys kynd, and euery flyinge and fethered foule. And they came vnto Noah into the Arke, two and two, of all fleſhe wherin is the breth of lyfe. And they entrynge in, came male and female of all fleſhe, as GOD had commaunded hym. And GOD ſhut hym in rounde aboute. And the *floude came forty dayes vpon the earth, Sapic.10.d. and the waters were increaſed, and bare vp the Arke, whych was lyfte vp aboue the earth. The waters alſo preuayled, and were encreaſed exceadingly vpon the earthe, and ſo the Arke wente on the vpper face of the waters.

And yͤ waters preuayled exceadingly D vpõ the earth, and all the hylles that are vnder the whole Heauen, were couered. Fyftene cubites vpwarde dyd the waters preuayle, ſo that the mountaynes were couered.

And all fleſhe dyed that moued vpon the earth, in foule, in catel, in beaſt, and in euery worme that crepeth vpon the earth: yee, ⁊ euery mã alſo (what ſoeuer was in whoſe noſtrels the brethe of life dyd brethe, al theſe in yͤ drye land dyed.) And* Sapi.10.a euery thyng was deſtroyed, that remayned, and that was in the vpper parte of the groũde (both man, ⁊ catell, and worme, and foule of the ayre) they were euen deſtroyed from of yͤ earthe. And Noah onely remayned alyue, and they that were wyth hym in the Arke. But the waters preuayled vpon yͤ earthe an hundreth and fyftye dayes.

The viij. Chapter.

¶ After the ſendynge out of the Rauen and the Doue, Noah goeth forth of the Arke, and offereth ſacrifice. The naturall corrupcion of mans harte.

AND GOD remẽbred Noah, ⁊ A euery beaſte, and all the catell that was wyth him in yͤ Arke. And GOD made a wynde to paſſe vpon the earth, and the waters ceaſſed. The fountaynes alſo of the depe, and the wyndowes of Heauen were ſtopped, and the rayne from Heauen was reſtrayned. And the waters from the earth were returned, goynge and commynge agayne. And after yͤ ende of the hundreth and fyftyeth daye, the waters were abated.

And in the ſeuenth moneth: in the ſeuentēth daye of the Moneth, the Arke reſted vpon yͤ mountaynes of Armenia. And the waters truly were goyng and decreaſyng vntyll yͤ tenth moneth: For in the tenth moneth & in the fyrſte daye of the ſame moneth, were the toppes of the mountaynes ſene. And after yͤ ende of the fortyeth daye, it happened that Noah opened the wyndowe of yͤ Arke whych he had made. And he ſent furth a rauen, whych went out goynge furth and returnyng agayne, vntyl yͤ waters were dried vp vpō yͤ earth. And agayne B he ſent furth a doue from hym, that he myght ſe yf the waters were abated from the vpperface of the ground. And the doue founde no reſt for a ſole of her fote, and ſhe returned vnto hym agayn into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put furth hys hand, toke her: & pulled her in to hī into yͤ Arke.

And he abode yet other ſeuen dayes, and proceadynge further, he ſēte furth the doue out of the Arke. And the doue came to hym in the euen tyde, and lo, in her mouthe was an Olyue leafe that ſhe had plucte: wherby Noah dyd knowe that he waters were abated vpon yͤ earthe. And he abode yet other ſeuen dayes, and ſente furthe the doue, which proceaded not to returne vnto hym any more.

C And it came to paſſe in the ſyxe hundreth and one yere, in yͤ fyrſte moneth, and in the fyrſte daye of the Moneth, the waters were dryed vp from the earth. And Noah remoued the coueryng of the Arke, and loked, and beholde, the vpper face of yͤ grounde was dryed vp. And in the ſeconde moneth, in the ſeuen and twenty day of the moneth, was the earth dryed.

And GOD ſpack vnto Noah ſaying: Go furth of the Arke, thou & thy wyfe, thy ſonnes, and thy ſōnes wyues with the. And brynge furthe wyth the, euery beaſt that is wyth the: of all fleſh (both foule and catell, and euery worme that crepeth vpō the earthe) that they maye gendre in the earthe, and brynge furthe fruite, and* encreaſe vpon earthe. And ſo Noah came furthe, and hys ſonnes, hys wyfe, and hys ſonnes wyues with hym. D Euery beaſte alſo and euery worme, euerye foule, and what ſo euer crepeth vpon the earth (after theyr kyndes) went out of the Arke.

And Noah buylded an alter vnto yͤ LORD, & toke of euerye* cleane beaſte, and of euerye cleane foule, and offered ſacrifices in the altare. And the LORD ſmelled a ſwete (or quiet) ſauour. And the LORDE ſayde in his hert: I wil not proceade to curſe the grounde any more for mannes ſake, for the * imaginacion of mannes herte is euell euē from his youth. Neyther wyl I adde to ſmyte any more euery thynge liuinge, as I haue done, yet therfore ſhal not ſowing tyme and harueſt, cold and heate, Sommer and wynter, daye and night ceaſſe, all the dayes of the earth.

The ix. Chapter.

¶ God bleſſed Noah and hys ſonnes. He forbyddeth to eate the bloude of beaſtes, and to ſhed mans bloude. The lawe of the ſwearde. He maketh a couenaunt that he wyl deſtroye the worlde nomore by water, and geueth the raynbowe for a token and cōfirmacion of the ſame. Noah is droncken. Ham vncouereth hym, and getteth his curſe.

AND GOD* bleſſed Noah & his ſonnes. And ſayde vnto them: Bringe ye furth frute, & multiplie, & repleneſhe yͤ earth. The feare of you and the drede of you ſhalbe vpon euery beaſt of yͤ earth, and vpon euery foule of the ayre, in all ſuche as the earth bryngeth furth, and in all the fyſhes of the ſee.

In to your hande are they delyuered. Euery thynge that moueth it ſelfe, and that lyueth ſhal be meat for you: Euen as the grene hearbe haue I geuen you al thynges. But *fleſhe in the lyfe therof, and in the bloude therof ſhal ye not eate. Elles your bloude of your lyues wyl I require. From the hand of euery beaſte wyl I require it, and from the hande of man: From the hande of mās brother wyll I require the lyfe of man. Who ſo * ſhedeth mannes bloude, by man ſhall hys bloude beſhedde: For in the image of GOD dyd GOD make man. But bryng you furth frute and multiplie: Gendre in the earthe, and encreaſe therein.

B GOD ſpake alſo vnto Noah and to hys ſōnes wyth him, ſayinge: Beholde, I ſet vp my* couenaunt wyth you, and wyth your ſede after you, & wyth euery lyuynge creature that is wyth you, both in foule and in catell, and in euery beaſt of the earthe whyche is with you, of al that go out of ẏ Arke, accordynge vnto euery lyuynge thinge of ẏ earthe. But my couenaunte wyl I make wyth you, that from* henceforth euery fleſh, be not rooted oute wyth the waters of a floude, neyther ſhall there be a floude to deſtroye the earthe any more.

And GOD ſayde: Thys is the token of the couenaunt whych I geue betwene me and you, and euery lyuyng creature that is wyth you into perpetuall generacions. I haue ſet my bowe in ẏ cloud, ⁊ it ſhalbe for a tokē betwene me and ẏ earthe. And it ſhall come to paſſe that when I brynge a cloude vpon the earthe, the bowe alſo ſhall be ſene in ẏ C ſame cloude. And I wyll thyncke vpon my couenaunte whiche is betwene me and you, ⁊ euery liuyng creature in all fleſh, and it ſhall nomore come to paſſe, that* waters make a floud to deſtroye all fleſhe. But the bowe ſhalbe in ẏ ſame cloude, and I wyll loke vpō it, that I maye thyncke vpon the euerlaſtyng couenaunte betwene GOD, and euerye lyuynge creature in al fleſhe that is vpon earthe. And GOD ſayd vnto Noah: This is the token of the couenaunt whyche I haue made betwene me and all fleſhe that is vpon earth.

The ſonnes of Noah going furth of ẏ arke, were: Sē, Ham, ⁊ Iaphet. And Ham truly is ẏ father of Canaan. Theſe the thre ſons of Noah, and of them was the whole earth ouerſpred. Noah alſo begāne to be an huſ band man, and planted a vineyarde. And he drynkyng of the wyne, was droncken, and vncouered wythyn hys tente.

And Ham ẏ father of Canaan ſeyng D the nakednes of hys father, tolde hys two bretheren without. And Sem and Iaphet, they two, takinge a garmente, layde it vpon theyr ſhulders and cummynge backwarde, couered the naked preuities of theyr father: namely, theyr faces beynge turned awaye, leſt they ſhulde ſe theyr fathers preuities.

And Noah awoke from hys wyne, ⁊ knew what hys yonger ſonne had done vnto hym. And he ſayde: Curſed be Canaan, a ſeruāunte of ſeruauntes ſhall he be vnto hys brethren. He ſayd moreouer: Bleſſed be ẏ LORD GOD of Sē, and Canaan ſhalbe his ſeruaunt. GOD ſhall enlarge Iaphet, and he ſhall dwel in the tentes of Sem, ⁊ Canaan ſhalbe theyr ſeruaunte. Noah lyued after the floude thre hundreth and fyftye yeres. And all the dayes of Noah were nyne hundred and fyfty yeres. And he dyed.

The x. Chapter.

¶The genealogie of Iaphet, Sem, and Ham.

THeſe are the generacions of ẏ ſōnes of Noah, Sem, Ham, and Iaphet: And vnto them were children borne after the floud. The chyldrē of* Iaphet: Gomer, 1.Para.1.a. and Magog, and Madai, and Iauan, and Thubal, Meſech, and Thiras. The chyldren of Gomer: Aſcenas, and Riphat, and Thogarma. The chyldren of Iauan: Eliſa and Tharſis, Chithim, ⁊ Dodanim. Of theſe were the Iles of the Gentiles deuided in theyr landes, euery man after hys tonge, and after hys kynred in theyr nacions.

The chyldren of Ham: Chus, ⁊ Mizrim, and Phut, and Canaan. And the chyldren of Chus: Seba and Heuila, ⁊ Sabtha, and Regma, and Sabthecha. The chyldren of Regma: Scheba and B Dedan. Chus alſo begatte * Nimrod. 1.Para.1.d. The ſame began to be myghtye in the earthe. For he was a myghtye hunter before the LORD. Wherfore it is ſayde: Euen as Nimrod the myghtie hunter before the LORDE. The begynnyng of hys kyngdom was* Babel, Gene.11.b. and Erech, and Acad, and Chalne, in the lande of Sinear. Out of that lande came Aſſur, and buylded * Niniue, Ionas.1.b. and the ſtretes of the citie, and Calah. Reſſen alſo betwene Niniue and Calah, and it is a greate citie.

Mizraim begat Ludim, and Enamim, and Leabim, and Naphthuhim, Partruſim, alſo and Caſluhim, out of whome came Philiſtim ⁊ Capthorim. Canaan begatte Zidon hys fyrſt borne ſonne and Heth, and Ieſubi, and Amori and Girgoſi, Hiui and Arki, and C Sini, and Aruadi, and Zemari, and Hamathi: And afterwarde were the kynreds of the Cananites ſpred abrode. The border of the Cananites was from Zidon, as thou commeſt to Gerar vntyll Gaſa, and as thou goeſt vnto Sodoma, and Gomorra, and Adama, and Zeboim, euen vnto Laſa. Theſe are the children of Ham, in theyr kynredes, in theyr tonges, countres and in theyr nacions.

Vnto Sem alſo the father of all the chyldren of Eber,(and elder brother of Japhet)there were borne. The childrẽ of Sem: Elam and Aſſur, Arphachſad and Lut and Aram. The chyldren of D Aram: Vz and Hul, Gether and Mas. 1.Para.1.d *Arphachſad begat Salach, and Salach begat Eber. Vnto Eber alſo were borne two ſonnes: The name of the one was Peleg, for in hys dayes was the earth deuided. And his brothers name was Jaketan. Jaketan begate Almodad & Saleph, Hazarmauet & Jarah, and Hadorã, and Vſal and Dikela Obal alſo and Abimael, and Seba, ãd Ophir, & Heuila, and Jobab. All theſe were ẏ chyldren of Jaketã. And theyre dwellynge was from Meſa, as thou goeſt vnto Sephar a mounte of the Eaſte. Theſe are the chyldren of Sem after theyr kynredes and tõges in theyr landes and nacions. And ſo theſe are the kynredes of the chyldren of Noah, after theyr generacions in theyr peoples, and of theſe were the nacions deuided in the earth after the floude.

The xi. Chapter.

¶The buyldynge of the towre of Babel. The cõfuſion of tũges. The generaciõ of Sẽ the ſõne of Noah vntyl Abram, which goeth with Lot vnto Haran.

A ALL the whole earthe was of one language & lyke ſpeche. And it happened when they went furthe from ẏ Eaſte, they founde a playne in the land of Sinear, and there they abode. And they ſayde euery one to his neyghboure: Come, let vs prepare brycks, and burn thẽ in the fyre. And they had brycke for ſtone, and ſlime had they in ſteade of morter. And they ſayde: Go to, let vs buyld vs a citie & a tower, whoſe toppe maye reach vnto Heauen: & let vs make vs a name, leeſt happely we be ſcatred abrode into the vpper face of ẏ whole erth. But the LORDE came downe, to ſe the Citie and tower whych the chyldren of men buylded.

And the LORDE ſayde: Beholde, the B people is one, and they haue al one language, & thys they begin to do, neyther wil it be reſtayned from them, what ſo euer they haue imagined to do. Come on, let vs go downe, & confounde theyr language: that euery one perceaue not his neighbours ſpeche. And ſo ẏ LORDE ſcatred thẽ from that place into ẏ vpper face of all the earthe. And they lefte of to builde the citie. And therfore is the name of it called *Babel, becauſe Gen the LORDE dyd there confounde the language of all the earth. And from thence dyd the LORDE ſcater them abrode vpon the face of al the earth.

Theſe are the generacions of Sem: Sem was an hundreth yere olde, & begat Arphachſad two yere after ẏ floude. And Sem lyued(after he begat Arphachſad)fyue hundreth yeres, an dbegat ſonnes and doughters.

Arphachſad lyued fyue and thyrtye yeres, &begat Salah. And Arphachſad lyued(after he begat Salah) four hundreth and thre yeres, and begat ſonnes and doughters.

Salah lyued thyrtye yeres, & begat C Eber. And Salah lyued (after he begate Eber)foure hundred and thre yeres, & begat ſonnes and doughters. Eber lyued foure and thyrtie yeres, & begat Peleg. And Eber lyued(after he begate Peleg) foure hundreth and. thyrtye yeres, and begate ſonnes & doughters.

Peleg lyued thyrtye yeres & begat Regu. And Peleg(lyued after he begat Regu)two hundreth and nyne yeres, & begat ſonnes & doughters. Regu liued two and thyrtye yeres, and begat Serug. And Regu lyued (after he begate Serug) two hundreth and ſeuẽ yeres, and begate ſonnes and doughters.

Serug lyued thyrtye yeres, & begat Nahor. And Serug lyued(after he begate Nahor)two hundreth yeres, & begat ſonnes & doughters. And Nahor liued nyne and twentye yeres, & begat Tharah. And Nahor lyued(after he begat Tharah)an hundreth and nyntene D yeres, & begat ſonnes & doughters.

Tharah lyued ſeuentie yeres, and begat Abram, Nahor, and Haran. Theſe are the generacions of *Terah: Terah 1.Para.1 begate Abram, Nahor, & Haran. Harã Ioha.24 begat Lot. And Haran dyed in the preſence of Tharah hys father, in the lande of hys natiuitie, euen in Vr of ẏ Caldees. Abram & Nahor toke thẽ wiues: The name of Abrams wyfe was Sarai, and ẏ name of Nahors wyfe was Milca, ẏ doughter of Haran: ẏ father of Milca, and ẏ father of Jeſca. But* Hebr.1 Sarai was baren, and had no chylde.

And Tharah toke Abram* hys ſonne,
. a. and Lot the ſonne of Haran, his ſōnes
d. ſonne, and Sarai hys doughter in
lawe, hys ſonne Abrās wyfe: And they
departed together from Ur of the Caldees,
yͭ they myght go into the lande of
Canaan, ⁊ they came vnto Haran, and
dwelte there. And yͤ dayes of Tharah
wore two hundreth and fyue yeres, ⁊
Tharah dyed in Haran.

The xij. Chapter.

¶Abram is bleſſed of God, and goeth wyth Lot vnto the lande of Canaan, whyche God promiſed to geue vnto hym and hys ſede. Abram goeth into Egypte, and cauſeth Sarai hys wyfe to call her ſelf his ſyſter, for whom Pharao is plaged.

A AND the LORDE ſayde vnto Abram:* Gette the out of thy
7.a. countre, and out of thy naciō,
u,c and from thy fathers houſe
vnto a lande that I wyll ſhewe yͤ. And
I wyll make of the a greate people,
18.c. and wyll * bleſſe the, and make thy name
2.c. great, that thou mayſt be euē a bleſſynge.
3.d. I will alſo bleſſe them that bleſſe
the, and curſe them that curſe the,
and in the ſhall all kynredes of the
earthe be bleſſed.

B And ſo Abram departed, euen as the
LORD ſpake vnto hym, and Lot went
wyth hym. And Abram was ſeuentye
and fyue yeres olde, when he departed
out of Haran. And Abram toke Sarai
hys wyfe and Lot his brothers ſonne,
14.c. ⁊ all theyre * ſubſtaunce that they had
4.c, in poſſeſſion, ⁊ the ſoules that they had
begotten in Haran. And they departed,
yͭ thei mighty come into yͤ lāde of Canaan:
And in to the lande of Canaan they
came. Abram paſſed thorowe the lande
vnto the place of Sichem, and vnto
the playne of More: And the Cananite
was then in the lande. And yͤ LORDE
appearynge vnto Abram, ſaide: Unto
thy * ſede wyll I geue thys lande.
ne.13.d. And there buylded he an altare vnto yͤ
d. & 17 LORDE, euen where he had appered vnto
u.34.b hym. And remouynge thence vnto a
C mountayne that was eſt warde from
Bethel, he pytched hys tent, hauynge
Bethel on the weſt ſyde, and Ay on the
eaſt. And he buyldynge an altare vnto
yͤ LORD, dyd cal on yͤ name of yͤ LORD.
And Abram wēt furth goynge ⁊ departynge
towarde yͤ ſouth. But there was
a derth in that land, and therfore went
Abram downe into Egypte, that he
myghte ſogeourne there, for there was
a ſore dearth in the lande. And it happened
whē he was come nere to entre in
ĩto Egypt, he ſayde vnto Sarai his wife:
Beholde, I knowe yͭ thou art a fayer
woman to loke vpon. Therfore ſhall it
come to paſſe, that when the Egypciās
ſe the, they ſhal ſaye: She is hys wyfe.
And they ſhall kyl me, but they ſhal ſaue
the alyue. Saye (I pray the) that* Ge.20.a.d.
thou art my ſyſter, that I maye fare
well for thy ſake, and yͭ my ſoule maye
lyue thorowe thy occaſion.

D And ſo it happened, when Abrā was
come into Egypt, the Egyptians behelde
the womā, for ſhe was verye fayre.
The Princes alſo of Pharao ſawe her
and cōmended her before Pharao, and
yͤ woman was takē into Pharaos houſe.
And he truly intreated Abram well
for her ſake, and he had ſhepe and oxē
and he aſſes, men ſeruauntes, and mayde
ſeruauntes, ſhe aſhes, and camelles.
And the LORDE ſmote Pharao, ⁊ hys
houſe wyth greate plages, becauſe of
Sarai Abrams wyfe. And Pharao calling
Abram, ſayd: Why haſte thou done
thys vnto me? Why dydeſt thou not
tell me, that ſhe was thy wyfe?

Nowe therfore beholde, there is thy
wyfe, take her, and goo thy waye: And
Pharao gaue the men commaundemēte,
concernynge hym: and they conuayed
hym furthe, and hys wyfe, and all
that he hadde.

The xiij. Chapter.

¶Abram and Lot departe out of Egypte. And Abram deuided his lande and catel with Lot his brothers ſonne. Here agayne is promiſed to Abram the lande of Canaan.

AND ſo Abram gat hym vp
A out of Egypt, he and hys
Gene.12 wyfe and*all that he had,
and Lot wyth hym, towarde
the ſouth. And Abrā was very ryche
in catell, in ſyluer and golde. And he
went furth on hys iourney from the
ſouth towarde Betel, to yͤ place where
hys tente had bene at the begynnynge,
betwene Betel and Ay: Euen vnto
the place of the*altare whyche he had Gene.12
made there at the fyrſt, and there Abrā
called on the name of the LORDE. Lot
alſo whyche went wyth Abram had
ſhepe, catell and tentes: and the lande
was not able to receaue thē that they

myghte

Gene.36.b. myghte dwell together, for the*ſubſtãce
B of theyr ryches was great, and they
coulde not dwell together. And there
fel a ſtryfe betwene yͤ herdmẽ of Abrãs
cattel, & the herdmẽ of Lots catel. Moreouer
the* Cananites and the Phereſites
Gene.12.b. dwelled at that tyme in the land.
Then ſayde Abram vnto Lot: Let there
be no ſtryfe (I pray the) betwene the
and me, and * betwene my herdmen &
Ecclc.25.a. thyne, for we be brethren. Is not al the
Iere.40.a. *whole lande before the? Departe I
pray the fro me. Yf thou wylt take the
lefte hande, I wyl go to the ryght: or yf
thou depart to yͤ ryght hande, I wil go
to the lefte. And ſo Lot lyftyng vp hys
eyes, behelde al the coũtry of Jordane,
which was a plenteous countre of water
euery where, before the LORDE deſtroyed
Sodoma & Gomorra, euen as
the garden of the LORDE, like yͤ lande
of Egypt as thou cummeſt vnto Zoar.

C Then Lot choſe all the plaine countre
of Jordan, and toke his iourney frõ
the eaſte. And ſo departed the one brother
from the other. Abram dwelled in
the lande of Canaan: and Lot abode in
the cities of the plaine, and tented vntyl
zec.16.f. Sodome. But * the men of Sodome
were wycked & excedynge ſynners
before the LORDE.

And the LORDE ſayde vnto Abram,
after yͭ Lot was departed frome hym:
Lyfte vp thyne eyes nowe, and loke
from the place where thou arte northwarde,
ſouthwarde, eaſtwarde, & weſtwarde,
ene.12.d. for all * the lande whych thou
7.b.26.a ſeeſt, wyl I geue vnto the and to thy ſede
ct.7.a. for euer. And I wyll make thy ſede,
as the duſte of the earth: ſo that yf a mã
can nomber the duſt of yͤ earth, thẽ ſhal
thy ſede alſo be nombred. Aryſe & walke
aboute in the lande, after yͤ length of
it, and after yͤ bredth therof, for I wyll
geue it vnto yͤ. Abram takynge downe
hys tente, came & dwelled in yͤ okegroue
of Mamre, namely in Hebrõ, & buylded
there an alter vnto the LORDE.

The xiiij. Chapter.

¶ Lot is takẽ pryſoner. The victorie of Abrã of the
Sodomites. Lot is deliuered by Abram, Melchizedech
offereth gyftes vnto Abram. Abram payeth tythes
vnto Melchizedech. Abram holdeth nothinge
of the kyng of Sodomes goodes.

A AND it chaunced in the dayes of
Amraphel kynge of Sinear,
Arioch kyng of Ellaſar, Kedorlaomor
kynge of Elam, Thideal kynge
of the naciõs, and they made warre wͭ
Bera kinge of Sodome, and wyth Birſa
kynge of Gomorra, & wyth Sineab
kyng of Adama, and wͭ Semeber king
of Zeboum, and with the kyng of Bela
The ſame is Zoar. All theſe were ioyned
together in yͤ valle of Siddim where
the ſalte See is. For twelue yere were
they ſubiect to kynge Kedorlaomor,
and in the thyrtene yere rebelled. But
in yͤ fourtene yere came Kedorlaomor
and the kynges that were wyth hym, &
ſmote the Gyauntes in Aſtaroth Karnaim,
and the Suſims in Ham, & the
Emims in yͤ plaine of Kiriathaim, and
the Horims in mounte Seir, vnto the
playne of Pharan, whiche brodreth vpon
the wylderneſſe. And they returnyng
came to En Miſpat which is Kades,
and ſmote al the countre of the Amalechites,
and alſo yͤ Amorites that
dwelte in Hazezon Thamar.

B And there went out the kynge of Sodome
& the kynge of Gomorra, and the
kynge of Adama, and the kynge of Zeboim,
and the kynge of Bela, whych is
Zoar. And they ſtroke batel wyth them
in yͤ valle of Siddim, that is to ſaye, wͭ
Kedorlaomor the kyng of Elam, and wͭ
Thideal kinge of yͤ Nacions, and with
Amraphel kynge of Sinear. And wͭ
Arioch kyng of Ellaſar: foure kynges
agaynſt fyue. And the vale of Siddim
was full of ſlyme pyttes.

And the Kynge of Sodome and Gomorra
fled, and fel there. And they that
remained, fled to the mountayne. And
they takyng all the goodes of Sodome
and Gomorra, and all theyr vyttalles
wente theyr waye. And they caryed away
Lot alſo Abrams brothers ſonne
and hys good (for he dwelled at Sodome)
and departed. And there came one
that had eſcaped, and tolde Abram
the Hebrewe whyche dwelled in yͤ oke
groue of*Mamre yͤ Amorite, brother Gene.15
C of Eſcol & brother of Aner, whyche were
confederate wyth Abram. When Abram
heard that hys brother was takẽ
he harneſſed his freſhe yong mẽ, borne
in his owne houſe, thre hundred & eightene,
& folowed on thẽ vntill Dan: And
he was ſet in araye vpõ them by night
he and hys ſeruauntes, and ſmote thẽ,
and purſued them vnto Hoba: which
lyeth of the left hãde of Damaſcus, and
recouered

recouered all yͤ goodes, & alſo brought
agayne hys brother Lot, and his goodes,
the wemen alſo and the people.

After that he returned agayne from
D the ſlaughter of Kedorlaomor, and of yͤ
kynges that were with hym, came the
kynge of Sodome furthe to mete hym
in the playne valey whyche is the kynges
re.7.a. dale. And * Melchizedech kyng of
Salem brought furth breade and wyne.
For he was the Preaſte of yͤ moſte
hyghest GOD, and bleſſed him ſayinge:
Bleſſed be Abram vnto yͤ hyghe GOD,
poſſeſſor of Heauē & earth. And bleſſed
be the hye GOD whyche hathe delyuered
thyne enemies in to thy hande. And
Abram gaue hym tythes of all.

And the kyng of Sodome ſayd vnto
Abram: Geue me the ſoules, and take
the goodes to thy ſelfe. And Abram anſwered
the kynge of Sodome: I haue
lyft vp my hande vnto the LORDE the
hye GOD poſſeſſor of Heauen & earth,
that I wyll not take of al that is thyne
ſo much as a threde or ſhoulached, leeſt
thou ſhuldeſt ſaye, I haue made Abrā
ryche. Saue ~~onely~~ that whyche yͤ yonge
men haue eathen and the partes of
the men whyche wente wyth me, Aner
Eſcol, and Mamre, whyche ſhall take
theyre partes.

The xv. Chapter.

¶The lande of Canaan is yet againe promiſed to Abram. God promiſeth him ſede. He beleueth and is iuſtifieth. The prophecie of the bondage wherin the chyldren of Iſrael ſhulde be vnder Pharao, and of theyre delyueraunce from the ſame.

A AFter theſe thynges were done,
the worde of the LORDE came
vnto Abram in a viſion, ſayinge:
Feare not Abrā, I am thy
defenſe, and thy rewarde ſhalbe exceding
great. And Abram ſaide: LORDE
GOD what wylt thou geue me, when
I go chyldeleſſe, & the chylde of the ſtewardſhyppe
of my houſe is thys Eleazar
of Damaſco? And Abrā ſaide: Se,
to me thou haſt geuen no ſede: lo, a lad
borne in my houſe is myne heyre. And
beholde the worde of the LORDE came
vnto hym ſayinge: He ſhal not be thyne
heyre, but one that ſhal come out of thyne
B owne bodye ſhalbe thine heyre. And
he brought hym out and ſayde: loke vp
vnto Heauen, and tell the * ſtarres, yf
33.d. thou be able to nombre them. And he
ſayde vnto hym: * Euen ſo ſhall thy ſede
be. And Abram * beleued the LORD Rom.3.
and that counted he to hym for ryghteouſneſſe. Iaco.2.d
And agayne he ſayde vnto hī: Gala.3.
I am the LORDE that broughte yͤ out
of Ur of the Chaldees, to geue the
thys lāde, & yͭ thou myghteſt poſſeſſe it.

And he ſayde: LORDE GOD, whereby
ſhal I knowe that I ſhal poſſeſſe it?
He anſwered vnto hym: Take an heyfer
of thre yere olde, and a ſhe goate of
thre yere olde, and a thre yeare olde Rāme,
a turtyll doue alſo and a yonge pygeon.
He toke therfore all theſe vnto
hym, and deuided them in the myddes,
and layde euery peceone agaynſte another.
C But theſe foules deuided he not.
And when the byrdes fell on the carcaſes,
Abram droue them awaye. And
when the ſunne was downe, there fel a
ſlomber vpon Abram. And lo a darcke
and greate feare fell vpon hym.

And he ſayde vnto Abram: knowe
thys of a ſurectye, that thy * ſede ſhall Acto. .a.
be a ſtraunger in a lande yͭ pertaineth
not vnto them. GOD ſhal ſerue them, &
they ſhall entreate them euell, ‡ foure Exo.12.f.
hundreth yeares. But the nacion whome Iud.5.b.
they ſhall ſerue, wyll I iudge. And Gala.3.c.
after warde ſhall they come out wyth
great ſubſtance. And thou ſhalte go vnto
thy fathers in peace, and ſhalte be
buryed in a good olde age. But in the
fourthe generacion they ſhall come hyther
agayne, for the wyckedneſſe of the D
Amorites is not yet full. And it came
to paſſe that when the ſonne wente downe,
there was a darcke cloude: beholde,
there was a ſmokyng furneſſe, and
a fyre brande goynge betwene the ſayde
peces.

In that ſame daye, the LORDE made
a couenaunte with Abram ſayinge:
vnto thy * ſede haue I geuen thys lande, Gen.24.d.
from the ryuer of Egypt euen vnto
the great ryuer the ryuer of Euphrates,
the Kenites, the Keniſites, and the
Kidmonites, the Hethites, and the Pheresites,
and the gyauntes, the Amorites
alſo, and the Cananites, the Gergoſites,
and the Iebuſites.

The xvi. Chapter.

¶Sarai geueth Abram leaue to take Agar her mayde to wyfe. Agar deſpiſed her mayſters, for wyche ſhe was euell entreted of Sarai, and therfore runneth awaye. The angel metinge her, commaundeth her to turne agayne, & doth promiſe her ſede, And nameth her fyrſt chylde Iſmael.

A SArai Abrams wyfe, bare
him no chyldren. But ſhe had
an handmayde an Egypcian
Agar by name. And Sarai
ſayde vnto Abram: Beholde, the LORDE
hath reſtayned me, yͭ I can not beare,
I praye yͤ go in vnto my mayde, peraduẽture
I maie be edified by her. And
Abram obeied the voice of Sarai. And
Sarai Abrams wyfe toke Agar her
mayde the Egypcian (after Abram
had dwelled ten yere in the lãde of Canaan)
⁊ gaue her to her huſbãde Abrã
to be hys wyfe. Whych when he went
in vnto Agar, ſhe conceaued. And whẽ
ſhe ſawe that ſhe had conceaued, her
maſtreſſe maſters was deſpiſed in her eyes. And
Sarai ſaide vnto Abram: Thou doeſte
me wronge: I haue geuen my mayd into
thy boſome, whyche ſeynge that ſhe
hathe conceaued, I am deſpyſed in her
eyes, the LORDE iudge betwene yͤ and
me. But Abram ſayde to Sarai: beholde,
thy mayde is in thy hande, do wͭ her
as it pleaſeth the.

And when Sarai fared foule wyth
B her, ſhe fled from the face of her. And
the angel of the LORDE founde her beſyde
a fountayne of water in the wyldernesse:
euen by the well that is in the
waye to Sur. And he ſayde: Agar Sarais
mayde, whence comeſt thou, and
whither wilte thu go? She ſayde: I flee
from the face of my maſtreſſe Sarai.
And the angel of the LORDE ſayde vnto
her: returne to thy maſtreſſe agayne
and ſubmit thy ſelfe vnder her handes.

And agayne the angell of the LORD
C ſayde vnto her: In encreaſynge I wyl
encreaſe thy ſede, ⁊ it ſhall not be nombred
for multitude. And the LORDES
angel ſayde vnto her, ſe, thou arte with
chylde ⁊ ſhalte beare a ſonne ⁊ ſhalte
cal his name Iſmael: becauſe the LORDE
hathe hearde thy tribulacion. He
alſo wyll be a wylde man, and hys hande
wyll be agaynſt euery man, and euery
mans hande agaynſte hym. And he
ſhal dwel in yͤ preſẽce of al his brethrẽ
And ſhe called the name of the LORDE
that ſpake vnto her: thou GOD lokeſt
on me, for ſhe ſayde: Haue I not ſene here
the backe partes of hym yͭ ſeeth me:
Wherfore the wel was called, the wel
of hym yͭ liueth ⁊ ſeeth me. And it is betwene
Cades ⁊ Bared. And Agar bare
Abram a ſonne, ⁊ Abram called hys
ſons name, whyche Agar bare vnto hĩ,
Iſmael. And Abram was lxxxvj. yere
olde, when Agar bare hym Iſmael.

The xvij. Chapter.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promiſed. Circumciſion is here inſtituted. Iſaac is promiſed. Abraham prayeth for Iſmael.

ABram was nyntye yeare olde, A
and nyne, the LORDE appered
to Abram and ſayde vnto
hym: I am the almyghtye
GOD: walke * before me, and be thou Gen.5.c.
perfecte. And I wyl * make my bonde Gene.6.c.
betwene me and the, and wyll multiplie
the excedyngly. And Abram fell
on his face. And GOD talked with him
ſaying: Beholde, I am, and my teſtament
is wyth the, and thou ſhalt be a
father of many * nacions. Neyther ſhal Eccl.44.c.
thy name any more be called Abram,
but thy name ſhalbe Abraham: * for a Rom.4.c.
father of many nacions haue I made
the, I wyl make yͤ to growe exceadyngly,
and wyl make nacions of the: yea ⁊
kynges ſhall ſprynge out of the. Moreouer, B
I wyll make my bonde * betwene Acto.7.b.
me and the, and thy ſede after the in
theyr generacions, by an euerlaſting
teſtament, that I may be GOD vnto yͤ
and to thy ſede after the. And I wyll
geue vnto the ⁊ to thy ſede after yͤ, * yͤ Gene.12.d.
lande wherin thou art a ſtraunger: Euen
al yͤ lande of Canaã, for an euerlaſtyng
poſſeſſion, ⁊ wyl be theyr GOD.

And GOD ſayde agayne vnto Abraham:
Se thou alſo kepe my Teſtamẽte
therfore, bothe thou and thy ſede after
the in theyr generacions. Thys is my
teſtamente whyche ye ſhal kepe betwene
me and you, ⁊ thy ſede after the. Euerye
manchylde amonge you ſhalbe
circũciſed. ye ſhal circumciſe the fleſhe
of youre foreſkyn, and it ſhall be a * tokẽ Rom.4.b.
of the bonde betwyxte me and you.
And euerye mã chylde of eyghte daies
* olde ſhal be circũciſed amonge you, Gene.25.
⁊ ſuche as be in your generacions, and Luce.2.d.
borne at home, and he that is boughte Leui.12.
wyth money of any ſtraunger, whyche C
is not of thy ſede. He yͭ is borne in thy
houſe, and he alſo that is bought wͭ money,
muſt nedes be circumciſed. And
my Teſtamente ſhall be in youre fleſhe,
for an euerlaſtynge bonde. And the
vncircumciſed man chylde, in whoſe
fleſhe

fleſhe the foreſkynne is not circumciſed, that ſoule ſhall peryſhe, frome hys people: becauſe he hathe broken my Teſtament. And GOD ſaide vnto Abrahã: Sarai thy wyfe ſhalte thou not call Sarai: but Sara ſhall her name be. And I wyll bleſſe her, and haue geuen the a ſonne of her, and wyll bleſſe her people alſo, yee & kinges of people ſhall ſpring of her. But Abraham fell vpon hys face, and laughed, and ſayde in his herte: ſhal a chylde be borne vnto hym that is an hũdreth yere olde? And ſhall Sara that is nyntye yere olde beare.

And Abraham ſayde vnto GOD: O that Iſmael myghte lyue in thy ſyghte

Unto whom GOD ſayd: Sara thy wyfe ſhall* beare the a ſonne in dede, & thou ſhalte call hys name Iſaac. And Gen.18.b.
I wyll make my bonde wyth hym, for an*euerlaſtynge bonde and wyth hys ſede after hym. And as concernynge ſai.24.b.
Iſmael alſo, I haue heard the: for I haue bleſſed hym, and wyll make hym to encreſe, and wyll multiplie hym exceadyngly. Twelue *Princes ſhall he begette, and I wyll make a greate naciõ Gene.25.b
of hym. But my bonde wyll I make wͭ Iſaac, whyche Sara ſhall beare vnto the: euen thys tyme twelue moneth.

And he lefte of talking wyth hym, & D departed vp frõ Abrahã. Abrahã toke Iſmael hys ſõne, & al ſuch as were borne in hys houſe, & all that was bought wyth money, as many as were men chyldren whiche were amonge the mẽ of Abrahams houſe, and circumciſed the fleſhe of theyr foreſ kynne, euen in that ſelfe ſame daye, as GOD hadde ſayde vnto hym. Abraham alſo hym ſelfe was nynnetye yere olde and nyne, whẽ the fleſhe of hys foreſ kynne was circumciſed. Iſmael hys ſonne was xiij. yere olde when he was circumciſed in the fleſh of hys fore ſkynne. The ſelfe ſame daye was Abraham circumciſed and Iſmael his ſonne. And al yͤ men of his houſe, borne in his houſe, or bought wyth money (of ſtraungers) were circumciſed with hym.

The xviij. Chapter.

¶ There appered thre men vnto Abraham. Iſaac is promiſed to him agayne, at whych Sara laughed. The deſtruction of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

AND the LORDE appeared vnto him in the playne of A
Mamre, as he ſate in hys tente dore in the heate of the daye. And he lyft vp hys eyes, and loked: & lo, thre men ſtode by hym. And when he ſawe them he ranne to mete them from yͤ tente dore, and fell to the ground and ſayde: LORDE (I beſech the) yf I haue founde fauoure in thy ſyght: go not (I praye the) from thy ſeruaunt. Let a lytle water be ſet & waſhe your fete, and refreſh your ſelues vnder the tree. And I wyll fet a *morſell Iud.19.b.
of breade to cõforte youre hartes withall. And then ſhall ye go youre wayes, for euen therfore are ye come to your ſeruaunte. And they ſayde: Do euen ſo as thou haſte ſayde. And Abrahã wẽt a paſe into hys tent vnto Sara, and ſayde, make redy at once iij. peces of fyne meale, kned it, and make cakes. And Abraham renning vnto hys beaſtes, fette a calfe tender and good, and gaue it vnto a yong man, and he haſted to make it redy at once. And he toke butter & mylke, and the calfe whyche he had prepared, and ſette it before them, and ſtode hym ſelfe by them vnder the tree, * Tobi.12.b. Iudi.13.c.
when they dyd eate. B

And they ſayde vnto hym: Where is Sara thy wife? he ãſwered: beholde, ſhe is in the tent. And he ſayde: In returnynge, I wyll come agayne vnto the, accordynge to yͤ tyme of lyfe, And lo,* Roma.9.b.
Sara thy wyfe ſhal haue a ſõne. That herde Sara, in yͤ tent dore whiche was behynde hym. Abraham and Sara were both olde and well ſtrykẽ in age, and it ceaſed to be wyth Sara, after the maner as it is with wemen. Therfore Sara laughed wythin her ſelfe, ſayinge: Nowe I am waxed olde, ſhall I geue Ecle.25.a.
my ſelfe to * luſte, and my Lorde olde alſo? And GOD ſayde vnto Abraham: wherfore dyd Sara laugh, ſayige: ſhal I of a ſuretye beare a chyld whiche am olde? is any thinge wonderful to GOD. Accordynge to the tyme * appoynted 4.Re.4.c.
wyll I returne vnto the, euen accordynge Rom.9.b
to the tyme of lyf, and Sara ſhall haue a ſonne. Thẽ Sara denyed it ſaying I laughed not, for ſhe was afraid. And he ſaide: It is not ſo, but thu laughedſt And the men ſtandynge vp from thence, loked towarde Sodome. And Abraham wente wͭ them to brynge them on the waye.

And the LORDE ſayde: Shal J hyde
from Abꝛaham that thyng whiche J
cl.44.c. doꝛ ſeyng that Abꝛahã ſhal be a *great
ene.17.a. & a myghtye people, and all yͤ nacions
of yͤ earth ſhalbe bleſſed in him. J knowe
this alſo, yͭ he wyl commaunde his
chyldꝛen & hys houſholde after hym, yͭ
they kepe the waye of the LORDE, and
do after ryght and conſcience, that the
LORDE maye bꝛinge vpon Abꝛaham
that he hath ſpoken vnto hym.

And the LORDE ſayd:* The crye of
ecle.26.c Sodome & Gomoꝛra is greate, & theyꝛ
ſynne is exceadynge greuous. J wyll
go downe nowe, & ſe whether thy haue
done altogether accoꝛdynge to yͤ crye,
whych is come vnto me oꝛ not, that J
maye knowe. And yͤ men departed thẽce
and went to Sodome warde. But
Abꝛaham ſtode yet befoꝛe the LORDE,
and Abꝛaham dꝛewe nere and ſayde:
Wylt thou alſo deſtroye the rigtwes wͭ
the wycked: peraduenture there be fyftye
ryghtwes wythin the Citie, wylte
thou deſtroye, and not ſpare the place
foꝛ the ſake of fyftye ryghtwes yͭ are
therin: That be farre from yͤ that thou
ſhuldeſt do after thys ſaying, and ſleye
the ryghtwes wyth the wycked, and yͭ
the ryghtwes ſhulde be as the wicked
that be farre frome the.

Shall not the Judge of all the woꝛlde
D do accoꝛdynge to ryghte: And the
LORD ſayde: Yf J fynde in Sodome
fyftye ryghtwes wythyn yͤ citie, J wil
ſpare all the place for theyꝛ ſakes. And
Abꝛaham anſweringe, ſayde: Beholde
J haue taken vpon me to ſpeake vnto
Gene.2.b. the LORDE, * whyche am but duſte &
aſhes: peraduenture there ſhal lacke fiue
of fyftye ryghteous: Wylt thou deſtroye
al the citie foꝛ lacke of fyue: And
he ſayde: yf J fynde there fourtye and
fyue J wyl not deſtroye them.

And he proceaded to ſpeake vnto him
agayne, and ſayde: peraduenture there
ſhal be fourtye founde there. He anſwered,
J wyll not do it foꝛ foꝛtyes ſake.
He ſayde vnto hym agayne: O let not
my LORD be angrye yͭ J ſpeake: peraduenture
there ſhall thyrtye be founde
there. And he ſayde: J wyll do nothynge
yf J fynde thyꝛtye there. He ſayd agayne:
O ſe J haue taken vpon me to
ſpeake nowe alſo vnto my LORDE: peraduenture
there ſhalbe twentye foũde
there. He anſwered, J wyl not deſtroy
them foꝛ twentyes ſake. And he ſayde:
O let not my LORDE be angrye, & J
wil ſpeake yet but thys once, Peraduẽture
there ſhal ten be founde there. He
anſwered: J wyl not deſtroye them foꝛ
tẽs ſake. And yͤ LORDE wẽt hys waye
as ſoone as he had left comeninge with
Abꝛaham. And Abꝛaham alſo turned
vnto hys place.

The xix. Chapter.

¶ Lot receaueth two angels into hys houſe. The fylthy
luſtes of the Sodomites. Lot is deliuered and
deſireth to dwell in the citie of Zoar. Lots wyfe is
turned into a pylar of ſalt. Sodome is deſtroyed.
Lot is dꝛoncken & lyeth wyth hys doughters, whiche
conceaued chyldꝛen by hym.

And there came ij. angels to Sodom A
at euen. And Lot ſat at yͤ
gate of Sodome. And Lot ſeig
them roſe vp to mete them, & he Gene.23.a.
*bowed hym ſelf to yͤ ground with his
face. And he ſayde: my LORDES, turne
in J pꝛaye you into youre ſeruauntes
houſe & tarye al nyght and waſhe your
fete, and ye ſhall ryſe vp earely to go in
your wayes. Which ſayde: nay, but we
wil byde in the ſtretes al night. And he Luce.24.c
in maner did euen*compelle them violentlie.
And they returninge in vnto hĩ
entred into his houſe, & he made them a
feaſte, & dyd bake ſwete bꝛeade, & they Tobi.12.b
did*eat. And befoꝛe they wẽte to reſte,
yͤ mẽ of yͤ citie (euen yͤ mẽ of Sodome)
compaſſed the houſe roũde about, both
olde and yonge, all the people from all
quarters. And they callynge vnto Lot,
ſayd vnto him: where are yͤ men which
came into the thys nyght: bꝛyng them
out vnto vs and we wyl knowe them.
And Lot went out at the dooꝛes vnto B
them, and ſhut the doꝛe after hym and
ſayde: naye foꝛ Gods ſake bꝛethꝛen do
not ſo wyckedly. Beholde, J haue two
doughters whyche haue knowne no
man, thẽ wil J bꝛing out now vnto you
& do with thẽ as it ſemeth good in your
eies. Onely vnto theſe men do nothynge,
foꝛ therfoꝛe came they in vnder the
ſhadow of my rofe. And they ſaide: ſtãd
backe. And they ſayde: He came in as
one to ſogeoꝛne, & wyl he be nowe a * Exo.2.b.
Judge: We wyll ſurely deale woꝛſe wͭ Act.7.d.
yͤ then wͭ thẽ. And they pꝛeaſed ſoꝛe vpõ
yͤ man, euẽ Lot: and came to bꝛeake
vp yͤ doꝛe, but the men put furthe theyꝛ
hand and pulled Lot into the houſe to
them, & ſhut to the doꝛe. And the men

that

C yͤ were at yͤ dore of yͤ houſe were ſmote
Sapi.19.c. wͭ blyndneſſe,*both ſmal and great:ſo
4.Re.6.d. that they faynted & coulde not fynde yͤ
dore. And the men ſayde vnto Lot: yf
thou haue yet here any ſonne in lawe,
or ſõnes,or doughters, or whatſoeuer
thou haſt in yͤ citie, bryng it out of this
place:for we muſt deſtroye this place,
becauſe the crye of them is great*before
Gene.18.c. the face of GOD:for the LORD hath
ſent vs to deſtroy it. And Lot went out
& ſpake vnto his ſonnes in law which
maried hys doughters ſaying: ſtande
vp,get you out of this place,for yͤ LORDE
will ouerthrowe thys citie. But he
ſemed as though he had mocked, vnto
hys ſonnes in lawe. And when yͤ mornyng
D aroſe, yͤ angels called Lot to ſpede
hym ſaying:Stand vp,take thy wyfe
Gen.18. & thy two doughters at hãd, leſt thu
peryſh in the ſynne of yͤ citie. And as he
prolonged the tyme, yͤ men caught both
Eſai.24 hym,hys wyfe, & hys two doughters
by the handes,the LORDE beyng mercyful
vnto hym,& they brought hĩ furth
& ſet hym wythout yͤ citie. It fortuned
when they had broughte them out, he
Gene.2 ſayde:Saue thy lyfe, & loke not behynde
yͤ,nether tary thou in al thys plaine
countre.Saue thy ſelfe in yͤ mõtaine,
leeſt thou peryſhe. And Lot ſayde vnto
them:Oh naye lorde beholde,thy ſeruaunte
hath founde grace in thy ſyght, &
thu haſt magnified thy mercie,whyche
thou haſte ſhewed vnto me in ſauynge
my lyfe.Beholde,I can not be ſaued in
yͤ mountaine,leeſt ſome myſfortune fal
vpon me & I dye.Beholde,here is a Citie
by, to fle vnto,euen yonder lytle one
Oh let me be ſaued there:is it not a litle
E one,& my ſoule ſhall lyue:And he ſayde
to hym:ſe, I haue receaued thy requeſte,
as concernynge thys thynge, yͭ
I wyl not ouerthrowe thys Citie, for
yͤ whyche thou haſte ſpoken.Haſte the,
& be ſaued there, for I can do nothyng
tyl thou be come thyther.And therfore
yͤ name of the citie is called Zoar. And
the ſonne was nowe ryſen vpon yͤ erth,
when Lot was entred into Zoar.

Then the LORDE raygned vpon *
Eſai.14.d. Sodome & Gomorra,brymſtone, & fyre
Iere.50.f. from the LORDE out of Heuen, and
Ezec.16.c. ouerthrue thoſe cities & all the region,
and al that dwelled in the cities,& that
grewe vpon the earthe. But Lottes
whyſe loked behynde her,and was turned
into a pyller of ſalte. Abraham riſynge
vp early, got hym to yͤ place where
he ſtoode before the preſence of GOD
and lokynge towarde Sodome & Gomorra,
F and toward al the lande of that
countre,he loked,& beholde, the ſmoke
of the countrye aroſe as the ſmoke of a
fornace. And it happened yͤ when GOD
deſtroyed the cities of that region, he
thought vpon Abraham, and ſente Lot
2.Pet.2. *oute from the myddes of yͤ ouerthrowynge,
Sapi.10. when he ouerthrew the Cities
Amos.4. where Lot dwelled.

Luce.17 And Lot departed out of Zoar and
Iude.1.b. dwelled in the mountaynes wyth hys
two doughters,for he feared to tarie in
Zoar,but dwelled in a caue,he and his
two doughters.And the elder ſayde vnto
yͤ yonger: oure father is olde, & there
is not a man in the earth to come in
vnto vs after the maner of al the worlde.
Come, we wyll make oure father
dronken with wyne, and lye with him,
that we maye ſaue ſede of oure father.
And ſo they made theyr father dronkẽ
wyth wyne that nyght. And the elder
doughter went and laye wyth her father.
And he perceaued it not, neyther
when ſhe laye downe,nether when ſhe
roſe vp. And on yͤ morow it happened
that the elder ſayde vnto the yonger:
beholde, yeſternyght laye I wyth my
father.Let vs make hym dronke wyth
E wyne this nyght alſo,and go thou and
lye with him, yͭ we maye rayſe vp ſede
of our father,& they made theyr father
dronckẽ wͭ wyne yͭ nyght alſo. And the
yonger aroſe & laye wͭ hym.And he perceaued
it not:nether whẽ ſhe laye downe,
neither whẽ ſhe roſe vp.Thus were
both the doughters of Lot wͭ childe by
theyr father.And the elder bare a ſõne,
& called hys name Moab.The ſame is
the father of the Moabites vnto thys
daye. And the yonger bare a ſonne alſo,
& called hys name Ben Ammi.The
ſame is the father of the chyldren of
Ammon vnto thys daye.

The xx. Chapter.

¶Abraham went a ſtraunger into the lande of Gerar. The kynge of Gerar taketh a waye his wyfe.

AND Abraham departed
thence to ward the ſouth
country, and dwelled betwene
Kades and Sur, &
ſogeorned in Gerar. And Abrahã ſaide
of Sara

Gene.12.c. and.26.b. of Sara hys wyfe: ſhe is my* ſyſter. And Abimelech kynge of Gerar ſent and fet Sara awaye.

But GOD came to Abimelech in a dreame in the nyght ⁊ ſayde vnto hym: Se thou ſhalte dye for the womans ſake which thou haſt takẽ awaye, for ſhe is a mãs wyfe. But Abimelech had not yet come nye her, ⁊ he ſaide: LORD wilt thou ſlaye ryghteous people: ſayde not he vnto me, ſhe is my ſyſter: yee ⁊ ſayde not ſhe herſelf, he is my brother: with a pure hert and innocent handes haue I B done thys. And GOD ſayde vnto hym by a dreame, I wot it wel that thou dydeſt it in the purenes of thy hert, I kept the alſo that thou ſhuldeſt not ſynne agaynſte me, ⁊ therfor ſuffred I yͤ not to touche her. Nowe therfore delyuer the man hys wyfe agayne, for he is a prophete. And he ſhall praye for the yͭ thou mayſt lyue. But ⁊ yf thou delyuer her not agayne, be ſure yͭ thou ſhalt dye the death both thou, and al that thou haſt. Therfore Abimelech ryſynge vp by tymes in the mornyng called all hys ſeruauntes, and tolde all theſe ſayinges in theyr eares, ⁊ the men were ſore afrayde. And Abimelech called Abraham ãd C ſayd vnto hym: what haſt thou done vnto vs, ⁊ what haue I offended the yͭ thu haſt brought on me ⁊ on my kyngdome ſo great a ſynne: thou haſte done dedes vnto me yͭ ought not to be done. And Abimelech ſayd vnto Abrahã: What ſaweſt thou yͭ thou haſt done this thinge:

Abraham anſwered: For I ſayde: ſurely the feare of GOD is not in thys place, ⁊ they ſhall ſleye me for my wyues ſake: yet in very dede ſhe is my ſyſter, for ſhe is a doughter of my father, though ſhe be not yͤ doughter of my mother: ⁊ ſhe became my wyfe. And after GOD cauſed me to wandre out of my fathers houſe, I ſayde vnto her: This kyndeneſſe ſhalt thou ſhewe vnto me in all places where we come, yͭ thou ſaye D of me, he is my brother. Then toke Abimelech ſhepe and oxen, men ſeruaũtes and wemenſeruauntes, and gaue them vnto Abraham, and delyuered him Sara hys wyfe agayne. And Abimelech ſayd: beholde, my lande lyeth befor the, dwell where it pleaſeth the beſt. But vnto Sara he ſayd: Se, I haue geuen thy brother a thouſande peces of ſyluer, beholde: it ſhall be a couerynge of thyne eyes, vnto all that are wyth the and thus wyth all was ſhe reproued.

And ſo Abraham prayde vnto GOD, and GOD healed Abimelech, and hys wyfe, and hys maydens, and they bare chyldren. For the LORDE had cloſed to all the matrices of the houſe of Abimelech: becauſe of Abrahams wyfe.

The xxi. Chapter.

¶ Iſaac is borne: Agar is caſte out wyth her yonge ſonne Iſmael. The angel comforteth Agar. The couenaunte betwene Abimelech and Abraham.

THe LORDE viſited Sara as A he had ſayd, ⁊ dyd vnto her* Gene.18.b. and.17.c. Gala.4.d. Hebre.11.c. accordynge as he had promiſed. For Sara was wͭ chylde, and bare Abraham a ſonne in hys olde age, euen yͤ ſame ſeaſon which yͤ LORD had appoynted him. And Abrahã called his ſõnes name yͭ was borne vnto him Math.1.d. Ioſ.24.d. which Sara* bare him, Iſaac: ⁊ Abraham* circũciſed Iſaac his ſonne when Gene.17.d. he was eyght dayes olde: as GOD commaunded hym. And Abraham was an hundred yere olde: when hys ſonne Iſaac was borne vnto hym. But Sara ſayd: GOD hath made me a lauchynge ſtocke: ſo that all that heare wyl laugh at me. She ſayde alſo: who wold haue ſayde vnto Abraham, that Sara ſhuld haue geuen chyldren ſucke: for I haue borne hym a ſonne in his olde age: The chylde grewe, and was wened, ⁊ Abraham made a great feaſte, the ſame daye that Iſaac was wened. Sara ſawe alſo the ſõne of Agar yͤ Egypcian (which ſhe had borne vnto Abraham) to be a mocker, wherfore ſhe ſayde vnto Abra B ham: *put away this bondemayde and Galat.4.d her ſonne: for the ſonne of this bondwomã ſhal not be heyre wͭ my ſon Iſaac: ⁊ this ſeying was very greuous in Abrahams ſyght becauſe of hys ſonne. And GOD ſayde vnto Abraham: lette it not be greuous in thy ſyght, becauſe of the lad and of thy bondmayde. All yͭ Sara hath ſayde vnto yͤ, heare her voice, for *in Iſaac ſhall thy ſede be called. Moreouer of yͤ ſonne of yͤ bondwoman wil I make a naciõ: becauſe he is thy* ſede. Roma.9.b. Gala.4.d. Hebre.11.d

Gene.17.a. And ſo Abraham aroſe vp early in yͤ mornyng, and toke breade and a bottel of water, ⁊ gaue it vnto Agar, puttinge it on her ſhulders, wyth yͤ lad alſo, and ſent her awaye, who departynge, wandred vp and downe in the wylderneſſe of Berſaba. And yͤ water was ſpente in the bottell, ⁊ ſhe caſte yͤ lad vnder a buſhe, and wente ⁊ ſatte on yͤ other ſyde a greate way, as it were a bowe ſhote of: for ſhe ſayde: I wyll not ſe yͤ death of yͤ chyld. And ſhe ſyttynge downe on the other ſyde, lyfte vp her voice ⁊ wepte.

C And GOD hearde the voice of yͤ chylde. And the Angel of GOD called Agar out of heauen, and ſayd vnto her: what ayleth the Agar? Feare not, for GOD hath hearde yͤ voice of yͤ chylde where he lyeth. Aryſe and lyfte vp the lad, and take hym in thy hande, for I wyl make of hym a greate people. And GOD opened her eyes: ⁊ ſhe ſaw a well of water. And ſhe went and fylled yͤ bottel wyth water, and gaue the boye drynke. And GOD was wyth the lad, and he grewe and dwelte in the wylderneſſe, and became an archer. And he dwelt in yͤ wyldernes of Paran. And hys mother gat hym a wyfe out of the lande of Egypte.

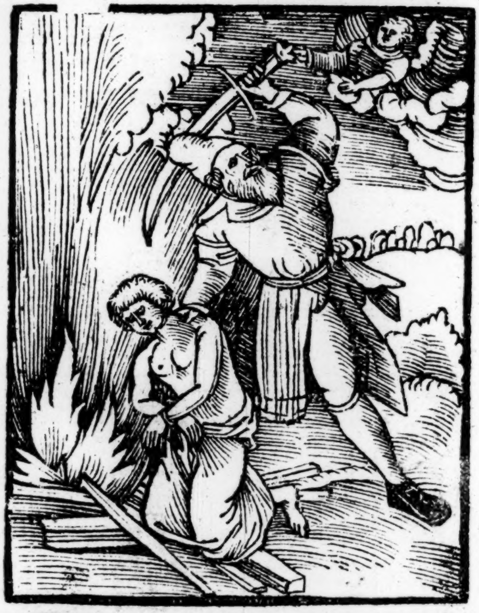
3 And it chaunced the ſame ſeaſon that Abimelech and Phichol his chefe captayne ſpake vnto Abraham ſayinge: *GOD is with the in all that thou doeſt. And now therfore ſweare vnto me euẽ here by GOD, that thou wylt not hurte me nor my chyldren, nor my chyldrens chyldren. But yͭ thou ſhalt deale wyth me, and the countrey where thou haſte bene a ſtraunger, accordynge vnto the kyndneſſe that I haue ſhewed yͤ. And Abraham ſayde: I wyll ſweare.

Gene.26.f.

D And Abraham rebuked Abimelech for a wel of water, whiche Abimelechs ſeruauntes had violentlie takẽ awaye. And Abimelech ſayde: I wote not who hath done thys thynge. Alſo thu toldeſt me not: neyther hearde I of it, but thys daye. And Abraham toke ſhepe and oxen, and gaue thẽ vnto Abimelech. And they made both of them a bond together. And Abraham ſet ſeuen ewe lambes by thẽ ſelues. And Abimelech ſayd vnto Abraham: what meane theſe ſeuẽ ewe lambes which thu haſte ſet by thẽ ſelues? He anſwered: For theſe ſeuen lambes ſhalt thou take of my hande, yͭ they may be a wytneſſe vnto me, that I haue dygged thys well. Wherfore the place is called Berſaba, becauſe that there they ſweare both of them. Thus mad they a bond together at Berſaba. And Abimelech and Phichol his chefe captayne roſe vp, ⁊ turned agayn vnto the land of the Philiſtines. And Abraham planted a wood in Berſaba, ⁊ called there on the name of the LORDE yͤ euerlaſtynge GOD: and ſo gouerned in the Philiſtines lande a longe ſeaſon.

The xxii. Chapter.

¶ The fayth of Abraham is proued in offerynge hys ſonne Iſaac. Chriſt our ſauyoure is promiſed. The generacion of Nahor Abrahams brother.



A After theſe ſayinges, it happened yͭ GOD dyd *proue Abraham, ⁊ ſayd vnto him: Abraham. Whiche anſwered: here am I. And he ſayde, take thy only ſonne Iſaac whom thou loueſt, ⁊ get the vnto the lande Moria, ⁊ ſacrifice hym there for a ſacrifice vpõ one of the mountaynes, whiche I wyll ſhewe the. Then Abraham roſe vp early in the mornyng, and ſadled hys aſſe, and toke two of hys yonge men wyth hym, and Iſaac hys ſonne: and cloue wood for yͤ ſacrifice, and roſe vp and gat him to the place which GOD had appoynted him.

Iud.8.d.
Eccl.44.c.
Hebr.11.d.

B The thyrde daye Abraham lyfte vp his eyes and ſaw the place a farre of, and ſayde vnto his yõge men: byde here with the aſſe, I and the lad wyl go yonder and worſhyp, and come agayne vnto you. And Abraham toke the woode of the ſacrifice: and layde it vpon Iſaac hys ſonne, but he hym ſelfe toke fyre in hys hande and a knyfe. And they went both of them together.

Then ſpake Iſaac vnto Abraham hys father and ſayde: My father. And he anſwered here am I my ſonne. He

ſayde: Se here is fyre and woode, but
where is the ſhepe for ſacrifice? Abraham
anſwered: my ſonne, GOD wyll
prouide hym a ſhepe for ſacrifice, and ſo
they went both together.

And when they came vnto the place
whiche GOD had ſhewed hym, Abrahā
made an aulter there, and dreſſed the
wood, and bounde Iſaac his ſōne, and
Iaco.2.d. *layde hym on the aulter, aboue vpon
1.Mach.2.f the wood. And Abrahā ſtretching forth
his hande, toke the knyfe to haue kylled
hys ſonne. And yͤ Angel of yͤ LORD
called vnto him from Heauen, ſayinge:
Abraham, Abraham: And he ſayd: here
am I. And he ſayde: laye not thy hand
vpon yͤ chylde, nether do any thynge at
all vnto hym, for nowe I know yͤ thou
feareſt GOD, & haſt for my ſake not ſpared
thyne only ſōne. And Abraham lyftynge
C vp his eyes, loked aboute: and
behold, there was a ram caught by the
hornes in a hyckette. And he went and
toke yͤ ram and offred hym vp for a ſacrifice
in the ſtead of his ſonne: And Abraham
called yͤ name of the place, the
LORDE wyll ſe. As it is ſayde thys daye:
in the mounte wyl yͤ LORD be ſene.

And the angel of the LORD cryed vnto
Abraham from Heauen the ſeconde
tyme, & ſayde: *by my ſelfe haue I ſworne
Hebre.1.c. (ſayth yͤ LORDE) becauſe thou haſte
done thys thynge, and haſte not ſpared
thy onely ſonne: that in bleſſynge I wil
bleſſe the, & in multiplying I wyll multiplie
thy ſede as the ſtarres of heauen,
D and as the ſande whiche is vpon yͤ ſee
ſyde, And thy ſede ſhall poſſeſſe the gate
of hys enemies. * And in thy ſede ſhall
Gene.12.a. all the nacions of the earth be bleſſed,
Gala.3.b. becauſe thou haſte heard my voice. So
Actes.3.d. turned Abraham agayne vnto hys yōg
men, and they roſe vp and wente together
to Berſaba. And Abraham dwelt
at Berſaba. And it chaunſed after theſe
thynges, that one tolde Abraham ſayinge:
Beholde, Milca, ſhe hath alſo borne
chyldrē vnto thy brother Nahor: Us
hys eldeſt ſōne, and Bus hys brother, &
Kemuel the father of the Syrians, &
Ceſed, and Haſo, and Pildas, and Jedlaph,
and Bethuel. And Bethuel begat
Rebecca. Theſe viij. dyd Milca beare
Nahor Abrahams brother. And hys
concubine called Rhuma: ſhe bare alſo
Thebah, and Gaham, Thahas, and
Maacha.

The xxiij. Chapter.

¶ Sara dyed and is buryed in the feld that Abraham bought of Ephron the Hethite.

SAra was an hundred & xxvj. A
yere olde (ſo longe lyued ſhe)
and Sara dyed in Kyriat Arba.
The ſame is Hebron in yͤ
lande of Canaan. And Abraham came
to mourne Sara, and to wepe for her.

And Abraham ſtode vp from yͤ ſyght
of hys coarſe, and talked wyth the ſonnes
of Heth ſaying: I am a ſtraunger &
a foriner amonge you, geue me a poſſeſſion
to bury in wyth you, yͤ I maye
bury my coarſe out of my ſyght. And yͤ
chyldren of Heth anſwered Abraham,
ſayinge vnto hym: Heare vs lorde,
thou art a Prince of GOD amonge vs.
In the cheſeſt of our ſepulchres burye
thy deade: None of vs alſo ſhall forbyd
the his ſepulchre: but thou maiſt burye
thy deade therein: Abraham ſtoode vp
and bowed hym ſelfe before the people
of the lande of the chyldren of Heth.
And he commened wyth hem ſayinge:
yf it be your mynde that I ſhall bury B
my dead out of my ſyght, heare me, and
ſpeake for me to Ephron the ſonne of
Zoar: that he maye geue me the dubble
caue whyche he hath, and that is in the
ende of hys felde: but for as muche money
as it is worth, ſhall he geue it me
in the preſence of you, for a poſſeſſion to
burye in. For Ephron dwelled amonge
the chyldren of Heth.

And Ephron the Hethite aunſwered
Abraham in yͤ audience of the chyldren
of Heth, & of all that went in at yͤ gates
of hys Citie, ſayinge: Not ſo my lorde,
heare me. The felde geue I the, and the
caue that therin is geue I the alſo: and
euen in the preſence of the ſonnes of my
people geue I it the, burye thy deade.
And Abraham bowed hym ſelf before
the people of the lande and ſpake vnto
Ephron in the audience of the people C
of the countrey, ſaying: I praye yͤ heare
me yf it pleaſe yͤ: I wyll geue ſyluer for
the felde, take it, & I wyl burye my deade
there. Ephron anſwered Abraham
ſaying vnto hym: My lorde herken
vnto me. The lande is worth foure hundred
ſycles of ſyluer: what is yͤ betwixt
the and me: burye therfore thy deade.
And Abraham harkened vnto Ephron,
and weyed hym yͤ ſyluer which he had

ſayde, in the audience of the ſonnes of Heth. Euen foure hũdred ſyluer ſycles of currant money amonge marchauntes. And the felde of Ephron wyth the double caue which was before Mamre: euen the felde and yͤ caue that was therein, and all the trees that were in yͤ felde, and that were in all the borders round aboute, was made ſure vnto Abraham for a poſſeſſion, in the ſyghte of D the chyldren of Heth, before al yͤ wente in at the gates of the citie. After thys dyd Abraham burye Sara his wyfe in the double caue of the felde that lyeth before Mamre. The ſame is Hebron in the land of Canaan. And ſo both the felde and the caue that is therein, was made vnto Abraham a ſure poſſeſſion to burye in, of the ſonnes of Heth.

The xxiiij. Chapter.

¶ Abraham maketh his ſeruaũte to ſweare, and ſendeth hym to ſeke a wyfe for Iſaac hys ſonne. The ſeruaunte was faythful and brought Rebecca, whiche Iſaac toke to hys wyfe.

A ABraham was olde ⁊ ſtryken in dayes, and yͤ LORDE had bleſſed hym in al thynges. And Abraham ſayde vnto hys eldeſt ſeruaunt of hys houſe whiche hadde the rule ouer all that he had. Put thy hande vnder my thyghe, and I wyll make the ſweare by yͤ LORDE GOD of Heauen, and GOD of the earth, that thou ſhalt not take a wyfe vnto my ſonne, of the doughters of Canaan, amõg whiche I dwell. But thou ſhalte go vnto my countrey, and to my natiue lande, and take a wyfe vnto my ſonne Iſaac. But the ſeruaunte ſayde vnto hym: peraduenture the womã wil not agre to come wͭ me vnto thys lande, ſhall I brenge thy ſonne agayne vnto the lande whiche thou cãmeſt out of: To whom Abraham anſwered: bewar yͤ thu bring not my ſõne thither agayn.

The LORD GOD of Heauen, whych toke me from my fathers houſe, ⁊ from yͤ lande where I was borne: And whiche ſpake vnto me, ⁊ that ſweare vnto Gene.15.d. me ſaying: vnto thy * ſede wyll I geue thys lande, he ſhall ſende hys Angell before the, and thou ſhalte take a wyfe vnto my ſonne from thence. Neuertheleſſe yf the woman wyl not agre to folowe the, than ſhalte thou be wythout B daunger of thys my oth. Only brynge not my ſonne thyther agayne. And the ſeruaunt put hys hand vnder the thigh of Abraham hys maſter, and ſware to hym, as concernynge that matter. And the ſeruaunte toke ten Camelles, of the camelles of hys maſter, and departed, and had of all maner of goodes of hys maſter wyth him, and ſtode vp ⁊ wente to Meſopotamia, vnto the citie of Nahor. And made hys Camelles to lye downe wythoute the citie by a welles ſyde of water, at euen: aboute the tyme that wemen come out to drawe water. And he ſayde: LORDE GOD of my maſter Abraham, ſende me good ſped this daie, and ſhewe mercie vnto my maſter Abraham. Lo, I ſtande here by yͤ well of water, and the doughters of the mẽ of thys citie come out to drawe water: Nowe the dameſell to whom I ſaye, ſtoupe downe thy pytcher I praye the, that I maye dryncke. yf ſhe ſaye alſo: Drynke, and I wyll geue thy camelles drynke: the ſame is ſhe that thou haſte ordeined for thy ſeruaunte Iſaac: yea, and thereby ſhal I knowe yͤ thou haſte ſhewed mercy on my maſter. And it came to paſſe yer he had left ſpeakyng: beholde, Rebecca came out, the doughter of Bethuel, ſonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her ſhoulder: The dameſell was very fayre to loke vpon, and yet a mayde and vnknowen of man. And ſhe went downe to the well, and fylled her pytcher, and came vp. And the ſeruaunte runnyng vnto her, ſayde: let me ſup a lytle water of thy pytcher. And ſhe ſayde: drynke my lorde.

C And ſhe haſted, ⁊ let downe her pytcher vpon her arme, ⁊ gaue him drinke. And when ſhe had gyuen hym drynke, ſhe ſayde: I wyll drawe water for thy camels alſo, vntyll they haue dronken ynoughe. And ſhe poured out her pytcher into the trough haſtely, and ran agayne vnto yͤ wel to fet water, ⁊ drewe for al his camels. And yͤ mã wõdred at her: But held his peace to wite whyther yͤ LORD had mad his iourney proſperous or not: And it fortuned, as yͤ camels had lefte drynkyng, the man toke a goldẽ earinge of halfe a ſycle weyght, and two bracellettes for her handes, of tenne ſycles weyght of golde, and ſayd: whoſe doughter art thou: tel me I pray the, is there roume in thy fathers houſe for vs to lodge in: She anſwered hym:

I am the doughter of Bethuel the ſon of Milca, whyche ſhe bare vnto Nahor, and ſayde moreouer vnto hym: we haue lytter and prouondre ynoughe, and alſo roume to ledge in.

D And the man bowed hym ſelf, & worſhipped yͤ LORD, & ſayde: bleſſed be the LORD GOD of my maſter Abrahã, whiche ceaſſeth not to deale mercifullye & trulye with my maſter, & hath brought me yͤ way to my maſters brothers houſe. And the damſell ran and told thẽ, of her mothers houſe theſe thynges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euẽ to the wel, for aſſoone as he had ſene the earynges, and the bracelettes in hys ſyſters handes (and herde the wordes of Rebecca hys ſyſter, ſaying: thus ſayd yͤ man vnto me) he wente oute vnto the man. And loo: he ſtoode wyth yͤ camels by the well ſyde. And he ſayde: come in thou bleſſed of the LORDE. Wherfore ſtandeſt thou withoute? I haue dreſſed the houſe, & made roume for yͤ camels. And then the man came into the houſe: and he vnbrydled the camels, & (Labã) brought lytter and prouondre for yͤ camels, and water to waſhe hys feet, and the mennes feet yͭ were with him, & ſet meate before him to eate. But he ſayd: I wyl not eate, vntyl I haue ſayde myne errande. And he ſayde: ſaye on. And he ſayde: I am Abrahams ſeruaunte, & GOD hath bleſſed my mayſter oute of meaſure, that he is become great, and hath gyuen hym ſhepe, and oxen, ſyluer and golde, men ſeruauntes, and mayde ſeruauntes, camelles, and aſſes.

Gene. 11. d.

And * Sara my maſters wyfe bare hym a ſonne, when ſhe was olde, & vnto him hath he gyuen al that he hath. And my maſter made me ſweare, ſayinge: thou ſhalte not take a wyfe to my ſonne amonge the doughters of the Cananites in whoſe lande I dwell.

But thou ſhalte goo vnto my fathers houſe, and to my kynred, & take a wyfe vnto my ſonne. And I ſayde vnto my maſter: peraduenture the wyfe wil not folowe me: And he anſwered me: The E LORDE, before whome I walke, wyll ſende hys Angel wyth the, and proſper thy iourneye, & thou ſhalte take a wyfe for my ſonne of my kynrede and of my fathers houſe. Then ſhalte thou be giltleſſe of my curſe, when thou commeſt to my kynrede. And yf they gyue the not one, thou ſhalt be gyltleſſe of my curſe.

And ſo I came thys daye vnto yͤ wel, & ſayd: O LORDE yͤ GOD of my maſter Abraham, yf it be ſo nowe yͭ thou makeſt my iourney whych I goo, proſperous: beholde, I ſtande by thys well of water, & when a virgin commeth forth to drawe water, & I ſaye to her: geue me (I pray yͤ) a lytle water of thy pytcher to dryncke, & ſhe ſay to me: drincke thou, & I wyl alſo drawe for thy camelles: yͭ ſame is yͤ wyfe, whome yͤ LORDE hathe prepared for my maſters ſonne.

And before I had made an ende of ſpeakyng in myne herte: beholde, Rebecca come forth, & her pitcher on her ſhouldre, & ſhe went downe vnto the well, & drewe water. And I ſayde vnto her: gyue me dryncke I praye the. And ſhe made haſte, & toke downe her pytcher from of her, and ſayde: dryncke, & I wyll gyue thy Camelles drinke alſo.

And I dranke, and ſhe gaue the F camels drinke alſo. And I aſked her, ſaying: whoſe doughter art thou? She anſwered: yͤ doughter of Bethuel Nahors ſonne, * whome Milca bare vnto hym. And I put the earynge vpon her face, & the bracelettes vpõ her handes. And I bowed my ſelfe, & worſhypped the LORDE, & bleſſed the LORD GOD of my maſter Abraham, whyche had brought me the ryght waye to take my maſters brothers doughter vnto hys ſonne. Nowe alſo, yf ye wyl deale mercyfully and truly wyth my maſter, tell me: and yf not, tell me alſo that I maye tourne me to yͤ ryght hand, or to yͤ left.

Gene. 23. b. and. 24. a.

Then anſwered Laban & Bethuel, ſaying: Thys ſaying is proceded euen out of the LORDE: we can not therfore ſaye vnto the, eyghter good, or badde: Beholde, Rebecca is before yͤ, take her & goo, yͭ ſhe may be thy maſters ſonnes wyfe, euẽ as GOD hath ſayd: And whẽ Abrahams ſeruaunt hearde theyr wordes, he worſhipped yͤ LORDE flat vpon the earth. And the ſeruaunt toke forthe iewels of ſyluer and iewels of golde, & rayment & gaue them to Rebecca. And vnto her brother, and to her mother, he gaue gyftes, and they dyd eate & drynke, both he & the men yͭ were wyth hym, and taryed all nyght. And when they roſe vp in yͤ mornyng: He ſayde lette me departe vnto my maſter. Her brother,

and her mother anſwered:let yͤ dameſel
abyde with vs a whyle, ⁊ it be but euen
ten dayes, ⁊ then ſhal ſhe goo. He ſayde
vnto thẽ, hyndre me not: behold, yͤ LORDE
G hath proſpered my iourney. Sende
me awaye therfore, yͭ I maye go vnto
my maſter. And they ſayde, we wyl call
yͤ dameſell, and enquire at her mouth.
And they called forth Rebecca, ⁊ ſayde
vnto her: wylte thu goo wyth this mã:
And ſhe anſwered: I wyll goo.

So they let Rebecca theyr ſyſter go
and her nurſe, And Abrahams ſeruaũte,
and hys men. And they bleſſed Rebecca,
and ſayde vnto her: thou art our
ſyſter, growe into thouſand thouſandes
* and thy ſeede poſſeſſe the gate of
Gene.22.c. theyr enemies. And Rebecca aroſe, and
her damſels, and ſet them vp vpon the
camelles, and wente theyr way after
the man. And the ſeruaũt toke Rebecca,
and went hys waye:

And Iſaac was comminge from the
waye of the wel of yͤ *lyuynge ⁊ ſeinge
Gene.16.d. me, for he dwelt in the ſouth countrey,
and Iſaac was gone out to pray in the
feld at the euentide. And he lyft vp hys
eyes and ſaw the camels cũmyng. And
Rebecca lyfte vp her eyes, and whẽ ſhe
ſaw Iſaac, ſhe lyghted of yͤ camel, and
ſayde vnto the ſeruaunt: what man is
thys that cõmeth walkyng agaynſt vs
in the felde: And the ſeruaunt ſaid, it is
my maſter. Therfore ſhe toke her cloke
⁊ put it about her. And yͤ ſeruaunt told
Iſaac all thynges yͭ he had done. And
Iſaac brought her into his mother
Sarais tẽte, and toke Rebecca, ⁊ ſhe
becam hys wyfe, ⁊ he loued her, ⁊ ſo Iſaac
receaued cõforte after his mother.

The xxv. Chapter.

¶ Abraham taketh Ketura to hys wyfe, and he
getteth many chyldren. Abraham dyeth and geueth
all hys goods to Iſaac. The genealogie of Iſmael.
The byrth of Iacob and Eſau. Eſau ſelleth hys
byrthryght for a meſſe of pottage.

A ABraham proceded further
and toke him a wyfe called
Ketura, whyche bare hym
Simram, and Iakſan, and
Medan and Midian, and Ieſbak, and
Suah. Iakſan begat Seba, ⁊ Dedan.
And yͤ ſonnes of Dedan were Aſſurim,
Latuſim, and Leumim. And the ſonnes
of Midian, Epha, and Epher, Hanoch,
and Abida and Elda. All theſe were the
chyldren of Ketura. And Abraham gaue
all hys goods vnto Iſaac. But vnto
the ſonnes of the concubines whyche
Abrahã had, he gaue gyftes, ⁊ ſent thẽ
awaye from Iſaac hys ſonne (whyle he
yet lyued) eaſtward vnto the lande of
Kedes. And theſe are the dayes of the
yeres of Abrahãs lyfe, which he lyued,
an C. and lxxv. yere, and then fell ſycke,
and dyed in a* luſty age (when he had Gene.15.c.
lyued ynough) and was put to hys people.
And hys ſons, Iſaac ⁊ Iſmael buryed
hym in the double caue in the feld
of Ephron, ſonne of Zoar the Hethite,
beſyde the plaine of Mamre. Whych
felde Abraham bought of the ſons of
Heth: where Abraham was buried, and
Sara hys wyfe. It fortuned after the
death of Abraham that GOD bleſſed Iſaac
hys ſonne, and Iſaac dwelled by
the well of the lyuynge and ſeynge me.

Theſe are the generacions of Iſmael
Abrahams ſonne, whiche Agar the B
Egypcian Sarais handmayd bare vnto
Abraham. And theſe are the names
of the ſõnes of Iſmael in theyr names,
accordyng to theyr kynredes: the eldeſt
ſonne of Iſmael Nebaioth, and Kedar,
and Abdeel, and Mibſan, and Miſma,
Duma, and Maſa, ⁊ Hadar, Thema,
Ietur, Naphis, and Kedma: Theſe are
the ſons of Iſmael and theſe are theyr
names, by theyr townes ⁊ caſtels* xij. Gene.17.c.
princes of theyr houſholdes. And theſe 1.Para.1.b.
are yͤ yeres of yͤ lyfe of Iſmael, an hundred
and xxxvij. yere, and he fell ſycke, ⁊
dyed and was layde vnto hys people.
And they dwelled from Heuilah vnto
Sur, that is by the border of Egypte,
as thou goeſt towarde the Aſſyrians.
And he dyed in the preſence of all hys
bretheren. And theſe are yͤ generacions
of Iſaac Abrahams ſonne: Abraham
begat Iſaac. And Iſaac was fortye yere
olde when he toke Rebecca to wyfe,
the doughter of Bethuel the Syrian
of Meſopotamia, and ſyſter to Laban
the Syrien. And Iſaac made interceſſion
vnto the LORDE for hys wyfe, becauſe
ſhe was baren: and the LORDE
was intreated of him, and Rebecca his
wyfe conceaued, and the chyldren ſtroue
together within her. Therfore ſhe
ſayd: yf it ſhuld go ſo to paſſe, what helpeth
it that I am with chyld: wherfore
ſhe wente to aſke the LORDE. And the
LORDE ſayde vnto her: there are two
maner of people in thy wombe, ⁊ two

nacions ſhal be deuided oute of thy bowels,
and the one nacion ſhalbe myghtyer
Rom.9.c. then the other, and the*elder ſhal
be ſeruaunte vnto the yonger.

Therfore when her tyme was come
to be deliuered; behold, there were two
twynes in her wombe. And he yͭ came
out firſt was red, ⁊ he was al ouer as it
were a rough garmēt, ⁊ they called his
name Eſau. And after him, came hys
D brother out, ⁊ hys hand holdynge Eſau
Oſeæ.12.a. by the*hele. And hys name was called
Jacob. And Jſaac was xl. yere old whē
they were borne: ⁊ yͤ boyes grewe, and
Eſau became a cūnynge hunter, and a
tyller of the earth. But Jacob was a
perfecte man, ⁊ dwelled in yͤ tētes. Jſaac
loued Eſau, becauſe he dyd eate of
his venyſon, but Rebecca loued Jacob.

Jacob ſod pottage, and Eſau came
from the felde and was faynty, ⁊ Eſau
ſayde to Jacob: fede me J praye the wͭ
yͤ redde pottage, for J am faynty. And
Abdi.1.a. therfore was hys name called*Edom.
And Jacob ſayde: ſell me thys daye thy
Hebr.12.c. *birth ryght. Eſau ſayde: Loo, J am at
the poynt to dye, and what profite ſhal
this birthright do me. Jacob anſwered
Gen.47.g. *ſweare to me then thys daye. And he
ſware to him, ⁊ ſolde his byrthright vnto
Jacob. Then Jacob gaue Eſau bred
and pottage of ryſe. And he dyd eate ⁊
dryncke and roſe vp, ⁊ wente his waye.
And Eſau regarded not his birtrighte.

The xxvi. Chapter.

¶ The iorney of Jſaac towarde Abimelech. The promiſe made vnto Jſaac and hys ſede. Jſaac is rebuked of Abimelech for callyng his wyfe his ſyſter. The chydyng of the ſhepherdes for the welles. Jſaac is comforted. The attonement betwene Abimelech and Jſaac.

A AND there came a derth in the
lande paſſynge the firſte derth
that was in yͤ dayes of Abraham.
And Jſaac went vnto Abimelech
kyng of the Philiſtines
vnto Gerar. And the LORD appeared
vnto hym, ⁊ ſayde: Goo not downe
in to Egypte, but byde in yͤ lande whiche
J ſhall ſhewe vnto the: ſogeorne in
thys lande, and J wyll be wyth yͤ, and
wyll bleſſe the, for vnto the ⁊ vnto thy
Gene.12.b. and.13.d. ſede J wyll geue all theſe*countryes.
And J wyll performe the othe which J
ſwore vnto Abraham thy father, ⁊ wyl
Gene.15.b. and.22.c. *multiplie thy ſede as the ſtarres of
Eccl.44.d Heauen, and wyll geue vnto thy ſede al
theſe contreys. And in thy ſede ſhall all
the nacions of the earthe be bleſſed, because
that Abraham harkened vnto my
voice, and kepte myne ordinaunces, my
commaundementes, my ſtatutes, and
my lawes. And Jſaac dwelled in Gerar.
And the mē of the place aſked hym
of hys wyfe, and he ſayde: ſhe is my* Gene.12.c. and.20.a.
ſyſter: for he feared to ſaye: She is my
wyfe, leſt the men of the place ſhulde
haue kylled hym, becauſe of Rebecca,
whyche was bewtyfull to the eye.

And it happened after he had bene B
there longe tyme, that Abimelech kynge
of yͤ Philiſtians loked out at a wyndowe,
⁊ ſawe Jſaac ſportinge wͭ Rebecca
his wyfe. And Abimelech called Jſaac,
and ſayd, ſhe is of a ſurety thy wyfe,
⁊ why ſaydſt thou ſhe is my ſyſter? Tho
whome Jſaac anſwered: J thought yͭ
J myght peraduenture haue died for
her ſake. Abimelech ſayd: why haſt thou
done thys vnto vs? one of the people
myght lyghtely haue lyne by thy wyfe,
⁊ ſo ſhuldeſt thou haue brought ſynne
vpon vs. And ſo Abimelech charged al C
hys people, ſaying: he yͭ toucheth thys
man or hys wyfe, ſhal dye yͤ death. Jſaac
ſowed in yͤ lande, ⁊ found in yͤ ſame
yere an hundred buſhels: and yͤ LORD
bleſſed hym, and the man waxed myghtye,
and went forthe and grewe, tyll he
was exceadynge great, for he had poſſeſſion
of ſhepe, of oxē, ⁊ a myghty houſholde,
and therefore yͤ Philiſtians had
enuy at him: for the Philiſtines ſtopped
and fylled vp wͭ earth al yͤ wels which
his fathers ſeruauntes dygged in hys
father Abrahams tyme. And Abimelech
ſayde vnto Jſaac, get the from vs,
for thou art myghtyer then we a great
deale. Therfore Jſaac departed thence,
and abode in the valley of Gerar, and D
dwelt there. And Jſaac returning, digged
agayne the welles of water which
they dygged in the dayes of Abraham
hys father, whiche the Philiſtians had
ſtopped after yͤ deathe of Abrahā, and
gaue them yͤ ſame names which his father
gaue thē. Jſaacs ſeruaūtes dygged
in yͤ valley, ⁊ found a wel of liuinge
water. And yͤ heardmen of Gerar dyd
ſtryue with Jſaacs herdmen, ſaying: yͤ
water is oures. Then called he the wel
*Eſek, becauſe they ſtroue wyth hym.

And they dygged another well, and E
ſtroue for that alſo. And he called the

name of it Sitena. And then he departed
thence, and dygged another wel, for
the whych they ſtroue not: therfore called
he it Rehoboth, ſayinge: the LORD
hath nowe made vs rowme, yͭ we maye
encreaſe vpon the earth. And he went
vp thence, to Berſaba. And the LORDE
appered vnto hym the ſame nyght and
ſayde: J am the GOD of Abraham thy
father, feare not, for J am with the, and
wyll bleſſe yͤ and multiplie thy ſede for
my ſeruaũt Abrahãs ſake. And he builded
an aulter there, ⁊ called vpon yͤ name
of the LORDE, ⁊ pytched hys tente.
And there Jſaacs ſeruauntes dygged
a well. Then came Abimelech to hym
from Gerar: and Ahuſath hys frende,
and Phichol his chefe captayne. And
Jſaac ſayde vnto them: wherfore come
F ye to me, ſeyng ye hate me, ⁊ haue put
me away from you: Whiche anſwered:
in ſeynge we ſawe that yͤ * LORD was
Gene.21.c. wyth the, and we ſayde: let there be nowe
an oth betwyxte vs, euen betwyxte
vs and the, and let vs make a bonde wͭ
the, that thou ſhouldeſt doo vs no hurte
as we haue not touched the, and as we
haue done vnto the nothyng but good
and ſente the awaye in peace, for thou
arte nowe yͤ bleſſed of the LORDE. And
he made them a feaſt and they dyd eate
⁊ dryncke. And they roſe vp by tymes
in yͤ mornynge, and ſware one to another,
And Jſaac ſent them awaye. And
G they departed from him in peace. And yͤ
ſame day it happened, that Jſaacs ſeruauntes
came and tolde hym of a well
whyche they had dygged: ⁊ ſayde vnto
hym, we haue foũde water. And he called
it Saba. And the name of the citie
is called Berſaba vnto this daye. Eſau
was xl. yere olde, ⁊ he toke a wyfe called
Judith, the doughter of Bery an
Hethite, and Baſmath the doughter of
Elon an Hethite alſo, whyche were
diſobedient vnto Jſaac and Rebecca.

The xxvij. Chapter.

¶Jacob ſtealeth the bleſſynge from Eſau by hys mothers councell. Jſaac is ſad. Eſau is comforted. The hatred of Eſau towarde Jacob.

A AND it came to paſſe that when
Jſaac wexed olde, ⁊ hys eyes
were dymme (ſo that he coulde
not ſe.) He called Eſau hys
eldeſt ſonne, and ſayde vnto hym. My
ſonne, and he ſayde vnto hym: here am
J. And he ſayde: beholde, J am nowe
olde, and knowe not yͤ daye of my deth:
and nowe therfore take thy wepẽs, thy
quyuer and thy bowe and get the to the
feldes, that thou mayeſt take me ſome
veniſon, and make me meate ſuch as J
loue ⁊ brynge it me, that J maye eate,
and that my ſoule maye bleſſe yͤ, before
that J dye. But Rebecca hearde when
Jſaac ſpake to Eſau his ſonne. And Eſau
went into the felde, to catche venyſon,
⁊ to brynge it. And Rebecca ſayde
vnto Jacob her ſonne ſayinge: Behold,
J haue hearde thy father talking with
Eſau thy brother and ſaying: bryng me
venyſon and make me meate, yͭ J maye
eate and bleſſe the before the LORD, afore
my death. Nowe therfore my ſõne
heare my voice in that whiche J commaunde B
the: get the to the flocke, and
bring me thence two good kyds, that J
may make meate of thẽ for thy father,
ſuche as he loueth. And thou ſhalt brig
it to thy father, that he may eate, ⁊ that
he may bleſſe yͤ before hys death. Then
ſaid Jacob to Rebecca his mother: behold,
Eſau my brother is a rough mã,
and J am ſmoth. My father ſhall peraduẽture
fele me, and J ſhal ſeme vnto
hym as though J wẽt about to begyle
hym, ⁊ ſo ſhal he bring a curſe vpõ me, ⁊
not a bleſſyng: ⁊ hys mother ſayd vnto
hym: vpõ me be thy curſe my ſõne, only
heare my voice, and go ⁊ fetch me thẽ.
And Jacob went ⁊ fet them, ⁊ brought
thẽ to his mother. And his mother mad
meate ſuche as ſhe knewe his father loued.
And Rebecca fet goodly raymẽt of C
her eldeſt ſõne Eſau, whiche was in the
houſe wͭ her, ⁊ put them vpõ Jacob her
yonge ſonne, and ſhe put the ſkynnes of
gotes vpõ his handes ⁊ vpon yͤ ſmooth
of hys necke. And ſhe put yͤ meate and
breade whyche ſhe had prepared in the
hande of her ſonne Jacob. When he came
to his father, he ſayde, my father.
And he anſwered: here am J, who art
thou my ſõne: And Jacob ſaid vnto his
father: J am Eſau thy eldeſt ſonne, J
haue done accordynge as thou baddeſt
me: vp ⁊ ſyt ⁊ eate of my venyſon, yͭ thy
ſoule maye bleſſe me. And Jſaac ſayde
vnto hys ſonne: howe commeth it that
thou haſte founde it ſo quickly my ſonne:
He anſwered: The LORD thy GOD
brought it to my hande: Then ſayde Jſaac
vnto Jacob, come nere ⁊ let me fele
the my ſonne whether thou be my ſõne

Eſau or not. Then went Iacob to Iſaac his father, and he felte and ſayde: yͤ
voice is Iacobs voice, but the handes
are the handes of Eſau. And he knewe
hī not, becauſe hys handes were rough
as hys brother Eſaus handes: and ſo
he bleſſed hym.

And he aſked hym: art thou my ſonne
D Eſau? And he ſayde, yͭ I am. Then
ſayde he, bryng me and let me eate of
my ſonnes venyſō, that my ſoule maye
bleſſe the. And he brought hym and he
ate. And he brought hym wyne alſo, ⁊
he dranke. And hys father Iſaac ſayde
vnto hym: come nere, ⁊ kyſſe me my
ſōne. And he went vnto hī ⁊ kiſſed him
And he ſmelled the ſauoure of his raymēt
Eccle.3.b. and *bleſſed hym, and ſayde: See,
Hebre.11.d. the ſmell of my ſonne is as the ſmell
of a felde, whyche the LORDE hath
bleſſed. GOD geue the of the dewe of
Heuen, and of the fatnes of the earth,
and plenty of corne and wyne. People
be thy ſeruauntes, and nacions bowe
vnto the. Be lorde ouer thy brethren, ⁊
thy mothers chyldren ſtoupe vnto the.
Curſed be he that curſed the, ⁊ bleſſed
be he that bleſſeth the.

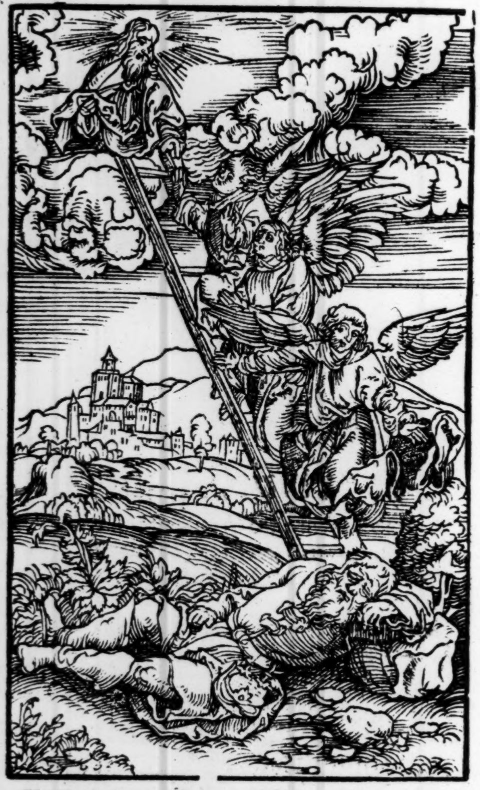
E It happened that aſſone as Iſaac
had made an ende of bleſſinge, and Iacob
was ſcace gone out frome the preſence
of Iſaac his father, then came Eſau
hys brother from hys huntynge, ⁊
had made alſo meate, ⁊ broughte it vnto
hys father, ⁊ ſayde vnto hys father:
let my father aryſe ⁊ eate of hys ſonnes
venyſon, that thy ſoule maye bleſſe me.
Then his father Iſaac ſayd vnto him:
who art thou? he anſwered: I am thy
eldeſt ſonne Eſau, ⁊ Iſaac was greatly
aſtoyned out of meſure, and ſayde:
whyche is he, and where is he then yͭ
hath hunted venyſon: and broughte it
me? ⁊ I haue eathen of all before thou
cammeſt, ⁊ haue bleſſed him, and he ſhal
be bleſſed. When Eſau heard yͤ wordes
of his father, he cried out greatly ⁊ bytterly,
aboue meaſure, ⁊ ſayde vnto hys
father: bleſſe me alſo my father. Who
anſwered, thy brother came wͭ ſubtilte
⁊ hath taken awaye thy bleſſyng. And
F he ſayde agayne: He maye well be called
Iacob, for he hath vndermyned me
now ij. tymes: fyrſt he toke awaye my
byrthryght, and ſe now hath he taken
awaye my bleſſyng alſo. And he ſayde,
haſt thou kept neuer a bleſſyng for me?
Iſaac anſwered and ſayde vnto Eſau:
beholde, I haue made hym thy lorde,
⁊ all hys mothers chyldren haue I
made his ſeruauntes. Moreouer with
corne and wyne haue I ſtablyſhed him
what cā I do vnto the nowe my ſonne?
And Eſau ſayde vnto hys father: haſt
thu but that one bleſſynge my father?
bleſſe me alſo my father: ſo lyfted vp Eſau
hys voice and* wept. Then Iſaac Heb,12.f.
hys father anſwered ⁊ ſayde vnto him
beholde, thy dwellynge place ſhalbe yͤ
fatneſſe of the earthe, and of the dewe
of Heauen from aboue. And wyth thy
ſweard ſhalt thou lyue, ⁊ ſhalt be thy
brothers ſeruaunt. And it wyl come to
paſſe, yͭ whē thou ſhalt get the maſtrye,
thou ſhalte looſe hys yocke from of thy
necke. And Eſau *hated Iacob, becauſe Abdi.1.
of the bleſſynge, that his father bleſſed
hym wyth all. And Eſau ſayde in
hys herte: The dayes of my fathers ſorowe
are at hande, and I wyl ſlaye my
brother Iacob. And theſe wordes of Eſau
her eldeſt ſonne were tolde to Rebecca.
And ſhe ſent ⁊ called Iacob her
yongeſt ſonne, ⁊ ſayde vnto hym: beholde,
thy brother Eſau threateneth to
kyl yͤ: now therfore my ſonne heare my
voice, make the redy, ⁊ fle to Laban my
brother at Haran: ⁊ tary wyth hym a
whyle *vntyl thy brothers fearſnes be Gene.33.a.
ſwaged, and vntil thy brothers wrath
turne awaye from the, ⁊ he forgeth the
thynges whyche thou haſte done to hī.
Then wyl I ſende ⁊ fet the away from
thēce. Why ſhulde I be deſolate of you
both in one daie? And Rebecca ſpake to
Iſaac, I am wery of my life, for feare
of yͤ doughters of Heth. Yf Iacob take
a wyfe of the doughters of Heth ſuche
ony as theſe are, or of yͤ doughters of
yͤ lande what good ſhall my lyfe do me?

The xxviij. Chapter.

¶ Iacob is ſent into Meſopotamia to Laban for a wyfe. Eſau marieth an Iſmaelite. Iacob dremeth a dreme. Chriſt is promiſed. Iacob maket a vowe.

AND ſo Iſaac called Iacob, A
and bleſſed hym and charged Gene.27.a.
hym, and ſayde vnto
hym: ſe thou take not a wyfe
of the donghters of Canaan, but aryſe
and get the to Meſopotamia to yͤ
houſe of Bethuel thy mothers father:
and there take the a wyfe of yͤ doughters

ters of Laban thy mothers brother. And GOD almyghty bleſſe yͤ, & make yͤ to encreaſe, & multiplie the yͤ thou mayeſt be a nombre of people, & geue the yͤ bleſſyng of Abraham: to the & to thy ſede wͭ the, that thou mayſt poſſeſſe yͤ lãd (wherin thou art a ſtraunger) whych GOD gaue vnto Abraham. Thus Jſaac ſent forth Jacob. And he wẽt to Meſopotamia vnto Labã ſonne of Bethuel yͤ Syrien, & brother to Rebecca Jacob & Eſaus mother. When Eſau ſawe that Jſaac had bleſſed Jacob, and ſent B him to *Meſopotamia, to fet him a wyfe Ozee.12.d thence, and that as he bleſſed him, he gaue hym a charg ſaying: thou ſhalt not take a wife of the doughters of Canaan, and that Jacob had obeyed hys father & mother, and was gone to Meſopotamie: and Eſau ſeinge alſo that yͤ doughters of Canaan pleſed not Jſaac hys father: then went he vnto Jſamel, & tolke vnto yͤ wiues whych he had, Malath yͤ doghter of Jſmael Abrahãs ſonne, yͤ ſyſter of Nebaioth to be his wyfe. Jacob departed from Berſaba, to come vnto. Haran, and came vnto a place by chaũce, and taryed there al nyghte, becauſe the ſunne was downe.



And toke a ſtone of the place, & put it vnder hys heade, & layde him downe in the ſame place to ſlepe. And he dreamed: and behold there ſtode a ladder vpon the earth, & the toppe of it reached vp to heuen. And ſe, the angels of GOD went vp and downe vpon it: yee, and GOD ſtode vpon it, and ſayde: J am yͤ LORDE GOD of Abraham thy father, C & the GOD of Jſaac: the lande whych thou ſlepeſt vpon wyll J geue the and thy ſede. And thy ſede ſhalbe as yͤ duſt of yͤ earth, and thou ſhalte ſprede abrode to the weſt, to the eaſt, to the north, and to the ſouth. And thorowe the and in thy ſeed ſhall all the kynreds of the earth be bleſſed. And ſe J am with the, and wyl be thy keper in all places whyther thou goeſt, and wyl brynge the agayne into thys lande: nether wyll J leaue the vntyll J haue made good all that J haue promiſed the. Whẽ Jacob was awaked out of his ſlepe, he ſayde: ſurely the LORDE is in thys place, and J was not aware. And he was afrayde and ſayde: howe fearfull is thys place: it is none other but euen the houſe of GOD, & the gate of Heuen. And Jacob ſtode vp early in the mornyng, and D toke the ſtone that he had layde vnder hys heade, and pytched it vp an ende* Gene.31.b & powred oyle in the top of it. And he called the name of the place Bethel, but the name of the citie was Lus before tyme. And Jacob vowed a vowe, ſayinge: yf God wyll be wyth me, and wyll kepe me in thys iourney whyche J goo, & wyll geue me breade to eate, & clothes to put on, ſo that J come agayn vnto my fathers houſe in ſafetye, then ſhall the LORDE be my GOD, and thys ſtone whyce J haue ſet vp an ende, ſhalbe Goddes houſe: and of al that thou ſhalte geue me, wyll J geue the tenth vnto the.

The xxix. Chapter.

¶ Jacob commeth to Labã and ſerueth vii. yere for Rachel. Lea was brought to his bed in ſteade of Rachel. He maryeh them both, and ſerueth yet vii. yere more for Rachel. Lea conceyueth.

THen Jacob lyfte vp hys fete & A came into yͤ eaſte countre. And as he loked aboute, beholde there was a well in the felde, and thre flockes of ſhepe laye therby (for at that well were the flockes watered) & there was a great ſtone vpon the welles mouthe. And thyther were all the flockes brought, and they rouled the ſtone from the welles mouth, and watered the ſhepe, & put ỷ ſtone agayne vnto the welles mouth vnto hys place. And Jacob ſayde vnto them: brethren, whence be ye? And they ſayde: of Harã are we. And he ſayde vnto them: knowe ye Laban ỷ ſonne of Nahor? They ſayd: we know hym. And he ſayd vnto them, is he in good helth? And they ſayde, he is in good helth, & beholde, hys doughter Rachel cõmeth wᵗ the ſhepe, And he ſayde, lo, it is yet but hye daye, nether is it tyme that the catel ſhulde be gathered together, water ye ỷ ſhepe B & go & fede them. And they ſayde, we may not vntyl all ỷ flockes be brought together, & tyl they roll ỷ ſtone from ỷ wels mouth, & ſo we water our ſhepe. Whyle he yet talked wᵗ them, Rachel came wyth her fathers ſhepe, for ſhe kept thẽ. And aſſone as Jacob ſawe Rachel ỷ doughter of Laban his mothers brother, & the ſhepe of Labã hys mothers brother, he went & rouled the ſtone frõ the wels mouth, & warred the flocke of Laban hys mothers brother. And Jacob kyſſed Rachel, & lyft vp hys voice & wept: & Jacob tolde Rachel, ỷ he was her fathers brother & Rebeccas ſonne. Therfore rãne ſhe and tolde her father C And it happened when Laban heard tell of Jacob hys ſyſters ſonne, he ran to mete hym: and embraced hym & kyſſed hym & brought hym to hys houſe. And he tolde Laban al ỷ matter. To whom Laban ſayde: well, thou art my bone & my fleſhe. And he abode with hĩ ỷ ſpace of a moneth. And Labã ſayd vnto Jacob: Though thou be my brother ſhuldeſt thou therfore ſerue me for nought? tell me, what ſhal thy wages be? Laban had two doughters: The eldeſt called Lea, & the yongeſt Rachel. Lea was tender eyed, but Rachel was bewtyful & well fauored. And Jacob loued Rachel, & ſayd: J wil ſerue ỷ vij. yer for D Rachel thy yongeſt doughter. Labã anſwered: it is better ỷ J geue her ỷ then to another mã: byde wᵗ me. And Jacob ſerued * vij. yeres for Rachel, & they ſemed Gene.12.d. vnto him but a fewe dayes, for the loue he had to her. And Jacob ſayde vnto Laban: geue me my wyfe ỷ J maye lye wᵗ her. For my dayes are fulfylled. Then Laban gathered together all ỷ men of ỷ place, & made a feaſt. And whẽ euẽ was come he toke Lea his doughter & brought her to hym, & he wẽt * in E vnto her. Gene.16.c. And Laban gaue vnto hys doughter Lea, Silpha his maide, to be her ſeruaũte. ♣ To whome when Jacob came in accordynge to the cuſtome, & when the morninge was come, beholde it was Lea. Then ſayde he to Labã, wherfore haſt thu playd thus wᵗ me? did not J ſerue ỷ for Rachel? wherfore then haſt thou begyled me? Laban anſwered: it is not ỷ maner of this place, to mary the yõgeſt before ỷ eldeſt. Paſſe out thys weke, & then ſhall thys alſo be geuen the for ỷ ſeruice which thou ſhalt ſerue me yet vij. yeres more. And Jacob did euẽ ſo, & paſſed out ỷ weke, & then he gaue hym Rachel his doughter to wyfe alſo. And Labã gaue to Rachel his doughter bilha hys handmayd to be her ſeruaunt. So lay he by Rachel alſo, & loued Rachel more thẽ Lea, * & ſerued hĩ yet vij. Gene.31.f. yeres more. Whẽ ỷ LORD ſawe ỷ Lea was deſpyſed, he made her frutefull, & Rachel remayned baren. And Lea conceaued & bare a ſõne, & called his name Ruben, for ſhe ſayde: ỷ LORDE hath loked vpon my tribulacion. Nowe therfore my huſbande wyll loue me. And ſhe conceaued agayne and bare a ſonne, & ſayde: the LORDE hath hearde ỷ J am deſpyſed & hath therfore geuen me this ſonne alſo, & ſhe called hys name * Simeon. 1.Par.2.d. And ſhe conceaued yet and bare a ſonne, and ſayde: nowe thys once wil my huſbande kepe me company, becauſe J haue borne hym thre ſonnes: and therfore was hys name called Leui. And ſhe conceaued yet again and bare a ſonne ſayinge: nowe wyll J prayſe ỷ LORDE: therfore ſhe called hys name Juda and lefte bearynge.

The xxx. Chapter.

¶ Rachel and Lea beyng both baren geue theyr maydens vnto theyr huſband. Jacob deceaueth. Laban in the conceauynge of the ſhepe an dkiddes Jacobs rewarde for hys ſeruice.

RAchel when ſhe ſawe ỷ ſhe A bare Jacob no children, ſhe enuyed her ſyſter, & ſayd vnto Jacob: Geue me chyldrẽ or els J am but deed. And Jacob was wroth wᵗ Rachel ſayĩge: Am J in GODDES ſteade, whych kepeth frome ỷ the frute of thy wombe? Then ſhe ſayde: here is my mayde Bilha, goo ĩ vnto her, & ſhe ſhal beare vpon my lappe ỷ J may be encreaſed by her. And ſhe gaue hym

Bilha her hãdmayde to wyfe. And Jacob went in vnto her, and Bilha conceaued ⁊ bare Jacob a ſonne. Then ſayde Rachel. God hath geuen ſentence on my ſyde, ⁊ hath alſo heard my voice ⁊ hath geuẽ me a ſonne. Therfore called ſhe hi Dan. And Bilha Rachels mayd conceaued agayne, ⁊ bare Jacob another ſonne. And Rachel ſayde, wyth godly wreſtlynges haue I wreſtled wͭ my ſyſter and haue gotten yͤ vpper hande. And ſhe called his name, Naphtali. When Lea ſawe yͭ ſhe had left bearing, B ſhe toke Silpha her mayde, ⁊ gaue her Jacob to wyfe. And Silpha Leas mayde bare Jacob a ſonne. Then ſayd Lea good lucke: and called hys name Gad. And Silpha Leas mayde bare Jacob another ſonne. Then ſayde Lea: happy am I, for the doughters wyll call me bleſſed. And called hys name Aſſer.

And Ruben went out in the dayes of the wheat harueſt, and founde mandragoras in the feldes ⁊ brought them vnto hys mother Lea. Then ſayd Rachel to Lea: geue me of thy ſonnes mãdragoras. To whom Lea anſwered: Is it not ynough yͭ thou haſte taken awaye my huſbande, but woldeſt take awaye my ſonnes mandragoras alſo? Then ſayde Rachel: well, let hym ſlepe wyth yͤ thys nyght, for thy ſonnes Mãdragoras. C And Jacob came from yͤ feldes at euen, ⁊ Lea wẽt oute to mete hi ⁊ ſaide: come ĩto me, for I haue bought yͤ wyth my ſonnes mandragoras. And he ſlepte wͭ her yͭ nyght. And GOD heard Lea that ſhe cõceaued ⁊ bare vnto Jacob the fifte ſonne. Then ſayde Lea: GOD hath geuen me a reward, becauſe I gaue my maydẽ to my huſband, and ſhe called hym Iſaſchar. And Lea conceaued yet agayne, ⁊ bare Jacob yͤ ſixt ſonne. And Lea ſayde: GOD hath endued me wͭ a good dowry. Nowe will my huſbande dwel with me, becauſe I haue borne him ſyxe ſonnes, and called hys name Sebulon. After that ſhe bare a doughter ⁊ called her name *Dina. Gene.34.a D And GOD remẽbred Rachel, he heard her, ⁊ made her fruteful: ſo that ſhe conceaued and bare a ſonne, and ſayde: GOD hath takẽ awaie my rebuke. And ſhe called his name Joſeph, ſayig: The LORDE geue me yet another ſõne. And aſſoone as Rachel had borne Joſeph, Jacob ſayde to Labã: ſende me awaye that I maye go vnto myne owne place ⁊ contrey, geue me my wyues and my childrẽ, for whome I haue ſerued the, ⁊ let me go: for thou knoweſt what ſeruice I haue done the. To whome Laban anſwered, yf I haue found fauour in thy ſyght (for I ſuppoſe that yͤ LORD hath *bleſſed me for thy ſake) appoynt Gene.29.a what thy reward ſhalbe, and I wyl geue it the. But he ſayd vnto hym, thou knoweſt what ſeruice I haue done yͤ, and in what takyng thy catel haue bene vnder me: For it was but lytle that thou haddeſt before I came, ⁊ nowe it is encreaſed into a multitude, and the LORDE hath bleſſed the for my ſake. But nowe when ſhal I make prouiſiõ for myne owne houſe alſo? And he ſayde: what ſhall I then geue the? And Jacob anſwered: thou ſhalt geue me nothynge at al, yf thou wylt do this one thing for me, and then wyll I turne agayne ⁊ fede thy ſhepe, ⁊ kepe them.

E I wyll go aboute all the ſhepe thys daye, ⁊ ſeperate from them al the ſhepe that are ſpotted ⁊ of diuerſe coloures, ⁊ al blacke ſhepe amonge the lambes, ⁊ the partye, and the ſpotted amonge yͤ kyddes: ⁊ the ſame ſhalbe my rewarde So ſhall my rightweſnes anſwere for me to morowe, ⁊ ſhall come for my rewarde before thy face, ⁊ euery one that is not ſpecklede and partie amonge the goates, ⁊ blacke amonge the ſhepe, the ſame ſhalbe theft wyth me.

And Laban ſayde: Go to, wold GOD it might be accordynge to thy ſaying. Therfore he toke out the ſame daye yͤ he goates that were partye and of diuers colour, and al the ſhe goates that were ſpoted ⁊ partye coloured, ⁊ all yͭ had whyte in them, and all the blacke amonge the ſhepe, and put them in the kepyng of hys ſonnes, ⁊ ſet thre dayes iourney betwyxte him ſelf and Jacob. And ſo Jacob kepte the reſte of Labãs ſhepe, Jacob toke roddes of grene popular, haſel and of the cheſte nut trees, and pylled whyte ſtrakes in them, and made the whyte apere in the roddes. ☞ *But they that were whole, remained grene, ãd thus was it made a variable coloure.* And put the rods whyche he had pylled, euen before the ſhepe, in the gutters and wateryng troughes, when the ſhepe came to dryncke: that they ſhuld conceaue when they came to drincke. And the ſhepe conceaued before the rods, and brought furth lābes ſtracked, ſpotted, ⁊ party. And Jacob parted yͤ lambs ⁊ turned the faces of yͤ ſhepe toward ſpoted thynges, ⁊ toward al maner of blacke, yͭ was among the ſhepe of Laban, namely, puttynge his owne flockes by them ſelfe, ⁊ not puttynge them wyth Labās ſhepe. And it fortuned yͭ in euery rammynge tyme of yͤ ſtronger ſhepe Jacob layde yͤ roddes before yͤ eyes of yͤ ſhepe in the gutters: namely, that he myght make them conceaue before the roddes. But when yͤ ſhepe were feble, he put them not in. And ſo yͤ febler were Labās, ⁊ the ſtronger Jacobs. And yͤ man encreaſed exceadyngly, ⁊ had a great flocke, mayde ſeruauntes, ⁊ men ſeruauntes, camels and aſſes.

The xxxi. Chapter.

¶ At the commaundement of God Jacob departed from Labā, and toke hys goodes wyth him. Rachel ſtealeth her fathers images. Laban foloweth Jacob. The couenaunt betwene Laban and Jacob.

A But he heard the wordes of Labans ſonnes ſaying: Jacob hath taken awaye all yͭ was our fathers, ⁊ of our fathers goods hath he gotten all thys honoure. And Jacob behelde yͤ countenaunce of Laban, ⁊ beholde, it was not as yeſterdaye and yeryeſterday. And yͤ LORDE ſayde vnto Jacob, turne agayne into the lāde of thy fathers, ⁊ to thy kynred, and J wyl be wyth yͤ. Therfore Jacob ſent and called Rachel and Lea to yͤ felde vnto his flocke, and ſayde vnto them: J ſe youre fathers countenaunce yͭ it is not towarde me as yeſterdaye, ⁊ yeryeſterdaye. But the GOD of my father hath bene wyth me. And ye knowe howe yͭ J haue ſerued youre father wͭ all my myght. But your father hath diſceaued me, ⁊ chaunged my wages x. tymes: but GOD ſuffred him not to hurte me. When he ſaide, the ſpotted ſhal be thy wages, then al yͤ ſhepe bare ſpotted. And when he ſayde: yͤ ſtraked ſhal be thy reward, then bare al the ſhepe ſtraked: B thus hath GOD takē awaie your fathers ſhepe, and geuen them me But in rammynge tyme it happened, yͭ J lyfted vp myne eyes ⁊ ſawe in a dreame, ⁊ beholde the rammes leaped vpō yͤ ſhepe that were ſtraked, ſpotted and party. And the Angell of GOD ſpake vnto me in a dreame, ſayinge: Jacob, ⁊ J anſwered: here am J. And he ſayde: lygte vp nowe thyne eyes, and ſe al the rammes leapyng vpon the ſhepe yͭ are ſtraked, ſpotted and partye, for J haue ſene all that Laban doth vnto the, J am the GOD of * Bethel, where thou Gene.28.d anoyntedſt the ſtone, and where thou vowedſt a vowe vnto me. Nowe therfore aryſe and get the out of thys Gene.32.c. countre, and returne vnto the lande where thou waſt borne. C

Then anſwered Rachel, and Lea, ⁊ ſayde vnto him: haue we a porcion and inheritaūce in our fathers houſe? Doth not he count vs euen as ſtraungers? for he hath ſold vs, and hath euen eatē vp our money. But al the riches which GOD hath takē from oure father, that is oures and our chyldrens. And nowe what ſoeuer GOD hath ſayde vnto the that do. Thē Jacob roſe vp, and ſet his ſonnes and wyues vp vpon camels, ⁊ caryed awaye all hys flockes, and all hys ſubſtaunce whyche he had procured, hys ryches and poſſeſſions which he had gotten in Meſopotamia, for to go to Jſaac hys father vnto yͤ lande of Gene.38. Canaan. But Labā was gone to * ſhere 2.Reg.13.c his ſhepe, ⁊ Rachel had ſtollen her fathers images. And Jacob ſtale awaye the hart of Laban yͤ Syrian, in that he tolde hym not that he fled. So fled he ⁊ al that he had, and made him ſelfe redy and paſſed ouer the ryuer, and ſet hys face ſtreyght towarde the mount Gilead. D Upon the thyrde daye after, was it tolde Laban that Jacob fled. Then he toke hys brethren wyth hym, and folowed after hym ſeuen dayes iourney, ⁊ ouertoke hym at yͤ mount Gilead. And GOD came to Laban the Syrian in a dreame by nyght, and ſayde vnto hym: take hede that thu ſpeake not to Jacob oughte ſaue good. And Laban ouertoke Jacob: and Jacob hat pytched hys tente in the mount. And Laban wyth his brethren pytched theyr tent alſo vpon the mount Gilead. And Laban ſayde to Jacob: Why haſt thou thys done to ſteale awaye my harte, and carye awaye my doughters, as though they had bene taken captiue wͭ the ſweard.

Wherfore wenteſt thou awaye ſecretely vnknowne to me, ⁊ dydeſt not tell me, that J myght haue brought the on yͤ waye wyth mirth, ſyngynge, tymrell

and harpe, and haſt not ſuffered me to
kyſſe my chyldren and my doughters.
1.Reg 15.c. Thou waſt*a foole now to do it, for I
2.Par.26.c am able to do you euyl. But the GOD
of your father ſpake vnto me yeſterdaye,
ſaying:take hede that thou ſpeake
not to Iacob ought ſaue good. And
now thoughe thou wēteſt thy waye because
thou longeſt after thy fathers
houſe, yet wherfore haſte thou ſtollen
my goddes? Iacob anſwered and ſayd
to Laban:becauſe I was afraide,and
thought that thou woldeſt haue taken
awaye thy doughters from me. But
E ♣(where as thou layeſt thefte to my charge)
wyth whome ſoeuer thou fyndeſt thy
goddes,let him dye here before our brethren.
Seke that thyne is by me,and take
it to the. But Iacob wyſt not that
Rachel had ſtolled them. Thē went Laban
into Iacobs tente, and into Leas
tente,& into the two maydens tentes:
but found them not. Then went he out
of Leas tēte, and entred into Rachels
tente. And Rachel had taken the images,
and put them in yͤ camels ſtrawe,
and ſate downe vpon them. And Labā
ſerched al the tente:but founde thē not.
Then ſayde ſhe to her father: my lorde,
be not angry that I can not ryſe
vp before the,for the cuſtome of women
is come vpon me. So ſearched he,but
found not thoſe idols. And Iacob was
wroth,and chode wyth Laban. Iacob
alſo anſwered and ſayde to hym:what
haue I treſpaced, or what haue I offended,
that thou folowedeſt ſo after
me? Thou haſt ſearched all my ſtuffe,
and what haſte thou found of all thy
houſhold ſtuffe? put it here before thy
brethren and myne, that they may iudge
F betwixt vs both. Behold: This twēty
yere haue I bene wyth the, thy ſhepe
and thy goates haue not bene baren
& the rammes of thy flocke haue I not
eatē. What ſoeuer was torne of beſtes,
I brought it not the,but made it good
my ſelfe:of my hand didſt thou require
it,euen as it yͭ was ſtollen by daye or
nyght. By day the heate conſumed me
& the froſt by night, and my ſlepe departed
fro myne eyes. Thus haue I bene
Gene.29.f. xx.yere in thy houſe,and ſerued yͤ*xiiij
yeres for thy ij doughters,and ſyxe yeres
for thy ſhepe,and thou haſt chaunged
my rewarde tē tymes. And except
the GOD of my father, yͤ GOD of Abraham,
and the feare of Iſaac had bene
wyth me,ſurely thou haddeſt ſente me
awaye nowe all emptye. But GOD beheld
my tribulacion, & the laboure of
my handes,& rebuked the yeſterdaye.

Laban anſwered & ſayde vnto Iacob:
theſe doughters are mi doughters
and theſe chyldren are my chyldren,&
theſe ſhepe are my ſhepe, and all that
thou ſyeſt, is myne. And what can I
do thys daye vnto theſe my doughters
or vnto theyr chyldren whyche they
haue borne? Nowe therfore come on &
let vs make a bond, I and thou,whych
maye be a wytneſſe betwene the and
me. Then toke Iacob a ſtone,and ſette
it vp an ende, & Iacob ſayde vnto hys
brethren:gather ſtones. And they toke
ſtones,and made an heape, & they dyd
eat there vpon the heape. And Laban
called it*Iegar Sahadutha, but Iacob
called it Gilead. ♣(ether of them accordynge
to the prophecie of his owne language.

Then ſayde Laban: thys heape is
wytneſſe betwene the & me thys daye:
therfore is it called Gilead. ♣(that is a
heape of witneſſe)and Mizpah, For he ſayde.
The LORDE loke betwene me and
the,when we are departed one from another:
G yf thou ſhalt vexe my doughters,
or ſhalte take other wiues beſyde
my doughters. Here is nomā with vs
behold, GOD be wytneſſe betwyxt yͤ &
me. And Laban ſayde moreouer to Iacob:
beholde thys heape & thys marcke
whyche I haue ſet here, betwyxte me
& yͤ:thys heape be wytneſſe, & alſo thys
marcke that I wyl not come ouer this
heape to the, and thou ſhalt not come
ouer thys heape and thys marcke vnto
me:to do any harme. The GOD of
Abraham,the GOD of Nahor and the
GOD of theyr fathers be iudg betwyxt
vs. And Iacob ſware by the feare of
hys father Iſaac. Then Iacob dyd ſacrifice
vpon the mount, and called hys
brethren to eate breade. And they dyd
eate bread and taryed all nyght in the
hyll. And early in the mornyng Laban
roſe vp and kyſſed hys chyldren & hys
doughters,& bleſſed them, & Labande
partyng went vnto hys place agayne.

The xxxij. Chapter.

¶The viſion of the angels. Iacob ſendeth preſētes vnto his brother Eſau. Howe he wreſtled with the āgel: whiche chaūged his name ād called hī Iſrael

A BUt Iacob wēt forth on his
iourney. And the angels of
GOD came, and met hym.
And whē Iacob ſawe thē
he ſayde thys is Goddes hoſt: ⁊ called
yͤ name of the ſame place *Mahanaim
⁊ (that is an armye). And Iacob ſēte meſſengers
before hī to Eſau hys brother,
Io.33.d. vnto the lande * of Seir, ⁊ the felde of
Edom. And he commaūded them ſaying:
Thus ſhall ye ſpeake to my lorde
Eſau: thy ſeruaunt Iacob ſayth thus:
I haue ſogeourned, ⁊ bene a ſtraūger
wͭ Laban vnto thys time, ⁊ haue oxē,
aſſes ⁊ ſhepe, men ſeruauntes, ⁊ wemē
ſeruauntes, ⁊ haue ſent to ſhew it my
lorde, yͭ I maye fide grace in thy ſight.
And yͤ meſſengers came agayne to Iacob
B ſayinge: we came vnto thy brother
Eſau, ⁊ he cōmeth agaynſt yͤ and hath
iiij. hūdreth mē wͭ hī. But Iacob was
greatly afrayd, ⁊ wyſt not which waie
to turne hym ſelfe, ⁊ deuided yͤ people
that was wyth him, and the ſhepe, and
oxen, and camels into ij. companies: ⁊
ſayde: yf Eſau come to the one parte ⁊
ſmyte it, the other ſhal ſaue it ſelfe.

And Iacob ſayde agayne: O GOD
of my father Abraham, ⁊ GOD of my father
Iſaac: LORDE whych ſayeſt vnto
me * returne vnto thy countre ⁊ to thy
Gene.31.b. C kynred, ⁊ I wyll do all well wyth the.
I am not worthy of the leaſt of all the
mercyes ⁊ truthe whyche thou haſte
ſhewed vnto thy ſeruaunte. For wyth
my ſtaffe came I ouer thys Iordane,
and now haue I gotten ij. droues. Delyuer
me from yͤ handes of my brother
Eſau, for I feare hī: leeſt he wil come ⁊
ſmyte yͤ mother wͭ the chyldren: Thou
ſaydeſt: I wyll ſurely do the good and
make thy ſede as yͤ ſand of yͤ ſee, which
can not be nombred for multitud.

D And he taryed ther that ſame night,
⁊ toke of yͭ whyche came to hāde, a preſente
for Eſau hys brother ij. hundred
ſhe goates, ⁊ xx. he goates, ij. hundred
ſhepe ⁊ xx. rāmes, thyrty milch camels
with theyr coltes, xl. kine, ⁊ x. bulles, xx
ſhe aſſes, ⁊ then foles: ⁊ delyuered them
into the hand of his ſeruauntes, euery
droue by them ſelues, ⁊ ſayd vnto hys
ſeruaūtes: go forth before me, and put
a ſpace betwyxt droue ⁊ droue. And he
commaunded the formoſt ſayinge:
E yf Eſau my brother mete the and axe
the ſaying: whoſe art thou, ⁊ whyther
goſt thou, ⁊ whoſe are theſe yͭ goo before
the: thou ſhalt ſaye: they be thy ſeruaūt
Iacobs, ⁊ it is a preſent ſent vnto my
lorde Eſau, and beholde, he hym ſelfe
commeth after vs: And ſo commaūded
he the ſecound, and the thyrde, ⁊ al that
folowed yͤ droues, ſaying of thys maner:
ſe that you ſpeak vnto Eſau when
ye mete him, and ſeye moreouer thy ſeruaunt
Iacob alſo commeth after vs,
for he ſayd, I wyl peace his wrath wͭ yͤ
preſent that goeth before me, and after
warde I wyll ſe hym my ſelfe, if peraduēture
he wil receaue me to grace. So
went yͤ preſent before hym, ⁊ he taried
al yͭ night in the company, ⁊ roſe vp the
ſame nyght, ⁊ toke hys two wyues and
his two maydens, ⁊ hys eleuen ſonnes
⁊ went ouer yͤ foord Iabok. And he toke
them, ⁊ ſent them ouer yͤ ryuer, and
ſent ouer that he had, taryed behynd hī
ſelf alone. And there * wreſtled a man Oſee.12.b.
wͭ him vnto yͤ breakyng of yͤ daye. And F
when he ſaw yͭ he could not preuaile agaynſt
him, he ſmote hym vnder yͤ thye
⁊ the ſynowe of Iacobs thye ſhranke,
as he wraſtled with hym. And he ſayd:
let me goo for yͤ daye breaketh. Which
anſwered: I wyll not let yͤ go, excepte
thou bleſſe me. And he ſayde vnto him:
what is thy name? He anſwered: Iacob.
He ſayde: thou ſhalt be called Iacob
nomore, but * Iſrael. For as a prince
haſt thou wraſteled with GOD, and Gene.35.b.
wyth man, and haſte preuayled.

And Iacob aſked hym ſayinge: tell
me thy name. And he ſayd, wherfore
doſt thou ſo aſke after my * name? ⁊ he
bleſſed hī ther. And Iacob called yͤ name
of the place * Pniel, for I haue ſene
GOD face to face, ⁊ my life is preſerued. Iudi.13.c
And as he went ouer Pniel, yͤ ſōne roſe
vpon him, and he halted vpon his thie
And therfore is it that the chyldren of
Iſrael eate not of yͤ ſynow yͭ ſhrancke
in yͤ place of the thye, vnto thys daye.
becauſe that he touched yͤ place of Iacobs
thye in the ſenowe that ſhroncke.

The xxxiij. Chapter.

¶ Eſau and Iacob are agreed, and Iacob came
into Sichem.

IAcob lyftynge vp hys eyes, loked, A
and beholde Eſau came
hauynge wyth hym foure hundred
men. And he deuided the
chyldren vnto Lea ⁊ vnto Rachel, and

vnto the two maydens. And he put the maydens & theyr chyldren for moſte: & Lea and her chyldren after, & Rachel, and Joſeph hyndemoſt. And he went before them & *felle on the groũde ſeuẽ Gene.19.d. tymes vntil he came vnto his brother.

Gene.27.g Eſau* came to mete hym and enbraced hym, and fel on hys necke & kyſſed hym, and they wepte. And he lyfte vp hys eyes, & ſawe the wemen, and yͤ children, and ſayde: whence haſt thou theſe ☙(And do they belonge vnto the)? And he anſwered: they are the chyldren whyche GOD hath geuen they ſeruaunt. Than came the maydens forth, & theyr chyldren, and dyd theyr obeyſaunce. Lea alſo wyth her chyldrẽ came & did theyr obeſaunce. And laſt of all came Joſeph B & Rachel, and dyd theyr obeyſaunce.

And he ſayde: what is all the droue whyche I mette? He anſwered: that I maye fynde grace in the ſyght of my lorde. And Eſau ſayde: I haue ynoughe my brother, kepe yͭ thou haſte vnto thy ſelfe. To whome Jacob anſwered, oh nay, but yf I haue founde grace in thy ſyght, receaue my preſent of my hande: for I haue ſene thy face* as Heſt.15.d. though I had ſene the face of GOD, & thou haſte had a good wyl towarde me Oh take my bleſſynge that is brought the, for GOD hath had mercy on me. C ☙(Geuing me all thinges.) And I haue ynough. And ſo he compelled hym, and he toke it. And he ſayde: let vs take oure iourney and go, I wyll go before yͤ. Jacob anſwerede hym: my lorde thou knoweſt, that the chyldren are tendre, and the ewes and kyne with yong vnder myne hande, whych yf men ſhulde ouerdryue, but euen one daye al the ſhepe wyl dye. Oh let my lorde goo before hys ſeruaunte, and I wyll dryue fayer and ſoftlye, accordyng as the catel that goth before me and the chyldrẽ be able to endure vntyll I come to my lorde vnto Seir.

D And Eſau ſayde: let me yet leaue ſome of my floke with the. And he anſwered, what nedeth it? ☙(Thys one thinge onely haue I nede of) let me fynd grace in the ſyght of my lorde. So Eſau went hys waye agayne that ſame daye vnto Seir. And Jacob toke hys iourney towarde Sucoth, and buylte him an houſe, & made boothes for hys catell. And therfore is it, that the name of the place is called* Sucoth. Bothes.

And Jacob came to Salem a citie of Sichem, whyche is in the lande of Canaã, after that he was come from Meſopotamia, and pytched before the Citie, & bought a parcell of groũde (where he pytched hys tente) of the chyldrẽ of Hemor Sichems father for an hundred peces of money. And he made there an aulter, and called vpon the myghtye GOD of Iſrael.

The xxxiiij. Chapter.

¶The rauyſhynge of Dina Jacobs doughter by the men of Sichem. And of the great bloudeſhedinge done by the ſonnes of Jacob.

A Dina the doughter of Lea* Gene.30 whyche ſhe bare vnto Jacob wẽte out to ſe the daughters of the lande. Whome whan Sichem the ſonne of Hemor the Heuite, lorde of that countre ſaw, he toke her, and laye wyth her, and forced* her 2.Reg and hys hart laye vnto Dina yͤ doughter of Jacob. And he loued that dameſell & ſpake kyndely vnto her, & Sichẽ ſpake vnto hys father Hemor ſayeng, get me thys mayden vnto my wyfe.

B And Jacob herd that he had defyled Dina his doughter, his ſonnes beynge wyth theyr catel in the felde, and he helde his peace, vntil they were come. And Hemor the father of Sichem went out vnto Jacob, to comen wyth hym. And when the ſonnes of Jacob commyng out of the felde hearde it, it greued thẽ & they wer not a lytel wroth, because he had wrought folye in Iſrael, in yͭ he had lyen wyth Jacobs doughter whyche thynge ought not to be done. And Hemor commoned wyth them ſayenge: the ſoule of my ſonne Sichem lõgeth for youre doughter: geue her hym to wyfe, and make mariages with vs, and geue your doughters vnto vs, and take our doughters vnto you, and ye ſhall dwel wyth vs, and the lande ſhall be before you, dwell and do your buſynes, and haue your poſſeſſions therein. And Sichem ſayde vnto her father, & her brethren, let me fynde grace in youre eyes, and what ſoeuer ye appoynte me, that wyll I geue. Are frelye of me both the drowry and gyftes, and I wyl geue accordynge as ye ſaye vnto me, ſo that ye gyue me the damſel to wyfe.

But the ſonnes of Jacob aũſwered to Sichem and Hemor hys father tal-

kynge among them ſelues deceytfully, because he had defyled Dina their ſyſter. And they ſayd vnto them: we can not do this thinge, that we ſhould geue our ſyſter to one that is vncircūciſed, for that were a ſhame vnto vs. But in this wyll we conſent vnto you. yf ye wylbe as we be, and all the men childrē among you be circumciſed, then wil we geue oure doughters to you, and take your doughters to vs, and wyll dwell
C with you, and be one people. But ⁊ yf ye wyl not harken vnto vs to be circūciſed, then wyl we take our doughter ⁊ go our wayes. Their wordes pleaſed Hemor and Sichem his ſonne. And the yonge man deferde not for to do the thing, because he had a luſte to Jacobs doughter: he was alſo moſt ſette by of all that were in his fathers houſe. Thē Hemor ⁊ Sichē his ſonne wēt vnto the gate of their citie, and comened with the men of their citie, ſaying: theſe men are vnfayned towarde vs, and dwel in the lande and do their occupacion therin. And in the lande is rowme ynoughe for them, we wil take their doughters to wyues, and geue them our doughters, onely herein wyl they conſent vnto vs for to dwel with vs and to be one people: yf all the men children that are amonge vs be circumciſed as they are. Shal not their goodes and their ſubſtaunce and all their catell be oures,
D onely yf we conſent vnto them: For they wyll dwell with vs. And vnto Hemor and Sichem his ſonne herkened all that wente out of the gate of his citie. And all the men children were circumciſed, what ſoeuer went out of the gates of his citie. And it happened the thyrde daye (when it was paynfull to them) two of the ſonnes of Jacob Simeon ⁊ Leui, Dinas brethren, toke eGe. xlix. a
Judic. ix. a ther of them his * ſwearde and wente into the Citie boldely, and ſlewe al that was male, and ſlewe alſo Hemor and Sichem his ſonne with yͤ edge of the ſwearde; ⁊ toke Dina out of Sichems houſe, and went their waye.

And yͤ ſonnes of Jacob cōmyng vpō the deade, ſpoyled yͤ citie, becauſe they had defyled their ſyſter: and toke their ſhepe, oxen ⁊ their aſſes, ⁊ whatſoeuer was in the citie, and alſo in the feldes. And all their goodes and all their children, ⁊ their wyues toke they captiue, ⁊ made hauock of all yͭ was in yͤ houſe.

But Jacob ſayde to Simeon, ⁊ Leui: ye haue troubled me, ⁊ made me ſtynke before the inhabitours of the lande, before the Cananite, and the Phereſyte. And J beyng few in numbre, they ſhal gather thē ſelues togyther againſt me, and ſlaye me, ⁊ ſo ſhall J and my houſe be deſtroyed. And they anſwered: ſhuld they deale wͭ our ſiſter as wͭ an whore?

¶ The.xxxv. Chapter.

Jacob goeth vp vnto Bethel/and burieth his images vnder an oke. Debora dyeth. Jacob is called Iſrael. The lande of Canaan is promyſed him. Rachel dyeth in labour. Ruben laye with his fathers concubine. The death of Iſaac.

AND GOD ſayde vnto Jacob, aryſe, and get the vp to Bethel, and dwel there. And make there an alter vnto GOD, that appeared vnto A
the, *when thou fleddeſt from the face of Eſau thy brother. Thē ſayde Jacob vnto his houſholde and to all that wer with him: put away the ſtraunge goddes that are amonge you, and be clene: and chaunge your garmentes, for we wyll aryſe and go vp to Bethel, ⁊ wyl make an alter there, vnto GOD whiche hearde me in the daye of my tribulaciō, ⁊ was wͭ me in the waye which J wēt. ge. xxviii. c.

And they gaue vnto Jacob all the ſtraunge goddes whiche they had in theyr hāde, ⁊ al their earynges whiche were in their eares, ⁊ Jacob hyd them vnder an ooke which was by Sichem. And when they departed, the feare of God fell vpon the cities yͭ were rounde about thē. And they dyd not folowe after the ſonnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan: The ſame is Bethel, he and al the people that was with him. And he builded there an alter, ⁊ called yͤ place: The GOD of Bethel: becauſe that GOD appeared vnto him there, when he fled from the face of his brother.

B *But Debora Rebeccas nurſe, dyed, ge. xxiiii. g.
and was buryed beneth Bethel vnder an ooke. And yͤ name of it was called: the ooke of lamētacion. And GOD appeared vnto Jacob againe after he came out of Meſopotamia, and bleſſed him, ⁊ GOD ſayde vnto him: thy name is Jacob. Notwithſtādinge, thou ſhalt be nomore called * Jacob, but Jſrael ſhalbe thy name. And he called his name Jſrael. Ge. xxxii. f

And GOD ſayde vnto him: I am GOD almightie, growe and multiplye: people & a multitude of people ſhall ſprynge of the: yea, and kinges ſhal come out of thy loynes. And the lande whiche I gaue Abraham and Iſaac, wil I gyue vnto the, and vnto thy ſeed after ỹ, wyll I gyue that lãde alſo. And ſo GOD departed vp from him in the place where he had talked with him. And Iacob ſette vp a marke in the place where he talked with him: euẽ a marke of ſtone, and poured drynkeoffryng theron, and poured alſo oyle theron, & Iacob called the name of ỹ place where GOD ſpake with him, *Bethel.

The houſe of God.

C

And they departed from Bethel, and when he was but a felde breadth from Ephrath, Rachel beganne to trauayle: and in trauaylynge, ſhe was in perill. And it happened as ſhe was in paynes of her labour, ỹ mydwyfe ſayde vnto her, feare not, for this ſonne is thyne alſo.

i.reg.iiii.d.

Then as her ſoule was a departinge, that ſhe* muſt dye, ſhe called his name Ben Ony. (The ſonne of my ſorowe.) But his father called him Ben Iamin (The ſonne of the right hande.) And thus dyed Rahel, and was buryed in the waye to Ephrath, whiche is Bethlehẽ. And Iacob ſet vp a ſtone vpon her graue, whiche is called Rahels graue ſtone vnto this daye. And Iſrael went thẽce, and pitched vp his tente beyonde the* towre of Eder. And it chaunced, as Iſrael dwelt in the lande, that Ruben wente and laye* with Bilha his fathers cõcubine, and it came to Iſraels eare. The ſonnes of Iacob wer.xii. in nombre. The ſonnes of Lea: Ruben Iacobs eldeſt ſonne, & Simeon, Leui, Iuda, Iſachar, and Zabulon. The ſonnes of Rahel: Ioſeph & Bẽ Iamin. The ſonnes of Bilha Rahels mayde: Dan & Nepthali. The ſonnes of Silpha Leas mayde, Gad & Aſſer. Theſe are ỹ ſonnes of Iacob whiche were borne him in Meſopotamia.

Mich.iiii.c

Gen.xlix.

D

And ſo Iacob came vnto Iſaac hys father to Mamre vnto Kyriath Arba whiche is in Hebron: where Abraham and Iſaac ſoiourned as ſtraungers. And ỹ dayes of Iſaac were an hũdred and.lxxx.yeres: & Iſaac fel ſycke and dyed, and was put vnto his people: beynge olde and full of dayes. And his ſonnes, Eſau and Iacob buryed hym.

The.xxxvi.Chapter.

The wyues of Eſau. Iacob and Eſau are riche. The genealogie of Eſau. Eſau dwelleth in the hyll Seir.

A

These are the generacions of Eſau, The ſame is Edom. Eſau toke his wiues of the doughters of Canaan. Ada the doughter of Elon an Hethite, and Ahalibama ỹ doughter of Ana, the doughter of Zibeon an Heuite, & Baſmath Iſmaels* doughter, & ſyſter of Nebaioth. And Ada bare vnto Eſau, Eliphas: & Baſmath bare Reguel. And Ahalibama bare Ieus and Iaelam and Korah. Theſe are the ſonnes of Eſau whiche were borne him in the lande of Canaan.

Ge.xxviii.

And Eſau toke his wyues & his ſonnes, and doughters, and all the ſoules of his houſe: his goodes, & al his cattel, and all his ſubſtaunce whiche he had gotten in the lande of Canaan, & went into a countrye away from the face of his brother Iacob: for their *ryches was moche, and they coulde not dwell togyther, and the lande wherein they were ſtrãgers, coulde not receiue thẽ, bycauſe of their poſſeſſion.

Ge.xiii.a.

Thus dwelt Eſau in mount Seir. The ſame Eſau is Edom. Theſe are the generacions of Eſau father of the Edomites in mounte Seir, and theſe are the names of Eſaus ſonnes *Eliphas, the ſonne of Ada the wyfe of Eſau, & Reguel the ſon of Baſmath the wyfe of Eſau. And the ſonnes of Eliphas were Theman, Omar, Zepho, Gaetham & Kenas. And Thimna was concubine to Eliphas Eſaus ſonne, & bare vnto Eliphas Amaleck. And theſe be the ſonnes of Ada Eſaus wyfe. And theſe are ỹ ſonnes of Reguel: Nahath, Serah, Samma, & Miſa: theſe were ỹ ſonnes of Baſmath Eſaus wyfe. And theſe were ỹ ſonnes of Ahalibama the doughter of Ana doughter of Zebion, Eſaus wyfe, and ſhe bare vnto Eſau Ieus, Iaelam, and Korah.

B

i.Para.i.

C

i.Para.i.e

Theſe were dukes of the ſonnes of Eſau: The children of *Eliphas ỹ firſte ſonne of Eſau, were theſe: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Korah, duke Gaethã, and duke Amaleck. Theſe are the dukes that came of Eliphas in ỹ lande of

Edom, ⁊ theſe were the ſonnes of Ada. Theſe alſo arethe children of Reguel Eſaus ſonne: duke Nahath, duke Serah, duke Samma, duke Miſa. Theſe are the dukes that came of Reguel in the lande of Edom, ⁊ theſe are yͤ ſonnes of Baſmath Eſaus wyfe. Theſe were the childrẽ of Ahalibama Eſaus wyfe: duke Jeus, duke Gaelam, duke Korah: theſe dukes came of Ahalibama the doughter of Ana Eſaus wyfe. Theſe are the children of Eſau, ⁊ theſe are the dukes of them: whiche Eſau is Edom. Theſe are yͤ childrẽ of Seir the Horite, the inhabitoure of the lande: Lothan, Sobal, Zibcon, and Ana, and Diſon, Eſer ⁊ Diſan. Theſe alſo are the dukes of the Horites the children of Seir in the lande of Edon. And the children of Lothan were Hory and Heman. And Lothans ſiſter was called Thimna.

D The children of Sobal were theſe: Aluan, Manahat, ⁊ Ebal, Sepho, and Onam. Theſe are the children of Zibeon: Aia and Ana, this was that Ana that founde Mules in the wylderneſſe, as he fed his father Zibeons aſſes. The children of Ana were theſe: Diſon and Ahalibama yͤ doughter of Ana. Theſe are the children of Diſon, Hemdan, ⁊ Eſban, Jethran and Cheran. The childrẽ of Ezer are theſe: Bilhan, Seauã, and Akan. The children of Diſan alſo are theſe: Uz, and Aran.

Theſe are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Diſon, duke Ezer, duke Diſan. Theſe be the dukes that came of Hori, after their dukedomes in the lande of Seir. Theſe are the kynges that reigned in the lande of Edom, before there raygned any kinge vpon the children of Iſrael: Bela the ſonne of Beor, reigned in Edomea, and yͤ name of his citie was Dinhaba. And whẽ Bela died, Jobab yͤ ſõne of Serah out of Bozra, raygned in his ſteade. When Jobab alſo was deade, Huſam of the lande of Themany raygned in his ſtede. And after the death of Huſam, Hadad the ſonne of Bedad, whiche ſlewe the Madianites in the felde of yͤ Moabites, raygned in his ſteade, ⁊ the name of his Citie was Awith. When Hadad was dead, Samla of Maſrek raygned in his ſtede. When Samla was dead, Saul of yͤ ryuer Rehoboth raygned in his ſtede. When Saul was dead, BaalHanan the ſonne of Achbor raygned in his ſtede. And after yͤ death of Baal Hanan the ſonne of Achbor, Hadad raigned in his ſtede, ⁊ the name of his citie was Pahu. And his wyues name Mahetabeel yͤ doughter of Matred, the doughter of Meſahab.

Theſe are the names of yͤ dukes that came of Eſau in the twelue kynredes, places and names: duke Thimna, duke Alua, duke Jethet, duke Ahalibama, duke Ela, duke Pinõ, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. Theſe be yͤ dukes of Edomea, accordyng to their habitacions, in yͤ lande of their poſſeſſiõs. This Eſau is yͤ father of yͤ Edomites.

¶ The .xxxvii. Chapter.

Joſeph accuſeth his brethren. Joſeph dreameth and is hated of his brethren/ and is ſolde to the Iſmaelites. Jacob bewayleth Joſeph.

A JAcob dwelt in the lande wherein his father was a ſtraunger, euẽ in yͤ lande of Canaan. Theſe are the generacions of Jacob: Whẽ Joſeph was ſeuentene yere olde, he kept ſhepe with his brethren, ⁊ the ladde was wͭ the ſonnes of Bilha, and with yͤ ſonnes of Silpha, his fathers wyues. And he brought vnto theyr father an euyl ſayinge of them. But Iſrael loued Joſeph more then all his children, bycauſe he begat him in his olde age, and he made him a coote of many colours.

B And when his brethrẽ ſawe that their father loued him more then all his brethren, they hated him, and coulde not ſpeake peaceably vnto him. Moreouer, when Joſeph*had dreamed a dreame, he tolde it his brethren, whiche hated him yet yͤ more. And he ſayde vnto thẽ: heare, I praye you, this dreame which I haue dreamed: Beholde, we were byndynge ſheues in the felde: ⁊ lo, my ſhefe aroſe, and ſtode vp ryght, ⁊ yours ſtode rounde about, and made obeyſaunce to my ſhefe. To whome his brethren ſayde: ſhalt thou be our kynge in dede: or ſhalte thou in dede haue dominion ouer vs? And they hated him yet the more, bycauſe of his dreames and of his wordes.

Gen.xlii.b

C And he dreamed yet an other dreame, and tolde his brethren, ſayinge: beholde, I haue had one dreame more: me thought the ſunne and the moone, and xi. ſtarres made obeyſaunce to me.

And when he had tolde it vnto his father and his brethren, his father rebuked him, and ſayde vnto him: what is this dreame which thou haſt dreamed? ſhall I and thy mother, ⁊ thy brethren come to fal on the grouude before thee? And his brethrē hated him, but his father noted the ſaying. His brethren alſo went to kepe their fathers ſhepe in Sichem, ⁊ Iſrael ſayde vnto Joſeph: Doe not thy brethren kepe in Sichem? come, and I wyll ſende the to them.

i.Re.iii.c. He anſwered * here am I. And he ſayde vnto him: goe and ſe whether it be well with thy brethrē, and the ſhepe: and brynge me worde againe. And ſo he ſent him out of the vale of Hebron, and he wēt to Sichem. And a certaine man founde him, and beholde he was wandryng out of his waye in yͤ felde, ⁊ yͤ mā aſked him: what ſekeſt thou? He anſwered: I ſeke my brethrē, tell me I praye yͤ where they kepe ſhepe. And yͤ mā ſayde, they are departed hēce, for I hearde thē ſay: let vs go vnto Dothan. Thus went Joſeph after his brethren, and founde them in Dothā. And when they ſawe him a far of before he came at them, they toke councel againſt him, for to ſleye him. D For one ſayde to another: Beholde * this dreamer commeth: Ma.xxi. Mar.xii. Luke.xx.e. come nowe therfore and let vs ſley him and caſt him into ſome pyt, and we wil ſay a wicked beaſt hath deuoured him, and we ſhall ſe what wyll come of hys dreames. When Ruben hearde that, he ryd him out of their hādes ⁊ ſayde, we wil not kyll him. And Rubē ſayd moreouer vnto them, ſhede not his * bloude, Ge.xlii.d. but caſt him into this pyt that is in the wyldernesse, and laye no hande vpon him. (Thus he ſayde) Namely, that he might rydde him out of their handes, and delyuer him to his father againe.

E And it happened that when Joſeph was come vnto his brethrē, they ſtripte him out of his coate, his party coloured coote that was vpon him, and they toke him and caſte him into an emptye pitte: wherin was no water. And they ſat them downe to eate breade. And as they lyfte vp their eyes ⁊ loked aboute, there came a companye of Iſmaelites from Gilead, and theyr camels ladē wͭ ſpicery, baulme, ⁊ myrre, ⁊ were goyng downe to cary it into Egipte.

And Juda ſayde vnto his brethren: what auayleth it yf we ſlaye our brother, and kepe his bloude ſecrete? F come on and let vs * ſell him to the Iſmaelytes, Acte.vii. Ge.xlv. and let not our handes be vpon him: for he is our brother ⁊ our fleſhe. And his brethren were content. Then as the Madianytes marchaunte men paſſed by, they drewe and lyfte Joſephe out of the pytte and ſolde him vnto the Iſmaelytes for twentye peces of ſyluer. And they brought him into Egipt.

And when Ruben came againe vnto the pytte ⁊ foūde not Joſeph there, he rent his clothes ⁊ went againe vnto his brethren ſaying: the lad is not yender, and whether ſhall I go? And they toke Joſephs coote and kylled a goate, and dypped the coote in yͤ bloude. And G they ſent that partye coloured coote, and brought it vnto their father and ſayde: This haue we foūde: ſe whither it be thy ſonnes coote or no. And he knew it ſayinge, it is my ſonnes coote, a wicked beaſt hath * deuoured him, Ge.xliiii. Joſeph is rent in peces.

And Jacob rēt his clothes, ⁊ put ſacke cloth about his loynes, ⁊ ſorowed for his ſonne a long ſeaſon. But all his ſōnes and al his doughters roſe vp to cōforte him. Neuertheleſſe, he wolde not be conforted, but ſayd: I wil go downe into yͤ graue vnto my ſōne, mourning. And thus his father wept for him. And the Madianites * ſolde him in Egypte Ge.xxxi Pſal,ciii Sapi.x. vnto Putiphar a lorde of Pharaos, and his chefe ſtewarde.

¶ The.xxxviii. Chapter.

¶ The mariage of Juda The treſpace of Er and Onan, and the vengeaunce of God that came there vpon. Juda laye with his doughter Thamar. The byrthe of Pharez and Sarah.

IT fortuned at that tyme, that A Judas went downe frō his brethren, ⁊ gate him to a mā called Hira of Odollan, and there he ſawe the doughter of a man called * Sua a Canaanite. i.Par.ii. And he toke her and went into her. And ſhe cōceaued and bare a ſonne ⁊ called his name Er. And ſhe cōceaued againe, ⁊ bare a ſonne ⁊ called him Onā. And ſhe cōceaued againe, ⁊ bare yet a ſonne, whome ſhe called Sela: and he was at Cheſib when ſhe bare him.

And Juda gaue Er his eldeſt ſonne
a wyfe whoſe name was Thamar.
And Er Judas eldeſt ſonne was wicked
in the ſight of the LORDE, & the
LORDE ſlewe him. And Juda ſayde
vnto Onã: go in to thy brothers wyfe,
and marye her: that thou mayſt ſtirre
vp ſede vnto thy brother. And whẽ Onan
B perceaued ẏ the ſede ſhould not be
his, therfore when he went in to hys
brothers wyfe, he ſpylled it on the
grounde, and gaue not ſede vnto hys
brother. And ẏ thyng whiche he dyd,
dyſpleaſed the LORDE, wherfore he
ſlew him alſo. Thẽ ſayd Juda to Thamar
his doughter in lawe: remaine a
wydowe at thy fathers houſe, tyl Sela
my ſonne be growen, for he ſayde:
Leſt peraduenture he dye alſo as his
brethren dyd. And Thamar went and
dwelte in her fathers houſe.

And in proces of tyme, ẏ doughter of
Sua Judas wyfe, dyed. Then Juda
when he had left mournyng, wẽt vnto
his ſhepe ſherers to Thimnath, he and
his frende Hira of Odollam. And one
C told Thamar ſaying: behold, thy father
Ge 31.c in law goth vp to Thimnath, to * ſheare
i Re 13.e his ſhepe. And ſhe put her wydowes
garmẽtes of from her, and couered her
wyth a clooke, and diſgyſed her ſelfe: &
ſat her downe in a comon place whiche
is by ẏ hie wayes ſyde to Thimnath, for
because ſhe ſawe ẏ Sela was growen,
& ſhe was not geuẽ vnto hym to wyfe.

When Juda ſawe her, he thought it
had bene an whore, becauſe ſhe had couered
her face. And he turned to her vnto
D the waye, & ſayde: come J praye the,
let me lye wyth the, for he knewe not ẏ
it was his doughter in lawe. And ſhe
aunſwered: what wylt thou geue me,
for to lye wᵗ me? Then ſayde he, J wyll
ſende ẏ a kyd from ẏ flocke. She ſayde:
Then geue me a pledge tyll thou ſende
it. He ſayde, what pledge ſhall J geue
the? She anſwered: thy ſygnet, thy bracelet,
and thy ſtaffe that is in thy hand.
And he gaue it her and laye by her, and
ſhe was with child by him. And ſhe gat
her vp and wente & put her mantel frõ
her, and put on her wydowes raymẽt.
And Judas ſent the kyd by hys frende
of Odollam, for to receaue hys pledge
agayne from the wyues hande. But he
founde her not. Then aſked he the mẽ
of the ſame place, ſaying: where is the
whore ẏ ſat openly by the wayes ſyde?
They anſwered: Ther was no whore
here. He came therfore to Juda againe
& ſayde vnto hym: J cannot fynde her,
and alſo ẏ men of ẏ place ſayde, ẏ there
was no whore there. And Juda, ſayde,
let her take it to her, leſt we be ſhamed.
Beholde J ſent the kyd & thou haſte not
founde her. And it came to paſſe ẏ after
thre monethes, one tolde Juda ſaying:
Thamar thy doughter in lawe hath F
playde the whore, & with playinge the
whore is become great with child. And
Juda ſayde: bryng her furth, ẏ ſhe may
be brent. And when they brought her
furth, ſhe ſent to her father in law ſaying:
by the man vnto whom theſe thinges
pertaine, am J wᵗ chyld. And ſayde
alſo, loke whoſe are this ſeale, bracelet
and thys ſtaffe? And Juda knewe them
and ſayde: ſhe hath bene more ryghteous
then J, becauſe J gaue her not to
Sela my ſonne. And he laye wyth her
nomore. Jt fortuned when tyme was
come ẏ ſhe ſhulde be delyuered, behold,
there was two twinnes in her wombe:
And it fortuned that whẽ ſhe traueled, G
the one put out his hande, and the midwyfe
toke & bounde a red threde about
it, ſaying: thys is come out fyrſt. And it
chaũſed, that he plucked his hand back
agayne, and beholde hys brother came
out. And ſhe ſayde: wherfore haſt thou
rent a rent vpon the? & called his name
Pharez. Afterwarde came out his brother
that had the red threde aboute his
hande, & his name was called Sarah.

The.xxxix.Chapter.

¶ God proſpereth Joſeph, Pharaos wyfe tempteth him. He is accuſed and caſt in pryſon. God hathe mercye vpon him.

JOſeph was brought vnto Egipte, A
and Putiphar * a Lorde of Ge 37.g
Pharaos (and his chief ſtewarde
an Egiptian) boughte him of the Jſmaelites,
whiche had brought him thyther.
And God was with Joſeph, & he
became a lucky man, continuyng in the
houſe of his maſter the Egiptian. And
his maſter ſawe ẏ God was with him,
and ẏ God made all ẏ he dyd to proſper
in his hande. And Joſeph founde grace
in his maſters ſighte, and ſerued him.
And made him rular of his houſe, & put
all ẏ he had in his hãd. And it fortuned
from the tyme ẏ he had made him rular

ouer his houſe and ouer al that he had, Gen.39.d the LORDE* bleſſed ẏ Egipcians houſe for Joſephs ſake, and the bleſſing of the LORDE was vpon al that he had in the houſe, and in the felde. And therfore he left al that he had in Joſephs hand, and loked vpon nothinge ẏ was with hym, ſaue onely on the breade whiche he dyd B eate. And Joſeph was a* goodly perſonne and a well fauoured. 1 Re.16.c And it fortuned after this, that his maſters wyfe caſt her eyes vpon Joſeph, and ſayde: come lye with me. But he refuſed, and ſayde to his maſters wyfe: Beholde my maſter woteth not what he hath in the houſe with me, and hath committed all that he hath to my hande. There is no man greater in the houſe thē J. Nether hath he kepte any thinge from me, but onely the, becauſe thou art his wyfe. How then can J do this great wickednes, and ſynne againſt GOD? And after this maner ſpake ſhe to Joſeph day by day, but he harkened not vnto her, to ſlepe, nor heare, or to be in her cōpanye. And it fortuned on a certayne cōuenient daye, that Joſeph entred into the C houſe, to do his buſines: and there was none of the houſholde by in the houſe. And ſhe caught him by the garmēt ſaying: come ſlepe with me. And he lefte his garment in her hande, and fledde, and got him out. And it chaunced, whē ſhe ſawe that he had lefte his garmente in her hāde, and was fled out. (And ſhe not regarded) ſhe called vnto the men of her houſe, and tolde them, ſaying: Se, he hath brought in an Hebrue vnto vs to do vs ſhame: for he came into me, for to haue ſlepte with me. And J began to crye wᵗ a loude voice. And whē he heard that J lyfte vp my voice and cryed, he lefte his garment with me, and fledde awaye, and got him out.

And ſhe layde vp his garment by her, vntyl her lorde came home. And ſhe tolde him with theſe wordes, ſayinge: This Hebrues ſeruaunt whiche thou D haſt brought vnto vs, came into me to doe me ſhame. But aſſone as J lyfte vp my voice & cried, he lefte his garmente with me, and fled out. When his maſter (beynge to lyghte of credence) hearde theſe wordes of his wyfe, whiche ſhe tolde him, ſaying: after this maner dyd thy ſeruaunt to me, he waxed wrothe.

And the maſter toke Joſeph and put him in* priſon, euē into the place wher the kynges pryſoners laye bounde. And there continued he in priſon: but Psay.104 the LORDE was with Joſeph, & ſhewed him mercye, and got him fauoure in the ſight of the Lorde of the priſon. And the keper of the priſon committed to Joſephs hande, all ẏ priſoners that were in the pryſon houſe. And what ſoeuer was done there, ẏ dyd he. And the keper of the pryſon loked vnto nothing ẏ was vnder his hād, ſeyng ẏ the LORDE was wᵗ him. For what ſoeuer he dyd, the LORDE made it to proſper.

¶ The. xl. Chapter.

¶ Joſeph expoundeth the dreames of the two pryſoners

AND it chaūced after this, that the butteler of the Kynge of Egipte & A his baker had offēded their Lorde the kyng of Egipte. And Pharao was angry againſt his two officers: againſt the chefe butler and ẏ chefe baker: and put thē in warde in his chefe ſtewards houſe: euen in the priſon & place where Joſeph was bound. And the chefe ſtewarde gaue Joſeph a charge wᵗ them, and he ſerued them. And they continued a ceaſon in ward. And they dreamed eyther of thē in one night both ẏ butler and the baker of the Kynge of Egypte, whiche were boūde in the priſon houſe, ether of them his dreame, and eache mannes dreame of a ſundry interpretacion. When Joſeph came in vnto thē B in the mornynge, and loked vpon them, beholde: they were ſad. And he aſked Pharaos officers that were with him in his maſters warde, ſaying: wherfore loke ye ſo ſadly to day? They anſwered him: we haue dreamed a dreame, and haue no man to declare it. And Joſeph C ſayd vnto them: Do not interpretinges belonge to GOD? yet tell me: And the chefe butler tolde his dreame to Joſeph, & ſayde vnto him: Jn my dreame me thought there ſtode a vyne before me, and in ẏ vyne were .iii. braunches, and it was as thoughe it budded, & her bloſſoms ſhotte furthe: and the grapes therof, waxed rype. And J had Pharaos cup in my hāde, and toke of the grapes, & wrong thē into Pharaos cup, & deliuered Pharaos cup into his hand. And Joſeph ſayde vnto him: this is the interpretaciō of it: The .iii. braunches are thre dayes: for wythin thre dayes ſhal Pharao lyfte vp thyne heade, & reſtore yͤ vnto thyne office agayne, & thou ſhalte delyuer Pharaos cup into hys hande, after yͤ olde maner wherin thou waſt wont to geue him drinke. But yf thou thyncke on me wͭ the, when thou arte in good caſe, ſhew mercy (I praye yͤ) vnto me. And make menciō of me to Pharao, & brynge me out of this houſe: for I was ſtollē out of the lande of the Hebrues, and here alſo haue I done no thyng at all, wherfore they ſhuld haue put me into this dongeon. Whē yͤ chefe baker ſawe that yͤ interpretacion was good, he ſayd vnto Joſeph: me thought alſo in me dream yͭ I had thre wycker baſkettes on my heade. And in yͤ oppermoſt baſket there was of all maner bakemeates for Pharao. And yͤ byrdes D dyd eate them out of the baſket yͭ was vpon my head. And Joſeph anſwered & ſayde: thys is yͤ interpretacion therof. The thre braſkets are thre dayes, for thys day thre dayes ſhall Pharao take thy heade from the, & ſhal hange yͤ on a tree, & yͤ byrdes ſhall eate yͤ fleſh frō yͤ.

And it came to paſſe the thyrd daye Math.14:a whych was Pharaos * byrth daye, yͭ he made a feaſt vnto all hys ſeruaūtes. And he lyfted vp the head of the chefe butler, and of the chefe baker amonge hys ſeruauntes. And reſtored the chefe butlar vnto hys butlarſhyp agayne: which alſo reached the cup in to Pharaos hande, but he hanged the chefe baker: euen as Joſeph had interpreted vnto them. Nether dyd the chefe buttelar remembre Joſeph, but forgatte hym.

The xli. Chapter.

¶ Pharaos dreames are expounded by Joſeph. He is made ruler ouer all Egypte. He hath two ſonnes, Manaſſes and Ephraim. The derth begynneth in Egypte.

A AND it fortuned after ij. yeres, that Pharao dremed, & beholde, he ſtode by a ryuers ſyde, & there came out of the ryuer ſeuen goodly kyne & fat fleſhed, and fed in a medow, & ſeuen other kyne came vp after them out of yͤ ryuer, euell fauoured and leane fleſhed, and ſtod by the other kyne vpon the drynke of the ryuer. And the euyl fauored and leane fleſhed kyne dyd eate vp the ſeuen wel fauored and fat kine: & Pharao awoke. And he ſlept agayn, & dreamed yͤ ſecōde tyme. And behold, ſeuen eares of corne grewe vpon one ſtalke, ranke and goodly. And agayne, ſeuen thyn eares blaſted wyth the eaſte wynde ſprange vp after them: and the ſeuen thynne eares deuoured the ſeuen rancke & full eares. And Pharao awaked: and ſe, it was a dreame. And when the mornynge came, his ſpirite was troubled. And B he ſent and called for all the ſothſayers of Egypte, and al the wyſe men therof, and Pharao tolde thē his dreame: but there was none of them that coulde interpretate it vnto Pharao. Then ſpake the chefe buttelar vnto Pharao ſayng: I do remember my fautes thys daye. Pharao beynge angry wyth his ſeruauntes put in warde in the chefe ſtewards houſe both me and the chefe baker. And we dreamed both of vs in one nyght, & ech mannes dreame of ſondry interpretacion. And there was with vs a yonge man, an Hebrue borne, ſeruaūt vnto the chefe ſtewarde. To whome when we tolde them, he declared oure dreames to vs accordynge to eyther of oure dreames. And as he declared thē vnto vs, euen ſo it came to paſſe. For he reſtored me to myne office agayne, and hāged hym. Pharao ſente therfore, and called Joſeph, and they brought hī haſtely out of * pryſon. And he ſhaued him Psal.104.b ſelfe, & chaunged hys rayment, & came into Pharao. And Pharao ſayde vnto C Joſeph: I haue ſene a dreame, and noman can interpretate it, & I haue hearde ſaye of yͤ, that aſſone as thou heareſt a dreame, thou canſte interpretate it. Joſeph anſwered Pharao ſaying: Not I, but GOD ſhall geue Pharao an anſwere of peace. And Pharao ſayd vnto Joſeph: in my dreame my thought I ſtode by a ryuers ſyde, & there came out of the ryuer ſeuen fat fleſhed, & wel fauored kyne, & fed in the meddowe. And then ſeuē other kyne came vp after thē, poore and very euel fauored, and leane fleſhed: ſuche as I neuer ſawe in all thys land of Egypte, they were ſo euel fauored. And the ſeuen leane and euell fauored kyne dyd eate vp yͤ fyrſte ſeuen fat kyne. And when they had eaten thē vp, a man could not perceyue that they had eaten them: but they were ſtyll as euell fauored as they were at the begynnynge. And I awoke. And I ſawe agayne in my dreame and beholde ſeuē eares ſprange out of one ſtalke, ful and fayer, and ſeuen other eares agayne, wythered thyn ⁊ blaſſeth wyth yͤ eaſte wynde, ſprange vp after them. And the thynne eares deuoured the ſeuen good eares. And I haue tolde it vnto yͤ ſothſayers, but there was no mã that could tel what it meaneth. And Ioſeph anſwered Pharao: both Pharaos dreames are one. And GOD hath ſhewed Pharao what is he aboute to do. The ſeuen good kyne are ſeuen yeres: and yͤ ſeuen good eares are ſeuen yeres alſo, and it is but one dreame. Lykewyſe, yͤ ſeuen thynne and euel fauoured kyne yͭ came out after them, are ſeuen yeres: ⁊ the ſeuen emptye ⁊ blaſted eares ſhall be ſeuẽ yeres of hunger. This which I haue ſayd vnto Pharao, it is yͭ GOD is about to do, ⁊ ſheweth it vnto Pharao.

Behold there come ſeuẽ yere of great D plenteouſnes through oute all yͤ lande of Egypte. And agayne, there ſhal aryſe after them ſeuẽ yeres of hunger. And alſo the plenteouſnes ſhalbe forgotten in the lande of Egypte. And the hunger ſhal conſume the lande: nether ſhal the plenteouſnes be knowne in the lande, by reaſon of the hunger that ſhall come after, for it ſhalbe exceadyng great. And as concernynge that the dreame was doubled vnto Pharao the ſeconde tyme, beholde, the thinge is certaynly prepared of GOD, and GOD wyll ſhortly bryng it to paſſe.

Nowe therfore let Pharao prouide for a mã of vnderſtandyng ⁊ wyſdome, ⁊ ſet hym ouer the lande of Egypt. And let Pharao do this alſo yͭ he make officers ouer the lande, ⁊ take vp the fyfth parte of the lande of Egypte in yͤ ſeuen plenteous yeres, and let them gather al the food of theſe good yeres that come, and lay vp corne vnder the hande of Pharao, that there maye be foode in the cities, and there lette them kepe it: yͭ there maye be found in ſtore in yͤ lande, agaynſt the ſeuẽ yeres of hunger whiche ſhall come in the lande of Egypt, yͭ the lande periſhe not thorowe hunger.

And the ſayinge pleaſed Pharao and E all hys ſeruaũtes. Then ſayde Pharao vnto hys ſeruauntes: where ſhall we fynde ſuche a man as this is, in whom is the ſpirite of GOD: And Pharao ſayd vnto Ioſeph: for as much as GOD hath ſhewed the all thys, there is no man of vnderſtandyng or of wyſdome lyke vnto yͤ. Thou therfore ſhalte be *ouer my houſe, ⁊ accordynge to thy worde ſhall all my people be ruled, onely in the kynges ſeate wyll I be aboue yͤ. And Pharao ſayde agayne vnto Ioſeph: behold, I haue ſet the ouer al yͤ land of Egypt. And he toke of his ringe frõ his hande, ⁊ put it vpon Ioſephs hande, ⁊ arayed hym in cloth of raynes, ⁊ put a golden cheyne aboute hys necke, and ſet hym vpon the beſt charet yͭ he had, ſaue one. And they cryed before hym: Bowe the knee, and Pharao made him ruler ouer all the lande of Egypte. And Pharao ſayd vnto Ioſeph: I am Pharao, without the ſhall no man lyfte vp hys hand or foote in all the lande of Egypte.

Pſal.104
Actes.7
1.Mach.
Dani.2

And he called Ioſephs name Zaphnath Paena. F And he gaue hym to wyfe Aſnath yͤ doughter of Potipher preaſt of On. Then wente Ioſeph abrode in yͤ lande of Egypte. And he was thyrtie yere olde when he ſtode before Pharao kynge of Egypte. And Ioſeph departynge frõ the preſence of Pharao, went thorowe out all the lande of Egypte. And in the ſeuen plenteous yeres they made ſhewes and gathered vp all the foode of yͤ ſeuen plenteous yeres which were in the lande of Egypte, and layde vp the ſame in the cities. The foode of yͤ feldes that grewe rounde about euery citie, layde he vp in the ſame. And Ioſeph layde vp corne in ſtoore, lyke vnto the ſande of the ſee, in multitude out of meaſure, vntyl he lefte nombryng: For it was wyth out nombre. And vnto Ioſeph were borne two ſonnes (before the yeres of hunger came) which Aſnath yͤ doughter of Potipher preaſt of On bare vnto him. And Ioſeph called yͤ name G of the firſte ſonne *Manaſſe, for GOD (ſayde he) hath made me forget all my laboure and al my fathers houſholde. The name of the ſeconde called he Ephraim, for GOD (ſayde he) hath cauſed me to growe in the land of my trouble.

Gene.46

And when the ſeuen yeres of plenteouſnes that was in yͤ lande of Egypte were ended, then came yͤ ſeuen yeres of *derth, accordyng as Ioſeph had ſayd. And yͤ derth was in al landes: but in al yͤ lande of Egypte was there yet foode. And when yͤ lande of Egypt alſo begã to hunger, the people cryed to Pharao for breade, And Pharao ſayde vnto all

Actes.7.b.

the Egyptians, go vnto Joſeph, and what he ſayth to you, that do. And the derth was thorowout all ỹ lande. And Joſeph opened all that was in the cities, and ſolde vnto the Egyptians. For ỹ hunger waxed ſore in the lande of Egypte. And all coũtrees came to Egypte to Joſeph for to bye corne: becauſe ỹ the hunger was ſo ſore in all landes.

The xlij. Chapter.

¶ Joſephs brethren come into Egypte to bye corne and he knoweth them and tryeth them. Simeon is put in pryſon, the other returne to theyr father to fet the Ben Jamin. His father is loth to let hym go, but at the laſt he graunteth.

A ANd Jacob ſeynge ỹ there was corne in Egypte, ſayde vnto hys ſonnes: why gape ye one vpon another? And he ſayde: beholde, J haue heard that there is corne in Egypte. Get you downe thyther and bye vs corne from thence, that we maye lyue and not dye. Act.7.d. So wente Joſephs ten brethren downe to bye corne of the Egyptians. But Ben Jamin Joſephs brother wolde not Jacob ſende wyth hys other brethren, for he ſayde: leſt ſome myſſortune happen hym. And ỹ ſonnes of Jſrael came to bye corne amonge other that came, for there was derth in the land of Canaan. And Joſeph was gouerner in ỹ land, & ſolde to all the people of the lande. And hys brethren came, & fell flat on the groũde before him. When Joſeph ſawe his brethren, he knewe thẽ: & made hym ſelfe ſtraunge vnto them, & ſpake roughly vnto them, ſayinge: Whence come ye? They anſwered: out of ỹ land of Canaan, to bye vytayle. And Joſeph knewe hys brethren, but they knewe not him.

B And Joſeph remembred hys *dreames which he dreamed of them, & ſaide vnto them: ye are ſpyes, & to ſe where ỹ land is weake is your comminge. Gene.37.b And they ſayde vnto hym: naye my lord, but to bye vitayle thy ſeruaũtes are come. We are all one mans ſonnes, & meane truly, and thy ſeruaũtes are no ſpyes. And he ſayde vnto them agayne, naye, but euen to ſe where ỹ lande is weake, is youre commynge. And they ſayde: we thy ſeruauntes are twelue brethrẽ the ſonnes of one man in ỹ lande of Canaan.

C And beholde, the yongeſt is this daye wyth oure father, and one no mã woteth where he is. And Joſeph ſayde vnto thẽ, that is it ỹ J ſpake vnto you, ſaying: ye are ſpyes. Hereby ye ſhalbe proued. By the lyfe of Pharao, ye ſhall not go hence, except your yongeſt brother come hither. Sẽde out one of you whiche maye fet your brother, and ye ſhal be kepte in pryſon, that youre wordes maie be proued, whether there be any truth in you: or els by ỹ lyfe of Pharao, ye are but ſpyes. And he put them in ward thre dayes. And Joſeph ſayde vnto them the thyrde day: Thys do & lyue, for J feare GOD. Yf ye meane no hurte, lette one of your brethren be bounde in the houſe of your pryſon, & goo ye and bringe the neceſſarie foode vnto youre houſholdes, but bryng your yongeſt brother vnto me: ỹ your wordes maye be tryed, & ỹ ye dye not. And they dyd ſo. And one ſayde to another: we haue verely ſynned agaynſte our brother, in that we ſawe ỹ anguiſh of hys ſoule when he beſought vs, & we wolde not heare him, & therfore is this trouble come vpon vs. And Ruben anſwered them ſaying:

D ſayde J not vnto you ỹ ye ſhulde not *ſynne agaynſte the ladde: and ye wolde not heare. Gene.37.d. And ſe hys bloude is required. They were not aware that Joſeph vnderſtode, them for he ſpacke vnto them by an interpreter. And he turned from them, & wepte, *& turned to them agayne, & comened wt them, Gene.43.g and.45.a. & toke out Simeon from amonge thẽ, & bounde him before theyr eyes: and Joſeph commaunded to fyll theyr ſackes wyth corne, & to put euery mãs money in hys ſacke, & to geue them vytayle to ſpende by the waye. And thus did he vnto them. And they laded theyr aſſes with the corne and departed thence. And as one of them opened hys ſacke, for to geue hys aſſe prouendre in ỹ Jnne, he ſpied his money: for it was in hys ſackes mouth.

E And he ſayde vnto hys brethren, my money is reſtored me agayne: For lo, it is euen in my ſacke. And theyr herte fayled them, & they were aſtoined, & ſaide one to another: why hath GOD dealte thus wt vs? And they came vnto Jacob theyr father vnto ỹ lande of Canaan, and tolde him al that had happened them, ſaying: The man, euen the lorde of the land ſpake roughly to vs, and toke vs for ſpyes of ỹ countre. And we ſayde vnto him: we meane trulye, and are no ſpyes. We be twelue brethren, and ſonnes of our father, one is awaye, and the yongeſt is thys daye wyth oure father in the lande of Canaan. And the lorde of the coũtre ſaide agayne vnto vs: herby ſhall I knowe yf ye meane truli: leaue one of your bretheren here wyth me, and take fode neceſſarie for your houſholdes ⁊ get you awaye, and bring your yõgeſt brother vnto me, that I maye knowe that ye are no ſpyes, but meane truly. So wyll I delyuer you youre brother, ⁊ ye ſhall occupie in the lande.

And it fortuned as they emptied
G theyr ſacks, beholde, euery mannes bũdel of money was in hys ſacke. And when both they ⁊ theyr father ſawe yͤ bundels of money, they were afrayde. And Iacob theyre father ſayde vnto them: Me haue ye robbed of my childrẽ Ioſeph is awaye, ⁊ Simeon is awaye, ⁊ ye take BenIamin awaye. All theſe thynges are agaynſt me. Ruben ſayde vnto hys father: Slee my two ſonnes yf I brig him not to yͤ againe. Deliuer him to my hande, ⁊ I wyl bryng him to yͤ agayne. And he ſayde: my ſonne ſhal not go downe wͭ you. For hys brother is deade, and he is lifte alone. Yf ſome miſfortune happen vnto hĩ by yͤ waye
Gen.44.8 whych ye go, ye ſhal * bryng my graye heade wyth ſorowe vnto the graue.

The xliij. Chapter.

¶ When BenIamin was brought, they returned with giftes. Simeon is deliuered out of pryſon. Ioſeph goth aſyde and wepeth. They feaſt together.

A AND the derth was greate in the lande. And it fortuned when thy had eaten vp the corne whych they brought out of yͤ lande of Egypt, theyr father ſayde vnto them: goo agayne, ⁊ bye vs a lytle foode. Iuda anſwered hĩ and ſayde: the man dyd teſtifie vnto vs
Gene.42.d ſayinge: * loke that ye ſe not my face, except your brother be wyth you. Yf thou wylt ſende our brother wyth vs, we wyll go downe, and bye the foode, But yf thou wylte not ſende hym, we wyll not goo downe: for the man ſaide vnto vs: loke that ye ſe not my face, except your brother be wyth you. And Iſrael ſayde: wherfore delt ye ſo cruelly wyth me, as to tell the man that ye had yet a
B brother: They anſwered: The man asked vs ſtraytly of our kinred, ſaying, is your father yet alyue: haue ye not another brother: And we tolde hym accordynge to theſe wordes. Coulde we knowe that he wolde ſaye: bringe your brother downe wyth you. Then ſayde Iuda vnto Iſrael hys father: Sende the ladde wyth me, yͭ we maye ryſe and go, and that we may lyue ⁊ not dye: both we, ⁊ thou ⁊ alſo your chyldren. I wylbe ſuretye for hym, of my handes ſhalte thou require hĩ, yf I bryng hĩ not to the agayne, and ſet hym before thyne eyes * then lette me beare the blame for Gen.44.8
euer. Truly excepte we had made thys taryinge: by thys, we had bene there twyſe and come agayne. And theyr father Iſrael ſayde vnto them: yf it muſt nedes be ſo now: then do thus. Take of the beſt frutes of yͤ lande in your veſſelles, ⁊ brynge yͤ man a preſence, a curteſye of bawlme, ⁊ a curteſy of hony, ſpyces ⁊ myrre, nuttes ⁊ almondes. And take double money in your hande. And the money yͭ was broughte agayne in your ſackes, take it agayne wͭ you, leſt peraduenture it was ſome ouerſight.

Take alſo your brother wyth you, ⁊ aryſe and go agayne to the man. And C
GOD almyghty geue you mercye in yͤ ſyght of the man, that he maye delyuer you youre other brother, and this BenIamin, and I ſhalbe robbed of my childe, as I haue bene. Thus toke they the preſent and twyſe ſo much more monei in theyr hande wyth BenIamin. And roſe vp, went downe to Egypt and ſtode before Ioſeph. When Ioſeph ſawe BenIamin wyth them, he ſayde to yͤ rular of his houſe: bringe theſe men home D
⁊ ſleye and make redye, for theſe mẽ ſhall dyne wyth me at none. And yͤ mã did as Ioſeph badde, and broughte thẽ vnto Ioſephs houſe. When yͤ men were brought into Ioſephs houſe, they wer afrayed, and ſayde: becauſe of the money that came in oure ſackes mouthes at the fyrſte tyme are we brought in, that he maye pycke a querel wyth vs, and to laye ſome thynge to our charge, and to brynge vs in bondage ⁊ our aſſes alſo. Therfore came they to the man that was the rular ouer Ioſephs houſe, and commened wyth hym at the dore of the houſe, and ſayde:

Oh Syr, we came downe hither at yͤ E
fyrſt tyme to bye fode: and as we came to an Inne, it happened yͭ we opened

our ſackes, and beholde euery mannes Gen. 41. d *money was in hys ſacke with full weyghte. And we haue broughte it againe in our hande, and other money haue we brought alſo in our handes, to bye foode, but we can not tell who put our money in our ſackes. And he ſaide peace be vnto you, feare not: your GOD and yͤ GOD of your father hath geuen you yͤ treaſure in youre ſackes, I had youre money. And he broughte Simeō out to thē, ⁊ the man led thē into Joſephs houſe, ⁊ gaue thē water to waſh theyr fete, ⁊ gaue their aſſes prouēder. And they made ready their preſent agaynſt Joſeph came at none, for they heard ſaye that they ſhoulde eate breade there. Whē Joſeph came home, they brought yͤ preſente into yͤ houſe to hym, which was in their handes, and F fell flat on yͤ grounde before hym. And he welcomed them curteouſly, ſaying, is your father that olde man which ye tolde me of in good helth? and is he yet aliue? they anſwered: thy ſeruaunt our father is in good helth, ⁊ is yet alyue. And they bowed downe theyr heades, and made obeyſaunce.

en.44.a

And he lyftyng vp his eyes, behelde his brother BenJamin hys mothers Gene. 42. e ſonne, and ſayde: *is this your yonger brother, of whom ye ſayde vnto me? And he ſayed: GOD be mercifull vnto thee my ſonne. And Joſeph made haſt Gene. 42. c. and, 45. a (for *his hert dyd melte vpon his brother) and ſoughte where to wepe, and entred into his chamber, ⁊ wept there. And he waſhed his face ⁊ came oute, ⁊ refrayned himſelfe, and ſayd: ſet bread on the table. And they prepared for him by himſelfe, and for thē by themſelues, and for the Egipcians whiche did eate with hym by themſelues, because the Egipcians maye not eate breade with G yͤ Hebrues, for that is an abhominaciō vnto the Egiptians. And they ſat before hym, the eldeſt accordynge vnto the age, and the yongeſt according vnto his youth. And the men marueled among themſelues. And they broughte rewardes vnto them from before him: but BenJamins part was fiue times, ſo much as any of theyrs. And they drynking were dronke with him.

❡ The.xliiii. Chapter.

Joſeph accuſeth his brother of thefte / Juda becommeth ſuretie for BenJamin.

AND he commaūded yͤ rular of his A houſe ſaying: fyll the mens ſackes wᵗ foode, as muche as they can carie, ⁊ put euery mās money in his ſacke mouth, ⁊ put my ſiluer cup in the ſackes mouth of the yongeſt, ⁊ hys corne money alſo. And he dyd accordyng to yͤ worde that Joſeph had ſayde. And in the morning aſſone as it was light the men were let go, they and theyr aſſes. And when they were out of the cytie ⁊ not yet farre awaye, Joſeph ſayde vnto the rular of his houſe: vp ⁊ folow after the men, ⁊ whē thou doeſt ouertake them, thou ſhalt ſay vnto them: wherfore haue ye rewarded euell for good? is not that yͤ cup in the which my lorde B drynketh, and for the which he propheciethe? ye haue euel done yͤ ye haue don. And when he ouertoke them, he ſayde theſe ſame wordes vnto thē. And they anſwered him: wherfore ſayth my lord ſuche wordes? GOD forbyd that thy ſeruauntes ſhoulde do ſo: beholde, the money which we found in our ſackes mouthes, we broughte agayne to thee out of the lande of Canaan: how then ſhuld we ſteale out of thy lordes houſe, eyther ſiluer or golde? with whomſoeuer of thy ſeruauntes it be founde, let him dye, and we alſo wylbe my lordes bondmen. And he ſayed: Nowe alſo let it be accordyng vnto youre wordes: he C wᵗ whom it is foūd, ſhalbe my ſeruaūt, and ye ſhall be harmeleſſe. And at once euery man toke downe his ſacke to the grounde, and euerye man opened hys ſacke. And he ſearched, and beganne at the eldeſt and left at the yongeſt. And the cuppe was founde in BenJamins ſacke. Then they rente* their clothes, Gen. 37. e and laded euery man hys aſſe, ⁊ wente agayne vnto the Citie. And Juda and his brethrē came to Joſephs houſe for he was yet there, ⁊ they fell before him on the grounde. And Joſeph ſayed vnto them: what dede is thys whyche ye haue done? wote ye not yͤ ſuche a man as I can prophecie? Then ſaide Juda: what ſhal we ſaye vnto my lord? what ſhall we ſpeake or what excuſe can we make? GOD hath founde out the wyc- D kedneſſe of thy ſeruauntes. Beholde both he and we with whom the cuppe is founde are my Lordes ſeruauntes. And he anſwered: GOD forbyd that I ſhould do ſo, but the man with whom

the cup is found, he ſhalbe my ſeruaũt.
And go ye in peace vnto your father.

Then Juda went vnto him and ſaid:
oh my Lorde, let thy ſeruaunt ſpeake
a worde in my lordes eares, ⁊ be not
wroth with thy ſeruaunt, for thou art
euen as Pharao. My lorde aſked hys
ſeruaunt ſayinge: haue ye a father or a
brother? And we aunſwered: my lorde
Gene.42.c *we haue a father that is olde, ⁊ a yõg
E lad which he begat in hys age: and the
brother of yͤ ſaide lad is dead, ⁊ he is al
yͭ is left of that mother. And his father
loueth hym. And thou ſaydſt vnto thy
ſeruauntes: brynge hym vnto me, that
J maye ſet myne eye vpon hym. And
we anſwered my Lorde, that the lad
coulde not go from his father, for if he
ſhoulde leaue hys father, he were but
dead. Thẽ ſaidſt thou vnto thy ſeruaũtes
Gene.43.a. *except your yongeſt brother come
with you, loke yͭ ye ſe my face nomore.
And when we came vnto thy ſeruaunt
oure father, we ſhewed hym what my
lorde had ſayde: And our father ſayde
vnto vs: goe agayne, and bye vs a lytle
foode. And we anſwered we can not
F goe downe. Neuertheleſſe, yf our yongeſt
brother go wyth vs, then will we
go down, for we may not ſe yͤ mannes
face, excepte oure yongeſt brother be
with vs. And thy ſeruaunt oure father
ſayde vnto vs: ye knowe that my wyfe
bare me two ſonnes. And the one went
out from me, ⁊ J ſayde: of a ſurety he is
Gen.37.g * torne in peces, and J ſawe hym not
ſence. And ye take this alſo awaye frõ
me. yf ſome miſfortune happẽ vpõ him,
*ye ſhall brynge my graye heade in ſorowe
Gen.42.g vnto the graue.

G Nowe therfore, when J come to thy
ſeruaunt my father, and the lad be not
wyth vs (ſeynge that hys lyfe hangeth
by the laddes lyfe) then ſhall it come to
paſſe, that as ſoone as he ſeeth that the
lad is not come, he wyll dye. So ſhall
Gen.42.g we thy ſeruaũtes *bryng the gray hed
of thy ſeruaunt our father with ſorow
vnto the graue. For J thy ſeruaunte
became ſuretye for the lad before my
Gen.43.b father, and ſayde: *yf J bryng hym not
vnto the agayne, J will beare yͤ blame
vnto my father all my life long. Nowe
therfore let me thy ſeruaunt byde here
for the lad, and be my lordes bõdman:
and let the lad go vp with his brethrẽ.
For howe can J goo vp to my father,
yf the lad be not with me? onleſſe J
would ſe the wretchednes yͭ ſhall come
on my father.

The.xlv. Chapter.

¶ Joſeph maketh hym ſelfe knowen vnto hys brethren, and ſendeth for hys father.

JOſeph coulde no lẽger refrayne A
before al them that ſtode by him.
Wherfore he cryed: brynge furth
all the men fro me. And there remayned
no man wyth hym, whyle Joſeph
vttered hym ſelfe vnto hys brethren.
And he *wepte alowde ſo that the Egyptians, gen.41
and the houſe of Pharao and,43.
heard it. And Joſeph ſayde vnto hys
brethrẽ: J am Joſeph, doth my father
yet lyue? And hys brethren could not
anſwere hym, they were ſo abaſhed at
hys preſence. And Joſeph ſayde vnto
hys brethren: come nere to me, ⁊ they
came neare. And he ſayde: *J am Joſeph
youre brother *whome ye ſolde Act 7 b
into Egypte. Nowe therefore be not ‡gen 37
greued therewith, neyther let it ſeme B
a cruel thyng in your eyes that ye ſold
me hyther. For GOD did ſende me before
you to ſaue lyfe. *For thys is the Gen 50
ſeconde yere of derth in the lande, and
fyue mo are behynde, in whiche there
ſhall nether be earyng nor harueſt.

Wherfore GOD ſente me before you
to make prouiſion, that ye might continue
in yͤ earth, and to ſaue your lyues
by a great delyueraunce. So nowe it
was not you that ſente me hyther, but
GOD: whyche hath made me a father
vnto Pharao, and lord of al hys houſe,
⁊ rular thorowe oute all the lande of C
Egypte. Haſt you and goe vp to my father
and tell hym. Thys ſayth thy ſõne
Joſeph: GOD hath made me lord of al
Egypte. Come downe therefore vnto
me, tarye not. And thou ſhalte dwell
in the lande of Goſen: and be by me,
thou ⁊ thy chyldren, and thy chyldrens
chyldren: thy ſhepe and thy beaſtes, ⁊
all that thou haſte. And there wyll J
make prouiſion for thee, for there remaine
yet fiue yeres of derth, leſt thou
and thy houſhold and al that thou haſt
come to pouertye. And beholde, youre D
eyes do ſe, and the eyes alſo of my brother
Ben Jamin, yͭ myne owne mouth
ſpeaketh to you. Therfore tell my father
of all my honoure in Egypte, and
of al that ye haue ſene, and make haſte

& bring my father hither. And he fel on his brother BenJamins necke & wept, and BenJamin wepte on hys necke. Moreouer he kyſſed all hys brethren and wepte vpon them. And after that his brethrē talked with him. And the tydynges came vnto Pharaos houſe, ſo that they ſayde: Joſephs brethren are come, and it pleaſed Pharao well and all his ſeruauntes.

E And Pharao ſpake vnto Joſeph: ſay vnto thy brethren, this do ye: lade your beaſtes and get you hence, vnto the lande of Canaan. Take youre father, & your houſholdes: and come vnto me, & J will geue you the good of the lande of Egipte, and ye ſhall eate of the fat of the lande. And thou alſo ſhalt cōmaūde thē. This do ye: take charrettes with you out of the land of Egipte, for your children and for your wiues: and bring your father, and come. Alſo regard not your ſtuffe, for the good of all the land of Egypte is yours.

And the children of Jſraell dyd euen F ſo. And Joſeph gaue them charettes, accordyng to the commaundemente of Pharao, and gaue them vytayle alſo to ſpende by the waye.

And he gaue vnto eche of thē chaunge of rayment: But vnto BenJamin he gaue three hundred peces of ſyluer, & fyue chaunge of raiment. And vnto his father he ſente after the ſame maner ten aſſes ladē with good out of Egipte, and ten ſhe aſſes laden wͭ corne, breade and mete: for his father by the waye.

So ſente he his brethren awaye to departe. And he ſayde vnto them: ſe that ye fall not out by the waye.

They departed therefore from Egypte, and came into yͤ lande of Canaan vnto Jacob theyr father, and tolde him, ſayinge: Joſeph is yet alyue and G is gouerner ouer all the lande of Egypte. And Jacobs herte wauered: for he beleued thē not. And they tolde hym all the wordes of Joſeph which he had ſayde vnto them. And when he ſaw the charettes, whiche Joſeph had ſente to carye him, the ſpirite of Jacob their father reuyued. And Jſrael ſayd: J haue ynough that Joſeph my ſonne is yet alyue: J wyll go and ſe hym yer that J dye.

The .xlvi. Chapter.

Jacob with all his houſholde goeth to Joſeph into Egipte. The genealogie of Jacob. Joſeph meteth his father.

A JSrael tooke his iourney with al that he had, and came vnto Berſaba, and offered offerynges vnto the GOD of his father Jſaac. And GOD ſpake vnto Jſrael in a viſion by nyghte, ſaying: Jacob, Jacob. And he anſwered: here am J. And he ſayde, J am GOD the GOD of thy father, feare not to go downe into Egypte. For J wil there make of thee a great people. J wyll go downe wyth thee into Egypt, & J wyl alſo bryng thee agayne, and Joſeph ſhall put hys hande vpon thyne eyes. And Jacob roſe vp from Berſaba. And the ſonnes of Jſrael caryed Jacob their father, and their children, and their wyues in the charettes whiche Pharao had ſent to carye him. And they toke their cattel & the goodes whiche they had gotten in the land of Canaan, and came into Egypte: bothe Jacob and all hys ſede wyth hym, hys ſonnes & hys ſonnes ſonnes wͭ him, his B doughters & his ſōnes doughters, & al hys ſede brought he wͭ him into Egipt. These are the names of the children of Jſrael whiche came into Egypte both Jacob and his ſonnes: *Rubē, Jacobs first ſonne. The childrē of Ruben: Hanoch, and Pallu, Hezron and Charmi. The chyldren of Simeon: Jemuel, Jamin, Ohad, Jachim, & Zohar, & Saul yͤ ſonne of a Cananityſh woman. The children of *Leui, Gerſon, Kahath and Merari. The children of *Juda: Er, & Onan, Sela, & Pharez, & Zelah: But Er, & Onan dyed in the lande of Canaan. The chyldren of Pharez alſo were Hezron and Hamul. The chyldren of Jſachar: Tola, Phua, Job, and Simron. The children of Zabulon: Sered, Elon, & Jaheleleel. These be the childrē of Lea, which ſhe bare vnto Jacob, in Meſopotamia, wyth yͤ doughter of C Dina. All the ſoules of his ſonnes and doughters, make thyrtye and three. The childrē of Gad, Siphion, & Haggi, Suni, and Ezbon, Eri, & Arodi. and Areli. The children of * Aſſer: Jemna, & Jeſua, Jeſui, and Bria, & Serah theyr ſyſter. And yͤ children of Bria: Heber & Malchiel. These are the children of Silpha, whom Labā gaue to Lea hys doughter. And theſe ſhe bare vnto Jacob euen

Exod.i.a
and.vi.c
Nu.xxvi.a
i.Par.v.a
i.Par.vi.f
i.Pa.iiii.a
i.Pa.vii.

cob euen.xvi.ſoules. The children of Rahel Jacobs wyfe: Joſeph, and BenJamin. And vnto Joſeph in yͤ lande of Egypte were borne Manaſſes, and Ephraim, whiche *Aſnath, yͤ doughter of Putiphar preſt of On, bare vnto him. Ge.xli.a.

1.Pa.vii b and.viii.a. The childrẽ of *BenJamin, Bela, Becher, Aſbel, Gera, Naeman, Ehi, & Ros, Mupim, Rupi, & Ard. Theſe are yͤ children of Rahel which ſhe bare vnto Jacob.xiiii.ſoules altogether. The childrẽ of Dan, Huſim. The chyldren of Nepthali: Jahezeel, Guni, Jezer, & Sillem.

These are the ſonnes of Bilha, which Laban gaue vnto Rahel his doughter, & ſhe bare theſe vnto Jacob, all together.vii.ſoules. Deut.x.d. And ſo the *ſoules yͭ came with Jacob into Egypte whiche came oute of his loynes (beſide Jacobs ſonnes wyues) were altogether.xlvi ſoules. And yͤ ſonnes of Joſeph, which were borne hym in Egipte were two ſoules: So yͭ all the ſoules of the houſe of Jacob whiche came into Egypt, are lxx. And he ſent Juda before hym vnto Joſeph, to directe his face vnto Goſan, & they came into the lande of Goſan.

D And Joſeph made redy his charet and went vp to mete Iſrael hys father vnto Goſan, and preſented him ſelfe vnto hym, and fell on hys necke, and wepte vpon his necke a good whyle. And Iſrael ſayde vnto Joſeph: Now am J cõtent to dye, in ſomuche as J haue ſene the, and becauſe thou art yet aliue. And Joſeph ſayde vnto his brethren, & vnto hys fathers houſe: J wyll go vp and ſhewe Pharao, and tell him. My brethren and my fathers houſe, whiche were in yͤ land of Canaan are come vnto me, & they are ſhepeheardes (for they were men of catel) & they haue brought theyr ſhepe and their oxen, and all that they haue. And if it chaunce that Pharao call you, and aſke you, what youre occupacyon is, ye ſhall aunſwere, thy ſeruauntes haue bene men occupyed about catell, from our chyldhode vnto thys tyme we and oure fathers, that ye maye dwell in the lande of Goſan. For euery ſhepe keper is an abhominacion vnto the Egipcians.

The.xlvii. Chapter.

¶ Jacob commeth before Pharao, and vnto hym is geuen the land of Goſan. He maketh his ſonne to ſweare for his buriall

Joſeph came therefore and tolde Pharao, and ſaid: my father and my brethren, theyr ſhepe & theyr oxen, & all that they haue, are come out of the lande of Canaan, & beholde: they are in the lande of Goſan. And Joſeph toke of the hynmoſt of his brethren: euẽ fyue men, & preſented them vnto Pharao. And Pharao ſayde vnto his brethren: what is your occupacion? And they anſwered Pharao: ſhepeheardes are thy ſeruauntes, bothe we and alſo our fathers. They ſayd moreouer vnto Pharao: for to *ſogeorne in yͤ lande are we come, for thy ſeruauntes haue no paſture for their ſhepe, ſo ſore is the famiſhment in yͤ land of Canaan. Now therfore let thy ſeruauntes dwel in the lande of Goſan. Ge.xliii

B And Pharao ſayde vnto Joſeph: thy father and thy brethren are come vnto the. The lande of Egypte is before the: In the beſt place of the land make both thy father and thy brethren dwel: euen in the lande of Goſan let them dwell. Moreouer, yf thou knowe any man of actiuytie among them, make thẽ rulers ouer my catell. And Joſeph brought in Jacob his father, & ſet him before Pharao. And Jacob bleſſed Pharao.

And Pharao ſayed vnto Jacob: how olde arte thou? And Jacob ſayde vnto Pharao: the dayes of my pilgrimage are an hundred and thyrtye yeres. Few & euell haue the dayes of my lyfe bene, and haue not atteyned vnto the yeres of the lyfe of my fathers, in the daies of theyr pylgrimages. And Jacob bleſſed Pharao and went out from him. And Joſeph prepared dwellynges for hys father & his brethren, & gaue them poſſeſſions in the lande of Egypte, in the beſt of the lande: euen in the land of Rameſes, as Pharao had commaunded.

C And Joſeph made prouiſion for his father, his brethren, and all his fathers houſholde, with breade, euen as yonge childrẽ are fedde. There was no breade in all the lande, for the dearth was excedyng ſore: ſo that the lande of Egipte and the lande of Canaan, were famiſhed by the reaſon of the dearth. And Joſeph broughte together all the money that was founde in the lande of Egypte, & of Canaan, for the corne which they bought: and he laide vp the money in Pharaos houſe. When mony fayled

in the lande of Egypt,⁊ of Canaan all
the Egypcians came vnto Ioſeph and
ſayde:geue vs bread:wherfore ſuffereſt
thou vs to dye before thee when oure
money is ſpent? Then ſayde Ioſeph:
bryng youre cattell,⁊ I wyll geue you
for your cattel,yf ye be without money,
And they brought their cattel vnto Ioſeph.
And Ioſeph gaue them breade for
D horſes ⁊ ſhepe and oxen,⁊ aſſes,and fed
them wͭ breade,for all their catell that
yere.But whē yͭ yere was ended, they
came vnto him the next yere,⁊ ſaid vnto
him:we wyl not hyde it frō my lorde
howe that our money is ſpent,my lord
alſo had our catell and beaſtes,neither
is there ought left in yͤ ſight of my lord,
but euen our bodyes and oure landes.
Wherefore letteſt thou vs dye before
B thine eyes,⁊ the land to go to noughte?
bye vs ⁊ our landes for bread:⁊ both we
⁊ our landes wyl be bound to Pharao.
Onely geue vs ſede,yͭ we maye lyue ⁊
not dye,⁊ that the land go not to waſt.
And ſo Ioſeph bought all yͤ land of Egypte
for Pharao. For the Egipcians
ſolde euery man hys lande becauſe the
derth was ſo ſore vpon thē,⁊ ſo the land
E became Pharaos.And he appointed yͤ
people vnto yͤ cyties,frō one ſyde of Egipte
vnto the other:only yͤ land of the
Preſtes boughte he not. For yͤ Preſtes
had an ordynaunce of Pharao, yͭ they
ſhould eate yͭ which was appointed vnto
thē,which Pharao had geuen them:
wherfore they ſolde not theyr landes.
Then Ioſeph ſayde vnto the folke: beholde
I haue bought you this daye and
your lād for Pharao.Take there bread
⁊ ſeede ⁊ ſow the lande. And of the encreaſe,
ye ſhall geue the fyfte parte vnto
Pharao, ⁊ foure partes ſhal be your
owne,for the ſede of yͤ feld and for you,
and thē of your houſholdes,⁊ for youre
children,to eate. And they anſwered:
Thou haſt ſaued our lyues.Let vs find
grace in the ſight of my Lorde, and we
wil be Pharaos ſeruauntes.And Ioſeph
made it a lawe ouer the lande of
Egipte vnto thys daye: that Pharao
ſhould haue the fifte parte, excepte the
lande of the Preſtes onely,which was
not Pharaos.

F And Iſrael dwelte in Egypte:euē in
the coūtrey of Goſā.And they had their
poſſeſſiōs therin,⁊ grewe ⁊ multiplyed
excedyngly.Moreouer,Iacob lyued in
the lande of Egypte ſeuentene yeres, ſo
that the whole age of Iacob was an
hundred ⁊.xlvii.yere. When the tyme
drewe nye that Iſrael muſt dye,he ſent
for his ſonne Ioſeph,⁊ ſaide vnto him:
yf I haue foūd grace in thy ſyght, Oh,
put thy hand now vnder my thigh,and
deale mercyfully ⁊ truely with me,that
thou burye me not in Egypte,but I wil G
lye with my fathers,⁊ thou ſhalt carye
me oute of Egipte, ⁊ burye me in their
buriall.And he anſwered:I wyll do as
thou haſt ſayd.And he ſayd *ſweare vnto Ge.xxv.d.
me,and he ſware vnto him. And Iſrael
worſhypped towarde the beddes
head.

¶ The.xlviii.Chapter.

Iacob lyeth ſicke. He deſyreth Ephraim and
Manaſſes for his ſonnes/and bleſſed them.

After theſe dedes it happened, that A
a meſſaunger ſayde vnto Ioſeph:
thy father is ſycke.And he toke wͭ
him his two ſonnes Manaſſes and Ephraim.
Then was it ſaid vnto Iacob,
beholde:thy ſonne Ioſeph cōmeth vnto
the:And Iſrael toke his ſtrength vnto
him and ſatte vpon the bed,and Iacob
ſayd vnto Ioſeph:God almyghtye appered
vnto me at *Lus in the lande of ge.xxviii.e
Canaan,and bleſſed me,⁊ ſaid vnto me:
beholde,I wyll make the growe,⁊ wyl
multiplye the, and wyll make a greate
*nōber of people of the,⁊ wil geue this Ge.xlvi.a.
land vnto thy ſede after the to an euerlaſting
poſſeſſion. And nowe thy two
ſonnes Manaſſes and Ephraim,which
were borne vnto the in the lande of Egypte,
before I came to the into Egipt,
are mine:euen as Ruben and Simeon
are mine.And the children which thou
haſt gotten after thē,ſhalbe thyne own B
and ſhalbe called after yͤ names of their
brethren in their enheritaunce. And
when I came frō Meſopotamia,Rahel
*died vpō my hand in yͤ land of Canaan, ge.xxxv.c
by the waye when there was but a
feldes breadth to come vnto Ephrat.
And I buried her there in the waye to
Ephrat.The ſame is Bethlehem. And
Iſrael behelde Ioſephs ſonnes ⁊ ſaide:
what are theſe?Ioſeph ſayde vnto hys
father,they are my ſonnes which GOD
hath geuen me here. And he ſayde,oh,
bring thē to me,⁊ let me bleſſe thē.And
the eyes of Iſrael were dym for age,ſo
yͭ he could not well ſe.And he broughte
them to hym,and he kyſſed them ⁊ embraſed

braced them. And Iſrael ſayd vnto Io-
ſeph: I had not thought to haue ſene thy
face, ⁊ yet lo, GOD hath ſhewed it me, ⁊
alſo thy ſede: ⁊ Ioſeph toke them away
C fro̅ his lap, ⁊ worſhipped on the grou̅d
before him. Then toke Ioſeph the̅ both:
Ephraim wͭ his righte hande towarde
Iſraels left hand, and Manaſſes with
his lefte hande, towarde Iſraels right
hande, ⁊ brought them vnto him. And
Iſrael ſtretched out hys ryght hande,
⁊ layde it on Ephraims head, whiche
was the yonger, ⁊ his lefte hande vpon
Manaſſes head, guidīg his hādes wiſe-
ly for Manaſſes was the elder. And he
bleſſed Ioſeph and ſayde: GOD before
whom my fathers Abraham ⁊ Iſahac
dyd walke, GOD which hath fed me all
my lyfe long vnto this day, ⁊ the angell
whiche hath delyuered me from al euel,
bleſſe the laddes, ⁊ let my name be na-
med in them, ⁊ the name of my fathers
Abraham ⁊ Iſahac and that they may
grow into a multitude in yͤ myddes of
the earth. When Ioſeph ſawe that hys
father layde his ryghte hande vpon the
head of Ephraim, it diſpleſed him. And
D he lifted vp his fathers hande to haue
remoued it from Ephraims head vnto
Manaſſes heade, ⁊ Ioſeph ſayde vnto
his father: not ſo my father for this is yͤ
eldeſt. Put thy ryghte hande vpon hys
head. And hys father woulde not, but
ſayd: I know it well my ſonne, I know
it well. He ſhalbe alſo a people ⁊ ſhal-
be great. But his yonger brother ſhal-
be greater then he, and his ſede ſhall be
ful of people. And he bleſſed them yͤ day
and ſayde: In the, let Iſrael bleſſe and
ſay: GOD make the as Ephraim before
Manaſſes. And Iſrael ſayde vnto Io-
ſeph: beholde, I dye. And GOD ſhalbe
with you ⁊ bryng you agayne vnto the
lād of your fathers. Moreouer, I haue
Ioh.iiii.a geuen vnto the, a porcion of * lande a-
boue thy brethren, whiche I gat out of
the hand of yͤ Amorite in my ſwearde,
and in my bowe.

¶ The.xlix. Chapter.

Jacob bleſſeth all his own ſonnes, and ſheweth
them what is to come. He appoynteth where he
wylbe buryed/and dyeth.

A AND Jacob called for hys ſonnes ⁊
ſayde: come together, that I maye
tell you what ſhall happen you in
the laſte dayes. Gather you together,
and heare ye ſonnes of Iacob, harken
vnto Iſrael your father. Ruben * myne Ge.xxx
eldeſt ſonne, thou art my myghte and yͤ
begynnynge of my ſtrength, the noble-
nes of my dignitie, and the noblenes of
power. Unſtable as water. Thou ſhalt
not be the chefeſt, becauſe thou wenteſt
vp to thy fathers bed. Euen then dideſt
thou defyle it, and it was no more my
couche.

Thy brethren Simeon and Leui,
cruell inſtrumentes in their habitacy-
ons. Into their ſecretes come not my
ſoule, vnto their congregacion be my
honour not coupled: for in their * wrath ge.xxx
they ſlewe a man, and in their ſelfe wil
they dygged downe a wall. Curſed be
their wrathe, for it was ſhamleſſe, and
their fearcenes, for it was cruell. I wil
deuyde them in Iacob, and ſcater them
in Iſraell.

Iuda thou arte he, whō thy brethrē B
ſhall prayſe. Thy hande ſhalbe in the i.Par.v
* necke of thyne ennemies, thy fathers
children ſhall ſtoupe before the. Iuda
is a * Lyons whelpe. From thy ſpoyle Mich.v
my ſonne thou art come an hye. He laid
him downe and couched him ſelfe as a
Lyon, ⁊ as a * lyoneſſe. Who wyll ſtere Ge.xxx
him vp? The ſceptre ſhall not departe
from Iuda, and a lawgeuer from be-
twene his fete, vntyll Silo come. And
vnto him ſhall the gatherynge of the
people be. He ſhall bynde hys fole vnto
the vyne, and hys aſſes colte vnto the
braunche. He waſhed his garmente in
wyne, and his mantell in the bloude of
grapes. His eyes are redder thē wyne,
and his teth whyter then mylke. * Za- Ioſ.xix
bulon ſhall dwell beſyde the hauen of
the ſea, and nye the hauen of ſhyppes.
His border ſhalbe vnto Sidon.

Iſakar a ſtrong aſſe: couchyng hym C
downe betwene two burdens, ⁊ ſawe
that reſte was good, and the land that
it was pleaſaūt, ⁊ bowed his ſhoulder
to beare, and became a ſeruaunt vnto Iud.xiii.
trybute. * Dan ſhall iudge hys people xiiii.xv.
and the trybes of Iſraell, Dan ſhalbe xvi.xvii.
a ſerpente in the waye, an adder in the and.xviii.
path, bytyng the horſe heles, and hys
ryder fell bakwarde: after thy ſaluaci-
on haue I loked O LORDE. Gad, an
hoſte of men ſhall ouercome hym, and
he ſhall ouercome at the laſt. Of Aſſer:
his breade ſhalbe fat, and he ſhall geue
pleaſures for a kyng.

Nephtalim is a ſwifte hinde, geuing
goodly

D goodly wordes. That floriſhing childe
Joſeph, that plenteous childe by yͤ wel
ſyde, the doughters ranne vpon yͤ wal.
They haue prouoked him, and ſhot him
through wͭ dartes. The archers haue
enuied him: But his bowe abode faſt, &
the armes of his handes were made
ſtronge, by the handes of the myghtye
GOD of Jacob. Out of him ſhall come
an herdmã, a ſtone in Iſrael: From thy
fathers GOD whiche hath helped the,
and with the almightie whiche hathe
bleſſed the with bleſſinges from Heauen
aboue, with bleſſynges of the depe
that lyeth vnder, and with bleſſynges
of the breaſt, and of the wombe . The
bleſſynges of thy father were ſtronger
then the bleſſynges of mine elders, vnto
the vtmoſt of yͤ hylles of the world,
& they ſhalbe on the heade of Joſeph, &
on the toppe of the heade of him yͭ was
ſeperate from hys brethrē. BenJamin
E ſhall rauyſhe as a wolfe. In the mornyng
he ſhall deuoure the praye, and at
nyght he ſhal deuyde yͤ ſpoyle. Al theſe
are the twelue trybes of Iſrael, & this
theyr father ſpake vnto them & bleſſed
them, euery one of them bleſſed he with
a ſeueral bleſſyng. And he charged thē
& ſayd vnto them: When I ſhalbe gathered
Ge.xxv.a. vnto *my people, bury me with
my fathers, in the caue yͭ is in the felde
of Ephron the Hethite, in yͤ double caue
that is in the felde by yͤ cõtre of Mãre
in the lande of Canaan. Whyche felde
Abrahã bought of Ephron the Hethite
for a poſſeſſion to bury in, where as
were buried Abrahã & Sara his wyfe.
And where as were buryed Iſahac &
Rebecca hys wyfe. And there I buried
Lea. The felde & the caue yͭ is therin,
was bought of the chyldren of Heth.

And when Jacob had commaunded
all that he woulde vnto hys ſonnes, he
plucked vp hys feete vnto the bed and
dyed, & was *put vnto his people. And
Acte.vii.c. Joſeph fell vpon his fathers face, and
wepte vpon hym, and kyſſed hym.

The.l. Chapter.

Jacob is buried / Joſeph forgeueth his brethren the iniurie that they dyd to him. And he dyeth.

A AND Joſeph commaunded hys ſeruaũtes
the Phiſiciõs, to enbaume
hys father, and the phiſicions embawmed
Iſrael fortie dayes longe, for
ſo longe doeth the embawmynge laſte,
and the Egipcians bewailed hym .lxx.
dayes. And when the dayes of wepyng
were ended, Joſeph ſpake vnto yͤ houſe
of Pharao, ſaying: yf I haue foũd fauoure
in your eyes, ſpeake in the eares
of Pharao, ſaying: my father made me
ſweare and ſayd: loe, I dye, * burye me Ge.xlvii.g
in my graue, which I haue made me in
the lande of Chanaan. Nowe therfore B
let me go and bury my father, and then
wyll I come againe. And Pharao ſaid:
goe and burye thy father, according as
he made the to ſweare. And Joſeph wēt
vp to burye his father, & with him wēt
al the ſeruauntes of Pharao yͭ wer the
elders of his houſe, & all the elders of yͤ
lande of Egipt, & all yͤ houſe of Joſeph,
and his brethren, & his fathers houſe:
onely their childrē, and their ſhepe, and
their cattell lefte they behynde in yͤ lãde
of Goſan. And there went with him alſo
charets and horſemē: and it was an
excedynge great company . And they
came to the corne flore of Atad whiche
is beyonde Jordane, & there they made
a great and excedinge ſore lamentaciõ:
And he * mourned for his father ſeuen Ec.xxii.b.
dayes . And when the inhabiters of
the lande (euen the Cananites) ſaw the
mournynge in the corne flore of Atad,
they ſayde: this is a great mournynge
vnto the Egipcians: wherfore yͤ name
of the place is called the mourninge of
the Egipcians, & it is beyond Jordane:
and his ſonnes did vnto him, accordige
as he had commaunded them. For his
ſonnes caryed him * into the lande of
Canaan, and buried him in the double
caue of the felde whiche caue * Abraham Ge.xlix.d
bought and the felde alſo, to be a Acte.vii.b
place to burye in, of Ephrõ the Hethite C
before Mamre. And Joſeph returned Ge.xxiii.d
into Egipte againe, he & his brethren
(and al that went vp wͭ him to bury his
father,) aſſone as he had buried him.

And when Joſephs brethren ſawe
that their father was deade, they ſaid:
Joſeph might fortune to hate vs & * reward
vs againe all the euel which we
dyd vnto him . And they dyd a commaundement ge.xxxvii.d
vnto Joſeph, ſaying: thy
father charged vs before his death, ſaiyng:
This wyſe ſhall ye ſaye vnto Joſeph:
forgeue (I praye thee) yͤ treſpace
of thy brethren, & their ſyn: for they rewarded
yͤ euel. And now (we praye the)
forgeue yͤ treſpace of yͤ ſeruaũtes of thy

D fathers GOD. And Joſeph wepte, whē they ſpake vnto him.

For his brethren came vnto him, and fel flatte before his face, ſayinge: beholde, we be thy ſeruauntes. To whom Joſeph ſayde *feare not. Am I GOD: ye thought euell againſt me: but GOD turned it vnto good, to brynge to paſſe as it is this daye, & to ſaue muche people alyue. Feare not therfore. Nowe I wyll noryſhe you, and your childrē, & he cōforted thē, & ſpake kyndely vnto thē. Gen.xlv.b

Joſeph dwelt in Egipte, he and his fathers houſe, & Joſeph liued an hūdred & ten yere. And Joſeph ſaw *Ephraims children, euen vnto the thirde generacion. And vnto Machir yͤ ſonne of Manaſſes were children borne, on Joſephs knees. And Joſeph ſayde vnto his brethren: I dye. And GOD wyll ſurelye vyſet you and brynge you out of this lande, vnto the lande whiche he ſware vnto Abraham, Iſahac, & Jacob. And Joſeph toke an oth of yͤ children of Iſrael, ſaying: GOD wil not fayle but vyſet you, & ye ſhal cary my *bones hence. Ro.xiiii.a. Job.xlii.d Ps.cxxvii.a Hebre.xi.d Ex.xiii.d. Joſu.xxiiii g.

And ſo Joſeph dyed, when he was an hundred & ten yere olde. And they embawmed him with ſpices, puttyng him in a cheſt in Egipte.

The ende of the booke of Geneſis.

The ſeconde boke of Moſes called in yͤ Hebrue: Uelleth Sehemothe. And in yͤ Latin, Exodus.

¶ The firſt Chapter.

The children of Jacob are nombred. The new Pharao oppreſſed thē The acte of the godly midwyues.

A Ge.xlvi.b. These are yͤ names of the childrē of Iſrael, which came to Egipt with Jacob euery man came wͭ his houſhold: Rubē Simeō Leui, & Juda, Iſachar, Zabulō, & Bēiamin, Dan Nephtali, Gad, & Aſar. All the ſoules that came out of yͤ loynes of Jacob were .lxx. But Joſeph was in Egipt already. And Joſeph dyed and all his brethren, and all the generacion, and the* children of Iſraell grewe encreaſed, multiplyed, & waxed exceadig mightye: & yͤ lād was ful of thē. Actes.vii Psal.ciiii

B But there roſe vp a new kyng in Egipt, whiche knewe not Joſeph. And he ſayde vnto his folke: beholde, yͤ people of the childrē of Iſrael are greater and mightier then we. Come on, let vs play wyſely with them, leſt they multiplye, and leſt it happen, that (yf there chaūce any warre) they ioyne them ſelues vnto our enemyes, and fyght againſt vs, and ſo get them out of the lande. Therfore did they ſet taſkemaſters ouer thē, to kepe them vnder with burdens. And they buylt vnto Pharao treaſure cityes: Phiton and Rameſes. But yͤ more they vexed them, yͤ more they multiplied & grew, ſo yͤ they abhorred yͤ children of Iſraell. C And the Egipcians helde the children of Iſrael in bondage without mercye. Therfore was their lyfe bitter vnto them in that cruel bōdage, in clay and bricke, and al maner of worke in yͤ feldes. For al their bondage which they ſerued them, was full of tyrannye.

And the kyng of Egipte ſayde vnto the mydwyues of the Hebrues women, of which yͤ ones name was Sephora and the other Phua: when ye do the office of a midwyfe to the women of yͤ Hebrues and ſe in yͤ birthe tyme that it is a boye, ye ſhal kyl it. But if it be a doughter, it ſhal lyue. Notwithſtandinge the mydwiues feared GOD, & did not as yͤ king of Egipt cōmaunded them, but ſaued yͤ men children. And the kyng of Egipte called for yͤ midwyues, & ſaid vnto thē: D why haue you delt on this maner, and haue ſaued yͤ men childrē: And yͤ mydwyues anſwered Pharao, that yͤ Hebrues women are not as the wemen of Egipte: for they are ſturdy wemē, and are delyuered yer the mydwyues come at them. And GOD therfore delt wel wͭ the mydwyues And the people multiplyed & waxed very mightie. And it fortuned becauſe the mydwyfes feared GOD, he made them houſes. And Pharao charged all his people: ſayinge. All the men children that are borne caſte into the ryuer, and ſaue the maydechildren alyue.

¶ The .ii. Chapter.

¶ Moſes is borne and caſt into the flagges. He is taken vp of Pharaos doughter. He kylleth the Egipcian. He flyeth and marieth a wyfe. The Iſraelites crye vnto the Lorde

And

A AND there went a man of* yͤ houſe
Exod.vi.c. of Leui: And toke a doughter of
i.pa.xxiii.b Leui. And the wyfe cõceaued, and
bare a ſonne. And whẽ ſhe ſawe that it
Actes.vii.c was a propre childe* ſhe hyd him thre
Hebr.xi.c. monethes: And when ſhe coulde no lẽger
hyde him, ſhe toke a baſket of bulruſhes
⁊ daubed it with ſlyme ⁊ pitche,
and layde the chylde therin ⁊ put it in
the flagges by yͤ ryuer brynke. And his
Act.vii.f. ſyſter ſtode a far of to wete what wold
‡ ii.re.xi.a come of it.* And the doughter of Pharao
Dani.xiii.c came downe* to waſſhe her ſelfe in
yͤ riuer, ⁊ her maydens walked a lõg by
the ryuers ſyde. And when ſhe ſaw the
baſket amonge the flagges: ſhe ſẽte her
mayde to fetche it. And when ſhe had
opened it, ſhe ſawe it was a childe: and
beholde, the babe wepte. And ſhe had
compaſſion on it, and ſayde: it is one of
B the Hebrues children. Then ſayde his
ſyſter vnto Pharaos doughter: ſhall I
goe ⁊ cal vnto thee a nurſe of yͤ Hebrue
wemen to nurſe thee the childe? Pharaos
doughter anſwered her: Go. And
the maide ranne and called the childes
mother. To whom Pharaos doughter
ſayde: Take this childe awaye, ⁊ nurſe
it for me, I wyll rewarde the. And the
woman toke the chylde and nurſed it
vp. The chylde grewe, and ſhe brought
it vnto Pharaos doughter, and it was
made her ſon, and ſhe called the name
of it Moſes, becauſe (ſayde ſhe) I toke
him out of the water. And it happened
in thoſe daies, whẽ Moſes was waxed
greate, that he went out vnto his brethren
and loked on their burdens, and
ſpyed an Egipcian ſmyting an Hebrue
whiche was one of his brethrẽ. And he
loked rounde about, and when he ſawe
no mã by, he ſlew the Egipciã, and hyd
him in yͤ ſande. And when he was gone
out another day, beholde: two Hebrues
Acte.vii.b. ſtroue together. And he ſayd vnto him
Gen.xix.b that dyd the wrong: wherfore ſmyteſt
C thou thy felowe? He anſwered: * who
made the a man of auctoritie to iudge
vs? Speakeſt thou to kyll me, as thou
kylledſt the Egipciã? And Moſes feared,
and ſayde: of a ſuertye this thinge
is knowne: And Pharao hearde of it,
and went aboute to flee Moſes.

And Moſes flying frõ yͤ face of Pharao,
dwelt in the lande of Midian, ⁊ he
ſat downe by a welles ſyde. The preaſt
of Midian had ſeuen doughters which
came and drewe water, and fylled the
troughes, for to water their fathers
ſhepe. And the ſhepherds came ⁊ droue
theim awaye: but Moſes ſtode vp and
helped them, and watered their ſhepe.
And when they came to Raguel theyr
father, he ſayde: how happeneth it that
ye are come ſo ſoone to daye? And they
anſwered: a man of Egipte delyuered
vs from the hãde of the ſhepherds, and
ſo drew vs water, ⁊ watered yͤ ſhepe.
He ſaid vnto his doughters. And wher
is he? why haue ye ſo lefte yͤ man? Call
him that he maye eate bread. And Moſes
was content to dwel with the mã.

And he gaue Moſes zephora his
D doughter, which whẽ ſhe bare a ſonne,
* called him Gerſon: for he ſaid, I haue
Ex.xviii. bene a ſtraunger in a ſtraunge lande.

(And ſhe bare yet another ſonne, whome he called
Elieſer, ſaying/the God of my father is myne helper
and hath ryd me out of the handes of Pharao.)

And it chaunced in proceſſe of tyme
yͤ the kynge of Egipte dyed, and yͤ children
of Iſrael ſyghed by the reaſon of
bondage, ⁊ cryed. And their complaynt
came vp vnto GOD from the bondage:
and GOD hearde their mone. And GOD
remembred his promyſe with Abrahã,
Iſahac ⁊ Iacob. And GOD loked vpon
the childrẽ of Iſrael, and GOD had reſpect
vnto them.

❡ The.iii. Chapter.

Moſes kepeth ſhepe. God appeareth vnto him in a
buſhe/and ſendeth him to the children of Iſrael/
and to Pharao that tiraunte.

MOſes kepte yͤ ſhepe of * Iethro
A his father in law, preaſt of Midian,
Ge.xviii. and he droue the flocke to
the backeſyde of the deſert, and came to
Ge.xviii. the mountaine of GOD, Horeb. * And
the angell of the LORDE appeared vnto
him in a flame of fyre out of the myddes
Exo.xiiii. of a buſhe. And he loked, ⁊ beholde,
Act.vii. the buſhe burned with fyre, and the
buſhe was not cõſumed. Therfore Moſes
ſayde: I wyll go nowe, and ſe this
greate ſyghte, howe it commeth that
the buſhe burneth not. And when the
LORDE ſawe yͤ he came forto ſe, GOD
called vnto him out of the myddes of yͤ
buſhe, and ſayde: Moſes, Moſes. He
B anſwered: here am I. And he ſayde:
Ioſue.v. *come not hither, put thy ſhooes of thy
fete: for yͤ place wheron thou ſtõdeſt is
holy groũde. And he ſaid: * I am yͤ God

Mat.xxii.c. Mar.xii.c. Luke.xx.c. of thy father, the GOD of Abrahã, the
GOD of Iſahac, and the GOD of Jacob.
And Moſes hyd hys face, for he
was afrayde to loke vpon GOD.

And the LORDE ſayd, I haue ſurely
ſene yͤ trouble of my people which are
in Egipte, and*haue heard theyr crye
Exo.xxii.c. Eccle.xxi.a. from the face of their taſkmaſters. For
I knowe their ſorowes, and am come
C downe to delyuer them out of the hãde
of the Egipcians, ⁊ to bryng them out
of that lande vnto a good lande and a
large: ⁊ vnto a lande that floweth with
mylke and hony euen vnto the place of
the Cananites ⁊ Hethites, and Amorites,
and Pherezites, and Heuites, and
of the Iebuſites. Nowe therfore, the
complaint of the children of Iſrael is
come vnto me, and I haue alſo ſene the
oppreſſion wherwith yͤ Egipcians oppreſſe
them. Come thou therfore, and I
wyll ſende the vnto Pharao, that thou
mayeſt bryng my people the children of
Iſrael out of Egipte. And Moſes ſayd
D vnto GOD: what am I to go vnto Pharao,
and to bryng the children of Iſrael
out of Egipte? And he anſwered: I
wyll be with the. And this ſhalbe a token
vnto the, that I haue ſente the: after
that thou haſte brought the people
out of Egipte, ye ſhall ſerue GOD vpon
this mountayne. And Moſes ſayd vnto
GOD: beholde, whẽ I come vnto the
children of Iſrael I ſhal ſay vnto them:
the GOD of your fathers hath ſent me
vnto you: and if they ſay vnto me, what
is his name, what anſwere ſhal I giue
them? And GOD anſwered Moſes: I
am that I am: ⁊ he ſayd, this ſhalt thou
ſaye vnto the chyldren of Iſrael: I am
hath ſent me vnto you. And God ſpake
further vnto Moſes: thus ſhalte thou
Hebre.xi.c ſaye vnto the chyldren of Iſrael * the
LORD GOD of your fathers, the GOD
of Abraham, the GOD of Iſahac, ⁊ the
GOD of Jacob, hath ſent me vnto you:
this is my name for euer, ⁊ this is my
memorial into generaciõ ⁊ generaciõ.
Go ⁊ gather the elders of Iſrael together,
⁊ thou ſhalt ſay vnto thẽ: yͤ LORD
GOD of your fathers, yͤ GOD of Abraham,
F the GOD of Iſahac, ⁊ the GOD of
Jacob appeared vnto me, and ſayd: In
viſiting haue I viſited you, and knowe
that whyche is done to you in Egipte.
And I haue ſaid, I wyll bryng you out
of the tribulacion of Egipte vnto the
lande of the Cananites, and Hethites,
⁊ Amorites, ⁊ Pherezites, ⁊ Heuites,
and Iebuſites: euen vnto a lande that
floweth with mylke ⁊ hony. And when
they heare thy voice then go: both thou
and the elders of Iſrael ſhall go vnto
the kynge of Egipt, and ſay vnto hym:
The LORD GOD of the Hebrues hath
met wyth vs: ⁊ nowe wyll we go therfore
.iii. dayes iourney into the wilderneſſe,
and do ſacrifice vnto the LORDE G
our GOD. And I am ſure, that yͤ kyng
of Egipt wyll not let you go: no not in
a myghtye hande: ⁊ I wyll ſtretch out
myne hande and ſmyte Egipt wyth all
my wonders whyche I wyll do in the
myddeſt therof. And after that he wyll
let you go. And*I wyl get this people Exod.xi.a. and.xii.c.
fauoure in the ſyght of the Egipcians:
ſo that when ye go, ye ſhal not go emptye:
but a wyfe ſhall borow of her neyghbours
and of her that ſogeorneth in
her houſe, iewels of ſyluer ⁊ golde, and
raymẽt. And ye ſhal put them on your
ſonnes and doughters, and ſhal robbe
the Egipcians.

The .iiii. Chapter.

Moſes receaueth ſignes of his calling / and was ſent into Egipt. His wife Zephora circumciſed her ſon. Aaron meteth with Moſes. Moſes taketh his leaue of his father in lawe.

Moſes anſwered ⁊ ſaid: Se, they
wyll not beleue me nor hearken
A vnto my voyce: but wyll
ſaye, the LORD hath not appeared vnto
the. And the LORDE ſayd vnto him:
what is that which is in thy hande? he
anſwered, a rodde. And he ſayd: caſte it
on the grounde. And he caſte it on the
groũd, ⁊ it became a ſerpẽt. And Moſes
fled frõ the ſyght of it. And yͤ LORD
ſayd vnto Moſes: put forth thyne hãde
⁊ take it by the tayle. And therfore he
put forth hys hande and caught it, ⁊ it
became a rodde in hys hande. For this
thyng (ſayeth he) ſhal they beleue the
that the LORD GOD of theyr fathers,
yͤ GOD of Abrahã, yͤ GOD of Iſahac, ⁊
yͤ GOD of Jacob hath appered vnto yͤ.

And the LORDE ſayd forthermore
B vnto hym: thruſt thyne hande into thy
boſome. And he thruſt his hande into
his boſome. And when he toke it out agayne,
beholde: his hãde was leprous
euen as ſnowe. And he ſayd: put thyne
hãd into thy boſome agayn. And he put
his hãd into his boſome again, ⁊ pluckt
it out

it out of his boſome, & beholde, it was turned againe as his other fleſhe. Therfore yf they wyl not beleue yͤ, nether heare the voyce of yͤ firſt tokē, yet wyll they beleue for the voyce of the ſeconde token. But and yf they wyl not beleue the two ſygnes, nether herken vnto thy voice, thou ſhalte take of the water of the ryuer, and powre it vppon the drye lande. And the water whiche thou takeſt out of the riuer, ſhall turne to bloude vppon the drye lande.

C Moſes ſayd vnto the LORDE: oh my LORDE, I am not eloquente from yeſterday and yeryeſterdaye, and namely ſence thou haſt ſpokē vnto thy ſeruaūt: but I am ſlow mouthed & ſlow tunged. And yͤ LORD ſayd vnto him: who hath made mās mouthe, or who hath made yͤ dūme or the deafe, yͤ ſyeng or yͤ blynde: haue not I the LORDE? Therfore * I wylbe with thy mouthe, and teache the what thou ſhalte ſaye. He ſayde: oh my LORDE, ſende I praye the by the hande of him whome thou wilt ſende. And the LORDE was angry with Moſes, and ſayde: Do not I knowe Aaron thy brother yͤ Leuite, that he can ſpeake? For lo, he commeth forthe to mete the, and when he ſeeth the, he wylbe glad in his herte. Therfore thou ſhalte ſpeake vnto him, and put theſe wordes in his D mouthe, & I wyll be with thy mouthe & with his mouth, & wil teache you what ye ought to do. And he ſhalbe thy ſpokeſman vnto the people: he alſo ſhall be thy mouthe, & thou ſhalte be his GOD: and thou ſhalt take this rod in thy hād, wherwith thou ſhalte do miracles.

Math.x.c

Therfore Moſes wēt and returned to Iethro his father in lawe againe, and ſayde vnto him: I wil go nowe, & turne againe vnto my brethren whiche are in Egipt, and ſe whether they be yet aliue. And Iethro ſayde to Moſes, goe in peace. And yͤ LORDE ſayd vnto Moſes in Midian: goe and returne again into Egipte, * for they are deade which wēt about to kyll the. And Moſes toke his E wyfe, and his ſonnes, and put them on an aſſe, and went againe to Egipt, and Moſes toke yͤ rod of GOD in his hāde. And yͤ LORDE ſaid vnto Moſes: Whē thou art entred and come into Egipte againe, ſe that thou do all theſe wonders before Pharao, which I haue put F in thy hād: but I wil holde * his herte, and he ſhall not let the people go: And thou ſhalte ſay vnto Pharao, thus ſayeth the LORDE: Iſrael is myne eldeſt ſonne, & I haue ſaid vnto the that thou ſhuldeſt let my ſonne go, yͭ he may ſerue me, and thou woldeſt not let him go: behold, I wil * ſle thyne eldeſt ſonne.

Mat.iii.c

Exod.x.c

Exo.xii.c

And it chaunced by yͤ way in the inne yͭ the LORDE met him, & wolde haue kylled him. And Zephora toke a ſtone, & cut away yͤ foreſkynne of her ſonne, and fell at his fete, and ſayd: a bloudy huſbande arte thou vnto me. Then he let him go. And ſhe ſayd a bloudye huſbande, because of the circumciſiō. Thē G ſayde the LORDE vnto Aaron: go mete Moſes in the wyldernesſe. And he wēt and met him in the mount of GOD and kyſſed him. And Moſes tolde Aaron al the wordes of the LORDE whiche had ſent him, & all the tokens which he had charged him withal. So wente Moſes and Aaron, and gathered al the elders of the children of Iſrael. And Aaron tolde all the wordes whiche the LORD had ſpoken vnto Moſes, & dyd the miracles in the ſight of the people, & the people beleued. And when they hearde that yͤ LORD had viſited the childrē of Iſrael, & had loked vpō their tribulaciō, they bowed theyr heade, & worſhypped.

¶ The.v. Chapter.

Moſes and Aaron do go vnto Pharao. The people of Iſrael are oppreſſed more and more, and they crye out vpon Moſes and Aaron therfore.

A MOſes and Aaron went in afterwarde, and tolde Pharao, thus ſayth yͤ LORDE GOD of Iſrael: Let my people go, that they maye kepe holy day vnto me in the wyldernesſe. And Pharao ſaid: who * is the LORDE, that I ſhoulde heare his voyce, and let Iſrael go? I knowe not the LORDE, neyther wyll I let Iſrael go. And they ſayde: the GOD of the Hebrues hath met with vs: & therfore wyl we go thre dayes iourney in the deſerte and ſacrifice vnto yͤ LORD our GOD: leeſt there happen vnto vs, either peſtilence or ſwearde. Then ſayd the king of Egipt vnto them: wherfore do ye (Moſes and Aaron) lette yͤ people frō their worke? get you vnto your labour. And Pharao ſayd furthermore: beholde, there is muche people nowe in the lande, and ye make them leaue their worke. And Pharao cōmaūded yͤ ſame daye vnto yͤ

Job.xxi.b

taſkmaſters whiche were amonge the people, and vnto the officers, ſaying: ye ſhal geue the people nomore ſtrawe to B make bricke withal,(as ye dyd in tyme paſſed,) let them go and gather them ſtraw them ſelues, and the nombre of brycke which they wer wonte to make in tyme paſſed lay vnto their charges alſo, and myniſhe nothinge therof, for they be ydle, ⁊ therfore crye ſaying: we wil go and do ſacrifice vnto our GOD. They muſte haue more worke layde vpon them, that they may labour therin and not regarde vayne wordes.

Then went the taſkmaſters of yͤ people ⁊ yͤ officers out, and tolde yͤ people: Thus ſayeth Pharao: I wyl geue you nomore ſtrawe, go your ſelues and gather you ſtrawe where ye can fynde it, yet ſhall none of your labour be myniſhed. And ſo were the people ſcatered abrode thorowout al yͤ lande of Egipt: for to gather ſtubble in ſteade of ſtraw. C And the taſkemaſters haſted them forwarde, ſaying: fulfyl our worke day by daye, euen as yf ye had ſtrawe. And the officers of the children of Iſrael which Pharaos taſkemaſters had ſet ouer them, were beaten. And they ſayd vnto them: wherfore haue ye not fulfylled your taſke in makynge brycke, bothe yeſterday and to daye, as well as in times paſt? The officers alſo of the children of Iſrael came and complayned vnto Pharao, ſayinge: wherfore dealeſt thou thus with thy ſeruauntes? ther is no ſtrawe geuen to thy ſeruaũtes, and they ſaye vnto vs: make brycke. And thy ſeruauntes are beatẽ, and thy people is foule intreated. He ſayde, ydell are ye, ydell, and therfore ye ſaye: We wyll go and do ſacrifice vnto yͤ LORD. Go therfore now and worke and there ſhall no ſtrawe be geuen you, ⁊ yet ſhal ye delyuer the whole tale of brycke.

D And the officers of the children of Iſrael did with heuineſſe loke on thẽ that ſayd: ye ſhall myniſhe nothinge of your daylye makyng of bricke. And they met Moſes and Aaron which ſtode in their waye as they came out from Pharao, and ſayde vnto them: The LORD loke vpon you and iudge you, whiche hathe made the ſauoure of vs ſtincke in the eyes of Pharao and in the eyes of his ſeruaũtes: ⁊ haue put a ſwearde in their hãde to ſle vs. Moſes returned vnto the LORDE, ⁊ ſayd: LORD, wherfore haſt thou delt cruelly wͭ this people, ⁊ wherfore haſte thou ſent me? for ſẽce I came to Pharao to ſpeake in thy name, he hath fared foule wͭ this folke, ⁊ yet thou haſt not deliuered thy people at all. Then the LORD ſayd vnto Moſes: Nowe ſhalt thou ſe, what I wil do vnto Pharao, for in a mighty hãd ſhal he let them go, and*in a mighty hande ſhall he dryue them out of his lande. Exo.xii

¶ The.vi.Chapter.

God promyſeth the delyueraunce of the Iſraelytes and the lande of Chanaan. The genealogy of Ruben Simeon/and Leui.

AND GOD ſpake vnto Moſes, and ſayd vnto him: I am yͤ LORDE: I A appeared vnto Abrahã, Iſaac, and Iocob as an almighty GOD: and in my name Iehouah, was I not knowẽ vnto thẽ. Ge.xvi Moreouer*I made an appointment wͭ them to geue them the lãde of Chanaan: yͤ lande of their pilgremage, wherin they were ſtrãgers. And I haue alſo herde the gronynge of yͤ childrẽ of Iſrael, whõ the Egiptians kepe in bondage, ⁊ haue remẽbred my couenaunt. Wherfore ſaye vnto the childrẽ of Iſrael: I am yͤ LORDE, I wil bring you oute from the burthens of yͤ Egipcians, and wil ryd you out of their bondage, and wyll delyuer you in a ſtretched out arme ⁊ in greate iudgemẽtes. And I wil take you for my people, and B wil be to you a GOD. And ye ſhal know that I am yͤ LORDE your GOD, which bringe you out from yͤ burthens of the Egipcians. And I wyll bryng you vnto the lande concernynge the which I wyll lyft vp myne hande to gyue it vnto Abraham, Iſahac and Iacob, and wyll gyue it vnto you for a poſſeſſion: euen in the LORDE. And Moſes tolde the children of Iſrael euen ſo. C

But they herkened not vnto Moſes, for anguyſh of ſpirite and for cruel bõdage. The LORDE ſpake vnto Moſes, ſayinge: Go in, and ſpeake vnto Pharao kynge of Egipt, that he let the children of Iſrael go out of this lãde. And Moſes ſpake before the LORD, ſaying: beholde, the children of Iſrael hearken not vnto me, howe then ſhall Pharao heare me, which am of vncircũciſed lippes? And yͤ LORDE ſpake vnto Moſes

and vnto Aaron, & gaue them a charge
vnto the childrē of Iſrael, & vnto Pharao
kyng of Egipte, to bryng ẏ children
of Iſrael out of the lande of Egypte.
Theſe be the heades of their fathers
gen.xlvi.b houſes. The* childrē of Ruben ẏ eldeſt
Exod.i.a. ſonne of Iſrael are theſe: Hanoh and
Nu.xxvi.c Pallu, Hezron & Charmi, theſe be the
i.para.v.c houſholdes of Ruben. The children of
Simeon Gemuel and Iamin, Ohad, &
Iachin, zoar, and Saul the ſonne of a
Cananitiſh wyfe: theſe are ẏ kynredes
i.para.vi.a of Simeon. Theſe alſo* are the names
xxiii.a of the children of Leui in their generacions:
nume.iii.c Gerſon & Kahath and Merari.
and xxvi.g Leui lyued an hundred and thyrty and
ſeuen yere. The ſōnes of Gerſon: Libni
A & Semei by their kinredes. The children
of Cahath, Amram & Ieſear. Hebron
& Uſiel. And Kahath lyued an hūdred
& thirtye & three yeare. The children
of Merari: Maheli & Muſi: theſe
are the kinredes of Leui by their generacions.*
Exod.ii. Amram toke* Iochebed his
& nu xxvi.c nice to wyfe, & ſhe bare him Aaron and
D Moſes (and Mariam) And Amram liued
an hundred and thirtie & ſeuen yeare.
The children of Iezear, Korah, Nepheg,
& Sichri. The children of Uſiel,
Miſael, Elzaphan, and Sichri. And
Aaron tooke Elizaba doughter of Aminadab:
& ſyſter of Nahaſon to wyfe,
whiche bare him Nadab, & Abihu, Eleazar
& Ithamar. The childrē of Korah:
Aſſir, and Elcana, and Abiaſſah: Theſe
B are the kynredes of the Korahytes.
Eleaſar Aarons ſonne toke him one of
ẏ doughters of Putuel to wyfe, which
bare him Pinehas, and theſe are the
principall fathers of the Leuytes thorowout
their kynredes. This is that
Aaron and Moſes to whome the Lord
ſayde: cary the children of Iſrael out of
the lande of Egypte, according to their
armies. Theſe are that Moſes & Aarō
C which ſpake to Pharao kyng of Egipt,
that they might bryng the children of
Iſrael out of Egipt. And in ẏ day whē
the LORDE ſpake vnto Moſes in ẏ lād
of Egipt he ſpake vnto him, ſayinge: I
am the LORD, ſpeake thou vnto Pharao
the kynge of Egipte all that I ſaye
vnto the. And Moſes ſayde before the
Exod.vi.b LORD: Beholde, I am of* vncircumciſed
lyppes, and howe ſhall Pharao
gyue me audience?

¶ The.vii. Chapter.

¶ The tokens to know God. The rod of Moſes is
turned to a ſerpent The ſorcerers do euen the
ſame. The waters are turned into bloude.

AND the LORD ſayde vnto Moſes: A
beholde, I haue made the Pharaos
GOD, & Aarō thy brother ſhall
be thy prophet. Thou ſhalt ſpeake all
that I commaunded the, and Aarō thy
brother ſhall ſpeake vnto Pharao, that
he ſende the childrē of Iſrael out of his
lande. And* I wyll harden Pharaos Exo.iiii.e
herte, and multiply my miracles & my
wondres in the lande of Egypte. But
Pharao ſhall not hearken vnto you, ẏ
I may ſet myne hande vpon Egipt and
brynge out myne armyes and my people
ẏ children of Iſrael out of the lande
of Egipte in great iudgementes, & the
Egiptians ſhall knowe that I am the
LORDE, when I ſtretche forth my hāde
vpon Egipte, and bryng out the childrē
of Iſrael from amonge them.

Moſes and Aaron did as the LORD B
commaunded them, euen ſo dyd they.
Moſes was.lxxx.yere olde, and Aaron.
lxxxiii. when they ſpake vnto Pharao.
And the LORDE ſpake vnto Moſes &
Aaron, ſaying: yf Pharao ſpeake vnto
you, ſaying: ſhewe a wondre, thou ſhalt
ſay vnto Aaron: take thy rod and caſte
it before Pharao, that it maye be a ſerpent.
Then went Moſes and Aaron
in vnto Pharao, & did euen as ẏ LORD
had commaunded. And Aarō caſt forth
his rod before Pharao & before his ſeruauntes*
& it turned to a ſerpēt. Then Exo.iiii.a
Pharao called for the wyſe men &* enchaunters, & Ti.iii.b
and thoſe wyſe men of Egipte
dyd in lyke maner with their ſorcery.
For they caſt downe euery mā his
rodde, and they turned to ſerpētes: but
Aarons rodde dyd eate vp their roddes:
and he hardened Pharaos herte, ẏ
he herkened not vnto them, euen as the
LORDE had ſayde.

The LORDE alſo ſayd vnto Moſes: C
Pharaos herte is hardened, he refuſeth
to let the people go. Get the vnto
Pharao in ẏ mornynge, lo, he wil come
vnto the water, & thou ſhalt ſtāde vpon
the ryuers brynke againſte he come, &
the rod whiche turned to a ſerpēt, ſhalt
thou take in thine hāde. And thou ſhalt
ſay vnto him: the LORDE GOD of the
Hebrues hath ſent me vnto the, ſaying:

Exo.viii.a *let my people go, that they may ſerue
me in the wilderneſſe: And beholde, hytherto
thou woldeſt not heare. Thus
ſaith yͤ LORD. In this thou ſhalt know
that I am the LORDE. Beholde, I wyl
ſmyte (with the ſtaffe that is in myne
hande) the water that is in the ryuer, &
it ſhall turne to bloude. And the fyſhe
that is in the ryuer ſhall dye, & yͤ ryuer
ſhall ſtynke, & it ſhall greue the Egipcians
to drynke of yͤ water of the riuer:
and the LORDE ſpake vnto Moſes, ſay
vnto Aaron, take thy ſtaffe, and ſtretch
D out thyne hande ouer yͤ waters of Egipt,
ouer their ſtreames, ouer their riuers
and pondes, & all pooles of water
whiche they haue, that they maye be
bloude, and that there maye be bloude
thorowout al the lande of Egipte: both
in veſſels of wood & alſo of ſtone: And
Moſes & Aaron dyd euen as yͤ LORDE
commaũded. And he lyfte vp the ſtaffe,
and ſmote the waters that were in the
ryuer in the ſight of Pharao, and in the
ſyght of his ſeruaun tes: and al the water
yͤ was in the ryuer, tourned into
bloude. And the fyſh yͤ was in the riuer
pſa. lxxviii a.cv.c. dyed, * and the ryuer ſtanke: and the Egypcians
coulde not drynke of the waters
of yͤ ryuer. And there was bloude
thorowout all the lande of Egipte. And
the enchaunters of Egypte dyd lykewyſe
with their ſorceries: and he hardened
Exo.iiii.d and.vii.a Pharaos herte: neyther dyd he
herken vnto them * as the LORDE had
ſayde. And Pharao turned him ſelfe, &
went againe into his houſe and ſet not
his heart there vnto. And yͤ Egipcians
dygged roũde about yͤ ryuer for water
to drynke, for they coulde not drinke of
the water of yͤ riuer. And it cõtinued a
weke after yͤ LORD had ſmitten yͤ riuer.

¶ The .viii. Chapter.

¶ The plage of frogges. Moſes prayeth for Pharao, The plage of lyes

A Exo.vii.c ix.a.x.a THe LGRDE ſpake vnto Moſes:
Go vnto Pharao, & tel him, thus
ſaith the LORDE * let my people
go, yͤ they maye ſerue me. Yf thou wilt
not let them go: behold, I wil ſmyte al
thy border with frogges. And yͤ ryuer
ſhall ſcrall with frogges whiche ſhall
go vp and come into thyne houſe: and
into thy pryuye chambre, where thou
ſlepeſt, and vpon thy bed, & into yͤ houſe
of thy ſeruauntes, and vpõ the people,
and into thyne ouens, & vpon thy meates.
And yͤ frogges ſhal come vpõ the, &
on thy people, & vpõ al thy ſeruauntes.

B * And the LORDE ſpake vnto Moſes:
pſ.lx.vi ſaye vnto Aaron: ſtretche forthe thyne
hande with thy rod ouer the ſtreames,
ouer yͤ ryuers, & ouer the pondes, that
thou mayeſt bringe vp frogges vpõ the
lande of Egipte: And Aaron ſtretched
his hande ouer the waters of Egipte,
and the frogges came vp, and couered
the lande of Egipt. And the ſorcerers
dyd lykewyſe with their ſorcery, and
brought frogges vp vpon the lande of
Egypte. Then Pharao called for Moſes
iii.re. Exo. Actu. Exo. and Aaron, & ſayde: * praye ye vnto
the LORDE that he may take away the
frogges from me: and from my people,
C and I wil let the people go, yͤ they may
do ſacrifice vnto the LORDE. And Moſes
ſayde vnto Pharao: reioyce thou
ouer me and appoynt whẽ I ſhal pray
for the & for thy ſeruaũtes, and for thy
people, to dryue awaye the frogges frõ
the and thy houſes, and that they maye
remayne but in the ryuer onely. He
ſayde: to morowe. And he ſayde: euẽ as
thou haſt ſayde that thou mayeſt know
that there is none lyke vnto the EORD
our GOD. And ſo yͤ frogges ſhal depart
from the and from thy houſes, from thy
ſeruauntes: and from thy people, and
ſhall remayne in the ryuer onely. Moſes
and Aaron went out from Pharao,
and Moſes cryed vnto yͤ LORDE vpon
the appoyntment of frogges, whiche he
had made vnto Pharao. And yͤ LORD
dyd accordynge to yͤ ſaying of Moſes.
And yͤ frogges dyed out of the houſes,
out of yͤ courtes & feldes. And they gathered
them together vpõ heapes, and
the lande ſtanke of thẽ. But whẽ Pharao
D ſawe that he had reſt geuen him, he
hardened his hert, & herkened not vnto
them, as the LORD had ſayde. And the
LORDE ſayde vnto Moſes: ſaye vnto
Aaron, ſtretche out thy rodde & ſmyte
the duſt of the lande, yͤ it maye turne to
lyſe thorowout all the lande of Egypt.
And they dyd ſo. And Aaron ſtretched
out his hãd, & wͭ his rod he ſmote yͤ duſt
of yͤ earth whiche turned to lyſe in mẽ &
beaſt ſo yͤ al yͤ duſt of yͤ lande tourned to
lyſe, thorowout al yͤ lãde of Egypt.

E And the enchaũters aſſayde likewyſe
wͭ their enchauntmẽtes to bryng forth
lyſe, but they coulde not. And the lyſe
were

were both vpon men and beaſtes. Thẽ
ſayde the enchaunters vnto Pharao:
it is the fynger of GOD. And Pharaos
herte remained obſtinate, and he hear-
Exo.vii.a kened not vnto them, euen * as the
LORDE had ſayde.

And the LORDE ſayde vnto Moſes:
ryſe vp earely in the mornyng, and ſtãd
before Pharao for he wyll come forth
vnto yͤ water, and thou ſhalte ſay vnto
him: thus ſayeth the LORDE: Let my
people goe, that they maye ſerue me.
Els, if thou wylt not let my people go,
beholde, I wyll ſende al maner of flies
both vpon the and thy ſeruaũtes, and
thy people, and into thy houſes. And
the houſes of yͤ Egyptians ſhalbe full
of flyes, and the grounde wheron they
F are. And yͤ lande of * Goſan where my
Ge.xlvii. people are, wyll I cauſe to be wonder-
full in that daye: ſo that there ſhall no
flies be there. Wherby thou ſhal know
that I am the LORD in the myddes of
yͤ earth. And I wyll put a deuyſion be-
twene my people and thyne. And euen
to morowe ſhall this miracle be done.
And the LORDE did euen ſo: and there
came noyſom flyes into the houſe of
Pharao, and into his ſeruauntes hou-
ſes, and into all the lande of Egypte: ⁊
the land was corrupt with theſe flyes.
And Pharao called for Moſes ⁊ Aarõ,
and ſayde. Go and do ſacrifyce vnto
your GOD in the lande: And Moſes
anſwered: It is not mete yͤ we do ſo.
For then we muſt offre vnto the LORD
our GOD, that which is an abhomina-
cyon vnto the Egypcians. But and yf
we ſacrifice that whiche is an abhomi-
nacion vnto yͤ Egypcians before their
eyes, ſhould they not ſtone vs: we will
go thre dayes iourney into the deſert,
⁊ ſacrifice vnto the LORDE our GOD,
Exod.iii. * as he hath commaunded vs.
G And Pharao ſayde: I wyl let you go
that ye maye ſacrifyce vnto the LORD
your GOD in the wyldernesse: but go
not farre awaye, praye for me. And
Moſes ſayde: beholde, I wyll go oute
from the, and praye vnto the LORDE,
that the flyes maye depart from Pha-
rao, ⁊ from his ſeruauntes, ⁊ from his
people tomorowe. But let Pharao frõ
henceforth deceiue nomore, that he wil
not let the people go to ſacrifice vnto yͤ
LORDE. And Moſes wente out from
Pharao ⁊ prayed vnto yͤ LORDE. And
yͤ LORDE dyd accordyng to the ſaying
of Moſes, and the flyes departed from
Pharao, and from his ſeruaũtes, and
from his people, ⁊ there remayned not
one. And Pharao hardened hys herte
euen then alſo, and dyd not let the peo-
ple go.

The.ix. Chapter.

The morayne of beaſtes: The plage of botches and ſores. The horryble hayle, thundre / and the lightenyng.

THe LORDE ſayde vnto Moſes:
go in vnto Pharao ⁊ thou ſhalt A
tel him, thus ſayeth the LORDE
GOD of the Ebrues * let my people go, Exo.viii.c
that they maye ſerue me. yf thou wylt
not let them go, and wylte holde them
ſtyll, beholde: the hande of the LORDE
is vpon thy flocke which is in the feld:
for vpon horſes, aſſes, camels, oxen, ⁊
ſhepe, there ſhalbe a myghty great mo-
rayne. And the LORDE ſhall do won-
derfully betwene the beaſtes of Iſrael
and the beaſtes of Egypt: ſo that there
ſhall nothing dye of al that pertayneth
to the children of Iſrael. And yͤ LORD
appoynted a tyme, ſayinge: to morowe
the LORDE ſhall fyniſhe this worde in
the lande. And the LORDE did it on the
morowe, and all the catell of Egypte
dyed: but of the catell of the children of
Iſraell died not one. And Pharao ſent,
and beholde: there was not one of the
catell of the Iſraelites dead. And the
hearte of Pharao was hardened that
he would not let the people go.

And the LORDE ſayde vnto Moſes B
and Aaron: take youre handes full of
aſſhes oute of the fornace, and Moſes
ſhall ſprynkle it vp into the ayre, in the
ſyghte of Pharao, and it ſhall turne to
duſt in all yͤ lande of Egypt: that there
maye be ſwellyng ſores with blaynes
both on man ⁊ beaſt through out al the
lande of Egypte. And they toke aſſhes
out of the furnace, ⁊ ſtode before Pha-
rao, and Moſes ſprynkled it vp in to yͤ
ayre. And there were ſores wyth blay-
nes both in men and in beaſtes: and the
ſorcerers coulde not ſtand before Mo-
ſes becauſe of yͤ blaynes, for there wer
botches vpon the enchaũters and vp-
on all the Egypcians. And the LORDE
hardened the herte of Pharao, and he
harkened not vnto them * as yͤ LORDE Exo.iiii.a
had ſayde vnto Moſes.

And the LORDE ſayde vnto Moſes:

ryſe vp earely in the mornyng, ⁊ ſtand
before Pharao, ⁊ thou ſhalte tell hym:
thus ſaith yͤ LORD GOD of yͤ Ebreus:
Exo.viii.a *Let my people go, yͭ they maye ſerue
me: or elles I wil at this tyme ſend al
my plages vpon thyne herte, ⁊ vpō thy
ſeruauntes and on thy people, yͭ thou
mayſte knowe, that there is none lyke
me in al yͤ earth. For now I wil ſtretch
oute my hande, that I maye ſmyte the
and thy people with peſtylence, ⁊ thou
ſhalte peryſhe from the earth. And in
very dede, *for this cauſe haue I kepte
Rom.ix.c. pſa.xlvii.c the, for to ſhew the my power: and that
they myghte declare my name thorow
oute all the worlde.

D yet thou exalteſt thy ſelfe agaynſte
my people, that thou wilte not let them
go: behold, to morowe this tyme I will
ſende downe a myghtye greate hayle:
euen ſuche a one as was not in Egipt,
ſens it was grounded vnto this tyme.
Sende therfore nowe, and gather thy
beaſtes, and all that thou haſt in yͤ feld.
For vpon all the men and the beaſtes
which are founde in the felde, and not
brought home, ſhall the hayle fall and
they ſhall dye. And as manye as feared
the worde of the LORDE amonge the
ſeruauntes of Pharao, made theyr ſeruauntes
and their beaſtes flee into the
houſes: but he that regarded not the
worde of the LORDE, lefte his ſeruauntes
E and his beaſtes in the felde. And yͤ
LORDE ſayde vnto Moſes: ſtretche
furth thyne hande vnto heauen, that
there maye be hayle in all the lande of
Egipte: vpon man and vpon beaſtes, ⁊
vpon all the herbes of the feld, thorow
out all the lande of Egipt. And Moſes
ſtretched out his rod vnto heauen: and
the LORDE thundred and hayled, ⁊ the
fyre ran a longe vpon the grounde.
Pſalme. lxxviii.c and.cv.c. *And the LORDE ſo hayled in the land
of Egypte, yͭ there was hayle and fyre
myngled with the hayle, ſo greuous, ⁊
ſuche as there was none thorowoute
al the lande of Egypte, ſence people inhabited
it. And yͤ hayle ſmote thorowout
al the land of Egypte, all that was
in the felde both man ⁊ beaſte. And the
F hayle ſmote all the herbes of the felde,
and broke all the trees of the feld: only
in the land of Goʒam, where yͤ chyldrē
of Iſrael were, was ther no haile. And
Pharao ſent and called for Moſes and
Aaron, ⁊ ſayde vnto them I haue now
ſynned: the LORDE is ryghteous, and
Exo.x I and my people are vngodly. *Praye
ye vnto the LORDE: for it is much that
there ſhould be thunders of GOD and
hayle. I wyll let you go, and ye ſhal tary
no longer. Moſes ſayde vnto hym:
aſſone as I am out of the Cytie, I wyl
ſprede abrod my hādes vnto yͤ LORDE,
and the thūder ſhall ceaſe, neyther ſhal
there be any more hayle, yͭ thou mayſte
know how that yͤ earth is yͤ LORDES.
But I knowe that thou and thy ſeruauntes
yet feare not the face of the
LORDE GOD.

G And ſo the flaxe and the barlye were
ſmytten for the barly was ſhut vp, and
the flaxe was boulled: but the wheate
and the rye were not ſmytten for they
were late ſowen. And Moſes went out
of the cytie from Pharao and ſprede abrod
his handes vnto the LORDE: and
the thunder ⁊ hayle ceaſed, neither rained
it vpon the earth. And when Pharao
ſawe that the rayne and the hayle
and thunder were ceaſed, he ſynned agayne:
and hardened his herte, he and
his ſeruauntes. And the herte of Pharao
was hardened: nether would he let
the children of Iſrael go, as the LORD
had ſayd by the hande of Moſes.

¶The.x.Chapter.

The herte of Pharao is hardened of God The greſhoppers. The thycke darkenes.

A AND the LORDE ſayde vnto Moſes,
Exo.iiii goe in vnto Pharao: for *I
haue hardened his herte, and the
herte of his ſeruauntes, that I myght
put theſe my ſygnes amongeſt them, ⁊
that thou tel in yͤ audience of thy ſonne
and of thy ſonnes ſonne, what thynges
I haue done in Egypte, and the myracles
whiche I haue done amōg them: yͭ
ye maye know how yͭ I am the LORD.
And ſo Moſes and Aaron came vnto
Pharao and ſayde vnto hym: Thus
ſayth the LORDE GOD of the Ebrues,
howe longe ſhall it be or thou wylte
Exo.viii and.ix.a ſubmit thy ſelfe vnto me? *Let my people
go, that they maye ſerue me. Or els
(yf thou do reſyſt) and wylt not let my people
go: beholde, to morowe wil I bring
greſhopers into thy coaſtes, and they
ſhall couer the face of the earth, that
B it can not be ſene: and they ſhall eate
the reſydue whyche remayneth vnto
you and is eſcaped from the haile: and
they ſhall eate euerye grene tree that
beareth

beareth you frute in yͤ felde, ⁊ they ſhall fyll thy houſes, and all thy ſeruauntes houſes, and the houſes of al the Egipcyans after ſuche a maner, as neyther thy fathers, nor thy fathers fathers haue ſene, ſence the time they were vpon the earth vnto this daye. And he turned him ſelfe about, and went oute from Pharao.

And Pharaos ſeruauntes ſayd vnto him. Howe longe ſhall he be a ſlaūder vnto vs? Let the men go, that they maye ſerue the LORDE their GOD: knoweſt thou not that Egypte is deſtroyed? And Moſes and Aaron were brought agayne vnto Pharao, and he ſayde: then goe, and ſerue the LORDE youre GOD. Who are they yͭ ſhal goe? And Moſes anſwered: we wil go with our yong and with our old: yea, and wͭ our ſonnes and with our doughters, ⁊ with our ſhepe and with our oxen we muſt go. For we muſt holde a feaſt vnto the LORDE.

C And he ſayde vnto them: let it be ſo. The LORDE be with you. When I let you go, and youre chyldren alſo, take hede, for ye haue ſome miſchefe in hād. Naye, not ſo: but go they that are men ⁊ ſerue the LORDE: for that was your deſyre. And they thruſte them oute of Pharaos preſence. And the LORDE ſayde vnto Moſes: Stretch out thyne hand ouer the land of Egypt for greſhoppers that they maye come vpō the lande of Egypte and eate all the herbes of yͤ land, and all that the hayl left behynde. And Moſes ſtretched furthe his rod ouer the lande of Egypte: and the LORDE brought an eaſt wynd vpon the lande all that daye, and all that nyght. And in the mornyng, the eaſte Pſal.cv.c. Sap.xvi.b Joel.i.a. wynde *brought the greſhoppers, and the greſhoppers wente vp ouer all the lande of Egypte: and remayned in all D quarters of Egypt very greuouſlye. Before them were there no ſuche greſhoppers, neyther after them ſhalbe: for they couered al the face of yͤ earth, ſo yͭ the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatſoeuer the hayle hadde lefte: there was no grene thynges left in the trees and herbes of the felde thorow al the land of Egipt.

Therefore Pharao called for Moſes and Aaron in haſte, ⁊ ſayde: I haue ſynned agaynſt the LORDE your GOD and agaynſt you. And now forgeue me my ſynne only this once: and *pray vnto the LORDE your GOD, that he may Exod.ix.f. E take awaye from me thys death onlye. And Moſes wente out from Pharao, and prayed vnto the LORDE. And the LORDE turned a myghtie ſtrong weſt wynde, and it toke away the greſhoppers, and caſt them into the red ſea, ſo that there was not one greſhopper in al the coaſt of Egypte. And the LORD Exo.iiii.f *hardened Pharaos herte, ſo that he woulde not let the chyldren of Iſraell goe.

And the LORDE ſayde vnto Moſes: F ſtretch out thy hand vnto heauen, that there maye be vpon the lande of Egipt darkeneſſe whiche maye be felte. And Moſes ſtretched furth his hand vnto Sa.xvii.a heauen, ⁊ there was a thycke* darkeneſſe vpon all the lande of Egypte thre dayes longe, no man ſawe another, nether roſe vp frō the place wher he was by the ſpace of three dayes: but all the children of Iſraell had lyghte where they dwelled.

G And Pharao called for Moſes and ſaide: go and ſerue the LORDE, only let your ſhepe and youre oxen abyde, and let your children go with you. And Moſes ſayde: thou muſte geue vs alſo offerynges and burnt offrynges for to ſacrifyce vnto the LORDE oure GOD: our catell alſo ſhall go with vs, ⁊ there ſhall not one hofe be lefte behynde, for thereof muſt we take to ſerue yͤ LORD our GOD. Neyther do we know what we ſhall offre vnto the LORDE, vntyll we come thyther.

But the LORDE hardened Pharaos herte: and he woulde not let chē go. And Pharao ſayde vnto hym: get thee fro me, and take hede to thy ſelfe, and ſe my face nomore. For when ſoeuer thou commeſt in my ſyghte, thou ſhalte dye. And Moſes ſayde: Let it be as thou haſte ſayde, I wyll ſe thy face no more.

¶The.xi.Chapter.

The Lorde commaundeth to robbe the Egypcians. The death of all the firſt begottẽ in Egipt.

AND the LORDE ſaid vnto Moſes: A yet wyll I bryng one plage more vpon Pharao and vpon Egypte: and after that he wyll let you go hence. And when he letteth you goe, he ſhall vtterly dryue you hence. Speake thou

therfore in the eares of yͤ people yͭ euery
man borowe of his neyghbour, and euery
woman of her neyghbours * iewels
Exod.iii.c. of ſyluer and iewels of gold. And
and.xii.c. the LORDE ſhall geue the people fauour
in the ſyghte of the Egipcians.
Ec.xiv.a Moreouer, *Moſes was very greate
in the lande of Egypte, in the ſyght of
Pharaos ſeruauntes, and in the ſyght
of the People.

B And Moſes ſayde: thus ſayeth the
Exo.xii.c. LORDE: *At mydnyght wyll I go out
into the myddes of Egypte, and all the
fyrſte borne in the lande of Egypt ſhall
dye, enen from the fyrſt borne of Pharao
that ſytteth on his ſeate, vnto the
fyrſt borne of the mayd ſeruaunte yͭ is
behynd yͤ myl, ⁊ al yͤ fyrſt gendred of the
catel. And there ſhalbe a great cry thorowout
all yͤ lande of Egipte, ſuche as
there was neuer none lyke, nor ſhalbe.
C But amōg yͤ childrē of Iſrael ſhal not
a dog moue hys tunge, nor yet man or
beaſt: that ye maye knowe howe that yͤ
LORDE (by a great myracle) putteth a dyfference
betwene the Egypcyans and
Iſraell. And theſe thy ſeruauntes ſhal
all come downe vnto me. And fall before
me, and ſaye: get the out and al the
people that are vnder the, and then wil
I depart. And he went out from Pharao
with an angry countenaunce. And
D the LORDE ſayd vnto Moſes: Pharao
ſhall not heare you, that my wonders
maye be multiplyed in the lande of Egypte.
And Moſes and Aaron dyd all
theſe wonders (And tokens which are wrytten)
before Pharao. And the LORDE
hardened Pharaos herte, ſo that he
would not let the chyldren of Iſraell
go out of his lande.

The.xii. Chapter.

¶ The paſſeouer is eaten. The ſwete bread They muſt teache theyr children what the paſſeouer ſygnifyeth. The deſtruccyon of the fyrſt begottē in Egypte. The robberie of the Egyptyans. The goyng out of the Iſraelytes.

A AND the LORD ſpake vnto Moſes
and Aaron in the lande of Egypt,
ſayinge: Thys moneth ſhalbe vnto
you the begynning of monethes and
the fyrſte moneth of the yere ſhall it be
vnto you. Speake ye vnto all the congregacion
of Iſrael, ſaying: In yͤ tenth
day of this moneth euery man take vnto
him a lambe accordyng to the houſe
of yͤ fathers, a lambe thorowout euery
houſe. yf the houſholde be to lytle for yͤ
lambe, let hym take hys neyghboure
whiche is nexte vnto hys houſe, accordyng
to the nombre of yͤ ſoules: euerye
one of you, accordyng to his eating, ſhal
make your count for a lambe. And let yͤ
lambe of yours be without blemyſhe, a
male of a yeare olde which ye ſhal take Leu.xxiii.
out from amonge the ſhepe, or from among nu.xxviii.
the goates.

And ye ſhal kepe him vntyl the *xiiii. Ex
day of the ſame moneth. And euery mā
of the multytude of Iſrael ſhal kyl him
about euen. And they ſhall take of the
bloude, and ſtreke it on the two ſyde
poſtes and on the vpper dore poſt, euen
in yͤ houſes where they ſhall eate him.
And they ſhall eate the fleſhe the ſame
nyght, roſt with fyre and with vnleuened D
bread, and with ſower herbes they
ſhall eate it. Se that ye eate not therof
rawe nor ſodē in water, but roſte with
fyre: the head, fete, ⁊ purtenaunce thereof.
And ye ſhall let nothynge of it to remayne
vnto the morning. That which
remayneth of it vntyl the morow, ſhal
ye burne with fyer.

Of this maner ſhall ye eate it wyth
your loynes girded, and your ſhoes on B
your fete, and your ſtaues in your hādes.
And ye ſhal eate it in haſte for it is
the LORDES paſſeouer: for I wyll
paſſe thorowe the lande of Egypt this
ſame nyght, and wyl ſmyte al the firſte
borne in the lande of Egypte bothe of
man and beaſt, and vpō all the goddes
of Egipte wyl I the LORDE do execucion.
And the bloude ſhalbe vnto you a
token in the houſes wherin you are.
And when I ſe the bloude, I wyl paſſe
ouer you, ⁊ the plage ſhall not be vpon
you to deſtroye you, when I ſmyte the
lande of Egipte. And thys daye ſhalbe
vnto you a remembraunce: and ye ſhal
kepe it holy vnto the LORD, euen thorow
out your generaciōs ſhal ye kepe
it holy daye, yͭ it be a cuſtome for euer. C
*Seuen dayes ſhal ye eate vnleuened Ex.xiii.
breade: and the fyrſt day ye ſhall put away and.xxiii.
leuē out of your houſes. For who
ſoeuer eateth leuened breade from the
fyrſt daye vntyl the ſeuenth daye, that
ſoule ſhalbe plucked out from Iſrael. Leu.xxiii.
*The fyrſt daye ſhalbe an holy conuocacion, nu.xxviii.
and the ſeuenth daye ſhalbe an
holy cōuocacion vnto you. There ſhall
be

be no maner of worke done in them, ſaue aboute that onely whiche euerye man muſt eate: that onely may ye do. And ye ſhall obſerue vnleuened bread. For this ſame daye haue I broughte your armyes out of the land of Egipt, therfore ye ſhal obſerue this daye, and all your childrẽ after you, by a cuſtome
Leu.xxiii.a for euer.* The firſte moneth, and the
nu.xxviii.c fourtene daye of the moneth at euen, ye ſhall eate ſwete breade vnto the.xi.day of the moneth at euen agayne. Seuen dayes ſhall there be no leuened breade found in your houſes. And whoſoeuer eateth leuened bread, that ſoule ſhalbe roted out from the multytud of Iſrael: whether he be a ſtraunger or borne in the land. ye ſhal eate nothing leuened: but in all your habitacions ſhal ye eat ſwete breade.

D Moſes called for the elders of Iſrael and ſayde vnto them: choſe out ⁊ take you to euery houſholde of you a ſhepe, ⁊ kil it for paſſeouer. And take a bunch of yſope, ⁊ dyp it in the bloud that is in the baſon, and ſtryke yͤ vpper poſt ⁊ the two ſyde poſtes with the bloud that is in the baſon, and none of you goe oute at the dore of his houſe, vntyl the mornyng. For the LORDE wyll go aboute to ſmyte the Egipcians. And when he ſeeth the bloud vpon yͤ vpper dore poſt and on the two ſide poſtes: he wyl paſſe ouer the dore, and wyll not ſuffre yͤ deſtroier to come into your houſe to plage you. Therfore ſhall ye obſerue thys thyng, that it be an ordinaunce both to the and thy ſonnes for euer.

And when ye be come into the lande whiche the LORDE wyll geue you, acordyng as he hath promyſed, ye ſhall
Ioſu.iiii.d kepe this ſeruyce.* And when youre chyldrẽ aſke you what maner of ſeruice is this ye do: ye ſhal ſay: it is yͤ ſacrifice of yͤ LORDES paſſeouer whiche paſſed ouer yͤ houſes of yͤ childrẽ of Iſraell in Egipte, as he ſmote the Egipcians, ⁊ ſaued our houſes. And yͤ people bowed
E themſelues, ⁊ worſhypped: And yͤ children of Iſraell wente, and dyd as the LORDE had commaũded Moſes and
Exod.xi.b Aaron: Euen ſo dyd they. And at*mid-
pſ.cxxxv.a nyght, the LORDE ſmote all the fyrſte
Sa.xviii.c borne in the lande of Egipte, from the fyrſt borne of Pharao that ſate on hys ſeate, vnto yͤ fyrſt borne of the captyue that was in priſon, and al the fyrſt gendred of catell. And Pharao roſe vp in the nyghte, he and all his ſeruauntes ⁊ all the Egipcians: * and there was a
greate crying in Egipte, for there was Sa.xviii.b
no houſe where there was not one deade. And he called vnto Moſes and Aaron by nyghte, ſayinge: ryſe vp and get you oute from amonge my people: bothe ye and alſo yͤ children of Iſrael, and go ⁊ ſerue the LORDE as ye haue ſayde. And take youre ſhepe and youre droues with you as ye haue ſayd, and departe and*bleſſe me. And the Egip-
cians were fearce vpõ the people, that ge.xxvii.a
they myghte ſende them out of yͤ lande in haſte: for they ſayde, we dye all. And the people toke their dough before it was ſowred, and their vitayles bound in clothes vpon their ſhoulders. And yͤ
children of Iſrael did accordyng to the F
ſaying of Moſes: And they borowed of
the Egipciãs*iewels of ſiluer, iewels, Exo.iii.g.
of golde, and rayment. And the LORD gaue the people fauoure in the ſyght of the Egipcians: ſo that they graunted ſuche thynges as they requyred. And they robbed the Egipcians. And the
*children of Iſrael toke their iourney nu.xxxiii.a
from Rameſes to Suchoth*ſyxe hun- ‡Nu.xi.c
dred thouſande men of fote, beſide children. And muche commen people went out alſo with them, and ſhepe and oxẽ, an exceadyng greate ſtocke. And they baked ſwete cakes of yͤ dough whiche they brought out of Egipte, for it was not ſowred. For whẽ they were thruſt out by the Egipcians, they coulde not tary to prepare them ſelues any prouiſion of meate. The dwelling of the children of Iſraell, which they dwelled in
Egipte, was*foure hundred and thir-
tie yeares: and whẽ the foure hundred Gene.xv.c
and thyrtye yeres were expyred, euẽ yͤ Iudit.v.b
ſelfe ſame daye departed all the hoſtes Gala.iii.c
of the LORDE out of the land of Egipt. Acte.vii.a
It is a nyghte to be obſerued to the LORDE, in the whiche he brought thẽ out of the land of Egipte. This is that nyghte of the LORDE whiche all the childrẽ of Iſrael muſt kepe thorowout theyr generacions. And the LORDE ſayde vnto Moſes and Aaron: This is the lawe of the paſſeouer: there ſhal no ſtraunger eate thereof. But euery ſeruaunt that is bought for money (after that thou haſte cyrcumciſed hym) ſhall eate therof. A ſtraunger and an hyred

ſeruaunte

ſeruaunt ſhall not eate thereof. In one houſe ſhall it be eaten. Thou ſhalte carye none of the fleſhe out at yͤ houſe.

Ioh.xix.g Nu.ix.b

*Neither ſhall ye breake a *bone therof. All the multitude ſhall obſerue it. Yf a ſtraunger alſo dwell among you, ⁊ wyl holde paſſeouer vnto the LORD, let him circumciſe all that be males, ⁊ then let him come and obſerue it, and he ſhalbe as one that is borne in yͤ lād. For the vncircumciſed perſon ſhal not eate therof. One maner of lawe ſhalbe vnto hym that is borne in the lande: and vnto the ſtraunger that dwelleth among you. And all the children of Iſraell dyd as the LORDE commaunded Moſes and Aaron: Euen ſo dyd they. And the ſelfe ſame day dyd the LORDE bryng the children of Iſrael out of the lande of Egipt with their armies.

¶ The .xiii. Chapte .

The firſt begotten muſt be ſanctified vnto the Lorde. The memoryall of their delyueraunce. Why they were caryed thorow the wyldernes. The bones of Ioſeph. The pyller of the cloude.

A

Exo.xxii.a Nu.viii.c. Luke.ii.d.

AND the LORDE ſpake vnto Moſes, ſayinge: * Sanctifye vnto me all the firſt borne, that opē all maner matryces amonge the children of Iſrael, aſwell of man as of beaſte: for it is myne. And Moſes ſayde vnto the people: thinke on this daye in which ye came out of Egipte, out of the houſe of bondage: for thorowe a myghtye hand the LORDE brought you out frō thēce.

1.Cor.v.c

There ſhall no * leuened bread be eaten. This daye come ye out in the moneth when corne begynneth to rype.

Exo.xxiii.e xxxi.g. xxxiii.a Gen.xv.b Exod.iii.c.

*When the LORDE hath brought thee into the lande of the Cananites, Hethites, Amorites, Heuites, and Iebuſites: * whiche he ſware vnto thy fathers, that he woulde geue the a lande wherein mylke and hony floweth, thou ſhalt kepe this ſeruice in this ſame moneth. Seuē dayes thou ſhalt eat ſwete breade: and in the * ſeuenth daye, it is the feaſt of the LORDE.

Deute.v.b

B

Swete breade ſhalbe eaten ſeuen dayes, and there ſhal no leuened bread be ſene, nor yet leuen wyth thee in all thy quarters. And thou ſhalte ſhewe thy ſonne in that daye, ſayinge: this is done becauſe of that whiche yͤ LORDE dyd vnto me, when I came oute of Egypte. And it ſhall be a ſygne vnto the vpon thyne hande, ⁊ for a remēbraūce betwene thyne eyes, that the LORDES lawe maye be in thy mouth.

Pſ.cx

For * in a ſtrong hande the LORDE broughte the out of Egipte. Kepe therfore this ordinaunce in his ſeaſon from yere to yere. And it wyll come to paſſe, yͭ the LORD ſhall bryng the into the land of the Cananites, which he * ſware vnto the and to thy fathers: and ſhall geue it thee.

Gen

And then thou ſhalt appoynte vnto the LORDE al that openeth the matryce.

C

And euery caſt thyng that fyrſte doeth open the matryce of a beaſt which thou haſte: yf they be males, they ſhalbe the LORDES. And euery fyrſte gendred of an aſſe, thou ſhalte redeme wͭ a lambe: yf thou redeme hym not, thou ſhalte breake his necke. All the fyrſte borne among thy chyldren alſo ſhalt thou bye out. And when thy ſonne aſketh the to morow, ſaying: what is this, thou ſhalt ſaye vnto him: With a myghtie hande the LORDE brought vs out of Egipte, out of the houſe of bondage. And when Pharao was loth to let vs go, yͤ LORD ſlewe all the firſte borne in yͤ lande of Egipt: aſwel yͤ firſt borne of man as of beaſte. Therefore I ſacrifice vnto the LORDE all the males yͭ open the matryce: and all the fyrſt borne of my children I redeme. This ſhalbe a tokē vpon thyne hande, and a remembraunce betwene thyne eyes, that the LORDE brought vs out of Egypte thorowe a myghty hande.

D

It came to paſſe that when Pharao had let yͤ people go, GOD caryed them not thorowe the waye and lande of the Philyſtines whiche was the more nye waye. But GOD ſayde: leſte the people happly repent when they ſee warre: ⁊ ſo turne agayne to Egypte. But GOD led the people about thorowe the way of the wyldernes of the rede ſea. And the children of Iſrael went vp harneſſed out of the lande of Egipte.

Gene.l. Ioſ.xx 3. Nu.xx

And Moſes toke the bones of Ioſeph with him: for he made the children of Iſrael ſweare, ſaying: *GOD wyl ſurely viſet you, and ye ſhall take my bones awaye hence with you.

Nu.xxiii. 1.Co.x. Eſa.iiii

* And they toke theyr iorney from Sucoth: ⁊ abode in Ethā in yͤ edge of the wyldernesse. *And the LORDE wente before them by daye in a pyller of a cloud to lead thē the way: and by nyght in a pyller of fyre to geue them lyght, that they myghte go both

by day

Neh.ix.c. by daye and nyght. *The pyller of the cloud departed not by day, nor the pyller of fyre by nyght, out of the ſyght of the people.

The.xiiii.Chapter.

Pharaos herte is hardened/and foloweth the Iſraelites with all his hoſt and captaynes, and is drowned. The Iſraelytes grudge. They go thorowe the red ſea.

A AND the LORDE ſpake vnto Moſes, ſaying: Speake to the childrẽ

C of Iſraell, that they turne and remayne before Pi Hiroth betwene Migdol and the ſea, ouer agaynſt *Baalze-

Nu.xxxiii.b phon: and before that ſhall they pytche by the ſea. For Pharao will ſaye of the children of Iſrael: they are tangled in the lande, the wyldernes hath ſhut thẽ in. And I wyll harden Pharaos heart that he ſhall folowe after you: and I wyll get me honour vpon Pharao and vpon all his hoſte: the Egipcians alſo ſhall knowe that I am ỹ LORDE. And they dyd euen ſo. And it was tolde the

B kyng of Egipte that ỹ people fled. And the herte of Pharao ⁊ of his ſeruaũtes turned agaiſt ỹ people, ⁊ they ſaid: why haue we this done ỹ we haue let Iſrael go out of our ſeruice: and he made redy his charets: and toke his people with him, and toke ſixe hundred choſen charettes, and al the charettes of Egypte, and captaynes vpon euery one of thẽ.

D And the LORDE hardened the hert of Pharao kynge of Egypte, and he folowed after the children of Iſraell. But the chyldren of Iſrael went out wyth

Psal.cxxxv.b *an hye hand, and the Egipcians folowed after them: and all the horſes ⁊ charets of Pharao and hys horſemen and hys hoſte ouertoke them abydyng

C by ỹ ſea, beſide Pi Hiroth before Baalzephon. And when Pharao drewe nye, the chyldrẽ of Iſrael lyft vp their eies, and behold, the Egipcians folowed after them, and they were ſore afrayde:

Ios.xxiiii.b *and the chyldren of Iſrael cryed out vnto the LORDE. But they ſayed vnto Moſes: becauſe there were no graues in Egipte, haſte thou therfore brought vs awaye for to dye in the wyldernes: wherfore haſt thou ſerued vs thus, for to carye vs out of Egipt? Dyd not we tell the this in Egypte, ſaying: let vs be in reſt, that we maye ſerue the Egipcians? For it had bene better for vs to haue ſerued the Egipcians then for to dye in the wilderneſſe. And Moſes ſayde vnto ỹ people *feare ye not, ſtand ii.Pa.xx.c

ſtyll, and beholde, howe the LORD ſhal ſaue you this day. For ye ỹ haue ſene ỹ Egipcians this day, ſhal ſe thẽ nomore for euer. The LORDE ſhall fyghte for you, and ye ſhall holde your peace.

D And the LORDE ſayde vnto Moſes: wherfore cryeſt thou vnto me? ſpeake vnto the children of Iſrael that they go forwarde. But lyfte thou vp thy rod, ⁊ ſtretche out thy hande ouer the ſea and deuide it a ſunder, and let the chyldren of Iſraell go on drye grounde thorowe the myddeſt of the ſea. And beholde, I wyll harden the herte of the Egipciãs that they maye folowe them. And I wyll get me honoure vpon Pharao, ⁊ vpon all his hooſt, and vpõ his charets and vpon his horſemen. And the Egipcians ſhall know that I am ỹ LORDE when I haue gotten me honour vpon Pharao, vpon his charettes, and vpon his horſemen. And the angell of GOD whiche wente before the hooſte of Iſraell remoued and beganne to go be-

E hynde them. And ỹ clouden pyller that was before the face of them began to ſtande behynde them, ⁊ came betwene the hooſt of the Egipcians ⁊ the hooſt of Iſrael. It was alſo a darke cloud, ⁊ gaue lyght by nyght: and all the nyght longe the one came not at the other.

And Moſes ſtretched furth his hande ouer the ſea: and the LORDE caryed awaye the ſea, by a verye ſtronge Eaſte wynd all that nyght, and made the ſea drye lande, and the waters were deuided. And the children of Iſraell wente

F out into the mydſt of the ſea: vpon the drye grounde. And the waters were a walle vnto them on the ryghte hand, ⁊ on the left hande. And the Egipcians folowed and wente in after them to ỹ myddeſt of the ſea, euen all Pharaos horſes, his charettes and his horſemẽ. And in the mornyng watche, ỹ LORDE loked vnto the hooſt of the Egipcians out of the fyrye and cloudye pyller: and troubled the hooſt of the Egipcians, ⁊ toke of his charet wheles ⁊ caried them awaye violently. So that the Egipcyans ſayde: Let vs flee from the face of Iſrael, for the LORDE fyghteth for thẽ agaynſt the Egipcians. And ỹ LORD ſayde vnto Moſes: ſtretche out thyne hande ouer the ſea, that ỹ waters may

come agayne vpon the Egipcian, vpon
his charettes ⁊ vpon his horſemen.
G And Moſes ſtretched furth his hād
ouer the ſea, and it came agayne to his
courſe earely in the mornyng, and the
Egipcians fled agaynſte it. And the
Sapi.x.d *LORDE ouerthrewe the Egipcyans
in the myddeſt of the ſea: and the water
returned and couered the charets
and the horſemen: and all the hooſte of
Pharao that came into the ſea after
them, ſo that there remayned not one
of them. But the childrē of Iſrael walked
Eſai.xi.d. vpon drye land *thorowe the middeſt
of the ſea, and the waters were a
wall vnto them on the ryght hande of
them, and on the lefte. *Thus yͤ LORD
1.Mac.iiii.a delyuered Iſrael the ſelfe ſame day out
of the hande of the Egipcians: ⁊ Iſrael
ſawe yͤ Egipciās dead vpon yͤ ſea ſyde.
And Iſrael ſaw yͤ mighty power which
the LORD ſhewed vpon yͤ Egipcians:
Pſal.cv.b *and the people feared the LORDE, ⁊
beleued yͤ LORD ⁊ his ſeruaūt Moſes.

¶ The.xv.Chapter.

¶ Moſes and the people with the wemen ſing. At the prayer of Moſes / the bytter waters were ſwete. God muſt be heard. They come to Elim.

A THen Moſes and the children of
Exo.xv.c. Iſrael ſange this ſong vnto the
LORDE and ſayde: *I wyll ſyng
vnto yͤ LORDE: for he hath triumphed
gloriouſly: the horſe and him that rode
Eſai.xii.a vpon hym hath he ouerthrowne in the
ſ.cxviii.c ſea. *The LORDE is my ſtrength and
prayſe, and he is become my ſaluacion.
He is my GOD, and I wyll gloryfye
him: my fathers GOD, and I wyll exalte
him. The LORDE is a mā of war.
The LORDE is hys name. Pharaos
charettes and his hooſt hath he caſt into
the ſea. His choſen captaynes alſo
are drowned in the red ſea, yͤ depe waters
haue couered them: they ſoncke to
the botome as a ſtone. Thy right hand
LORDE, is become glorious in power:
thy ryghte hande LORDE hathe all to
daſhed the enemie. And in thy greate
glory thou haſt ouerthrowē them that
roſe vp againſt the: thou ſenteſt furthe
thy wrath which conſumed thē euē as
ſtoble. Thorow yͤ wind of thy noſtrels
yͤ water gathered together, yͤ floudes
ſtode ſtill as an heape, ⁊ yͤ depe water
congeled together in yͤ herte of the ſea.
B The enemye ſayde: I wyll folowe on
them: I wyll ouertake them, I wil deuide
the ſpoyle, I wyll ſatiſfye my luſt
vpon them, I wyll drawe my ſwearde,
myne hande ſhall deſtroye them. Thou
bleweſt wyth thy wynde, the ſea couered
them, they ſancke as leade in the
myghty waters. Who is lyke vnto the
O LORDE, among goddes? Who is like
the, ſo gloryous in holynes, fearfull in
prayſes, ſhewynge wonders? Thou
ſtretchedeſt oute thy ryght hande, the
earth ſwalowed them. Thou in thy
mercye haſte caryed this people which
thou deliueredſt: and haſt brought thē
in thy ſtrength vnto thy holy habitacion.
The nacyons hearde and were afrayed,
ſorowe came vpō yͤ Philiſtines.
Then the Dukes of yͤ Edomites were
amaſed, and the myghtieſt of the Moabytes,
tremblyng came vpon them: all
the inhabiters of Canaan waxed fainte
harted: Let feare and dread fall vpon
thē in yͤ greatnes of thyne arme, let thē C
be as ſtil as a ſtone, tyl thy people paſſe
thorowe, O LORDE whyle thys people
paſſe thorowe whiche thou haſt gottē.
Thou ſhalt bryng them in, and plante
them in the mountaine of thine enherytaunce,
yͤ place LORDE which thou
haſte made for to dwell in the ſanctuarye,
O LORD, which thy handes haue
prepared. The LORDE ſhal raine euer
and alwaye. For Pharaos horſe went
in with his charettes and horſe men into
the ſea, and the LORD broughte the
waters of the ſea vpon them.

But the children of Iſraell wente on
drye lande in the mydſt of the ſea. And
Mir Iam a prophetyſſe, the ſyſter of
Aaron toke a tymbrell in her hand, and
al the wemen came out after her with
timbrels, and daunced. And Mir Iam
ſange before them: *Syng ye vnto the Exo.xv
LORDE: for he hath tryumphed gloryouſlye:
the horſe and his ryder hath he
ouerthrowne in the ſea. And ſo Moſes
broughte Iſraell frō the red ſea, ⁊ they
wēt out into yͤ wildernes of Sur. And
they went three dayes long in the wildernes,
and founde no waters. And
when they came to Mara, they coulde
not drynke of the waters of Mara: for
they were bytter, therfore the name of
the place was called Mara, (that is to ſay
bytternes). And the people murmured agaynſte
Moſes, ſaying: what ſhall we
drinke *And he cryed vnto yͤ LORD: ⁊ Iudi.v
the LORDE ſhewed him a tree, whiche Ec.xxx
a
when

when he had caſt into the water, ỹ waters were made ſwete. There he made them an ordinaunce and a law, & there he proued him, and ſayde: yf thou wylt eu:28.f. herken* vnto the voyce of the LORDE thy GOD, and wylt do that whiche is right in his ſight, and wilte geue eare vnto his commaundementes, and kepe all his ordinaunces: then wyll I put none of theſe dyſeaſes vpon the which I brought vpon the Egipcians: for I am the LORD that healeth the.

¶ The.xvi. Chapter.

The Iſraelites come into the deſerte of Sin. It rayneth quayles and Manna. They grudge.

A um.33.b. THe * children of Iſraell came to Elim where were twelue welles of water, & .lxx. palme trees, and they abode there by ỹ waters. And they toke their iorney from Elim: & all the whole company of the childrẽ of Iſrael cam to ỹ wildernes of Sin (which C is betwene Elim & Sinai:) the fiftene daye of the ſeconde moneth after theyr departyng out of the lande of Egipte. And the hole multitude of the children um.11.a of Iſraell* murmured againſt Moſes and Aaron in the wyldernes: and the children of Iſrael ſayd vnto thẽ: wolde to GOD we had dyed in the hãde of the LORD, in ỹ lande of Egipt whã we ſat by the fleſhe pottes, and when we dyd eate breade our bellyes ful: for ye haue brought vs out into this wyldernesse, to kyl this hole multitude with hũger. Then ſayde the LORDE vnto Moſes: B beholde, I wyl rayne* bread from Heauen to you, and the people ſhall go out, pi.16.d a.78.c. ohn.6.d. and gather day by day, ỹ I may proue them, whether they wyll walke in my lawe or no. The ſyxte daye they ſhall prepare for thẽ ſelues that which they wyll bryng in, & let it be twyſe aſmuche as they gather in dayly. And Moſes & Aaron ſayde vnto all the childrẽ of Iſraell: at euen ye ſhall know that it is ỹ LORD, whiche brought you out of the lande of Egipte: and in the mornyng, ye ſhall ſe the glory of the LORD, becauſe he hath hearde your grudgynges againſt ỹ LORD. And what are we that ye haue murmured againſte vs? And Moſes ſayde: At euen ſhall the LORD um.11.d *geue you fleſhe to eate, and in ỹ mor- C ninge breade ynoughe: for the LORDE hath heard your murmuringes: which ye murmur againſte him: for what are we? youre murmurynges are not againſt vs, but againſt the LORDE. And Moſes ſpake vnto Aaron: Saye vnto al the company of the childrẽ of Iſrael, come forthe before the LORDE: for he hath hearde your grudgynges. And as Aaron ſpake vnto ỹ whole multitude of the children of Iſrael, they loked towarde the wyldernes: & beholde, the glorye of the LORDE appeared in the cloude. And ỹ LORD ſpake vnto Moſes, ſaying: I haue hearde the murmuringe of the children of Iſraell, tell thẽ therfore and ſaye: at euen ye ſhall eate fleſhe, and in the mornynge ye ſhalbe fylled with breade, and ye ſhall knowe that I am the LORDE your GOD. And at euen the* quailes came and couered Num.11.g the grounde where they laye. And in ỹ D mornynge, the dew laye rounde about the hoſt. And when ỹ dewe was fallẽ, beholde: it laye vpõ the grounde in the wyldernes, ſmal, & rounde & thinne, as the hore froſt on ỹ groũde. And when ỹ childrẽ of Iſrael ſaw it, they ſaid euery one to his neighbour: It is Manna. For they wiſt not what it was. And Moſes ſaide vnto thẽ: this is ỹ breade which ỹ LORD hath geuẽ you to eate. This is ỹ word which ỹ LORD hath cõmaũded, gather of it euery man for him ſelfe to eate: a gomer ful for a mã accordinge to ỹ numbre of you, & take euery mã for thẽ which are in his tente. And the children of Iſraell dyd euen ſo and gathered, ſome more, ſome leſſe, & whẽ they dyd meate it with a gomer, * vnto him that had gathered muche, remayned nothinge ouer, and vnto hym that 2.Cor.8.c had gathered lytle, was ther no lacke: euery mã gathered ſufficiẽt for his eatyng. And Moſes ſayde vnto them.

Se that no man let ought remayne of it tyll the mornynge. Notwithſtan- E dynge they harkened not vnto Moſes: but ſome of them lefte of it vntyll the mornynge, and it waxed full of wormes and ſtancke, and Moſes was angry with them. And they gathered it al mornynges, euery man for his eating. And aſſone as the heate of the ſunne came, it moulte. And the ſyxte day they gathered twyſe ſo muche breade, two gomers for one man: and all the rulers of the multitude came & tolde Moſes. He ſayd vnto them: this is ỹ which the LORDE hath ſayde: to morow is ỹ reſt of ỹ holy Sabboth vnto ỹ LORD: bake

that whych ye wyll bake, and ſeth that
ye wil ſeth, and that which remaineth,
laye vp tyll the mornyng. And they
F layde it vp tyll the morning, as Moſes
bad, and it ſtanke not, nether bred ther
any worme therin. And Moſes ſayde:
that eate thys daye: for it is the Sabboth
vnto the LORDE: to daye ye ſhall
not fynde it in the felde. Syxe dayes
ſhall ye gather it, ⁊ in the ſeuenth daye
whych is the Sabboth, there ſhall be
none. Notwythſtandyng, there wente
out ſome of the people in the ſeuenth
day for to gather, and they foũde none.
And the LORD ſayd vnto Moſes: how
longe refuſe ye to kepe my cõmaundementes,
⁊ my lawes? Se, the LORDE
hath geuen you a Sabboth, therfore he
geueth you ẏ ſyxte daye breade for two
daies. Bide therfore euery mã at home
and let no man go out of his place the
ſeuenth day. And the people reſted the
ſeuenth day. And ẏ houſe of Iſrael called
Num.11.b it Manna. * And it was lyke vnto
Coriandre ſede, whyte: and the taſte of
it was lyke vnto wafers made wᵗ hony.
And Moſes ſayde: this is that whiche
the LORDE cõmaundeth, fyll a gomer
of it, which may be kepte for your children
after you: that they maye ſe the
breade wherwith I haue fed you in
wylderneſſe, when I brought you out
of ẏ lãde of Egipte. And Moſes ſpake
Hebre.9.b vnto Aaron: take a cruſe ⁊ put* a gomer
ful of Manna therin, and lay it vp
before the LORDE to be kept for your
chyldren after you, as the LORDE cõmaunded
Moſes. So Aaron laid it vp
2.Eſd.9.c before the teſtimony to be kept. * And
Judith.5.c the chyldren of Iſrael dyd eate Mãna
Joſu.5.b. forty yere, vntyl they came vnto a lãde
inhabyted. And ſo they dyd eate Mãna
euen vntyll they came vnto the borders
of the lande of Canaan. A gomer
is the tenth parte of an Epha.

The .xvii. Chapter.

The Iſraelites come into Raphidim. They grudge. Water is geuen thẽ out of the rocke. Moſes holdeth vp his handes, and they ouercome the Amalechites.

A AND all the company of the childrẽ
of Iſraell thorowout all their armies
went from the wyldernes of
Sin after the commaundement of the
Nu.33.b. LORDE, and pytched in * Raphidim:
where was no water for the people
to drynke. And the people chode with
Moſes, and ſayde: geue vs water to
drynke. Moſes ſayde vnto them: why
chyde ye with me? wherfore doe ye tẽpt
the LORDE? There the people thyrſted
for water, and the people murmured against
Moſes, and ſayde: * Wherfore Num
haſte thou thus brought vs out of Egipte:
to kyll vs and our children and A
cattel with thirſte.
And Moſes cryed vnto the LORD,
ſaying: what ſhall I do vnto thys people?
they be almoſt redy to ſtone me?
And the LORD ſayde vnto Moſes: go Exod.2.
before the people, and take with the of and.4.f.
the elders of Iſraell, and thy rodde Exodi.2.
wherwith thou ſmoteſt the ryuer, take
in thine hande, ⁊ go: Beholde, * I ſtand
before the beſyde a rocke that is in Horeb: 1.Co
and thou ſhalt ſmyte the rocke, and Deu
there ſhall come water out therof, that pſal.
the people maye drynke. * And Moſes Num
dyd euen ſo before the eyes of ẏ elders
of Iſraell. And he called the name of ẏ
place * Maſſa and * Meriba, becauſe of
the chidynge of the children of Iſraell,
and becauſe they tempted the LORDE,
ſaying: is the LORD among vs or not?
Then came Amalech and foughte B
with Iſraell in Raphidim. And Moſes
ſayde vnto Joſua: choſe vs out mẽ,
and go fyght with Amalech, ⁊ to morowe
I wyll ſtande on the toppe of the
hyl, and the rod of GOD ſhalbe in my
hande. Joſua dyd as Moſes bad him, D
⁊ fought with Amalech. And Moſes, ⁊
Aaron, and Hur went vp to the toppe
of the hyll. And it happened, that when
* Moſes helde vp his hãde, Iſrael had
the better. And when he let his hande
downe, Amalech had the better.
But Moſes handes were heuy, and
therfore they toke a ſtone ⁊ put it vnder
him, and he ſat downe theron. And
Aaron and Hur ſtayed vp his handes,
the one on the one ſyde, and ẏ other on
the other ſyde. And his handes remayned
ſteadye vntyll the goyng downe of
the ſun. And Joſua dyſcõfited Amalech
⁊ his people, with ẏ edge of ẏ ſwearde. E
And the LORDE ſayde vnto Moſes:
wryte this for a remẽbraũce in a boke,
and committe it vnto the eares of Joſua,
for * I wyl vtterly put out ẏ remẽbraunce Nu.
of Amalech from vnder heauen. 1.Re.
And Moſes made an aulter ⁊ called
the name of it: The LORDE is he ẏ C

worketh miracles for me. For he ſaide: the hande is on the ſeate of GOD, the LORDE wyll haue warre wyth Amalech from generacion to generacion.

The.xviii. Chapter.

Jethros councell is receyued of Moſes.

A Jethro the preaſt of Midian Moſes father in law, hearde of all þ GOD hadde done for Moſes, and for Iſrael his people, and that the LORDE had brought Iſrael out of Egipt* Therfore he toke Zephora Moſes wyfe. (After he had ſēt her backe) & her two ſonnes, of which the one was called* Gerſō, for he ſaid: I haue bene an aliant in a ſtraūge lande. The name of the other was: Elieſar: for the GOD of my father (ſayd he) was myne helpe, and delyuered me from the ſwearde of Pharao. And Jethro Moſes father in lawe came wᵗ his two ſonnes, and his wyfe vnto Moſes into the wyldernes: where he abode by the mount of GOD. And he ſayd vnto Moſes: I thy father in lawe Jethro am come to the, and thy wife alſo, and her two ſonnes with her. B And Moſes went out to mete his father in lawe, and dyd obeyſaunce and kyſſed him, & eache aſked other of his health, and they came into the tēt. And Moſes tolde his father in lawe all that the LORDE had done vnto Pharao & to D the Egipcians for Iſraels ſake, and al the trauayle that had happened thē by the way, and how the LORD delyuered them. And Jethro reioyſed ouer all the goodneſſe which þ LORD had done to Iſraell, and becauſe he had delyuered them out of þ hande of the Egipcians. And Jethro ſayde: bleſſed be the LORD whiche hath deliuered you out of þ hād of the Egipcians, and out of the hande of Pharao, which hath alſo delyuered his people from the captiuitye of the Egipciās. Now I know that þ LORD is greater then all gods, for in þ thing wherby they dealte cruelly with them, are they thē ſelues peryſſhed. E And Jethro Moſes father in law offred burnt offrynges and ſacrifices vnto GOD. And Aaron and al the elders of Iſrael came to eate breade with Moſes father in lawe before GOD.

Exod.2.d. and.4.f.

Exodi.2.d

C And it chaunced on the morowe, that Moſes ſat to Judge the people, & the people ſtode aboute Moſes from mornynge vnto euen. And when Moſes father in lawe ſawe all that he dyd vnto the people, he ſayde: what is this þ thou doſt vnto the people? why ſytteſt thou thy ſelfe alone, and all the people ſtande aboute the from mornynge vnto euen? And Moſes ſayde vnto his father in lawe: becauſe the people come vnto me to ſeke councel of GOD. Whē they haue a matter, they come vnto me, and I iudge betwene euery man and his neyghbour, and ſhewe them the ordinaunces of GOD and his lawes.

And Moſes father in lawe ſayd vnto him: it is not well that thou doſt. Thou bothe weryeſt thy ſelfe, and this people that is wᵗ the: for this thing is of more weyght, then* thou arte able to perfourme thy ſelfe alone. Heare nowe therfore my voice, and I wyll geue the councel, and GOD ſhalbe with the. Be thou vnto þ people to godwarde, that thou mayſte brynge their cauſes vnto GOD, and thou ſhalte teache them ordinaunces, and lawes, and ſhew them the waye wherin they muſt walke, and the worke that they muſt doe. D Moreouer, thou ſhalt ſeke out among all the people, men of actiuytie, and ſuche as feare GOD: true men, hating couetouſnes: & make thē heades ouer þ people, captains ouer thouſandes, ouer hundreds, ouer fifty, & ouer ten. And let thē iudge þ people at al ſeaſons. And euery *great matter that happeneth, let thē bryng vnto the, but let them iudge all ſmal cauſes them ſelues, and ſo ſhall it be eaſyer for thy ſelfe, & they ſhall beare with the. If thou ſhalt do this thinge, (& GOD charge the withal) thou ſhalte be able to endure, and yet þ people ſhal come to their place in peace.

Deute.1.b

Deute.1.c

And ſo Moſes obeyed the voyce of his father in lawe, and dyd all that he had ſayde, and choſe actyue men out of all Iſraell, and made them as heades ouer the people: namely captaynes ouer thouſandes, ouer hundreds, ouer fyfty, and ouer ten. And they iudged the people at all ſeaſons, but broughte the harde cauſes vnto Moſes: and iudged all ſmall matters them ſelues. And Moſes let his father in lawe departe, and he went into his owne lande.

The.xix. Chapter.

¶ The children of Iſrael come to the mount Sinay The people of God are/ holy and a roial preſthode. He that toucheth the hil dieth God appereth vnto Moſes vpõ the mount in thũder and lightenyng.

A In the thyrde moneth, when the
chyldrẽ of Iſrael were gone out
of the lande of Egipte, the ſame
daye came they into the wylderneſſe of
Nu.33.c. Sinai.* For they were departed from
Raphidim, and were come to the deſert
of Sinay, and had pitched their tentes
in the wylderneſſe. And there Iſrael abode
before the mounte. * But Moſes
Ex.24.a. went vp vnto GOD, ⁊ the LORDE called
to hym out of the mountayne, ſaying:
thus ſhalte thou ſaye vnto yͤ houſe
of Jacob, ⁊ tell the chyldren of Iſrael:
ye haue ſene what I dyd vnto the Egipcians,
⁊ toke you vp vpõ Egles wynges,
⁊ haue brought you vnto my ſelfe.
Deu.13.d. Nowe therfore * yf ye wyll heare my
voyce in dede, and kepe myne appointment,
ye ſhalbe myne owne, aboue all
naciõs, for al the earth is myne. ye ſhal
1.Pet.2. be vnto me alſo a kingdõ of *Prieſtes,
⁊ an holy people: and theſe are yͤ wordes
whiche thou ſhalt ſaye vnto yͤ children
of Iſrael. Moſes came and called
for the elders of the people, and layde
before their faces all theſe wordes
whiche the LORDE commaunded him.
Ex.24.a. And the people anſwered all together,
Deu.5.d. and ſayde.* All that the LORDE hath
and.26.d. ſayde, we wil doe. And Moſes brought
the wordes of yͤ people vnto yͤ LORD.
And the LORD ſayde vnto Moſes: Lo,
I come vnto the in a thicke cloude, yͭ
the people maye heare me talkynge wͭ
the, ⁊ beleue yͤ for euer. Moſes ſhewed
the wordes of yͤ people vnto yͤ LORD.

B And the LORDE ſayd vnto Moſes:
Go vnto the people, and ſanctifie them
to daye ⁊ to morowe, ⁊ let them waſhe
their clothes: and be redy againſte the
thirde daye. For the thirde daye the
LORDE wyll come downe in the ſighte
of all yͤ people vpon mount Sinai. And
thou ſhalte ſet markes rounde aboute
the people and ſay: beware, that ye goe
not vp into the mount, or touche the
bordre of it. Who ſoeuer toucheth the
He.12.c *mounte, ſhall ſurely dye. There ſhall
not an hande touche it: Els he ſhalbe
ſtoned or ſhot thorowe whyther it be
beaſt or man, it ſhal not lyue: when the
trumpe bloweth longe, then maye they
come vp into the mountayne.

And Moſes went downe from the
mounte vnto the people, and ſanctified C
them, and they waſhed their clothes:
And he ſayde vnto the people: be redye
againſt the thirde daye, and come not
at your wyues. And the thirde daye in
the mornyng there was thunder, and
lightning, and a thicke cloude vpon the
mount, and the voyce of yͤ trumpe exceading
lowde, ſo that al yͤ people that
was in yͤ hoſte was afrayde. And Moſes
brought the people out of yͤ tentes
to mete with GOD, and they*ſtode vnder Deu.
the hyll. And mount Sinay was
altogether on a ſmoke: becauſe yͤ LORD
deſcended downe vpon it in fyre. And yͤ
ſmoke therof aſcended vp, as the ſmoke
of a kele, and all the mount was exceadynge
fearful. And when the voyce of
the trumpe blewe and waxed lowder
and lowder: Moſes ſpake, and GOD
anſwered him by a voyce.

And the LORDE came downe vpon
mount Sinay, euen in the toppe of the D
hyll, and when the LORDE called Moſes
vp into the toppe of the hyl, Moſes
went vp. And the LORDE ſayde vnto
Moſes: Go downe: charge the people,
that they preaſe not vp to ſe yͤ LORDE,
and ſo, many of them peryſhe. And let
the preſtes alſo which come to yͤ LORD
ſanctifye them ſelues, leſte the LORDE
deſtroy them. And Moſes ſayde vnto
the LORD: the people can not come vp
into the mount Sinay, for thou chargedſt
vs ſaying: ſet markes about yͤ hil
and ſanctifye it. And the LORDE ſaide
vnto him: awaye, and get the downe: ⁊
thou ſhalte come vp, thou and Aaron
with the. But let not yͤ preſtes and the
people preſume for to come vp vnto the
LORDE: leſt he deſtroye them. And ſo
Moſes wente downe vnto the people
and tolde them.

¶ The .xx. Chapter.

The ten cõmaũdemẽtes are geuẽ, the altare of erth.

AND GOD ſpake all theſe wordes, A
and ſayd: I am yͤ LORD thy GOD,
whiche haue * brought the out of Deu.
the lande of Egipte, out of the houſe of
bondage. Thou ſhalte haue none other
goddes in my ſight.* Thou ſhalt make
the no grauen ymage, neyther any ſymilitude Leu.26
that is in Heauen aboue, eyther Deut.4
in the earth beneth, or in the waters and.27
vnder the earthe. * Thou ſhale
not

Naum.1.c not worſhip them, neither ſerue them:
Ex.34.b for J the LORD thy GOD, am a gelouſe
GOD: and vyſyte the ſynne of yͤ fathers
vpon the children vnto the thirde and
fourthe generacion of theim that hate
me: and ſhewe mercy vnto thouſandes
in them that loue me, and kepe my cõmaundementes.

B Thou ſhalt not* take the name of the
Leui.19.b LORDE thy GOD in vaine, for yͤ LORD
Ex.23.b. wyl not holde him gyltleſſe that taketh
his name in vayne. * Remember the
Ex.23.b. Sabboth daye, that thou ſanctifye it.
34.c.and Syxe daies ſhalt thou laboure and doe
35.a.
Ezec.20.b al that thou haſt to doe: but the ſeuenth
daye is yͤ Sabboth of the LORDE thy
GOD, in it thou ſhalte doe no maner of
worke, thou & thy ſonne, & thy doughter,
thy manſeruaunte, and thy maydeſeruaunte,
thy catell, and the ſtraunger
that is within thy gates. For in ſyxe
dayes the LORDE made Heauen and
earthe, the ſea, and all that in them is,
Gene.2.a and* reſted the ſeuenth daye, wherfore
the LORDE bleſſed the Sabboth daye,
Mat.25.a and halowed it. * Honour thy father
Mar.7.b. and thy mother, that thy daies may be
C longe in the lande whiche the LORDE
thy GOD geueth the.

Mat.5.c *Thou ſhalt not kyll.
Lu.18.d. *Thou ſhalt not breake wedlocke.
Mat.5.d *Thou ſhalte not ſteale.
Ro.13.c. * Thou ſhalte not beare falſe witneſſe
againſt thy neighbour.

Ro.7.b. Thou ſhalte not couet * thy neyghboures
houſe: neyther ſhalt thou couet
thy neyghbours wyfe, or his man ſeruaunt,
or his mayde, or his Oxe, or his
aſſe, or what ſoeuer thy neyghboure
hath. And al yͤ people ſaw the thunder,
and the lyghtenynge, and the noyſe of yͤ
trumpe, and the mountayne ſmokinge.

And when the people ſawe it, they remoued
and ſtode a far of, and ſayde vnD
to Moſes: talke * thou with vs, and
Deu.18.c. we wyll heare: but lette not GOD talke
Hebre.12.c with vs, leſte we dye. And Moſes ſayd
vnto the people: feare not, for GOD is
come to proue you, & yͭ his feare may be
in your face, that ye ſynne not. And the
people ſtode a far of: And Moſes went
into yͤ thicke cloude where GOD was.
And the LORDE ſayde vnto Moſes:
thus thou ſhalte ſaye vnto the children
of Jſrael. ye haue ſene that J haue talked
with you from out of heauẽ. ye ſhal
not make therfore with me gods of ſyluer,
neyther ſhall ye make you gods of
golde. * An aultar of earth thou ſhalte De.28.a.
make vnto me, & theron offer thy burnt Jos.8.f.
offeriges, and thy peace offeringes, thy 1.mac.4.f.
ſhepe, & thyne oxen. Jn al places where
J ſhall put the remembraunce of my
name thither J wil come vnto the, and
bleſſe the. And yf thou wylt make me
an aultar of ſtone, ſe thou make it not
of hewen ſtone. Els yf thou lyfte vp thy
toole vpon it, thou haſt polluted it. Nether
ſhalt thou goe vp by ſteppes vnto
myne aultar, that thy fylthineſſe be not
ſhewed theron.

The.xxi. Chapter.

Temporall and ciuyle ordynaunces.

These are the lawes whiche thou A
ſhalt ſet before thẽ: Jf thou bye a
ſeruaũt yͭ is an Hebrue. vi. yeres
he ſhal ſerue, & in yͤ ſeuenth he ſhal goe
out free, paying nothing. yf he came alone,
he ſhal goe out alone. And yf he cã
maried, his wyfe ſhal go out with him.

And yf his maiſter haue geuen him
a wyfe, & ſhe haue borne him ſonnes or
doughters: then the wyfe and her children
ſhal be her maſters, and he ſhal go
out alone. And yf the ſeruaunt ſaye: J
loue my maſter, my wyfe & my children,
J wyl not goe out free. His maſter ſhal
bryng him vnto the Judges, & ſet him
to the dore or to the dore poſte, and his
maſter ſhall bore his eare thorowe wͭ a
nawle, & he ſhalbe his ſeruaũt for euer.

And yf a man ſell his doughter to be a B
ſeruaunt: ſhe ſhal not goe out as yͤ men
ſeruauntes doe. yf ſhe alſo pleaſe not
her maſter, & he geueth her to no mã to
wyfe, then ſhall he lette her goe free: to
ſell her vnto a ſtraunge nacion ſhall he
haue no power, ſeyng he deſpyſed her.
yf he haue promyſed her vnto his ſon
to wyfe, he ſhall deale with her, as men
doe wͭ their doughters. And yf he take
him another wyfe, yet her fode, her raimente,
and dutye of marriage ſhall he
not minyſhe. And yf he do not theſe thre
vnto her, then ſhal ſhe goe out free, and
paye no money. * He that ſmyteth a mã Leu.24.c.
that he dye, ſhal be ſleyne for it. yf a mã Nu.35.b.
laye not a wayte, but GOD deliuer him Math.5.c
into his hãde, thẽ J wil pointe yͤ a place
whither he ſhal flee. yf a mã come preſumpteouſly
vpõ his neighbour to ſley
him wͭ gyle, yͧ ſhalt take him fro myne
* aulter that he dye. He that ſmyteth 3.Re.1.g
hys father or his mother, lette hym be

Dut.24.b ſlayne for it. * He that ſtealeth a man
⁊ ſelleth him (yf it be proued vpō him)
Leui.20.b ſhalbe ſlayne for it. * And he yͭ curſeth
Pro.20.c. his father or mother, ſhall be put to
Mat.15.a death for it. yf men ſtryue together, ⁊
Mar.7.b. one ſmyte another with a ſtone or with
his fyſte, ⁊ he dye not, but lyeth in bed:
yf he ryſe againe ⁊ walke without vpon
his ſtaf, then ſhall he yͭ ſmote him
goe quyte: ſaue onely he ſhall beare
his charges for leſyng his tyme, and
C ſhall pay for his healynge. And yf a
man ſmyte his ſeruaunt or his mayde
with a rodde, and they dye vnder hys
hande, it ſhall be auenged in dede.

And yf they continue a daye or two,
it ſhall not be auenged, for they are his
money. yf men ſtryue and hurte a woman
with childe, ſo that her frute departe
from her, and yet no myſfortune
followe: then ſhall he be merced according
as the womans huſbande wyll
laye to his charge, and he ſhall paye as
Le.24.c. the dayes men appoynte him. * And yf
Deu.19.d. any myſfortune folowe: then ſhall
*Mat.5.a he paye lyfe for lyfe, * eye for eye,
tothe for tothe, hande for hande, fote
for fote, burnynge for burnyng, woūde
for wounde, ſtrype for ſtrype. And yf a
man ſmyte his ſeruaunte or his mayde
in the eye, and it peryſhe, he ſhall let thē
goe free for the eyes ſake.

Alſo yf he ſmyte out his ſeruaunte or
his maydes tothe, he ſhall lette thē goe
oute free for the tothes ſake. yf an oxe
gore a man or a woman: that they dye,
then the * Oxe ſhall be ſtoned, and hys
Gen.9.a fleſhe ſhall not be eaten, but the owner
of the Oxe ſhall goe quyte.

yf the oxe were wonte to puſhe in
D tyme paſt, ⁊ it hath bene tolde his maſter:
⁊ he hathe not kepte him, but that
he hath kylled a man or a woman: then
the Oxe ſhall be ſtoned, and his owuer
ſhall dye alſo. yf there be ſette to him a
ſumme of money, then he ſhall geue for
the delyueraunce of his lyfe what ſoeuer
is putte vnto him. And whither he
hath gored a ſonne, or hurte a doughter,
he ſhalbe ſerued after the ſame maner.
But yf it be a ſeruaunt or a maide
that the Oxe hath gored, then he ſhall
geue vnto their maſter thirty ſycles of
ſyluer, and the Oxe ſhall be ſtoned. yf a
man open a well, or dygge a pytte and
couer it not, ⁊ an oxe or an aſſe fal therin,
the owner of the pyt ſhall make it
good, and geue money vnto their maſter,
and the deade beaſte ſhall be his.

yf one mannes oxe hurte another
that he dye, then they ſhall ſell the lyue
Oxe, and deuyde the money, and the
deade oxe alſo they ſhall deuyde. Or yf
it be knowen that the Oxe hathe vſed
to puſhe in tymes paſte, and his maſter
hathe not kepte him, he ſhall paye Oxe
for Oxe, and yͤ deade ſhall be his owne.

¶ The.xxii. Chapter.

¶ Suche lyke lawes as are in the chapter aboue

If a man * ſteale an Oxe or a
ſhepe, and kyll it or ſell it, he ſhal
reſtore fyue Oxen for an Oxe,
* and foure ſhepe for a ſhepe. If a thefe
be founde breakyng vp, ⁊ be ſmytten yͭ
he dye, there ſhall no bloude be ſhed for
him: but yf yͤ ſūne be vp whē he is foūde,
then there ſhall be bloudſhed for him.

A thefe ſhall make reſtitucion: yf he
haue not wherwith, he ſhalbe ſolde for
his thefte. If the thefte be founde in his
hande alyue, (whither it be oxe, aſſe, or
ſhepe) he ſhall reſtore double. If a man
do hurte felde or vyneyarde, and put in
his beaſt to fede in another mans felde:
of the beaſt of his owne felde, and of the
beſt of his owne vineyarde, ſhall he
make reſtitucion,

If fyre breake out, and catche in the B
thornes and the ſtackes of corne, or the
ſtandynge corne, or felde be conſumed
therwith, he that kindled the fyre, ſhall
make reſtitucion.

If a man delyuer his neighboure money
or ſtuffe to kepe, and it be ſtollē out
of his houſe, yf yͤ thefe be foūde, let him
paye double. And yf the thefe be not
founde, then the good man of the houſe
ſhal be brought vnto the Judges.
(And ſhal ſweare) whither he haue put his
hande vnto his neyghboures good.

And in all maner of treſpace, whether
it be for oxen, aſſe, ſhepe, rayment, or any
maner of loſt thing whiche another
chalengeth to be his, the cauſe of bothe
parties ſhall come before the Judges.
And whō yͤ Judges cōdempne: let
him paye double vnto his neyghboure.

If a man delyuer vnto his neighbour
to kepe, aſſe, Oxe, ſhepe, or what ſoeuer C
beaſte it be, ⁊ it dye or be hurte, or taken
awaye (and no man ſe it:) then ſhall an
othe of the LORDE be betwene them, yͭ
he hath not put his hande vnto hys
neyghboures good, and the owner
of

C of it ſhall take the othe, and the other ſhall not make it good. And if it be ſtollen frō him, then he ſhal make reſtitucō vnto the owner therof. Yf it be torne with wylde beaſtes, then let him bring recorde of the tearynge, and he ſhall not make it good. And yf a man borowe ought of his neighbour, and it be hurte or els dye, and the owner therof be not by, he ſhall make it good.

But yf the owner therof be by, he ſhall not make it good: namely, yf it be an hyred thing, and came for his hyre. ge.xxxiiii.c *yf a man entyſe a mayde that is not betrouthed, and lye with her, he ſhall endote her, and take her to his wyfe. And yf her father refuſe to geue her vnto him, he ſhal paye money accordig to the dowrye of Virgines. Thou ſhalt 1. Regum. xxviii.a. not ſuffre a * witche to lyue. Who ſoeuer lyeth with a beaſt, ſhall be ſlayne for it. He that offereth vnto any goddes ſaue vnto the LORDE onely, lette him Leui.xix. g be vtterly rooted oute. * Vexe not a ſtraunger, neyther oppreſſe him: for ye were ſtraungers in the lāde of Egipte. Zach. vii. c. * ye ſhall trouble no wydowe, nor fatherleſſe childe. yf ye ſhal trouble theim, and they crye vnto me, I wyll ſurely heare their crye, and then wil my wrath waxe hote, ⁊ I wil kyl you with the ſwearde, ⁊ your wyues ſhalbe wydowes, and your children fatherleſſe.

Eze.xxii.c. * yf thou lende money to any of my Leui.xxv.: people yͭ is poore by the, thou ſhalte not Deu.xxiii.d be as a tyraunte vnto him: nether ſhalt D thou oppreſſe him wͭ vſury. * yf thou Deu.xxiiii.b take thy neyghbours raymēt to pledge, thou ſhalte delyuer it vnto him againe by that the ſunne go downe. For that is his coueryng onely: euen the rayment for his ſkynne wherin he ſlepeth. And when he cryeth vnto me, I wyll heare him, for I am mercifull.

A.ce.xvi.b. *Thou ſhalt not rayle vpon the goddes ‡ Act.xxiii.a *nether blaſpheme the ruler of thy people. Thy frutes (whether they be drye or moyſt) ſe thou kepe not backe. Exo.xiii.a. *Thy firſt borne ſonne thou ſhalt geue me, lykewiſe alſo ſhalt thou do wͭ thine oxen and with thy ſhepe. Seuen dayes it ſhalbe with the damme, ⁊ the eyghte day thou ſhalt geue it me. Ye ſhalbe holy people vnto me, neyther ſhall ye eate any fleſhe that is torne of beaſtes in yͤ felde. But ſhall caſt it to dogges.

¶ The.xxiii. Chapter.

Here I ſet no ſūme, becauſe I would al mē ſhould reade the Chapter thorowe out, and the two that are nexte before alſo.

THou ſhalte not accepte a vayne tale, A neither ſhalt put thine hāde wͭ the wicked, to be an vnrighteous witneſſe. Thou ſhalte not folowe a multitude to do euel: neyther anſwer in a matter of plee yͭ thou woldeſt (to folowe many) turne aſyde frō yͤ trueth, neither ſhalte thou paynte a poore mānes cauſe. *yf thou mete thine enemyes Deu.xxii. oxe or aſſe goynge aſtraye, thou ſhalt brynge them to him againe. * yf thou Luk.xiiii. ſe thyne ennemyes aſſe ſynke vnder his burthen, thou ſhalt not paſſe by and let him alone: but ſhalte helpe him to lyfte him vp againe.

Thou ſhalte not hynder the right of the poore, in their ſute. Kepe thee farre from a falſe matter, *and the innocent and righteous ſe thou ſleye not, for I Suſan. g wyll not Juſtifye the wicked. * Thou Eccle.xx. ſhalte take no gyftes, for gyftes blynde the ſeyng, and peruert the wordes of yͤ righteous. Thou ſhalte not oppreſſe a ſtraunger, for ye knowe the herte of a ſtraunger, ſeyng ye were ſtraungers in the lande of Egypte. B

* Syxe yeres thou ſhalt ſowe thy Leu.xxv. lande, ⁊ gather in yͤ frutes therof: and the ſeuenth yere thou ſhalte let it reſte ⁊ lye ſtyll, yͭ the poore of thy people may eate, and what they leaue, the beaſtes of the felde ſhall eate. In lyke maner thou ſhalte do alſo with thy vineyarde, and thyne olyue trees. * Syxe dayes Exodi.xx. thou ſhalt do thy worke, ⁊ in yͤ ſeuenth daye thou ſhalt reſt that thyne oxe and thyne aſſe maye reſt, and yͤ ſonne of thy mayde and the ſtraunger maye be refreſhed. In al thiges yͭ I haue ſaid vnto you be circūſpecte. And make no reherſal of yͤ names of ſtraūg gods, *neither Ephe.v.a. let it be hearde out of thy mouthe.

Thre feaſtes thou ſhalt hold vnto me in a yere *Thou ſhalt kepe the feaſt of Exod. xii. ⁊ xxiiii.c ſwete breade, that thou eate vnleuened breade ſeuē dayes lōg as I cōmaūded the, in yͤ tyme of the moneth whē corne begynneth to rype, for in that Moneth ye came out of Egipte: * and ſe that no ex.xxxiiii. a man appeare before me emptye. And De.xxvi.a D the feaſte of Haruest when thou reapeſt the fyrſte fruytes of thy labours,

whiche thou haſt ſowen in the felde.
And the feaſt of ingatherynge, whiche
is in the ende of the yere whē thou haſt
gathered in thy laboures out of yͤ felde.
Deu.xvi.c *Thre tymes in a yere ſhal al thy mē
childrē appeare before yͤ LORD GOD.
Ex.xxxiiii.d * Thou ſhalte not offer the bloude of
my ſacrifice vpon leuened breade: neyther
ſhall the fatte of my feaſt remaine
Ex.xxxiiii.g vntyll the mornynge.* The fyrſt of the
Deu.xxvi.a firſt frutes of thy lāde thou ſhalt bring
into the houſe of the LORDE thy GOD,
Deu.xiiii.e. *thou ſhalt alſo not ſeth a kydde in his
Ex.xxxiiii.d mothers mylke. Beholde, I ſēde an angell
before the, to kepe the in the waye,
and to brynge the into the place which
I haue prepared. Beware of him, and
heare his voyce, ⁊ reſyſte him not: for he
wyll not ſpare your miſdedes, and my
name is in him. But and yf thou ſhalte
herken vnto his voyce, and do all that
I ſpeake, I wil be an enemy vnto thine
enemyes, and an aduerſary vnto thine
Exo.xxiii.a aduerſaryes. For myne angel* ſhal go
before the, and brynge the in vnto the
Amorites, and Hethytes, and Pherezites,
and Cananites, Heuites, ⁊ Jebuſites,
and I ſhall deſtroy them. Thou
Nu.xxv.a. ſhalte not worſhip their* goddes, nether
D ſerue them, neyther do after the
workes of them: but ouerthrow them,
Deu.vii.b. ⁊ breake downe yͤ ymages of thē. And
ye ſhall ſerue yͤ * LORDE youre GOD,
and he ſhall bleſſe thy breade ⁊ thy water,
and I wyll take all ſickneſſe awaye
from the myddes of the.

There ſhalbe no woman childleſſe or
vnfrutefull in thy lande: the nombre of
thy dayes wyll I fulfyll. I wyll ſende
my feare before the, and wil trouble all
the people whither thou ſhalte goe.
And I wil make al thine enemies turne
their backes vnto the, and I wyl ſende
hornettes before the, whiche ſhal driue
out the Heuites, yͤ Cananites, ⁊ yͤ Hethites
before thee. Neuertheles, I wil
not caſt thē out in one yere, leſt yͤ lāde
growe to a wilderneſſe: and the beaſtes
of the felde multiplye againſt the. By
lytle and lytle I wyll dryue them out
before the, vntyl thou be increaſed, and
inherit the lande. And I wyl make thy
coaſtes frō the red ſea vnto the ſea of yͤ
Philiſtynes, and from the deſerte vnto
the ryuer. For I wyll delyuer the inhabiters
of the lande into thine hande,
⁊ thou ſhalt dryue them out before the.
*Thou ſhalt make none appoyntmēt Deu.v
with them, nor with their goddes. Nether Ex.xx
let them dwel in thy lāde, leſt they
make thee ſyn againſte me: for yf thou
ſerue their gods, it wyll be thy decaye.

The.xxiiii. Chapter.

Moſes aſcendeth vp to the mounte and wryteth the wordes of the Lord. The bloud of the couenaūte. The elders of Iſraell iudge the people.

AND he ſayde vnto Moſes: come vp A
vnto the LORDE: thou ⁊ Aaron,
Nadab and Abihu, and the.lxx.elders
of Iſrael, and ye ſhall worſhyppe
a farre of. And Moſes him ſelfe alone
ſhall go vnto the LORDE, but they ſhal
not come nye, neyther ſhal yͤ people goe
vp with him. And Moſes came, ⁊ tolde Exo.x
the people* all the wordes of yͤ LORD
and all the lawes. And all the people
anſwered with one voyce, and ſayde:
al the wordes whiche yͤ LORDE hathe
ſayde, wyl we doe. And Moſes wrote
al the wordes of yͤ LORDE, and roſe vp Exo.x
earely, and ſet vp an* aulter vnder the B
hyll, ⁊ twelue ſtones accordynge to the
twelue trybes of Iſrael, and ſent yong
men of the children of Iſraell, whiche
brought burnt offriges, ⁊ offered peace
offeringes of oxen vnto yͤ LORD. And
Moſes toke halfe of yͤ bloude, ⁊ put it
in baſens, and yͤ other halfe he ſprinkled
on the aulter. And he toke the boke
of the appointment and red it in yͤ audience
of yͤ people. And they ſayde: All
that the LORDE hath ſayde, we wil doe
and be obedient. And Moſes toke the
*bloude, and ſprinkled it on the people, i. Pet.i
and ſayd: beholde, *this is the bloud of ⁊ Hebr.
the appointmēt, which the LORD hath C
made with you vpō all theſe wordes.

Then went Moſes and Aaron, Nadab,
and Abihu, and the. lxx. elders of
Iſraell vp, and ſawe the GOD of Iſraell,
and there was vnder his fete as
it were a worke of a Saphir ſtone, and
as it were the Heauē whē it is cleare,
and vpon the nobles of the children of
Iſrael he ſet not his hād. And they ſaw
GOD and dyd eat and drynke.

And the LORDE ſayde vnto Moſes:
come vp to me into the hyl, ⁊ be there, ⁊
I wyll geue the tables of ſtone, and a
lawe and commaundementes, whiche D
I haue wryttē, that thou mayſt teache
thē. And Moſes roſe vp and his miniſter

ſter Iehoſua, and Moſes went vp into the hyl of GOD, & ſayd vnto the elders: tarye ye here, vntill we come agayne vnto you. Beholde here is Aaron, and Hur with you. yf anye man haue anye matter to do: let him come to thē. And Moſes went vp in to the mounte, and a cloude couered the hyll, and the glorye of the LORDE abode vpon yͤ moūte Sinay, and the cloude couered it ſyxe dayes. And the ſeueuth daye he called vnto Moſes oute of the cloude. And yͤ faſhion of the glory of the LORDE was lyke conſumynge fyre on the toppe of the hyll, in the ſyght of the chyldren of Iſrael. And Moſes went into yͤ cloud, and got him vp into the mountayne. Ex.xxxiiii.b And Moſes was in the * mounte fortye dayes, and fortye nyghtes.

¶ The.xv. Chapter.

The Lorde ſheweth Moſes the faſhion of the holy place / and the thinges pertaining therto

A AND the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael, that they bryng me an heueoffryng: of euery man that geueth it wyllyngly with his hert, ye ſhal take it. Ex.xxxv.a * This is the heueofferynge whyche ye ſhall take of them, gold and ſyluer, and braſſe: yelowe ſylke, purple, ſcarlet, white ſylke, and goates heare, rammes ſkynnes that are red, and the ſkynnes of taxus, & ſethim wood, oyle for lyght, ſpyces for anoyntyng oyle, & for ſwete ſēce. Onix ſtones, & ſtones to be ſet in yͤ Ephod, and in the breſtlap.

And let them make me a ſanctuarye (that I maye dwel among them.) And accordyng to all that I ſhewe the both after the faſhion of the habitacion, and after the faſhion of al the ornamentes therof, euē ſo ſhal ye make it. And they ſhall make an*arke of Sethim wood, Exodi. xxxvii.a. two cubites and an halfe long, a cubite and an halfe brode, and a cubite and an halfe hye. And thou ſhalt ouerlay it wͭ pure golde, within and without ſhalte thou ouerlaye it: and ſhalte make an hye vpon it a crowne of golde rounde about. And thou ſhalt caſt foure ringes of gold for it, and put them in the foure corners therof: two rynges ſhalbe in the one ſyde of it, and.ii. in the other.

B And thou ſhalt make barres of Sethim wood, and couer them with gold, and put the barres in the ringes along by the ſides of yͤ arke, to beare it withal and the barres ſhall be in the rynges of the arke, and ſhal not be taken away from it. And thou ſhalt put in the arke the witneſſe whiche I ſhall geue thee. And thou ſhalte make a merciſeat of pure golde.ii.cubites & an halfe longe, and a cubyte and a halfe broade.

And thou ſhalte make two cherubins of golde: Euen of a whole worke ſhalte thou make them in yͤ two endes of the mercy ſeate: and the one cherub ſhalte thou make on the one ende, and the other on the other ende. Euē of the ſame mercy ſeate ſhall ye make Cherubins in the two endes therof. And yͤ Cherubins ſhall ſtretche their winges abrode ouer an hye, coueryng the merciſeate with their wynges, & theyr faces ſhall loke one to another: euen to yͤ mercyſeate warde ſhal the faces of the Cherubyns be. And thou ſhalt put the *merciſeate aboue vpon the arke, and Rom.iii.d Hebre.v.a in the arke thou ſhall put the wytneſſe whiche I wyl geue the. And frō thence I wyl teſtifie vnto the, and wyll comō with the from vpon the merciſeate: frō betwene the two Cherubins whiche are vpon the arke of witnes, of al thinges whiche I wyll geue the in commaundement vnto the chyldren of Iſraell.

C Exodi. xxxviii.d. *Thou ſhalte alſo make a table of Sethim wood of.ii.cubytes long, and one cubyte brode, and a cubite and an halfe hye. And thou ſhalt couer it with pure gold, and make thereto a crowne of golde rounde about. And make vnto that an whope of foure fyngers brode rounde aboute. And make a golden crowne alſo to yͤ whope, round about. And make for it foure rynges of gold, and put the rynges in the corners that are on the foure fete thereof: euen ouer agaynſt the whope ſhal the rynges be, to put in barres, to beare yͤ table withal. And thou ſhalte make the barres of Sethim wood, and ouerlay them with gold, that the table may be borne with them. And thou ſhalt make his diſſhes, and ſpones, ſtatpeces, and pottes to powre out withall: Euen of fyne golde ſhalt thou make them. And thou ſhalte ſet vpō the table, ſhewbread before me D alwaye. Exodi. xxxvii.c *And thou ſhalt make a candelſtycke of pure golde euen of a whole worke ſhall the candelſtycke be made wͭ his ſhafte, braunches, bolles, knoppes and floures proceadyng there out: Syxe braunches alſo ſhal procede out of the ſydes of it: three braunches of yͤ candelſtycke out of the one ſyde, ⁊ thre out of the other. Three cuppes like vnto almondes with knoppes ⁊ floures in one braunche. And three cuppes like almondes in the other braunche, with knoppes and floures. And euen ſo thorowe out the ſyxe braunches yͭ procede out of the candelſtycke: and in the candelſtycke ſelfe foure cuppes lyke vnto almōdes wͭ their knoppes ⁊ floures, ⁊ there ſhalbe a knop vnder euerye two braunches (in three rowmes,) of the ſixe that procede oute of the candelſtycke. And the knoppes and the braunches ſhalbe of it. And it ſhalbe one worke euen of pure golde. And thou ſhalt make the ſeuen lampes of it: and the ſeuen lampes thereof, ſhalte thou put an hye thereon, to geue lyghte vnto the other ſide that is ouer againſt it. The tonges and ſnuffers therof ſhalbe of pure gold. Of an hundred pounde weyght of fyne golde ſhalte thou make it with all apparell. *Loke therfore that thou make them after the faſhyon that was ſhewed the in the mount.

Heb.viii.a
Act.vii.f

The.xxvi.Chapter.

¶This chapter alſo deſcrybeth the thinges pertaynyng to the holy place

A THe tabernacle ſhalte thou make with.x.curtaynes of whyte twined ſylke yelowe ſylke, purple ⁊ ſkarlet. And in them thou ſhalte make pyctures of broydered worke. The length of one curtayne ſhalbe eyght ⁊ twentye cubytes, and the bredth of one courtayne four cubytes, and euery one of the courtaynes ſhall haue one meaſure: fyue curtaynes ſhall be coupled together one to another: and fyue curtaynes ſhalbe coupled together one to another.

B And thou ſhalt make lowpes of yelowe ſylke a long by the edge of yͤ one curtayne whiche is in yͤ ſeluedge of the couplyng curtayne. And likewiſe ſhalt thou make in the edge of the vtmoſte curtayne that is to be coupled therewͭ on the other ſyde. Fyftye lowpes ſhalte thou make in the one curtayne, ⁊ fiftye lowpes ſhalte thou make in the edge of the curtaine that is to be coupled therwyth on the other ſyde: that yͤ lowpes maye take holde one of another. And thou ſhalt make fyftye buttōs of gold, and couple the curtaynes together wͭ the buttons and it ſhalbe one habytacyon.

C *And thou ſhalt make eleuen curtaynes of goates heare, to be a coueryng vpon the tabernacle. The length of a curtayne ſhall be thyrtye cubytes, and the bredth foure, and they ſhall be all euē of one meaſure. And thou ſhalt couple fyue curtaynes by them ſelues, and the ſyxe by them ſelues, and ſhalte double the ſyxte in the fore fronte of yͤ tabernacle. And thou ſhalte make fyftye lowpes in the edge of the vtmoſte curtayne on the one ſyde: euē in yͤ edge of the couplynge curtayne: and fyftye lowpes in the edge of the other curtain that muſte be ioyned vnto it. And thou ſhalte make fyftye buttons of braſſe, ⁊ put them on yͤ lowpes: and couple the coueryng together, that it may be one.

Ex.xxx

And the remnaunt that reſteth in yͤ curtaines of the coueryng: euen yͤ halfe courtayne that reſteth, ſhall be left on the backe ſydes of the habytacion: that a cubyte on the one ſyde, and a cubyte on the other ſyde maye remayne in the length of yͤ curtaynes of the couering, and that it may remayne of eyther ſyde of the habitacion to couer it withall. And vpon the tabernacle thou ſhalte make a coueryng of rammes ſkynnes dyed red: and yet a coueryng aboue all of taxus ſkynnes.

D And thou ſhalt make bordes for the habitacyon, of Sethim wood to ſtande vpryght: ten cubytes longe ſhall euery borde be, and a cubyte ⁊ an halfe brod. Two fete ſhall there be in one borde: ⁊ they ſhalbe ſeparate one frō an other. And thus ſhalt yͧ make for al yͤ bordes of yͤ tabernacle. *And thou ſhalt make twentye bordes for the habitacion on the ſouthe ſyde, and thou ſhalte make ſockettes of ſyluer, vnder the twentye bordes: two ſockettes vnder one bord, for his two fete, and two ſockettes vnder another borde for hys two fete.

Ex.xxxvi

In lyke maner in the north ſyde of yͤ habitacion there ſhalbe.xx.bordes and xl.ſockets of ſyluer: ii. ſockettes vnder one borde, and two ſockettes vnder another borde. And in the weſt ende of yͤ habitacion, ſhalte thou make ſyxe bordes, and two bordes ſhalte thou make in the corners of the habitacion in the metyng together of the two ſides. And they ſhalbe coupled together beneth, ⁊ lykewyſe aboue to a rynge. And thus ſhal it bs for the two bordes that are in the corners. And they ſhalbe eyghte bordes hauing ſockettes of ſiluer, euen ſyxtene ſockettes: that there maye be two ſockettes vnder one borde, ⁊ two ſockettes vnder an other borde.

F And thou ſhalt make barres of Sethim wood, fyue for the bordes of the tabernacle in one ſyde, and fyue barres for the bordes of the tabernacle in the other ſyde, and fyue barres for yͤ bordes of the tabernacle in the weſt ende. And yͤ mydle barre ſhall go along thorowe the myddes of the bordes frõ the one ende vnto yͤ other. And thou ſhalte couer the bordes with gold, and make their ringes of golde, to put the barres thorow, and thou ſhalt couer yͤ barres with golde alſo. And thou ſhalt rere vp the habitacion accordyng to the faſhiõ thereof, as it was ſhewed thee in the mounte. And thou ſhalte make a vayle of yelowe ſylke, of purple, ſcarlet, and white twyned ſylke. Of broydered worke wyth pyctures ſhalt thou make it. And hange it vpon foure pyllers of Sethim wood couered with golde.

G Whoſe heades ſhalbe of golde, ſtãding vpon four ſockettes of ſiluer. And thou ſhalt hang vp the vayle wyth rynges, that thou mayſt bryng in (wythin the vayle) the arke of wytneſſe. And yͤ vaile ſhall vnto you deuide the holy from the moſt holy. And thou ſhalt put yͤ mercyſeate vpõ the arke of wytneſſe in yͤ holyeſt place. And thou ſhalte put the table without the vayle: and the candelſticke ouer againſt the table on yͤ ſouth ſyde of yͤ habitacion. And put the table on yͤ north ſyde. And thou ſhalte make an hangynge for the dore of the tabernacle of yelowe ſylke, purple, ſcarlet, ⁊ whyte twyned ſylke wrought with nedle worke. And thou ſhalte make for yͤ hanging, fyue pillers of Sethim wood and couer them with golde, and theyr knoppes ſhalbe of golde, and thou ſhalt caſt fyue ſockettes of braſſe for them.

The .xxvii. Chapter.

The forme of the alter of the burnt offerynge with his hornes/rynges/ſtaues/gredиernes/ and other ornamentes.

A And thou ſhalte make an * altar of Sethim wood, fyue cubytes long and fyue cubytes brode. For it ſhalbe foure ſquare, and three cubytes hye. And thou ſhalte make it hornes in the foure corners of it, the hornes ſhall be of it ſelfe, ⁊ thou ſhalte couer it wyth braſſe. And make his aſhepaunes, ſhouels, baſẽs, fleſhokes, fyrepãnes, ⁊ al yͤ apparell thereof for the ſame of braſſe. And yͧ ſhalt make vnto it a gredyerne alſo (like a net) of braſſe. And vpõ that net ſhalte thou make foure braſen rynges in the foure corners therof: ⁊ thou ſhalte put it vnder the compaſſe of the altare beneth, that the net may be in yͤ myddes of the altare. And thou ſhalte make (two) barres for yͤ altare of Sethim woode, and couer thẽ with braſſe, and let them be put in rynges along by the ſydes of the altar to beare it wyth all. And make the altar hollowe wyth bordes: euen as it was ſhewed thee in the mount, ſo ſhall they make it.

Exod. 38. a
Eze. 43. d.

B And thou ſhalte make the courte of yͤ habytacyon, that there maye be in the ſouth ſyde hangynges of whyt twined ſylke, of an hundred cubites longe, for one ſyde, ⁊ twentie pyllers therof, with their twentye ſockettes of braſſe: but yͤ knoppes of the pyllers and theyr whopes ſhalbe ſyluer. In lykewyſe on the north ſyde there ſhall be hanginges of an hundred cubytes longe, and .xx. pyllers with theyr .xx. ſockettes of braſſe, and yͤ knoppes and the whopes of ſyluer. And the breadth of yͤ court whiche is eaſtwarde ſhal haue ſyftye cubytes. Hangynges of fyftene cubytes in the one ſyde, and theyr pyllers with theyr three ſockettes: and lykewyſe on the other ſyde ſhall be hangynges of fyftene cubytes with theyr three pyllers and ſockettes.

C And in the gate of the courte ſhal be a vayle of twentye cubytes of yelowe ſylke, purple, and ſkarlet, and whyte twyned ſylke wrought wͭ nedle worke: and foure pyllers with theyr foure ſockettes. All the pyllers rounde aboute the courte ſhalbe whoped with ſyluer, and their knoppes ſhall be of ſyluer, and their ſockettes of braſſe. The length of the courte ſhalbe an hundred cubytes, and the bredth fyftye, and the heygth fyue. And the hangynges ſhall be of whyte twyned ſylke, ⁊ theyr ſoc-

kettes of braſſe. All ẏ veſſels of the habitacion
in al maner ſeruice ⁊ the pynnes
therof: yea, and all the pynnes alſo
D of ẏ court, ſhalbe of braſſe. * And thou
Leui. 20. a. ſhalt cõmaunde the children of Iſrael,
that they giue the pure oyle olyue beaten
for the lyght, to powre alwaye into
the lampes. In the tabernacle of wytneſſe
wythout the vayle whyche is before
the wytnes, ſhall Aaron and hys
ſõnes dreſſe it both euenyng and mornyng
before the LORDE: and it ſhalbe
a ſtatute for euer vnto the generaciõs
of the chyldren of Iſrael.

¶ The. xxviii. Chapter.

Aarons apparell and his ſonnes.

A AND take thou vnto the Aaron thy
brother, and his ſonnes with him,
from among the chyldrẽ of Iſrael,
that they may myniſter vnto me, Aaron,
Nadab, and Abihu, Eleaſar, ⁊ Ithamar,
Aarõs ſonnes. And thou ſhalt
make holy rayment for Aaron thy brother,
that they maye be vnto glory and
bewtye. And thou ſhalte ſpeake vnto
all that are wyſe harted, and whomſoeuer
I haue fylled with the ſprete of
wyſedome: ẏ they make Aarons rayment
to conſecrate hym wͭ, that he may
miniſter vnto me. Theſe are the garmentes
which they ſhall make: a breſtlap,
Ephod, a tunicle, a ſtrayt coate, a
myter, and a gyrdell. Theſe holye garmentes
ſhall they make for Aaron thy
B brother: and his ſonnes, that they may
miniſter vnto me. And let them take
gold, yelowe ſylke, purple, ſkarlet, and
whyte twined ſylke. They ſhal make ẏ
Ephod of golde, yelowe ſylke, purple,
ſkarlet, and whyte twyned ſylke wyth
broydered worke. The two ſydes ſhal
come together, and be cloſed vp in the
two edges thereof. And the gyrdle of ẏ
Ephod ſhalbe of the ſame workemanſhyppe,
and of the ſame ſtuffe, euen of
golde, yelowe ſilke, purple, ſkarlet and
white twyned ſylke. And thou ſhalte
take two Onix ſtonnes, and graue in
them the names of the chyldren of Iſrael:
ſyxe names of thẽ in the one ſtone,
and the other ſyxe in the other ſtone:
accordyng to (the order of) theyr byrth.
After the worke of a ſtone grauer, and
of hym that graueth ſygnettes ſhalte
thou graue the two ſtones wyth ẏ names
of the children of Iſrael, and ſhalt
make them to be ſet in golde. And thou
ſhalte put the two ſtones vpon the two
ſhoulders of the Ephod, that they may
be ſtones of remembraunce vnto the
children of Iſraell. And Aaron ſhall
beare their names before the LORDE
vpon his two ſhoulders, for a remembraunce.
And thou ſhalt make hokes of
C gold, ⁊ two cheines of fine golde, lynkworke
and wrethed, and faſten ẏ wrethed
cheynes to the hokes. And thou
ſhalt make the breſtlap of iudgemente
with broydered worke, euen after the
worke of the Ephod ſhalte thou make
it: namely of golde, yelow ſylke, purple
ſkarlet, and white twyned ſylke, ſhalte
thou make it. Fourſquare it ſhalbe ⁊
double, an hande breade longe and an
hande breade brode. And thou ſhalt fyl
it wͭ foure rowes of ſtones. In the firſt
rowe ſhalbe a Sardios, a Topas and
Smaragdus: in ẏ ſeconde rowe, a Ruby,
Saphir, and Diamonde: in ẏ thirde
Ligurios, an Achat, and Amatiſt: in ẏ
fourth, a Turcas, Onix, and Iaſpis.
And they ſhalbe ſet in golde in their incloſers.
And the ſtones ſhalbe grauen
Eccl. 4 as ſygnettes be grauen wͭ the names
of the chyldren of Iſraell, euen with
D twelue names, euerye one wͭ his name
accordyng to the twelue trybes. And
thou ſhalt ~~make~~ vpon the breſtlap, two
faſtenyng cheynes of pure golde, and
wrethen worke. And thou ſhalt make
lykewiſe vpon the breſtlap two ringes
of golde: and put them on the edges of
the breſtlap, and put the two wrethen
cheynes of gold in the. ii. ringes which
are in the edges of the breſtlappe. And
the other two endes of the two cheynes,
thou ſhalt faſten in two cloſe hokes,
and put them vpon the ſhoulders
of the Ephod on the foreſyde of it. And
thou ſhalte yet make two rynges of
golde, whiche thou mayſt put in ẏ two
edges of ẏ breſtlap, euen in the borders
therof, towarde ẏ inſyde of the Ephod
ouer againſt it. And yet two other ringes
of golde thou ſhalte make and put
them on the two ſydes of the Ephod,
beneth ouer againſt the breſtlap, alowe
where the ſydes are ioyned together
E vpon ẏ broydered gyrdle of ẏ Ephod.
And they ſhal bynd the breſtlap by hys
ringes vnto ẏ ringes of the Ephod, wͭ a
lace of yelowe ſylke, ẏ it maye lye cloſe
aboue ẏ broidered gyrdell of ẏ Ephod,
and that the breſtlappe be not loſed frõ
the

the Ephod. And Aaron ſhall beare the
names of the children of Iſraell in the
breſtlap of Judgement vpon his herte,
when he goeth into the holy place,for a
remembraunce before the LORDE alwaye.
And thou ſhalte put in the breſtlap
C of iudgement Urim & Thumin:and
they ſhall be euen vpon Aarons herte,
when he goeth in before the LORDE:&
Aaron ſhal beare the iudgement of the
children of Iſraell vpon hys herte before
the LORD alway. And thou ſhalte
F make the tunycle vnto the Ephod altogether
of yelowe ſylke. And there ſhalbe
an hole for the heade in the myds of
it hauynge a bonde of wouen worke
round about the coller of it(as it were
the coller of a partlet)that it rent not.
And beneth vpon the hem, thou ſhalte
make pomgranates of yelow ſilke and
of purple and ſkarlet, rounde aboute yͤ
hem, and belles of gold betwene them
rounde aboute: and let there be euer a
golden bel and a pomgranate, a goldẽ
bel and a pomgranate, rounde aboute
vpon the hem of the tunycle.

Eccl.45.b *And Aaron ſhal haue it vpon him,
when he miniſtreth, and the ſound ſhal
D be hearde, when he goeth into the holy
place before the LORDE, and when he
commeth out, and he ſhall not dye. And
thou ſhalt make a plate of pure golde,
and graue thereon, as ſygnettes are
grauen, The holyneſſe of the LORDE,
and put it on a yelowe ſylke lace to be
G vpon the mytre, euen vpon yͤ fore frõte
of it. And it ſhalbe vpon Aarons foreheade:
that Aaron maye beare yͤ ſigne
of the holy thynges whiche the childrẽ
of Iſrael halowe in all their holy giftes.
And it ſhalbe alwayes vpon hys
forehead, for the reconcilyng of thẽ before
the LORDE. And thou ſhalt make
a lynnen cote, and thou ſhalte make a
mytre of lynnen and a gyrdel of nedle
worke. And thou ſhalte make for Aarons
ſonnes alſo cotes, gyrdels, and
bonettes, glorious and bewtyfull, and
thou ſhalte put them vpon Aaron thy
brother, and on his ſonnes with him:&
E ſhalt annoynt them, and fyl their handes,
and ſanctifye them, that they may
miniſtre vnto me. And thou ſhalt make
them lynnẽ breches to couer their preuityes
from the loynes vnto the thyes
ſhal they reache. And they ſhalbe vpon
Aaron and his ſonnes when they come
into the*tabernacle of wytnes, or whẽ Exod.27.a
they come vnto the altar to miniſter in
holyneſſe, that they beare no ſinne, and
ſo dye. And it ſhalbe a lawe for euer
vnto Aaron and his ſede after hym.

The.xxix.Chapter.

The conſecracyon of Aaron and of his ſonnes.

THis thing alſo ſhalt thou do vnto A
thẽ whẽ thou*haloweſt them Leui.8.b
to be my preſtes. Thou ſhalte
take a calfe, euen a yonge oxe, and two
rammes that are withoute blemyſhe,
and vnleuened breade & cakes of ſwete
bread tempored with oyle, and wafers
of ſwete breade anoynted with oyle(of
wheten ſlower ſhalt thou make them)
and put them in a maunde, and brynge
them in the maunde with the calfe and
the two rammes. And bryng Aaron &
his ſonnes vnto the dore of the tabernacle
of wytnes, and waſhe them with
water, and take the garmentes, & put
vpon Aaron: the ſtrayte cote the tunycle
of the Ephod, and the Ephod, and yͤ
breſtlap: and gyrde them to hym wyth
the broydered gyrdel whiche is in the
Ephod. And put the mytre vpon hys
heade:& put the holye crowne vpon the
mytre. Then ſhalte thou take the anoyntyng
oyle, and powre it vpon hys
heade, and anoynte him. And bryng his B
ſonnes, and put albes vpon them, and
gyrde them with gyrdels aſwell Aarõ
as his ſonnes. And put the myters
on them, and the prieſtes offyce ſhalbe
theyrs for a perpetual lawe. And thou
ſhalt fyl yͤ handes of Aaron and of hys
ſonnes: and brynge the calfe before the
tabernacle of wytnes. *And Aaron & Leui.1.b
his ſonnes ſhal put theyr handes vpon
the head of the calfe, and thou ſhalt kyl
him before the LORD, by the dore of the
tabernacle of wytnes. And take of the
bloud of the calfe & put it vpon the hornes
of the altar with thy fynger: and
powre all the bloud beſyde the bottõ of
the alter, and take al the fatte that couered
the inwardes, and the kall that
is on the lyuer, and the two kydneys, &
the fat that is vpõ them and burne thẽ
vpon the altar. But the fleſhe of the
calfe and his ſkynne, & hys donge ſhalt
thou burne wͭ fyer without the hooſt.
It is a ſynne offeryng. Thou ſhalte alſo C
take one ramme, and Aaron and his
ſonnes ſhal put theyr handes vpon the
head of the ramme, & when thou haſte

ſlayne the ramme, thou ſhalte take his bloud, and ſprinkle it round about vpon the altar, and cut the ramme in peces, and waſhe the inwardes of hym ⁊ hys legges, and put them vnto the peces and vnto his head: and then burne the whole ramme vpon the altar for a burnt offring vnto the LORDE, and for a ſwete ſauour and a ſacrifice vnto the LORDE.

Leuit.8.b.

*And take the other ramme, ⁊ Aarõ and his ſonnes ſhall put their handes vpon his heade. Then ſhalte thou kyll hym, and take of his bloude and put it vpon the typ of the ryght eare of Aarõ and of his ſonnes, and vpõ the thumbe of their right hãdes, and vpon ẏ greate too of theyr ryght fote, and ſprinkle the bloude vpon the altar rounde aboute.

D

And thou ſhalte take of the bloude that is vpon the altar, and of the anointing oyle, and ſprynkle it vpon Aaron and his veſtimentes, and vpon hys ſonnes, and vpon their garmentes with hym. And he ſhalbe halowed, ⁊ hys clothes, and his ſonnes, and their clothes with hym.

Leuit.8.c

*And thou ſhalte take the fat of ẏ ramme and his rompe, and the fat that couereth the inwardes, and the kall of the lyuer, and the two kidneys, and the fat that is vpon them, and the ryghte ſhoulder: for that ramme is a full offerynge: and a ſymnel of breade, ⁊ a cake of oyle bread, and a wafer out of ẏ baſkette of ſwete breade that is before the LORDE, and put all vpon the handes of Aaron, ⁊ on ẏ handes of his ſonnes: and waue them for a waue offerynge before the LORDE. And againe, thou ſhalte take it from of theyr handes, and burne it vpon the altar for a burnt offering, to be a ſauour of ſwetnes before the LORDE. For it is a ſacrifyce vnto the LORDE.

Leuit. .f

E

*And thou ſhalte take the breſt of the ram of Aarons conſecracion, ⁊ waue it for a waue offerynge before ẏ LORDE: and it ſhal be thy part. And thou ſhalt ſanctifie the breſt of the waue offeryng: ⁊ ẏ ſhoulder of ẏ heueofferynge, whiche is waued and heued vp of the ramme of the cõſecratyon for Aaron and for hys ſonnes. And it ſhalbe Aarons and his ſonnes by a ſtatute for euer, of the children of Iſrael: for it is an heue offerynge : Euen an heue offeryng of the children of Iſraell, and of their peaceofferynges. Their heueofferynges is the LORDES. And the holy garmentes of Aaron ſhalbe hys ſonnes after hym, to be anoynted therin: and to fyll their handes therin. And that ſonne that is Prieſt in his ſtede after hym, ſhal put thẽ on .vii. dayes whẽ he cõmeth into the tabernacle of wytnes, to miniſtre in the holy place.

Leuit.

*And thou ſhalte take the ram of the conſecracyon, and ſeth his fleſhe in an holye place. And Aaron and his ſonnes ſhall eate the fleſhe of the ram, and ẏ breade that is in the baſket, euẽ by the dore of the tabernacle of witnes: and they ſhal eate them, becauſe ẏ attonement was made therwith, to fyll theyr hãdes, and to conſecrate thẽ: but a ſtraunger ſhall not eate therof, becauſe they are holy.

F

And yf ought of the fleſhe of the conſecracion, or of the breade remayne vnto the mornyng, thou ſhalt burne it with fyre, ⁊ it ſhall not be eaten, becauſe it is holy. Therfore ſhalt thou do vnto Aaron and his ſonnes, euen ſo, according to all thynges whiche I haue cõmaũded the, ſeuen dayes ſhalt thou fil their handes, ⁊ offer euery daye a calfe for a ſynne offeryng, for to reconcyle withal: that thou maieſt clenſe the altar when thou reconcileſt vpon it: and thou ſhalt anoynte it, to ſanctifye it. Seuen daies thou ſhalt reconcyle vpon the altar, ⁊ ſanctifie it, and it ſhall be as an altare moſt holy. Euery one that toucheth the altar, let him be holy.

Num.

G

*This is ẏ which thou ſhalt offer vpon the altare : euen two lambes of one yere olde, daye by daye contynually: the one thou ſhalte offre in ẏ mornyng, ⁊ the other at euẽ. And wyth ẏ one lambe a tenthe deale of floure, mingled with ẏ fourth parte of an hyn of beten oyle, and the fourth part of an hyn of wine, for a drynke offryng. And the other lambe thou ſhalt offer at euen, and ſhalte do thereto according to the meate offering ⁊ drinke offering in ẏ mornyng, to be an odoure of a ſwete ſauoure and a ſacrifyce vnto the LORDE. And let this be a cõtynual burnt offrynge amonge youre children after you before the doore of the tabernacle of wytneſſe, before the LORDE, where I wyll *mete you, to ſpeake there vnto thee.

Leuit.

Num.

There I wyll mete with the children of Iſraell, and wyl be ſanctified in myne honour. And I wyll ſanctifie the tabernacle of witneſſe

neſſe

nes ⁊ the altar. And J wil ſãctifie alſo
both Aaron ⁊ his ſones to be my prieſtes.
Leui.26.b. And J wyll*dwell amonge the
1.Coꝛ.6.d. childꝛen of Jſrael:⁊ wylbe their GOD.
And they ſhall knowe that J am the
LORDE theyꝛ GOD, that bꝛought thẽ
out of the lande of Egypte, foꝛ to dwel
among them:euen J the LORDE their
GOD.

The.xxx.Chapter.

¶The altar of innocencie. The braſen lauer.
The anoyntíng oyle.

A AND thou ſhalte make an altar to
burne incenſe:of Sethim woode
ſhalte thou make it, a cubyte long
and a cubite bꝛoade:euen foure ſquare
ſhall it be and two cubites hie, the hoꝛnes
therfoꝛe ſhall pꝛocede oute of it, ⁊
thou ſhalt ouerlaye it with fyne golde,
both the roofe and the walles rounde
aboute, and his hoꝛnes alſo, and ſhalte
make vnto it a crowne of golde rounde
aboute, and two golden rynges on eyther
ſyde, euen vnder the crowne: that
they maye be as places foꝛ the barres
to beare it withall. And thou ſhalte
make the barres of Sethim wood, and
couer them with golde. And thou ſhalt
put it befoꝛe the vayle, ẏ is by the arke
of wytneſſe, befoꝛe the mercyſeate that
is vpon the wytnes where J wyl mete
B thee. And Aaron ſhall burne thereon
ſwete incenſe euery moꝛnyng, when he
dꝛeſſeth the lampes, euen then ſhall he
burne it:and lykewyſe at euen, whẽ he
ſetteth vp the lampes he ſhal burne incenſe:
and this incenſing ſhalbe perpetually
befoꝛe the LORDE thoꝛowoute
youre generacions. Ye ſhall put no
Leui.10.a. *ſtraunge incenſe thereon, burnte ſacrifice,
oꝛ meate offring, neither powꝛe
any dꝛynkeofferyng theron.

And Aaron ſhal reconcile vpon the
hoꝛnes of it once in a yeare: wyth the
bloude of the ſynne offeryng of reconcylyng:
euen once in the yeare ſhall he
reconcyle it thoꝛowe youre generacyons.
It is moſt holy vnto the LORDE.
Nume.1.a And the LORDE ſpake vnto Moſes,
Num.26.a ſaying:*yf thou takeſt the ſumme of ẏ
childꝛen of Jſrael after theyꝛ numbꝛe,
they ſhal geue euery mã a reconciling
of his ſoule vnto the LORD when thou
telleſt them, that there be no plage amonge
them, when thou telleſt them.
And thus muche ſhal euery man geue,
and that goeth into the numbꝛe: halfe
Leui.27.d. a ſycle, after the ſycle*of ẏ ſanctuarye:
Nume.3.g a ſycle is twentye halfe pence. An halfe
Eze.45.d. ſycle ſhalbe the heueofferynge of the
LORDE. All that are numbꝛed from
twenty yere olde and aboue, ſhal geue
an heueoffryng vnto the LORDE. The
ryche ſhall not paſſe, and the poꝛe ſhall
not go vnder halfe a ſycle. But ye ſhall
geue an heue offeryng vnto the LORD
that he maye haue mercye vpon youre
ſoules. And thou ſhalt take the reconcilyng
monye of the childꝛen of Jſrael,
and ſhalte put it vnto the vſe of the tabernacle
of wytneſſe, that it maye be a
memoꝛyall vnto the childꝛen of Jſrael
befoꝛe the LORDE, that he maye haue
mercy vpon your ſoules. And ẏ LORD
ſpake vnto Moſes, ſaying:* thou ſhalt
C make a lauer of bꝛaſſe, and his fote alſo
Exo.40.b of bꝛaſſe to waſhe withall, and ſhalt
put it betwene the tabernacle of wytnes,
and the alter, and put water therin.
Foꝛ Aarõ and his ſonnes ſhal waſh
theyꝛ handes and their fete therin:euẽ
when they go into ẏ tabernacle of witnes,
oꝛ when they go vnto the alter to
miniſter and to burne the LORDES offeryng,
they ſhall waſhe themſelues ẇ
water, leſte they dye. And it ſhalbe an
oꝛdynaũce vnto them foꝛ euer, both vnto
hym and his ſede thoꝛowoute theyꝛ
generacions. And the LORDE ſpake
vnto Moſes ſayinge: Take vnto the
pꝛyncipall ſpyces: of the mooſte pure
myꝛre fyue hundꝛed ſycles, of ſwete cinamon
halfe ſo muche, euen two hundꝛed
⁊ fyftye ſycles:of ſwete calamus,
two hundꝛed and fyftye, of caſſia, two
hundꝛed and fyftie, after the holy ſicle,
and of oyle olyfe an hyn. * And thou
Leu.8.[illegible] ſhalte make of the oyle an holye oyntment,
euen an oyntment compound after
the crafte of the apotecarye. And
thou ſhalte noynte the tabernacle of
wytneſſe therwith, and the arke of witnes
and the table, and all his apparel,
and the candelſticke, ⁊ all his apparel:
D and the altar of incenſe, and the altar
of burnte ſacryfyce with al his veſſels,
and the lauer ⁊ his fote. And thou ſhalt
ſanctifye them, that they maye be moſt
holye: ſo that no man touche them but
they that be halowed. And thou ſhalt
anoynte Aaron and hys ſonnes, and
conſecrate them, that they may miniſtre
vnto me. And thou ſhalt ſpeake vn

to the chyldren of Iſraell, ſaying: thys
ſhall be an holy oyntyng oyle vnto me,
thorowout your generacions. Upon
mannes fleſhe ſhall it not be powred:
neyther ſhall ye make anye other after
the makynge of it, for it is holye: and
ſhalbe holye vnto you: whoſoeuer maketh
lyke that, or whoſoeuer puttethe
any of it vpon a ſtraunger, ſhal periſhe
from amonge his people.

And the LORDE ſayd vnto Moſes:
take vnto the ſwete ſpyces: balme, Onicha,
ſwete galbanum, theſe ſpyces wͭ
pure franckincẽſe, of eache lyke much,
and make of them ſwete ſmellynge incenſe,
after the crafte of the apoticary,
myngled together, pure and holye. And
beate it to pouder and put of it before yͤ
wytneſſe in the tabernacle of wytnes,
where I wyll mete thee. It ſhalbe vnto
you moſt holy. And ſe that ye make
none after the making of that. It ſhalbe
vnto you holy for the LORDE. Whoſoeuer
ſhal make like vnto that, to ſmel
therto, ſhall peryſhe from amonge his
people.

The. xxxi. Chapter.

The callyng of Bezaleel and Ahaliab the workmen.
The Sabboth is commaunded. The tables of
ſtones are geuen Moſes.

A AND the LORDE ſpake vnto Moſes
Exod.35.d ſes ſayinge: beholde, *I haue called
by name, Bezaleel, the ſonne of
Vri, the ſonne of Hur of yͤ trybe of Iuda.
And I haue fylled him wͭ the ſprite
1.Reg.7.b of God, in *wyſedome, and vnderſtandyng,
in knowledge and in al maner of
worke, to fynde out ſotle feates, and to
worke in golde, ſiluer and braſſe: and in
the crafte to ſet ſtones, and to carue in
tymber, and to worke in all maner of
workemanſhyp. And beholde, I haue
geuen hym to be his companyon Ahaliab
the ſonne of Ahiſamach of yͤ tribe
of Dan, ⁊ in the hertes of all that are
B wyſe harted, haue I put wyſedome to
make al that I haue commaunded the,
the tabernacle of wytneſſe, the Arke of
wytneſſe, and the mercyſeate that is
thereupon: and all the ornamentes of
the tabernacle, and the table, ⁊ hys ornamentes,
and the pure candelſticke wͭ
all his apparell, and yͤ altar of enſence:
and the altar of burnt offerynges and
all hys veſſels, and the lauer wyth hys
fote. The veſtymentes to miniſter in ⁊
the holy garmentes for Aaron yͤ prieſt,
and yͤ garmentes of hys ſonnes to miniſter
in, and the annoyntynge oyle: ⁊
ſwete cenſe for yͤ ſanctuary, according
to all that I haue cõmaunded the, ſhal
they do.

C The LORDE ſpake vnto Moſes, ſayinge:
Speake vnto the children of Iſraell
and ſaye: In any wyſe ſe that ye
kepe my *Sabbothes: for it is a ſygne
Exod. betwene me and you in your generacions,
for to know that I the LORD am
Num. he that doeth ſanctifye you. *Kepe my
Sabboth therefore: for it is holye vnto
you. He that defileth it, ſhalbe ſlayne.
For whoſoeuer worketh therin, yͤ ſame
ſoule ſhalbe roted out from among his
people. Syxe dayes ſhall men worke.
And in the ſeuenthe daye is the Sabboth
of the holye reſt of the LORDE.
D Whoſoeuer doth any worke in yͤ Sabboth
daye, ſhall dye: wherefore let the
chyldren of Iſrael kepe the Sabboth,
that they obſerue it thorowoute their
generacions, that it be an appoyntmẽt
for euer. For it is a ſygne betwene me
and the chyldren of Iſraell for euer.
Gene. *For in ſyxe dayes the LORDE made
heauen and earthe: and in the ſeuenth
daye he reſted, and was refreſhed. And
when the LORDE had made an ende of
Exod. comenyng with Moſes vpon yͤ mõute
Sinai *he gaue him two tables of witnes:
euen tables of ſtone, wrytten with
the fynger of GOD.

The. xxxii. Chapter.

The golden calfe. Moſes prayeth for them. He
breaketh the tables for anger. He chydeth Aarõ
The ydolatrers are ſlayne.

A AND when the people ſawe, that it
was long or Moſes came downe
out of the mõutayne, they gathered
themſelues together vnto Aaron,
Actes. and ſayde vnto hym: *Up, make vs
goddes to go before vs: for of this Moſes
(the felowe that broughte vs out of
the land of Egypt) we wote not what
is become. And Aaron ſayde vnto thẽ:
Iudi. *plucke of the golden earinges which
are in the eares of youre wyues, youre
ſonnes, and of your doughters: ⁊ bring
them vnto me. And all the people plucked
of the golden earynges, whyche
they had in their eares and broughte
Psal. them vnto Aaron. And he *receaued
them of theyr handes, and faſhioned it
with a grauer, and made of it a calfe of

molten

Reg.12.f moltē metal. And they ſayd:*These be thy gods, O Iſrael which brought the B out of the lande of Egipte. And when Aaron ſaw that, he made an aulter before it. And Aaron cryed, ſayinge: to morowe is the holy day of the LORDE. C And they roſe vp in the mornynge: and offered burnt offeringes, and broughte 1.Cor.x.b. peace offringes alſo. And* ẏ people ſat them downe to eate and drynke & roſe vp againe to playe.

And the LORDE ſayde vnto Moſes: Deu.9.b. *go, get the downe: thy people whiche thou broughteſt out of the lande of Egipte, haue marred all, they are turned at once out of the waye, whiche I commaunded Psa.106.b them: * for they haue made them a calfe of molten metall, and haue worſhipped it, and haue offered therto, ſaying: These be thy goddes, O Iſrael which haue brought the out of ẏ lande of Egipte. And the LORDE ſayde vnto Exod.33.a Moſes: *I haue ſene this people: and C beholde it is a ſtyffenecked people, and now ſuffre me, ẏ my wrath maye waxe hote againſt them, and conſume them: & I wil make of the a mightye people. And Moſes beſought the LORDE his GOD, and ſaid: O LORD, why doth thy wrath waxe hote againſte thy people, whiche thou haſt brought out of ẏ lāde of Egipt, with great power and with a Num.14.a mightye hande: *Wherfore ſhould the Egiptians ſpeake & ſay: For a miſchefe dyd he bringe them out, euen for to ſley them in the mountaynes, & to conſume them from the face of the earth. Turne from thy fearce wrath: and turne from this euell (deuyſed) againſt thy people. D Remembre Abraham, Iſahac, and Iſrael thy ſeruauntes to whō thou ſwareſt by thy owne ſelfe: and ſaydeſt vnto en.15.b. them. * I wyll multiplye your ſede, as .48.d. the ſtarres of heauen, and al this lande that I haue ſpoken of wyll I geue vnto your ſede, and they ſhall enherytt it for euer. And the LORD refrayned him ſelfe from that euel whiche he ſayde he wolde do vnto his people. And Moſes turned his backe and went downe frō Exo.31.d. the hyll and the*two tables of wytnes were in his hande: and the ſame tables wer written on both the leaues, & were the worke of GOD, and the wrytynge was the writinge of GOD grauē in the tables. And when Ioſua hearde the noyſe of the people, as they ſhowted, he ſayde vnto Moſes: there is a noyſe of warre in the hoſt. And he anſwered: it is not the crye of them that haue the maſtry, nor of them that haue ẏ worſe: but I do heare the noyſe of them ẏ ſing.

E And it fortuned, aſſone as he came nye vnto the hoſte, he ſaw the calfe and the daunſynge: & Moſes wrath waxed hote, and he caſte the tables out of his handes, and brake them beneth the hil. *And he toke the calfe which they had Deu.9.c. made, & burned it in the fyre, & ſtampte it vnto powder, and ſtrowed it in ẏ water, & made ẏ children of Iſrael drinke of it. And Moſes ſayde vnto Aaron: what dyd this people vnto the, ẏ thou haſt brought ſo great a ſynne vpon the?

And Aaron anſwered: let not ẏ wrath of my LORD waxe fearce, thou knoweſt the people that they are euen ſet on miſchefe: For they ſayd vnto me: make vs gods to goe before vs, for we wot not what is become of Moſes, the felowe that brought vs out of the lande of Egipte. And I ſayde vnto them: let them ẏ haue golde plucke it of, & bring it me: and I dyd caſt it into the fire: & therof came out this calfe.

Moſes therfore ſaw that the people F were naked (and that Aaron had made them naked vnto their ſhame amonge their enemyes) and he wente and ſtode in the gate of the hoſte, and ſayde: yf any man pertayne vnto ẏ LORD, lette him come vnto me. And all the ſonnes of Leui gathered themſelues together, and came vnto him. And he ſayde vnto them. Thus ſayth the LORDE GOD of Iſrael, put euery man his ſwearde by his ſyde, and goe in and out, from gate to gate: thorowout the hooſt, and ſleye euery man, his brother and euery man his companion, & euery man his neighbour. And the children of Leui dyd as Moſes had ſaid. And there fel of ẏ people the ſame daye about thre thouſande men. And Moſes ſayde: fyl your hādes vnto the LORDE this daye, euery man G vpon his ſonne and vpon his brother, & ẏ there maye be geuen you a bleſſinge this daye. And on the morowe it fortuned that Moſes ſayde vnto the people: ye haue ſinned a great ſynne. And now I wyll go vp vnto ẏ LORDE: yf paraduenture I may purchaſe an attonemēt for your ſynne. Moſes therfore wente againe vnto the LORDE, and ſayde:

Oh, this people haue ſynned a greate
ſynne, and haue made them goddes of
golde. And now I praye the, eyther forgeue
thē their ſyn: or (yf thou wyl not)
Pſal.59.f. *wype me out of thy booke, whiche
thou haſt wrytten. And the LORD ſaid
vnto Moſes: I wyll putte him out of
my booke that hath ſynned againſt me.
And nowe go thou, bryng yͤ people vnto
the place whiche I ſayde vnto thee,
Exo.31.c. beholde, *myne angell ſhall go before
the. Neuer the later in the day when I
viſet, I wyll viſet their ſynne vpon thē.
And yͤ LORD plaged yͤ people, becauſe
they made yͤ calfe whiche Aarō made

¶ The.xxxiii. Chapter.

The Lorde ſendeth an angel before his people. The
Lord denyeth to go vp with the people. The people
lamēt their ſynne. Moſes talketh with the Lorde.

A AND the LORD ſayd vnto Moſes,
depart and go hence: thou and the
people, whiche thou haſt brought
out of the lande of Egipt, vnto the lāde
whiche I ſware vnto Abrahā, Iſahac,
Gen.22.d and Jacob, ſaying: *vnto thy ſede wyll
⁊ Ex.23.c I geue it* (and I wyll ſende an angell
and.d before the: and wyll caſt out the Cananites,
the Amorites, and the Hethites,
the Pherezites, the Heuites, and yͤ Jebuſytes)
a lande yͤ floweth with mylke
and hony. For I wyll not go amonge
Ex.32.c you my ſelfe:* for ye are a ſtyffnecked
people: leſt I conſume the in the waye.
And when the people hearde this euel
tydinges, they ſorowed: and no mā put
on his beſt rayment. And the LORDE
ſpake vnto Moſes: ſay vnto the childrē
of Iſrael: ye are a ſtyffnecked people: I
muſt come once ſodenly vpon you, and
make an ende of you. Therfore nowe
put thy goodly rayment from the that
I may wete what to do vnto the. And yͤ
childrē of Iſrael laid their goodly raymēt
frō them, euē by yͤ mount of Horeb.

And Moſes toke the tabernacle, and
B pitched it without the hooſt a farre of
from the hoſte, and called it yͤ tabernacle
of wytneſſe. And ſo it came to paſſe
that euery one whiche wolde pray vnto
the Lorde, went out vnto yͤ tabernacle
of wytnes, whiche was withoute the
hoſte. And it fortuned, that when Moſes
went out vnto the tabernacle, al the
people roſe vp: and ſtode euery man at
his tēt dore: ⁊ loked after Moſes vntill
he was gone into yͤ tabernacle. And as
ſone as Moſes was entred into the tabernacle,
the cloudy pyller deſcended, ⁊
ſtode at yͤ dore of the tabernacle, and he
talked with Moſes. And all the people
ſawe the clowdy pyller ſtande at the
tabernacle doore, and they roſe vp, and
worſhipped euery man in his tēt dore.

And the LORDE ſpake vnto Moſes
C *face to face, as man ſpeaketh vnto
his frende: and he turned againe into yͤ
hoſte. And the childe Joſua his ſeruaūt
the ſonne of Nun, departed not out of
the tabernacle. And Moſes ſaid vnto yͤ
LORDE: ſe, thou ſayſt vnto me: leade
this people furth, ⁊ thou haſt not ſhewed
me whom thou wylt ſende wͭ me.
And thou haſt ſaid more ouer: I know
the by name, and thou haſte alſo foūde
grace in my ſyghte. Nowe therfore yf I
haue founde fauour in thy ſyghte, then
ſhewe me thy waye, that I may know
the, and that I may fynde grace in thy
ſight. And conſyder alſo that this nacion,
is thy people. And he ſayde: my preſence
ſhall go with the, and I wyl geue
the reſte. He ſayd vnto him: If thy preſence
go not with me, cary vs not hēce:
for how ſhall it be knowen here, that
I and the people haue foūde fauour in
thy ſyght, but in that thou goeſt with
vs: If thou go with vs, ſhal not I and
thy people haue preeminence before all
the people that are vpon the face of the
earth? And the LORDE ſayd vnto Moſes,
I wyll do this alſo that thou haſte
ſayde, for thou haſt founde grace in my
ſight, and I knowe the by name.

D And he ſayde, I beſeche the: ſhew me
thy glorye. And he ſayde: I wil make al
my good go before the, ⁊ I wyll be called
in this name of the LORDE before
the* and wyll ſhewe mercye to whome
*I wil ſhewe mercy, ⁊ wyll haue compaſſion
on whome I wil haue cōpaſſiō.
And he ſayd furthermore: thou mayeſt
not ſe my face for *there ſhal no man ſe
me, and lyue. And the LORDE ſayd: beholde,
there is a place by me, and thou
ſhalt ſtande vpon a rocke: and whyle
my glory goeth furth, I wil put the in
a clefte of yͤ rocke: ⁊ wil put myne hāde
vpon the whyle I paſſe by. And I wyl
take awaye myne hande, ⁊ thou ſhalte
ſe my backe partes: but my face ſhall
not be ſene.

¶ The.xxxiiii. Chapter.

The tables are renued. The mercye of God.

To haue felowſhip with the Gentils is forbydden/ and their ydolatrye alſo. Of their feaſtes.

A Deut.10.a. AND the LORD ſayde vnto Moſes *hewe yͤ two tables of ſtone, lyke vnto the firſt, and I wyll wryte vpon theim yͤ wordes that were in the firſt tables which thou brakeſt. And be ready in the mornynge, that thou maiſt come vp early vnto yͤ mount of Sinai: and ſtande there with me in the top of the mount. There ſhal no man come vp with the, neyther let any man be ſene thorowout al the mount, nether let the ſhepe nor oxen fede before the hyl. And Moſes hewed two tables of ſtone like vnto the firſt, and roſe vp early in the mornynge, and went vp vnto the moũt of Sinai, as the LORDR had cõmaunded him: and toke in his hande the two tables of ſtone. And the LORD deſcended in yͤ cloude, ⁊ ſtode with him there: and he called vpon yͤ name of yͤ LORD: And when the LORDE walked before him, he cryed, LORDE *LORDE GOD, Pſalmes. 86.c. Ioſ.32.d. mercyful and gracious, long ſuffering, and aboundant in goodnes and truthe, ⁊ keping mercy in ſtore for thouſands, forgeuinge wickednes, vngodlyneſſe ⁊ ſynne, ⁊ not leauinge one innocent, viſiting yͤ wickednes of the fathers vpon yͤ children and vpõ childers children, euẽ vnto the third ⁊ fourth generaciõ. And Moſes bowed him ſelfe to the earthe quickly, and worſhipped, and ſayde: yf I haue founde grace in thy ſighte (O LORDE) then let my LORDE go wͭ vs: for it is a ſtubburne people, and thou B ſhalt haue mercye vpõ our wickednes and our ſynne, ⁊ ſhalt take vs for thine enheritaunce. And he ſayde: beholde, I make an appointment before all yͤ people, ⁊ I wil do meruailes: ſuch as haue not bene done in all the worlde, nether in all nacions. And al the people amõg whiche thou arte, ſhal ſe the worke of the LORD: for it is a terrible thing that I wil do with the: kepe thoſe thinges yͭ I commaunde the this daye. Beholde, I caſte out before the, the Amorytes, Cananites, Hethites. Pherezytes, Heuytes ⁊ Iebuſytes. *Take hede to thy Dent.7.a. .Re.11.c. ſelfe, that thou make no compacte with the inhabiters of yͤ lande whither thou goeſt, leſt yt be cauſe of ruyne amonge you. But ouerthrow their aulters, and breake their ymages ⁊ cut downe their groues. Thou ſhalt worſhip no ſtraunge GOD. For yͤ LORD is * called gelous, Exodi.20.a because he is a gelous GOD: leſt yf thou make any agrement with yͤ inhabiters of the lande, and they go a whoryng after their goddes, and do ſacrifyce vnto their gods, they call the, ⁊ thou eate of their ſacrifice: and thou take of their doughters vnto thy ſonnes, and their doughters go a whorynge after theyr gods, and make thy ſonnes go a whoring after their goddes alſo.

Thou ſhalte make the no goddes of C metall. The *feaſte of the ſwete breade Exod.12.b. and.23.b. ſhalt thou kepe. Seuẽ dayes ſhalt thou eate vnleauened breade as I cõmaunded the, in the tyme of the moneth, when corne begynneth to rype. For in yͤ moneth whẽ corne beginneth to rype, thou camſt out of Egipte. *All that breaketh Exo.13.a. and 21.b. Nu.18.c. vp the matrice is myne: and all yͭ breaketh yͤ matrice among yͤ cattell yf it be male: whether it be oxen or ſhepe. But the firſt of the aſſe thou ſhalte bye out with a lambe. And yf thou redeme him not, thou ſhalt breake his necke. All the firſt borne of thy ſonnes ſhalt thou redeme. *And ſe that no man appere before me emptye. Exo.23.b.

Ec.35.a. Deu.61.d. ‡Exo.20 b Exo.24.c *Syxe dayes thou ſhalte worke, and in the ſeuenth daye thou ſhalt reſt, both from earynge ⁊ reaping. *Thou ſhalte obſerue the feaſt of wekes, wͭ thy fyrſte frutes, of whete harueſt, and the feaſte of ingatheringe at yͤ yeres ende. Thriſe in a yere ſhal all your men children appere before the LORD Iehoua, GOD of Iſrael. Whẽ I caſt out the nacions before the, ⁊ enlarge thy coaſtes, ſo that no man ſhal deſyre thy lãde, thou ſhalt go vp to appeare before the LORDE thy GOD thryſe in yͤ yere. D *Thou ſhalt Exo.23.c. Deu.14.c. not offer the bloude of my ſacrifice vpõ leuen, neither ſhal ought of the ſacrifice of the feaſt of Paſſeouer be lefte vnto the mornynge. * The firſt rype frutes Exo.23.c. of my lande, thou ſhalte brynge vnto yͤ houſe of yͤ LORD thy GOD. And yͧ ſhalt not *ſeth a kyd in his mothers mylke. Exo.23.c.

And yͤ LORD ſaid vnto Moſes: write theſe wordes: for after the tenour of theſe wordes I haue made a couenaũt with the ⁊ with Iſrael.* And he was Exo.24. there with the LORD fourty dayes and fourtye nightes, and dyd nether eate breade nor drynke water. * And he Deut.10. wrote vpõ the tables yͤ wordes of yͤ couenaũt, euẽ ten verſes. And it fortuned

when Moſes came downe from moūt Sinai, the two tables of witneſſe wer in Moſes hande, when he came doune from the mount. And Moſes wyſt not yͤ the ſkinne of his face ſhone in maner of an horne, while he talked with him. And Aaron and all the children of Iſraell loked vpon Moſes: and beholde, the ſkynne of hys face ſhone, and they were afrayde to come nye hym. And when he had called them, Aaron and al the chefe that wer in yͤ company came vnto him, and Moſes talked with thē. And afterwarde all the children of Iſrael came nye, and he commaunded thē all yͤ the LORDE had ſayde vnto him in mount Sinai. And when Moſes had made an ende of comenyng with them,
2.Cor.3.d *he put a couerynge vpon his face.
And againe, when Moſes went in be-
2.Cor.3.c. fore the LORD to ſpeake with him *he toke yͤ couerynge of vntil he came out. And he came out, ⁊ ſpake vnto yͤ childrē of Iſrael that whiche he was cōmaūded. And the children of Iſrael ſaw the face of Moſes, that the ſkynne of Moſes face ſhone. And Moſes put the couerynge vpon his face againe, vntyll he went in to comen with him.

¶ The.xxxv. Chapter.

The Sabboth. The firſt frutes are required. The redines of the people to offer. Bezaleel and Aholiab are prayſed of Moſes, and ſet to worke.

A AND Moſes gathered all yͤ company of the children of Iſraell together, and ſayde vnto thē: theſe are the wordes whiche the LORDE hathe commaunded that ye ſhoulde do them.
Exod.20.b *Syxe dayes ye ſhall worke: but yͤ ſeuenth daye ſhall be vnto you the holy Sabboth of the LORDES reſt: who ſoeuer doth any worke therin, ſhall dye. ye ſhall kyndle no fyre thorowout all your habitacions vpō yͤ Sabboth day.

And Moſes ſpake vnto all the multitude of the children of Iſraell ſaying:
Exod.25.a *this is the thing whiche yͤ LORD cōmaūded, ſaying: Take from amōg you an heue offring vnto yͤ LORD. Who ſoeuer is of a wylling hert, let him bring it for the heue offering of yͤ LORD. Namely golde, ſyluer, and braſſe, ⁊ yelowe ſylke, purple, ſkarlet, whyte ſylke, goates heare, and rammes ſkynnes redde, ⁊ taxus ſkynnes, with Sethim woode: oyle for lyght, and ſpices for the anointynge oyle, and for the ſwete encenſe,
B And Onix ſtones, ⁊ ſtones to be ſet in yͤ Ephod, and in the breſte lappe. And let all them that are wyſe harted amonge you, come and make all that yͤ LORDE hath commaunded: the habitaciō with the tent therof, and his couerynge, and his rynges, ⁊ his borders, his barres, his pyllers, and his ſockettes, the arke, and the ſtaues therof: with the mercyſeate, and the vayle that couereth it: the table and his barres, ⁊ all his veſſels, and yͤ ſhewbreade, the candelſtycke of lyght and his apparell and his lampes with the oyle for the lyght: yͤ cenſe aultar and his barres, yͤ annoyntyng oyle and the ſwete cenſe, and the hangynge of the dore at the entrynge in of the tabernacle: the aultar of burnte ſacrifyce with his braſen gredyren, his ſtaues ⁊ all his veſſels: the lauer and his fote, ⁊ the hangynges of the courte, with his pyllers and their ſockettes, and yͤ hangynge in the dore of the courte: the pynnes of the habitacion, and yͤ pynnes of the courte wͭ their cordes: yͤ miniſtring garmētes to miniſter in the holy place: and the holy veſtimentes for Aaron the Preaſte, and yͤ veſtimentes of his ſonnes: that they maye miniſter in.

Ex.3

C And all the company of the children of Iſrael departed from the preſence of Moſes. And euery one came (as many as their hertes coraged them, and as many as their ſprites made them wyllyng) ⁊ brought a preſent for yͤ LORD, to the makynge of yͤ tabernacle of witneſſe, and for al his vſes, and for yͤ holy veſtimentes. And they came both men and wemen (euen as many as wer wyllynge herted) and brought bracelettes, ⁊ earynges, rynges, ⁊ chaynes, whiche iewels were all of golde: and all yͤ men brought a waue offerynge of gold vnto the LORDE. And euery man wͭ whom was foūde yelow ſylke, purple, ſkarlet, whyte ſylke, ⁊ goates heare, ⁊ red ſkinnes of rammes, ⁊ taxus ſkins, brought thē: All yͤ dyd heaue vp an oblacion of golde ⁊ braſſe, ⁊ brought an heue offrig vnto yͤ LORD. And al men wͭ whō was founde Sethim woode for any maner worke of yͤ miniſtracion, brought it.

And all the wemen yͤ were wyſe herted,
D dyd ſpynne with their handes: and brought the ſpunworke both of yelowe ſylke, purple, ſkarlet, and whyte ſylke. And all the wemen whome their owne heart

herte moued, ſpanne goates heare wyſely. And the LORDES brought onix ſtones, and ſtones to be ſet in yͤ Ephod, and in the breſtlap, and ſpyce, and oyle for lyght, and for the anoyntynge oyle, and for the ſwete cenſe. And the childrē of Iſrael brought a wyllynge offeringe vnto the LORD both men and wemen, as many as had wyllynge hertes to bryng, for all maner of workes whiche the LORD had cōmaunded to be made, by the handes of Moſes.

And Moſes ſayde vnto the children Ex.31.a. of Iſraell: beholde, *the LORDE hath called by name Bezaleel yͤ ſonne of Vri the ſon of Hur of yͤ trybe of Iuda, and hath fylled him with yͤ ſprete of GOD, in wyſedome and vnderſtandynge, in knowledge, and in all maner worke, to fynde out curious workes whiche are made in golde, ſyluer, and braſſe. In the crafte of ſtones to ſet thē, ⁊ in caruinge of woode to make any maner of ſotle worke. And he hath put in his hart that he maye teache: bothe he and Aholiab the ſonne of Ahiſamach of the trybe of Dan. Them hath he fylled with wyſedome of herte, to worke all maner of grauen, and ſotle, ⁊ nedle worke in yelowe ſylke, and purple, in ſcarlet, and whyte ſylke, and in weuynge. And to do all maner of worke and ſotle feates.

The .xxxvi. Chapter.

The thinges that Bezaleel and Aholiab made.

AND Bezaleel wrought, and Aholiab ⁊ al wyſe herted men, to whome the LORD gaue wyſdom and vnderſtandynge, to knowe how to worke all maner worke for the ſeruyce of the ſanctuary, and all that the LORDE had commaunded. And Moſes called Bezaleel, Aholiab and all the wyſe herted men, and ſuche as the LORDE had geuen wyſdome vnto, ⁊ as many as their hertes couraged to come vnto yͤ worke to worke it. And they receaued of Moſes all the preſent, whiche the children of Iſrael had brought for the worke of the ſeruice of the ſanctuary, to make it. And beſyde that they broughte gyftes vnto it euery daye in the mornynge.

And all the wyſe men that wroughte al yͤ holy worke, came euery mā frō his worke whiche they made, ⁊ ſpake vnto Moſes, ſaying: yͤ people bryng to much and more then ynough, for the ſeruice ⁊ worke which yͤ LORDE hath cōmaūded to be made. And then Moſes gaue a commaundement, and they cauſed it to be proclamed thorowout the hooſt, ſayinge: ſe that neyther man nor womā prepare any more worke for the preſēt of the ſanctuarye: and ſo yͤ people were forbydden to brynge: for the ſtuffe they had was ſufficient for all the worke, to make it, and to muche. *All yͤ wyſe her- Exo.26.a B ted men therfore, and they yͤ wroughte for the habitacion, made ten curtaynes of white twined ſylke, yelowe ſylke, purple and ſcarlet: wͭ pictures of brodred worke made he thē. The length of one curtayne was .xxviii. cubytes, and the bredth foure, ⁊ the curtaynes were al of one ſyſe. And he coupled fyue curtaynes by them ſelues, ⁊ other fyue by thē ſelues. And he made lowpes of yelowe ſilke along by yͤ edge of one curtaine, euē in yͤ ſeluage of yͤ couplig curtayne. And lykewyſe he made on yͤ ſyde of yͤ coupling courtaine on yͤ other ſide. Fyfty lowpes made he in the one curtayne, and fyfty in the edge of the couplynge curtayne on the other ſyde: and the lowpes helde one curtayne to another. And he made fifty ringes of gold, and coupled the curtaynes one to another with the rynges: ⁊ ſo was it made one dwellynge place.

*And he made eleuen curtaynes of goates heare, to be a tent ouer yͤ tabernacle. Exo.31.a. The length of a curtaine, had thirty cubytes and was four cubytes brode, and they all eleuen of one ſyſe. And he coupled fyue curtaynes by thē ſelues, and ſyxe by them ſelues, and he made fyftye lowpes alonge by the border of yͤ vtmoſt coupling curtaine, and fyftie in the edge of the other coupling curtain. (That they might be ioyned together.) And he made fyfty rynges of braſſe to couple yͤ tent together, that it might be one. And he made a coueryng vpon the tent of rams ſkynnes red, and yet another of taxus ſkynnes aboue that.

*And he made ſtandynge bordes (for Exo.26.a. the tabernacle) of Sethim woode. The length of a borde was ten cubytes, the bredth one cubite ⁊ an halfe. One bord had .ii. fete, wherby thei wer ioyned one to another. And thus made he for al yͤ bordes of yͤ tabernacle. And he made twenty bordes for the southe ſyde of the habitacion, and fortye ſockets of ſyluer vnder the twentye bordes, two ſockettes vnder one boꝛde, foꝛ his two fete, and two ſockettes vnder another boꝛde foꝛ his two fete (where the ſockets of the ſydes end in the corners) And foꝛ yͤ other ſyde of yͤ dwellinge whiche is towarde yͤ noꝛthe, he made twentye boꝛdes, and their fourty ſockettes of ſiluer two ſockettes vnder one boꝛde, ⁊ two ſockettes vnder yͤ other. And towarde the weſt ende of the tabernacle. (That is to ſaye/at that ende of the tabernacle whiche enclineth towarde the ſea.) he made ſyxe boꝛdes, and two other boꝛdes made he in yͤ coꝛners of the habitacion, foꝛ eyther ſyde, and they were ioyned cloſe beneth and aboue with a clampe, ⁊ thus they dyd to bothe the coꝛners. And there were eyght boꝛdes ⁊ ſyxtene ſockettes of ſiluer: vnder euery boꝛde two ſockettes.

D And he made barres of Sethim woode, fyue foꝛ the boꝛdes of the tabernacle in the one ſyde: ⁊ fyue foꝛ the boꝛdes of yͤ tabernacle in yͤ other ſyde: and fyue barres foꝛ the boꝛdes of yͤ habitació in yͤ weſt ende (Towarde the ſea.) And he made the mydde barre to ſhote thoꝛowe the boꝛdes: euen from the one ende to the other, and ouerlayde yͤ boꝛdes with golde, and made rynges of golde to thꝛuſte the barres thoꝛowe, ⁊ couered yͤ barres with golde. And he made an hangyng of yelowe ſylke, purple, ſkarlet, ⁊ whyte twyned ſilke, euen with pictures made he it of bꝛodꝛed woꝛke. And made therunto foure pillers of Sethim wood, and ouerlayde them with golde. Their knoppes were alſo of golde, and he caſt foꝛ them four ſockets of ſyluer. And he made an hangynge foꝛ the Tabernacle doꝛe: of yelowe ſilke, purple, ſkarlet, and wͭ white twyned ſylke of nedle woꝛke. And the fyue pyllers of it with their knoppes, ⁊ ouerlayde the knoppes of them and the whopes wͭ golde. Their fyue ſocketes alſo were of bꝛaſſe.

❡ The.xxxvii. Chapter.

The arke of witnes. The mercy ſeate. The table. The candelſticke. The lyghtes The altare and the incenſe

A Exo. 25. c

AND Bezaleel made yͤ *arke of Sethim wood, two cubites ⁊ an halfe long, and a cubyte ⁊ a halfe bꝛode, and a cubite and a halfe hye: and ouerlayde it with fyne golde within ⁊ without, and made a crowne of golde to it rounde aboute, and caſte foꝛ it four ringes of golde foꝛ the foure coꝛners of it two rynges foꝛ the one ſyde, and two foꝛ yͤ other, ⁊ made barres of Sethim wood, ⁊ couered thē with gold, ⁊ put yͤ barres in the rynges along by the ſyde of the arke, to beare it withall.

And he made yͤ mercy ſeat. (That is to ſay/Goddes anſweryinge place) of pure gold: two cubytes ⁊ a halfe was the length therof, ⁊ one cubyte and a halfe the bꝛeadth: and he made two Cherubyns of thicke golde vpon the two endes of the mercy ſeate. One Cherub on the one ende, and another Cherub on the other ende.

B Euen of the mercy ſeate made he the Cherubins: namely, in yͤ endes therof. And yͤ Cherubins ſpꝛed out their wynges aboue an hye, ⁊ couered the mercy ſeate therwith. And their faces were one to another: euē to the mercye ſeate warde, were yͤ faces of the Cherubyns. *And he made yͤ table of Sethim wod, two cubites was the length therof, ⁊ a cubite yͤ bꝛedth, ⁊ a cubite and a halfe yͤ heigth of it. And he ouerlayde it with fine golde, ⁊ made therto a crowne of golde rounde about, ⁊ made therto an whope of an hāde bꝛead, roūde about, ⁊ made vpō yͤ whope a crowne of gold rounde about, and caſt foꝛ it foure ringes of golde, ⁊ put yͤ rynges in yͤ foure coꝛners yͭ wer in yͤ four fete therof. Euen hard by yͤ whope wer yͤ ringes, into yͤ which the barres wer put, to beare the table withal. And he made yͤ barres of Sethim woode, ⁊ couered thē with golde to beare the table withall, and made the veſſels (foꝛ the table) of pure golde: the dyſſhes, ſpones, ſtat peces, ⁊ pottes to powꝛe withal. *And he made the candelſtycke of pure golde: euen of one pece made he the candelſticke. Foꝛ his fote, his ſhafte, his cuppes, his knoppes, ⁊ his ſloures, wer of one pece. Syxe bꝛaūches pꝛoceadyng out of the ſydes therof, thꝛe out of the one ſyde, ⁊ thꝛe out of yͤ other. And in one bꝛaūche thꝛe cuppes made lyke vnto almondes with knoppes ⁊ ſloures: and in another bꝛaunche thꝛe cups made lyke almondes with knoppes and ſloures.

Exod

A

Exo. 27.

C

Exo

D And ſo thoꝛowout the ſyxe bꝛaūches that pꝛoceded out of the candelſticke. And vpon the candelſticke ſelfe were four cuppes after the facion of almōdes, wͭ knoppes ⁊ ſloures: vnder euery two bꝛaunches a knoppe. And the

knoppes ⁊ the braunches proceded out
of it, ⁊ it was all one pece of pure thicke
golde. And he made his ſeuen lampes
with the tonges and ſnoffers therof, of
pure golde: Euē of an hūdred weyght
of pure golde, made he it, with all the
veſſels therof . And he made the cens
D aultar of Sethim wood. The length of
it was a cubyte, and yͤ bredth a cubite,
for it was foure ſquare, and two cubites
hye, with hornes proceading out of
it. And he couered it wᵗ pure gold, both
the toppe and the ſydes therof rounde
about, and the hornes of it, and made
B vnto it a crowne of golde roūde about.
And he made two rynges of golde for
it, euen vnder the crowne therof in the
two corners of it and in the two ſydes
therof to put bars in, for to beare it
withall: and made yͤ barres of Sethim
wood, and ouerlayde them with golde.
And he made the holy anoyntyng oyle,
and the ſwete pure incens after the apotecaries
crafte.

¶ The.xxxviii. Chapter.

¶ The aultar of burnt offerynges. The braſen lauer. The ſumme of that the people offered.

A AND he made the burnt offeringe
Exo.27.a. aultar* of Sethim wood, fyue cubytes
was the length therof, and
fiue cubytes yͤ bredth: euen.iiii. ſquare,
and.iii. cubytes hye. And he made vnto
it hornes in the foure corners of it procedyng
out of it, and he ouerlayde it wᵗ
C braſſe. And he made all the veſſels of yͤ
aultar: the cauldrons, ſhouels, baſyns,
fleſhokes, and cole pannes. All the veſſels
therof made he of braſſe. And he
made a braſen gredyren of networke
vnto the altar, rounde about, a low beneth
vnto the myds of the aultar, ⁊ caſt
foure rynges of braſſe for the foure endes
of the grediren to put barres in.
And he made the barres of Sethim
wood, and couered them with braſſe, ⁊
put the barres into yͤ rynges in yͤ foure
corners of the aultar, to beare it withal,
and made the aultar holowe within
the bordes. And he made the lauer of
braſſe, and the fote of it alſo of braſſe, in
D the ſyght of them that dyd watche at yͤ
dore of the tabernacle of witneſſe. And
he made yͤ courte on the ſouthe ſyde, ⁊
yͤ hanginges of yͤ courte were of white
twined ſilke, hauig an hūdred cubites.
Their pyllers were twenty, and theyr
braſen ſockettes twenty. But yͤ knoppes
of the pyllers, ⁊ their whopes wer
of ſyluer. And on the northe ſyde: the
hangynges were an hundred cubites.
Their pillers were twenty, ⁊ their ſockettes
of braſſe twenty. But yͤ knoppes
⁊ yͤ whopes of yͤ pyllers were of ſiluer.
On the weſt ſyde, were hangynges of
fyfty cubytes, ten pyllers and their ten
ſockettes (Of braſſe.) But the knoppes
and the whopes of the pyllers were of
ſiluer. And towarde the eaſt ſyde, were
hangynges of fyftye cubites: the hangynges
of the one ſyde of the gate, were
fyftene cubites long, with thre pyllers,
and thre ſockettes. And of yͤ other ſyde
of the courte gate were hangynges alſo
of fyftene cubytes longe, with three
pyllers and thre ſockettes.
C All the hangynges of yͤ courte roūde
about were of whyte twyned ſylke: but
the ſockettes of yͤ pyllers wer of braſſe:
and the knoppes, and yͤ whopes of the
pyllers were of ſyluer, ⁊ the couueringe
of the heades was of ſyluer, and all the
pyllers of the courte were whoped about
with ſyluer. And the hanging of yͤ
gate of the court was nedle worke, of
yelowe ſylke, purple, ſcarlet and whyte
twined ſylke.xx. cubytes long, and fiue
in the bredth, ouer againſt yͤ hanginges
of the courte . And their pyllers were
foure, ⁊ their foure ſockettes of braſſe:
and the knoppes of ſyluer, and the heades
ouerlayde with ſiluer, and whoped
about with ſyluer, and al the pynnes of
the tabernacle and of the court rounde
aboute, were of braſſe. This is the ſum
of the habitacion of witnes, as it was
counted accordyng to the commaundement
of Moſes for the office of the Leuites
by the hand of Ithamar ſonne to
Aaron yͤ preaſt. And Bezaleel yͤ ſonne
of Vri the ſonne of Hur of the trybe of
Iuda, made all that yͤ LORDE cōmaūded
Moſes, and with him was Aholiab
ſonne of Ahiſamach of yͤ trybe of Dan,
a cunninge grauer and a worker of nedle
worke in yelowe ſylke, purple, ſcarlet,
D and white twyned ſylke. All yͤ golde
that was occupied for all the worke of
the holy place was the golde of yͤ waue
offringe, euen.xxix. hundred weyght, ⁊
ſeuen hundred and.xxx. ſycles, accordig
to the ſyckle of the Sanctuarye . And
the ſumme of ſyluer yͤ came of yͤ multitude,
was fyue ſcore hundred weyght,

& a thouſande, ſeuen hundred & .lxxv. ſycles, after yͤ ſyckle of the Sanctuary.

For euery man an halfe weyght, euen halfe a ſycle after the ſycle of the Sāctuarye, for al them that went to be nōbred from .xx. yere olde and aboue, euen for ſyxe hundred thouſande and three thouſande and fyue hūdred and .l. men.

And of the fyue ſcore hundred weyght of ſyluer, wer caſt yͤ ſockets of yͤ ſanctuarye, and the ſockets of yͤ vayle, an hundred ſockets of the fyue ſkore hundred weyght, an hundred weyght to euery ſocket. And of the thouſande ſeuē hundred and .lxx. ſycles, he made knoppes to the pyllers, & ouerlayde yͤ heades, and whoped them (with ſyluer.) And the braſſe of the waue offring was .lxx. hundred weyght, and two thouſande, & iiii. hundred ſycles . And therwith he made the ſockettes to the dore of the tabernacle of witneſſe, and the braſen aultare, and the braſen gredyren for it, with all the veſſels of the aultar, and the ſockets of the court rounde about, and the ſockets for the court gate, and all the pinnes of the habitacion, & al the pyns of the court rounde about.

¶ The .xxxix. Chapter.

The apparell of Aaron and his ſonnes. Al that the Lorde commaunded, was offered.

A AND of yͤ yelowe ſylke, purple, and ſcarlet, they made the veſtimentes of miniſtracion to do ſeruyce in yͤ holy place, and made the holy garmentes for Aaron, as the LORDE cōmaunded Moſes. And he made the Ephod of golde, yelowe ſylke, purple, ſkarlet, & whyte twined ſilke. And they dyd beate the golde into thynne plates, and cut it into wyers: to worke it in the yelowe ſylke, purple, ſcarlet, & in yͤ fyne white, with broydred worke. And they made two ſydes for it, to cloſe them vp by the two edges. And yͤ broydryng of yͤ gyrdel yͤ was vpon it, was of yͤ ſame ſtuffe, and after yͤ ſame worke: of gold yelow ſylke, purple, ſcarlet, & twyned whyte ſylke, as yͤ LORD cōmaūded Moſes.

B And they wrought Onix ſtones, cloſed in ouches of golde, and graued as ſygnettes are grauen with the names of yͤ children of Iſrael, and put them on the ſholders of the Ephod, that they ſhulde be ſtones for a remembraunce of yͤ children of Iſrael, as the LORDE cōmaūded Moſes. And he made yͤ breſtlap of conning worke, and lyke the worke of yͤ Ephod: euē of golde, yelowe ſylke, purple, ſcarlet, and twined whyte ſylke. It was foure ſquare, and they made the breſtlappe double, an hāde breadth lōg, and an hande bredth broade.

C And they fylled it with foure rowes of ſtones. The firſt rowe, a Sardios, a Topas and *Smaragdus: the ſeconde rowe, a* Rubye, a Saphir and a Dyamonde: in the thirde rowe, Ligurios, an Achat, and an Amatiſt: in the fourth row, a turcas, an Onix, and a Iaſpis. And they were cloſed in ouches of gold in their incloſers. And the twelue ſtones were grauen as ſygnets with the names of the children of Iſraell: euery ſtone with his name, accordinge to the twelue trybes. And they made vpō the breſtlap, two faſtening cheynes of wrethē worke, & pure gold. And they made two hokes of golde, & two golde rynges: & put the two rynges in the two corners of the breſtlappe. And they put yͤ two cheynes of golde in the two ringes, in the corners of the breſtlappe.

or an
raude
or a
bund

D And the two endes of the two cheynes they faſtened in the two hokes, and put them on yͤ ſholders of yͤ Ephod vpon the fore fronte of it. And they made two rynges of golde, and putte thē on the two corners of the breſtlappe vpon the edge of it, whiche was on the inſyde by the Ephod. And they made two goldē rynges, & put them on the two ſydes of the Ephod, beneth on yͤ foreſyde of it, & ouer agaiſt his felow aboue vpon the broydring of yͤ Ephod, & they ſtrained yͤ breſtlappe by his rynges vnto yͤ ringes of yͤ Ephod, with a lace of yelow ſilke, that it might be vpon the broyderynge of the Ephod, and yͤ the breſtlap ſhould not be leuſed from of the Ephod: as the LORDE commaunded Moſes. E And he made the tunycle vnto the Ephod of wouē worke, altogether of yelow ſilke and there was an hole in yͤ myddeſt of the tunicle, as the coler of a partlet, wͭ a bonde rounde aboute the coler, that it ſhulde not rent.

And in the tunycle they made hemmes wͭ pomgranates, of yelow ſylke, purple ſcarlet, and whyte twyned ſylke. And they made lytle belles of pure golde, & put them amonge the pomgranates rounde about vpon the edge of the tunycle: a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tunycle to miniſter in, as the LORDE commaunded Moſes. And they made cotes of fyne whyte of wouen worke for Aaron and his ſons, and a mytre of fyne white, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdell of twyned whyte, yelowe ſylke, purple ⁊ ſcarlet: euen of nedle worke, as the LORDE cōmaunded Moſes. And they made the plate for the holye crowne of fyne golde, and wrote vpō it with grauen worke, the holines of the LORDE: and tyed vnto it a lace of yelowe ſylke to faſten it an hye vpon the mytre, as ẏ LORDE commaunded Moſes.

F Thus was all the worke of the habitacion and of the Tabernacle of witneſſe fyniſhed. And the chyldren of Iſrael dyd accordyng to all that ẏ LORD had commaunded Moſes: euen ſo dyd they. And they brought the habitacion vnto Moſes: the tente and all his apparel, buttons, bordes, barres, pyllers, and ſockets, the coueryng of rammes ſkynnes redde, and the couerynge of taxus ſkynnes, and the hanging vaile, the arke of witneſſe and ẏ barres therof, and the mercy ſeate: the table, and al the veſſelles therof, ⁊ the ſhewe bread: the pure candelſticke, with the lampes therof: euen with the lampes to be prepared, and all the veſſelles therof, and the oyle for lyght: the golden altar and the annoyntynge oyle, and the ſwete cens, and the hanging of the Tabernacle dore, and the braſen altar wyth his G gredyren of braſſe, hys barres and all his veſſels, the lauer and hys fote: the hangynges of the courte with his pyllers and ſockettes: the hangyng to the courte gate, and his pynnes ⁊ coardes, and all the veſſell of the ſeruyce of the habytacion for the Tabernacle of witneſſe: the myniſtrynge veſtimentes to ſerue in the holy place, and ẏ holy veſtimentes for Aaron the Prieſte, and hys ſonnes raymētes to miniſter in: accordyng to all that the LORDE commaūded Moſes: euen ſo the children of Iſraell made all the worke. And Moſes behelde all the worke, and ſee: they had done it euen as the LORDE commaunded: euen ſo had they done, and Moſes bleſſed them.

¶ The.xl.Chapter.

The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude, couerynge the tabernacle.

A AND the LORDE ſpake vnto Moſes, ſayinge. In the fyrſt daye of ẏ fyrſte moneth, ſhalte thou ſet vp the habitacion and the Tabernacle of wytnes, and put therin ẏ Arke of wytnes, and couer the arke with the vaile, and brynge in the table, and apparel it accordyng to ẏ order therof. And thou ſhalte brynge in the candelſtycke, and lyght his lampes, and ſet the cenſe altar of gold before the Arke of witnes, and put the hangyng at the dore of the habitacion.

And ſet the burnt offeryng altar before the dore of the habitacion, and Tabernacle of wytneſſe, and ſet the lauer betwene the Tabernacle of wytnes ⁊ the altare, and put water therein, and make the courte rounde aboute, and hange vp the hangynge at the courte gate. *And thou ſhalt take the anoyntyng oyle, and anoynte the habitacion, and all that is therin, and halowe it wͭ all the veſſelles thereof, that it maye be holy. And thou ſhalt anoynte the altar of burnt offeryng, and all his veſſels, and ſanctifie the altar, that it maye be an altar moſt holy. Exod.30.a B

And thou ſhalte anoynt alſo the lauer and his fote, and ſanctifie it. And thou ſhalt brynge Aaron and his ſons vnto the dore of the tabernacle of witnes, and waſſhe them wyth water. And thou ſhalt put vpon Aaron ẏ holy veſtymentes, and anoynte him, ⁊ ſanctifie him that he may miniſter vnto me. And thou ſhalte brynge his ſonnes, ⁊ clothe them wyth garmentes, and annoynte them as thou dydeſt annoynte theyr father, that they maye mynyſter vnto me. For their annoiting ſhalbe an euerlaſtynge prieſthoode vnto thē thorowout their generacions. *And Moſes dyd accordyng to al that ẏ LORDE commaunded hym: euen ſo dyd he. Num.7.a

C Thus was the Tabernacle reared vp the fyrſte day in the fyrſt moneth in the ſecond yere. And Moſes reared vp the tabernacle and faſtened his ſockettes, and ſet vp the bordes therof, and put in the barres of it, and reared vp his pyllers, and ſpreade abrode the tent ouer the habitacion, and put the couerynge of the tent an hye aboue it: as ẏ LORD

⁊ a thouſande, ſeuen hundred ⁊.lxxv. ſycles, after yͤ ſyckle of the Sanctuary.

For euery man an halfe weyght, euen halfe a ſycle after the ſycle of the Sāctuarye, for al them that went to be nōbred from.xx.yere olde and aboue, euen for ſyxe hundred thouſande and three thouſande and fyue hūdred and.l.men.

And of the fyue ſcore hundred weyght of ſyluer, wer caſt yͤ ſockets of yͤ ſanctuarye, and the ſockets of yͤ vayle, an hundred ſockets of the fyue ſkore hundred weyght, an hundred weyght to euery ſocket. And of the thouſande ſeuē hundred and.lxx.ſycles, he made knoppes to the pyllers, ⁊ ouerlayde yͤ heades, and whoped them (with ſyluer.) And the braſſe of the waue offring was.lxx. hundred weyght, and two thouſande, ⁊ iiii.hundred ſycles. And therwith he made the ſockettes to the dore of the tabernacle of witneſſe, and the braſen aultare, and the braſen gredyren for it, with all the veſſels of the aultar, and the ſockets of the court rounde about, and the ſockets for the court gate, and all the pinnes of the habitacion, ⁊ al the pyns of the court rounde about.

¶ The.xxxix. Chapter.

The apparell of Aaron and his ſonnes. Al that the Lorde commaunded, was offered.

A And of yͤ yelowe ſylke, purple, and ſcarlet, they made the veſtimentes of miniſtracion to do ſeruyce in yͤ holy place, and made the holy garmentes for Aaron, as the LORDE cōmaunded Moſes. And he made the Ephod of golde, yelowe ſylke, purple, ſkarlet, ⁊ whyte twined ſilke. And they dyd beate the golde into thynne plates, and cut it into wyers: to worke it in the yelowe ſylke, purple, ſcarlet, ⁊ in yͤ fyne white, with broydred worke. And they made two ſydes for it, to cloſe them vp by the two edges. And yͤ broydryng of yͤ gyrdel yͤ was vpon it, was of yͤ ſame ſtuffe, and after yͤ ſame worke: of gold yelow ſylke, purple, ſcarlet, ⁊ twyned whyte ſylke, as yͤ LORD cōmaūded Moſes.

B And they wrought Onix ſtones, cloſed in ouches of golde, and graued as ſygnettes are grauen with the names of yͤ children of Iſrael, and put them on the ſholders of the Ephod, that they ſhulde be ſtones for a remembraunce of yͤ children of Iſrael, as the LORDE cōmaūded Moſes. And he made yͤ breſtlap of conning worke, and lyke the worke of yͤ Ephod: euē of golde, yelowe ſylke, purple, ſcarlet, and twined whyte ſylke. It was foure ſquare, and they made the breſtlappe double, an hāde breadth lōg, and an hande bredth broade.

C And they fylled it with foure rowes of ſtones. The firſt rowe, a Sardios, a Topas and *Smaragdus: the ſeconde rowe, a* Rubye, a Saphir and a Dyamonde: in the thirde rowe, Ligurios, an Achat, and an Amatiſt: in the fourth row, a turcas, an Onix, and a Iaſpis. And they were cloſed in ouches of gold in their incloſers. And the twelue ſtones were grauen as ſygnets with the names of the children of Iſraell: euery ſtone with his name, accordinge to the twelue trybes. And they made vpō the breſtlap, two faſtening cheynes of wrethē worke, ⁊ pure gold. And they made two hokes of golde, ⁊ two golde rynges: ⁊ put the two rynges in the two corners of the breſtlappe. And they put yͤ two cheynes of golde in the two ringes, in the corners of the breſtlappe.

or an E
raude.
or a
bunck

D And the two endes of the two cheynes they faſtened in the two hokes, and put them on yͤ ſholders of yͤ Ephod vpon the fore fronte of it. And they made two rynges of golde, and putte thē on the two corners of the breſtlappe vpon the edge of it, whiche was on the inſyde by the Ephod. And they made two goldē rynges, ⁊ put them on the two ſydes of the Ephod, beneth on yͤ foreſyde of it, ⁊ ouer agaiſt his felow aboue vpon the broydring of yͤ Ephod, ⁊ they ſtrained yͤ breſtlappe by his rynges vnto yͤ ringes of yͤ Ephod, with a lace of yelow ſilke, that it might be vpon the broyderynge of the Ephod, and yͤ the breſtlap ſhould not be leuſed from of the Ephod: as the LORDE commaunded Moſes. And he made the tunycle vnto the Ephod of wouē worke, altogether of yelow ſilke E and there was an hole in yͤ myddeſt of the tunicle, as the coler of a partlet, wͭ a bonde rounde aboute the coler, that it ſhulde not rent.

And in the tunycle they made hemmes wͭ pomgranates, of yelow ſylke, purple ſcarlet, and whyte twyned ſylke. And they made lytle belles of pure golde, ⁊ put them amonge the pomgranates rounde about vpon the edge of the tunycle: a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tunycle to miniſter in, as the LORDE commaunded Moſes. And they made cotes of fyne whyte of wouen worke for Aaron and his ſons, and a mytre of fyne white, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdell of twyned whyte, yelowe ſylke, purple & ſcarlet: euen of nedle worke, as the LORDE cōmaunded Moſes. And they made the plate for the holye crowne of fyne golde, and wrote vpō it with grauen worke, the holines of the LORDE: and tyed vnto it a lace of yelowe ſylke to faſten it an hye vpon the mytre, as yͤ LORDE commaunded Moſes.

F Thus was all the worke of the habitacion and of the Tabernacle of witneſſe fyniſhed. And the chyldren of Iſrael dyd accordyng to all that yͤ LORD had commaunded Moſes: euen ſo dyd they. And they brought the habitacion vnto Moſes: the tente and all his apparel, buttons, bordes, barres, pyllers, and ſockets, the coueryng of rammes ſkynnes redde, and the couerynge of taxus ſkynnes, and the hanging vaile, the arke of witneſſe and yͤ barres therof, and the mercy ſeate: the table, and al the veſſelles therof, & the ſhewe bread: the pure candelſticke, with the lampes therof: euen with the lampes to be prepared, and all the veſſelles therof, and the oyle for lyght: the golden altar and the annoyntynge oyle, and the ſwete cens, and the hanging of the Tabernacle dore, G and the braſen altar wyth his gredyren of braſſe, hys barres and all his veſſels, the lauer and hys fote: the hangynges of the courte with his pyllers and ſockettes: the hangyng to the courte gate, and his pynnes & coardes, and all the veſſell of the ſeruyce of the habytacion for the Tabernacle of witneſſe: the myniſtrynge veſtimentes to ſerue in the holy place, and yͤ holy veſtimentes for Aaron the Prieſte, and hys ſonnes raymētes to miniſter in: accordyng to all that the LORDE commaūded Moſes: euen ſo the children of Iſraell made all the worke. And Moſes behelde all the worke, and ſee: they had done it euen as the LORDE commaunded: euen ſo had they done, and Moſes bleſſed them.

¶ The.xl.Chapter.

The tabernacle is reared vp. The glorye of the Lorde appeareth in a cloude, couerynge the tabernacle.

A AND the LORDE ſpake vnto Moſes, ſayinge. In the fyrſt daye of yͤ fyrſte moneth, ſhalte thou ſet vp the habitacion and the Tabernacle of wytnes, and put therin yͤ Arke of wytnes, and couer the arke with the vaile, and brynge in the table, and apparel it accordyng to yͤ order therof. And thou ſhalte brynge in the candelſtycke, and lyght his lampes, and ſet the cenſe altar of gold before the Arke of witnes, and put the hangyng at the dore of the habitacion.

And ſet the burnt offeryng altar before the dore of the habitacion, and Tabernacle of wytneſſe, and ſet the lauer betwene the Tabernacle of wytnes & the altare, and put water therein, and make the courte rounde aboute, and hange vp the hangynge at the courte gate. Exod.30.a *And thou ſhalt take the anoyntyng oyle, B and anoynte the habitacion, and all that is therin, and halowe it wͭ all the veſſelles thereof, that it maye be holy. And thou ſhalt anoynte the altar of burnt offeryng, and all his veſſels, and ſanctifie the altar, that it maye be an altar moſt holy.

And thou ſhalte anoynt alſo the lauer and his fote, and ſanctifie it. And thou ſhalt brynge Aaron and his ſons vnto the dore of the tabernacle of witnes, and waſhe them wyth water. And thou ſhalt put vpon Aaron yͤ holy veſtymentes, and anoynte him, & ſanctifie him that he may miniſter vnto me. And thou ſhalte brynge his ſonnes, & clothe them wyth garmentes, and anoynte them as thou dydeſt annoynte theyr father, that they maye mynyſter vnto me. For their annoiting ſhalbe an euerlaſtynge prieſthoode vnto thē thorowout their generacions. Num.7.a *And Moſes dyd accordyng to al that yͤ LORDE commaunded hym: euen ſo dyd he. C Thus was the Tabernacle reared vp the fyrſte day in the fyrſt moneth in the ſecond yere. And Moſes reared vp the tabernacle and faſtened his ſockettes, and ſet vp the bordes therof, and put in the barres of it, and reared vp his pyllers, and ſpreade abrode the tent ouer the habitacion, and put the couerynge of the tent an hye aboue it: as yͤ LORD commaunded Moſes.

And he toke the teſtimony, and put it in the Arke, and ſette the barres to the arke, and put the merciſeate an hie vpon the Arke, and brought the Arke into the habitacion, and hanged vp the vayle, and couered the Arke of witnes, as the LORDE commaunded Moſes.

And he put yͤ table in the tabernacle of wytnes in the North ſyde of the habitacion, (but withoute the vayle) ⁊ ſet the breade in ordre before the LORDE, euen as the LORDE had commaunded Moſes. And he put the candelſtycke in yͤ Tabernacle of wytnes ouer agaynſt the table towarde the ſouth ſyde of the habitacion, ⁊ ſet vp the lãpes before the LORD: as yͤ LORD cõmaunded Moſes. And he put the golden altar in the Tabernacle of witneſſe before the vayle, ⁊ brent ſwete cenſe theron, as the LORD commaunded Moſes. And he hanged vp the hangyng at the dore of the habitacyon, and ſet the burnt offerynge altar by the entryng in of the habitacion of yͤ Tabernacle of wytneſſe, ⁊ offered burnt offerynges ⁊ meate offerynges theron, as yͤ LORD cõmaũded Moſes.

D
Exod. 30.c

* And he ſet the lauer betwene the Tabernacle of wytneſſe and the altar, ⁊ powred water therin, to waſhe whal. And Moſes, Aaron and hys ſonnes, waſhed their handes ⁊ their fete therat: when they went into the Tabernacle of wytnes, and when they wente to the altar: they waſhed themſelues, as the LORDE commaunded Moſes. And he reared vp the courte rounde about the habitacion and the altar, and ſette vp an hangyng at the courte gate: and ſo Moſes finiſhed the worke.

Nume. 9.c

* And the cloude couered the Tabernacle of wytneſſe, and the glory of the LORDE fylled the habitacion. And Moſes could not entre into the tabernacle of wytnes, because yͤ cloud abod theron, ⁊ the glory of yͤ LORD fylled yͤ habitacion. (For the cloud had couered all.

And when the cloude was taken vp from of the habitacion, the chyldren of Iſraell toke their iorneys thorowout their armies. And when yͤ cloude was not taken vp, they iourneyed not tyll it was takẽ vp: for the cloud of yͤ LORD was vpon the habitacion by daye, and fyre by nyght: in the ſyght of all yͤ houſe of Iſraell, thorowout al their armies.

¶ The ende of the .ii. booke of Moſes.

The thyrde boke of Moſes called in the Hebrue Variah: and in the Latyn, Leuiticus.

¶ The .i. Chapter.

¶ The order of the brunt offerynges.

A AND the LORDE called Moſes, and ſpake vnto hym oute of the Tabernacle* of wytneſſe, ſayinge: Exo. 29. Speake vnto the chyldren of Iſraell, and thou ſhalte ſay vnto them. yf a man of you bryng a ſacrifice vnto the LORDE ye ſhal bryng your ſacrifice from amõg theſe catell, euen from among the oxen and yͤ ſhepe. Yf his ſacrifice be a burnt offeryng, let hym offre a male of yͤ oxen without blemyſhe, and brynge hym (of his owne voluntary wyll) vnto yͤ dore of the tabernacle of witneſſe before the LORDE. And he ſhall put his hand vpon the heade of the brent ſacrifice and it ſhalbe accepted for him, to be his attonement. And he ſhal kyl the calfe of the droue before the LORDE. B And the prieſtes Aarons ſonnes, ſhall brynge the bloude, and ſhall ſprynkle it rounde aboute vpon the altar, that is by yͤ dore of the Tabernacle of wytneſſe. And then ſhall he ſlaye the burnt offeryng, and hewe him in peces. And the ſonnes of Aaron the Prieſt ſhal put fyre vpon the altar, and put wood vpon the fyre. And the prieſtes Aarons ſonnes ſhall laye the partes (euen the head and the fatte) vpon the wood that is on the fire in the altar. But the inwardes and the legges therof he ſhall waſhe in water, and the prieſt ſhal burne al on yͤ altar, that they maye be a burnt ſacryfice for a ſwete odour vnto the LORDE.

C And yf his ſacrifice be of the flockes (namely of the ſhepe or goates) let him bryng a male withoute blemyſhe for a burnt offerynge. And let hym kyll it on the Northſyde of the altare before the LORDE. And the prieſtes Aarons ſons ſhall ſprynkle the bloude round about vpon the altare. And it ſhalbe cut in peces: euen with his head and his fat, and the prieſte ſhall put them vpon the woode that lyeth vpon the fyre on the altar. But he ſhal waſhe the inwards, and the legges with water: ⁊ the prieſt

ſhal bryng al together ⁊ burne it vpon
the altar for a burnt offering of a ſwete
ſauour vnto the LORDE. Yf the burnte
D offerynge for the ſacrifice of yͤ LORDE
be of the foules, he ſhall bryng hys ſacrifice
of the turtyl doues or of yͤ yong
pygeons. And the Prieſt ſhall bryng it
vnto the altar, and wrynge the necke a
ſunder of it, and burne it on the altar.
A But the bloude therof ſhal runne out
vpon by the ſyde of the altar. And he
Exo.29. ſhall plucke away his croppe with his
fethers, and caſte them beſide the altar
on the eaſt parte in the place of aſhes.
And he ſhall breake the wynges of it,
but plucke them not a ſunder. And the
Prieſt ſhal burne it vpon the altar, euẽ
vpon the woode that is vpon the fyre,
that it maye be a burnte ſacryfice for a
ſwete ſauour vnto the LORDE.

¶ The.ii.Chapter.

The order of meateofferynges.

A THe ſoule that wyll offre a meate
offerynge vnto the LORDE, the
ſame offerynge ſhall be of fyne
B floure, and he ſhall powre oyle, vpõ it,
and put frankencens thereon, and ſhal
bryng it vnto Aarons ſonnes the prieſtes.
And he ſhal take therout his hanfull
of the floure, and of the oyle wyth
all the frankencens, and the prieſt ſhal
burne it for a memoryall of hym vpon
the altar: to be an offeryng for a ſwete
ſauour vnto the LORDE. And the remnaunt
of the meate offering ſhalbe Aarons
and his ſonnes, a thyng moſt holy
B of the ſacrifices of the LORDE. Yf thou
bryng alſo a meateoffering that is baken
in the ouen, let it be a ſwete cake of
fyne floure myngled wͭ oyle, or an vnleuened
wafer anoynted with oyle. If
thy meatofferyng be baken in the frying
C pan, it ſhalbe of ſwete floure myngled
with oyle. And thou ſhalt mynce it
ſmall, and powre oyle thereon, that it
maye be a meate offerynge. And yf thy
meate offeryng be a thyng broyled vpon
the gredyrẽ, let it be of floure myngled
with oyle. And thou ſhalte brynge
the meate offerynge (that is made of
theſe thinges) vnto the LORDE, ⁊ ſhalt
delyuer it vnto the prieſt that he may
offre it vpon the altar, and the prieſte
ſhall take of the meate offeryng a memorial,
and ſhal burne it vpon yͤ altar
that it maye be a burnt offerynge for a
ſwete ſauour vnto the LORDE. And
that whiche is lefte of the meate offerynge
ſhalbe Aarons and his ſonnes. C
It is a thing moſt holy of yͤ offeringes
of the LORDE. All the meate offeringes
which ye ſhall brynge vnto the LORD,
ſhall be made withoute leuen. For ye
ſhall neyther burne leuen nor hony in
any offeryng of the LORDE.
Notwithſtandyng ye ſhall bryng the
fyrſtlynges of them vnto the LORDE:
but they ſhall not come vpon the altar
for a ſwete ſauoure.* All the meate offerynges Math.5.b
alſo ſhalte thou ſeaſon with Mark.9 g
ſalte: nether ſhalt thou ſuffer yͤ ſalt of yͤ Collo.4.a
couenaunt of thy GOD to be lackynge
from thy meate offeryng: but vpon all
thyne offerynges thou ſhalte brynge
ſalte. And yf thou offre a meatofferyng
of thy fyrſt ripe frutes vnto the LORD,
thou ſhalte offer for the meatofferynge
of thy fyrſt frutes, eares of corne dried
by the fyre, and corne beaten as meale.
And thou ſhalt put oyle vpon it, ⁊ laye
frankenſence thereon, that it maye be a
meatofferyng. And yͤ prieſt ſhall burne
part of the beaten corne, ⁊ part of that
oyle with al the frankenſence, for a remembraunce.
And it ſhalbe a ſacrifyce
vnto the LORDE.

¶ The.iii.Chapter.

The order of peace offerynges.

AND yf his ſacrifice be a peace offeryng
and he take it from amonge A
the droues (whether it be male or
female) he ſhall bryng ſuch as is withoute
blemyſhe, before the LORDE: and
put hys hande vpon the heade of hys
offering, ⁊ kyl it at the dore of yͤ tabernacle
of wytneſſe. And Aarons ſonnes
the prieſtes ſhall ſprynckle the bloude
vpon the altar rounde aboute. And he
ſhall offer ſomewhat of the peace offeryng
to be a ſacryfyce vnto the LORD:
euen the fat* that is about yͤ inwards, Exod.29.
and the two kydneys, and the fat that
is on them and vpon the loynes and yͤ
aboundance that is on the liuer ſhal he
take awaye with the kydneis. And Aarons
ſonnes ſhall burne thẽ on the altar
vpon the burnt ſacrifice whiche is
vpon the wood that is on the fyre to be
a burnt ſacrifyce for a ſwete ſauoure
vnto the LORDE. Yf he brynge a peace
offeryng vnto the LORDE from of the

flocke, let him offer male or female: but without blemiſhe. And yf he offer a ſhepe for his ſacrifice, he ſhal bryng it before the LORDE, and put his hande vpõ his offerynges heade, and kyll it before the dore of the Tabernacle of wytnes, and Aarons ſonnes ſhall ſprynkle ẏ bloud therof rounde aboute the altar. And of the peace offeryng, let hym bryng a ſacrifice vnto the LORDE: the fat therof, C and the rumpe altogether, which they ſhall take of, hard by ẏ backe bone: and the fat ẏ couereth the inwardes, & all ẏ fat ẏ is vpon the inwardes & the two kydneys, & the fat that is vpon thē and vpon the loynes, and ẏ aboūdance that is vpon the lyuer ſhal he take away wt the kydneys. And the prieſt ſhal burne them vpon the altar, to be the foode of a ſacrifice vnto the LORDE. If hys offeryng be a goate, he ſhall brynge it before the LORDE, and put hys hande vpon the head of it, and kyll it before ẏ tabernacle of the couenaunt, & the ſons D of Aaron ſhal ſprynkle the bloud therof vpon the altar rounde aboute. And he ſhal bryng therof his offeryng euen a ſacrifice vnto the LORD: the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kydneys, & the fat that is vpon them & vpon the loynes, & the abundaunce vpon the lyuer ſhall he take awaye wyth the kydneys. And the prieſt ſhal burne them vpon the altar for the food of the ſacrifice: that al the fat may be a ſwete ſauour vnto the LORDE. Let it be a perpetuall ſtatute for youre generacyons, thorowout your dwellinges, that ye eate nether fat nor *bloude.

Gene.9.a. Leui.19.d. and.19.f

¶ The .iiii. Chapter.

The offerynges made for ſynnes done of ignoraunce.

A AND the LORD ſpake vnto Moſes, ſaying: ſpeake vnto the chyldrē of Iſraell, and ſaye: If a ſoule ſynne thorowe ignoraunce, and hath done anye of thoſe thynges whych the LORD hath forbidden in his cōmaundemētes to be done. As yf the prieſt that is anoynted do ſynne (accordynge to the ſynne of the people) let hym brynge for hys ſynne whiche he hathe ſynned a yonge oxe without blemyſhe vnto the LORD for a ſynne offering. And he ſhal bryng the yonge oxe vnto the dore of ẏ tabernacle of wytnes before the LORD, and ſhall put his hande vpon the yong oxe head, and kyll the yonge oxe before the LORDE. And the prieſt that is appoynted * ſhall take of the yonge oxe bloude, and bryng it into the tabernacle of witneſſe, and the prieſt ſhal dippe his fynger in the bloude, and ſpryncle therof ſeuen tymes before the LORD, euen before the hangynge of the holye place. And he ſhall put ſome of ẏ bloud before the LORDE, vpon the hornes of the altar of ſwete cens, whiche is in ẏ tabernacle of wytnes, and ſhal powre all the bloude of the yong oxe vnto the botome of the altar of burnt offeryng, whych is at the dore of the tabernacle of wytneſſe. And he ſhal take away al the fat of the oxe that is for ſynne, the fat that couereth the inwards, and all the fatte that is aboute the inwards, and the two kydneys, and the fat that is vpon them, and vpon the loynes and the abundaunce of ẏ lyuer ſhal he take awaye with the kydneys: as it was taken awaye in the oxe of the peace offerynges, and let the Prieſt burne them vpon ẏ altar of burnt offerynge. C *But the ſkynne of the yong oxe, and all hys fleſhe, with his heade, and hys legges, with his inwards, and his dunge, ſhall he beare out and carie the yong oxe altogether out of the hooſt vnto a cleane place: euen where as the aſſhes are powred oute, and burne hym there on wood in the fire: euē by ẏ place where the aſſhes are caſt out, ſhal he be brent. F Yf the whole congregacyon of Iſraell ſinne thorowe ignoraunce, & the thing be hyd from their eyes, ſo ẏ they haue cōmitted any of thoſe thynges which the LORDE hath forbydden to be done in hys commaundementes, and haue offended. When the ſynne whiche they haue ſinned in, is knowen, the congregacion ſhall bryng a yonge oxe for the ſyn: and brynge hym before the tabernacle of wytneſſe, and the elders of the multytude ſhall put theyr handes vpon the head of the yonge oxe before the LORDE. And the yonge oxe ſhalbe ſlayne before the LORDE. And the prieſt that is anoynted, ſhall bryng of his bloude into the tabernacle of wytnes, and the pryeſt ſhall dyppe his finger in the bloude, and ſprynkle it ſeuen tymes before the LORDE, euen before the vayle.

B Leui

Exo

Leui.3.d

D And ſhall put the bloude vpon the
hornes of the altar, whiche is before yͤ
LORDE in the tabernacle of wytnes, ⁊
ſhall powre all the bloude vnto yͤ bottome
of the altar of burnte offerynge
whiche is before the dore of the tabernacle
of wytneſſe, and ſhall take all his
fatte from hym, and burne it vpon the
altar, and ſhall do with this yong oxe,
as he dyd with the yong oxe for ſynne:
euen ſo ſhall he do with this. And the
Prieſt ſhall make an attonemente for
them, and it ſhalbe forgeuen them. And
he ſhall bryng thys yonge oxe without
the hoſte, and burne him as he burned
the fyrſte. For it is an oblacyon for the
ſynne of the congregacyon.

E When a Lorde ſynneth, and cõmytteth
thorowe ygnoraunce any of theſe
thynges (whych the LORDE his GOD
hath forbydden to be done in his commaundementes)
and hath offended:
And yf hys ſynne be ſhewed vnto him
whiche he hathe done, he ſhall brynge
his offeryng: euen an he goate without
blemyſhe, and laye his hand vpon the
heade of the he goate, and kyll it in the
place where the burnt offeryng is vſed
to be kylled before the LORDE. For it
is a ſynne offerynge. And lette the
prieſt take of the bloud of the offeryng
wyth hys fynger, and put it vpon the
hornes of the burnte offerynge altar,
and powre hys bloud vnto the botome
of the burnt offeryng altar, and burne
all hys fatte vpon the altar, as the fat
of the peace offerynges. And the prieſt
F ſhall make an attonement for hym, as
concernynge hys ſynne, and it ſhall be
forgeuen him. Yf one of the comen people
of the lande, ſynne thorowe ygnoraunce:
and commyt any of the thynges
whiche the LORDE hath forbyddẽ
in his commaundementes to be done, ⁊
ſo hath treſpaced, yf hys ſynne which e
he hath ſinned, come to his knowledge:
he ſhall brynge for hys offerynge, a ſhe
goate from among the flockes, wythout
blemyſhe, for his ſyn which he hath
ſynned, and laye his hand vpon yͤ head
of the offeryng, and ſlee it in yͤ place of
burnt offerynges. *And the prieſt ſhal Leui.3.d
take of the bloud therof wyth his finger,
and put it vpon the hornes of the
burnt offerynge altar, and powre all yͤ
bloud vnto the botome of the altar, and
ſhall take awaye all his fat, as the fat
of the peace offerynges is taken away.
And the pryeſt ſhall burne it vpon the
altar, that it maye be a ſwete ſauoure
vnto the LORDE, and the Prieſt ſhall
make an attonemente for hym, and it
ſhalbe forgeuen hym. And yf he bryng
a ſhepe for a ſynne offerynge, he ſhall
bryng a female without blemyſhe, and
laie his hand vpon the head of the offeryng,
and ſlee it for a ſynne offerynge,
in the place where they kyll the burnte
offeryng.

G And the prieſt ſhal take of the bloud
of the offeryng wyth hys fynger, ⁊ put
it vpõ the hornes of the burnt offering
altar, and ſhall powre the bloud therof
vnto the botome of the altar. *And he Leui.3.d.
ſhall take awaye all the fat therof, as
the fatte of the ſhepe of the peace offeryng
is wonte to be taken awaye. And
the prieſt ſhall burne it vpon the altar:
that it maye be the LORDES burnt ſacrifyce,
and the prieſt ſhal make an attonement
for hys ſynne, that he hathe
commytted, and it ſhall be forgeuen
hym.

¶ The.v.Chapter.

¶ Of othes. The clenſynge of hym that toucheth
vncleane thynges. The purgacyon of an othe/
and of ſynne done by ygnoraunce.

A If a ſoule ſinne and heare yͤ voyce
of ſwearynge, and is a wytneſſe:
whether he hath ſene or knowen
of it, yf he haue not vttered it, he ſhall
beare hys ſyn. Eyther yf a ſoule touch
any vncleane thyng: whither it be a caryõ
of an vncleane beaſt, or of vncleane
cattell, or vncleane worme, and is not
ware of it: beholde, he is vncleane and
hath offended. Eyther yf he touch any
vnclenes of man (whatſoeuer vnclenes
it be that a man is wont to be defyled
withal) and is not ware of it, and
cõmeth to the knowledge of it, he hath
treſpaſſed. Either if a ſoule ſweare and
pronounceth with hys lyppes to do euell,
or to do good (whatſoeuer it be yͤ
a man vſeth to pronoũce with an oth)
and the thynge be hyd from hym, and
commeth to the knowledge of it, ⁊ hath
offẽded in one of theſe. And it ſhal come
to paſſe that when he hathe ſynned in
one of theſe thynges, he ſhall confeſſe
that he hath ſynned in that thynge.
Therfore ſhall he brynge hys treſpaſſe
offerynge vnto the LORDE, for hys
ſynne

ſynne whiche he hath ſynned. A female from the flocke, a lambe or a ſhe goate for a ſinne offeryng. And the prieſt ſhal make an attonement for hym. concernyng his ſynne. Leui.12.d. Luke.2.d *And yf he be not able to bryng ſuch a ſhepe, he ſhal bryng for his treſpace which he hath ſynned, two turtyl doues, or two yong pigeons vnto yͤ LORDE, one for a ſynne offering, ⁊ the other for a burnte offeryng. And he ſhal bryng them vnto the prieſt, which ſhall offer the ſynne offeryng fyrſt, and wryng yͤ necke a ſōder of it, but plucke it not cleane of. And he ſhal ſprynkle of the bloude of the ſynne offeryng vpon the ſyde of the altar: and the reſt of the bloude ſhal he powre by the botome of the altar: for it is a ſynne offerynge.

C And he ſhall offer the ſeconde for a burnt offeryng as the maner is: and ſo ſhal the prieſt make an attonement for hym (for the ſynne whyche he hath ſinned) and it ſhalbe forgeuen hym. And yf he be not able to brynge two turtle doues, or two yonge pygeons, then he that hathe ſynned, ſhall brynge for hys offerynge, the tenth parte of an Epha of fine floure for a ſynne offeringe, but put none oyle therto, neyther put anye frankenſence thereon, for it is a ſynne offeryng. And let the prieſt offer it: and the Prieſt ſhal take his hande ful of it, for a remembraunce therof, and burne it vpon the altar, to be a ſacryfice for yͤ LORDE, it is a ſynne offeryng. And the prieſt ſhall make an attonemente for hym as touchyng hys ſynne yͭ he hath ſynned in one of theſe, and it ſhalbe forgeuen. And the remnaunte ſhall be the prieſtes, as a meate offeryng.

D And the LORDE ſpake vnto Moſes, ſaying: yf a ſoule treſpace ⁊ ſynne thorowe ygnoraunce in thynges that are conſecrated vnto the LORDE, let hym brynge for hys treſpace vnto yͤ LORD a ramme wythout blemyſhe out of the flockes, valued in money at two ſicles, Exod.30.b after the *ſycle of the ſanctuary, that it maye be for a treſpace offering. And he ſhal make amendes for the harme that he hath done in the holy thyng, and let hym put the fyfte parte more thereto, and geue it vnto the prieſt. And yͤ prieſt ſhall make an attonemēt for him with the ramme that is for the treſpace, and it ſhalbe forgeuen hym.

Yf a ſoule ſynne and commit anye of theſe thynges which are forbydden to be done by the commaundementes of the LORDE and wyſte it not, and hath offended, he ſhall beare hys ſynne: and ſhall brynge a ramme wͭoute blemyſhe oute of the flocke that is eſtemed to be wurth a treſpace offering, vnto yͤ prieſt: And the prieſt ſhal make an attonemēt for hym concerninge hys ygnoraunce, wherein he erred and was not ware, and it ſhall be forgeuen hym. Thys is the treſpace offerynge which he offred vnto the LORDE for that treſpaſſe. Exo

¶The.vi.Chapter.

¶The offeringes for ſyns whiche are done willyngly. The lawe of the burnt offrynges. The fyre muſt abyde euermore vpon the altar. The offerynges of Aaron, and his ſonnes. Num.1 Leuit.2

A AND the LORDE ſpake vnto Moſes, ſayinge: yf a ſoule ſynne ⁊ treſpace agaynſt the LORDE, ⁊ denye vnto his neyghbour that whiche was taken him to kepe, or that was put into hys handes, or doeth vyolent robberye C or wrong vnto his neyghbour, or if he haue founde that whiche was loſt, and denyeth it, and ſweareth falſelye, vpō whatſoeuer thyng it be that a mā doeth, and ſynneth therein: yf he haue ſo ſinned or treſpaced, he ſhal reſtore agayne that he toke violently away, or the wrong whych he dyd or that which was delyuered him to kepe, or the loſte thynge whiche he founde: ⁊ all that aboute whiche he hath ſworne falſelye, he ſhall reſtore it agayne in the whole ſumme, and ſhal ad the fyfte part more therto, and geue it vnto hym to whome it pertayneth, the ſame daye yͭ he offereth for his treſpace: ⁊ let hym brynge for his treſpace vnto the LORD a ram wythout blemyſhe out of the flocke (yͭ is eſtemed worth a treſpace offeryng) vnto the prieſt.

B And the prieſt ſhal make an attonemente for hym, before the LORDE, ⁊ it ſhal be forgeuē him, whatſoeuer thing it be that he hath done ⁊ treſpaced therin. And the LORD ſpake vnto Moſes: ſaying: commaunde Aaron ⁊ his ſons, ſayinge: this is the lawe of the burnte offeryng. Exo *The burnt offeryng ſhal be D vpon the harth of the altar all nyghte vnto the mornyng, and the fyre ſhalbe kyndled on the altar. And yͤ prieſt ſhal

put

Exod.28.f put on his*linnen albe,and his lynnen
bryches vpō his fleſhe,and take away
the aſſhes vpon the whych the fyre cōſumed
the burnt ſacrifice in the altar,⁊
he ſhall put them beſyde the altar, and
put of his raymente, and put on other,
and cary the aſſhes out without yͤ hoſt
vnto a cleane place. The fyre vpon the
altar ſhall burne ſtyl,and neuer be put
oute. But the prieſt ſhall laye wood
on it euery daye in the mornyng,⁊ put
the burnt ſacrifice vpon it, and he ſhall
burne therō the fatte of the peace offerynges.
The fyer ſhal euer burne vpon
the altar,and neuer go oute. * This
Num.15.a Leuit.2.a is the law of the * meate offerynge:
whiche Aarons ſonnes ſhal bryng before
the LORDE,euen before the altar:
and one of them ſhall take his handful
A of the floure of the meate offeryng,and
of the oyle,⁊ al the frankencens which
is vpon the meate offerynge,and ſhall
burne it vnto a remembraunce vpon yͤ
altar for a ſwete ſauour,euen a memoryall
of it vnto the LORDE.

C And of the reſte therof, ſhall Aaron ⁊
hys ſonnes eate: vnleuened ſhall it be
eaten in the holy place:euen in yͤ court
of the tabernacle of wytneſſe they ſhal
eate it. It ſhal not be baken with leuē.
I haue genē it vnto thē for theyr porcyon
of my ſacrifices. It is moſt holy
as is the ſynne offeryng ⁊ treſpas offeryng.
All the males amonge the chyldren
of Aarō ſhal eate of it: It ſhalbe a
ſtatute for euer in your generacyons
concernyng the ſacrifice of yͤ LORDE:
let euery one that toucheth it, be holy.
And the LORDE ſpake vnto Moſes,
ſaying: this is the offeryng of Aaron ⁊
of hys ſonnes whyche they ſhall offer
vnto the LORDE in the daye when he
is anoynted: the tenth part of an Epha
of floure, for a meate offerig perpetual:
halfe in the mornyng ⁊ halfe at nyght:
B In the frying pan it ſhalbe made with
oyle. And when it is fryed, thou ſhalte
bryng it in,and the baken offeringes of
thys oblacyon mynſed ſmal, ſhalt thou
offer for a ſwete ſauour vnto yͤ LORD.
And the prieſt of hys ſons yͭ is anoynted
in his ſteade, ſhall offer it: It is the
Exo. LORDES dutie for euer, it ſhalbe burnt
altogether.

D For euery meate offeryng yͭ is made
for the prieſt, ſhalbe burnt altogether,
and ſhall not be eatē. And the LORDE
ſpake vnto Moſes, ſaying: ſpeake vnto
Aaron, and vnto his ſonnes, and ſaye:
This is the lawe of the ſynne offering.
In the place where the burnt offering
is kylled, ſhal the ſynne offeryng be killed
before the LORDE for it is moſt holye.
*The prieſt that offereth it, ſhall Osee.4.b.
eate it: In the holy place ſhall it be eaten:
euen in the courte of the tabernacle
of wytneſſe. No man touche yͤ fleſhe
therof, ſaue he that is halowed. And
who ſo ſprynkleth of the bloud thereof
vpon any garment, thou ſhalt waſhe it
in the holy place, there as it is ſprynkled
vpon. *But the earthen pot that it Leuit.15.b
is ſoden in, ſhalbe broken. And yf it be
ſoden in a braſen potte, it ſhalbe ſcoured
and rynſed in the water. All yͤ males
amonge the prieſtes ſhal eate therof,
for it is moſte holye. And no ſynne
offeryng, whoſe bloude is brought into
the tabernacle of wytnes to reconcyle
withall in the holye place, ſhalbe
eaten: but ſhalbe burnt in the fyre.

¶ The.vii.Chapter.

¶ Treſpace offerynges. Synne offerynges and
peace offerynges. The fat and the bloud maye
not be eaten.

THis is the lawe of treſpace offeryng:
it is moſte holy. In yͤ place A
where they kyll the burnte offeryng,
ſhall they kyll the treſpace offeryng
alſo, ⁊ his bloude ſhal he ſprynkle
rounde aboute vpon the altar. All the
fatte therof ſhall they offer: the rumpe
and the fatte thereof that couereth the
inwardes, and the two kydneys, ⁊ the
fat that is on them and vpon yͤ loynes:
and the aboundance that is on yͤ lyuer
ſhalte thou take awaye with the kydneys,
⁊ the prieſt ſhall burne them vpon
the altar, to be a ſacrifyce vnto the
LORDE for it is a treſpaſſe offerynge.
All the males among the prieſtes ſhall
eate thereof in the holy place, for it is
moſte holy. As the ſyn offeryng is, ſo
is the treſpace offerynge: one lawe ſerueth
for both, and it ſhalbe the prieſtes
that reconcyleth therwith. And the
prieſt that offereth any mannes burnt
offerynge, ſhall haue the ſkynne of the
burnt offeryng which he hath offered.
And all the meate offeryng that is baken
in yͤ ouen ⁊ that is dreſſed vpon yͤ
gredyren, ⁊ in the fryinge pan, ſhall be
the prieſtes that offereth it. And euery

meate offeryng that is myngled wyth oyle and that is drye, ſhal pertaine vnto all yͤ ſonnes of Aaron, and one ſhall B haue as much as another. This is the lawe of the peace offeryng, when it is offered vnto the LORDE. yf he offer it to geue thankes, he ſhal bring vnto his thankeofferyng ſwete cakes myngled with oyle, and ſwete wafers anoynted wyth oyle, ⁊ cakes myngled wͭ oyle, of fyne floure fryed. He ſhall brynge hys offryng vpon cakes of leuened breade, for his peace offeriges to geue thãkes: and of al the ſacryfice he ſhall offer one for an heueofferinge vnto the LORDE, and it ſhall be the prieſtes that ſprinkled the bloud of the peace offerynges. And the fleſhe of the thankeoffering in hys peace offerynges, ſhal be eaten the ſame day that it is offered. And let him laye vp nothynge of it vntyl yͤ morow. But yf he offer hys ſacrifice by reaſon of a vowe, or of hys owne free wyll, it ſhalbe eaten the ſame day that he offereth his ſacrifice.

And yf ought remayne vntyll yͤ morowe, it maye be eaten: but as much of the offred fleſhe as remaineth vnto the thyrde daye, ſhalbe burnte with fyre. And yf any of the fleſhe of his peace offrynges be eaten in the thyrd day, then ſhall he that offereth it obtayne no fauour, neyther ſhall it be rekened vnto hym, but ſhall be an abhomynacyon. Therfore yͤ ſoule that eateth of it ſhal C beare hys ſynne. And the fleſhe that toucheth any vncleane thinge, ſhal not be eaten, but burnt with fyre: and all yͭ be cleane ſhall eate the fleſhe. But yf anye ſoule eate of the fleſhe of the peace offerynge that pertaynethe vnto the LORDE hauyng hys vnclenneſſe vpon hym, the ſame ſoule ſhall peryſhe frome among hys people. Moreouer, yͤ ſoule that doth touch any vncleane thyng, yͭ is of the vnclenneſſe of man, or of anye vncleane beaſt: or any abhominacyon that is vncleane, and then eate of the fleſhe of the peace offering whiche pertayneth vnto the LORDE, that ſoule ſhall peryſhe from his people. And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael, and Leui.3.d. ſaye.*ye ſhal eate no maner fat of oxẽ, of ſhepe, and of goates: neuerthelater yͤ fatte of the beaſt that dyeth alone, and the fatte of that whiche is torne wyth wylde beaſtes, ſhall be occupied in any maner of vſe, but ye ſhall in no wyſe eate of it. For whoſoeuer eateth yͤ fatte of the beaſt of which men vſe to bryng an offerynge vnto the LORDE, yͤ ſoule that eateth it, ſhall peryſhe from hys people. Moreouer, ye * ſhall eate no Gene. maner of bloude, whether it be of foule Leui. or of beaſte. What ſoeuer ſoule it be yͭ and.19 eateth any maner of bloude, the ſame Deut. ſoule ſhall peryſhe from his people. 1.Re. And the LORDE talked with Moſes, ſayinge: ſpeake vnto the chyldrẽ of Iſraell ⁊ ſaye: he that bryngeth hys peace offerynge vnto the LORDE, lette hym brynge hys gyfte vnto the LORDE of his peace offering: let his own handes bryng the offerynges of the LORDE: euen the fat with the breſt ſhal he bring: that yͤ breſt may be waued for a waue offering before the LORDE. And the prieſt ſhal burne the fat vpon the altar, and the breſt ſhall be Aarons and hys ſonnes.

And the ryght ſhoulder ſhal ye geue vnto the prieſt, for an heue offeryng, of your peace offerynges. The ſame that offreth the bloud of the peace offerynges and the fat, amonge the ſonnes of Aaron, ſhall haue the ryghte ſhoulder for his parte, for the*wauebreſt and yͤ Num. heue ſhoulder haue I taken of the chyldren of Iſrael, euen of theyr peace offerynges, and haue geuẽ it vnto Aaron and vnto hys ſonnes: by a ſtatute for euer of the chyldren of Iſraell.

This is the anoyntynge of Aaron ⁊ the annoyntynge of hys ſonnes in the ſacryfyces of the LORDE, in the daye when he offred them to be prieſtes vnto the LORDE. And theſe be the ſacryfyces whiche the LORDE commaũded to be geuen them, (in the daye of theyr anoynting) of the chyldren of Iſraell, by a ſtatute for euer in their generacyons. This is the lawe of the burnte offeryng and of the meatofferyng, and of the ſacrifyce for ſynne and treſpace, for conſecracion and for the peace offeryng: which the LORDE commaunded Moſes in the mounte of Sinay, when he commaunded the children of Iſrael to offer theyr ſacrifices vnto yͤ LORD, in the wylderneſſe of Sinai.

¶ The.viii.Chapter.

¶ The anoyntyng of Aaron and his ſonnes.

And

A Exo.28.a. AND the LORDE ſpake vnto Moſes, ſayinge: take *Aaron and hys ſonnes with him, and yͤ veſtures and yͤ anoyntinge oyle, and a yong oxe for ſynne, and two rammes, ⁊ a baſket with ſwete breade: and gather thou al Gene. Leui. and.19 Deut. 1.Re. the congregacion together vnto yͤ dore of the tabernacle of wytnes. And Moſes dyd as the LORDE commaunded him, and the people were gathered together vnto the dore of the tabernacle of wytnes. And Moſes ſayde vnto the congregacion: this is the thing which the LORDE commaunded to be done.

And Moſes broughte Aaron and hys ſonnes, and waſſhed them wᵗ water, ⁊ put vpon him the albe, and girded him with a girdle, and put vpõ him the tunicle, (of yelowe ſylke) and put the Ephod thereon, whiche he girded with yͤ brodered B girdel that was in the Ephod, ⁊ bounde it vnto him ther wᵗ. And he put the breſtlappe theron, ⁊ put in yͤ breſtlappe Urim and Thumim. And he put the miter vpon his heade, ⁊ put vpon yͤ miter, (euen vpon the forefrunte of his face) yͤ golden plate or the holy croune, as the LORDE commaunded Moſes.

Exo.30.b. *And Moſes toke the anointyng oyle, and anoynted the Tabernacle and all Num. that was therin, and ſanctified them, ⁊ ſprinkled therof vpon the aultar ſeuen tymes, ⁊ anoynted the aultar ⁊ all hys veſſels, the lauer and his fote, to ſanctifye them (with the oyle.) And he powred of the anoyntinge oyle vpon Aarons head, ⁊ anoynted him, to ſanctifye him. And Moſes brought Aarons ſonnes, and put albes vpon them, ⁊ gyrded thẽ with girdels, ⁊ put bonettes vpõ theyr heades: as the LORDE commaunded Exo.29.a. Moſes. *And he brought the yong oxe C for ſynne. And Aaron ⁊ his ſonnes put their handes vpõ the head of the yong oxe that was for ſynne. And Moſes ſlewe him, and toke of yͤ bloude, which he put vpon yͤ hornes of yͤ aultar roũde about with his fynger, and purified it, and powred the bloud vnto the botom of the aultar, and ſanctified it, and reconcyled it. And he toke all the fat that was vpon the inwardes, and the abũdaunce of the lyuer, and the two kydneyes, and their fat, ⁊ Moſes burned it vpon the aultar. But the yong oxe and hys hyde, his fleſhe and his dunge, he burnt with fyre without the hooſte, as the LORDE commaũded Moſes. And he brought the ram for the burnt offering, D and Aaron ⁊ his ſonnes put their handes vpon the head of yͤ ram, which Moſes kylled, and ſprinkled yͤ bloude, vpon the aultar rounde about, ⁊ Moſes cut the ram in peces and burnt the head, the peces and yͤ fat, and waſſhed the inwardes ⁊ the legges in water, ⁊ Moſes burnte the ram euery whit vpon the aultar, for a burnt ſacrifice, that it might be a ſwete ſauour, ⁊ an offrig vnto the LORDE, as the LORDE commaunded Moſes.

*And he brought the other ram, namely yͤ ram of cõſecracion (of the prieſtes) Exod.29.c and Aaron ⁊ his ſonnes put their handes vpon the heade of the ram, whiche Moſes ſlew, and toke of the bloude of it, and put it vpon the typ of Aarons right eare, and vpon the thumbe of his right hande, and vpon the great too of E his right fote. And Moſes broughte Aarons ſonnes, and put of the bloude (of the ram) on the tippe of the right eare of them, and vpõ the thumbes of their right handes, and vpon the great toes of their right fete, ⁊ Moſes ſprinkled yͤ bloude vpon the aultar rounde aboute.

*And he toke the fatte and yͤ rumpe, Exod.29 d and al the fat that was vpon yͤ inwardes, and the aboundaunce of the liuer, and the two kydneys with their fat, ⁊ the right ſhulder. And out of yͤ baſket of ſwet breade yͭ was before yͤ LORDE, he toke one ſwete cake of oyled breade, and one wafer, and put them on yͤ fat, and vpon the right ſhulder: ⁊ put altogether vpon Aarons handes, and vpon his ſonnes handes, and waued it a waue offering before the LORDE. And Moſes toke them from of their handes, and burnt them vpon the aultar, euen F vpon the burnt offerig aultar: for it was the ſacrifice of conſecracion, for a ſwete ſauour and a ſacrifice vnto the LORD. *And Moſes toke the breaſte ⁊ Exo. 29.e. waued it for a waue offerig before the LORDE, for it was of the ram of yͤ conſecracion, and it was Moſes parte, as the LORDE commaunded Moſes.

And Moſes toke of the anoyntinge oyle, ⁊ of the bloude whiche was vpon the aultar, and ſprinkled it vpõ Aaron ⁊ vpon his veſtimẽtes, vpõ his ſonnes and ſonnes veſtimentes with hym, and ſanctyfied Aaron, his veſtures, and his ſonnes, and his ſonnes veſtures with him. And Moſes ſayde vnto Aaron and his ſonnes: boyle the fleſh in the dore of the tabernacle of wytneſſe, Exo.39. f. G and there*eate it with yͤ breade that is in the baſket of conſecracion, as I cōmaunded, ſayinge: Aaron and his ſonnes ſhal eate it. And that which remaineth of the breade, ſhal ye burne wͭ fyre. And ye ſhall not departe from the dore of the tabernacle of witneſſe ſeuen daies, vntyll the dayes of youre conſecracion be at an ende. For ſeuen dayes ſhal he fyll your hande as he dyd this daye: euen ſo the LORD hath commaūded to doe, to reconcyle you withal. Therfore ſhall ye abyde in the dore of the tabernacle of witneſſe day ⁊ night ſeuen daies long: ⁊ kepe the watche of yͤ LORD, and ye ſhall not dye: for ſo I am commaūded. And ſo Aaron and his ſonnes dyd all thinges which the LORD commaunded by the hande of Moſes.

¶ The.ix. Chapter.

The firſt offeringes of Aaron. Aaron bleſſeth the people, the glory of the Lorde is ſhewed.

A AND it fortuned that in yͤ eight day Moſes called Aaron and his ſonnes, and the elders of Iſrael: and ſayde vnto Aaron: take the a calfe, a yong one out of the droue, for ſyn, and a ram for a burnt offring: both withoute blemyſhe, and brynge them before the LORDE. And vnto the children of Iſrael thou ſhalt ſpeake, ſayinge: take ye an he goate for ſynne, and a calfe, and a lambe both two of a yere olde, without blemyſhe, for a burnt ſacrifice, ⁊ an oxe and a ram for peace offringes, to offer before the LORD, and a meate offering myngled with oyle: for to day yͤ LORD wyll appere vnto you.

B And they brought that (which Moſes commaunded) before the tabernacle of witnes, and al yͤ congregacion came and ſtode before yͤ LORD. And Moſes ſayd, this is the thinge, which yͤ LORD commaunded yͭ ye ſhoulde do: and the glorye of the LORD ſhal appeare vnto you. Hebre.5. a and 7. d. *And Moſes ſaid vnto Aaron: go vnto the aultar ⁊ offer thy ſacrifice for ſynne, ⁊ make an attonemēt for thee ⁊ for the people: and thou ſhalte offer the offering of the people, to reconcyle thē, as the LORDE commaunded.

Aaron therfore went vnto the aultar, and ſlewe the calfe whiche he had for ſynne. And yͤ ſonnes of Aaron brought the bloude vnto him, and he dypte hys fynger in the bloude, and put it vpō the hornes of the aultar, ⁊ powred yͤ bloud vnto the botome of the aultar. But the fat and the two kydneyes and the abūdaunce of the lyuer of the ſynne offerig, he burnt vpon the aulter, as the LORD commaunded Moſes: The fleſhe ⁊ the hide he burnt with fire without yͤ hoſt. And he ſlewe the burnt offering, *and Aarons ſons broughte vnto him the bloude, whiche he ſprynkled rounde about vpon yͤ aultar. And they broughte the burnt offering vnto him with yͤ peces therof, and the head: and he burnte it vpon the aultar, and dyd waſhe the inwardes and the legs, and burnt thē vpon the burnt offring on the aultar. And then he brought yͤ peoples offerig taking the goate that yͤ people had for the ſacrifice of ſynne, and ſlewe it and offered it for ſynne, as he dyd the fyrſt. And brought yͤ burnt offerig, ⁊ offered it as the maner was, *and brought the meate offring, ⁊ fylled his hande therof, and burnt it vpon the aultar, beſyde the burnt ſacrifice of the mornynge.

He ſlew alſo the oxe and the ram for the peace offeringe, that the people had for thē ſelues, ⁊ Aarōs ſonnes brought vnto him yͤ bloude, which he ſprinkled vpon the aultar rounde aboute, ⁊ toke the fatte of the oxe and of the ram, the rumpe, and the fat that couereth yͤ inwardes and the kidneys and the abundaunce of the lyuer: and they put yͤ fat vpon yͤ breſtes, and he burnt the fat vpon the aultar: but yͤ breſtes ⁊ the right ſhulders Aaron waued for a waue offering before the LORD, as the LORD cōmaunded Moſes. And Aaron lyfte vp his hande ouer the people, ⁊ bleſſed them, and came downe from offring of the ſynne offringe, burnte offringes and peace offringes. And Moſes and Aaron went into yͤ tabernacle of witnes and came out, and bleſſed yͤ people, and the glory of the LORDE appeared vnto al the people. * And there came a fyre out from before the LORD and cōſumed vpon yͤ aultar that burnt offrige and the fat. Whiche when all the people ſawe, they gaue thankes, and fell on theyr faces.

¶ The.x. Chapter.

Nadab and Abihu are ſlayne. Iſrael mourneth for t,em. The preſtes are forbydden wyne.

A AND* Nadab ⁊ Abihu, the ſonnes of
Exo.30.b Aaron, toke either of them his cēſor,
Leui.16.a. and put fyre therin, ⁊ put cens
therupon, and offered ſtraunge fyre before
the LORDE, *whiche he commaūded
Exo.30.b. them not: and there went a fyre out
from the LORDE, and conſumed them,
and they died before the LORDE. Then
Moſes ſayde vnto Aaron: this is that
the LORDE ſpake, ſaying: I wyl be ſātified
in them that come nye me, and before
al the people I wyl be glorifyed.
And Aarō helde his peace. And Moſes
called Miſael and Elſaphan the ſonnes
of Oziel the vncle of Aaron, ⁊ ſayd
vnto them: come on, cary your brethren
from the holy place out of the hoſt. And
they wente to them and caryed them in
B their albes out of the hoſte, as Moſes
had ſayd. And Moſes ſayde vnto Aarō
Deu.14.f and vnto Eleazar ⁊ Ithamar his ſonnes
Icre.16.b *vncouer not your heades, nether
rent your clothes, leſt ye dye, and leſte
wrathe come vpon all the people: But
let your brethren the hole houſe of Iſrael
bewepe the burnynge whiche the
LORDE hath kyndled . And go not
ye out from the doore of the tabernacle
of wytneſſe, leſt ye dye: for yͤ anointinge
oyle of GOD is vpon you. And they did
as Moſes ſayde. And the LORD ſpake
vnto Aaron, ſayinge. Thou ſhalte not
drynke wyne ⁊ ſtrong drinke, thou and
thy ſons that ar wᵗ the, when ye go into
yͤ tabernacle of witneſſe, leſt ye die. Let
it be a lawe for euer thorowout youre
generacions, ⁊ that ye maye (haue knowledge to)
put difference betwene holy and
vnholy, betwene cleane and vncleane, ⁊
that ye may teache yͤ children of Iſrael
C al yͤ ſtatutes whiche yͤ LORD hath ſpoken
vnto them by the hande of Moſes.
And Moſes ſayde vnto Aaron ⁊ vnto
Eleazar and Ithamar his ſonnes that
were left: take yͤ meat offering yᵗ remaineth
of the ſacrifices of yͤ LORD, ⁊ eate
it without leuen beſyde the aultar: for
it is moſt holy: ye ſhal eate it in yͤ holye
place, becauſe it is thy dutye ⁊ thy ſons
duty of the ſacrifices of yͤ LORD: for ſo
I am cōmaunded. And the wauebreſt
and heue ſhulder ſhal ye eat in a cleane
place: thou ⁊ thy ſonnes ⁊ thy doughters
with the. For they be thy duty and
thy ſonnes duty geuen out of the peace
offeringes of yͤ children of Iſrael. The
heueſhulder ⁊ the wauebreſt ſhal they
bring in with the ſacrifices of yͤ fat, to
waue it before the LORDE, and it ſhalbe
thine and thy ſons wᵗ thee by a lawe
for euer as the LORD hath cōmaūded.

And Moſes ſought the goate yᵗ was D
offered for ſyn, ⁊ ſe, it was burnte. And
he was angry wᵗ Eleazar ⁊ Ithamar
yͤ ſons of Aarō, whiche wer lefte alyue
ſaying: wherfore haue ye not eaten the
ſynne offering in the holy place, ſeyng
it is moſt holy: and GOD hath geuen it
you, to beare the ſinne of the congregacion,
to make agrement for them before
the LORDE. Beholde, the bloude of it
was not brought in wᵗ in yͤ holy place:
ye ſhoulde haue eatē in the holy place,
as I commaunded. And Aaron ſayde
vnto Moſes: Beholde, this daye haue
they offered their ſynne offering ⁊ their
burnt offering before the LORD, ⁊ it is
chaunced me after this maner. And yf
I had eaten yͤ ſacrifice to day, ſhould it
haue bene accepted in the ſyghte of the
LORD: And when Moſes heard that,
he was contente.

¶ The.xi.Chapter.

Of beaſtes which be cleane/and which be vnclene.

AND the Lorde ſpake vnto Moſes, A
⁊ Aaron ⁊ ſaid vnto them: ſpeake
vnto the children of Iſrael, and ſay
*theſe are the beaſtes whiche ye ſhall Gene.7.a.
eate, among al the catell that are on yͤ Deu.14.a.
earth: what ſoeuer parteth yͤ hoofe, and Actes.10.c
deuydeth it into two clawes, and chaweth
cud among the beaſtes, that ſhall
ye eate. Neuertheleſſe, theſe ſhal ye not
eate, of them that chewe cud, and deuideth
yͤ hoofes: as is the Camel, whiche
chaweth the cud, but he deuydeth not
the hoofe, therfore is he vncleane vnto
you, euen ſo the conye, whiche chaweth
yͤ cud but deuydeth not the hofe. He is
vnclene to you. And yͤ hare, thoughe he
chaweth yͤ cud, yet becauſe he deuideth
not the hofe, he is therfore vncleane to
you. And againe, yͤ ſwyne though he deuyde
the hofe into two clawes, yet he
chaweth not yͤ cud. He is vncleane to
you. Of their fleſh ſhal ye not eate, and
their carkeſſes ſhall ye not touche but
lette them be vncleane to you.

Theſe ſhal ye eate of al that are in the B
waters: what ſoeuer hath fynnes and
ſkales in the waters, ſeas and ryuers,
that ſhal ye eate. And all that haue not
fyns and ſkales in the ſea, and ryuers,
of all yᵗ moue and lyue in the waters,

let them be abhominacion vnto you: ye ſhall not eate of their fleſhe, but abhorre their carkaſes. Let al yͭ haue no fynnes nor ſkales in the waters, be abhominable vnto you.

C These are they, which ye ſhal abhorre among the foules, and that ought not to be eaten, for they are an abhominacion. The eagle the goſhauke, and the cormoraunte, the vultur, and the kyte after his kynde, ⁊ al rauens after theyr kynde: the eſtriche, the nyghte crowe, the coockowe, and the owle after hys kynde, the falcon, the ſtorke, the greate owle, the backe, the pelycane, the pye: the heron, the Jaye after his kinde, the lapwynge and the ſwalowe. Let all foules that crepe and goe vpō al foure, be an abhominacion vnto you.

yet theſe maye ye eate, of euery crepynge thing that hath wynges and go vpon four fete euen thoſe yͭ haue knees aboue vpon their fete, to leape withall vpon the earthe, euen theſe of them ye may eate*the Arbe after his kinde: the
Bruchus. *Selaam, after his kynde: yͤ *Hargol
Scarabeus. after his kynde, and the * hagab after
Locuſta. hys kynde. All other foules that
Attachus. moue and haue foure fete, ſhalbe abhominacion vnto you. In ſuche ye be vncleane, and who ſoeuer toucheth yͤ carkas of them, ſhal be vncleane vnto the euen: and who ſoeuer beareth the carkaſſe of them, ſhal waſhe his clothes ⁊ be vncleane vntyll euen.

E And euery beaſte that hath hoofe and deuydeth it not into two clawes, nor chaweth cudde, ſuche are vncleane vnto you: euery one that toucheth them, ſhalbe vncleane. And what ſoeuer goeth vpon his handes among all maner beaſtes that go on al four fete: ſuch are vncleane vnto you: and who ſo dothe
Leui.5.a. touche their carkaſſe*ſhalbe vncleane
Agge. 2. c. vntyl the euen. And he that beareth the carkaſſe of thē, ſhall waſhe his clothes, and be vncleane vntyl the euen, for ſuch are vncleane vnto you. And let theſe alſo be vncleane to you amonge yͤ thinges that crepe vpon the earth, yͤ weaſel, and the mouſe, and the toode, after their kynde, the hedgehog, the ſtellio, yͤ lacerte, the ſnayle, and the molle: theſe are vncleane to you among al yͭ crepe: who ſo euer doth touche thē whē they be deade, ſhalbe vncleane vntyl yͤ euē. And what ſoeuer any of the dead carkaſſes of them doth fal vpon ſhalbe vncleane: whether it be veſſel of woode, or rayment, or ſkynne, or bagge, or what ſoeuer veſſell it be that any worke is wrought in. And it muſt be plunged in the water, and it ſhalbe vncleane vntil the euen, and ſo ſhal it be clenſed.

All maner of earthen veſſel wherinto any of them falleth, ſhalbe vncleane, with all that there in is: and*it ſhalbe broken. All maner meate alſo yͭ is vſed to be eaten yf any ſuch water come vpon, it ſhalbe vncleane. And all maner drynke that is vſed to be dronke in all maner ſuche veſſels ſhal be vncleane. And euery thing that their carcaſe falleth vpon, ſhal be vncleane. Whether it be ouen or kettel, let it be broken. For they are vncleane, and ſhalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles and collectiō of waters ſhall be cleane ſtyl. And who ſo toucheth their carkaſes, ſhall be vncleane. yf the deade carkaſe of any ſuch fal vpon any ſede vſed to ſowe, it ſhall yet be cleane ſtyl: but and yf any water be powred vpō yͤ ſede, and a deade carkaſſe fal theron, it ſhal be vncleane vnto you. Yf any beaſt of whiche ye may eate, dye and any man touche the dead carkaſſe therof, he ſhalbe vncleane vntyl the euen, he that eateth of the deade carkaſſe of it, ſhal waſh his clothes and be vncleane vntil yͤ euen. And he alſo yͭ beareth the carkaſſe of it, ſhal waſh his clothes, and be vncleane vntyl euen.

Let euery crepyng thing that crepeth vpon the earth be an abhominacion, ⁊ not be eaten. Whatſoeuer goeth vpon yͤ breſt ⁊ what ſoeuer goeth vpon foure, or that hath moo fete among al creping thinges that crepe vpon the earthe, of that ſe ye eate not, for they are abhominable. ye ſhal not make your ſoules abhominable with nothing that crepeth, neyther make your ſelues vncleane wͭ them: that ye ſhoulde be defiled therby. For I am the LORDE your GOD. Be ſanctifyed therfore, and ye ſhalbe holy, *for I am holye: and ye ſhal not defyle your ſoules with any maner of creping thing, that crepeth vpon the earth. For I am the LORDE that broughte you out of the lande of Egipte, to be your GOD, ye ſhalbe holy therfore, for I am holy. This is the lawe of beaſtes ⁊ foules, and of euery lyuyng creature that moueth in yͤ waters, and of euery creature that crepeth vpon the earth, that there maye be a difference betwene the vncleane and cleane, ⁊ betwene yͤ beaſt that maye be eaten, and the beaſte that ought not to be eaten.

¶ The.xii.Chapter.

A lawe howe women ſhoulde be purged after their delyueraunce.

And the LORD ſpake vnto Moſes, ſaying: ſpeake vnto the children of Iſrael and ſaye: yf a woman hath conceaued, and borne a manchilde, ſhe ſhalbe vncleane ſeuen daies: euē in like maner as whē ſhe is put a part in tyme of her natural diſeaſe. And in the eight
Ge.27.b. daye the fleſhe of yͤ childes * foreſkyn
md.21.a. ſhalbe cut awaye. And ſhe ſhal thē cō-
Luke.2.d. tynue in yͤ bloude of her purifying thre
B and thirty dayes. She ſhal touche no halowed thinge, nor come in to the ſāctuary, vntil yͤ tyme of her purifying be out. yf ſhe beare a mayde chylde, ſhe ſhalbe vnclene two wekes, whēas ſhe hath her naturall dyſeaſe. And ſhe ſhal continue in yͤ bloude of her purifyinge
Luke.2.d. thre ſcore and ſyxe dayes.

C * And when the dayes of her purifying are out, whether it be for a ſon or for a doughter, ſhe ſhall bryng a lambe of one yere olde for a burnt offeringe, ⁊ a yong pygeon or a turtyl doue for ſin vnto the dore of the tabernacle of witnes, and vnto the preaſt: whiche ſhall
D offer them before the LORD, and make an attonement for her, and ſhe ſhal be
Leui.v.b. pourged of yͤ yſſue of her bloude. * And this is the lawe for her that hath borne a male or female. But ⁊ yf ſhe be not able to bryng a lambe, ſhe ſhal brynge
Luke.2.c. * two turtyls or two yong pigeons: yͤ one for the burnt offeringe, ⁊ the other for ſyn. And the preaſt ſhal make an attonemēt for her, and ſhe ſhalbe cleane.

¶ The.xiii. Chapter.

The preſtes muſt iudge who are Lepers.

And the LORD ſpake vnto Moſes and Aaron ſaying: when there appeareth a riſing in any mans fleſh, eyther a cabbe, or a gliſtrynge white: ⁊ the plage of leproſy be in the ſkin of his fleſhe, he ſhalbe brought vnto Aaron yͤ preaſt, or vnto one of his ſonnes yͤ preſtes: and the preaſt ſhall loke on yͤ ſore in the ſkyn of his fleſhe.

And when the heare in the ſore is turned vnto white, ⁊ the ſore alſo ſeme to be lower then yͤ ſkyn of his fleſhe, it wil be a plage of leproſy: ⁊ the preaſtes ſhal loke on him, ⁊ iudge him vncleane. yf there be but a white plecke in yͤ ſkin of his fleſh, ⁊ ſeme not to be lower then yͤ ſkyn, nor yͤ heare therof is turned vnto whyte, the preaſt ſhal ſhut him vp ſeuen dayes. And yͤ preaſt ſhal loke vpon him againe the ſeuenth daye. And yf the plage ſeme to him to abyde ſtyl, and the plage growe not in the ſkin, the preaſt ſhal ſhut him vp yet ſeuen dayes mo. And the preaſt ſhal loke on him againe the ſeuenth day. Then yf yͤ plage be darker, and not growen in the ſkin, the preaſt ſhal iudge him cleane, for it is but a ſkyrfe. And he ſhal waſhe hys clothes, and be cleane. But and yf the ſcabbe growe in the ſkyn after that he is ſene of the preaſt, and iudged cleane, he ſhalbe ſene of the preaſt agayne. yf the preaſt ſe that the ſcab be growē abrode in the ſkynne, the preaſt ſhall make him vncleane: for it is a leproſye.

When the plage of the leproſye is in a mā, he ſhalbe brought vnto the prieſt, ⁊ the prieſt ſhal ſe hym. And yf the ryſyng be white in the ſkin, ⁊ haue made the heare whyte, and there be rawe fleſhe in the ſore, it wyl be an old leproſye in yͤ ſkyn of his fleſhe. And yͤ prieſt ſhal make him vncleane, ⁊ ſhal not ſhut hym vp: ſeyng he is vncleane. yf a leproſye breake out abrode in yͤ ſkynne, and couer al the ſkinne, from his heade to his fote, where ſoeuer the prieſt loketh, ⁊ the prieſt loke vpon hym: And yf the leproſye haue couered all hys fleſhe, he ſhall iudge the plage to be clene, becauſe it is al turned into whitneſſe, and he ſhalbe cleane. But and yf there be rawe fleſhe on him when he is ſene, he ſhal be vncleane.

And the Preaſt ſhal ſe the rawe fleſh, C
and declare him to be vncleane. For yͤ rawe fleſhe is vncleane, ſeyng it is a leproſy. Or yf yͤ raw fleſh depart agayne and chaunge vnto whyte he ſhal come to the preaſt, and the preaſt ſhal ſe hym and beholde: yf the ſore be chaūged vnto whyte (and couer the whole man) yͤ preaſt ſhal iudge the plage cleane and he ſhalbe cleane. The fleſhe alſo in whoſe ſkin there is a byle and is healed, and in the place of the byle there appeare a white riſyng, ether a ſhinyng whyte and ſom what reddiſhe, it ſhalbe ſene of yͤ preaſt.

D And yf when the preaſt ſeeth him, it appere lower then the ſkynne, and the heare therof be chaunged vnto whyte, the preaſt ſhall iudge him vncleane: for it is a plage of leproſy, broken out of the byle. But and yf the preaſt loke on it and there be no white heares therin, and yf it be not lower then the ſkynne, but be darker, the preaſt ſhall ſhut hym vp ſeuen dayes. And yf it ſpreed abrode in the fleſhe, the Preaſt ſhall make him vncleane, ſeyng it is the plage. But and yf the ſpot ſtande ſtyll, and growe not, it is the printe of an hoote byle, ⁊ therfore the preaſt ſhall declare him to be cleane. If there be any fleſhe, in whoſe ſkynne there is a hote burnynge, and yͤ fleſhe that burneth haue a white ſpot, ſomwhat reddiſhe or white, the Preaſt ſhall loke vpon it. And yf the heare in the bryght ſpot be chaunged to whyte, and it appeare lower thē the ſkynne, it is a leproſie broken out of the burning. And therfore the preaſt ſhal iudge him vncleane, ſeing it is yͤ plage of leproſy. But yf the preaſt loke on it and there be no whyte heare in yͤ bryght ſpot, and be no lower then the other ſkynne, but be darker, the preaſt ſhall ſhut him vp ſeuen dayes. And the Preaſt ſhall loke on him the ſeuenth daye: And yf it be growen abrode in the ſkynne, yͤ preaſt ſhal iudge him vncleane, ſeyng it is the plage of leproſye. And yf the ſpot ſtāde ſtyl in it, ⁊ growe not in the ſkynne, but is darke, it is a riſyng of the burnynge, and yͤ preaſt ſhall therfore declare him cleane, ſeyng it is yͤ print of yͤ burnyng.

E Yf a man or woman hath a ſore vpon the head or the bearde, the preaſt ſhall ſe it. And yf it appeare lower then the ſkynne, and ther be in it a yelow heare: ⁊ thin (more then it was wont to be,) yͤ preaſte ſhall iudge him vncleane, ſeyng that yͤ ſame frettyng is a token of leproſy vpon yͤ heade or beard. And yf the preaſte loke on the ſore of the print, and it ſeme not lower then the ſkyn, and that the heare is not blacke, the preaſt ſhal ſhut vp the frettyng ſore ſeuen dayes. And in the ſeuenth daye the preaſt ſhall loke on the ſore and yf the ſore be not growen, and there be in it no yelowe heare, and yͤ ſore ſeme not lower then yͤ ſkyn, he ſhalbe ſhauen: but the place of yͤ ſore ſhal he not ſhaue, and the preaſt ſhall ſhut vp the ſore ſeuen dayes mo. And in the ſeuenth daye the preaſt ſhal loke on the ſore: And yf yͤ ſore be not growē in the ſkynne, nor ſeme lower then the other ſkynne, the preaſt ſhal clenſe him, and he ſhal waſhe his clothes, and be cleane. But yf the ſore growe in the fleſhe after his clenſyng, the prieſt ſhal loke on him.

F And yf the ſore be growen in yͤ ſkin, the prieſt ſhal not ſeke for yelow heare, for he is vncleane. But yf he ſe yͤ prynt ſtande ſtyl, ⁊ that there is blacke heare growne vp therin, the ſore is healed, ⁊ he ſhalbe cleane, and the prieſt ſhal declare him to be cleane. yf ther be white ſpottes in the ſkyn of the fleſhe of man or woman, the preaſt ſhal loke vpon it. And yf the ſpottes in the ſkyn of theyr fleſhe be ſomwhat darke and white withal, (he maye be ſure, that it is no leproſye) it is a frekel growyng in the fleſhe. Therfore is he cleane. And the man whoſe head is deſtytute of heare, (whereby he is made balde) is cleane. And he that hath his heare out in his forehead, is foreheed balde, and cleane. If there be in yͤ bauld head or balde forehead, a whyte reddyſhe ſore ſcabbe, there is leproſye ſprong vp in his baulde head or baulde forehead.

G And the preaſt ſhal loke vpon hym, and yf the riſynge of the ſore be whyte reddyſhe in his baulde head or baulde forehead, after the maner of leproſye which is in yͤ ſkin of the fleſhe, thē he is a leperous mā ⁊ vncleane. And yͤ preſt ſhal make him vncleane, for the plage therof is in his head. The leper in whō the plage is ſhal haue his clothes rent, and his head bare, and ſhal put a couering vpon his lyppe, and ſhalbe called vncleane and defyled. And as long as yͤ dyſeaſe laſteth vpon him, he ſhalbe defyled and vncleane: he ſhal dwel alone, euen *without the hooſt ſhal his habitaciō be. The cloth that the plage of leproſye is in, whither it be lynnen or wollē, whither it be in yͤ warpe or wofe of lynnē or of wollē: ether in a ſkyn or any thing made of ſkyn, yf yͤ dyſeaſe be pale or ſomwhat reddyſhe in the clothe or ſkyn: whether it be in the warpe or wofe, or any thing that is made of ſkin, then it is a plage of leproſye, and ſhalbe ſhewed vnto the preaſt.

Num
4.

The Preaſt therfore ſhal ſe yͤ plage, and ſhut it vp ſeuen daies, and loke on the plage the ſeuenth day. Whiche yf it be encreaſed in yͤ clothe (whether it be in the warpe or wofe, or in a ſkyn) or in any thing that is made of ſkynne, it is the leproſy of a fretynge ſore: it is vncleane: and that cloth ſhalbe burnt, ether warpe or woofe, whether it be F wollen or lynnen, or any thing that is made of ſkynne, wherin yͤ plage is, for it is a frettyng leproſy, it ſhalbe burnt in yͤ fire. If the preaſt ſe that the plage is not growen in the cloth: ether in the warpe of wofe, or in what ſoeuer thing of ſkynne it be, the preaſt ſhal cōmaūde them to waſhe yͤ thing wherin yͤ plage is, ⁊ he ſhall ſhut it vp ſeuen dayes mo. And the preaſt ſhall loke on the plage againe, after that it is waſhed. And yf yͤ plage haue not chaunged his colour, and is ſpred no further abrode, it is vncleane. Thou ſhalt burne it in the fyre, for it is a frette inwarde: in parte or in altogether. And yf the preaſt ſe that the plage is darker after yͤ it is waſhed, he ſhall rent it out of the clothe, or out of the ſkyn, or out of the warpe, or out of the woofe. And yf it appeare any more in the clothe (eyther in the warpe or in the woofe, or in any thīg made of ſkyn) it is a waxynge plage. Thou ſhalte burne yͤ plage that is in it. G Moreouer the clothe, eyther warpe or woofe, or what ſoeuer thing of ſkyn it be whiche thou haſte waſhed, yf the plage be departed there from, it ſhall be waſhed once again: ⁊ thē ſhal it be cleane. This is the lawe of the plage of leproſy in a clothe whether it be wollen or lynnen: ether in yͤ warpe or wofe, or in any thīg of ſkynnes, to make it clene or vnclene.

¶ The .xiiii. Chapter.

The clenſyng of the leper, and of the houſe that he is in

A

Math. 8. a
Mar. 1. d
uke. 5. c.
and. 17. e.

And the LORD ſpake vnto Moſes, ſaying *this is the lawe of the leper in the day of his clenſynge: He ſhalbe brought vnto the prieſt, and the preaſt ſhall go out without the hooſt, and loke vpon him. And yf the plage of leproſy be healed in the leper, then ſhal the prieſt cōmaunde yͤ he whiche is to be clenſed, brynge two liuynge byrdes and cleane, and cedar wood, and purple cloth, and yſope. And yͤ preaſt ſhal cōmaūde that one of the byrdes be kylled in an earthē veſſel, ⁊ vpō renning water. And he ſhall take yͤ liuyng birde wͭ the cedar wood, the purple ⁊ the yſope, and ſhall dip them and the liuing birde in the bloude of the ſlayne byrde, vpon the rennyng water, and ſprynkle vpon him (that muſt be clenſed of his leproſye) ſeuen tymes, and clenſe him, ⁊ ſhall lette yͤ liuing byrde goe fre into yͤ felde.

B

And he that is clenſed, ſhal waſhe his clothes, and ſhaue of all his heare, and waſhe him ſelfe in water, that he maye be cleane. And after that ſhall he come into the hooſt, ⁊ ſhal tary without his tent ſeuen dayes, but in yͤ ſeuenth day he ſhall ſhaue of all his heare, namely, his heade, his bearde, and his browes: euen all his heare ſhalbe ſhauē of. And he ſhall waſhe his clothes and his fleſh in water, and he ſhalbe cleane.

In the eyght daye he ſhall take two lambes without blemyſhe, and an ewe lambe of a yere olde without blemiſhe, and thre tenth deales of fyne floure for a* meate offeryng myngled with oyle and a logge of oyle. And the preaſt that maketh him cleane, ſhal bryng the man that is to be made cleane, ⁊ thoſe thinges, before the LORDE, euen before the dore of the tabernacle of wytnes. And the preaſt ſhall take one lambe, ⁊ offer him for treſpace, and the logge of oyle, and waue them before the LORD. And he ſhal ſle the lambe in the place where the ſynne offering ⁊ the burnt offering are ſlayne, euē in the holy place. For as the ſynne offering is, euen ſo is yͤ treſpace offeryng the Preaſtes: ſeyng it is moſt holy. And the preaſt ſhall take of the bloude of the treſpace offering, and put it vpon the typ of the righte eare of him that is to be clenſed, and vpon the thumbe of his right hande, ⁊ vpon the great too of his right foote.

*Minha]

C

The preſt ſhal take of yͤ logge of oyle, ⁊ powre it into yͤ palme of his lefte hāde, ⁊ dyp his righte fynger in the oyle that is in his lefte hande, and ſprynkle of the oyle with his finger ſeuen tymes before the LORDE. And of the reſt of the oyle that is in his hande, ſhal the preaſt put vpon the typpe of the right eare of him that is for to be clenſed, and vpon the thumbe of his right hande, and vpō the great too of his right fote, euen vpon the bloude of yͤ treſpace offering. And the remnaunt of the oyle that is in the preaſtes hande, he ſhall powre vpō the heade of him that is for to be clenſed: ⁊

The Preaſt ſhall make an attonemente for him before the LORDE.

And the preaſt ſhall offer the ſynne offeryng, and make an attonement for him that is to be clenſed, for his vncleneſſe. And then ſhall he kyll the burnte offeringe, and the preaſt ſhall offer the burnt offering and the meate offringe vpon the aultar: & the preaſt ſhal make an attonement for him, and he ſhalbe cleane. Leui. 5. b. *If he be poore, & can not get ſo muche, he ſhall take one lambe for a treſpace offering to waue it for his clēſynge, and a tenth deale of fyne floure myngled with oyle for a meat offering, and a logge of oyle, and two turtyl doues, or two yonge pygeons, ſuche as he is able to get, wherof yͭ one ſhalbe for ſynne, and the other for a burnte offerynge. And he ſhal bryng them yͤ eight daye for his clenſinge vnto the preaſte before yͤ dore of the tabernacle of wytnes before the LORDE.

D And the prieſt ſhal take yͤ lambe that is for the treſpas, and yͤ logge of oyle, and ſhal waue them before the LORD. And he ſhal kil yͤ lambe for yͤ treſpas, and the preaſt ſhall take of the bloude of the treſpas offering, and put it vpon the tippe of his right eare that is to be clenſed, & vpon the thumbe of his right hande, and vpon the great too of hys right fote. And the preaſt ſhal powre of the oyle into his righte hande, and the preaſt ſhall with his fynger ſprinkle of the oyle that is in his lefte hande, ſeuen tymes before the LORD. And yͤ preaſt ſhall put of the oyle that is in his hand vpō yͤ tippe of yͤ right ear of him yͭ is to be clenſed, & vpō yͤ thumbe of his right hande and vpon the greate too of his right fote: euen in the place wher the bloude of yͤ treſpas offringe was put.

And the reſt of the oyle that is in the Preaſtes hande, he ſhall put vpon the heade of him that is to be clenſed: that he maye make an attonement for hym before the LORD. And he ſhal offer one of the turtyll doues: or of yͤ yonge pygeons: ſuche as he can get: the one for a ſynne offering, & the other for a burnt offering, with the meate offering. And the preaſt ſhall make an attonemēt for him yͭ is to be clenſed before yͤ LORDE.

E This is the lawe of him in whome is yͤ plage of leproſye, and whoſe hād is not able to get that whiche pertayneth to his clenſynge. And the LORDR ſpake vnto Moſes and Aaron, ſaying: when ye be come vnto the lande of Canaan whiche I geue you in poſſeſſion.

And yf I put the plage of leproſye in a houſe of the lande of your poſſeſſion, he that oweth the houſe ſhal come, and tell the preaſt, ſayinge: me thinke that there is as it wer a leproſye in yͤ houſe. And the preaſt ſhall commaunde them to emptye the houſe before yͤ Preaſt go in to it to ſe the plage: that al that is in the houſe be not made vncleane, & then muſt the preaſte go in to ſe the houſe. yf the preaſt alſo ſe that the plage is in the walles of the houſe, and that there be holowe ſtrakes, pale or red whiche ſeme to be lower then the wall it ſelfe, yͤ preaſt ſhall go out at yͤ houſe doores, and ſhut vp the houſe ſeuen daies. And the preaſt ſhal come againe the ſeuenth daye, & yf he ſe that the plage be increaſed in the walles of the houſe, yͤ preaſte ſhall commaunde them to take awaye the ſtones in whiche the plage is, and let them caſte them in to a foule place without the citie, and he ſhall cōmaūde the houſe to be ſcraped within roūde about, & powre out yͤ duſte (yͭ they ſcrape of) without yͤ citie into a foule place.

F And they ſhall take other ſtones, and putte them in the places of thoſe ſtones, & other morter, to playſter yͤ houſe withall. And yf the plage come againe and breake out in the houſe, after that he hath taken awaye the ſtones & ſcraped the walles of the houſe, and after yͭ he hath playſtred the houſe a newe: the preaſt ſhal come and ſe it. And if he perceaue that the plage hath growen further in the houſe, it is a fretting leproſy in the houſe. It is therfore vncleane. And he ſhal breake downe the houſe. And the ſtones of it, & the tymber therof, and al the morter of the houſe, ſhall he carye out of the cytie vnto a foule place. Moreouer, he that goeth into yͤ houſe all the whyle that it is ſhut vp, ſhalbe vncleane vntil the euen. He that ſlepeth in the houſe ſhal waſhe his clothes: he likewiſe yͭ eateth in yͤ houſe, ſhal waſhe his clothes.

G And yf the preaſt come and ſe, that the plage hath ſpred no further in the houſe (after that it is new plaſtered) yͤ preaſt ſhal iudge yͤ houſe cleane, becauſe the plage is healed. And let him take to clenſe the houſe withal, two byrdes, cedar wood, purple cloth and yſope. And he ſhall kyll one of the byrdes in an earthen veſſell, and vpon runnynge water: and take the cedar woode, and the yſope, and the purple wyth the lyuyng byrde, and dyppe thē in the bloud of the ſlayne byrd, and in the runnyng water, & ſprinkle the houſe ſeuē tymes, and clenſe the houſe with the bloud of the byrde, and wyth the runnyng water, with the liuyng byrde, with the cedar woode and the yſope, and the purple cloth. But he ſhall let the lyuinge byrde flee out of the towne into yͤ brod feldes, & ſo make an attonement for the houſe, and it ſhalbe cleane. This is the lawe for all maner plage of leproſye, & breakyng out, & of the leproſye of cloth and houſe, for a ſwellyng, for a ſcabbe, and for a whyte blyſter. To teach whē it muſt be made vncleane and cleane. This is the lawe of leproſye.

¶ The.xv. Chapter.

¶ The maner of purgeyng the vncleneſſe both of men and wemen.

A AND the LORDE ſpake vnto Moſes, and Aaron, ſayinge: Speake vnto the chyldren of Iſraell, & ſay vnto thē: Whoſoeuer hath a runninge yſſue oute of his fleſhe, is vncleane by reaſon of that yſſue. And thys ſhal be yͤ token of hys vnclenneſſe in hys yſſue, whē he is vncleane. Yf hys fleſhe rūne, or yf his fleſhe congele by the reaſon of his yſſue, then is it vnclennes. Euerye couche wheron he lyeth that hathe the yſſue, is vncleane, and euerye thynge wheron he ſytteth, is vncleane: Whoſoeuer toucheth his couche, ſhal waſhe hys clothes, and bath hym ſelfe in water, and be vncleane vntyll the euen. And he yͤ ſytteth on any thyng wheron he ſat that hathe the yſſue, ſhall waſhe his clothes and bath himſelfe in water, and be vncleane vntyll the euenynge. He that toucheth the fleſhe of him that hath the yſſue, ſhall waſhe his clothes, & bath hymſelfe in water, & be vncleane vnto the euen. If he alſo that hathe the yſſue, ſpyt vpon hym that is cleane, he ſhall waſhe his clothes, and bath hym ſelfe in water, & be vncleane vntyl euē. And what horſe harneſſe ſo euer he ri-
B deth vpon that hath the yſſue, ſhall be vnclean. And whoſoeuer toucheth any thynge that was vnder hym, ſhall be vncleane vnto the euen. And he that beareth any ſuche thinges, ſhal waſhe his clothes, & bath himſelfe in water, & be vncleane vnto the euen. And whoſo euer he toucheth that hathe the yſſue (& haue not fyrſte waſhed his handes in water) ſhall waſhe his clothes, and bath himſelfe in water, and be vnclean vnto the euen. * The veſſell of earthe that he toucheth, which hath the yſſue, Leuit.6.d. and.11.f ſhalbe broken: and all veſſels of wood ſhalbe rynſed in water. When he alſo that hathe any yſſue, is clenſed of hys yſſue, he ſhall nomber ſeuen dayes for his clenſyng, and waſhe his clothes, & bath hys fleſhe in runnyng water, and ſo ſhall he be cleane.

And the eyght daye he ſhal take vnto hym two turtyl doues or two yonge pygeons, and come before the LORDE vnto the dore of the tabernacle of witnes, and geue them vnto yͤ prieſte. And the pryeſt ſhall offer them: the one for a ſynne offeryng, & the other for burnt offeryng: and yͤ prieſt ſhall make an attonement for hym before the LORDE, as concernyng hys yſſue. Yf any mans ſede departe from hym in hys ſlepe, he ſhall waſhe his fleſhe in water, and be vncleane vntyll euen. And all the clothes and all yͤ furres wherin is ſuche ſede of ſlepe, ſhall be waſhed with water, and be vncleane vnto the euen. And yf he that hathe ſuche an yſſue of ſede, do lye wͭ a woman, they ſhall both waſhe them ſelues with water, and be vncleane vntyll euen.

C Yf a womans natural courſe of bloud do runne, ſhe ſhall be put a parte ſeuen dayes: whoſoeuer toucheth her, ſhalbe vnclene vnto the euen. And all that ſhe lyeth vpon, in the tyme of her naturall dyſeaſe, ſhalbe vncleane: lyke as euery thyng alſo that ſhe ſytteth vpon, is vncleane. Whoſoeuer toucheth her bed, ſhall waſhe his clothes, and bath hym ſelfe wyth water, and be vncleane vnto the euen: And whoſoeuer toucheth any thing that ſhe ſat vpon, ſhal waſhe his clothes, and bath hym ſelfe in water, and be vncleane vnto the euen: ſo yͭ whether he touch her couch, or any veſſell wheron ſhe hathe ſytten he ſhalbe vncleane vnto the euen. * And yf a mā Leuit.18.c. lye wyth her, and her vnclennes come vpon hym, he ſhall be vncleane ſeuen dayes, and all the couche whereon he lyeth ſhalbe vncleane.

Math.9.c D * When a womans bloude runneth longe tyme, out of the tyme of her naturall courſe: or yf it runne beyond her naturall courſe, let all the dayes of the yſſue be iudged vncleane, euen as the dayes of her naturall dyſeaſe. And ſhe ſhal be vncleane. All her couches wheron ſhe lieth (as lōg as her yſſue laſteth) ſhalbe as her couche whē ſhe hath her naturall diſeaſe. And what ſo euer ſhe ſytteth vpon, ſhalbe vncleane, as is her vnclennes when ſhe is put aparte.

And whoſoeuer toucheth any of theſe, ſhalbe vncleane, and ſhall waſſhe hys clothes, and bath himſelfe in water, ⁊ be vncleane vnto euen. And after that ſhe is clenſed of her yſſue, ſhe ſhal coūt her ſeuen daies, and after that, ſhe ſhal be cleane. In yͤ eyght day ſhe ſhall take vnto her two turtyls or two yonge pygeons, and brynge them vnto yͤ prieſte before the doore of the Tabernacle of wytneſſe. And the pryeſt ſhall offer the one for a ſynne offeryng, and the other for a burnt offerynge: and make an atonement for her before the LORDE, as concerning the yſſue of her vnclennes. Therfore ſhall ye ſeperate the chyldrē of Iſraell from theyr vnclenneſſe, that they dye not in theyr vnclennes: if they defyle my habitacion that is amonge them. This is the lawe of hym yͭ hathe a runnyng yſſue, and of him whoſe ſede runneth from hym in hys ſlepe, and is defyled therein, and of her, that (for her naturall diſeaſe) is put a parte, and of whoſoeuer hath a running yſſue: whether it be man or woman, and of hym that lyeth wyth her which is vnclean.

¶ The.xvi. Chapter.

¶ What Aaron muſt do. The clenſing of the ſanctuarye. Of the feaſt of the clenſyng. Aaron confeſſeth the ſynnes of the children of Iſraell.

A Leuit.10.a AND the LORDE ſpake vnto Moſes, * after the death of the two ſonnes of Aaron, when they offered before the LORDE, and dyed: And he ſayde vnto Moſes: ſpeake vnto Aaron thy brother, that he come not at all tymes into the holye place within the vayle before the mercyſeate, whiche is vpon the arke, that he dye not. For I 3.Reg.8.b wyll appeare in the * cloude vpon the mercyſeate. But with thys thyng ſhal Aaron come into the holye place: euen with a bullocke for ſynne, and wyth a ramme for a burnt offerynge. He ſhall put the holy lynnen albe vpon him, and ſhall haue the lynnen bryche vpon hys fleſhe, and ſhalbe gyrded with a lynnē gyrdell, and put the lynnen mytre vpō his head: Theſe are yͤ holy garmentes: therefore ſhall he waſſhe hys fleſhe in water, when he doeth put them on.

And he ſhall take of the multitude of yͤ chyldren of Iſraell, two he goates for ſynne, and a ram for a burnt offeringe. Hebr And Aaron ſhall offer hys bullocke for B ſynne, * and make an attonemente for him, and for his houſe. And he ſhal take the two goates, and preſente them before the LORDE at the dore of the Tabernacle of wytnes. And Aaron ſhall caſt lottes ouer the two goates: one lot ſhalbe for the LORD, and the other for the ſcapegoate. And Aaron ſhal bryng the goate vpon which the LORDES lot fell, and offer hym for ſynne. But the goate on whiche the lotte fell to ſcape, ſhalbe ſet alyue before the LORDE, to reconcyle with, and to let hym go (as a ſcape goate) free into the wyldernesſe. And Aaron ſhal bring his bullocke for ſinne, ⁊ reconcyle for him ſelfe, ⁊ for hys houſe, ⁊ ſhal kyl his bullocke for ſynne.

C And he ſhall take a cenſer ful of burnyng coles oute of the altar before the LORDE, and ſhall fyll hys handfull of ſwete cenſe beaten ſmall, and brynge them within the vayle, and put yͤ cenſe vpon the fyre before the LORDE: that yͤ cloude of the cens maye couer the mercyſeate that is vpon the wytnes, ⁊ that Hebr and.10 he dye not. And he ſhal * take of yͤ bloud of the bullocke, and ſprinkle it with his fynger vpon the mercyſeate eaſtward: and before yͤ mercyſeate ſhal he ſprynkle of the bloude with hys fynger ſeuen tymes. Then ſhal he kyl the goate that is the peoples ſynne offeryng, ⁊ bryng his bloude within the vayle, ⁊ do with that bloud, as he dyd with the bloud of the bullocke, ſprynklynge it vpon the mercyſeate, and before the mercyſeate. And he ſhall reconcile the holye place from the vnclenneſſes of yͤ chyldren of Iſrael, and from theyr treſpaces in all theyr ſynnes. And ſo ſhall he do for the tabernacle of wytnes that is ſet amōg them, euen among theyr vnclenneſſe.

Luke.1 D * And let there be no bodye in yͤ Tabernacle of wytnes, when he goeth in to make an attonemente in the holye place, vntyll he come oute. And let hym make an attonement for him ſelfe and for his houſholde, & for all the multytude of Iſraell. And he ſhal go out vnto the altar that is before the LORDE, and reconcyle vpon it, and ſhall take of the bloud of yͤ bullocke, and of yͤ bloude of the goate, and put it vpō the hornes of the altar rounde aboute, & ſprinkle of the bloude vpon it wyth hys fynger ſeuen tymes, and clenſe it, and halowe it from the vnclenneſſes of the children of Iſrael. Hebr. B And when he hath made an ende of reconcilynge the holye place, & the tabernacle of wytneſſe, and the altar, he ſhall brynge the lyue goate: and Aaron ſhall put both his handes vpon the head of the lyue goate, and confeſſe ouer hym all the myſdedes of the chyldren of Iſraell, and al theyr treſpaces, E in all their ſynnes, puttyng them vpon the head of the goate, and ſende hym awaye (by the hande of a conuenyente man) into the wyldernes. And yͤ goate ſhall beare vpon him all their myſdedes vnto the wyldernes, and he ſhal let the goate go free into the wyldernes.

And Aaron ſhall come into the tabernacle of wytnes, and put of the lynnen clothes which he put on (when he wēt C in into the holy place) & leaue thē there. And let him waſhe his fleſhe with water in the holy place, & put on his owne rayment, and then come oute, and offer his burnt offeryng, and the burnt offeryng of yͤ people, & make an attonemēt for him ſelfe, and for the people, and yͤ Hebre. nd.10 fat of the ſynne offeryng ſhal he burne vpon the altar.

F And he that caryed forth the goate to Azazell, ſhal waſhe his clothes, & bath his fleſhe in water, and then come into the hooſt. And the bullocke whiche is for ſynne, and the goate that is for ſyn, (whoſe bloud was brought in, to clēſe the holy place) ſhal one carye out with out the hooſt to be burnt in the fyre, wͭ their ſkinnes, theyr fleſhe & their dūge. And he that burneth them ſhal waſhe his clothes, and bath his fleſhe in water, and then come into the hoſte. And this ſhalbe an ordynaunce for euer vnto you that in yͤ tenth day of the ſeuēth moneth ye humble your ſoules, and do no worke at all, whether it be one of D your ſelues or a ſtraunger that ſoiourneth amonge you, for that day ſhal the prieſt make an attonemente for you to clēſe you, & that ye may be cleane frō al your ſynnes before the LORDE. Let it be a Sabboth of reſt vnto you, & ye ſhal humble your ſoules, by an ordynaunce for euer. And the prieſt that is anoynted, G and whoſe hande was conſecrated (to miniſter in his fathers ſteade) ſhall make the attonement, and ſhall put on the lynnen clothes and holy veſtimentes, and reconcyle the holy ſanctuarye and the Tabernacle of wytnes, & ſhall clenſe the altar, & make an attonement then for the prieſtes and for al yͤ people of the congregacion. And this ſhalbe an *euerlaſting ordynaunce vnto you, that he make an attonement for yͤ children of Iſrael for al their ſynnes once a yere: and he dyd as the LORDE commaunded. Exod. 30. b

¶ The .xvii. Chapter.

¶ All ſacrifyce muſte be broughte to the dore of the tabernacle. To deuyls maye they not offer.

A AND the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto Aaron, to his ſons, and vnto al the childrē of Iſrael, & ſaye vnto them: Thys is the thynge whiche the LORDE hath charged, ſaying: what mā ſo euer of yͤ houſe of Iſrael kylleth an oxe, or lambe, or goate in the hoſt, or that kylleth it oute of the hoſt, and bringeth it not vnto the dore of yͤ tabernacle of witnes, to offer an offryng vnto the LORDE before the dwellyng place of the LORDE, bloude ſhalbe imputed vnto yͤ mā, as thoughe he had ſhed bloude, & that man ſhalbe roted out from amonge his people. Wherfore, when the children of Iſrael bryng theyr offeringes, that they offer in the wyde felde, they ſhoulde brynge them vnto the LORDE: euen vnto the doore of the tabernacle of witneſſe to yͤ prieſt, to offer them for peace offerynges vnto the LORDE. B And the prieſt muſt ſprynkle the bloude vpon the altar of the LORDE whiche is before the dore of the tabernacle of wytneſſe, and burne the fat for a ſwete ſauoure vnto the LORDE. And lette them no more offer theyr offerynges vnto deuyls, after whom they haue gone a whoryng. Thys ſhal be an ordynaunce for euer vnto them in theyr generacions.

And thou ſhalt ſay vnto them: what ſoeuer mā it be of the houſe Iſrael, or of the

of the ſtraungers whyche ſoiourne amonge
you that offereth a burnt offerynge
or ſacrifice, and bryngeth it not
vnto the dore of the tabernacle of witnes
to offer it vnto the LORD, that mã
ſhal peryſhe from amonge hys people.
And what ſoeuer mã it be of yͤ houſe of
Iſraell or of yͤ ſtrãungers that ſoiourne
among you, that eateth anye maner of
C bloude, I wyl ſet my face agaynſt that
ſoule that eateth bloude, ⁊ wil deſtroye
him from among his people: for yͤ lyfe
of the fleſhe is in the bloude, ⁊ I haue
geuẽ it vnto you vpõ the altar, to make
an attonemẽt for your ſoules, for bloud
ſhal make an attonement for yͤ ſoule.
And therfore I ſayde vnto the chyldrẽ
of Iſrael, let no ſoule of you eate bloud.
Neyther let any ſtrãunger that ſoiourneth
among you, eate bloude.

D And what ſoeuer man it be of yͤ children
of Iſrael, or of the ſtrãungers that
ſoiourne among you, which hunteth ⁊
catcheth any beaſt or foule that maye
be eaten, let hym powre out the bloude
therof, and couer it with earth, for the
lyfe of al fleſhe is in yͤ bloud of it, therfore
I ſayde vnto the chyldren of Iſrael
Gene.9.a. *ye ſhal eate the bloude of no maner
Leuit.4.c. of fleſhe, for the lyfe of al fleſhe is yͤ
and.18.c bloud therof: whoſoeuer eateth it, ſhal
peryſhe. And euery ſoule that eateth it
whiche dyed alone, or that which was
torne wͭ wylde beaſtes, whether it be
one of youre ſelues or a ſtraunger, he
ſhal waſhe his clothes, ⁊ bath himſelfe
in water, ⁊ be vncleane vnto yͤ euẽ, and
thẽ ſhal he be cleane. yf he waſh thẽ not
nor bath his fleſh, he ſhal beare his ſin.

¶ The.xviii. Chapter.

¶ What degrees of kynred maye marye together

AND the LORDE ſpake vnto Mo-
A ſes, ſaying: ſpeake vnto the childrẽ
of Iſrael, and ſay vnto them: I am
the LORDE your GOD. After the doynges
of the lande of Egypte: wherein
ye dwelte, ſhal ye not do: and after the
doynges of the lande of Canaan, whyther
I wyl bryng you, ſhal ye not doe,
neyther walke in theyr ordynaunces:
but do after my iudgementes, ⁊ kepe
my ceremonyes, to walke therin: I am
the LORDE your GOD. ye ſhal kepe
therefore myne ordynaũces, ⁊ my iudgementes
Rom.10.a *whiche if a man do, he ſhal
Gala.3.b lyue in them. I am the LORDE.
Ezec.20.b. Se that none go to his nygheſt kynred,
for to vncouer their ſecrets. I am
Gen. the LORDE. *The ſecrettes of thy father,
Eze. ⁊ the ſecrettes of thy mother, ſhalt
thou not vncouer: for ſhe is thy mother
therfore ſhalt yͧ not diſcouer her ſecrettes.
Deut. *The ſecrettes of thy fathers wife
and.27. ſhalte thou not diſcouer, for it is thy fathers
1.Cor. ſecrets. *Thou ſhalte not dyſcouer
*De. yͤ priuytie of thy ſyſter, yͤ doughter
2.Reg. of thy father or of thy mother, whither
B ſhe be borne at home or woute. Thou
ſhalt not vncouer yͤ ſecrets of thy ſons
doughter or thy doughters doughter,
for that is thyne owne priuitie. Thou
ſhalte not vncouer the ſecrettes of thy
fathers wyues doughter, whiche was
begottẽ of thy father, and is thy ſyſter:
thou ſhalte not diſcouer her ſecrettes.
Leui. *Thou ſhalt not vncouer the ſecrettes
of thy fathers ſyſter, for ſhe is thy fathers
nexte kynſwoman. Thou ſhalte
not dyſcouer the ſecrettes of thy mothers
ſyſter, for ſhe is thy mothers next
kynſwoman. Thou ſhalte not vncouer
the ſecrettes of thy fathers brother: yͭ
is, yͧ ſhalt not go into his wyfe, whych
is thyne aunte.

C Thou ſhalte not diſcouer yͤ ſecrettes
of thy doughter in lawe: For ſhe is thy
ſonnes wyfe: therefore ſhalte thou not
vncouer her ſecrettes. *Thou ſhalte
Leui. not vnheale the ſecrettes of thy brothers
Mat. wyfe, for yͭ is thy brothers priuitie.
Thou ſhalt not dyſcouer yͤ priuites
of thy wyfe and her doughter, neyther
ſhalte thou take her ſonnes doughter,
or her doughters doughter, to vncouer
theyr ſecrettes: For they are her nexte
Sam. kyn and it were wyckednes. *Thou
ſhalte not take a wyfe ⁊ her ſyſter alſo,
to vexe her, that thou wouldeſt vncouer
her ſecrettes as long as ſhe liueth.
Leuit. *Thou ſhalt alſo not go vnto a womã
Eze. to vncouer her preuitye, as longe as
ſhe is put a parte for her vnclenneſſe.
Leuit. *Moreouer, thou ſhalte not lye wyth
2.Reg. thy neyghbours wyfe, to defyle her wͭ
ſeede. Thou ſhalte alſo not geue of thy
Leuit. ſede to offer it vnto *Moloch: nether
ſhalt thou defile the name of thy GOD.
Rom. I am yͤ LORDE. *Thou ſhalte not lye
Leuit. with mankynde as wyth womankind,
‡ De. for it is abhominacyon. *Thou ſhalte
D lye wyth no manner of beaſte to defile
thy ſelfe therewith, neyther ſhall anye
woman ſtande before a beaſte, to lye
downe therto, for it is abhomynacyon.

ye ſhall not defile your ſelues in any of theſe thynges, wherin all the nacions are defiled whiche I caſt oute before you: Where thorowe the lande is defiled, and I wyll vyſet the wyckedneſſe therof vpon it, yea and the lande it ſelfe Leui.20.c. hath caſt out her inhabiters.* ye ſhall kepe therfore myne ordynaunces, and my iudgementes, and commit none of theſe abhominacyons: neyther anye of you, nor any ſtraunger that ſoiourneth amonge you(for all theſe abominaciõs haue the men of the lande done whiche were there before you, and the lande is defyled.) Shal not the land ſpewe you out alſo(yf ye defyle it)as it ſpwed out the people that were before you: For whoſoeuer ſhall commypt anye of theſe abhomynacions, the ſame ſoules that commytte them, ſhall peryſhe from amonge theyr people. Therfore ſhall ye kepe my watche, that ye commytte not one of theſe abhominable cuſtomes whiche were commytted before you: & that ye defyle not youre ſelues therin. I am the LORDE your GOD.

¶ The.xix.Chapter.

¶ A repeticion of lawes perteynyng to the ten commaundementes. A conſyderacyon for the pore/wytche crafte is forbydden.

A AND the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto all yͤ multytude of the children of Iſrael, & Leui.11.g. ſay vnto thẽ:*ye ſhalbe holy, for I the 1.Pet. 1.c LORDE your GOD am holy. Ye ſhall feare euery mã his father and his mother, and kepe my Sabbothes: I am yͤ LORDE your GOD. ye ſhall not turne vnto ydolles, nor make you goddes of metal. I am the LORDE your GOD.

If ye offer a peaceofferynge vnto the LORDE ye ſhal offer it that ye may be Leuit.7.b. accepted.*It ſhalbe eaten yͤ ſame day B ye offer it, and on the morowe. And yf oughte remayne vntyl the thyrd daye, it ſhalbe burnt in the fyre. And yf it be eaten the thyrde day, it is vncleane and not accepted. He that eateth it, ſhall beare his ſynne, becauſe he hath defiled the halowed thyng of the LORDE, and Leuie.23.b that ſoule ſhal peryſhe frõ among hys Deu.24.d. people.* When ye reape downe yͤ rype corne of your lande, ye ſhall not reape downe the vtmoſt border of your felde, neyther ſhalt thou gather that whiche is lefte behynde in thy harueſt. Thou ſhalte not plucke in all thy vyneyarde cleane, neyther gather in the grapes that are ouerſcaped. But thou ſhalte leaue them for the pore and ſtraunger. I am the LORDE your GOD.

C *ye ſhall not ſteale, neyther lye, neyther deale falſely one with another. Ephe.4.e Zach.8.e. *ye ſhall not ſweare by my name in *Mat.5.f vayne: nether ſhalt thou defile yͤ name Exo.20.b. of thy GOD. I am the LORDE. Deute.5.a Thou ſhalte not do thy neyghboure wrong, Deut.27.c neyther robbe him violently, *neyther Tob.4.c ſhall the workemans laboure abyde wͭ the vntyll the mornyng. Thou ſhalte not curſe the deaffe, * neyther put a Deut.27.c ſtumblynge blocke before the blynde: but ſhalte feare thy GOD. I am the LORDE. ye ſhal do no vnrighteouſnes in iudgemẽt.*Thou ſhalt not fauoure Deut.1.c and.16.d the poore: nor honour the myghty, but Jacob.2. in ryghteouſneſſe ſhalt thou iudge thy neyghboure.

D Thou ſhalt not go vp and doune as a pryuye accuſer amonge thy people, neyther ſhalt thou ſtande agaynſte the bloude of thy neyghboure. I am the LORDE. * Thou ſhalte not hate thy 1.Joh.2. brother in thyne harte, but ſhalte in any and.3.c. wiſe*rebuke thy neyghbour: yͭ thou Mat.18 beare not ſynne for hys ſake. * Thou Eccl.19. ſhalt not auenge thy ſelfe, nor be mindfull of wronge agaynſt the chyldren of ‡Mat.5. my people:*but ſhalte loue thy neighboure euen as thy ſelfe. I am yͤ LORD. Mat.22. Mar.12.

ye ſhall kepe myne ordinaunces. Rom.13. Gala.5. Thou ſhalte not let cattel gendre with Jacob.2. a contrarye kynde, neyther ſowe thy felde with myngled ſede neyther ſhalt thou put on any garment of lynnẽ and wollen. Whoſoeuer lyeth & medleth wͭ a woman that is a bonde mayd, neuertheleſſe appoynted to a huſbande, but not redemed, nor fredome geuẽ her, ſhe ſhalbe ſcourged with a lethrẽ whippe, and they ſhal not dye, becauſe ſhe was not fre. And he ſhall brynge for hys treſpaſſe vnto the LORD: before yͤ dore of the tabernacle of wytnes, a ramme for a treſpaſſe offerynge. And the prieſt ſhall make an attonemente for hym wͭ the ramme whiche is for the treſpaſſe before the LORDE, concernyng his ſin whyche he hathe done: and the ſynne whyche he hathe done, ſhall be forgeuen him.

When ye come to the lande, & haue planted all maner of trees conuenient

to be eaten of, ye ſhall putte awaye the
foreſkinne of euery one, with the fruite
therof: euen three yere ſhal they be vncircūcyſed
vnto you, ⁊ ſhal not be eatē
of. But in the fourth yeare all the frute
of them ſhal be holy, ⁊ commendable to
the LORDE. In the fyfte yeare ſhall ye
eate of the frute of them, and ye maye
gather in the increaſe of them. I am
the LORDE your GOD.

Leuit.22.d *Ye ſhal not eate vpon bloud, nether
F ſhal ye vſe witchcrafte, nor obſerue times.
Leuit.21.a *Ye ſhall not rounde the lockes
Eze.44.c of your heads, nether ſhalt thou marre
the tuftes of thy berade.

Ye ſhal not rente your fleſhe for any
ſoules ſake, nor prynt any markes vpon
you. I am the LORDE. Thou ſhalte
not make thy doughter commē, yͤ thou
wouldeſt cauſe her to be an whore: leſt
the lande alſo fall to whoredome, and
be full of wickednes. Ye ſhall kepe my
ſabbothes and feare my ſanctuarye: I
am the LORDE. Ye ſhal not regard thē
1.Re.28.a that worke with ſpirites *neither ſeke
after ſothſayers to be defiled by them:
I am the LORDE your GOD.

G
Eccl.8.a *Thou ſhalt ryſe vp before the horehead,
1.Tim v.a and reuerente the face of the olde
man, and dreade thy GOD. I am the
LORDE. If a ſtraunger ſoiourne with
thee in your land, ye ſhal not vexe him.
Exod.22.c *But the ſtraunger that dwelleth wͭ
you, ſhalbe as one of youre ſelues, and
thou ſhalt loue him as thy ſelfe, for ye
were ſtraungers in the land of Egipt.
I am the LORDE your GOD. Ye ſhall
do no vnryghteouſneſſe in iudgement,
in meteyarde, in weight or in meaſure.
True balaūces, true weyghtes, a true
Epha, and a true Hyn, ſhall ye haue. I
am the LORDE youre GOD, whiche
brought you out of the lande of Egipt.
Therfore ſhall ye obſerue all myne ordynaunces:
and all my iudgementes, ⁊
do them. I am the LORDE.

The.xx.Chapter.

They that geue of their ſede to Moloch/ ſhal
dye therfore. Other goodly lawes.

A AND the LORDE ſpake vnto Moſes,
ſayinge: This ſhalte thou ſaye
to yͤ children of Iſrael, whoſoeuer
he be of the chyldren of Iſrael or of the
ſtraungers that dwell in Iſraell, that
Leuit.18.c geueth of hys ſede vnto * Moloch, let
hym be ſlayne: the people of the lande
ſhall ſtone hym. And I will ſet my face
againſt that man, and wil deſtroye him
from amōg his people: becauſe he hath
geuen of his ſede vnto Moloch, for to
defyle my ſanctuarie, and to polute my
holy name. And thoughe that the people
of the land hyde theyr eyes frō the
man that geueth of his ſede vnto Moloch,
and kil him not, I wil put my face
agaynſt that man, and againſt his kinred,
and wyll deſtroye hym, and al that
go a whoryng after hym to commytte
whoredome with Moloch, frō among
their people. If a ſoule turne hym ſelfe
after ſuche as worke with ſprites, and
after ſouthſayers, to go a whoring after
them, I wyll put my face agaynſte
that ſoule, and wyll deſtroye him from
amonge his people. Sanctifye youre
ſelues therfore *and be holy, for I am Leui.
the LORDE youre GOD, kepe ye myne
ordynaunces, and do them. I am the
LORDE whiche doeth ſanctifie you. B

*Whoſoeuer he be, that curſeth hys Mat.
father or his mother, lette hym dye: for Prou.
he hath curſed hys father and mother, Exo.
his bloude be vpon him. *And the mā Deut.
that breaketh wedlocke with a nother 2.Reg
mannes wife: euen he yͤ breaketh wedlocke
with his neyghbours wyfe: lette
him be ſlayne both the aduouterer and
the aduoutreſſe. And the man that lieth
*with hys fathers wyfe, and vncouereth Leuit
his fathers ſecretes, let them both Deu
dye: theyr bloude be vpon them. *If a Leui
man lye with his doughter in law, let
thē dye both of thē: they haue wrought
abhomynacion, theyr bloude be vpon
them. * If a man alſo lye with man Leuit
kynde: after the maner as with womā Rom
kynd they haue both committed abhominacion,
let them die. Their bloud be
vpon them. And yf a man take a wife ⁊
her mother alſo, it is wickednes. They
ſhalbe burnt with fire both he and ſhe,
that there be no wickednes amōg you.
And *yf a man lye with a beaſt, let him Leuit
dye, and ye ſhall ſlee the beaſt alſo.

If a woman go vnto any beaſte, and C
lye downe therto: thou ſhalt kyll yͤ woman
and the beaſt alſo, let thē die, their
bloud be vpon them. If a man take his
ſyſter, his fathers doughter: or his mothers
doughter, and ſe her ſecrets and
ſhe his ſecrets, it is a ſhamefull thyng.
They ſhall periſhe in the ſyght of theyr
people, he hath vncouered hys ſyſters
ſecrets, he ſhall beare his ſynne. *If a Leuit
man lye

man lye with a woman hauing her naturall
dyſeaſe, and vncouer her ſecrets,
and open her fountayne, & ſhe alſo opē
the fountayne of her bloude, they ſhall
both periſhe from among their people.
Leui.18.c. *Thou ſhalt not vncouer the ſecretes
Mat.14.a of thy mothers ſyſter, * nor of thy fathers
Leuit.18.b ſyſter, for he that doth ſo, hath vncouered
his next kinne: they ſhal beare
their myſedoynge. If a man lye wyth
his vncles wyfe, and vncouer his vncles
ſecretes: they ſhall beare theyr
D ſynne, and ſhall dye chyldleſſe.

If a man take hys brothers wyfe, it
is an vncleane thyng, he hath vncouered
his brothers ſecretes, they ſhalbe
Leuit.18.d chyldleſſe. *ye ſhall kepe therefore all
myne ordynaunces and all my iudgementes,
and do thē: that the land whyther
I brynge you to dwell therein,
ſpewe you not out. ye ſhal not walke in
the maners of this nacyon whiche I
Deute.9.a caſte out before you: For they cōmitted
all theſe thynges, *and therfore I abhorred
them. But I haue ſayde vnto
you: ye ſhall enioye theyr lande, and I
wil geue it vnto you to poſſeſſe it, euē a
lande that floweth wyth mylke and
honye. I am the LORDE youre GOD,
Leui.11.a. whiche haue ſeperated you from other
Deu.14.a. nacyons, *& therfore ſhal ye put differēce
betwene cleane beaſtes & vnclean,
betwene vnclean foules and cleane. ye
ſhal not defyle your ſoules in beaſtes &
foules, & in al maner creping thinges ỹ
the grounde bryngeth furth whiche I
haue ſeperated from you as vncleane.
Therfore ſhal ye be holy vnto me, for I
the LORDE am holy: and haue ſeuered
you from other nacions, that ye ſhould
Deut.18.b be mine. *If there be a man or woman
1.reg.28.a. that worketh with a ſprite, or that is a
ſothſayer, lette them dye. Men ſhall
ſtone them with ſtones, their bloude be
vpon them.

¶ The.xxi.Chapter.

¶ A lawe for the prieſtes.

A AND the LORDE ſayde vnto Moſes,
ſpeake vnto the prieſtes the
ſonnes of Aaron, and ſay vnto thē.
Let none be defyled vpon a ſoule amōg
hys people: but vpō hys kynſman that
is nye vnto hym: vpon his father, and
his mother, vpon ſonne and doughter,
and hys brother, and on hys ſyſter a
mayde that is nye vnto hym, whom no
man hath knowen, vpon her ſhal he be
defyled. But he ſhall not be defiled vpon B
him that hath auctoritie among, his
people, to polute him ſelfe for him. Let
them not make * baldnes vpon their Leuit.19.f
heade, nor ſhaue of the lockes of theyr
bearde, nor make any markes in theyr
fleſhe. They ſhall be holye vnto their
GOD, and not polute the name of theyr
GOD, for the ſacrifices of the LORDE
which are as the breade of their GOD
they do offer: therfore they ſhalbe holy.
*Let them not take a wyfe that is an 1.Tim.2.b
aduoutreſſe, or poluted, nor put frō her
huſband: for ſuch a one is holy vnto his
GOD. Thou ſhalte ſanctifie hym therfore,
for he offereth vp the breade of thy
GOD: he ſhal therfore be holy vnto the,
for I the LORDE whiche ſanctifye you
am holy. If a Prieſtes doughter fal to
playe ỹ whore, ſhe poluteth her father:
therfore muſt ſhe be burnt with fyre.
He that is the hye pryeſte amonge hys
brethren, vpon whoſe heade the anointynge
oyle was powred, and that conſecrated
his hand to put on ỹ veſtimētes,
ſhal not vncouer his head, nor rēt
his clothes, *nether go to anye deade Luke.9.g.
body, nor make hym ſelfe vncleane on C
hys father or his mother, neyther ſhall
go out of the ſanctuary, nor polute the
holy place of his GOD: for the croune of
the anoyntyng oyle of his GOD, is vpon
him: I am the LORDE. * He ſhal Eze.44.f
take a mayde vnto his wife: but a widowe,
a deuorſed woman, or an harlot,
ſhall he not marye. But ſhall take a
mayde of his own people to wyfe. Nether
ſhall he defyle his ſede among his
people: for I am the LORDE whyche
ſanctifie hym.

And the LORDE ſpake vnto Moſes,
ſayinge: ſpeake vnto Aaron, & ſay. D
Whoſoeuer of thy ſede in theyr generacions
hathe any deformitie, let hym
not preace for to offer breade vnto hys
GOD. *For whoſoeuer hathe any blemyſhe, 2.Reg.5.b.
ſhall not come nere, as yf he be
blynde or lame, or that hathe a bruſed
noſe, or that hath any myſſhapē membre,
or is broken foted, or broken handed
or haue no heare on hys eye browes,
or haue a web or other blemyſhe
in hys eyes, or be maūgie, or ſkauld, or
hath his ſtones broken. No man that
hathe a blemyſhe, and is of the ſede of
Aaron the prieſt, ſhal come nye to offer
the ſacrifyces of the LORDE. When he
hath

hath a deformitie, let him not preace to offer yͤ bread of his GOD. Let him eate yͤ bread of his GOD: euē of yͤ moſt holy ⁊ of yͤ holy: Onely let him not go in vnto the vayle, nor come nye the aultar, whē he is deformed, that he polute not my ſanctuarye, for I am the LORDE that ſanctifie them. And Moſes tolde it vnto Aaron and to his ſonnes, ⁊ vnto al the children of Iſrael.

¶ The.xxii. Chapter.

¶ Who ought to abſtayne from eatyug the thinges that were offered. Howe/what and when they ſhould be offered.

AND the LORDE ſpake vnto Moſes, ſaying: Speake vnto Aaron ⁊ hys ſonnes, that they be ſeperated from the holy thynges of the chyldren of Iſraell, and that they polute not my holy name in thoſe thinges, which they halowe vnto me: I am the LORDE. Saye vnto them: whoſoeuer he be of al your ſede amonge youre generacyons after you, that goeth vnto the holye thynges whiche the children of Iſrael halowe vnto the LORDE, hauinge hys vnclenneſſe vpon him: that ſoule ſhall peryſſhe from oute of my ſyghte. I am the LORDE.

Leuit.15.a * What man ſo euer of the ſede of Aaron is a leaper: or hath a runnynge yſſue, he ſhall not eate of the holy thinges vntyll he be cleane. And who ſo toucheth any man that is vncleane ouer the ſoule of the deade, or a manne whoſe ſede runneth from hym in hys ſlepe: or whoſoeuer touchethe anye worme, whereby he maye be made vncleane, or a man, of whome he maye take vnclenneſſe (whatſoeuer vnclennes he hath) the ſame ſoule that hathe touched any ſuche, ſhalbe vncleane vntyll euen, and ſhall not eate of the holy thynges, vntyll he haue waſſhed hys fleſhe wͭ water. And when the ſunne is downe, he ſhall be cleane, and ſhall afterwarde eate of the holye thynges: Exod.22.1 B for aſmuche as it is his foode. * Of a beaſt that dyeth alone, or is rent wyth wylde beaſtes (wherby he maye be defyled) he ſhall not eate. I am yͤ LORD. Lette them kepe therefore myne ordynaunce, leſt they for the ſame, lade ſyn vpon them, and dye for it, if they defile it. I the LORDE ſanctifie them.

There ſhall no ſtraunger eate of the holye thynge, neyther a geſte of the Prieſtes, neither ſhal an hyred ſeruaūt eate of the holy thynge. But yf yͤ prieſt bye any ſoule with money, he ſhall eate of it, lyke as he yͭ is borne in hys houſe, ſhal they eate of his bread. If yͤ prieſtes doughter alſo be maryed vnto a ſtraūger, ſhe maye not eate of the halowed heue offerynges. Notwythſtandynge if yͤ prieſtes doughter be a wydowe, or deuorſed and haue no childe, but is retourned vnto her fathers houſe again, ſhe ſhall eate of her fathers breade, as well as ſhe dyd in her youth. But there ſhall no ſtraunger eate therof. If a mā eate of the holy thynge vnwyttyngly, he ſhall put the fyfte parte therunto, ⁊ geue it vnto the Prieſt with the halowed thyng. And the Prieſtes ſhall not defyle the holy thynges of the children of Iſraell, (whiche they offer vnto the LORDE) to lade them ſelues with miſdoynge and treſpaſſe whyle they eate theyr holye thynges, for I the LORDE do halowe them. C And the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto Aaron and his ſonnes, and vnto al the chyldren of Iſrael, and ſaye vnto them: A What ſo euer he be of the houſe of Iſraell, or ſtraunger in Iſrael, that wyll offer his ſacrifyce for all his vowes, ⁊ for all hys frewylofferynges whiche Exod.23.b they wyll offer vnto the LORDE: for a burnt offerynge ye ſhal offer (to reconcyle youre ſelues) a male without blemyſſhe of the oxen, of the ſhepe, or of the goates. But whatſoeuer hathe a blemiſſhe, that ſhall ye not offer, for ye ſhal get no fauoure therwith. And whoſoeuer bryngeth a peace offeryng vnto yͤ LORD (accordyng as he is appointed:) Exod.12.c Num.28.c or a vowe, or a free wyll offerynge, in oxe or ſhepe that is without deformytie, he ſhalbe accepted. Exo.12.b. There ſhall be alſo no blemyſſhe therin: blynde or broken, or wounded, or haue a wenne, or be maungie, or ſcabbed. ye ſhall not offer ſuche vnto the LORDE, nor put an B offerynge of any ſuche vpon the aultar vnto the LORD. D An oxe or a ſhepe that hath anye membre oute of proporcion, mayſte thou offer for a frewil offering, but for a vowe it ſhall not be accepted. Num.15.a ye ſhall not offer vnto the LORDE that whiche is broſed or broken, or plucked out, or cut awaye, neyther ſhal ye make anye ſuche in youre lande, neyther of a ſtraungers hande ſhall ye offer breade

vnto your GOD of any ſuche. Becauſe
theyr corrupciō is in them, & they haue
deformitie in thē ſelues, & therfore ſhal
they not be accepted for you. And the
LORDE ſpake vnto Moſes, ſayinge:
when an Oxe, or a ſhepe, or a goate is
brought furth, it ſhalbe ſeuen daies vnder
yͤ dam. And frō the eyght day forth,
it ſhalbe accepted for a ſacrifice vnto yͤ
LORD. And whether it be oxe or ſhepe,
ye ſhal not kyll it, and her yonge bothe
in one day. Whē ye wyl offer a thanke
offering vnto the LORDE, offer it that
ye may be accepted. And the ſame day
it muſte be eaten vp, ſo yͭ ye leaue none
of it vntyl the morowe. I am yͤ LORD.
Therfore ſhall ye kepe my cōmaundementes
& do them. I am the LORDE.
Neyther ſhal ye pollute my holy name,
but I wyl be halowed among the children
of Iſrael. I am the LORD whych
halowe you, and that brought you out
of the lāde of Egipte, to be your GOD:
C I am the LORDE.

¶ The.xxiii.Chapter.

Of the holy dayes/that they ſhulde kepe.

A AND the LORD ſpake vnto Moſes,
ſaying: ſpeake vnto the chyldrē of
Iſrael, & ſay vnto them: Theſe are
my feaſtes: euē the feaſtes of yͤ LORD,
Exod.23.b whych ye ſhall call holy conuocacions.
*Sixe dayes ye ſhal worke, but the ſeuenth
daye is the Sabboth of reſte, an
holy conuocacion: ſo yͭ ye do no worke
therin, it is the Sabboth of the LORD,
in all your dwellynges. Theſe are the
feaſtes of the LORD, euen holy conuocacions,
whyche ye ſhall proclayme in
theyr ceaſons. In the .xiiii. daye of the
fyrſt moneth at euen is the LORDES
Exod.12.c *paſſeouer. And on the fyfteneth daye
Num.28.c of the ſame moneth is yͤ feaſte of ſwete
Exo.12.b. breade vnto the LORD: ſeuen dayes ye
muſte eate vnleuened breade. *In the
fyrſt daye ye ſhal haue an holy conuocacion:
ye ſhall do no laborious worke
B therin. But ye ſhall offre ſacrifyces vnto
the LORDE thorow out thoſe ſeuen
dayes, and in the ſeuenth day is an holy
D cōuocacion: ye ſhal do no laborious
worke therin. And yͤ LORD ſpake vnto
Moſes, ſaying: ſpeake vnto the childrē
Num.15.c of Iſrael, & ſay vnto them *when ye be
come into the lande (which I geue vnto
you) & reape down the harueſt therof,
ye ſhal bring a ſheafe of the fyrſt frutes
of youre harueſt vnto the Prieſt,
whych ſhall waue the ſheafe before the
LORD to be accepted for you: & euē the
morowe after the Sabboth, the Prieſt
ſhal waue it. And ye ſhal offer that day
when ye waue the ſheafe, an he lambe
without blemyſhe, of a yeare olde, for a
burnt offeryng vnto the LORDE: & the
meatoffring therof, ſhalbe made of two
tenth deales of fyne floure mingled wͭ
oyle, to be a ſacrifice vnto the LORDE
for a ſwete ſauoure: & the drinke offeryng
therof ſhalbe of wyne, euen the
fourth deale of an hin. And ye ſhall eate C
neyther breade nor parched corne, nor
fyrmenty, nor new corne vntyl the ſelfe
ſame daye that ye haue brought an offeryng
vnto your GOD. Let thys be a
lawe for euer in your generacions and
in al your dwelliges. And ye ſhal coūt
from the morowe after the Sabboth:
euen frō the daye yͭ ye brought yͤ ſheafe
of the waueoffering ſeuen Sabbothes
cōplete: euen vnto the morow after the
ſeuenth Sabboth ſhal ye nūbre fyftye
dayes. And ye ſhal bring a newe meatofferyng
vnto the LORD. And ye ſhall
brynge out of your habitacions two
waue loues made of two tenth deales
of fyne floure, & that are made wyth leuen
for fyrſt frutes vnto the LORDE.
And ye ſhall bryng wyth the bread *ſeuen Num.27.d
lambes without deformitie of one
yere of age, and one yonge oxe and two
rammes, whych ſhal ſerue for a burntofferyng
vnto yͤ LORD, wͭ meatoffrynges
& theyr drinkofferinges, to be a ſacrifice
for a ſwete ſauour vnto yͤ Lord.

Then ye ſhall offer an he goote for a D
ſynofferyng: & .ii. lābes of one yere olde
for a peace offerynge. And yͤ prieſt ſhall
waue thē wͭ yͤ bread of the fyrſte frutes
before yͤ LORD, & with the two lābes.
And theſe holy thinges of yͤ LORD, ſhal
be the prieſtes. And ye ſhall proclayme
the ſame day, yͭ it may be an holy cōuocaciō
vnto you: ye ſhal do no laborious
worke therin: let it be a law for euer in
al your dwellynges, & in al your generacions.
*And when you reape downe Leui.19.b
your harueſt thou ſhalt not make clene Deut.24.d
ryddaūce of thy feld, nether ſhalt thou
make any after gatherynge of thy harueſt:
but ſhalt leaue it vnto the poore &
the ſtraūger. I am yͤ LORD your God.
And yͤ Lord ſpake vnto Moſes, ſaying:
ſpeake vnto the chyldrē of Iſrael, and
ſay. In the ſeuenth moneth, in the fyrſt

Num.29.a daye of the moneth ſhall ye haue reſte, *euen the remembraunce of blowyng, E an holy cõuocacion: ye ſhal do no laborious worke therin, but offer ſacrifice vnto the LORD. And the LORD ſpake Leui.16.f. vnto Moſes, ſaying: the*tenth day alſo of the ſelfe ſeuenth moneth is a daye of recõcylyng, therfore ſhal it be an holy conuocacion vnto you, and ye ſhall humble your ſoules, and offer ſacrifice vnto the LORDE. ye ſhall do no worke the ſame daye, for it is a daye of reconcilyng, to make an attonement for you before the LORDE your GOD.

For what ſo euer ſoule it be that hũbleth not hym ſelfe that daye, he ſhalbe deſtroyed frõ amonge hys people. And what ſo euer ſoule do ani maner worke yͤ daye, yͤ ſame ſoule wil I deſtroy from amonge his people. ye ſhall do maner worke therfore: Let it be a lawe for euer in your generacions, and in al your dwellynges. Let it be vnto you a Sabboth of reſte, and ye ſhal humble youre ſoules in the nynthe day of the moneth at euen: from euen to euen ſhall ye reſte in your Sabboth.

F And the LORD ſpake vnto Moſes, ſaying: ſpeake vnto the chyldren of Iſrael, and ſay: Nu.29.b [illegible] [illegible] * the fyftenth daye of the ſame ſeuenth moneth is the feaſt of tabernacles, ſeuen dayes vnto yͤ LORD. The fyrſt day is an holy cõuocacion: ye ſhall do no laborious worke. Seuen dayes ye ſhall offre ſacrifice vnto the LORD, ⁊ in yͤ eyght day ſhalbe an holy cõuocacion vnto you, ⁊ ye ſhal offer ſacrifices vnto the LORD. It is yͤ collection, ⁊ ye ſhall do no laborious worke therin. Theſe are yͤ feaſtes of the Lord, whiche ye ſhall call holye conuocacions, for to offer ſacrifice vnto the Lord, burnt offeryng, meate offeryng, peace offering, and drynke offerynges, euery day his due ſacrifice beſide the Sabbothes of the Lord, ⁊ beſid your giftes, beſide al your vowes, ⁊ al your frewil offeringes, which ye geue vnto yͤ LORD.

G Moreouer in the fiftenth day of the ſeuenth moneth, whẽ ye haue gathered in the frute of the lande, ye ſhall kepe holye day vnto the LORD ſeuen dayes. The fyrſte daye ſhal be as a Sabboth: lykewyſe in the eyght daye ſhalbe the reſte of the Sabboth. And ye ſhall take you in the fyrſte daye, the frutes of goodly trees, braunches of Palme trees, and yͤ boughes of thycke trees, and wyllowes of the brooke, and ſhall reioyce before the LORDE your GOD ſeuen dayes. And ye ſhall kepe this feaſte vnto yͤ LORD .vii. dayes in the yere. It ſhalbe a lawe for euer in your generacions, yͤ ye kepe it in the ſeuenth moneth. ye ſhal dwel in boothes .vii. daies euen al that are Iſraelites borne, ſhall dwell in boothes, that your childrẽ after you may knowe how yͤ I made the children of Iſraell to dwell in boothes, whẽ I brought them out of the land of Egipt: I am the LORDE your GOD. And Moſes ſpake vnto the children of Iſrael, cõcerning yͤ feaſtes of yͤ LORD.

¶ The.xxiiii.Chapter.

The oyle for the lampes. He that curſeth muſt be ſtoned He that kylleth ſhalbe kylled.

AND the LORD ſpake vnto Moſes, ſaying*commaund the children of Iſrael that they brig vnto the, puer oile oliue beaten for lightes, to cauſe the lampes to burne alwaie: without yͤ vayle of witneſſe: in the tabernacle of witneſſe ſhall Aaron dreſſe them both euen and morning before the LORD alwayes. Let it be a lawe for euer in your generacions. He ſhal dreſſe the lampes vpon the pure candelſtycke before the LORD perpetually. And thou ſhalte take fine floure, and bake twelue waſtels therof, two tenth deales ſhal be in one waſtel. And thou ſhalte ſet them in two rowes, ſyxe on a rowe vpõ the puer table before the LORD, and put puer frãkenſence vpon the rowes, yͤ thei may be breade of remembraunce, and an offering to the LORD. Euery Sabbothe he ſhall putte them in rowes before the LORD euermore: of yͤ children of Iſraell ſhal they be offered for an euerlaſtig couenaũt. *And they ſhalbe Aarons ⁊ his ſonnes, which ſhal eate them in the holy place. For they are moſt holy vnto him of yͤ offerings of the LORDE, by a perpetuall ſtatute. And yͤ ſon of an Iſraelytiſche wife, whoſe father was an Egiptian, wẽt out among yͤ children of Iſraell. And this ſonne of the Iſraelitiſhe wyfe, and a man of Iſraell ſtroue together in the hoſte.

And the Iſraelytyſhe womans ſonne *blaſphemed the name of the LORDE and * curſed, ⁊ they brought him vnto Moſes. His mothers name was Salomith,

lomith, which was the doughter of Dibri: of yͤ trybe of Dan: ⁊ they * put hym Num.15.d in ward, that the mynde of the LORDE myght be ſhewed them. And the LORD ſpake vnto Moſes ſaying: bryng yͤ curſed ſpeaker without the hoſte, C ⁊ let all that herde hym, put theyr handes vpon his head, and let al the multitude ſtone hym. And thou ſhalte ſpeake vnto the children of Iſrael, ſaying: Who ſo euer curſeth his GOD ſhal beare his ſynne. And he that blaſphemeth the name of the LORD, let him be ſlayne: ⁊ al yͤ multitude ſhall ſtone hym to death. Whether he be borne in the lande or a ſtraūger, when he blaſphemeth the name of D the LORD, let hym be ſlayne. Exod.21.b And * he that kylleth any man, let hym dye the death. And he that kylleth a beaſt, let hym make hym good, ſoule for ſoule.

And yf a man mayme his neyghbour, as he hathe done, ſo ſhall it be done to hym: broke for broke, Mat.5.f. * eye for eye, and Exod.21.c tothe for toth: euen as he hath maymed a man, ſo ſhal he be maymed agayne. And he that kylleth a beaſt, let him pay for it: ⁊ he that kylleth a man, let hym dye. ye ſhal haue one maner of lawe: euen for the ſtraunger aſwell as for one of your ſelues: for I am yͤ LORD your GOD. And Moſes tolde the children of Iſrael, ⁊ they brought hym (that had curſed) out of the hoſte, ⁊ ſtoned him wͭ ſtones. And the chyldren of Iſrael dyd as the LORDE commaunded Moſes.

¶ The.xxv. Chapter.

The Sabboth of the ſeuen yeres / and of the yere of iubelye / otherwyſe called the fyftyth yere.

A AND the LORD ſpake vnto Moſes in moūt Sinai, ſaying: ſpeake vnto the chyldren of Iſrael, ⁊ ſay vnto them: when ye be come into the lāde whych I gyue you, the lande ſhal reſt, and kepe Sabboth vnto the LORDE. Exo.23.b. * Syxe yeres thou ſhalt ſowe thy felde ⁊ ſyxe yere thou ſhalt cut the vineyard, and gather in the frute therof. But the Deut.15.a * ſeuēth yere ſhalbe a Sabboth of reſt vnto yͤ lande. The LORDES Sabboth it ſhalbe: thou ſhalte neyther ſowe thy feld, nor cut thy vyneyard. That which groweth of yͤ owne accorde thou ſhalt not reape, neyther gather the grapes yͭ thou haſt left behynde, for it is a yere of reſt vnto the lande. And the reſte of the lāde ſhalbe meate for you: euen for the, for thy ſeruaunt: and for thy maide for thy hyred ſeruaūt, ⁊ for the ſtraunger that ſoiourneth with the: ⁊ for thy catell, ⁊ for the beaſtes that are in the lāde, ſhal al yͤ encreaſe therof be meat.

And thou ſhalt numbre ſeuen Sabbothes of the yeres vnto the, euen ſeuē B tymes ſeuē yere: and the ſpace of the ſeuen Sabbothes of yeres, wyl be vnto the nyne and fortye yere.

And then thou ſhalt make a trumpe blowe: in the tenth daye of the ſeuenth moneth, euen in the daye of attonemēt ſhal ye make yͤ trompe blowe, thorowout all your lande. And thou ſhalt halowe that yere: euen the fyftyeth yeare, and proclayme lybertie thorowout the lande, vnto al the inhabiters therof: for it ſhalbe a yere of iubely vnto you. and ye ſhall retourne euery man vnto hys poſſeſſion, and euery mā vnto hys kynred agayne. A yere of iubely ſhall that fyftyeth yere be vnto you. ye ſhall not ſowe, neyther reape that whych groweth of it ſelfe, neyther gather the grapes that are lefte.

For that yere of Iubely ſhalbe holy vnto you: but ye ſhal eate of yͤ encreaſe therof out of the felde. In the yere of thys iubely ye ſhall returne euery man vnto his poſſeſſion agayne. yf thou ſelleſt ought vnto thy neyghbour, or byeſt of thy neyghboures hande, ye ſhall not diſceaue one another: but accordyng to the numbre of yeares after the iubelye yeare thou ſhalt bye of thy neyghbour, and accordyng vnto the numbre of yeres and of the frutes, he ſhall ſell vnto the. C Accordyng vnto the multytude of yeres, he ſhal encreaſe the pryce therof, and accordynge to the fewneſſe of yeares, he ſhal mynyſhe the pryce of it: for the numbre of frutes doeth he ſell vnto the. 1.Teſ.4.a * Dyſceaue not ye therfore euery man hys neyghboure, but thou ſhalte feare thy GOD. For I am the LORDE your GOD: Wherfore ye ſhall do after myne ordinaūces: and kepe my lawes, and do them, ⁊ ye ſhall dwell in yͤ lande in ſafetie. And the lande ſhall geue her frute, and ye ſhall eate your fyl: ⁊ dwell therin in ſafeti. And if ye ſhal ſay: what ſhall we eate the ſeuenth yere, for we ſhall not ſowe, nor gather in our increaſe? I wyll ſende my bleſſyng vpon you in the ſyxte yeare, and it ſhal bring forthe frute for thre yeres: and ye ſhall

ſowe the eyght yere, and eat yet of olde
corne vntyl the nynth yere: euen vntyll
her frutes come, ye ſhall eate of olde
D ſtore. The lande ſhall not be ſolde to be
Pſa.24.a. waſte: for * the lande is myne, and ye
be but ſtraũgers ⁊ ſoiorners with me.

In al the lande of your poſſeſſion, ye
ſhal graũt a redempcion for the lande.
Ruth.4.a Yf thy brother* be waxed poore, ⁊ hath
Iere.32.d. ſolde awaye of hys poſſeſſion, ⁊ yf any
of hys kynne come to redeme it, let him
bye out that whyche his brother ſolde.
And yf he haue no man to redeme it, let
hys hande get ſo muche as may be ſufficient
to bye it out agayne, ⁊ let hym
counte how longe it hath ben ſolde, and
delyuer the reſte vnto the mã to whom
he ſolde it, that he maye returne to hys
poſſeſſion agayne. But and yf his hãde
cannot get ſufficient to reſtore to the other
agayne, then that whych is ſolde
ſhal remayne in the hande of hym that
hath bought it, vntil the yere of iubely:
and in the iubely it ſhal come out, and
he ſhall returne vnto hys poſſeſſion agayne.
E And yf a man ſell a houſe or a
dwellyng wythin the walles of a cytie,
he maye bye it out agayne wythin a
whole yere after it is ſolde: euen any
day of the yere ſhal he redeme it again.
But ⁊ yf he bye it not out againe within
the ſpace of a full yere, then the houſe
that is in the walled cytie, ſhalbe ſtablyſhed,
and be hys owne that bought
it, and hys ſucceſſours after hym, and
ſhall not go out in the Iubely. But the
houſes of vyllages, whyche haue no
walles rounde aboute them, are counted
as the felde of the coũtre, and therfore
they maye be bought out agayne,
and ſhall retourne in the Iubely. Notwithſtandyng,
the cyties of the Leuites,
and the houſes of the cities of their
poſſeſſion, maye the Leuites redeme at
all ceaſõs. And yf a mã purchaſe ought
of the Leuites, the houſe that was ſold
and the cytie of theyr poſſeſſion ſhal go
out in the yere of Iubely: for the houſes
of the cyties of the Leuites, are theyr
poſſeſſion among the chyldren of Iſrael.
But the felde of the ſuburbe that is
beſyde theyr cyties, maye not be ſolde:
but is theyr perpetuall poſſeſſion.

If thy brother be waxen poore, and
F fallen in decaye wyth the, thou ſhalt releue
him, both the ſtraũger and ſoiourner,
that he maye lyue wyth the. *And
thou ſhalte take none vſury of hym, or
vaũtage, but thou ſhalt fear thy GOD,
that thy brother may lyue wyth the.
Thou ſhalt not geue hym thy money
vpon vſury, nor lende him thy corne for
encreaſe. I am the LORD your GOD,
whych brought you out of the lande of
Egipte: to geue you the lande of Canaan,
and to be your GOD. * If thy brother
yͤ dwelleth by the, be waxen poore,
⁊ be ſolde vnto the, thou ſhalt not compel
hym to the bondage of ſeruauntes:
but as an hyred ſeruaunt, and as a ſoiourner
he ſhalbe wyth the, ⁊ ſhal ſerue
the vnto the yere of Iubelye, and then
ſhall he departe from the: bothe he and
hys chyldren wyth hym, and ſhall retourne
vnto hys owne kynred agayne:
and vnto the poſſeſſion of hys fathers,
for they are my ſeruauntes, whyche I
brought out of the lande of Egipt, and A
ſhal not therfore be ſolde as bondmen. Deut.5.a
Thou ſhalt not raygne ouer hym cruelly,
but ſhalt feare thy GOD.

Thy bonde ſeruaunt, and thy bonde
mayde: whych thou ſhalt haue, ſhalbe
of the heathen, that are rounde aboute
you: of them ſhal ye purchaſe ſeruauntes
and maydens, and of the chyldren
of the ſtraungers, that are ſoiourners
amonge you, and of theyr generacions
that are with you, which they begat in
your lande. Theſe ſhalbe your poſſeſſion,
and ye ſhal take thẽ as inheritaũce
for your chyldren after you to poſſeſſe
them, they ſhalbe your bondmen for euer.
But ouer your brethren the chyldren
of Iſrael, ye ſhall not raygne one
ouer another cruelly. If a ſoiourner or
a ſtraunger waxe ryche by the, and thy
brother that dwelleth by hym waxe
poore, and ſel hym ſelfe vnto the ſtraũger
or ſoiourner by the, or to any of the
ſtraungers kynne, after that he is ſold, Ioſue.23.
he may be redemed agayne: one of hys
brethren (that wyll) eyther hys vncle, or
his vncles ſonne maye bye him out: or
any that is nye of kynne vnto hym of
hys kynred, may redeme hym: eyther yf B
hys hande can gette ſo muche, he maye
be leuſed. And he ſhal reken wyth hym
that bought hym from the yere that he
was ſolde in, vnto the yere of Iubely, 2.Reg.6.r.
and the pryce of hys beyng ſhal be valued
accordynge vnto the numbre of
yeres. As an hyred ſeruaunt ſhall he
be wyth hym. Yf there be yet mãny

yeres behynde, accoꝛdig vnto them let him geue againe foꝛ his delyueraunce, of the money that he was boughte foꝛ. yf there remayne but fewe yeres vnto the yere of iubelye, let him counte with him againe, and accoꝛdynge vnto hys yeres geue him again foꝛ his redēpciō: and he ſhalbe wͭ him yere by yere as an hyꝛed ſeruaunt, and the other ſhall not raigne cruelly ouer him in thy ſyghte. If he be not redemed thus he ſhall goe out in ẏ yere of iubely, both he and his childꝛen with him: foꝛ the childꝛen of Iſrael are my ſeruauntes, whiche I brought out of the lande of Egipte. I am the LORDE your GOD.

The.xxvi.Chapter.

¶ They are bleſſed that kepe thoſe thinges that God byddeth.

A Deut.5.a Ye ſhal* make you no ydols noꝛ grauē image, neither reare you vp any ſtone, nether ſhal ye ſet vp any ymage of ſtone in your lande to woꝛſhip it: foꝛ I am the LORDE your GOD: ye ſhal kepe my Sabbothes, and feare my ſanctuary: foꝛ I am ẏ LORD. If ye walke in myne oꝛdinaunces and kepe my commaundementes, and do them, I will ſende you rayne in ẏ right ceaſon, & the lād ſhal yelde her increaſe, and the trees of ẏ felde ſhal geue their frute. And ẏ thꝛeſſhing ſhal reache vnto the wyne haruest, and the wyne haruest ſhall reache vnto ſowynge tyme, and ye ſhall eate youre bꝛeade in plenteouſneſſe, and dwell in your lāde peaceably. And I wil ſende peace in the lande, & ye ſhal ſlepe, without any man to make you afrayde.

And I wil ryd euel beaſtes out of the lande, and there ſhall no ſwearde goe thoꝛowout your lād. And ye ſhal chaſe your enemyes, and they ſhall fal befoꝛe Joſue.23.c you vpon ẏ ſwearde.* And fyue of you ſhal chaſe an hundꝛed and an hundꝛed: of you, ſhal put ten thouſande to flyght, B and your enemyes ſhall fall befoꝛe you vpon the ſwearde. Foꝛ I wyll haue reſpecte vnto you, & make you encreaſe & multiplye you, & ſet vp my couenaunt wyth you. And ye ſhal eate olde ſtoꝛe, & 2.Co.6.c. cary out olde foꝛ the newe.* And I wil make my dwellyng place among you, & my ſoule ſhall not lothe you. I wyll walke among you: & wyl be your GOD & ye ſhalbe my people. I am the LORD your GOD, whych bꝛought you out of the lande of Egipt, that ye ſhuld not be theyꝛ bondmen, and I haue bꝛoken the cheynes of youre yoke, & made you go vpꝛyght.* But & yf ye wyll not herken Deut.28.b Mala.2.b vnto me, noꝛ wil not do after theſe cōmaundementes. And yf ye ſhal deſpyſe myne oꝛdinaūces, eyther yf your ſoule abhoꝛre my lawes, ſo that ye wyll not do al my cōmaundementes, but bꝛeake myne appointmēt, I alſo wyll do thys vnto you. Foꝛ I wyll bꝛyng vpon you fearfulneſſe, ſwellyng of bodye, and the burnyng agewe to conſume your eyes, & gender ſoꝛowe of hert. And you ſhall ſowe your ſede in vayne, foꝛ your enemyes ſhall eate it. And I wyll ſet my face agaynſt you, and ye ſhal fal befoꝛe your enemyes: and they that hate you ſhal raigne ouer you,* and ye ſhal flee, Pꝛou.28.a when no man foloweth you.

And yf ye wil not yet foꝛ al this herken vnto me, then wyll I punyſhe you C ſeuen tymes moꝛe foꝛ your ſynnes, and wyl bꝛeake the pꝛyde of youre ſtubberneſ. And I wyl make your heauen as yꝛon, & your earth as bꝛaſſe: And your labour ſhalbe ſpent in vayne. Foꝛ your land ſhal not geue her increaſe, nether ſhall the trees of the lande geue theyꝛ frutes. And ye walke cōtrary vnto me, & wyl not herken vnto me, I wyl bꝛing ſeuen tymes mo plages vpon you accoꝛdyng to your ſynnes. I wyll alſo ſende in wilde beaſtes vpon you, which ſhall robbe you of youre chyldꝛen, and deſtroye youre cattell, and make you fewe in nūbꝛe, & cauſe your hye wayes to growe vnto a wylderneſſe. And yf ye may not be refoꝛmed by theſe thynges but ſhal walke contrary vnto me, then wyl I alſo walke contrary vnto you, & wyll punyſhe you yet ſeuen tymes foꝛ D your ſynnes. And I wyl ſēde a ſwerde vpon you, that ſhall auenge my teſtament. And when ye are gathered together within your cities, I wil ſende the peſtilēce among you, and ye ſhalbe delyuered into the hande of the enemye. And when I haue bꝛoken the ſtaffe of your bꝛead: ten wyues ſhall bake your bꝛeade in one ouen, & they ſhal delyuer you your bꝛead agayne by weyght* ye Oſee.4.c. Mich.6.d ſhal eate, and not be ſatiſfyed. And yf ye wyl not yet foꝛ al this, herken vnto me, but ſhal walke agaiſt me, I wil walke contrary vnto you alſo in indignacion, and wyll chaſtyce you ſeuen tymes foꝛ

4.Re.6.g your ſynnes. * And ye ſhall eate the fleſhe of your ſonnes and the fleſhe of your doughters ſhall ye deuoure.

E I wyll deſtroye your hye places, and rote out your ymages, & caſt your carkaſſes vpon the bodies of your ydols, & my ſoule ſhal abhorre you. And I wyl make your cyties deſolate, and bringe your ſanctuary vnto nought, and wyl not ſmel the ſwetneſſe of your odours. I wyl bryng the lande vnto a wyldерneſſe, & your enemyes which dwel therin, ſhall wonder at it. And I wyl ſtrow you among the heathen, & wyll drawe out a ſwearde after you, & your lande ſhalbe waſte, and your cyties deſolate. Then ſhall the lande enioye her Sabbothes, as longe as it lyeth voyde, & ye ſhalbe in your enemies lāde: euen then ſhal yͤ lande reſte, & reioice in her Sabbothes. As longe as it lyeth voyde, it ſhal reſt, becauſe it dyd not reſt in your Sabbothes, when ye dwelt vpon it.

F And vpō them yͭ are left alyue of you, I wyl ſende a fayntneſſe into theyr hertes in the lande of theyr enemyes: and the ſoūde of a ſhakyng leafe, ſhal chaſe them, & whē they flee the ſwearde, they ſhall fall: no man folowyng vpō them. They ſhall fall one vpon an other, as it were before a ſwearde, euen no mā folowyng vpon them, and ye ſhal haue no power to ſtande before your enemyes: And ye ſhal peryſhe among yͤ heathen, & the lāde of your enemyes ſhal eat you vp. And they that are lefte of you, ſhall pyne awaye in theyr vnryghteouſnes, euē in theyr enemyes lande, & in yͤ miſdedes of theyr fathers ſhall they conſume. And they ſhal cōfeſſe theyr myſdedes & the myſdedes of theyr fathers for theyr treſpace, whych they haue treſpaced againſt me, & for yͭ alſo that they haue walked contrary vnto me. Therfore, I alſo wyll walke contrary vnto them, & wyl brynge them into the lande of theyr enemyes. And then at the leſt waye theyr vncircūciſed hertes ſhalbe tamed, & they ſhal make an attonemēt for theyr myſdedes. And * I wyl remēber my couenaūt wͭ Iacob, & my bonde wyth Iſahac, & mine appointmēt with Abrahā wyl I remember, & wil thinke on the lande. The lande ſhalbe lefte of them, and ſhall enioye her Sabbothes whyle ſhe lyeth waſt wythout them. And they ſhall make an attonemēt for theyr myſdedes, becauſe they deſpyſed my lawes, and becauſe theyr ſoule refuſed myne ordynaūces: And yet for all that when they be in the lande of theyr enemyes: * I wyl not caſt them away, nether wyll abhorre them, to deſtroye thē vtterly, & to breake myne appointment wyth them: for I am the LORDE theyr God. I wyll for theyr ſakes remembre the couenaūt made vnto their fathers whome I brought out of the lande of Egipte in the ſyght of the heathen, that I myght be theyr GOD: I am the LORDE. Theſe are the ordinaūces, & iudgemētes, & lawes, which the LORD made betwene hym and the chyldren of Iſrael in mount Sinai, by the hande of Moſes.

Deu.4.e

Deu.

The .xxvii. Chapter.

Of dyuerſe vowes and of tythes etc.

A AND the LORD ſpake vnto Moſes, ſaying: ſpeake vnto the chyldren of Iſrael, and ſay vnto them: yf any man wyll geue a ſynguler vowe vnto the LORDE, accordyng to the value of the ſoules, the value of the male from twentye yere olde vnto ſyxtye ſhall be fyftye * ſycles of ſyluer, after yͤ weyght of the ſanctuary. And yf it be a female: the value ſhalbe thyrty ſycles. And frō fyue yeres to twentye, the male ſhalbe ſet at twenty ſycles, and the female at x. ſycles. And from a moneth vnto fyue yere, the male ſhalbe ſet at fyue ſycles of ſiluer, and the female at thre. And he that is ſyxtye yere olde, & aboue ſhall be valued at fyftene ſycles, and the woman at ten.

Ex

D But yf he be to poore ſo to be ſet he ſhal preſent hym ſelfe before yͤ prieſt: & the prieſt ſhal value him accordyng as the hande of hym that vowed is able to get, euē ſo ſhal the prieſt value hym. If it be a beaſt of whych men bryng an offeryng vnto the LORD: al yͭ any man geueth of ſuche vnto yͤ LORD ſhalbe counted holy. He ſhall not alter it nor chaūge it a good for a badde, or a bad for a good. And yf he chaūge beaſt for beaſt, then both the ſame beaſt and it alſo wherwith it was chaunged ſhal be holy. If it be any maner of vncleane beaſte, of whych men do not offer a ſacrifyce vnto the LORDE, he ſhall ſet the beaſt before the prieſt, and the prieſt ſhall value it, whyther it be good or badde. And as the prieſt ſetteth it, ſo ſhal it be. But yf he wyll bye it agayne

xod.30.c
uit.15.b

it agayne, he ſhall geue the fyfte parte more aboue that it was ſet at. Yf any man dedycate hys houſe to be holy vnto yͤ LORDE: C the prieſt ſhall ſet it, whether it be good or bad, and as the prieſt hath ſet it, ſo ſhal yͤ value be. And whẽ he that ſanctified it wyll redeme hys houſe: let hym geue the fyft part of the money that it was iudged at therto, & it ſhalbe hys.

Yf a man halowe a pece of his enherited lande vnto the LORD: it ſhalbe ſet accordyng to yͤ ſede therof. Yf it beare an homer of berly it ſhalbe ſet at fyfty ſycles of ſyluer. Yf he halow hys felde immediatly frõ yͤ yere of iubely, it ſhall be worth accordyng as it is eſtemed. But and yf he halowe hys felde after the iubely, the prieſt ſhal reken yͤ mony accordyng to the number of yͤ yeres yͭ remayne vnto the yeres of Iubely folowing, & therafter it ſhalbe lower ſet.

Yf he that conſecrated the felde, wyl redeme it agayne, let hym put the fyfte parte of yͤ pryce yͭ it was ſet at therunto, & it ſhalbe his. And yf he wyl not redeme the felde, but ſelleth yͤ felde to an other man, he (that vowed) may redeme it nomore. But when the felde goeth out in the yere of iubely, it ſhalbe holy vnto the LORD: euẽ as a felde that is vtterly put away, & it ſhalbe the prieſtes poſſeſſion. Yf a man ſanctifie vnto the LORD a felde whych he hath bought, & is not of hys inheritaunce, yͤ prieſt ſhal reken vnto hym what it is worth vnto the yere of iubely, & he ſhal geue yͤ price D that it is ſet at, yͤ ſame daye, as a thing cõſecrated vnto the LORD. And in the yere of iubely, the felde ſhall returne vnto him of whome he bought it: euen vnto him, whoſe inheritance of lande it is. And al ſettyng ſhalbe accordyng to the ſycle*of the ſanctuarye. One ſycle conteyneth.xx.halfpens.*But the firſt borne of the beaſtes yͭ is appointed vnto the LORDE, may no man ſanctifye: whether it be oxe or ſhepe, for it is the LORDES alredy. Yf it be an vncleane beaſt, he ſhall redeme it, as it is ſet at, & geue the fyfte parte more therto: Or yf it be not redemed, it ſhalbe ſolde, accordyng to the value. Notwythſtandyng, no damned thyng that a man putteth from hym & dedicateth vnto the LORD of all hys good (whether it be man or beaſt or lande of hys inheritance) may be ſolde or redemed: for euery thyng ſo put away is moſt holy vnto the LORD. Let no damned thing that a man ſeperateth, be redemed: but dye the death. Euery tyth of the lãde whych is of the ſede of the lande, or of the frute of the trees is yͤ LORDES: and is ſanctifyed vnto the LORD. And yf a man wyll redeme ought of hys tythes: let hym ad the fyft parte therto. And euery tyth of oxe & of ſhepe & of euery beaſt yͭ goeth vnder the rod, euen euery tenth ſhal be holy vnto the LORD. He ſhal not loke yf it be good or bad, nor chaũge it. Els yf he chaũge it, both it, and that it was chaunged withal, ſhal be halowed vnto the LORD, and may not be redemed. Theſe are the cõmaũdementes whych the LORD cõmaunded by Moſes vnto the chyldren of Iſrael in moũt Sinai.

xod.30.d
eut.15.d

¶ The ende of the thyrde boke of Moſes.

The fourth boke of Moſes, called in the Hebrue, Vaiedadbar, and in latyn Numeri.

¶ The fyrſt Chapter.

All that are apte for battel/are nombred. The trybe of Leui muſte miniſter in the Tabernacle.

A AND the LORDE ſpake vnto Moſes in the wylderneſſe of Sinai, in the Tabernacle of wytnes, the fyrſte daye of the ſeconde moneth in the ſeconde yere after they were come out of the lande of Egipte, ſaying: *take ye the ſumme of all the multytude of the chyldren of Iſrael, after theyr kynredes & houſholde of theyr fathers, wyth the nũbre of theyr names, al yͭ are males, head by heade, from.xx.yere and aboue: euen all that go forth to yͤ warre in Iſrael, thou & Aarõ ſhal nũbre them, thorowout theyr armyes: & wyth you ſhalbe men of euery trybe wherof euery one is heade man of the houſe of his fathers. And theſe are yͤ names of the men yͭ ſhal ſtande wͭ you: of (the trybe of) Ruben, Elizur, the ſonne of Sedeur: of Simeon, Selumiel the ſõne of Suri, Sadai: of Iuda, Naheſſon, the ſõne of Aminadab: of Iſachar, Nathanael, yͤ ſonne of Zuar: of Zabulon, Eliab, the ſonne of Helon: Amonge the chyldren of Ioſeph: of Ephraim, Eliſama, the

Exod.30.b
Num.26.a
2.reg.24.a

ſone of Amihud:of Manaſſe, Gameliel, the ſōne of Pedazur:of BenIamin, Abidan the ſonne of Gedeoni:of Dan, Ahiezer, the ſōne of Ammi, Sadai:of Azer, Pagiel, the ſōne of Ocran: of Gad, Eliſaph the ſonne of Deguel:of Nephtali, Ahira the ſonne of Enan.

B These were of great fame in the cōgregacion, lordes of the trybes of their fathers, ⁊ heades ouer thouſandes in Iſrael. And Moſes ⁊ Aaron toke theſe men(which are expreſſed by theyr names)and gathered all the congregacion together, the fyrſt daye of yͤ ſeconde moneth, ⁊ they were rekened thorowe out theyr kynreds and houſes of theyr fathers by name, from twentye yere ⁊ aboue, heade by heade. As the LORDE cōmaūded Moſes, euen ſo he numbred them in the wyldernes of Sanai. And the chyldren of Ruben, Iſraels eldeſt ſonne thoroweout theyr generacions, and theyr kinredes and houſes of their fathers in the numbre of names, heade by heade(all males from twentye yere and aboue)as many as dyd go forth to the warre: the numbre of them yͭ were of the trybe of Ruben, was.xlvi.thouſande, and fyue hundred.

C Of the chyldren of Simeon thorow out theyr generacions ⁊ theyr kynredes, ⁊ houſes of theyr fathers, the ſūme of them in the number of names, heade by heade, all the males from twentye yeres ⁊ aboue, who ſo euer myght go forth to the warre: the ſumme of them that were of the trybe of Simeon.lix. thouſande:and thre hūdred. Of yͤ chyldren of Gad thorowout theyr generacions ⁊ theyr kynredes ⁊ houſholds of theyr fathers, the numbre of the names frō twenty yere ⁊ aboue, all that went forth to the warre:the numbre of them yͭ were of the trybe of Gad, was xlv.thouſande, ſyxe hundred ⁊ fyfty. Of the chyldren of Iuda thorowout theyr generacions, ⁊ theyr kynredes ⁊ houſes of theyr fathers, the numbre of names from twenty yere ⁊ aboue, al that were able to go forth to yͤ warre: The numbre of them that were of yͤ trybe of Iuda was.lxxiiii. thouſande ⁊ ſyxe hundred. Of the chyldren of Iſachar thorowout theyr generacions ⁊ theyr kinredes ⁊ houſes of theyr fathers:the numbre of names frō twenty yere and aboue whyche went al forth to warre, the numbre of them that were of the trybe of Iſachar, was.liiii. thouſande and.iiii.hundred.

D Of the children of zabulon, thorowout their generacions ⁊ theyr kinreds, ⁊ houſes of theyr fathers, the number of names from twenty yere and aboue, which were able to go forth in the hoſt: The number of them that were of the trybe of zabulon, was.lvii.thouſand ⁊ four hundred. Of yͤ children of Ioſeph: Namely, of yͤ children of Ephraim thorowout theyr generacyons and theyr kynredes and houſes of theyr fathers, the number of names frō twenty yeres ⁊ aboue, al that went out to the warre: the number of them that were of the trybe of Ephraim was .xl. thouſande and fyue hundred.

E Of yͤ chyldrē of Manaſſe thorowout theyr generacions, ⁊ theyr kynredes, ⁊ houſes of theyr fathers, the number of names from twenty yere olde ⁊ aboue, all that went out to yͤ warre: The nūbre of them that were of the trybe of Manaſſe was.xxxii. thouſande and.ii. hundred. Of the chyldrē of BenIamin thorowout theyr generacions, ⁊ theyr kynredes and houſes of theyr fathers, the numbre of names from twēty yere and aboue, all that went forthe to the warre:The numbre of them that were of the trybe of BenIamin was .xxxv. thouſande ⁊.iiii.hundred. Of the chyldren of Dan thorowout theyr generacions ⁊ kynredes ⁊ houſes of theyr fathers:
F the nūbre of names frō twentye yere olde ⁊ aboue, al that went forth to the warre. The nūbre of them yͭ were of the trybe of Dan was.lxii. thouſand and ſeuen hundred. Of the chyldren of Aſar thorowout theyr generacions ⁊ theyr kynredes and houſes of theyr fathers, the number of the names from twenty yeres ⁊ aboue, al that went out to warre:The number of them yͭ were of the trybe of Aſer was.xli.thouſande and fyue hundred. Of the chyldren of Nephtali: thorowout theyr generacions and theyr kynredes and houſes of theyr fathers the nūbre of names frō twenty yeres ⁊ aboue, all that myghte go forth to the warre. The numbre of them that were of the trybe of Nephtali, was .liii.thouſande and foure hūdred. Theſe are the ſūmes which Moſes and Aaron numbred ⁊ the prynces

of Iſ-

Exod.12.f
Num.11.c

of Iſraell: thoſe twelue menne, whyche were euery one ouer the houſe of their fathers. And all the nombres of yͤ children of Iſraell, thorowe oute the houſes of theyr fathers, from twentye yere and aboue, all that wente forth to the warre in Iſraell, drewe all vnto the ſumme of *ſixe hũdred. M. & thre thouſande, fyue hundred and fyftye. But yͤ Leuites after the trybes of their fathers were not numbred among them. And the LORDE ſpake vnto Moſes, ſayinge: Thou ſhalte not number the trybe of Leui, neyther take the ſumme of them from amonge the chyldren of Iſraell. But thou ſhalte appoynte the Leuites ouer the habitaciõ of witnes, and ouer al the veſſels therof, and ouer all thinges that are in it. yea, they ſhal beare the tabernacle and all the veſſelles therof, and they ſhall miniſter in it, and ſhall dwell rounde aboute the tabernacle. And when the tabernacle goeth forthe, the Leuites ſhall take it downe: and when the tabernacle is to be pytched, they ſhall ſette it vp: and yf any ſtraunger come nye, he ſhall dye. And the chyldren of Iſraell ſhal pytch their tentes, euerye man in hys owne companye, and euerye man vnder hys own ſtanderd thorowout theyr hoſtes. But the Leuites ſhall pytche rounde aboute the tabernacle of witneſſe, that there be no wrath vpon the congregacyon of the chyldren of Iſraell, and the Leuites ſhal kepe yͤ watche of yͤ tabernacle of wytneſſe. And the children of Iſraell dyd accordynge to all that the LORDE commaunded Moſes, euen ſo dyd they.

¶The. ii. Chapter.

¶The order of the tentes. The heades of the kynredes of Iſraell.

A AND the LORDE ſpake vnto Moſes, and Aaron, ſayinge: euery mã of the children of Iſrael ſhal pytch vnder his owne ſtanderde and vnder yͤ armes of theyr fathers houſes: on the other ſyde and rounde aboute the tabernacle of wytneſſe ſhall they pytche. On the eaſte ſyde towarde the ryſynge of the ſunne, ſhall they of the ſtanderde of the hoſt of Juda pytche thorowoute their armies: And Naheſſon the ſonne of Aminadab was captayne of the ſons of Juda. And his hoſte and the number of them: lxxiiii. thouſande & ſyxe hundred. Nexte vnto hym ſhal they that be of the tribe of Iſachar pitche: and Nathanael the ſon of Zuar was captaine of the chyldren of Iſachar: his hooſt & the ſumme of the number therof. liiii. thouſande, and foure hundred. And then the trybe of Zabulon: and Eliab yͤ ſonne of Helõ, captayne ouer the chyldren of zabulon and his hooſt, and the number of them. lvii. thouſande & foure hundred: ſo that the whole numbre of yͤ whole hooſte of Juda are an hundred thouſande. lxxxvi. thouſande, and foure hundred thorowout theyr armies: and theſe ſhall go before. On the ſouthſyde ſhal the ſtanderd of the hoſte of Ruben B kepe thorow theyr companies: and the captayne ouer the ſonnes of Ruben, was Elizur the ſonne of Sedeur. And his hoſte and the numbre of them. xlvi. thouſande and fiue hundred. And faſte by hym ſhall yͤ trybe of Simeon pytch, and the captayne ouer the ſonnes of Symeon, was Salumiel the ſonne of Zuri Sadai, and his hoſte & the number of them. lix. thouſande and three hundred. And the tribe of Gad alſo and the captayne ouer the ſonnes of Gad, was Eliaſaph the ſonne of Deguell: And his hoſte and the numbre of them xlv. thouſande ſyxe hundred and fyftie. All that were numbred with the trybe of Rubẽ: an hundred thouſand. li. thouſand foure hundred and fyftie, thorow out their armyes: and they ſhall go in the ſecond place. And the tabernacle of wytnes ſhall go with the hooſte of the Leuites, in the myddes of the hoſtes. And as they lye in theyr tentes, euen ſo ſhall they procede in the iourney, euery man in his degree, & vnder their owne ſtanderdes.

C The weſtſyde ſhall the ſtanderd of the hooſt of Ephraim kepe wͭ their armies, and the captaine ouer the ſonnes of Ephraim, was Eliſama the ſonne of Amihud: His hoſte and the numbre of them. xl. thouſande and fyue hundred. And faſte by hym, ſhalbe the trybe of Manaſſe, & the captayne ouer the ſons of Manaſſe was Gamaleel the ſonne of Pedazur. His hoſte and the nombre of them. xxxii. thouſande and two hundred. And the tribe of Ben Jamin alſo: and the captayne ouer the ſonnes of Ben Jamin was Abidan, the ſonne of Gedeoni, His hoſte and the numbre of

them.xxxv.thouſande and, foure hundred.
All yͤ were appoynted wyth the
hoſt of Ephraim were an hũdred thouſande,
eyght thouſand and an hundred,
thorowout their armies, and they ſhal
go in the thyrde place. The ſtanderd of
the hooſte of Dan ſhall kepe the north
ſyde with their armies: and yͤ captaine
ouer the children of Dan, was Ahiezer
the ſonne of Ammi Sadai. Hys hooſte
and the numbre of them.lxii.thouſande
and ſeuen hundred.

D And faſte by hym ſhall the trybe of
Aſer pytche and the captaine ouer the
ſonnes of Aſer, was Pagiel the ſonne
of Ocran. Hys hoſte and the number of
them.xli.thouſande and fyue hundred.
And yͤ trybe of Nephthali alſo, and the
captayne ouer the chyldren of Nephthali:
was Ahira the ſonne of Enan.
His hoſte and the number of them.liii.
thouſande and foure hundred. All they
that were appoynted with the hoſte of
Dan, was an hundred thouſande.lvii.
thouſande and.vi.hundred. And they
ſhall goe hynmoſt wᵗ theyr ſtanderdes.
Theſe are the ſummes of the chyldren
of Iſraell thorowe oute the houſes of
theyr fathers, euen all yͤ numbres that
pytched thorowout their hooſtes, ſixe
hundred thouſande thre thouſande.v.
hundred and fyftie. But the Leuites
were not numbred among the children
of Iſrael as the LORDE commaunded
Moſes. And the children of Iſrael dyd
accordyng to all that the LORDE commaũded
Moſes, for ſo they pytched wᵗ
theyr ſtanderdes, and ſo they iurneyed
thoroweout theyr kinredes ⁊ thorowout
the houſholdes of theyr fathers.

❡ The.iii. Chapter.

❡ The Leuites goe not to battell/but miniſter
in the ſanctuarye. They pytche theyr tentes nexte
to the habitacion.

THeſe are the generacions of Aaron
⁊ Moſes, in the day that the
LORDE ſpake wyth Moſes in
mounte Sinai, and theſe are the names
of the ſonnes of Aaron: Nadab yͤ
um.16 g eldeſt ſonne Abihu, Eleazar and Ithamar.
Leui.8.a *Theſe are the names of the ſons
of Aaron whiche were *prieſtes anoynted,
and whoſe hande was conſecrated
eui.10.a to miniſter. *And Nadab and
Abihu dyed before the LORDE, when
they offered ſtraunge fyre before the
LORDE in the wilderneſſe of Sinai, ⁊
had no children. And Eleazar ⁊ Ithamar
miniſtred in the ſyghte of Aaron
theyr father.

B And the LORDE ſpake vnto Moſes,
ſaying: bryng the trybe of Leui, and ſet
them before Aarõ the prieſt*that they Num.
maye ſerue him, and wayte vpon him ⁊ and.
vpon all the multytude, before the tabernacle
of witnes, to do the ſeruice of
the habitacion. They ſhall kepe all the
apparel of the tabernacle of wytnes, ⁊
wayte vpõ the children of Iſrael to do
the ſeruice of the habitacion. And thou
ſhalte geue the Leuites vnto Aaron ⁊
his ſonnes, for they are geuen: and delyuered
vnto him of the children of Iſraell.
And thou ſhalte appoynte Aaron
and his ſonnes to wayte on their prieſtes
offyce: and the ſtraunger that cõmeth
nye, ſhal be ſlayne.

C And the LORDE ſpake vnto Moſes,
ſaying: beholde, I haue taken the Leuites
from amonge the chyldren of Iſraell*
for all the fyrſte borne that openeth
the matryce amonge the chyldren Exo.
of Iſrael, and the Leuites ſhalbe mine: Num.
becauſe al the fyrſt borne are myne: for
the ſame daye that I ſmote all the firſt
borne in the lande of Egypte, I halowed
vnto me all the firſte borne in Iſraell,
bothe man and beaſte, and myne
they ſhalbe: I am the LORDE. And the
LORDE ſpake vnto Moſes, in the wilderneſſe
of Sinai, ſaying: Numbre the
chyldren of Leui after yͤ houſes of their
fathers in theyr kynredes. All that are
males, from a moneth olde and aboue
ſhalte thou numbre. And Moſes numbred
them, accordyng to the commaũdemente
of the LORDE, and as he had
commaunded. *And theſe were yͤ children Exod.6
E of Leui in theyr names: Gerſon ⁊
Cahath and Merari. And theſe are the
names of yͤ children of Gerſon in their
kynredes: Libni ⁊ Semei. The ſonnes
of Cahath in their kynredes: Amram,
Iezehar, Hebron and Oziel. And the
ſonnes of Merari in theyr kynredes,
Maheli and Muſi. Theſe are the kynredes
of the Leuites, accordyng to the
D houſes of theyr fathers. Of Gerſon
came the kynred of the Libnites ⁊ the
kinred of the Semeites. Theſe are the
kynredes of the Gerſonites. And the
ſumme of them (after the number of all
the males frõ a moneth olde ⁊ aboue)
was ſeuen thouſand and fyue hũdred.

And the kynredes of the Gerſonites ſhal pytch behynd the habitacion weſtwarde. The captayne and moſt auncyent of the houſe of yͤ Gerſonites, was Eliaſaph the ſonne of Lael. And vnder the kepyng of the children of Gerſon in the tabernacle of wytneſſe was yͤ habitacyon and the tente, the couerynge therof, and the hangyng of the dore of the tabernacle of wytnes, and the hangynges of the courte, and the curtaine of the doore of the courte: whiche is rounde about the Tabernacle, and the altar, and the cordes of it for al the ſeruice therof. And of Cahath came yͤ kinred of the Amramites, and the kynred of the Iezeharites: the kynred of the Hebronites, and the kinred of the Ozielites. Theſe are the kynredes of yͤ Cahathites. And yͤ number of all the males from a moneth olde ⁊ aboue, was eyght thouſand and ſyxe hundred, and theſe ſhal kepe yͤ thinges that are to be kepte in the holy place. And the kynred of the children of Cahath ſhal pitch on the ſouthſyde of the Tabernacle.

The captayne and moſt auncyent of yͤ houſe of the kynred of the Cahathites, was Eliſaphan the ſonne of Oziel, and vnder their kepyng was the arke, the table, the candelſticke, and the aulters, and al the veſſels of the ſanctuary that they miniſter in, and the vayle, ⁊ what ſoeuer belonged to the miniſtracyon therof. And Eleazar the ſonne of Aarõ the prieſt, was captayne ouer all the captaynes of the Leuites, and had the ouerſyght of them that wayted vpõ the ſanctuarye. And of Merari came the kynred of the Mahelites, and the kynred of the Muſites.

E These are the kynredes of Merari. And the ſumme of them accordynge to the numbre of all the males, frõ a moneth old and aboue was ſyxe thouſand and two hundred. The captayne and the moſte auncyent of their houſe that were of the kynred of Merari, was Zuriel the ſonne of Abihael: ⁊ theſe ſhal pytche on the northeſyde of the tabernacle. And vnder the cuſtodye of the ſonnes of Merari ſhalbe the bordes of the dwellyng, and the barres, pillers ⁊ ſockettes therof, all the veſſell therof, ⁊ all that ſerueth therto: ⁊ the pyllers of the courte rounde aboute, with theyr ſockets, theyr pynnes ⁊ theyr cordes.

But on the fore front of the habitacion before the tabernacle of witneſſe eaſtwarde ſhall Moſes and Aarõ and hys ſonnes pytche and wayte to kepe the ſanctuary, and to kepe the chyldren of Iſrael. And the ſtraunger that commeth nye, ſhalbe ſlayne. And the whole ſumme of the Leuites whiche Moſes and Aaron numbred, at the commaundement of the LORDE thorowout their kynredes (euen all the males from a moneth olde and aboue) was * .xxii. thouſande. Nu.26.g

F And the LORDE ſayde vnto Moſes: Numbre all the fyrſte borne that are males amonge the children of Iſraell (from a moneth olde and aboue) and take the number of theyr names. And thou ſhalte appoynt the Leuites to me (for I am the LORDE) for all the fyrſte borne of the children of Iſrael, and the cattell of the Leuites, for all the fyrſte gendred of the cattel of the children of Iſraell. And Moſes numbred as the LORDE commaunded him, all the firſte borne of the children of Iſraell. And al the firſt borne males reherſed by theyr names (from a moneth old and aboue, accordyng to their numbre) were .xxii. thouſande two hundred and .lxxiii.

G And the LORDE ſpake vnto Moſes, ſaying: take the Leuites for all yͤ fyrſte borne of the children of Iſraell, and the catell of the Leuites for their cattell, ⁊ the Leuites ſhall be myne. I am the LORDE. And for the redemynge of the two hundred and .lxxiii. (whiche are mo then the Leuites in the firſte borne of the children of Iſraell) take .v. ſycles of euery heade after the weyght of the Sanctuarye * the ſycle conteynynge twentye halfepens. Exo.30.b. Le.27.d. Ezec.45.d And geue the money wherwith the odde number of thẽ is redemed vnto Aarõ and his ſonnes. And Moſes toke the redempcyon money, of the ouerplus that were moe thẽ the Leuites: of the firſte borne of the children of Iſrael toke he this money: euen a thouſande three hundred ⁊ .lxv. ſycles, after the ſycle of the ſanctuary. And Moſes gaue the money of them yͭ were redemed, vnto Aarõ ⁊ his ſonnes, accordyng to the word of the LORDE, euen as the LORDE commaunded Moſes.

¶ The.iiii. Chapter.

The offyces of the Leuites.

AND the LORDE ſpake vnto Moſes,
A and Aaron, ſayinge: Take the
ſumme of the children of Cahath
from amonge the ſonnes of Leui, after
their kynredes, and houſes of their fathers
(from thyrtie yere ⁊ aboue vntyl
fyftie) all that are able to go furth to
the warre: for to doe the woorke in the
tabernacle of wytneſſe. The offyce of
the children of Cahath in yͤ Tabernacle
of wytneſſe, is moſte holy. And whē
the hoſt remoueth, Aaron ⁊ his ſonnes
ſhall come and take downe the vayle,
that hangeth betwene, and wrappe the
arke of witneſſe in it: ⁊ ſhal put theron
a coueryng of tarus ſkynnes, and ſhal
ſprede vpon it a clothe that is altogether
of yelowe ſilke ⁊ put in the barres
therof. And vpon the ſhewe table, they
ſhall ſprede abroade a cloth of yelowe
ſylke, and putte thereon the dyſſhes,
ſpones, flatpeces, and pottes to powre
with, and there ſhalbe breade thereon
contynually: and they ſhall ſprede vpō
them a coueryng of purple, and couer yͤ
B ſame wͭ a coueryng of tarus ſkynnes
and put in the barres therof. And they
ſhall take a clothe of yelowe ſylke, and
couer the candelſtycke of lyghte, wyth
his lampes, tonges, and ſnoffers, and
all the oyle veſſelles, whiche they occuppe
aboute it: and they ſhall put both
it, and all the veſſel therof within a coueryng
of tarus ſkynnes, ⁊ put it vpō
a barre.

And vpon the golden altar they ſhal
ſpread a cloth of yelowe ſylke, and couer
it with a couerynge of tarus ſkynnes,
and put in the barres thereof. And
they ſhall take all the thynges, (which
they occupie to miniſter within yͤ holy
place) and put a clothe of yelowe ſylke
vpon them, and couer them with a coueryng
of tarus ſkinnes, and put them
on a barre.

And they ſhall take awaye the aſhes
from the aultar, ⁊ ſprede a purple cloth
theron: and put vpon it all the veſſelles
therof that they miniſter withall: euen
the cole pannes, yͤ fleſſhhokes, the ſhouels,
the baſens, and the other veſſelles
of the aultar, and they ſhall ſprede vpon
it a coueryng of tarus ſkynnes, and
put in the barres of it. And when Aarō
and hys ſonnes haue made an ende of
coueryng the holy thynges, and all the
veſſelles of the ſanctuary (againſt that
the hooſte remoue) then the ſonnes of
Cahath ſhall come in for to beare, but
they ſhal not touche any holye thynge,
leaſt they dye. And this is the charge
of the ſonnes of Cahath in the tabernacle
of wytneſſe. And to the offyce of
Eleazar the ſonne of Aaron the prieſt,
pertayneth the oyle for the lyghte, the
ſwete cenſe, the dayly meate offerynge,
and the anoyntyng oyle, and the ouerſyghte
of all the tabernacle, and of all
that therin is, both in the ſanctuarye ⁊
in all the veſſelles thereof. And the
LORDE ſpake vnto Moſes and Aaron
ſaying: ye ſhall not deſtroye the trybe
of the kynred of the Cahathites, from C
among the Leuites. But thus do vnto
them, yͤ they may liue and not dye, whē
they goe vnto the moſte holy thynges:
Let Aaron and hys ſonnes goe in, and
take them downe, to euerye one after
his ſeruyce, and after his charge. But
let them not goe in, to ſe when the holy D
thynges are folden vp, leſt they dye.
And the LORDE ſpake vnto Moſes,
ſayinge: Take alſo the ſumme of yͤ children
of Gerſon, thorowout the houſes
of their fathers, and thorowoute theyr
kynreds: from .xxx. yere ⁊ aboue, vntil
fyftye ſhalte thou number them, al that
are able to go forth to the warre for to
do ſeruice in the tabernacle of witnes.
And this is the ſeruyce of the kynred of
the Gerſonites, to ſerue and to beare.
They ſhall beare the curtaynes of the
dwellyng, and the rouſe of the tabernacle
of wytneſſe, his couerynge, and the
coueryng of tarus ſkynnes, that is an
hye aboue vpon it, and the hangyng of
the dore whiche is in the Tabernacle
of wytneſſe: and the hangynges of the
courte, and the hangyng that is in the
entrynge in of the gate of the courte
rounde aboute the dwellynge, and the
altar, with the cordes, and all yͤ inſtrumentes
yͤ ſerue vnto them, and all that
is made for to ſerue them. At yͤ mouth
of Aarō and his ſonnes, ſhal al the ſeruyce
of the children of the Gerſonites
be done, in all their charges, and in all
their ſeruice, and ye ſhall number vnto
them all theyr burdens to kepe. And
this is the ſeruice of the kynred of the
children of Gerſon in the tabernacle of
wytneſſe, and theyr watche ſhal be vnder
the hande of Ithamar the ſonne of
Aaron yͤ prieſt. And thou ſhalt number

the ſonnes of Merari after their kynredes, and after the houſes of their fathers: from thyrtie yeres and aboue vnto fyftie ſhalt thou number them, euerye one that is able to goe forth to yͤ warre, to do the ſeruice of the tabernacle of wytneſſe. And this is the charge that they muſt wayte vpon, accordyng to all their ſeruice in the tabernacle of wytnes. The Lordes of the dwellyng, with the barres, pyllers, and ſockettes therof, and the pyllers that are rounde about the courte, with their ſockettes, pynnes and cordes, and with al the inſtrumentes of it, for all theyr ſeruyce.

C

And by name ye ſhal reken the thinges that they muſte wayte vpon to beare. This is the ſeruyce of the kynredes of the ſonnes of Merari accordyng to al their offyce in the Tabernacle of wytneſſe vnder the hande of Ithamar the ſonne of Aaron the prieſt.

D

And Moſes and Aaron and yͤ princes of the multitude numbred yͤ ſonnes of the Cahathites, after their kynreds and houſes of their fathers, frō thirtye yere and aboue vnto fiftie, al that were able to go forth to the warre, to do ſeruice in the Tabernacle of wytneſſe. And the numbres of them thorowoute their kynredes were two thouſande, ſeuen hundred and fyftye. This is the numbre of yͤ kynredes of Cahath: namely, all that myghte do ſeruice in the tabernacle of wytneſſe, whiche Moſes and Aaron dyd numbre accordynge to the commaundemēt of the LORDE by the hande of Moſes. Theſe are yͤ numbres of the ſonnes of Gerſon thorowe out theyr kynredes and houſes of their fathers, from thyrtye yere vp vnto fiftye all that were able to go forth to the warre, for to do ſeruice in yͤ tabernacle of wytneſſe. And the numbres of them thorowout their kynredes, and houſes of their fathers, were two thouſande ſyxe hundred and thyrtye. This is the numbre of the kynredes of the ſonnes of Gerſon of al that dyd ſeruyce in the tabernacle of witneſſe, whiche Moſes and Aaron dyd numbre accordynge to the commaundemente of the LORDE. And theſe are the numbres of the kynredes of yͤ ſons of Merari thorowoute their kynreds ⁊ houſes of their fathers frō thirty yere vp vnto fyftie: all yͭ wēt forth to warre, and ſerued in the tabernacle of wytnes. And the nūbres of thē after their kynredes were three thouſande and two hundred. This is the ſumme of the kynredes of the ſonnes of Merari, whiche Moſes and Aaron numbred accordyng to the worde of yͤ LORDE, by the hande of Moſes. And ſo all the numbres of yͤ Leuites, which Moſes, Aaron and the Lordes of Iſraell numbred, after their kynredes ⁊ houſholdes of their fathers, from thirtie yere vp vnto fiftie, euery one yͭ came to do hys offyce and ſeruyce, ⁊ to beare his burthē in yͤ tabernacle of witneſſe: were (when they were numbred). viii. thouſande. v. hundred and. lxxx. Accordyng to the worde of the LORDE dyd (Aaron) numbre them by the hande of Moſes, euery one accordynge to theyr ſeruyce and charge, and accordynge to their offyces: as the LORDE commaūded Moſes.

The. v. Chapter.

The knowledgynge of ſynne. The clenſynge of ſynne. The lawe of the firſte frutes / and of gelouſye.

A

Leui.13.g.

AND the LORDE ſpake vnto Moſes, ſaying: commaund the childrē of Iſrael that they *put out of the hooſte, euery leper and euerye one that hath an yſſue, and whoſoeuer is defyled vpō a ſoule. Both male and female ſhal ye put out: euen out of the hoſt ſhal ye put thē, that they defyle not the tentes amonge whiche I dwell. And the children of Iſraell dyd ſo, and put thē oute of the hooſte: euen as the LORDE ſpake vnto Moſes, ſo dyd the chyldren of Iſraell.

Leuiti.5.

And the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto the children of Iſraell: whether it be *man or woman. yf they haue committed any ſinne that a man doeth, and haue treſpaced agaynſte the LORDE, that ſoule hathe done amiſſe: Therfore they ſhal knowledge their ſinne which they haue done and let hym reſtore agayne the hurte yͭ he hath done in the hole, and put the. v. part of it more therto, and geue it vnto hym whō he hath treſpaſſed agaynſte.

B

But and yf there be not a man to reſtore the hurte vnto, nor a kynſman of his, let the treſpace be made good vnto the LORD, and it ſhalbe the prieſtes, beſyde the ramme of the attonemente,

whereby

wherby an attonemente ſhall be made for him. And euery heueoffering that is made of the holy thinges of the childrẽ of Iſrael whiche they brynge vnto the prieſt, ſhalbe his, and euery mans halowed thinges ſhal be his: and whatſoeuer any man geueth the prieſt, it ſhalbe his. And the LORDE ſpake vnto Moſes, ſayinge: Speake vnto the children of Iſraell, and ſaye vnto them. If any mannes wyfe go aſyde ⁊ treſpace agaynſte hym, ſo that another man lye with her fleſhlye, and it be hyd from the eyes of her huſbande, and is not come to lyght that ſhe is defiled, and there is no wytnes againſt her, neyther ſhe taken with the maner, and the ſprete of gelouſie commeth vpon him, ſo that he is gelouſe ouer his wife, which is defiled: or yf yͤ ſprite of gelouſye come vpõ him, ſo that he is gelouſe ouer his wife whiche is yet vndefyled: then lette the man bryng his wyfe vnto the prieſte, ⁊ brynge with her an offeryng for her: yͤ tenth part of an Epha of barlye meale, but let hym powre none oile vpõ it, nor put frankencens theron: for it is an offeryng of gelouſy, an offeryng for a remembraunce cauſynge the ſynne to be thought vpon.

C And the prieſt ſhall brynge her, and
u.19.b. ſette her before the LORDE, and lette him*take holy water in an erthen veſſell, and of the duſt that is in the floore of the habytacyon, and put it into the water. And let the prieſt ſet the womã before the LORDE, and vncouer yͤ womans head, and put the memorial of yͤ offerynge in her handes whiche is the gelouſye offerynge, and the prieſt ſhall haue bytter and curſed water in hys hande, and the prieſt ſhall charge her, and ſaye vnto the woman. If no man haue lyen with the, neyther haſte gone aſyde to vnclenneſſe withoute thy huſbande, then haue thou no harme of this bytter and curſed waters. But and yf thou haſte gone aſyde behynde thyne huſbande, and arte defyled, and ſome other man hathe lyen wyth the beſyde thyne huſbande, (and the prieſt ſhall charge the woman wyth an horryble curſe, and the prieſt ſhall ſaye vnto the woman) the LORDE make the to be an abhominacion and a curſe amonge thy people: when the LORDE doeth make thy thye rotte, ⁊ thy belly ſwell: Theſe curſed waters go into the bowelles of the, that they may make thy belly ſwel and thy thye rotte, and let the woman ſaye, Amen, Amen. And let the prieſt D
wryte theſe curſes: And when they be clenſed, let hym caſte them into bytter waters, and geue the woman thoſe bitter and curſed waters to drinke, that thoſe curſed ⁊ bytter waters maye enter into her. And then the Prieſt ſhall take the gelouſy offryng oute of yͤ womannes hand, and waue it before the LORDE, and bring it vnto the aultar, ⁊ the prieſt ſhall take an handefull of the offeryng for a memoryall, and burne it Act.18.d
vpon the altar, and then make the woman drynke the water: ⁊ when he hath made the womã drinke the waters, (if ſhe be defiled ⁊ haue treſpaſſed againſt her huſbande) then ſhall the curſed and bitter waters go into her, and her belly ſhall ſwell, and her thye ſhal rotte, ⁊ the woman ſhalbe a curſe amonge her people. And if the womã be not defiled but is cleane, ſhe ſhall haue no harme, but ſhall conceaue and beare. This is the lawe of gelouſie, when a wife goth aſyde behynd her huſbande, and is defiled, or when yͤ ſprete of gelowſye cõmeth vpon a mã, and he beyng gelowſe C
ouer his wife, doeth brynge her before the LORDE. And the Prieſt ſhal do acordyng vnto al this law, and the man ſhall be gyltleſſe, and the woman ſhall beare her ſynne.

The. vi. Chapter.

¶ The lawe of abſtynence. The bleſſyng of the people.

AND the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the children of Iſraell, and ſay vnto thẽ: when ether man or woman doth ſeperate themſelues to vowe a vowe of an abſteyner, and appoint themſelues vnto the LORDE, he ſhall ſeperate hym ſelfe from*wyne and ſtrong drynke, ⁊ Iud.1
ſhall drynke no vyneagre of wine or of A.nos.
ſtronge drynke, nor ſhal drynke what ſoeuer is preſſed out of grapes: ⁊ ſhall eate no freſhe grapes neyther yet dried. As longe as his abſtynence endureth, ſhal he eate nothing that is made of the vyne tree, or of the carnels, or of the huſke of yͤ grape. And as long as he voweth, ⁊ is ſeperated, there ſhall no raſure come vpõ his heade: but vntyll his daies be out, in the whiche he ſeperateth

rateth hymſelfe vnto the LORDE, he B ſhalbe holy, and ſhall let the lockes of his heare growe. As long as he conſecrateth hym ſelfe vnto the LORDE, he ſhall come at no deade bodye: he ſhall not make him ſelfe vncleane at yͤ death of his father, mother, brother, or ſyſter: becauſe that the vowe of the abſtynēce of his GOD is vpon his heade. All the dayes of his abſtynence he is holy vnto the LORDE. And if it fortune that any man by chaūce dye ſodenly before him, the heade of hys abſtynence ſhalbe defyled, and he ſhall ſhaue *his heade the Act.18.d daye of his clenſynge: euen the ſeuenth daye he ſhall ſhaue it. And the eyghte daye he ſhal bryng two turtels or two yonge pygeons to the prieſt, before the dore of the tabernacle of wytneſſe. And the prieſt ſhall offer the one for ſynne, and the other for a burntofferyng, and make an attonement for him as cōcernynge that he ſynned vpon a ſoule, and ſhall halowe his heade the ſame daye, and he ſhall conſecrate himſelfe vnto yͤ LORD (the time of his abſtinencie) and ſhall bryng a lambe of a yere olde for treſpace: but yͤ dayes that were before are loſt, becauſe his abſtinēcie was defyled. C This is the lawe of the abſteyner, when the time of his abſtinencie is out, he ſhalbe brought vnto the dore of the tabernacle of wytneſſe, and he ſhal brynge his offeryng vnto the LORDE: an he lambe of a yeare olde wythoute blemyſhe for a burnte offerynge, and a ſhe lambe of a yeare olde withoute blemyſhe for ſynne, a ramme wythoute blemiſhe alſo for a peaceoffering, and a baſket of ſwete breade, euen cakes of fyne floure mingled with oyle, and wafers of ſwete brede anointed with oyle, with their meatofferynges and drinkofferynges.

And the Prieſte ſhall bryng hym before the LORDE, and offer hys ſynofferyng and his burntofferynge, and ſhall offer the ramme for a peaceofferynge vnto the LORDE, wᵗ the baſket of ſwete breade, and the prieſt ſhal offer alſo his meateofferyng & his drynke offering. And he ſhall ſhaue the heade of the abſteyner in the dore of the tabernacle of wytneſſe: euen the heade of hys abſtynence, and ſhall take the heare of hys ſober head, and put it in the fyre, which is vnder the peaceofferynge. And the prieſt ſhal take yͤ ſodē ſhulder of yͤ ram, D & one ſwete cake out of the baſket, and one ſwete wafer alſo, and put thē vpon the handes of the abſteyner (after he hath ſhauen his abſtynence of) and the Prieſt ſhall (take them of him/and) waue them before the LORDE. And theſe holy thynges ſhalbe the prieſtes, with the wauebreſt and heue ſhoulder, and then the abſteiner maye drynke wine. This is the law of the abſteyner which hath vowed his offerynge vnto the LORDE for his conſecracyon: Beſydes thoſe thinges that his hande can get, accordyng to the vowe whiche he vowed, euen ſo he muſte do after the lawe of his abſtynence. And the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto Aaron and his ſonnes, ſaying: of this wiſe ye ſhall bleſſe the chyldren of Iſraell, & ſaye vnto them.

The LORDE bleſſe the, and kepe the.
The LORDE make his face ſhyne vpon the, and be mercyfull vnto the. The LORDE lyfte vp his countenaunce vpon the, and geue thee peace. And they ſhall put my name vpon the children of Iſraell, and I wyll bleſſe them.

The.vii.Chapter.

¶ The offerynge of the Lordes and heades of Iſraell.

AND it fortuned in that daye, when A *Moſes had full ſet vp the habitacion & anoynted it, & ſanctifyed Exo.40.b it, and all the apparell therof, the altar alſo and all the veſſelles thereof, & had anointed them and ſanctified thē, then the princes of Iſrael, heades ouer the houſes of their fathers whiche were yͤ Lordes of the trybes, ſtanding in their offyces, offered and broughte their ſacrifices before the LORD: ſyre couered charettes, and twelue oxen: one charet for two Lordes, and for one an oxe, & they broughte them before the habitacyon, and the LORDE ſpake vnto Moſes, ſaying: take it of them, yͭ they maye be to do the ſeruice of the tabernacle of wytneſſe, and thou ſhalt geue thē vnto the Leuites, to euery man accordynge vnto his offyce. And Moſes toke the charettes and the oxen, and gaue them vnto the Leuites: two charrettes and foure oxen he gaue vnto the ſonnes of Gerſon, accordynge vnto theyr offyce. And foure charettes and eyght oxen he gaue vnto yͤ ſonnes of Merari (accordynge dyng vnto their offyces)vnder yͤ hād of Ithamar yͤ ſon of Aaron yͤ pꝛieſt* But vnto yͤ ſonnes of Cahath he gaue none, becauſe they had vpon thē the office of holy thynges, whyche they dyd beare vpon ſhoulders.

Num.4.b

B

And the pꝛinces offered foꝛ the dedicatynge of the altar(in the daye that it was anoynted)and bꝛoughte theyꝛ ſacrifices befoꝛe the altar. And yͤ LORD ſaide vnto Moſes: The pꝛynces ſhall bꝛynge theyꝛ offerynges, euerye daye one pꝛince, foꝛ yͤ dedicatyng of yͤ altar.

The offering of Naheſſon

And ſo on the firſt daye dyd Naheſſon the ſonne of Aminadab of the tribe of Juda offer his ſacrifyce: And his offering was a ſyluer charger of an hundꝛed and thyꝛtie ſicles:a ſiluer boule of lxx.ſycles after the weight of the ſanctuarie:⁊ they were both ful of fine wheten floure,myngled wᵗ oyle foꝛ a meate offerynge:a ſpone of ten ſicles of gold, full of cens,a bullocke,a ram , a lambe of a yere olde foꝛ a burnteofferyng, an he goate foꝛ a ſynoffering:⁊(foꝛ a peace offeryng)two oxen, fyue rammes, fyue he goates,and fyue lambes of a yeare olde: thys was the gyfte of Naheſſon the ſonneof Aminadab.

The offering of Nathanaell.

The ſecōd daye Nathanael, the ſonne of zuar,captaine ouer Iſachar,dyd offer: And he offred foꝛ his gift a ſiluer charger of an hundꝛed and thyꝛty ſicles:a ſiluer boule of ſeuentie ſycles after the ſycle of yͤ ſanctuarie:both full of fine floure myngled wᵗ oyle foꝛ a meate offerynge:a golden ſpone of.x.ſicles,ful of cens:a bullocke, a ram,a lābe of a yere olde foꝛ a burntoffering:and an he goat foꝛ ſynne: and (foꝛ a peaceoffering)two oxen,v. rammes.v . he goates,fyue lambes of one yere old. This was the offering of Nathanael yͤ ſon of Zuar.

The offeryng of Eliab.

The thyꝛd daye, Eliab the ſonne of Helon captayne of the childꝛen of Zabulon dyd offer. And his gyfte was : a ſyluer charger of an hundꝛed ⁊ thyꝛtie ſicles:a ſyluer boule of ſeuentye ſyckels after the ſycle of the ſanctuary,⁊ both were ful of fine floure myngled wᵗ oyle foꝛ a meateofferyng:a golden ſpone of ten ſycles ful of cens:a bullocke, a ram, a lambe of a yere olde foꝛ a burnteofferynge:an he goote foꝛ ſin:⁊(foꝛ a peaceofferyng)two oxē,fiue rammes, fyue he goates .v'. lambes of one yere olde. Thys was the offeringe of Eliab the ſonne of Helō.

C

The of ryng of lizur.

The fourth daye, Elizur the ſonne of Sedeur captayne of the chyldꝛen of Ruben dyd offer. And his gifte was a ſyluer charger of an hundꝛed and thyꝛtie ſycles:a ſyluer boule of ſeuentie ſicles, after the ſycle of the ſanctuarie,⁊ they were both ful of fine floure myngled with oyle foꝛ a meatofferynge:a golden ſpone of ten ſycles ful of cens : a bullocke, a ram, a lambe of a yere old foꝛ a burntoffering, an he goate foꝛ ſynne:and(foꝛ a peaceofferyng)two oxen, fyue rammes, fyue he goates,and.v. lambes, of one yeare olde. This was the offeryng of Elizur the ſonne Sedeur.

The ryng lumiel.

The.v. daye, Selumiel the ſonne of Zuri Sadai,captaine of the childꝛen of Simeon offered. His gifte was a ſyluer charger of an hundꝛed ⁊ thyꝛti ſycles,a ſiluer boule of ſeuenty ſicles:after the ſicle of yͤ ſanctuarie,⁊ they were both full of fyne floure mingled wᵗ oyle foꝛ a meate offering:a goldē ſpone of.x.ſicles ful of cens:a bullocke,a ram,a lābe of a yere olde foꝛ a burntofferyng:an he goate foꝛ ſynne(⁊ foꝛ a peaceofferyng)two oxen.v.rams, v.he goates.v.lambes of a yeare olde. This was the offeryng of Selumiel yͤ ſonne of Zuri Sadai.

The ring aſaph

D

The ſyxte daye, Eliaſaph the ſonne of Deguel captaine of the childꝛen of Gad,offered. His gift was a ſyluer charger of an hundꝛed ⁊ thyꝛtie ſicles,a ſyluer boule of ſeuentie ſycles after the ſycle of the ſanctuarie, both ful of fyne floure myngled wᵗ oyle foꝛ a meate offering:a golden ſpone of ten ſicles ful of cens,a bullocke,a ram, a lambe of a yeare olde,foꝛ a burntoffering,an he goate foꝛ ſinne. And foꝛ a peaceofferyng two oxen , fyue rāmes, fyue he goates,fyue lambes of one yere olde. This was the offerynge of Eliaſaph the ſonne of Deguel.

The ry.ig liſama

The ſeuenth daye, Eliſama yͤ ſonne of Amiud captaine of the childꝛē of Ephꝛaim,offred . And his ſacrifice was a ſyluer charger of an hundꝛed ⁊ thyꝛty ſicles:a ſiluer boule of ſeuētie ſicles: after the ſicle of the ſanctuarie, bothe full of fine floure myngled with oyle, foꝛ a meatofferyng , a golden ſpone of ten ſycles, full of cens , a bullocke, a ramme,a lābe of a yere old foꝛ a burntofferyng:an he goate foꝛ ſynne,and foꝛ a peaceofferyng two oxen,fyue rāms, v.he goats.v.lābes of a yere old. This was yͤ offeryng of Eliſama,yͤ ſonne of Amiud.

The offeryng of Gamaliel.

Amiud. The eight day, offered Gamaliel the ſõne of Pedazur, the captayne of the children of Manaſſe. And his offering was a ſyluer charger of an hũdred and thyrtye ſycles: a ſyluer boule of ſeuentye ſycles after the ſycle of the ſanctuary, both ful of fyne floure myngled wyth oyle for a meatofferynge: a golden ſpone of ten ſycles, ful of cens: a bullocke, a rãme, a lambe of a yere olde for a burnt offering: an he gote for ſyn: and for a peace offering two oxen, fiue rammes, fyue he gotes, fyue lambes of a yere olde. Thys was the offeryng of Gamaliel the ſonne of Pedazur.

The offeryng of Abidan.

The nynth daye, Abidan the ſonne of Gedeoni captayne of the chyldrẽ of BenJamin offered. And hys gyft was a ſyluer charger of an hundreth and thyrtye ſycles: a ſyluer boule of .lxx. ſycles, after yͤ ſycle of the ſanctuary, both full of fyne floure myngled wyth oyle for a meatofferyng: a golden ſpone of .x. ſycles, ful of cens, a bullocke, a ramme, a lambe of one yere olde for a burnt offering: an he gote for ſynne: and for a peace offeryng two oxen, fyue rammes, fyue he gotes, fyue lãbes of one yere olde Thys was the offering of Abidã yͤ ſon of Gedeoni.

F

The offeryng of Ahiezer.

The tenth day: Ahiezer the ſonne of Ammi Sadai, captayne of the children of Dan, offered. And hys offeryng was a ſyluer charger of an hundred ⁊ thyrty ſycles: a ſyluer boule of ſeuenty ſycles after the ſycle of the ſanctuary, both ful of fyne floure myngled wyth oyle for a meatofferyng: a golden ſpone of ten ſycles ful of cens: a bullock, a ram, a lãbe of a yere olde for a burnt offerynge: an he gote for ſynne: ⁊ for a peace offeryng two oxen, v. rammes, v. he gotes, fyue lãbes of a yere olde. This was yͤ offering of Ahiezer the ſõne of Ammi Sadai.

The offerynge of Pagiel, or Phegiel.

The eleuenth daye, Pagiel yͤ ſonne of Ocran: captayne of the chyldren of Aſer, offered. And hys offeryng was a ſyluer charger of an hundred ⁊ thyrtye ſycles: a ſyluer boule of ſeuentye ſycles after the ſycle of the ſanctuary, both ful of fyne floure myngled wyth oyle for a meatofferyng: a golden ſpone of ten ſycles, ful of cens: a bullocke, a ramme, a lambe of a yere olde for a burnt offering, an he gote for ſynne: ⁊ for a peace offeryng: two oxen, fyue rammes, fyue he gotes, fyue lambes of one yere olde. Thys was the offeryng of Pagiel the ſonne of Ocran.

The offerynge of Ahira.

The twelueth daye, Ahira the ſonne of Enan, captayne of the chyldren of Nephtali offered. And hys offerynge was a ſyluer charger of an hundred ⁊ thyrtye ſycles: a ſyluer boule of .lxx. ſycles after yͤ ſicle of the ſanctuary, both ful of fyne floure mingled with oyle for a meat offering: a golden ſpone of .x. ſycles, ful of cens: a bullocke, a ramme, a lambe of one yere olde for a burnt offeryng: an he gote for ſynne: ⁊ for a peace offeryng .ii. oxen, v. rãmes, v. he gotes, v. lãbes of one yere olde. This was the offeryng of Ahira, the ſonne of Enan.

G

Thys was the dedicacion of yͤ alter in the daye when it was anoynted: vnto the whych was brought of the princes of Iſrael, xii. chargers of ſyluer, xii ſyluer boules, twelue ſpones of golde: euery charger contaynyng an hundred and thyrty ſycles of ſyluer, euery boule lxx. And all the ſyluer veſſel contayned two thouſande and foure hundred ſycles after yͤ ſicle of the ſanctuarye. And the golden ſpones were .xii. ful of cens contayning .x. ſycles a pece, after the ſycle of the ſanctuary: ſo that al the golde of the ſpones, was an hundred ⁊ twentye ſycles.

All the bullockes for the burnt offeryng, were twelue: the rãmes twelue, the lambes of a yere olde twelue, wyth the meatofferyng: and the he gotes for ſynne, twelue. And all the oxen for the peaceoffering, were .xxiiii. the rammes ſyxtye, the hegotes .lx. the lambes of a yere olde ſyxty. Thys was the dedicacion of yͤ aulter, after yͭ it was anointed. And when Moſes was gone into the tabernacle of wytnes, to ſpeake wͭ hym, he hearde the voyce of one ſpeakyng vnto hym frõ of the mercy ſeate, that was vpon the arke of wytnes betwene yͤ two cherubins: and he talked wyth hym.

The .viii. Chapter.

The order of the lampes. The forme of the candelſtycke. The clẽſing and offering of the Leuites

A

Exod. 25.

AND the LORD ſpake vnto Moſes, ſaying: ſpeake vnto Aaron, ⁊ ſaye vnto him: * when thou putteſt on the lãpes, the ſame ſeuen lampes ſhall geue lyght toward the forefront of the candelſtycke. And Aaron dyd euen ſo, ⁊ lyghted the lampes towarde the forefront of the candelſtycke, as the LORD cõmaunded Moſes, ⁊ the worke of the candelſtycke was of ſtyffe golde, both yͤ ſhafte ⁊ the floures therof: accordynge vnto the vyſion which the LORDE had ſhewed Moſes, euen ſo he made yͤ candelſtycke. And the LORDE ſpake vnto Moſes ſaying: take the Leuites frõ amonge the chyldren of Jſrael, ⁊ clenſe them. But thus ſhalt thou do vnto thẽ, when thou clenſeſt thẽ: ſprinkle water of purifying vpon them, ⁊ let thẽ make a raſure to runne a longe vpon all the fleſhe of them, ⁊ let thẽ waſhe theyr clothes, ⁊ ſo make them ſelues cleane.

B Then let them take a bullocke with hys meatofferyng: euẽ fyne floure mingled with oile: ⁊ another bullocke ſhalt thou take for ſinne. And whẽ thou doſt bryng the Leuites before yͤ tabernacle of wytneſſe, thou ſhalt gather yͤ whole multitude of the chyldren of Jſrael together, ⁊ bryng the Leuites before the LORD, ⁊ the children of Jſrael ſhal put theyr hãdes vpõ the Leuites. And Aaron ſhall waue the Leuites before the LORD, for a waue offeryng of the chyldren of Jſrael, that they may execute yͤ miniſtracion of yͤ ſeruyce of yͤ lord. And yͤ Leuites ſhall put theyr handes vpon yͤ heades of the bullockes, ⁊ thou ſhalt offer yͤ one for ſinne, and the other for a burnt offeryng vnto yͤ Lord, that thou mayeſt make an attonement for yͤ Leuites. And thou ſhalt ſet yͤ Leuites before Aaron and hys ſons, ⁊ waue them for a waueofferynge before the Lorde. And thus thou ſhalt ſeperat yͤ Leuites from among yͤ children of Jſraell, ⁊ the Leuites ſhalbe mine: after that ſhall yͤ Leuites go in, to do the ſeruyce of yͤ tabernacle of witneſſe. And yͧ ſhalt clenſe them ⁊ waue them, for they are geuen and delyuered vnto me from amonge yͤ chyldren of Jſrael, for ſuche as open euery wombe: euen for the fyrſt borne of all the children of Jſrael haue J taken them vnto me.

C Exod.13.c. Luke.2.d *For all the fyrſt borne of yͤ chyldrẽ of Jſrael are myne both mã ⁊ beaſt: ſẽs the daye yͭ J ſmote euery fyrſt borne in the lande of Egypt, J ſanctifyed them for my ſelfe: ⁊ J haue takẽ the Leuites for all the fyrſt borne of the chyldren of Jſrael, ⁊ haue geuen the Leuites as a gyft vnto Aaron and hys ſonnes from amonge yͤ chyldren of Jſrael, to do the ſeruyce of the chyldren of Jſrael in the tabernacle of wytneſſe, to make an attonement for the chyldren of Jſrael, yͭ there be no plage amonge the chyldren of Jſrael, yf the chyldrẽ of Jſrael come nye vnto the holy thinges. And Moſes and Aaron ⁊ all the cõgregacion of the chyldren of Jſrael dyd with the Leuites accordyng vnto al yͭ the LORD cõmaunded Moſes cõcernyng the Leuites: euen ſo dyd the chyldren of Jſrael vnto them. D And the Leuites were purifyed, and waſhed theyr clothes. And Aaron waued them before the LORD, and made an attonement for them, and clenſed them. After that went the Leuites in to do theyr ſeruyce in the Tabernacle of wytneſſe before Aaron and hys ſonnes: as the LORD had cõmaũded Moſes concernynge the Leuites, euen ſo they dyd vnto them. Exod.12. John.19.

C And the LORDE ſpake vnto Moſes, ſaying: this is it that belongeth vnto yͤ Leuites: *from .xxv. yere vpward they ſhal go in, to wayte vpon the ſeruice of the tabernacle of wytneſſe, ⁊ from the age of fyfty yere, they ſhal ceaſſe waytyng vpon the ſeruyce therof, and ſhall ſerue no more: but ſhall myniſter vnto theyr brethrẽ in the tabernacle of wytnes, to wayte, but ſhal do no more ſeruyce. Thus therfore ſhalte thou do vnto the Lyuites in theyr watche.

¶ The .ix. Chapter.

The Paſſeouer. Of the cloude.

Exo.40.c. .Reg.3.b

A AND the LORD ſpake vnto Moſes in the wylderneſſe of Sinai, in the fyrſt moneth of the secõde yere, after they *were come out of the lande of Egipte, ſaying: let yͤ chyldren of Jſrael offer paſſeouer in hys ſeaſon: euen the .xiiii. day of this moneth at euen, let him kepe it in hys ſeaſon, accordyng to al yͤ ceremonies of it, and accordynge to all the maners therof. And Moſes ſpake vnto the chyldren of Jſrael, that they ſhulde offer paſſeouer, and they offered paſſeouer the .xiiii. daye of the fyrſt moneth at euen in the wylderneſſe of Sinai, accordyng to all that the LORDE commaunded Moſes, euen ſo dyd the chyldren of Jſrael.

B And certayne men were defyled vpõ the ſoule of a mã, that they myght not offer paſſeouer the ſame day. And they came before Moſes and Aaron yͤ ſame daye. And the men ſayd vnto hym: We are defyled vpon yͤ ſoule of a mã: wherfore are we kept backe yͭ we maye not offer an offering vnto yͤ LORD in yͤ due ſeaſon, among the chyldren of Iſrael: And Moſes ſayd vnto them: Stande ſtyll, ⁊ I wyll heare what the LORDE wyll commaunde concernyng you.

And the LORD ſpake vnto Moſes, ſaying: ſpeake vnto the chyldren of Iſrael, and ſay: yf any man among you or your chyldren after you, be vncleane by the reaſon of a corſe, or is in yͤ way far from you, ⁊ wyl offer Paſſeouer vnto yͤ LORD: the fourtene daye of the ſeconde moneth at euen let him offer it, ⁊ eate it wyth ſwete breade ⁊ ſowre herbes: let them leaue none of it vnto yͤ mornyng

Exod.12.g
John.19.f

*nor breake any bone of it: But accordyng to all the ordinaunce of the paſſeouer, let them offer it.

C But the mã that is cleane ⁊ is not in a iourney, ⁊ yet was negligent to offer Paſſeouer: the ſame ſoule ſhal peryſhe frõ his people, becauſe he brought not the offryng of the LORD in his due ſeaſon, that mã ſhal beare hys ſynne. And yf a ſtrãger dwel amõg you, ⁊ wyl offer Paſſeouer vnto yͤ LORD, accordyng to the ordinaũce of Paſſeouer ⁊ maner therof, he ſhall offer it thus. ye ſhall haue one lawe both for the ſtrãger, ⁊ for him yͭ was borne at home in yͤ lãde.

Exo.40.f.
Reg.8.b

At the ſame day that the Tabernacle was reared vp, a *cloude couered yͤ habitaciõ, which was a tabernacle of the wytneſſe: and at euen there was vpon the habitacion, as it were yͤ ſimilitude of fyre vntyll the mornyng. So it was alwaye, the cloude couered it by daye, and the ſimilitude of fyre by night, And when the cloude was takẽ vp from of the tabernacle, then the chyldrẽ of Iſrael iourneyed: and where the cloude abode, there the chyldren of Iſrael pytched theyr tentes. At the mouth of the LORD the childrẽ of Iſrael iourneyed, and at the mouthe of the LORDE they pytched. And as longe as the cloude abode vpon the habitacion they laye ſtyll: and when the cloude taryed ſtyll vpon the habitacion lõge time, the children of Iſrael kept the watch of yͤ LORDE, and iourneyed not. And it chaũced that when the cloude abode a fewe dayes vpon the habitacion, they abode in theyr tentes, accordyng to the commaundement of the LORDE: and they iourneyed alſo at the cõmaundement of the LORDE.

D And it happened that when yͤ cloude abode vpon the habitacion from euen vnto the mornyng, ⁊ was taken vp in the morning, then they iorneyed. Whether it was by daye or by nyght that yͤ cloude was taken vp, they iourneyed. Or yf the cloude taryed two dayes or a moneth, or a longe ſeaſon vpon yͤ habitacion, ⁊ remayned theron, the chyldren of Iſrael abode ſtyll, ⁊ iourneyed not. And aſſone as the cloud was taken vp, they iourneyed. At the mouth of the LORD, they reſted in the tentes, and at the cõmaundement of the LORD, they iourneyed, kepyng the watche of the LORD, at the commaundement of the LORDE by the hande of Moſes.

The.x. Chapter.

The trompettes of ſyluer. The Iſraelites departe from Sinai. The captaynes of the hooſte are nũbred. Hobab refuſeth to go with Moſes.

A AND the LORD ſpake vnto Moſes, ſaying: Make the two trompettes of ſyluer: of an whole pece ſhalte thou make them, that thou mayeſt vſe them to cal the congregacion together, and when the hooſt ſhal iorney. Therfore ſhall they blowe wyth them, that all the multitude may reſorte to the before the dore of the tabernacle of wytneſſe. And yf they blowe but one tõpet, then the prynces whyche are heades ouer the thouſandes of Iſrael ſhal come vnto the. But yf ye trompe, the hoſtes that lye on the eaſt partes ſhall go forwarde. And yf ye trompe the ſeconde tyme, the hoſte that lyeth on the ſouthe ſyde ſhall take theyr iourney: for they ſhall trompe when they take theyr iourneyes. But when the congregacion is to be gathered together, they ſhall blowe onely, and not trompe. And the ſonnes of Aaron the Prieſt ſhall blowe wyth theyr trompettes, and ye ſhall haue them as a lawe for euer in your generacions.

B And yf ye go to warre in your lande againſt your enemies that vexe you, ye ſhal blow with the trõpets, ⁊ ye ſhalbe remẽbred before the LORD your GOD to be ſaued frõ your enemyes. Alſo in yͤ daye of your gladneſſe, ⁊ in your feaſte dayes, and in the begynnynge of youre monethes, ye ſhall blowe the trompettes ouer youre burnte ſacrifices and peaceofferynges, that they may be a remembraunce for you before youre God. I am the LORDE your GOD.

And it came to paſſe the twẽteth day of the ſeconde moneth in yͤ ſecõde yere, that the cloude was taken vp from of the habitacion of wytneſſe. And yͤ chyldren of Iſrael toke theyr iorney out of the deſerte of Sinai, and the cloude reſted in the wylderneſſe of Pharan. And the fyrſt toke theyr iourney at yͤ mouth of the LORDE, by the hande of Moſes. In the fyrſt place went the ſtãdarde of the hoſte of Iuda, accordynge to theyr armyes: whoſe captayne was Nahaſſon the ſonne of Aminadab. And ouer the hoſte of the trybe of the chyldren of Iſachar, was Nathanael the ſonne of Zuar. And ouer the hooſte of yͤ trybe of yͤ childrẽ of Zabulon, was Eliab yͤ ſone of Helon. And yͤ habitacion was taken downe: & yͤ ſonnes of Gerſon and Merari went forth bearyng yͤ habitacion.

And the hoſte of Ruben wẽt forth wᵗ C theyr ſtandarde & armyes, whoſe captayne was Elizur yͤ ſonne of Sedeur. And ouer yͤ hoſte of yͤ trybe of yͤ childrẽ of Simeon was Salamiel yͤ ſonne of Suri Saddai. And ouer yͤ hoſte of the trybe of yͤ chyldren of Gad was Eliaſaph the ſonne of Deguel. The Cahathites alſo went forward & bare yͤ ſanctuary, & the other dyd ſet vp yͤ habitacion agaynſt they came. And yͤ ſtãdard of the hooſte of yͤ chyldren of Ephraim went forth according to theyr armyes whoſe captayne was Eliſama yͤ ſonne of Amiud. And ouer yͤ hoſte of yͤ trybe of the ſonnes of Manaſſe, was Gamaliel yͤ ſonne Pedazur. And ouer yͤ hoſte of the trybe of yͤ ſonnes of BenIamin was Abidan the ſonne of Gedeoni.

And yͤ ſtandarde of yͤ hoſte of yͤ chyldren of Dan came forth (hauyng al the hooſtes together) thorowout theyr armyes: whoſe captayne was Ahiezer yͤ ſonne of Ammi Saddai. And ouer the hoſte of yͤ trybe of yͤ chyldren of Aſer, was Pagiel yͤ ſonne of Ochran. And ouer yͤ hoſte of the trybe of yͤ chyldrẽ of Nephthali, was Ahira yͤ ſonne of Enã. Theſe are the iorneyes of the chyldren of Iſrael thorowout theyr armyes, & thus the hooſtes remoued.

D And Moſes ſayd vnto Hobab yͤ ſon of Raguel the Madianite: which was Moſes father in lawe: we go vnto the place of whych the LORD ſayd: I wyll geue it you. Come thou therfore wᵗ vs, & we wil do the good: for yͤ LORD hath promiſed good vnto Iſrael. And he anſwered hym: I wyl not go: but wyl departe to myne owne lande & to my kynred. He ſayd: Oh naye, leaue vs not: for thou knoweſt our mãſions in the wyl- C derneſſe: & thou haſte ben to vs in ſtede of eyes. And if thou go wᵗ vs loke what goodneſſe the LORD ſheweth vnto vs, the ſame wyll we ſhewe vnto the.

And they departed from the moũt of the LORD, thre daies iorney: & the arke of the teſtament of the LORD went before them in the thre dayes iourney, to ſearche out a reſtyng place for them. And the LORDE made a ſhadowe for them thorowe the cloude by day, when they went out of the tentes.

And it fortuned, that when the arke went forth, Moſes ſaid: *Riſe vp LORDE, and let thyne enemyes be ſcattred: and let them that hate the, flye before the. And when the arke reſted, he ſayd: Returne O LORD vnto yͤ many thouſandes of Iſrael.

¶ The. xi. Chapter.

The people murmureth/they deſyre fleſhe/they lothe Manna/the waueryng fayth of Moſes/the Lorde deuydeth the burden of Moſes to ſeuenty of the auncientes/and they propheſy. It rayneth quayles/the fleſheraueners are punyſhed. D

AND it fortuned, that whã *the people dyd wickedly, it was a diſpleaſure in the eares of the Lorde. And when the Lorde hearde it, hys countenaunce was prouoked to wrathe, & the fyre of the Lord burnt amonge them, & conſumed them that were yͤ vttermoſt of the hooſte. And the people cried vnto Moſes. And whan Moſes made interceſſion vnto the lord, the fyre quenched. Exo.16.c. And the name of the place was called Thaberah, becauſe the fyer of the Lord burnt amonge them.

And the raſcal people yͭ was among B them fell a luſtinge, & turned thẽ ſelues and wepte (euen as dyd alſo the childrẽ of Iſrael) & ſayd: who ſhal geue vs fleſh to eate? We remẽbre yͤ fyſhe whych we dyd eate in Egypte for naught, and the cucũbers & melons, lekes, onyõs & garlike. But now our ſoule is dried away, E for we can ſe nothing els, ſaue Manna.

The Mãna was as *coriãder ſede, & (to ſe to) like Bedellion. And yͤ people went about ⁊ gathered it, ⁊ ground it in mylles, oꝛ bet it in moꝛters, ⁊ baked it in pãnes, ⁊ made cakes of it. And the taſte of it was lyke vnto the taſte of an oyle cake. And when the dewe fell downe vpon the hooſt in the nyght, the Manna fell vpon it.

C

And when Moſes hearde the people wepe thoꝛowout theyꝛ houſholdes, euery man in the doꝛe of his tente, yͤ face of yͤ LORD was pꝛouoked vnto wꝛath exceadigli: ⁊ it greued Moſes alſo. And Moſes ſayd vnto the LORD: wherfoꝛe haſte thou dealt cruelly wyth thy ſeruaunte? And wherfoꝛe haue I not foũde fauour in thy ſyght, ſeyng yͤ thou putteſt yͤ weyght of al this people vpõ me? haue I conceaued al thys people? Oꝛ haue I begotteu them? yͤ thou ſhuldeſt ſaye vnto me: cary them in thy boſome (as a nurſe beareth the ſuckynge chylde) vnto yͤ lande, whych thou ſwareſt vnto theyꝛ fathers? Where ſhould I haue fleſhe, to geue vnto al this people, which wepe befoꝛe me, ſaying: geue vs fleſhe yͤ we may eate? I am not able to bear al this people alone, ſeyng it is to heuy foꝛ me. yf yͧ deale thus wͭ me, kil me, I pꝛay the, if I haue foũd fauour i thy ſyght: yͤ I ſe not my wꝛetchedneſſe.

D

[illegible]ec.5.d.

And yͤ LORD ſaid vnto Moſes, *gather vnto me.lxx. men of yͤ elders of Iſrael, which thou knoweſt, yͤ they are yͤ elders of yͤ people ⁊ officers ouer them, ⁊ thou ſhalt bꝛyng them vnto yͤ tabernacle of witneſſe, that they may ſtande there with the: And I wyl come downe and talke wyth the there, and take of yͤ ſpirite which is vpon the, and put vpon them, and they ſhall beare the burthẽ of the people wyth the, leſte thou be conſtrayned to beare it alone.

Exod.16.c.

And ſay thou vnto the *people: be halowed agaynſt to moꝛowe, ⁊ ye ſhal eat fleſhe: foꝛ your whynyng is in yͤ eares of the LORD, ſeyng ye ſayd: who ſhall geue vs fleſhe to eate? we were happy in Egipt: therfoꝛe the LORD wyl geue you fleſhe, ⁊ ye ſhal eat. ye ſhal not eat one day noꝛ two, noꝛ.v. dayes, neyther ten, noꝛ twentye dayes: but euen a moneth longe vntyl it come out at the noſtrels of you: ⁊ make you to perbꝛake, because that ye haue caſte the Loꝛde aſyde which is amonge you: and haue

E

wepte befoꝛe hym, ſayinge: why came we thus out of Egipt? And Moſes ſaid *ſyxe hũdꝛed thouſãd fotemẽ are there of the people, among which I am. And thou haſt ſayd I wyl geue them fleſhe, that they may eat a moneth long. Shal the ſhepe ⁊ the oxen be ſlayne foꝛ them, to fynde them? eyther ſhall al the fyſhe of yͤ ſea be gathered together foꝛ them to ſerue them? And the LORDE ſayde vnto Moſes: Shall * the LORDES hande be waxed ſhoꝛte? Thou ſhalte ſe nowe whether my woꝛde ſhall come to paſſe vnto the, oꝛ not,

Exod.12.f.

Eſai.50.a. and.59.a.

And Moſes wente out, and tolde the people the ſaying of the LORDE, ⁊ gathered the.lxx. elders of the people, and ſet them rounde about the tabernacle. And yͤ LORD came downe in a cloud, ⁊ ſpake vnto hym, and toke of the ſpirite that was vpon hym, and gaue it vnto the.lxx. elders. And it foꝛtuned, yͤ when the ſpirite reſted vpon them, they pꝛophecyed, and dyd not ceaſſe. But there remayned two of the men in the hooſt: the name of yͤ one was Eldad, and the name of the other Medad. And the ſpirite reſted vpon them, and they were of them that were wꝛytten, and went not out vnto the tabernacle, but pꝛophecied in the hooſt. And there ranne a yonge man, and tolde Moſes and ſaid: Eldad and Medad do pꝛophecy in the hooſt. And Ioſua the ſonne of Nun the ſeruaunt of Moſes, one of hys yonge men, aunſwered and ſayd: maſter Moſes, *foꝛbyd thẽ. And Moſes ſaid vnto hym: enuyeſt thou foꝛ my ſake? *wolde GOD that al the LORDES people could pꝛophecye, and that the LORDE wolde put hys ſpirite vpon them. And Moſes gat hym into the hooſt, he and yͤ elders of Iſrael. And there wẽt foꝛth a wynd from the LORDE: and *bꝛought quayles from the ſea: and let them fal about the hooſt, euen a dayes iourney rounde aboute on euery ſyde of the hoaſt, and (they dyd flye in the ayer) as it were two cubytes hye ouer the earth. And the people ſtode vp, and al that daye ⁊ all that nyght, and on the moꝛowe they gathered quayles. And he that gathered a lytle, gathered ten homers full. And they ſpꝛed them abꝛode rounde aboute the hoſte. * And whyle the fleſhe was yet betwene theyꝛ teth, and yer it was chewed vp: beholde the countenaunce of the LORDE was moued agaynſte the people, and the LORDE * ſlewe the

F

Luke.9.g.

G

Ioel.2.g

1.Coꝛ.14.a

Exod.16.d.

Pſal.78.d. people with an exceading great plage.
And the name of the place was called,
the graues of luſt, becauſe they buried
the people ẏ luſted there. And ẏ people
Num.33.c toke theyr *iorney frõ ẏ graues of luſt
vnto Hazeroth, & bode at Hazeroth.

The.xii. Chapter.

Aaron and MirJam grudge agaynſt Moſes: MirJam is ſtryken wyth leproſye/and healed at the prayer of Moſes.

A AND * MirJam & Aaron ſpake agaynſt
Deut.14.b Moſes, becauſe of the womã
of Inde which he had takẽ: for
he had taken to wyfe one of Inde. And
they ſayd: Hath the LORD in dede ſpoken
only thorow Moſes? Hath he not
ſpoken alſo by vs? And the LORD herd
Eccle.45.a it. But Moſes was a very *meke man,
aboue al the men of the earth. And the
LORD ſpake at once vnto Moſes vnto
Aaron, & to MirJam, come out ye thre
Exod.29.g vnto *the tabernacle of wytnes: & they
B came out al thre. And the LORD came
Pſal.99.b downe in the *pyller of ẏ cloud, & ſtode
Exod.29.g in the *dore of the tabernacle, and called
Aaron and MirJam.

And they went out both of them. And
he ſayd: heare my wordes. yf there be a
prophete of the LORDES amõg you, I
wyl be knowen of hym in a viſion: and
wyl ſpeake vnto hym in ſlepe. My ſeruaũt
Moſes is not ſo, whych is faythfull
in all my houſe. Unto hym wyll I
Exo.33.b. ſpeake *mouth to mouth in a viſiõ: but
C in rydels & ſimilitudes doth not he ſe ẏ
LORDE. Wherfore then were ye not afrayde
to ſpeake agaynſt my ſeruaunt
Moſes? And the LORD was moued vnto
wrath agaynſt them, & he went hys
waye: & the cloude departed frõ the tabernacle.
And beholde MirJam was
2.Par.26.d become *leprous, as it were ſnowe.
And Aaron loked vpõ MirJam & beholde,
ſhe was leprous, & Aarõ ſaid vnto
Moſes: I beſeche the my Lorde, put
not the ſynne vpon vs, which we haue
folyſhly cõmytted and ſynned. Oh, let
her not be as one that commeth out of
his mothers wõbe, & whoſe halfe fleſh
is eaten awaye. And Moſes cryed vnto
ẏ LORD ſaying: Heale her O GOD,
I beſeche the.

D And the LORD ſayd vnto Moſes: yf
her father had ſpyt in her face, ſhoulde
ſhe not be aſhamed ſeuen dayes? let
her be ſhutte out of the hooſte ſeuen
dayes, & after that let her be receyued
in againe. And MirJam was ſhut out
of the hooſt ſeuẽ dayes, & the people remoued
not, tyll ſhe was brought in againe.
*And afterwarde the people remoued
from Haſeroth, and pytched in
the wyldernеſſe of Pharan.

The.xiii. Chapter.

Certayne men are ſent to ſearche the lande of Canaan.

AND the LORD ſpake vnto Moſes, ſaying: *Sende mẽ out to ſearche the lãde of Canaan whych I geue vnto the chyldren of Iſrael: of euerye trybe of theyr fathers ſhall ye ſende a man, & let thẽ al be ſuche as are rulers amõg them. And Moſes at the cõmaũdement of ẏ LORD ſent forth out of the wyldernеſſe of Pharan ſuche men as were al heades of the childrẽ of Iſrael. Theyr names are theſe. Of the tribe of Rubẽ, Sãmua the ſonne of Zacur. Of the tribe of Simeõ, Saphat ẏ ſonne of Hori. Of the trybe of Iuda, Caleb the ſonne of Jephune. Of the trybe of Iſachar, Igeal ẏ ſonne of Joſeph. Of the trybe of Ephraim, Oſea ẏ ſõne of Nun. Of ẏ trybe of BenJamin, Palthi the ſonne of Raphu. Of ẏ trybe of Zabulõ, Gadiel the ſonne of Sodi. Of ẏ trybe of Joſeph, namely of the trybe of Manaſſe, Gaddi ẏ of ſon Suſi. Of ẏ trybe of Dan, Amiel ẏ ſonne of Gemali. Of ẏ trybe of Aſer, Sethur ẏ ſonne of Michael. Of the trybe of Nephtali, Nahebi the ſonne of Vaphſi. Of the trybe of Gad, Guel the ſonne of Machi. Theſe are the names of the men, whych Moſes ſent to ſpye out the land. And Moſes called the name of Oſea the ſonne of Nun, Joſua.

And Moſes ſent them forth to ſpye out ẏ lande of Canaã, & ſayd vnto thẽ: get you vp this waye ſouthwarde, that ye may go vp into the hye cõutrey, and ſe the lande what maner thyng it is, & the people ẏ dwelleth therin: whether they be ſtronge or weake, ether fewe or many, and what the lande is that they dwell in, whether it be good or bad: and what maner of cyties they be, that they dwell in, whether they dwell in tentes or walled townes: and what maner of lande it is, whether it be fatte or leane, and whether there be trees ther in or not. Be of a good corage, & bryng of the frute of the lande. And it was about ẏ tyme that grapes are fyrſt rype.

And

C And ſo they went vp, ⁊ ſearched out the lande frõ the wyldernesse of Zin vnto Rehob, as mẽ come to Hemath, ⁊ they aſcended vnto the ſouth, and came vnto Hebron, where Ahiman was ⁊ Seſai ⁊ Thalmani, the ſonnes of Enack. Hebron was buylt .vii. yere before Zoan in Egipte. And they came vnto yͤ ryuer of Eſcol, and cutte downe there a braũche wyth one clouſtre of grapes ⁊ twayne bare it vpon a ſtaffe: and they brought alſo of the pomgranates ⁊ of the fygges. And the place was called the ryuer Eſcol: becauſe of the clouſtre of grapes whych yͤ chyldren of Iſrael cut downe thẽce. And they turned backe agayne frõ ſearchyng of yͤ lande after fourty dayes. And they went and came to Moſes ⁊ Aaron and vnto all D the multitude of the chyldren of Iſrael in the wyldernesse of Pharan: whyche is Cades, and brought them worde, ⁊ alſo vnto al the cõgregacion, ⁊ ſhewed them the frute of the lande. And they tolde hym, and ſayd: we came vnto the land whither thou ſenddeſt vs, ⁊ ſuerly it floweth with mylke and hony: ⁊ here is of the frute of it. Neuertheleſſe, the people be ſtronge that dwell in yͤ lãde, ⁊ the cyties are walled and exceadyng great: and moreouer, we ſawe the childrẽ of Enacke there. The Amalechites dwell in the ſouth coũtrey, and the Hethites, Jebuſites, ⁊ the Amorites dwel in the mountaynes, and the Cananites dwel by yͤ ſea, ⁊ by yͤ coſtes of Jordan.

And Caleb ſtylled yͤ (murmure that was rayſed vp) of the people before Moſes, ſaying: we wyl go vp, and conquere it: for we be able to ouercome it. But the men that went vp wyth hym, ſayd: We be not able to go vp againſt the people for they are ſtrõger then we. And they brought vp an euel report of the lande whych they had ſearched, ſaying vnto the chyldren of Iſrael: the lande which we haue gone thorow to ſearche it out, is a lãde that eateth vp the inhabiters therof: and the people that we ſawe in it, are men of a great ſtature. And there we ſawe alſo gyauntes, the chyldren of Enacke, whych come of the gyauntes. And we ſemed in our ſyght as it were greſhoppers, and ſo we dyd in theyr ſyght.

The.xiiii.Chapter.

The people murmure agaynſt God / and woulde haue ſtoned Caleb and Joſue. The ſearchers of the lande dye. Amalech kylleth the Iſraelites.

A AND all the multitude of the people cryed out, and wepte thorowe out that nyght, and all the chyldren of Iſrael murmured agaynſt Moſes and Aaron. And the whole congregacion ſayd vnto them: woulde GOD that we had dyed in the lande of Egypt, eyther that we had dyed in thys wyldernesse. Wherfore hath the LORD brought vs vnto thys lande, to fall vpon yͤ ſweard: and that our wyues, and our chyldren ſhould be a praye? Were it not better yͤ we returne vnto Egypt agayne? And they ſayd one to another: We wyl make a captayne and returne vnto Egypte agayne.

B But Moſes and Aaron fell on theyr faces before al the cõgregacion ⁊ multytude of yͤ chyldren of Iſrael. And Joſua the ſõne of Nun, ⁊ Caleb the ſonne of Jephune (whych were of them that ſearched the lande) rent theyr clothes, and ſpake vnto all the company of the chyldren of Iſrael, ſaying: The lande whyche we walked thorowe to ſearche it, is a very good lande. yf the LORDE hath luſte to vs, he wyll brynge vs into thys land and geue it vs, which is ſuch a lãde as floweth wyth mylke ⁊ hony. But in any wyſe rebell not ye agaynſte the LORDE. *Neyther nede ye to feare the people of the lande for they are but bread for vs. Theyr ſhadowe is departed from them, and the LORDE is wyth vs: feare them not therfore.

Deut.20.a

But al they whych were in that multitude bad ſtone them with ſtones. And the glory of the LORD appeared in the Tabernacle of wytneſſe, before all the chyldren of Iſrael. And the LORD ſaid vnto Moſes: How long do this people prouoke me, ⁊ howe long wyll it be yer they beleue me, for al yͤ ſygnes whyche I haue ſhewed amonge them? I wyll ſmyte them wᵗ the peſtilence, ⁊ deſtroye them: ⁊ wyl make of thee a greater nacion, and a myghtyer then they.

And Moſes ſayde vnto the LORDE: then the Egipcians ſhall heare it, for thou broughteſt thys people in thy myght frõ among them. And it wyll be tolde to the inhabyters of thys lande alſo: for they haue heard lykewyſe, that thou LORD art amonge thys people:

and that thou LORDE art ſene face to face, and that thy cloude ſtandeth ouer Exod.13.c them, and that *thou goeſt before them by day tyme in a pyller of a cloude, ⁊ in a pyller of fyre by nyght. Yf thou ſhalt kyll all thys people as they were but one man, then the nacions which haue hearde the fame of the, wyll ſaye: The LORD is not able to bryng in this people into the lande, whych he ſware vnto them: but hath ſlayne them in the wyldernеſſe. And now I beſeche the, let the D power of my LORD be great, accordіng as thou haſt ſpoken, ſaying: the LORD is lõge yer he be angry, ⁊ ful of mercy, ⁊ ſuffereth iniquitie, ⁊ ſynne, ⁊ leaueth no man innocent, and vyſiteth the vnryghteouſneſſe of the fathers vpon the chyldren, in the thyrd ⁊ fourth generacion: be mercyfull I beſeche the vnto yͤ ſynne of thys people, accordynge vnto thy great mercy, as thou haſt forgeuen this people frõ Egipt, euen vntyl now. And the LORD ſayd: I haue forgeuen it, accordynge to thy requeſt. But as truely as I lyue, al yͤ earth ſhalbe fylled wyth the glory of the LORDE. But al thoſe men whych haue ſene my glory ⁊ my myracles whych I dyd in Egipte and in the wyldernеſſe, and haue tempted me nowe this ten tymes and wyl not hearken vnto my voyce, ſhall not ſe the lãde whych I ſware vnto theyr fa- Iosu.13.b thers: neyther ſhal any of thẽ that prouoked me ſe it. But my ſeruaunt *Caleb; wyth whome there was another maner of ſpirite: ⁊ becauſe he hath folowed me vnto the vtmoſte, hym wyl I bryng into yͤ lande which he hath walked in, and his ſede ſhal inherite it, and alſo the Amalechites and Cananites whych dwel in the playne cou͂trey. To morow turne you, ⁊ get you into yͤ wildernеſſe: euẽ by the way of the red ſea.

And the LORD ſpake vnto Moſes ⁊ Aaron, ſaying: howe longe doeth thys euel multytude murmure agaynſt me? I haue herde the murmurynges of the chyldren of Iſrael, wyth the whyche they murmure agaynſt me: Tell them therfore: As truely as I lyue (ſayeth yͤ LORDE) I wyl do vnto you euen as ye haue ſpoken in myne eares. your carkaſſes ſhall lye in thys wyldernеſſe. And al you that were tolde thorowout your numbres, from twentye yere and aboue (whych haue murmured againſt me) ſhall not come into the lande, ouer whych I lyfted vp myne hãde, to make you dwel therin, ſaue Caleb the ſonne of Iephune, ⁊ Ioſua the ſonne of Nun.

But your childrẽ, which ye ſaye ſhuld be a praye, them wyll I brynge in, and they ſhall knowe the lande whyche ye haue refuſed, and your carkaſſes ſhall lye in thys wyldernеſſe. And your chyldren ſhall wander in thys wyldernеſſe, fortу yeres, and ſuffer for your whoredome, vntyl your carkaſſes be waſted in the wyldernеſſe, after the numbre of the dayes in whych ye ſerched out the lande, euen fortye dayes, * euery daye for a yere ſhal ye beare your vnryghteouſneſſe euen fortye yere, and ye ſhall knowe my dyſpleaſure. I the LORDE haue ſayd, that I wyl do it vnto al this euel cõgregacion that are gathered together againſt me. For in thys wyldernеſſe they ſhalbe conſumed, ⁊ here they ſhall dye.

And the men whych Moſes ſente to ſearche the lande, ⁊ whych (when they came agayn) made al yͤ people to murmure before hym ⁊ brought vp a ſlau͂der vpon yͤ lande, euen thoſe men yͭ dyd brynge vp yͤ ſlau͂der vpon it, as though it had ben euel, dyed in a great *plage before the LORDE. But Ioſua the ſon of Nun ⁊ Caleb the ſonne of Iephune, whych were of the men that wente to ſearche the lande, lyued ſtyl. And Moſes told theſe ſayinges vnto al the children of Iſrael, ⁊ the people toke great ſorowe. And they roſe vp early in the mornyng, ⁊ gat them vp into the toppe of the mountayne, ſaying: * lo, we be here, and wyll go vp vnto the place of whych the LORD ſayd vnto vs, for we haue ſynned. And Moſes ſayd: wherfore wyll ye go on thys maner, beyond the worde of yͤ LORD? it wyll not come wel to paſſe: go not vp therfore: (for the LORD is not amõg you) that ye be not ſlayne before your enemyes. For yͤ Amalechites ⁊ the Cananites are there before you, and ye wyll fall vpon the ſwearde becauſe ye are tourned away from the LORDE, and the LORDE wyll not be wyth you.

But they preſumed obſtinatly to go vp into the hyll toppe. Neuerthelatter the Arke of the teſtament of the LORDE, and Moſes departed not out of the hooſt. Then the Amalechites and the Cananites, whiche dwelte in that hyll came downe and ſmote them, and hewed them, euen vnto Horma.

The.xv Chapter.

¶The drynke offerynges of them that entre in to the lande The punyſhment of him that ſynneth of arrogancie or pride.

A AND the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſraell, and ſaye vnto thē: Leuit.23.b *whē ye be come into the land of youre habitacions, whiche I geue vnto you, and wyll offer an offerynge vnto the LORDE. Namely a burntofferyng or a ſpeciall ſacrifice, ether of a vowe or of a wyllyng mynde, and in your principal feaſtes, to make a ſwete ſauoure vnto the LORDE of the oxen or of ẏ flocke.

Leuit.2.a. and.6.b. Then*let him that offereth his offerynge vnto the LORDE, brynge alſo a meateofferyng of a tenth deale of floure myngled with the fourth parte of an hin of oyle, and the fourthe parte of an hin of wine for a drynke offeryng, and offer with the burntofferynge or anye other offeryng when it is a lambe. Or yf it be a ramme, thou ſhalte offer for a meate offerynge, two tenthe deales of floure myngle wyth the thyrde parte of an hin of oyle: and for a drynke offerynge, thou ſhalte offer the thyrde part of an hyn of wyne for a ſwete ſauoure vnto the LORDE.

B And when thou offereſt a bullocke for a burnteofferynge or for a ſpecyall vowe or peaceoffering vnto ẏ LORDE, lette hym brynge with a bullocke a meateofferynge of three tenth deales of floure myngled with halfe an hin of oyle. And thou ſhalt brynge for a drinke offeryng: euen halfe an hin of wyne, for an offeryng of a ſwete ſauoure vnto ẏ LORDE. After thys maner ſhall it be done for an oxe, or for a ramme, or for a lambe or a kyd. Loke what nūbre thou makeſt in theſe, ſuche a numbre ſhalte thou make in them alſo.

And according to the numbre of ſuch offrynges thou ſhalte encreaſe ẏ meat offerynges and the drynkeofferynges. All that are of your ſelues ſhal do theſe thynges after this maner, to offer an offerynge of ſwete ſauoure vnto the LORDE. And yf a ſtraūger ſoiourne wᵗ you, or whoſoeuer be amonge you in your generacions, ⁊ wyll offer an offeryng of a ſwete ſauoure vnto ẏ LORD: euen as ye do, ſo he ſhall do. One ordynaunce ſhalbe both for you of the congregacyō, ⁊ alſo for the ſtraunger. It ſhalbe an ordynaunce for euer in your generacions, both vnto you and to the ſtraunger before the LORD. C One law and one maner ſhall ſerue, both for you and for the ſtraunger that ſoiournethe with you. And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael, and ſay vnto thē: Deute.8.c *Whē ye be come into the lande to the which I brynge you, then when ye wyll eate of the breade of the lande, ye ſhall take vp an heue offeryng vnto the LORDE.

Ye ſhall take vp a cake of the fyrſt of your dowe for an heueofferynge, Leuit.23.b *as ye do the heueoffering of the barne, euē ſo ye ſhall heue it. Of the firſte of youre dowe ye ſhal geue vnto the LORDE an heueofferyng in your generacions.

And yf ye ouerſe youre ſelues, and obſerue not al theſe commaundementes, whiche the LORDE hathe ſpoken vnto Moſes, euen all that the LORDE hath commaunded you by the hande of Moſes from the firſt day that the LORDE commaunded Moſes, and hence forwarde amonge youre generacyons. If it happen that ought is commytted ignorauntlie of the cōgregacion, al the multytude ſhall offer a bullocke for a burntofferyng, to be a ſwete ſauour vnto the LORDE, with the meateoffering and drynkeofferyng therto, according to the maner, and an he goat for ſinne. And the prieſt ſhal make an attonemēt for all the multytude of the children of Iſraell, and it ſhall be forgeuen them: for it is ygnoraunce. And they ſhall bryng theyr offeryng for a ſacrifice vnto the LORD: ⁊ their ſynoffering before the LORDE for theyr ygnoraunce. And it ſhall be forgeuen vnto all the multytude of the children of Iſraell, and vnto the ſtraunger that dwelleth amōge you: ſeynge all the people were in ygnoraunce.

D Leuit.4. * If any one ſoule ſynne thorowe ygnoraunce, he ſhall bryng a ſhe goate of a yeare olde for ſynne. And ẏ prieſte ſhall make an attonement for the ſoule that ſynned ygnorauntlye, with ẏ ſynoffering before the LORDE to recōcyle hym: and that it maye be forgeuen him. And bothe thou that arte borne of the children of Iſraell, and the ſtraunger that dwelleth among you, ſhall haue bothe one lawe, whoſo doth ſynne thorowe ignoraunce. But the ſoule that doeth ought preſumptuouſly, whither he be an Iſraelite or a ſtraunger, the ſame blaſphemeth the LORDE. And that ſoule ſhall be roted out frō amōge his people, becauſe he hath diſpiſed the worde of the LORDE, and hath broken his cōmaundemente: that ſoule therefore ſhall peryſhe, and his ſynne ſhalbe vpō him. And while the children of Iſraell were in the wyldernes, they foūd a man that gathered ſtyckes vpon the Exod. 31. c *Sabboth daye.

And they that found him gathering ſtickes, brought him vnto Moſes and Aaron, and vnto all the congregacion: Leui. 24. b *and they put him in warde, ſeynge it was not declared what ſhould be done vnto him. And the LORDE ſayde vnto Moſes: Let the man dye: and let all the multitude ſtone him with ſtones with out the hooſt. And all the multytude broughte hym without the hooſte, and ſtoned him with ſtones, and he died as the LORDE commaunded Moſes. And the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto the children of Iſrael and Deut. 22. c. byd them that they *make thē gardes in the quarters of their garmentes thorowout their generacions, and put vpon the garde of the quarters a ribande of yelowe ſylke. And the garde ſhall be vnto you to loke vpon it, that ye maye remembre all the cōmaundementes of the LORDE, and do them: and that ye ſeke not after your owne hart, or youre owne eyes: after the which ye vſe to go a whoringe: but ye ſhall remembre rather and do al my commaundementes, and be holy vnto your GOD: I am the LORDE your GOD, whiche broughte you oute of the lande of Egipte, for to be youre GOD: I am the LORDE your GOD.

The. xvi. Chapter.

¶ The rebellyon of Corah. Dathan and Abiram.

A Eccle. 45. c AND *Corah the ſonne of Iezehar, the ſonne of Cahath, the ſon of Leui, and Dathan, and Abiram yͤ ſon of Eliab, and On the ſonne of Peleth, the ſonne of Ruben: roſe vp before Moſes, wyth other men of the children of Iſraell, two hundred and fyftie, which were captaines of the multitude, great and famous men in the congregacion: and they gathered thē ſelues together againſte Moſes and Aaron, and ſayde vnto them: ye make muche to do, ſeyng all the multitude are holy euery one of them, and the LORDE is among them. Why heue ye your ſelues vp aboue the cōgregacyō of the LORDE? And when Moſes hearde it, he fell vpon his face, and ſpake vnto Corah and vnto all his company, ſayinge: to morowe yͤ LORD wyll ſhewe who are his, who is holye, and who oughte to approche nye vnto him, and whō he hath choſen to come to him. This do therfore, take you firepās bothe Corah and all hys cōpanye and do fire therin, and put cens in them before the LORDE to morowe.

B Num. And the man whō the LORDE doth choſe, the ſame ſhalbe holy. ye make muche to do, ye children of Leui. And Moſes ſayde vnto Corah: Num. *heare ye children of Leui: Is it but a ſmal thig vnto you that the GOD of Iſrael hath ſeperated you frō the multitude of Iſraell: and broughte you to hym ſelfe, to do the ſeruyce of the dwelling place of the LORDE, and to ſtande before the multitude and to miniſter vnto him: he hath taken the to hym and all thy brethren the ſonnes of Leui with the, and ſeke ye the office of the prieſt alſo? For whiche cauſe both thou and al thy cōpanie are gathered together agaynſte the LORDE. And what is Aarō that ye murmur agaynſt him?

C And Moſes ſente, and called Dathā, and Abiram the ſonnes of Eliab, which ſayd: we wyll not come vp. Is it a ſmal thing that thou haſt brought vs out of a lande that floweth with mylke and hony, to kyl vs in the wylderneſſe, and to raygne ouer vs alſo: Haſte thou brought vs vnto a land that floweth wͭ mylke and hony, and geuen vs inherytaunce of feldes and vyneyardes? Wylt thou pull oute the eyes of theſe men? we wyl not come vp. And Moſes waxed very angry, and ſayde vnto the LORDE. Turne not thou vnto theyr offerynge. I haue not taken ſo muche as an aſſe frō thē, nether haue I hurte any of them. And Moſes ſayed vnto Corah: Be thou and all thy cōpany before the LORDE: bothe thou, they, and Aarō to morowe. And take euery man hys cenſer, and put cens in them, that ye may offer before the LORDE: euery man of the two hundred and fyftie take his cenſour, thou alſo Aarõ, that euery one maye haue his cenſer. And they toke euery man his cenſer, and put fire in them, and layde cens thereon, and ſtode in the dore of the Tabernacle of wytneſſe with Moſes and Aarõ. And Corah gathered all the cõgregacyõ agaynſte them vnto the dore of the tabernacle of wytneſſe.

And the glory of the LORDE appeared vnto all the cõgregacyõ. And the LORDE ſpake vnto Moſes and Aarõ, ſayinge: ſeperate your ſelues frõ amõg this cõgregaciõ, that I maye conſume them at once. And they fel vpõ their faces and ſayde. Num.27.a *O moſt myghtie GOD B of the ſprites of all fleſhe, if one manne hath ſinned, wilte thou be wroth with all the multitude? And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the congregacyon and ſay: Get you away frõ about yͤ dwellyng of Corah, Dathan, and Abiram. And Moſes roſe vp, and went vnto Dathan and Abirã, and the elders of Iſrael folowed hym. D And he ſpake vnto the congregacyon, ſaying: depart from the tentes of theſe wycked men, and touche nothynge of theyrs: leſt ye periſhe in al their ſinnes. And ſo they gate them from the dwellynge of Corah, Dathan and Abiram on euery ſyde. And Dathan and Abirã came out and ſtode in the dore of theyr tentes with their wiues, their ſonnes, C and their lytle children. And Moſes ſayde: Here by ye ſhall knowe that the LORDE hathe ſente me to do all theſe workes, and that I haue not done thẽ of myne owne mynde. If theſe men die the comen death of al men: or yf they be viſyted after the viſitacion of all men, then the LORDE hath not ſente me. But and yf the LORDE make a newe thyng, and the earth open her mouth, and ſwalow them vp with al that they haue: and they goe downe quicke into hell: then ye ſhal vnderſtand, that theſe men haue prouoked the LORDE.

E And it fortuned that as ſone as he had made an ende of ſpeakyng al theſe Deut.11.a. wordes, *yͤ groũd cloue a ſunder that Num.26.b was vnder thẽ: ⁊ the earth opened her Pſa.106.c. mouth, and ſwalowed them vp, and their houſes, and al the men that were with Corah, and al theyr goodes. And they and all that they had, went down alyue vnto hell, and yͤ earth cloſed vpõ them and they peryſhed from amonge the congregacion. And all Iſraell that were aboute them fledde at the crie of them. And they ſayed: leſte the earth ſwalowe vs vp alſo. And there came out a fyre from the LORDE, and conſumed the two hundred and fyftie men yͭ offered cens. And the LORDE ſpake vnto Moſes, ſayinge: Speake vnto Eleazar, the ſonne of Aaron the Prieſte that he take vp the cenſers oute of the burnyng and ſkater the fyre here and there, for the cenſers of theſe ſynners are halowed in their deathes: and lette them make of them thynne beaten plates for a couering of the altar. For they offered them before the LORDE, ⁊ therfore they are halowed, and they ſhalbe a ſygne vnto the children of Iſraell. And Eleazar the prieſt toke the braſen cenſers whiche they that were burnte had offered, and beate them thynne for a coueryng of the altar, to be a remembraunce vnto the children of Iſraell, yͭ no ſtraunger whiche is not of the ſede of Aaron, come nere to offer cens before the LORD, that it happẽ not vnto hym, lyke as vnto Corah and hys company: as the LORDE ſayde of him by yͤ hand of Moſes. But on the morowe all the multytude of the chyldren of Iſraell murmured agaynſt Moſes and Aarõ, ſayinge: ye haue killed the people of the F LORDE. And it fortuned that whẽ the multytude was gathered agaynſt Moſes and Aaron, they loked towarde the Tabernacle of wytneſſe. And beholde. (when they were entred into it) the cloude couered it, and the glorye of the LORDE appeared. And Moſes and Aarõ came before the tabernacle of wytneſſe. And the LORD ſpake vnto Moſes, ſayinge: Get you from amonge this congregacion, that I may conſume them quickly. And they fell vpon their faces. And Moſes ſayde vnto Aaron: take a cenſer, and put fyre therin out of the altar, and powre on cens, and go quyckelye vnto the congregaciõ, that thou maiſte obtayne forgeueneſſe for them. For there is wrathe gone oute frome the LORDE, and there is a plage begonne. G

And Aarõ toke as Moſes commaunded hym, and ranne into the myddes of the congregacyon, and beholde, the plage was begonne amonge yͤ people, ⁊

he put on rens,and made an attonemēt
for the people. And when he ſtode betwene
the deade and them that were a
lyue,the plage ceaſed.They that dyed
in the plage were fourtene thouſand ⁊
ſeuen hundred : beſyde them that dyed
aboute the buſines of Corah . And Aaron
went agayne vnto Moſes before
the dore of the tabernacle of wytneſſe,
and the plage ceaſed.

¶ The.xvii.Chapter.

Aarons rod buddeth/and beareth bloſſoms.

A AND the LORD ſpake vnto Moſes,
ſayinge:ſpeake vnto the chyldren
of Iſrael:and take of euery prince
of them a rodde, after yͤ houſes of their
fathers, euē twelue roddes:and wryte
euery mans name vpon his rodde.And
wryte Aarons name vpon the rodde of
Leui:for euerye rod is for an houſe of
their fathers.And put thē in yͤ Tabernacle
of wytnes,euē in the place wher
B I mete you. And the mans rod whom
I choſe, ſhall bloſſome . And I wyll
make ceaſſe from me the grudgynges
of the children of Iſrael,whereby they
grudge againſt you.

And Moſes ſpake vnto the children
of Iſraell,and al the princes gaue him
euery prynce ouer theyr fathers houſes,
a rodde,euen twelue roddes : and
the rod of Aaron was amōg yͤ roddes:
And Moſes put the roddes before the
C LORDE,in the Tabernacle of wytnes.
And on the morowe,Moſes went into
the tabernacle of wytneſſe:and behold,
Hebre.9.a *the rod of Aaron for the houſe of Leui,
was budded,and bare bloſſoms and
almondes.And Moſes brought out al
the roddes from before the LORDE vnto
all the children of Iſraell: and they
loked vpon them,and toke euery man
his rod . And the LORDE ſayde vnto
Moſes:bryng Aarons rod agayne before
D the wytneſſe to be kept for a token
of the childrens rebellyō,and that their
murmuring maye ceaſe from me, and
that they dye not.And Moſes dyd as
the LORDE commaunded him,euen ſo
dyd he.And the childrē of Iſrael ſpake
vnto Moſes, ſayinge:beholde, we are
waſted awaye and conſumed : we all
come to nought,who ſo euer commeth
nye the dwellyng of the LORDE, dieth.
Shall we vtterly conſume awaye?

The.xviii.Chapter.

¶ The offyce of the Leuites.The tythes and firſt
frutes muſt be geuen them.Aarons herytage.

AND the LORDE ſayd vnto Aaron,
thou and thy ſonnes and thy fathers A
houſe with the ſhall beare yͤ
faulte of that which is done amyſſe in
the holy place . And thou and thy ſons
with the,ſhall beare the faulte of that
whiche is done amyſſe in youre prieſthode.
*And thy brethren of the tribe of Num.
Leui , and of thy fathers houſeholde
thou ſhalt take vnto the, that they may
be ioyned vnto the,and miniſter vnto
the:euen vnto the and thy ſonnes with C
the, before the tabernacle of wytneſſe.
They ſhal wayte vpon the and vpō all
the tabernacle:only let them not come
nye the veſſels of the ſanctuary and the
altar, that they and ye alſo dye not.
And they ſhall be by the, and wayte on
the tabernacle of wytneſſe for all the
ſeruyce of the tabernacle , and lette no
ſtraunger come nye vnto you.

Therfore ſhal ye kepe the holy place
and the altar , that there fall no more
wrath vpon the children of Iſraell:beholde,
I haue taken your brethren the
Leuites from amonge the children of
Iſrael,whiche as a gyft of youres are
geuen vnto the LORDE , to do the ſeruice
of the tabernacle of witnes.Therfore Leuit.7.
ſhalte thou and thy ſonnes wyth
the, take hede vnto your prieſtes offyce
for all thynges that pertayne vnto the
aultar, and for all that are wythin the
vayle.And ſe that ye ſerue : for I haue
geuen your prieſtes offyce vnto you as B
a gyfte:and therfore the ſtraunger that
commeth nye, muſt be ſlayne . And the
LORDE ſpake vnto Aaron:beholde, I Deut.13.
haue geuen thee the kepynge of myne Eccle.43
heue offerynges , of all the halowed
thynges of the children of Iſraell.Euē
vnto thee, I haue geuen them for the
anointyng,and to thy ſonnes, for a dutye
for euer.This ſhal be thyne of moſt
holy from the fire of the altar.Al theyr
ſacrifices for all theyr meate offerynges,
ſynofferynges,of treſpaſſeofferinges,
whyche they brynge vnto me, are
moſte holy.It is thine and thy ſonnes.
In the moſt holy place ſhalte thou eate
it:and all that are males ſhall eate of D
it,let it be holy vnto the.And this alſo
is thyne*the heue offerynges of theyr Leuit.
gyftes,thorowout al the waue offeringes
of the children of Iſraell : I haue
geuen

geuen them vnto the and thy ſonnes & thy doughters with the, to be a dutye for euer: and all that are cleane in thy houſe, ſhall eate of it, all the fatte of the oyle, and all the fatte of the wyne and of the corne, whiche they ſhall offer vnto the LORDE for fyrſt frutes, the ſame haue I geuen vnto the. And what ſo euer is fyrſte ripe in theyr lande whiche they brynge vnto the LORDE ſhalbe thyne, and all that are cleane in thyne houſe ſhall eate of it. All dedicate thinges in Iſraell ſhalbe thyne. All that C breaketh the matrice in all fleſhe that men bringe vnto the LORDE, whether it be of men or beaſtes, ſhalbe thyne.

Neuerthelater the fyrſte borne of man ſhalte thou redeme: and the firſte borne of vncleane beaſtes: ſhalt thou redeme lykewyſe. Thoſe that are to be redemed, ſhalt thou redeme from the age of a moneth, for the value of the monye, namely for fyue ſicles after the ſicle of the ſanctuarye. A ſicle maketh twenty halfpens. But the fyrſte borne of oxen, ſhepe and goates ſhalte thou not redeme. For they are holye: therfore thou ſhalte ſprynkle theyr bloude vpon the altar, and ſhalte burne theyr fat vpon the ſacrifice for a ſwete ſauour vnto yͤ LORDE. And the fleſhe of them is thine Leuit.7.d *as the wauebreſt and the ryght ſhulder. Theſe are thyne. All the holy heueofferynges whiche the children of Iſraell offer vnto the LORDE, haue I geuen thee, and thy ſons and thy doughters with the, to be a dutye for euer, let B it be a ſalted couenaunt for euer: before the LORDE, bothe vnto the and to thy ſede with the. And the LORDE ſpake Deut.13.a vnto Aaron: *thou ſhalt haue none in- Eccle.43g heritaunce in theyr lande, nether ſhalt thou haue any part among them. I am thy parte and thy enherytaunce amõg the children of Iſrael. Beholde I haue geuen the children of Leui al the tenth in Iſraell to inheryte, for the ſeruyce whiche they ſerue in the tabernacle of wytneſſe. Nether muſte the chyldrẽ of Iſrael henceforth come nye the tabernacle of wytnes, leſt they beare ſynne, and dye. But the Leuites ſhall do the D ſeruyce in the tabernacle of wytneſſe & beare theyr ſynne. It ſhalbe a lawe for euer in youre generacyons that amõg the chyldrẽ of Iſrael, they poſſeſſe none inherytaunce. But the tythes of the chyldren of Iſrael, which they paye as an heueofferynge vnto the LORDE, I haue geuen the Leuites to inheryte. And therfore I haue ſayde vnto them: Amonge the chyldren of Iſrael ye ſhal poſſeſſe none enherytaunce. And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the Leuites, and ſay vnto them: when ye take of the chyldren of Iſraell the tythes whiche I haue geuen you of them for your enherytaũce, ye ſhall take an heueofferynge of that ſame for the LORDE: euen the tenthe parte of the tyth. And thys your heueofferyng ſhalbe rekened vnto you, euẽ as thoughe it were of the corne of the barne, or out of the fulneſſe of the wine preſſe. Of this maner ye ſhall therfore ſeperate an heueofferynge vnto the LORDE of all youre tythes whiche ye receiue of the children of Iſrael, and ye ſhal geue thereof vnto the LORDE an heueofferyng, whiche ſhall belonge to Aaron the prieſt. Of all your gyftes, ye ſhal take out al the LORDES heueofferinges, euen the fatte of their halowed thynges. Therfore thou ſhalte ſay vnto them: when ye haue taken away the fat of it from it, it ſhalbe counted vnto the Leuites, as yf it were the encreaſe of the corne flore, or the encreaſe of the wyne preſſe. And ye ſhall eate it in all places, both ye and your houſholds for it is your rewarde for youre ſeruice in the tabernacle of witneſſe. And ye ſhal beare no ſynne by the reaſon of it, when ye haue taken from it the fat of it: neyther ſhall ye vnhalowe the holy thynges of the chyldren of Iſraell, leſt ye dye.

The.xix. Chapter.

A ¶Of the red kowe. The law of him that dieth in the Tabernacle/and of him alſo that toucheth any vncleane thyng.

AND the LORDE ſpake vnto Moſes, and Aaron ſayinge: this is the ordynaunce of the law: whych the LORDE hathe commaunded, ſayinge: ſpeake vnto the children of Iſrael that they bryng thee a red kowe wͭout ſpot, and wherein is no blemyſhe, and vpon whiche neuer came yoke. And ye ſhall geue her vnto Eleazar the prieſt, that he maye brynge *her without the Hebr.13.c hoſte, and cauſe her to be ſlayne before his face. And let Eleazar the prieſte take of her bloud with his fynger, and

ſprinckle

ſprynkle it before the Tabernacle of wytneſſe ſeuen tymes. And cauſe the kowe to be burnt in his ſyght with her Leui.4.c. *ſkynne, fleſhe and bloude. And the dung of her ſhall he burne alſo. And let the prieſt take Cedar wood, and yſope and purple clothe, and caſte it vpon the kowe as ſhe burneth. Then let yͤ prieſt waſhe his clothes, and he ſhall bath his fleſhe in water, and then come into the hoſt, and the prieſt ſhalbe vncleane vnto yͤ euen. And he that burneth her, ſhall waſhe his clothes in water, and B bath hys fleſhe in water, & be vncleane vntyll euen. And a man that is cleane ſhal take vp the aſhes of the kowe, and put them without the hoſte in a cleane place. And it ſhalbe kept for the multi- Num.3.b tude of the children of Iſraell * for a ſprynckelynge water, and for an attonement of ſynne. Therefore he that gathereth the aſhes of yͤ kowe, ſhal waſhe his clothes, and remaine vncleane vntyll euen. And this ſhalbe vnto yͤ chyldren of Iſraell and vnto the ſtraunger that dwelleth amonge them, a ſtatute Num.31.c. Eccle.34.D Agge.2.c for euer. * He that toucheth the dead body of any man, ſhalbe vncleane ſeuẽ dayes. And he ſhall purifie himſelfe wͭ this water the thyrd day & the ſeuenth daye, and he ſhalbe cleane.

C But if he purifie not himſelfe the thyrd day and the ſeuenth day, he ſhall not be cleane. Whoſo euer toucheth the corſe of any mã that is dead, and ſprinkleth not him ſelfe, defyleth the dwellyng of the LORD, and that ſoule ſhalbe roted oute of Iſraell, becauſe the ſprynklynge water was not ſprynkled vpon him. He ſhalbe therfore vncleane, and his vnclenneſſe ſhall remayne vpõ him. This is the lawe of the man that dyeth in a tente: all that come into the tent, and al that is in yͤ tent ſhal be vncleane ſeuen dayes. And all the veſſels D that be opẽ which haue no lyd nor couering vpõ thẽ ſhalbe vncleane. And who ſoeuer toucheth one that is ſlaine with a ſwearde in the feldes, or a dead perſon, or a bone of a dead mã, or a graue, ſhalbe vncleane ſeuẽ dayes. Therfore, for an vncleane perſon they ſhall take of the burnt aſſhes of the ſynofferyng, and runnynge water ſhal be put therto in a veſſell. And let a cleane perſone Psal.51.b. *take yſope and dippe it in the water, and ſprynkle it vpon the tent, and vpon all the veſſelles, and on the ſoules that were therin, and vpõ him that touched a bone, or a ſlayne perſone, or a dead body, or a graue. And the cleane perſone ſhall ſprynkle vpon the vncleane the thyrd day & the.vii.day, & yͤ ſeuẽth daye he ſhal purifie himſelfe, and waſhe his clothes, and bath hymſelfe in water, & ſhal be cleane at euen. Exod.17. But the mã that is vncleane and ſprynkleth not hymſelfe, the ſame ſoule ſhall be deſtroyed from amonge the cõgregacion: becauſe he hathe defyled the holye place of the LORDE, and the ſprinkling water hath not bene ſprynkled vpon him, therefore Psal.78. ſhall he remayne vncleane. And thys ſhalbe a perpetuall lawe vnto them. And he that ſprynkleth the ſprynklyng water, ſhall waſhe his clothes. And he C that toucheth the ſprynklynge water, ſhal be vncleane vntyl euen. And what ſoeuer the vncleane perſone toucheth ſhalbe vncleane. And yͤ ſoule that toucheth it ſhalbe vncleane vntyl the euẽ.

The.xx.Chapter.

MirJam dyeth. The people murmur. They haue water euen out of the rocke. Edom denyed the Iſraelites paſſage thorowe his realme. The death of Aaron in whoſe rowme Eleazar ſucedeth

A AND the children of Iſrael came wͭ the whole multitude into the deſert* of Syn in the fyrſt moneth, & Num the people abode at Cades. And there died MirJam, & was buried there. But there was no water for the multitude, and they gathered themſelues together agaynſte Moſes and Aaron. And the people chode with Moſes, and ſpake, ſayinge: woulde GOD that we Num.21.c had periſhed, when our brethren dyed before yͤ LORD. Why haue ye brought the congregacyon of the LORDE vnto this wilderneſſe, that both we and our Exo catell ſhould dye in it? * Wherfore haue ye made vs to go out of Egipt, to bring vs into this vngracyous place, which is no place of ſede nor of figges, nor vines, B nor of pomgranates, neyther is there any water to drinke. And Moſes and Aaron wente from the congregacyon vnto the dore of the Tabernacle of wytneſſe, and fell vpon their faces. (And they cried vnto the Lord / and ſayd: o Lorde God heare the cry of this people / and open them thy treaſure / euen a fountaine of liuynge water / that they may be ſatiſfied / and that theyr murmuring maye ceaſſe.) And the glorye of yͤ LORDE appeared vnto them. And the LORDE ſpake vnto Moſes, ſayinge: take ẏ rod, and gather thou and thy brother Aarō the congregacion together, and ſpeake vnto the rocke before theyr eyes, and it ſhall geue forth his water. And thou ſhalt bring them water out of ẏ rocke, to geue the companye drynke, & theyr Exod.17. beaſtes alſo. * And Moſes toke ẏ rod from before the LORD, as he commaūded hym. And Moſes and Aaron gathered the congregacyon together before the rocke, and Moſes ſayde vnto them: heare ye rebellyons: muſt we fet you water out of this rocke? And Moſes lyfte vp hys hande, & wyth his * rod Pſal.78. he ſmote the rocke two tymes, and the water came out abundauntly, and the multitude dranke and their beaſtes alſo. C And the LORDE ſpake vnto Moſes and Aaron: becauſe ye beleued me not, to ſanctifie me in the eyes of the childrē of Iſrael, therfore ye ſhall not brynge this congregacion into the land which I haue geuen them. This is the water of ſtryfe, becauſe the chyldren of Iſrael ſtroue with the LORDE, and he was ſanctified in them. Iudg.11. And Moſes * ſente meſſengers from Cades vnto the king of Edom. Thus ſayth thy brother Iſraell: Thou knoweſt al the trauayle ẏ hath happened vs. Our fathers went downe into Egipt, and we haue dwelt in Egipte a longe tyme, and the Egipcians vexed vs and our fathers. And when we cryed vnto the LORDE, he hearde our voyce, and ſent an aungell, and hath ſet vs vp out of Egipte. And beholde we are in Cades, euen in ẏ vttermoſte citye of thy border. Num.21. We wyll go nowe thorowe thy countre * but we wyll not go thorowe the feldes or vinyardes, neyther wyll we drynke of the water of the fountaynes: we wil go by the kynges hye way, and nether tourne vnto the ryghte hande nor to the lefte, vntyll we be paſt thy countrie. And Edom anſwered him.

D Thou ſhalt not go by me: leſt I come out agaynſt thee with the ſwearde. The chyldren of Iſrael ſayde vnto him: we wyl go by the beaten way: and if I and my cattell drynke of thy water, I wyll pay for it, I wyll but onely (with out any harme) go thorowe on my fete. He anſwered: Thou ſhalt not go thorowe, And Edom came out agaynſte
hym with muche peop
myghtie power. And th
ed to geue Iſraell paſſa
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of Iſraell, becauſe ye dyſobe
mouth at the water of ſtryfe. Take
ron and Eleazar his ſonne and bryn
them vp into mounte Hor, & thou ſhal
ſtryppe Aaron oute of his veſtimentes
and put them vpon Eleazar his ſonne, and Aaron ſhall be gathered vnto hys people and ſhall dye there. And Moſes dyd as the LORDE commaunded, and they went vp into mount Hor in ẏ ſight of all the multitude. And Moſes toke of Aarons clothes, and put them vpon Eleazar hys ſonne, * and Aaron dyed Deut.10.b and.32.g. there in the top of the mounte. And Moſes and Eleazar came downe out of the mounte. When all the multytude ſawe that Aaron was dead, they mourned for Aarō thyrtie dayes, thorowout all the houſholdes of Iſraell.

Moab roſe vp,
nd ſayde: Bala-
vs. And Balac
ōpany of Lor-
en they: which
de him: Thus
ſ ziphor: oh, let
vnto me, for I
vnto greate
ſo euer thou
ay the, curſe
nd Balaam
e ſeruaun-
lde geue
lde, I
RD
s

D
Nu.24.f.

The.xxi Chapter.

¶ Iſraell vanquiſheth kyng Arad. The firy ſerpentes ſtyng them. The kynges Sehon and Og are ouercome in batayle.

A Num.33. AND when kyng * Arad the Cananite whiche dwelt toward ẏ ſouth hearde tell that Iſrael came by ẏ waye that the ſpies had founde out, he fought agaynſt Iſraell, and toke ſome of them pryſoners. And Iſrael vowed a vowe vnto the LORDE, and ſayd: If thou wylt delyuer this people into my hande, I wyl vtterly deſtroye theyr cytyes. And the LORDE heard the voyce of Iſraell, and deliuered them the Cananites. And they deſtroyed them and theyr cities, and called the name of the * place * Horma. Deſtruccio

Iudg.1.b. Deut.2.a * And they departed from mounte Hor by the waye of the red ſea: to compaſſe the lande of Edom. B And ẏ ſoule of the people faynted by the waye. And the people ſpake agaynſt GOD and agaynſte Moſes * wherefore haſte thou Num.11.a

brought

ſprynkle it before the Tabernacle of wytneſſe ſeuen tymes. And cauſe the kowe to be burnt in his ſyght with her
Leui.4.c. *ſkynne, fleſhe and bloude. And the dung of her ſhall he burne alſo. And let the prieſt take Cedar wood, and yſope and purple clothe, and caſte it vpon the kowe as ſhe burneth. Then let yͤ prieſt waſſhe his clothes, and he ſhall bath his fleſhe in water, and then come into the hoſt, and the prieſt ſhalbe vncleane vnto yͤ euen. And he that burneth her, ſhall waſhe his clothes in water, and
B bath hys fleſhe in water, ⁊ be vncleane vntyll euen. And a man that is cleane ſhal take vp the aſhes of the kowe, and put them without the hoſte in a cleane place. And it ſhalbe kept for the multi-
Num.3.b tude of the children of Iſraell * for a ſpryncklynge water, and for an attonement of ſynne. Therefore he that gathereth the aſhes of yͤ kowe, ſhal waſhe his clothes, and remaine vncleane vntyll euen. And this ſhalbe vnto yͤ chyldren of Iſraell and vnto the ſtraunger that dwelleth amonge them, a ſtatute
Num.31.c. Eccle.34.d Agge.2.c for euer. * He that toucheth the dead body of any man, ſhalbe vncleane ſeuē dayes. And he ſhall purifie himſelfe wͭ this water the thyrd day ⁊ the ſeuenth daye, and he ſhalbe cleane.

C But if he purifie not himſelfe the thyrd day and the ſeuenth day, he ſhall not be cleane. Whoſo euer toucheth the corſe of any mā that is dead, and ſprinkleth not him ſelfe, defyleth the dwellyng of the LORD, and that ſoule ſhalbe roted oute of Iſraell, becauſe the ſprynklynge water was not ſprynkled vpon him. He ſhalbe therfore vncleane, and his vnclenneſſe ſhall remayne vpō him. This is the lawe of the man that dyeth in a tente: all that come into the tent, and al that is in yͤ tent ſhal be vncleane ſeuen dayes. And all the veſſels
D that be opē which haue no lyd nor couering vpō thē ſhalbe vncleane. And who ſoeuer toucheth one that is ſlaine with a ſwearde in the feldes, or a dead perſon, or a bone of a dead mā, or a graue, ſhalbe vncleane ſeuē dayes. Therfore, for an vncleane perſon they ſhall take of the burnt aſſhes of the ſynofferyng, and runnynge water ſhal be put therto in a veſſell. And let a cleane perſone
Pſal.51.b. *take yſope and dippe it in the water, and ſprynkle it vpon the tent, and vpon all the veſſelles, and on the ſoules that were therin, and vpō him that touched a bone, or a ſlayne perſone, or a dead bodye, or a graue. And the cleane perſone ſhall ſprynkle vpon the vncleane the thyrd day ⁊ the.vii.day, ⁊ yͤ ſeuēth daye he ſhal purifie himſelfe, and waſhe his clothes, and bath hymſelfe in water, ⁊ ſhal be cleane at euen. But the mā that is vncleane and ſprynkleth not hymſelfe, the ſame ſoule ſhall be deſtroyed from amonge the cōgregacion: becauſe he hathe defyled the holye place of the LORDE, and the ſprinkling water hath not bene ſprynkled vpon him, therefore ſhall he remayne vncleane. And thys ſhalbe a perpetuall lawe vnto them. And he that ſprynkleth the ſprynklyng water, ſhall waſhe his clothes. And he that toucheth the ſprynklynge water, ſhal be vncleane vntyl euen. And what ſoeuer the vncleane perſone toucheth ſhalbe vncleane. And yͤ ſoule that toucheth it ſhalbe vncleane vntyl the euē.

The.xx. Chapter.

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it ſhall geue forth his water. And thou
ſhalt bring them water out of ẏ rocke,
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hath happened vs. Our fathers went
downe into Egipt, and we haue dwelt
in Egipte a longe tyme, and the Egip-
cians vexed vs and our fathers. And
when we cryed vnto the LORDE, he
hearde our voyce, and ſent an aungell,
and hath fet vs vp out of Egipte. And
beholde we are in Cades, euen in ẏ vt-
um.21.c termoſte citye of thy border. We wyll
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wyll not go thorowe the feldes or vin-
yardes, neyther wyll we drynke of the
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there in the top of the mounte. And and.32.g.
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of them pryſoners. And Iſrael vowed
a vowe vnto the LORDE, and ſayd: If
thou wylt delyuer this people into my
hande, I wyl vtterly deſtroye theyr cy-
tyes. And the LORDE heard the voyce
of Iſraell, and deliuered them the Ca-
nanites. And they deſtroyed them and
theyr cities, and called the name of the
place Horma. Deſtruccion
* And they departed from mounte Judg.1.d.
Hor by the waye of the red ſea: to com- Deut.2.a
paſſe the lande of Edom. And ẏ ſoule B
of the people faynted by the waye. And
the people ſpake agaynſt GOD and a-
gaynſte Moſes * wherefore haſte thou Num.11.a
brought

of Egipt, for to die in ẏ
here is nether bread nor
ſoule lotheth this lighte
refore the LORDE ſente
tes amonge the people,
them: and muche people
d. Therefore the people
es and ſayd: we haue ſin-
aue ſpoken agaynſte the
agaynſt the:* make inter-
e LORDE, that he take a-
rpentes from vs. And Mo-
nterceſſion for the people.
LORDE ſayde vnto Moſes:
the a fyrye ſerpent, and ſet it vp
a ſygne, that as manye as are byt-
n, maye loke vpon it, and lyue.* And
Moſes made a ſerpēt of braſſe, and ſet
it vp for a ſygne. And when ẏ ſerpentes
had bitten any man, he behelde the ſer-
pent of braſſe, and was healed.* And ẏ
children of Iſrael departed thence, and
pytched in Oboth. And they departed
from Oboth, and pytched at the hea-
pes of Abarim: euen in the wylderneſſe
which is by the plaine of Moab on the
eaſt ſyde. And they remoued thence, ⁊
pitched vpon the riuer of Zarad. And
they departed thence and pytched on ẏ
other ſyde of Arnon, whyche is in the
wilderneſſe, and cometh out of the co-
ſtes of the Amorites: for Arnon is the
D border of Moab, betwene Moab and
the Amorites. Wherfore it is ſpoken in
the boke of the warre of the LORDE,
what thynge he dyd in the red ſea, and
in the ryuers of Arnō. And the head of
the riuers that goth downe to ẏ dwel-
lyng of Ar, and ſtretcheth vnto the bor-
der of Moab, from thence it turneth
vnto Beer. The ſame is Beer, or well,
whereof the LORDE ſpake vnto Mo-
ſes: gather the people together and I
wyll geue them water. Then Iſraell
ſange this ſonge. Aryſe vp well, ſynge
ye vnto him. The princes dygged thys
well, the captaynes of the people dyg-
ged it, wyth the teacher, and wyth
theyr ſtaues.

E And from the wylderneſſe they wēt
to Matana, and from Matana to Na-
haliel, and from Nahaliel to Bamoth,
and from Bamoth to the valey that is
in the felde of Moab, vnto the top of ẏ
hil that appeareth before Ieſimō. And
Iſraell ſente meſſengers vnto Sehon,
kyng of the Amorites, ſayinge:* I wil
go thorowe thy land: we wil not turne
into the feldes or vineyardes, neyther
drinke of the waters of the wel, but we
wyll go a longe by the kynges hye way
vntyll we be paſte thy countrey.* But
Sehon would geue Iſrael no lycence
to paſſe thorowe hys countrey, but ga-
thered all his people together and wēt
out agaynſt Iſrael into the wildernes.
And he cam to Iaheza and foughte a-
gaynſt Iſrael.* And Iſrael ſmote him
in the edge of the ſwearde, and com-
quered his lande from Arnon vnto Ia-
bok, and vnto the children of Ammon.
For the border of the chyldrē of Ammō
was* ſtrong. And Iſrael toke al theſe
cityes, and dwelt in all the cities of the
Amorites: in Heſbon and in all the
townes that longe therto. For Heſbon
was the Citie of Sehon the kyng of ẏ
Amorites, which fought before againſt
the kinge of the Moabites, and toke al
his lande oute of hys hande, euen vnto
Arnon. Wherfore they ſaye in the pro-
uerbe: come to Heſbon, and let the citie
of Sehon be buylt ⁊ repared: for there
is a fire gone out of Heſbō, and a flame
from the citie of Sehon, and hath con-
ſumed Ar in Moab, and ẏ inheritours
of the hye places in Arnon. Wo be to
the Moab: o people of Chamos, ye are
vndone, he hath put his ſonnes to flight
and hys doughters to captiuitie vnto
Sehon the kyng of ẏ Amorites. Theyr
empyre is loſt frō Heſbon vnto Dibon,
and we made a wylderneſſe euen vnto
Nopha, which reacheth vnto Mediba.
And thus Iſraell dwelte in the lande
of the Amorites. And Moſes ſente to
ſearche oute Iaezer, and they toke the
townes belongynge thereto, and roted
out the Amorites that were therin.
*And they turned ⁊ wente vp toward
Baſan. And Og the kynge of Baſan
came out agaynſt them, he and all hys
people to fyght at Adrei. And ẏ LORD
ſayde vnto Moſes, feare him not: for I
haue delyuered him into thy hand and
all his people, and his lande. And thou
ſhalt do to hym as thou dydſt vnto Se-
hon the kynge of the Amorites whiche
dwelte at Heſbon. They ſmote hym
therefore, and hys ſonnes, and all hys
people, vntyl there was nothyng lefte
hym. And they conquered his land.

¶ The .xxii. Chapter.

Kyng Balac ſendeth for Balaam whoſe name in the Hebrue is written Bileam. Balaams aſſe ſpeaketh.

A And the chyldren of Iſraell departed & pitched in the feldes of Moab, on the other ſyde of Jordane, ouer againſt Jericho. *Balac the ſonne of zíphor ſawe al that Iſrael had done to the Amorites: & the Moabytes were ſore afrayde of the people, becauſe they were many, and ſtode in feare of yͤ children of Iſrael. And Moab ſayde vnto the elders of Madian: nowe ſhall this company licke vp al yͭ are roũde about vs, as an oxe lycketh vp yͤ graſſe of the felde. And Balac the ſonne of zyphor

e.24.b.

B was kyng of the Moabites at yͭ tyme. He ſent meſſengers therfore vnto *Balaam yͤ ſonne of Beor in Pethor (which is by the ryuer in the lande of the children of his folke) to call him, ſayinge: beholde, there is a people come out of Egipt: and beholde, they couer the face of yͤ earth, and dwell ouer againſte me. Come nowe therfore, & curſe this people for my ſake. For they are to mighty for me, yf ſo peraduenture I mighte be able to ſmite them and to dryue thẽ out of the lande. For I wote that he whom thou bleſſeſt, is bleſſed: and whom thou curſeſt, is curſed. And yͤ elders of Moab and yͤ elders of Madian departed, hauinge the rewarde of the ſothſaying in their hãde. And they came vnto Balaam, and tolde him yͤ wordes of Balac. He anſwered thẽ: tary here this night, and I will bringe you worde, euen as the LORDE ſhal ſaye vnto me. And the Lordes of Moab abode with Balaam.

eu.23.a.
Pet.2.c.

C And GOD came vnto Balaam: and ſaid, what men are theſe with the? And Balaã ſaid vnto GOD: Balac the ſonne of ziphor, kyng of Moab, hath ſẽt vnto me, ſayinge: beholde, there is a people come out of Egipt and couereth yͤ face of the earth: come nowe therfore, and curſe them for my ſake, yf ſo peraduenture I maye be able to ouercome them in battell, and to dryue them oute. And GOD ſayd vnto Balaam: Go not thou with them, nether curſe the people, for they are bleſſed. And Balaam roſe vp in the mornyng, & ſayde vnto yͤ Lordes of Balac: get you vnto your lande: for yͤ LORDE wyll not ſuffer me to goe with you. And the Lordes of Moab roſe vp, and went vnto Balac and ſayde: Balaam woulde not come wͭ vs. And Balac ſente againe a greater cõpany of Lordes, & more honorable then they: which came to Balaam, and tolde him: Thus ſayeth Talac the ſonne of ziphor: oh, let nothing let the, but come vnto me, for I wyll greatly promote the vnto greate honour, and wil doe what ſo euer thou ſayeſt vnto me: come I pray the, curſe this people for my ſake. And Balaam

D anſwered and ſayde vnto the ſeruauntes of Balac: *If Balac woulde geue me his houſe ful of ſyluer and golde, I can not go beyonde yͤ word of yͤ LORD my GOD, to do leſſe or more. Nowe therfore tary ye here this night: that I may wete, what the LORD wyl ſay vnto me more. And GOD came vnto Balaam by night, and ſaid vnto him: If yͤ men come to call the, ryſe vp & go with thẽ: but loke what I ſay vnto the, that ſhalt thou do. And Balaam roſe vp earely, and ſadled his aſſe, & went with the Lordes of Moab.

Nu.24.c.

And the countenaunce of GOD was angry becauſe he went. And the aungel of the LORD ſtode in the waye againſt him, as he rode vpon his aſſe, and hys two ſeruauntes were with him. And when yͤ aſſe ſawe the angel of yͤ LORD ſtande in yͤ waye, & hauyng a ſwearde drawen in his hãde, yͤ aſſe turned aſide out of the waye, and went out into the felde. And Balaam ſmote the aſſe, to turne her into the waye.

C But the aungel of the LORD ſtode in a path betwene the veyneyardes, and there was a wall on the one ſide and another on the other. And when the aſſe ſawe the aungel of the LORD, ſhe wrẽched vnto the wall, & thruſte Balaams fote vnto the wall, and he ſmote her againe. And the angel of the LORD wẽt further & ſtode in a narow place, where was no waye to turne, eyther to the right hande or to yͤ lyft. And when the aſſe ſawe the angel of the LORD, ſhe fel downe vnder Balaam: & Balaam was wroth, and ſmote the aſſe with a ſtaffe. And the LORD opened the mouth of yͤ aſſe, and ſhe ſayd vnto Balaam: what haue I done vnto the, that thou haſte ſmytten me nowe thre tymes? And Balaam ſayde vnto the aſſe: becauſe thou haſte mocked me: I woulde alſo there were a ſwearde in my hande, for euen nowe woulde I kyll the. And the aſſe ſaid vnto Balaam: am not I thine aſſe whiche thou haſt rydden vpõ ſence thou waſt borne vnto this daye? Was I euer wonte to doe ſo vnto the? he ſayde: naye.

F And the LORDE opened the eyes of Balaam: and he ſawe the aungel of the LORD ſtandynge in the waye, hauinge a ſwearde drawen in his hande. He bowed him ſelfe therfore, and fel flat on his face. And the Aungell of the LORD ſayde vnto him: Wherfore haſt ŷ ſmittẽ thyne aſſe thre tymes? beholde, I came out as an aduerſary, becauſe thou makeſt thy waye contrary vnto me, ⁊ the aſſe ſaw me, and wẽt backe fro me thre tymes: or elles yf ſhe had not turned fro me (geuing place to me that ſtode in the way) I had ſurely ſlayne the, and ſaued her alyue. Balaam ſaid vnto the aungel of the LORD: I haue ſynned: for I wyſte not that thou ſtodeſt in the way agaiſt me. Nowe therfore yf it dyſpleaſe the I wyll turne home againe. The aungell ſayde vnto Balaam, go with ŷ mẽ: but what I ſay vnto the, that ſhalte thou ſpeake. And ſo Balaam went with the

G Lordes of Balac. And when Balac heard that Balaam was come, he went out to mete hym vnto a Cytie of Moab, whiche is in ŷ border of Arnon, euẽ in ŷ vtmoſt coaſt. And Balac ſayd vnto Balaam: dyd I not ſende for the, to call the? And wherfore cameſt thou not vnto me? becauſe I am not able to promote the vnto honour? And Balaam made anſwer vnto Balac: Lo, I am come vnto the. And can I nowe ſay any

Num.23.c. thing at al? The word ŷ GOD *putteth in my mouth that ſhal I ſpeake. And Balaam wente with Balac, and they came vnto a cytie of ſtretes.

And Balac offered oxen and ſhepe, and ſente (rewardes) for Balaam, and for the Lordes that were with him. And on the morowe Balac toke Balaam, ⁊ broughte him vp into the hye place of Baal, that thence he myghte ſe the vttermoſt parte of the people.

The. xxiii. Chapter.

Balaam bleſſeth the people.

AND Balaam ſayde vnto Balac: buylde me here ſeuen aultars, and prepare me here ſeuen oxen and ſeuen rammes. And Balac dyd as Balaam ſayde. And Balac and Balaam offered on euery aultar, an oxe and a ram. And Balaam ſayde vnto Balac: ſtande by the ſacryfice, and I wil go, yf happly the LORDE will mete me: and what ſo euer he ſheweth me, I wyll tell the: and he went forth alone. But GOD met Balaam, ⁊ Balaam ſaid vnto him: I haue prepared ſeuen aultars, ⁊ haue offered vpon euery aultar, an oxe and a ramme. And the LORD put a ſaying in Balaams mouth, ⁊ ſayde: go againe to Balac and ſaye on this wyſe. And whẽ he went againe vnto him, lo, he ſtode by his ſacrifice, he ⁊ al ŷ lordes of Moab.

And he toke vp his parable and ſaid, *Balac the kyng of Moab hath ſet me from Meſopotamia out of the mountanes of the eaſt (ſaying) come, curſe Jacob for my ſake: come and defye Iſrael. How ſhal I curſe him, whõ GOD hath not curſed? or howe ſhall I defye hym whome GOD hathe not defyed? from the top of the rockes I ſe him, ⁊ from the hylles I beholde him: lo the people ſhall dwel by them ſelues, and ſhal not be rekened amõg ŷ nacions. Who can tel the duſt of Jacob, ⁊ the number of ŷ fourth parte of Iſrael? I pray GOD, ŷ my ſoule may dye ŷ death of ŷ righteous, and that my laſt ende maye be lyke his. And Balac ſayd vnto Balaã: what haſt thou done vnto me? I ſet thee to curſe myne enemyes, ⁊ beholde, ŷ haſte bleſſed them. He anſwered ⁊ ſayd: muſt I not kepe that and ſpeake it, whiche ŷ LORDE hath put in my mouthe? And Balac ſayde vnto him: come I pray the wt me vnto another place, whence thou mayſt ſe them, and thou ſhalt ſe but the vtmoſt part of thẽ, and ſhalt not ſe thẽ al: curſe thẽ out of ŷ place for my ſake.

And he brought him into a felde (wher men might ſe farre of) euen to the top of an hyl, and buylt ſeuen aultars, and offred an oxe and a ram on euery aultar. And he ſayd vnto Balac ſtãde here by the ſacrifyce, whyle I go yonder. And the LORD met Balaam, and *put a worde in his mouthe, and ſayde: go againe vnto Balac, and thus ſaye. And when he came to him: beholde he ſtode by hys ſacryfyce, and the Lordes

of Moab with him. And Balac ſaid vnto
him: what hath the LORDE ſayde?
And he toke vp his parable, and anſwered:
ryſe vp Balac and heare, and
herken vnto me thou ſonne of ziphor.
Cor.1.b. *GOD is not a man yͤ he ſhould lye, nether
ud.10.b. yͤ ſonne of a mã yͤ he ſhould repẽt:
ſhoulde he ſaye, & not doe? or ſhoulde he
ſpeake and not make it good? behold, I
haue takẽ vpon me to bleſſe, for he hath
bleſſed, & it is not in my power to alter
D it. He behelde no vanyte in Iacob, nor
ſawe trauayle in Iſrael. The LORDE
Nu.24.b his GOD is with him, & the preſence of
the king is amõg thẽ. *GOD broughte
them out of Egipt, he hath ſtrength as
an vnycorne. There is no ſorcery in Iacob,
nor ſothſaying in Iſrael. It is now
tolde vnto Iacob & Iſrael, what GOD
hath wrought. Beholde, yͤ people ſhall
ryſe vp as a lyoneſſe, and heue vp hym
ſelfe as a Lyon. He ſhal not lye downe,
vntyl he eate of the praye, & drynke the
bloude of them yͤ are ſlaine. And Balac
ſayde vnto Balaam: nether curſe them
nor bleſſe them.

But Balaam anſwered & ſayde vnto
Balac: told not I thee ſaying: al that yͤ
LORD ſpeaketh, that muſt I do? And
Balac ſaid vnto Balaam: come I pray
the, and I wyl bryng the yet vnto another
place, yf peraduẽture it ſhal pleaſe
GOD, that thou mayeſt thence curſe
them for my ſake. And Balac brought
Balaam vnto the toppe of Peor, that
boweth towarde yͤ wylderneſſe of Ieſymmom.
And Balaam ſayde vnto Balac:
make me here ſeuen aultars, & prepare
me here ſeuẽ oxen, & ſeuẽ ramines.
And Balac dyd as Balaã had ſayde, &
offered an oxe & a rãme on euery aulter

¶ The.xxiiii. Chapter.

Balaam propheſyeth of the kyngdome of Iſrael and of the comming of Chriſt. Balac is angry with Balaam. The deſtruccion of the Amalakites / and of the Kenites.

A AND whẽ Balaã ſawe that it pleaſed
the LORDE, yͤ he ſhoulde bleſſe
Iſrael, he wẽt not as he dyd twiſe
before to ſet ſothſayinge: but ſet hys
face towarde the wilderneſſe. And Balaam
lyfte vp his eyes, and loked vpon
Iſrael as he lay accordynge to his trybes,
u.24.b. and the ſpirite of GOD came vpon
him. *And he toke vp his parable & ſaid
Balaam the ſon of Beor hath ſayd, and
the man whoſe eye is open hath ſaid: he
hath ſayd, whyche heareth the wordes
of God, and ſeeth the viſions of the almyghtye:
and falleth downe wyth open
eyes.

How e goodly are thy tentes, O Iacob, B
and thyne habitacions, o Iſrael?
Euen as the valleys are they layed abrode,
and as gardeyns by the ryuers
ſyde: as the tentes whyche the LORDE
hath pytched, and as Cypers trees beſyde
the waters. The water droppeth
out of hys boket, & hys ſede ſhalbe many 1.Re.15.
waters *and his kynge ſhalbe hyer
then Agag. And hys kyngdome ſhalbe Num.23.
exalted. *God brought hym out of Egypt:
as the ſtrength of an Vnicorne is
he vnto hym. He ſhall eate the nacions
hys enemyes, and gnawe theyr bones,
and pearce them thorow wyth his arrowes.
*He couched him ſelfe, and laye Gen.49.
downe as a Lyõ, & as a lyoneſſe, who
ſhall ſtir him vp? bleſſed is he yͤ bleſſeth
the, & curſed is he that curſeth the. And
Balac was wroth with Balaam, and
ſmote his handes together: and Balac
ſayde vnto Balaam: I ſente for the to
curſe myne enemies, and beholde, thou
haſt bleſſed thẽ this thre tymes. Therfore
now get yͤ quickly vnto thy place.
I thought that I woulde promote the
vnto honour, but loe, the LORDE hath
kepte the backe from worſhip.

Balaam anſwered vnto Balac: tolde C
I not thy meſſengers which thou ſenteſt
vnto me, ſaying: *yf Balac woulde Nu.22.d.
geue me his houſe full of ſiluer & golde,
I can not paſſe yͤ worde of the LORDE,
to do eyther good or bad of myne owne
mynde. But what the LORDE ſayeth:
yͤ am I compelled to ſpeake. And now
beholde, I go vnto my people: come
therfore, and I wil aduertiſe the, what
this people ſhal doe to thy folke in the
later daies. And he toke vp his parable
and ſayd: Balaam the ſon of Beor hath
ſayd: the man whoſe eye is open, hathe
ſayde. He hath ſaid yͤ heareth yͤ wordes
of GOD, and hath the knowledge of yͤ
moſt highe, and beholdeth the viſion of
the Almightye, and that falleth with open
eyes: I ſhall ſe him, but not nowe.
I ſhall beholde him, but not nighe.
*There ſhal come a ſtarre of Iacob, & Math.2.
ryſe a ſcepter of Iſraell, and ſhall
* ſmyte the coaſtes of Moab and 2.Re.8.a.
vndermyne all the chyldren of Seth.

2.Re.8.b. *And Edom ſhall be poſſeſſed, ⁊ Seir
ſhal fall to yͤ poſſeſſion of theyr enemyes,
and Iſrael ſhall do manfully. Out
of Iacob ſhall come he that ſhall haue
D domynion, ⁊ ſhal deſtroy the remnaunt
of the cytie. And when he loked on Amalech,
Exo.17.d. he toke vp his parable, ⁊ ſaide:
1.Re.15.a. Amalech is the fyrſt of yͤ nacions * but
hys latter ende ſhal peryſhe vtterly.
And he loked on the Kenites, ⁊ toke vp
his parable, and ſayde: ſtronge is thy
dwellynge place, and thou putteſt thy
neſt in a rocke. Neuertheleſſe, yͤ Kenite
ſhal be roted out, vntyll Aſſur take the
pryſoner. And he toke vp his parable, ⁊
ſayde: Alas, who ſhall lyue when GOD
dothe this? The ſhippes alſo ſhal come
out of the coſtes of Italye, and ſubdue
Aſſur, and ſubdue Eber, ⁊ he him ſelfe
ſhal peryſhe at yͤ laſt. And Balaam roſe
vp, and wēte and returned to his place:
and Balac alſo went his waye.

¶ The.xxv. Chapter.

¶ The people committeth fornicacion with the
doughters of Moab/Phinehes kylleth zamri and
Cozby. God commaundeth to kyl the Madianites.

A AND Iſrael dwelte in Sittim ⁊ the
people beganne to cōmit whoredome
with yͤ doughters of Moab,
Exo.23.c. whiche called the people vnto yͤ ſacryfyce
of their gods. * And the people did
eate, ⁊ worſhipped their goddes, ⁊ Iſrael
coupled him ſelfe vnto Baal Peor.
And the indignacion of the LORD was
prouoked againſt Iſrael, and yͤ LORD
ſayd vnto Moſes: take al the heades of
yͤ people, ⁊ hang thē vp before yͤ LORD
againſt yͤ ſunne, yͭ the wrath of yͤ LORDES
coūtenaunce may be turned away
from Iſrael. And Moſes ſayd vnto the
Exo.32.f. Iudges of Iſrael* euery one ſlay hys
B men that wer ioyned vnto Baal Peor.
And beholde, one of the chyldren of
Iſrael came and brought vnto his brethrē
a Madianitiſhe wife euē in yͤ ſight
of Moſes, and in the ſyght of al yͤ multitude
of the children of Iſraell, yͭ wept
before yͤ dore of the tabernacle of witneſſe.
.Mac.2.f. *And when Phinehes the ſonne
of Eleazar the ſonne of Aarō yͤ Preaſt
ſawe it, he roſe vp out of the myddes of
yͤ company, ⁊ toke a weapō in his hād,
and went after the man of Iſraell into
the tente, and thruſt them thorow: both
the man of Iſrael and alſo the woman,
enen thorowe the belly of her. And the
plage ceaſſed from the chyldren of Iſrael.
* And there dyed in the plage,
xxiiii. thouſande.
C And the LORDE ſpake vnto Moſes,
ſaying: *Phinehes yͤ ſonne of Eleazar
the ſon of Aarō the preiſt, hath turned
myne anger away from the children of
Iſraell, whyle he was gelous for my
ſake among them, yͭ I had not cōſumed
the children of Iſrael in my gelouſye.
Wherfore ſaye: beholde, * I geue vnto
him my couenaunt of peace, and he ſhal
haue it, and his ſede after him, euen the
couenaunt of yͤ Preiſtes office for euer:
becauſe he was gelous for his Goddes
ſake, and made an attonemente for the
children of Iſrael. The name of the Iſraelite,
whiche was ſlayne with yͤ Madianityſhe
wyfe was zamari the ſonne
D of Salu, a LORD of an houſe ⁊ kynred
of Simeon. And the name of yͤ Madianitiſhe
wyfe that was ſlayne, was
Cozbi yͤ doughter of zur, a heade ouer
yͤ people of an houſe ⁊ kinred of Madiā.
And the LORDE ſpake vnto Moſes,
ſaying: *vexe the Madianites, ⁊ ſmyte
them, for they trouble you with theyr
wyles, whiche haue begyled you by diſceate
in the cauſe of Peor, ⁊ in yͤ cauſe
of their ſyſter Cozbi the doughter of a
Lorde of the Madianytes, which was
ſlayne in the daye of the plage for Peors
ſake.

The.xxvi. Chapter.

The children of Iſrael are numbred.

AND it fortuned that after yͤ plage,
the LORD ſpake vnto Moſes, ⁊ vnto
Eleazar yͤ ſon of Aaron yͤ prieſt
ſaying: *take the numbre of al yͤ multitytude
of the children of Iſraell from
twenty yere ⁊ aboue thorow out theyr
fathers houſes, all that are able to goo
to warre in Iſrael. And Moſes ⁊ Eleazar
the preaſte ſpake vnto them in the
feldes of Moab, by Iordan, ouer againſt
Ierico from twenty yere ⁊ aboue, as yͤ
LORDE commaunded Moſes and the
children of Iſrael, when they wer come
out of Egipt. *Ruben the eldeſt ſonne
of Iſrael. The children of Ruben: Hanoch,
of whom cōmeth yͤ kynred of the
Hanochites, and Palu of whome commeth
the kinred of the Paluites. Of
Heſrō commeth the kinred of the Heſronites,
of Carmi commeth the kynred
of the Carmites. Theſe are the
kynredes

kynredes of the Rubenytes. And they
were in numbꝛe .xliii. thouſande, ſeuen
hundꝛed and thyꝛtye. And the ſonnes
of Palu: Eliab. And yͤ ſonnes of Eliab
Nemuel: Dathan and Abiram. Thys
is that Dathan and Abiram, whyche
were famous in the congregacion, and
B *ſtroue againſt Moſes and Aaron in yͤ
Nu.16.a. company of Coꝛah, when they ſtroue againſt
Nu.16.c. the LORD.* And the earth opened
her mouthe, and ſwalowed thē vp:
Coꝛah alſo was in yͤ death of that multitude,
what tyme yͤ fyꝛe cōſumed two
hundꝛed and fyfty men, ⁊ they became
a ſygne: Notwithſtandinge, the childꝛē
of Coꝛah dyed not. And the childꝛen of
Simeon after their kinredes wer Nemuel,
of whom commeth the kynred of
the Nemuelites: Jamin of whom commeth
the kynred of the Jaminytes: Jachin,
of whome commeth the kynred of
the Jachinytes: of zareh, commeth the
kynred of the zarehites. And of Saule,
commeth the kynred of the Saulytes.
Theſe are the kynredes of Simeon:
euen two and twentye thouſande and
two hundꝛed.

C The childꝛen of Gad after their kinredes
were zephon, of whom commeth
the kynred of yͤ zephonytes: Haggi, of
whom cōmeth yͤ kinred of yͤ Haggites.
Suni of whome commeth the kynred
of the Sunytes: Of Azeni, cōmeth the
kynred of the Azenytes: and of Eri, cōmeth
yͤ kinred of yͤ Erites: Of Arod, cōmeth
the kynred of the Arodites. Of Ariel,
commeth the kynred of the Arielytes.
Theſe are the kynreds of the chyldꝛen
of Gad accoꝛdynge to theyꝛ numbꝛes,
fourty thouſande ⁊ fyue hundꝛed.

Ge.38.a. The childꝛen of Juda, Er and Onan:
*and Er and Onan dyed in the lāde of
Canaan. But the childꝛē of Juda after
their kinredes, wer Sela, of whom cōmeth
the kinred of yͤ Selanytes: Phares,
of whome commeth the kynred of
the Phareſites, zareh, of whom cōmeth
the kinred of yͤ zarehites. And yͤ childꝛē
of Phares wer Heſron, of whom commeth
the kynred of yͤ Heſronytes: Hamul,
of whom commeth the kynred of
the Hamulytes. Theſe are the kynredes
of Juda, after theyꝛ nūbꝛes .lxxvi.
thouſande, and fyue hundꝛed.

D The chyldꝛen of Jſachar after theyꝛ
kinredes were: Thola, of whome commeth
the kynred of yͤ Tholaites: Phuua
of whome commeth the kynred of yͤ
Phuuaites: of Jaſub commeth the kinred
of the Jaſubytes: of Simron, commeth
the kynred of the Simronites.
Theſe are yͤ kynreds of Jſachar after
their numbꝛes .lxiiii. thouſāde and thꝛe
hundꝛed. The childꝛen of zabulon after
their kinreds wer Sered, of whō commeth
the kynred of yͤ Seredites: Elon,
of whom commeth yͤ kynred of yͤ Elonytes:
Jaheliel, of whom commeth the
kynred of yͤ Jahelelites. Theſe are the
kinredes of the zabulonites after their
numbꝛes: thꝛe ſcoꝛe thouſande and fiue
hundꝛed. The childꝛen of Joſeph thorowout
their kynredes were Manaſſe
⁊ Ephꝛaim. The childꝛen of Manaſſe:
*Machir, of whome commeth the kynred Jos.17.a.
of yͤ Machirites. And Machir begat
Gilead, and of Gilead commeth yͤ kynred
of the Gileadites. And theſe ar the
childꝛen of Gilead: Hieſer, of whom cōmeth
the kynred of the Hieſerites: Helech,
of whom commeth the kynred of yͤ
Helechites: and Aſriel, of whōe cōmeth
the kynred of the Aſrielytes: ⁊ Sichē,
of whome commeth yͤ kynred of yͤ Sichemites:
Simida, of whom commeth
the kynred of the Simidites: ⁊ Hepher
of whom commeth yͤ kynred of the Hepherites. Jos.17.a.
And *zelaphead the ſonne of
Hepher had no ſonnes but doughters.
And the names of the doughters of zelaphead
were: Mahela, Noa, Hagla,
Milcha, ⁊ Thirza. Theſe are yͤ kinredes
of Manaſſe, and the numbꝛe of them,
two and fyftye thouſande and ſeuen
hundꝛed.

Theſe are the childꝛē of Ephꝛaim after E
their kinredes. Suthelah, of whom
cōmeth yͤ kynred of the Suthelahites:
Becher, of whom commeth the kinred
of yͤ Becherites: Thahen, of whō commeth
the kynred of yͤ Thahenites. And
theſe are the childꝛen of Suthelah: Eran,
of whome commeth the kynred of
the Eranites. Theſe are the kynredes
of the childꝛen of Ephꝛaim after their
numbꝛes .xxxii. thouſande and fyue hūdꝛed.
And theſe are the childꝛen of Joſeph
after theyꝛ kynredes.

Theſe are the chyldꝛen of BenJamin
after theyꝛ kynredes: Bela of whome
commeth the kynred of the Belaites:
Aſbel, of whome commeth the kynred
of the Aſbelites: Ahiram, of whom cō-

meth yͤ kinred of yͤ Ahiramites: Supham, of whom commeth yͤ kinred of the Suphamites: Hupham, of whom commeth the kinred of yͤ Huphamites. And the children of Bela were Ard, ⁊ Naaman, from whẽce commeth the kynred of the Ardites, and of Naaman yͤ kynred of the Naamites. Theſe are yͤ chyldrẽ of BenJamin after their kinredes, and after their numbres .xlv. thouſãde and ſyxe hundred.

Theſe are the children of Dan after their kinredes: Suhã, of whõe cõmeth the kinred of yͤ Suhamites. Theſe are the houſholdes of Dan after their kinredes. All the kynredes of yͤ Suhamites were after their numbres. lxiiii. thouſande, and foure hundred.

F

The children of Aſer after their kinredes, were Jemna, of whom commeth the kinred of the Jemnites. Jeſui, of whom cõmeth of the kinred the Jeſuites: Bria, of whom commeth the kynred of the Brites. The childrẽ of Bria were Heber, of whom cõmeth yͤ kynred of the Heberites: Malchiel, of whome came yͤ kynred of yͤ Malchielites. And the doughter of Aſer was called Sarah. Theſe are the kynredes of Aſer after their numbres.liii.thouſãde ⁊ foure hundred. The children of Nephtali, after their kiredes wer Jaheziel, of whõ came yͤ kinred of yͤ Jahezielites, Guni, of whom came yͤ kynred of yͤ Gunites: Jeſer, of whome came the kinred of the Jezerites: Selem, of whome came the kinred of the Selemites. Theſe are the kinredes of Nephtali accordig to their houſholdes, whoſe nũbre is.xlv. thouſande and foure hundred. Theſe are the numbres of the children of Iſrael: ſyxe hundred thouſande, and a thouſande ſeuen hundred, and thyrtye.

And the LORDE ſpake vnto Moſes, ſaying: vnto theſe yͤ lande ſhalbe deuyded to enheryt, accordige to the number of names. *To many thou ſhalt geue yͤ more enheritaũce, ⁊ to fewe yͤ leſſe: to euery trybe ſhal the enheritaunce be geuen accordynge to the number therof. Notwithſtandynge, the lande ſhalbe deuyded by lot, and accordynge to the names of the trybes of theyr fathers, they ſhall enheryt, accordynge to the lot ſhall the poſſeſſion therof be deuided betwene many and fewe.

Num.33,g
Joſu.11.c.

G
Num.3.e.

*Theſe are the numbres of the Leuites, after their kynredes: Gerſon of whom came yͤ kinred of yͤ Gerſonites: Cahath of whome came the kinred of yͤ Cahathites: Merari, of whome came the kynred of yͤ Merarites. Theſe ar yͤ kynredes of yͤ Leuites, yͤ kinred of the Libnites the kynred of yͤ Hebronites: yͤ kinred of the Mahelites: the kynred of the Muſites: the kynred of the Karahites. Cahath begat Amram, and Amrams wyfe was called *Jochebed a doughter of Leui, which was borne vnto Leui in Egipte. And ſhe bare vnto Amrã Aarõ, Moſes ⁊ MirJam theyr ſyſter. And vnto Aarõ were borne Nadab and Abihu, Eleazar ⁊ Ithamar. *And Nadab and Abihu dyed when they offered ſtraunge fyre before the LORD. And after theyr numbres, they were *foure and twenty thouſande, al males from a moneth olde and aboue. For they were not nũbred amonge the chyldren of Iſrael, because there was no enheritaunce geuen them amonge the chyldren of Iſrael.

Num.

C
Deut.3.b

Theſe are the numbres, when Moſes and Eleazar yͤ Prieſt numbred the children of Iſrael in yͤ plaine of Moab, faſte by Jordan, ouer againſt Jericho. And amõge theſe there was not a man of them, whom Moſes and Aaron nũbred, when they tolde the chyldrẽ of Iſrael in the wylderneſſe of Sinai. For the LORD ſayd of them: they ſhall dye in the wylderneſſe, and there was not left a man of them: ſaue Caleb the ſõne of Jephune, and Joſua the ſonne of Nun.

Exod.17.

❡The.xxvii.Chapter.

The lawe of the heritage of the doughters of zelaphead. The lande of promis is ſhewed vnto Moſes/in whoſe ſtead is appointed Joſua.

D

AND the doughters of *Zelaphead the ſonne of Heber, the ſõne of Gilead, the ſonne of Machir, the ſon of Manaſſe: of the kynred of Manaſſe the ſõne of Joſeph (whoſe names were Mahela, Noha, Hagla, Melcha, and Thyrza) came, ⁊ ſtode before Moſes, ⁊ Eleazar the prieſt, ⁊ before yͤ Lordes, ⁊ al the multitude by the dore of the tabernacle of wytneſſe, ſaying: our father dyed in the wylderneſſe: *and was not in the company of them that gathered thẽ ſelues together agaynſt the LORD in the cõgregacion of Corah. But dyed in his owne ſynne, and had no ſonnes.

Wherfore then is the name of our father,
taken awaye from amonge hys
B kynred, becauſe he hath no ſonne?
Num.36.a *Geue vnto vs therfore a poſſeſſion
amonge the brethrẽ of our father. And
Moſes brought theyr cauſe before the
LORDE. And yͤ LORD ſpake vnto Moſes,
ſaying: The doughters of zelaphead
ſpake ryght: thou ſhalt geue them a
poſſeſſiõ to enheryt amõg their fathers
brethren, ⁊ ſhalt turne the enheritaunce
of theyr father vnto them. And yͧ ſhalt
ſpeake vnto the children of Iſrael, ſaying:
If a man dye ⁊ haue no ſon, ye ſhal
turne hys inheritaũce vnto his doughter.
yf he haue no doughter, ye ſhall
geue hys inheritaũce vnto his brethrẽ.
yf he haue alſo no brethren, ye ſhall
geue his inheritaũce vnto hys fathers
brethrẽ. And yf hys father haue no brethren,
ye ſhal geue his enheritaũce vnto
hym that is nexte to hym of hys kynred,
⁊ he ſhal poſſeſſe it. And this ſhalbe
vnto the chyldren of Iſrael a lawe of
iudgement, as the LORDE hath commaunded
C Moſes.

Deu.3.b And the LORDE ſayd vnto Moſes:
Deu.34.a * get the vp into this mount Abarim, ⁊
beholde the lande which I haue geuen
vnto the chyldren of Iſrael. And when
thou haſte ſene it, thou ſhalt be gathered
vnto thy people alſo, as Aaron thy
brother was gathered. For ye were diſobedient
vnto my mouth in the deſerte
of Sin, in the ſtryfe of the cõgregacion.
Neyther dyd ye ſanctifie me in the waters
Exod.17.f before theyr eyes. *That is yͤ water
of ſtryfe in Cades in the wyldernes
of Sin. And Moſes ſpake vnto the
LORD, ſaying: let yͤ LORD GOD of the
ſpirites of al fleſhe ſet a man ouer yͤ cõgregacion,
whyche may go out and in
before them, and leade them out and
in: that the cõgregacion of the LORD
be not as ſhepe which haue not a ſhepe
D hearde.

And the LORDE ſayd vnto Moſes:
take Ioſua the ſõne of Nun, in whom
is the ſpirite, and put thine hãdes vpon
him, ⁊ ſet him before Eleazar the prieſt,
and before all the congregacion: ⁊ geue
hym a charge in theyr ſyght. And put
of thy prayſe vpon hym, that all the cõpany
of the chyldren of Iſraell may be
obedient. And he ſhall ſtande before Eleazar
the prieſt, whych ſhall aſke coũſell
Exod.28.c for hym * after the iudgement of
Vrim before the LORDE. And accordyng
vnto hys worde ſhall they go out
and in, both he ⁊ all the chyldren of Iſrael
wyth hym and all the congregacion.
And Moſes dyd as the LORDE cõmaunded
hym: and he toke Ioſua, and
ſet hym before Eleazar the prieſt, and
before all the congregacion: * and put Act.6.b
hys handes vpon hym, and gaue hym a
charge, as the LORDE commaunded
thorowe the hande of Moſes.

¶ The.xxviii. Chapter.

What muſte be offered on euery feaſt daye.

AND the LORD ſpake vnto Moſes, A
ſaying: Cõmaund the chyldren of
Iſrael, ⁊ ſaye vnto them: My offeryng
and my breade for my ſacrifyces
whyche are made for a ſwete ſauoure,
ſhall ye obſerue in theyr due ſeaſon.
And thou ſhalt ſaye vnto them: *Thys Exod.29.g
is the offeryng whych ye ſhall offer vnto
the LORD, two lambes of a yere olde
wythout ſpot daye by daye, for a continuall
burntofferyng. One lambe ſhalt
thou offer in the mornyng, and yͤ other
at euen. *And therto the tenth parte of Num.15.a
an Epha of floure for a meatofferynge
myngled wyth beaten oyle, conteyning
the fourth parte of an hin. It is a dayly
burntofferyng ſuche as was ordeyned
in the mount Sinai for a ſwete ſauoure,
a ſacrifyce vnto the LORD. And
let the drynke offeryng of yͤ ſame be the
fourth parte of an hin for one lãbe, ⁊ in
the holy place ſhalt thou cõmaunde the
wyne to be poured vnto the LORDE.

And the other lambe thou ſhalt offer B
at euẽ after the maner of the meatofferyng,
and yͤ drynkeofferyng of yͤ mornyng:
a ſacrifyce ſhalte thou offer for a
ſwete ſauour vnto the LORDE. And on
the ſabboth daye two lambes of a yere
olde a pece, and without ſpot, and two
tenth deales of floure for a meatofferyng
myngled with oyle, and yͤ drynkoffering
therto. The burnte offerynge
of yͤ ſabboth muſt be done in yͤ ſelfe ſabboth,
beſyde the dayly burntofferinge,
and his drynkeoffering. And in the begynning
of your monethes, ye ſhall offer
a burnt offeryng vnto the LORDE:
two yong bullockes, and a ramme, and
ſeuen lambes of a yere olde wythoute
ſpot: and three tenth deales of floure
for a meateoffering mingled with oyle
for one bullocke, and two tenth deales
of floure for a meateofferyng myngled

wyth oyle for one ramme. And a tenth
deale of floure myngled wyth oyle for
a meateofferyng vnto one lambe, for a
burntofferyng and a ſwete ſauour,and
a ſacrifyce vnto the LORDE.

And theyr drynkeofferynges ſhalbe
C halfe an hin of wine vnto one bullocke,
and the thirde parte of an hin of wyne
vnto a ram, & yͤ fourth parte of an hin
vnto a lambe. This is yͤ burnt offering
of yͤ moneth in his moneth, thorowout
the monethes of the yere: & one he gote
for a ſynoffring vnto yͤ LORDE ſhalbe
offered,after the dayly burnte offering
Exod. 12. c and his drynkofferyng.*And the fourtenth
Leui. 23. a. day of yͤ fyrſt moneth,is the paſſeouer
Deut. 16. a. of the Lorde. And in the fyftenth
day of yͤ ſame moneth is yͤ feaſt:& ſeuen
daies longe ſhall vnleuened breade bee
Leuit. 23. b eaten.In the*fyrſte daye ſhalbe an holy
conuocacyon,ye ſhall do no maner of
ſeruile worke therin. But ye ſhall offer
a ſacrifyce for a burntofferyng vnto yͤ
LORD,two yonge bullockes,one ram,
and ſeuen lambes of a yere olde,whych
are to you wythout ſpot, and let theyr
meatofferyng be of floure myngled wͭ
oyle:thre tenth deales alſo ſhal ye offer
for a bullocke,and two tenth deales for
a rāme:one tenth deale ſhalt thou offer
for euery lambe of the ſeuen lambes: &
an he gote for ſinne to make an attonement
for you.

D ye ſhall offer theſe,beſyde the burntofferyng
in the morning,which is a cōtinual
burntſacrifice.After this maner
ye ſhal offer thorowout the ſeuē dayes:
the fode of the ſacrifyce for a ſwete ſauoure
vnto the LORDE. And it ſhalbe
done beſyde the dayly burntofferyng &
hys drynkeoffering.And in the ſeuenth
daye ye ſhal haue an holy cōuocacion,
& ye ſhal do no ſeruile worke.Therfore
in the day of your fyrſt frutes,when ye
brynge a newe meatofferyng vnto the
LORD (accordyng to your weekes)ye
ſhall haue an holy conuocacion,and ye
ſhal do no ſeruile worke in it:but offer
a burntoffering for a ſwete ſauour vnto
the LORDE,two yonge bullockes,a
Leui. 23. c ramme, * and ſeuen lambes of a yeare
olde a pece,with theyr meatofferinges
of floure myngled with oyle,thre tenth
deales vnto a bullocke,two tenth deales
to a ram, and one tenth deale vnto
a lambe thorowout the ſeuen lambes,
and an he gote to make an attonement
for you. This ye ſhall do beſydes the
contynuall burnte offerynge, and his
meate offerynge: and they ſhalbe vnto
you wythoute ſpot, with theyr drynke
offerynges.

The.xxix. Chapter.

What muſte be offered the eyght fyrſt dayes
of the ſeuenth moneth.

AND in the fyrſt daye of the ſeuenth I
moneth ye ſhall haue an holy conuocacion:*ye
ſhall do then no ſeruile Le
worke.For it is a daye of blowing
vnto you.But ye ſhal offer a burntofferyng
for a ſwete ſauour vnto yͤ LORD:
one yōge bullocke, one ram, and ſeuen
lambes of a yere olde a pece,yͭ are pure.
And theyr meate offeryng ſhalbe made
of floure myngled with oyle,thre tenth
deales vnto the bullocke,and two vnto
vnto the ram:and one tenth deale vnto
one lambe thorowout the ſeuen lābes.
And an he gote for ſyn to make an attonement
for you,beſyde yͤ dayly burnt
offering of the moneth,& his meatofferyng,
& beſyde the dayly burnt offering,
& his meatofferynge & the drynke offerynges
of yͤ ſame,whych muſte be done
accordyng vnto the maner of them for
a ſauoure of ſwetneſſe of the ſacrifyce
of yͤ LORD.*And ye ſhall haue yͤ tenth Le
day of that ſame ſeuēth moneth an holy B
cōuocacion:& ye ſhal hūble your ſoules,
& ſhal do no maner worke therin.
But ye ſhal offer a burnt offeringe vnto
the LORDE for a ſwete ſauour: one
bullocke,a ram,& ſeuen lābes of a yere
olde a pece , whyche ſhall be vnto you
wythout faute.Theyr meate offerynge
ſhalbe of floure myngled wyth oyle,
thre tenth deales to a bullocke, & two
to a ram,and a tenth deale vnto a lābe,
thorowout the ſeuen lambes.

An he gote for ſynne,beſyde yͤ ſynne D
offeryng of attonement,& dayly burnte
offerynge, and the meate and drynke
offerynges,that longe to the ſame.
*And in the fyftenth daye of the ſeuen Le
moneth ye ſhall haue an holy conuocacion,
& do then no ſeruile worke,and ye
ſhall kepe a feaſt vnto the LORD:ſeuen
dayes longe.And ye ſhall offer a burnt
offeryng for a ſacrifyce of a ſwete ſauour
vnto the LORD thyrtene bullockes,
two rams,&.xiiii.lambes of a yere
olde,whych ſhalbe wythout blemyſhe.
And theyr meatoffring ſhalbe of floure

myngled with oyle thre tenth deales vnto euery one of yͤ thyrten bullockes, two tenth deales to either of the rams, and one tenth deale vnto eache of the fourtene lambes. And one he goate for ſynne, beſyde the dayly burnt offeryng with his meate and drynke offerynge.

C And the ſeconde daye, ye ſhall offer twelue yonge bullockes, two rammes, fourtene yearlyng lãbes without ſpot: and let their meateoffering and drinkofferynges vnto the bullockes, rams, and lambes, be accordynge to the number of them, and after the maner. And an he goate for ſynne, beſyde the dayly burnt offeryng and his meate & drinke offerynges. And the thyrde day ye ſhal offer eleuen bullockes, two rams, and xiiii. yerlyng lambes without ſpot: and let theyr meate and drynkofferynges vnto the bullockes rammes, and lambes be after the numbre of them, and accordynge to the maner. And there ſhalbe offered an he goate for ſinne, beſyde the daylye burnte offering and his meate and drynkofferyng.

In the fourth daye ye ſhall offer ten bullockes, two rammes, and fourtene lambes yerlynges and pure: let theyr meate and drynkofferynges vnto the bullockes, rammes, and lambes be accordyng to the number of them, and after the maner. And an he goate for ſin, beſyde the dayly burntofferynge & hys meate and drynkofferynge. In the .v. daye ye ſhall offer nyne bullockes, two rammes, and thyrtene lambes of one yere olde a pece without ſpot. And let theyr meate and drynkofferynges vnto the bullockes, rammes, and lambes be accordynge to the numbre of them, and after the maner. And an he goate for ſynne, beſyde the dayly burnte offeryng and his meate and drinkoffering.

D And in the ſyxte daye, ye ſhall offer eyghte bullockes, two rammes, and fourtene yearlynge lambes withoute ſpot. And let theyr meate and drynkeofferynges vnto the bullockes, rams, & lambes be accordyng to the numbre of them, and after the maner. And an he goate for ſynne, beſide the dayly burnt offerynge, and his meate and drynkofferynges. In the ſeuenth daye, ye ſhall offer ſeuen bullockes, two rammes, & thyrtene lambes, that are yearlynges and pure. And let theyr meate & drynkofferynges vnto the bullockes, rammes and lambes be accordynge to theyr nũber, and after the maner. And an he goate for ſynne, beſyde the daylye burnt offeryng, and his meate and drynkeoffering. In the eyght day, ye ſhall haue a collectyon of the feaſte vnto you, and ye ſhal do no ſeruile worke therin. But ye ſhall offer a burnt offerynge, a ſacrifyce for a ſwete ſauour vnto yͤ LORD: one bullocke, one ram and ſeuẽ yerling lambes without ſpot. Let theyr meate and drinkofferynges vnto the bullocke ramme and lambes, be accordynge to the number, and accordyng to the maner. And an he goate for ſynne, beſyde the dayly burntoffering and his meate and drynkofferynges. These thynges ye ſhall do vnto the LORDE in youre feaſtes: beſyde your vowes and fre wil offerynges, in your burntofferynges, meate offerynges, drynkeofferynges, & peaceofferinges. And Moſes tolde the children of Iſraell all that the LORDE commaunded him.

The .xxx. Chapter.

Of vowes when they ſhalbe kepte, and when not.

A And Moſes ſpake vnto the heades of the trybes of the chyldren of Iſrael, ſaying: this is yͤ thing which the LORDE hath commaunded. *Yf a man vowe a vowe vnto the LORDE, or ſweare an othe to bynd his ſoule, he ſhall not go backe with hys worde: but ſhall fulfyll all that is proceded out of his mouthe.

Deu. 23. d.

Yf a woman alſo vowe a vowe vnto the LORDE and bynde her ſelfe beinge in her fathers houſe, in the time of her youth, and her father heare her vowe & bonde whiche ſhe hath made vpon her ſoule, and holde his peace thereto: then al her vowes & bondes whych ſhe hath made vpõ her ſoule, ſhal ſtãde in effect. B But & if her father forbyd her the ſame daye yͤ he heareth it, none of her vowes nor bondes which ſhe hath made vpon her ſoule ſhalbe of value: & the LORDE ſhall forgeue her, becauſe her father forbad her. Yf ſhe had an huſbãde when ſhe vowed or pronounced ought out of her lyppes, wherwyth ſhe bounde her ſoule, & her huſbãde herde it & helde his peace thereat the ſame daye he herde it, then her vowe and her bõdes wherwith ſhe boũde her ſoule ſhal ſtande in

effecte . And yf her huſbande forbad
her the ſame day that he hearde it:and
made her vowe whiche ſhe hath vpon
her of none effecte, and releaſed the openyng
of her lippes,wherwͭ ſhe boūde
her ſoule,the LORD ſhal forgeue her.

C But euery vowe of a wydowe, and
of her that is deuorced (that they haue
bounde their ſoule withall)ſhal ſtande
in effecte with them . If ſhe vowed in
her huſbādes houſe, or boūde her ſoule
with an othe, and her huſbande hearde
it,and helde his peace, and forbad her
not,then al her vowes ⁊ bondes wherwith
ſhe bounde her ſoule, ſhall ſtande.
But yf her huſbande dyſanulled them,
the ſame day that he hearde them,then
nothing that proceadeth out of her lippes
in vowes and bōdes(wherwith ſhe
bound her ſoule!) ſhall ſtande in effecte:
for her huſbande hath looced theym.
D And the LORDE ſhal forgeue her . All
vowes and othes that binde to humble
the ſoule,maye her huſbande ſtablyſhe
or breake. But yf her huſbande holde
his peace from one day vnto another,
then he ſtabliſheth all her vowes and
bondes whiche ſhe had vpon her, because
he held his peace the ſame daye yͭ
he hearde them . But yf he breake thē,
after that he hath hearde them, he ſhal
beare her ſynne him ſelfe. Theſe are the
ordynaunces whiche the LORDE commaunded
Moſes, betwene a man and
his wyfe:and betwene yͤ father and his
doughter, beynge yet a damoſell in her
fathers houſe.

The.xxxi.Chapter.

¶ The Madianites and Balaam are ſlayne. The
pray is equally deuided. A preſēt geuē of Iſrael.

A AND the LORD ſpake vnto Moſes,
Num.25.c ſaying:*auenge the childrē of Iſrael
of the Madianytes, ⁊ afterwarde
ſhalt thou be gathered vnto thy
people. And Moſes ſpake vnto yͤ folke,
ſayinge : Harneſſe ſome of you vnto
warre,and let thē goe vpon yͤ Madianytes,
and auenge the LORD of yͤ Madianites.
Let ther be choſen a thouſāde
out of euery trybe of Iſrael,yͭ out of all
yͤ tribes ye may ſēde ſome to yͤ warre.
And ther were taken out of yͤ thouſāds
of Iſraell, twelue thouſande prepared
vnto warre, of euery trybe a thouſāde.

And Moſes ſent them to the warre,
euen a thouſande of euery trybe,⁊ with
them, Phineas the ſonne of Eleazar the
Preaſte,and the holy veſſelles : and the
*trompets to blowe,were in his hāde. Num
And they warred againſt yͤ Madianytes,
as the LORDE commaunded Moſes,
⁊ ſlue all the males. And they ſlue yͤ
kinges of Madian among other yͭ were
ſlayne:Namely,Eui ⁊ Rekem,Zur and
Hur,and Reba,fiue kynges of Madian
with Balaam,yͤ ſonne of Beor,whome
they ſlue with yͤ ſwearde:And the children
of Iſrael toke al yͤ wemē of Madian
priſoners,⁊ their children, ⁊ ſpoyled
all their catel, and all their flockes,
and al their goodes. And they burnte
al their cities wherin they dwelte, and
all their caſtels with fyre.

And they toke al the ſpoyle, ⁊ al that
they could catche, bothe of men ⁊ beaſtes. B
And they broughte the captyues ⁊
that whiche they had taken, ⁊ yͤ ſpoyle
vnto Moſes and Eleazar the preaſt, ⁊
vnto the company of the childrē of Iſrael,
euen vnto the Hoſte that wer in yͤ
feldes of Moab by Iordā, ouer againſte
Iericho. And Moſes and Eleazar the
preaſt,and al yͤ lordes of the congregacion
went out of yͤ hoſt againſte them.
And Moſes was angry wͭ the officers
of yͤ Hoſte,wͭ the captaines ouer thouſandes
⁊ ouer hundredes, which came
from the warre and battayle: ⁊ Moſes
ſayde vnto them:Haue ye ſaued all the
wemen alyue:beholde, *theſe cauſed yͤ Nu
children of Iſrael thorow the councell
of*Balaam, to commit treſpaſſe agaiſt P
the LORDE, in the buſyneſſe of Peor,
and there folowed a plage amonge the
congregacion of yͤ LORDE. Now therfore,
*ſlay al the men children, and the Iu
wemen that haue lyen with mē fleſhly.
But al the wemē childrē that haue not
lien with men, kepe alyue for your ſelues.
And ye ſhall remayne without the
hoſt ſeuen dayes,all yͭ haue kylled anye
perſone: *and all yͭ haue touched anye Nu
deade body,and purifye both your ſelues
and your pryſoners the thyrd daye
and yͤ ſeuenth . And ſprynkle all youre
raymentes and al that is made of ſkinnes
and all worke of gootes heare, and
all thinges made of woode.

D And Eleazar the prieſt ſayed vnto the
men of warre, which came from yͤ battayle:
this is the ordynaunce of yͤ lawe
whiche the LORD commaunded Moſes:
Golde ſyluer, braſſe, and yron,tyn,
and leade, and all that maye abyde the
fire

fyre,ye ſhall make it goe thorowe the fyre,and it ſhalbe cleane. Neuertheles, it ſhalbe ſprinkled wͭ ſprinklinge water. And all that ſuffereth not the fyre, ye ſhall make go thorow the water. And waſhe youre clothes the ſeuenth daye,and ye ſhall be cleane. And afterwarde come into the hoſt.

And the LORD ſpake vnto Moſes, ſaying:take the ſumme of ẏ praye that was taken, both of the wemen and of the cattel,thou and Eleazar the prieſt, ⁊ the auncyente fathers of the congregacion. And deuide it into two partes betwene them that toke the warre vpon them,and went out to battayle,and all the congregacion. And take a porcion vnto the LORDE of ẏ men of war, which went out to battayle: one ſoule of fyue hundred,both of the wemen, ⁊ of the oxen, and of the aſſes, and of the ſhepe:and ye ſhall take it of theyr halfe and geue it vnto Eleazar the prieſt,as an heueofferyng of the LORDE.

E And of the halfe of the chyldren of Iſraell,thou ſhalte take one porcyon of fyftie, of the wemen,of the oxen, of ẏ aſſes,and of the ſhepe,and of all maner of beaſtes: ⁊ geue them vnto ẏ Leuites, whiche wayte vpon the habitacion of the LORDE. And Moſes and Eleazar the prieſt dyd as the LORDE commaũded Moſes. And the botye,and ẏ praye whiche the men of warre had caughte, was ſyxe hundred thouſande, ⁊.lxxv. thouſande ſhepe:and.lxxii. thouſande oxen.lxi.thouſande aſſes: ⁊.xxxii.thouſande ſoules of wemen, that had lyen by no man. And the halfe whiche was the parte of them that wente oute to warre,was thre hundred thouſande: ⁊ ſeuen and thirtye thouſande and fyue hundred ſhepe. And the LORDES part of the ſhepe was ſyxe hundred ⁊.lxxv. And the oxen were.xxxvi. thouſand,of whiche the LORDES parte was.lxxii.

F And the aſſes were thirtye thouſãde and.v.hundred,of which the LORDES parte was.lxi. And the ſoules of wemẽ were.xvi.thouſande,of which ẏ LORDES parte was.xxxii.ſoules. And Moſes gaue the ſumme whiche was the LORDES heueofferynge,vnto Eleazar the prieſt,as the LORDE commaunded Moſes. And the other halfe of the children of Iſraell whiche Moſes ſeperated from the men of warre, (that is to wete the halfe that pertayned vnto the congregacyon) was thre hũdred thouſande,and.xxxvii.thouſand, and.v.hundred ſhepe:and.xxxvi. thouſande oxen: and.xxx.thouſand aſſes, and.v.hũdred and.xvi.thouſande ſoules of wemen. And Moſes toke of this halfe that pertayned vnto the children of Iſrael,one porcion of fyftie, bothe of the wemen ⁊ of the catell,and gaue them vnto the Leuites,whiche wayted vpon the habitacion of the LORDE,as the LORDE commaũded Moſes. And the offycers of thouſandes of the hoſt, ẏ captaynes ouer the thouſandes,and ẏ captaynes ouer ẏ hundredes came forth,and ſaide vnto Moſes:Thy ſeruauntes haue taken the ſum of the men of warre which are vnder oure auctoritie, ⁊ there lacketh not one man of vs. G

We haue therfore broughte a preſente vnto the LORDE what euery mã founde of iewelles of golde, cheynes, bracellettes,rynges,earynges, ⁊ ſpangelles,to make an attonement for oure ſoules before the LORDE. And Moſes and Eleazar toke the golde of them, iewelles of all maner faſhyons. And al the gold of the heueofferyng that they heued vp to the LORD,(of ẏ captaines ouer thouſandes and hundredes)was ſyxtene thouſande,ſeuen hundred and fyftie ſycles,for the men of warre had ſpoyled,euery man for himſelfe. And Moſes and Eleazar the prieſt, toke ẏ golde of the captaynes ouer the thouſandes, and of the captaynes ouer the hundredes, and brought it into ẏ Tabernacle of wytneſſe, for a memoryall of the chyldren of Iſraell before the LORDE.

¶ The.xxxii. Chapter.

To Ruben and Gad/and to halfe the trybe of Manaſſes/is promiſed the poſſeſſyon beyonde Iordan/Eaſtwarde. A

THe children of Ruben, and the chyldrẽ of Gad had an exceding greate multitude of catell. And when they ſaw the lande of Iazer,and the land of Galead,that it was an apt place for catell, the children of Ruben and the children of Gad came ⁊ ſpake vnto Moſes and Eleazar the Prieſte, and vnto the LORDES of the congregacyon, ſayinge:The lande of Ataroth ⁊ Dibon Iazer, and Nemrah, Heſbon ⁊ Elealeh, Sabam and Nebo ⁊ Beon:

Which countrey the LORDE ſmote before
the congregacion of Iſrael: is a
lande mete for catell, and we thy ſeruauntes
haue catell: wherfore (ſayde
they) yf we haue founde grace in thy
ſighte, let this lande be geuen vnto thy
ſeruauntes to poſſeſſe, and brynge vs
not ouer Iordan.

B And Moſes ſayde vnto the children
of Gad and of Ruben: ſhall youre brethren
go to warre, and ye ſhall ſyt here?
Wherefore dyſcorage ye the harte of yͤ
children of Iſrael: that they ſhould not
go ouer into the lande, which yͤ LORD
Num.13.d hath geuen them? *Thus dyd your fathers
when I ſente them from Cades
Barne to ſe the lande. For when they
went vp euen vnto the ryuer of Eſcoll,
and ſawe the lande: they dyſcoraged
the hartes of the children of Iſraell, yͭ
they ſhould not go into the land, which
the LORDE hath geuen them.

C And the LORD was wroth the ſame
Num.14.f tyme, and ſware, ſaying: *None of the
men that came oute of Egypte frõ .xx.
yere olde and aboue, ſhall ſe the lande
whiche I ſware vnto Abrahã, Iſahac,
and Iacob, becauſe they haue not wholye
folowed me: ſaue Caleb the ſonne of
Iephune the Keneſyte, and Ioſua the
ſonne of Nun: for they haue folowed yͤ
LORDE. And the LORDE was angrye
with Iſraell, ⁊ made them wander in
the wylderneſſe fortye yere, vntyll all
the generacion that had done euyll in
the ſyghte of the LORDE, were conſumed.

And beholde, ye are ryſen vp in your
fathers ſteade, as an encreaſe of ſynful
men, to augment yͤ fearce wrath of the
LORDE, toward Iſrael. For if ye turne
awaye from after hym, he wyll yet agayne
leaue the people in the wylderneſſe,
and ye ſhal deſtroye al this folke.
And they went nere hym and ſayd: we
wyll buylde ſhepe foldes here for oure
ſhepe and for our cattel, and (walled) cytyes
for our children. But we oure ſelues
wyll go ready armed before yͤ children
of Iſrael, vntyl we haue brought
D them vnto their place. And our childrẽ
(and what ſo euer we maye haue) ſhal dwel in
the fenced cities, becauſe of the inhabiters
of the lande. We wyl not returne
vnto our houſes, vntyll the chyldren of
Iſraell haue enherited, euery man his
enherytaunce. Neyther wyll we enherite
with them on yonder ſyde Iordan
forwarde, becauſe oure enherytaunce
is fallen to vs on thys ſyde Iordan
eaſtwarde.

And Moſes ſayde vnto them: yf ye
wyll do this thynge, and go harneſſed
before the LORDE to warre, and wyll
go all of you in harneſſe ouer Iordan
before the LORDE, vntyll he haue caſt
out his enemies before hym: and vntill
the lande be ſubdued before yͤ LORDE,
then ye ſhall returne and be wythoute
ſynne before the LORD, and before Iſraell,
and this lande ſhalbe youre poſſeſſion
before the LORDE. But and yf
ye wyll not do ſo, beholde, ye haue ſynned
agaynſte the LORDE: and be ſure
your ſynne wyll fynde you out.

Nowe therefore, buylde cyties for
your childrẽ, and foldes for your ſhepe,
and do that ye haue ſpoken. The chyldren
of Gad and the chyldren of Rubẽ
ſpake vnto Moſes, ſayinge: thy ſeruaũtes
wyl do as my Lord commaundeth.
Our children, our wyues, our ſhepe, ⁊
our catel ſhal remaine here in yͤ cities
of Gilead. But *thy ſeruauntes wil go Io
al harneſſed for yͤ warre, ⁊ vnto bataile
before the LORD, as my LORD ſayeth.
And for theyr ſakes Moſes cõmaũded
Eleazar the prieſt, and Ioſua the ſõne
of Nun, and the aũcient fathers of the
trybes of the chyldren of Iſrael: and
Moſes ſayd vnto them: yf the chyldrẽ
of Gad and the chyldren of Ruben wyl
go with you ouer Iordan, al prepared
to fyght before the LORDE, then when
the lãde is ſubdued before you, ye ſhal
geue them the lande of Gilead to poſſeſſe:
but and yf they wyll not go ouer
wyth you in harneſſe, they ſhall haue
theyr poſſeſſions amonge you in yͤ lãde
of Canaan.

And the chyldren of Gad and yͤ children
of Ruben anſwered, ſaying: As yͤ
LORD hath ſayd vnto thy ſeruauntes,
ſo wyll we do. *We wyll go harneſſed Io
before the LORDE into the lande of
Canaan: that the poſſeſſyon of our enherytaunce
may be on this ſide Iordã.
And Moſes gaue vnto the chyldren of
Gad, and to the childrẽ of Ruben, and
vnto halfe the tribe of Manaſſe the ſon
of Ioſeph, the kyngdõ of Sehon kynge
of the Amorites, and the kyngdome of
Og, Kynge of Baſan: the lande wyth yͤ
cytyes therof, in the coſtes and cities of
the

the countrey rounde aboute. And the
chyldꝛen of Gad buylte Dibon, and
Ataroth, and Aroer, ⁊ Atroth, Sophan
Jaeſer, and Jegabea, Bethnimra, and
Betharan, fenſed Cityes, ⁊ they buylte
foldes foꝛ the ſhepe.

G And the chyldꝛen of Ruben buylte
Heſbon, Eleale, Kiryathaim, Nebo,
Baal, Meon, and turned theyꝛ names,
and Sibama alſo: ⁊ gaue other names
vnto the cities whiche they buylded.
And the chyldꝛen of Machir: the ſonne
of Manaſſe went to Gilead, and toke
it and put out yͤ Amoꝛites that dwelte
therin. And Moſes gaue Gilead vnto
Machir the ſonne of Manaſſe, and he
Deut. 3.b. dwelte therin. And *Jahir the ſonne of
Manaſſe went ⁊ toke the ſmal townes
therof, and called them Hauoth Jair.
And Nobah wente and toke Kenath, ⁊
the townes longyng therto, and called
it Nobah, after hys owne name.

❡ The.xxxiii. Chapter.

❡ The iourneyes of Jſrael are numbred. They are commaunded to kyll the Cananites.

A These are yͤ iourneys of the childꝛen
of Jſrael, which went oute
of the lande of Egypt with their
armies vnder the hande of Moſes and
Aaron. And Moſes wꝛote theyꝛ going
out by theyꝛ iourneys accoꝛdynge to yͤ
commaundement of the LORDE: euen
theſe are the iourneys of theyꝛ goynge
Exod.12.f out. They* departed frõ Rahemſes yͤ
xv. daye of the firſte moneth, on the morowe
Exod.12.b after*Paſſeouer: and the childꝛẽ
of Jſrael went out with an hye hande
in the ſyghte of all the Egypciãs. Foꝛ
the Egypcians buried al yͤ firſt boꝛne,
which the LORD had ſmytten among
them. And vpon theyꝛ goddes alſo the
LORDE dyd execucion.

B And the childꝛen of Jſraell remoued
from Rahemſes, ⁊ pytched in Socoth.
Exod.13.d And they departed from*Socoth, and
pytched theyꝛ tentes in Ethan, whiche
is in the edge of the wylderneſſe. And
they remoued from Ethan, and turned
Exod.14.a agayne vnto*PiHiroth whiche is befoꝛe
Baalzephon: and pytched befoꝛe
Migdol. And they departed from the
Exod.14.d playne of Hiroth: and*wente thoꝛow yͤ
myddes of the ſea into the wildernesse,
and wente thꝛee dayes iourney in the
wyldernesse of Ethan, and pytched in
Exod.15.a Marah. And they remoued from Marah,
and came vnto*Elim, where were
twelue fountaynes of water, and. lxx.
palme trees, and they pytched there.

And they remoued from Elim, and
laye faſt by the red ſea. And they remoued
from the redde ſea, and laye in the
*wyldernesse of Sin. And they toke Exod.16.a
theyꝛ iourney out of the wyldernesse of
Sin, ⁊ ſet vp theyꝛ tentes in Daphka.
And they departed from Daphka and
laye in Alus. And they remoued from
Alus, and laye at*Raphedim, where Exod.17.a
was no water foꝛ the people to dꝛynk.
And they departed from Raphedim, ⁊
pytched in the * wyldernesse of Sinai. Exod.19.a

And they remoued from the deſert C
of Sinai, and pytched at the * graues Num.11.g
of luſt. And they departed from the ſepulchꝛes
of luſt, and lay at * Hazeroth. Num.11.g
And they departed from Hazeroth, ⁊
pitched in Rithma. And departed from
Rithma, and pitched at Rimon Parez.
And they departed frõ Rimon Parez, ⁊
pytched in Libna. And they remoued
from Libna, and pytched at Riſa. And
they iourneyed from Riſa, and pytched
in Rehelatha. And they went from Rehelatha,
and pytched in mounte Sapher.
And they remoued frõ moũt Sapher,
and laye in Harada. And they remoued
frome Harada, and pytched in
Makeheloth. And they remoued from
Makeheloth, and laye at Tahath. And
they departed from Tahath, and pytched
at Tharath. And they remoued
from Tharath, and pitched in Mithca. D
And they wente from Mithca and pytched
in Haſmona. And they departed
from Haſmona, and lay at Moſeroth.
And they departed from Moſeroth ⁊
pytched in Bane Jakan. And they remoued
from Bane Jakan, and laye at
Hoꝛgadgad. And they went from Hoꝛgadgad
and pytched in Jathbatha.
And they remoued from Jathbatha, ⁊
laye at Abꝛona. And they departed frõ
Abꝛona, and laye at Ezeon gaber. And
they remoued from Ezeon gaber, and Num.20.a
pytched in the * wyldernesse of Sin, E
which is Cades.

And they remoued frõ Cades, ⁊ pytched
in moũt Hoꝛ, which is in yͤ edge of Num.20.d
yͤ lande of Edõ. *And Aaron the pꝛieſt Deu. 22.g.
wente vp into mount Hoꝛ at the commaundement
of the LORDE, and dyed
there, euen in the fourtyeth yere, after
the childꝛen of Jſraell were come oute
of the lande of Egypte, and in the fyꝛſt
daye

daye of the.v.moneth. And Aaron was
an hundred and.xxiii. yere olde when
he died in mount Hor. And kyng Erad
the Canaanite, whiche dwelte in the
ſouth of the lande of Canaan, hearde
of the commynge of the chyldren of
Jſraell.

And they departed from mounte
Num.21.b *Hor, and pytched in Zalmona. And
they departed from Zalmona, and pytched
in Phunū. And they departed frō
Phunun, and pytched in Oboth. And
they departed from Oboth, and pitched
f in Jehabarim, and toward the border
Num.21.c of Moab. And they departed frō *Jehabarim,
and pytched in Dibon Gad.
And they remoued from Dibon Gad,
and laye in Almon Diblathaim. And
they remoued from Almon Diblathaim,
and pytched in the mountaynes of
Abarim before Nabo. And they departed
from the mountaynes of Abarim,
and pytched in the feldes of Moab,
faſt by Jordane: ouer againſt Jericho.
And they pytched by Jordan, frō Beth
Num.25.a Haieſmoth *vnto the playne of Sittim
in the feldes of Moab.

G And the LORDE ſpake vnto Moſes
in the feldes of Moab, by Jordan ouer
agaynſte Jericho, ſaying: ſpeake vnto
the children of Jſraell, and ſaye vnto
Deut.7.a. them: *when ye are come ouer Jordan
to entre into the lande of Canaan, ye
ſhall dryue oute all the inhabyters of yͤ
lande before you, and deſtroye al their
pyctures, and breake a ſunder all their
ymages of metall, and plucke downe
all theyr aultars. And poſſeſſe the land
and dwell therin, for J haue geuen you
the land to enioy it. And ye ſhal deuyde
the enheritaunce of the lande by lot amonge
youre kynredes, *and geue to
Num.26.f manye, the more enherytaunce, and to
the fewer the leſſe enherytaunce. And
your enheritaunce ſhalbe in the tribes
of your fathers, euery mannes enherytaunce
in yͤ place where his lot falleth.
Iudi.1.e.f and.g * But and yf ye wyll not dryue oute
the inhabiters of the lande before you,
then thoſe which ye let remayne of thē,
ſhalbe pryckes in youre eyes, and dartes
in your ſydes, and ſhall vexe you in
the lande wherein ye dwel. Moreouer,
it wyll come to paſſe, that J ſhall do
vnto you, as J thought to do vnto thē.

The.xxxiiii. Chapter.

The coaſtes and borders of the lande of promeſſe; Certayne men are aſſygned to deuide the lande.

AND the LORD ſpake vnto Moſes,
ſayinge: commaunde the children
of Jſrael, and ſaye vnto thē, when
ye come into the lande of Canaan: this
is the lande that ſhal fal vnto your enherytaunce,
the lande of Canaan with
her coaſtes. * And your ſouthquarter
ſhalbe from the wyldernesse of Sin: a
longe by the coaſte of Edom, ſo yͭ your
ſouthquarter reache vpon the ſyde of
the ſalte ſea eaſtwarde: and ſet a compaſſe
frō the ſouth vp to Acrabim: and
reache to zinna. And go out from the
ſouth to Cades Barne, and go out alſo
to Hazar Adar, and go alonge to Azmon,
and ſet a compaſſe agayne from
Azmon vnto the ryuer of Egypte, and
ſhall go out at the ſea.

And let your weſtquarter be yͤ great
ſea: let the ſame ſea be your weſtcoaſt.
And this ſhalbe your northquarter: ye
ſhall compaſſe youre borders from the
great ſea vnto mount Hor. And from
mount Hor, ye ſhal deſcrybe your border,
tyl it come vnto Hemath, and the
ende of the coſte ſhalbe at zedada, and
the coſte ſhall reache out to ziphron, ⁊
go out at Hazar Enan. Thys ſhalbe
your northquarter.

And ye ſhall cōpaſſe your eaſtquarter
from Hazerenan to Sepham. And
the coſte ſhall go downe from Sephā
to Ribla on the eaſt ſyde of Ain. And
the ſame border ſhall deſcende and go
out at the ſyde of the ſea of Cenereth
eaſtwarde. And then go downe alonge
by Jordan, and leaue at the ſalt ſea.
And thys ſhalbe youre lande wyth the
coſtes therof rounde about.

And Moſes commaunded the chyldren
of Jſrael, ſaying: this is the lande
whych ye ſhall enheryt by lot, ⁊ whych
the LORD commaunded to geue vnto
nyne trybes and an halfe: * for yͤ trybe
of the chyldren of Ruben accordyng to
the houſholdes of their fathers, and the
trybe of the children of Gad, accordyng
to theyr fathers houſholdes, and halfe
the trybe of Manaſſe, haue receyued
theyr enheritaunce: two tribes and an
halfe haue receyued theyr inheritaūce
on yͤ other ſyde of Jordan, ouer againſt
Jericho eaſtwarde. And the LORDE
ſpake to Moſes, ſaying: theſe are the
names of the men, whych ſhall deuyde
the

Deut.3.d Joſ.14.a. D the lande vnto you: Eleazar the prieſt, and Joſua the ſonne of *Nun. And ye ſhall take alſo a Lorde of euerye tribe when ye deuyde the lande. The names of the men are theſe: Of the trybe of Juda, Caleb yͤ ſonne of Jephune. Of the trybe of the chyldren of Simeon, Semuel yͤ ſonne of Amiud. Of yͤ trybe of BenJamin, Elidad: the ſon of Cillō. Of the tribe of the children of Dan the Lorde Bucki, the ſonne of Jagli.

From amonge the children of Joſeph for yͤ tribe of the children of Manaſſe, the Lord Haniel, the ſonne of Ephod. Of the trybe of the children of Ephraim, the Lord Camuel, the ſonne Siphtan. Of the trybe of the ſonnes of Zabulon, the Lorde Palzaphan: the ſonne of Pharnache. Of yͤ trybe of the chyldren of Jſachar, the lorde Elitiel: the ſonne of Aſan. Of the trybe of the ſonnes of Aſer, the lorde Ahihud yͤ ſon Salomi.

Of the trybe of yͤ children of Nephthali, the Lorde Peda El, the ſonne of Ammihud. Theſe are they whom the LORDE commaunded to deuide yͤ enheritaunce vnto the children of Jſrael in the lande of Canaan.

¶ The .xxxv. Chapter.

Vnto the Leuites are geuen Cities and ſuburbes. The cities of refuge. The lawe of manquellyng. For one mannes wytneſſe ſhall no man be condempned.

A AND the LORDE ſpake vnto Moſes in the feldes of Moab by Jordan, ouer agaynſte Jericho, ſayinge: commaund the childrē of Jſraell, that they geue vnto the Leuites of yͤ enherytaunce of theyr poſſeſſyon, *cytyes to dwell in. Joſu.21.a. And ye ſhall geue alſo vnto the Cities of the Leuites, ſuburbes harde by theyr cities round aboute them. The cityes ſhall they haue to dwell in, and the ſuburbes for theyr catell, and for theyr poſſeſſyon and all maner of beaſtes of theyrs. And yͤ ſuburbes of the Cityes whiche ye ſhall geue vnto the Leuites, ſhall reache frō the wall of the cytie outwarde, a thouſande cubites rounde aboute. And ye ſhall meaſure without the Cytie of the eaſtſyde, two thouſande cubytes. And of the ſouthſyde, two thouſande cubytes. And of the weſt ſyde two thouſāde cubytes. And of the north ſyde two thouſande cubytes alſo: and the Cytye ſhall be in the myddes. And theſe ſhall be the ſuburbes of theyr cytyes.

B And from among the Cytyes which ye ſhall geue vnto the Leuites, *there ſhalbe ſyxe Cities for refuge, which ye ſhall appoynte to that entente, that he whiche kylleth, maye flye thyther. Joſu.20.a And to them ye ſhall adde .xlii. cities moo: ſo that all the cytyes whiche ye ſhall geue the Leuites, maye be .xlviii. wyth their ſuburbes. And the cytyes whiche ye ſhall geue, ſhalbe oute of the poſſeſſyon of the children of Jſraell. They that haue manye, ſhall geue many. But of thē that haue fewe, ye ſhall take fewe. Euery one ſhall geue of his cities vnto the Leuites accordinge to the enherytaunce whiche he enheryteth. And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the children of Jſrael, and ſay vnto them: *when ye be come ouer Jordane into the lande of Canaan, ye ſhall appoynt you cities to be cyties of refuge, for you: that he whych ſleyeth a ſoule vnwares: maye flye thyther. Deut.19.a Joſue.20.a And the citye ſhalbe to flye from the auenger of bloud, yͤ he whych kylleth die not, vntyll he ſtande before the cōgregacyon in iudgement.

And of theſe ſyxe fre cyties which ye ſhall geue, ye ſhall geue three on thys ſyde Jordane, and three in the lande of Canaan. And the ſyxe fre cyties ſhalbe a refuge both for the childrē of Jſrael, and for the ſtraunger, and for him that dwelleth amonge you: yͤ all they which kyll any perſonne vnwares, maye flye thyther. *And yf any man ſmyte another with an inſtrumente of yron that he dye, then is he a murtherer, & ſhall dye for it. Exod.21.d C yf he ſmyte hym with a throwyng ſtone that a man may dye wyth, and yf he dye, he that ſmote hym is a murtherer, let the ſame murtherer be ſlayne therfore. Or yf he ſmyte him wͭ a hande weapon of woode that a man may dye wͭ, then yf he dye, he is a murtherer, lette the murtherer be ſlayne therfore.

The iuſtyce of bloude ſhall ſlaye the murtherer: when he meteth hym, he maye ſlaye him. But yf he thruſt at him *of hate, or hourle at him with layinge of wayt, that he dye, or ſmyte him with his hande of enuye, that he dye, he that ſmote him, ſhall dye, for he is a murtherer: Deut.19.

rer. The Juſtice of bloude ſhall ſleye the murtherer as ſoone as he fyndeth hym.

But and yf he puſſhed him by chaũce, and not of hate, or caſte at him with any maner of thynge, and not of layinge of wayte: or caſte anye maner of ſtone at hym (that a man maye dye with) & ſawe him not. And he caſte it vpon him and he dye, and was not hys enemye, neyther ſoughte hym anye harme: Then the congregacion ſhal iudge betwene the ſleyer & the executer of bloud in ſuche caſes. And the congregacyon ſhall delyuer the ſleyer oute of the hande of the auenger of bloude, and yͤ congregacion ſhall reſtore him againe vnto the Citie of his refuge, whither he was fledde.

Iohn.20.d And he ſhal byde there* vnto yͤ death of the hye Prieſt, whiche was anoynted with holy oyle. But and yf yͤ ſleyer come without the borders of his priuileged citie whyther he was fledde, yf

D the auenger of bloud fynde hym without the borders of his free towne, and ſleye the murtherer, he ſhall be gyltleſſe, becauſe he ſhoulde haue bydden in his free towne, vntyl the death of the hye Prieſt: and after the death of the hye Prieſt, to retourne agayne vnto the lande of hys poſſeſſion.

These commaundementes ſhalbe a lawe vnto you, for your generacions in al your dwellinges. Who ſo euer killeth a ſoule, theſame man ſlayer muſte

Deut.17.a and.19.d be ſlaine him ſelfe, thorow* wytneſſes. Neyther ſhall one wytneſſe aunſwere to putte a man to death. Moreouer ye ſhal take none amendes for the lyfe of the murtherer, which is worthy to die: But he ſhall be put to death.

Alſo ye ſhall take no money of hym yͤ is fledde to a free Cytie, that he ſhould come agayne, and dwell in the lande, before the death of the hye Prieſt. And ſe that ye polute not the land which ye ſhall dwell in: for bloude defyleth the lande. And the lande can none otherwiſe be clenſed of the bloud that is ſhed therin, but by the bloud of him yͤ ſhedde bloude. Defyle not therefore the lande whiche ye ſhall inhabite, for I am in the myddes thereof: Euen I the LORDE dwell amonge the chyldren of Iſraell.

¶ The .xxxvi. Chapter.

¶ An order for the mariage of the doughters of zelaphead. One of the tribes maye not marye with another.

A AND the auncient fathers of yͤ children of Gilead the ſonne of Machir, the ſonne of Manaſſe, of the kynred of the chyldrẽ of Joſeph, came forth and ſpake before Moſes and the prynces and auncyent fathers of the children of Iſrael, and ſayde: * The LORDE commaunded my Lorde, to geue the lande to enherite by lot to the children of Iſraell. And my Lord commaunded in GODDES behalfe, to geue the enherytaunce of* Zelaphead oure brother, vnto his doughters. Whome yf any of the ſonnes of the other tribes of Iſraell take to wyues, then ſhall theyr enheritaunce be takẽ from yͤ enheritaunce of our fathers, and ſhall be put vnto the enheritaunce of the trybe which they are receyued into: and ſhal be taken from the lotte of our enherytaunce. And when the yere of Jubelye

B of the children of Iſraell commeth, thẽ ſhall theyr enherytaunce be put vnto yͤ enherytaunce of yͤ trybe wherinto they are receyued: and ſo ſhall their enherytaunce be taken awaye from the enherytaunce of the trybe of our fathers.

And Moſes commaunded the chyldren of Iſraell: according to the word of the LORDE, ſaying: the children of yͤ

C trybe of Joſeph haue ſayde well. This therfore doeth the LORDE commaunde the doughters of Zelaphead, ſayinge: *let them be wyues to whom they themſelfe thynke beſt, onely to the kynred and trybe of their father ſhall they mary: ſo ſhal not the enheritaunce of the children of Iſraell remoue from trybe to trybe, when the children of Iſraell abyde euerye man in the enherytaunce of the tribe of his fathers.

And euery doughter that poſſeſſeth any enheritaunce in any trybe of the children of Iſraell, ſhall be wyfe vnto one which is of the kynred of the tribe of her father: that the chyldren of Iſraell maye enioye euery man the enherytaunce of his father: Neyther ought the enherytaunce to go from one trybe to another: but euery one of the tribes of the children of Iſraell muſt abyde in hys owne enherytaunce.

And as the LORDE commaunded Moſes: euen ſo dyd the doughters of zelaphead. And Mahela, Thirza, Hagla, Milcha, and Noa were maried vnto their fathers brother ſonnes, whiche were of the kynredde of the children of Manaſſes, the ſonne of Joſeph: and ſo their enheritaũce remayned in yͤ tribe of the kynred of their father.

These are the commaundementes and lawes whiche the LORD cõmaunded by the hande of Moſes, vnto yͤ children of Jſrael in the feldes of Moab: by Jordan, ouer againſt Jericho.

The ende of the fourth boke
of Moſes.

The fyfth booke of Moſes, called in the Hebrue: Ellehaddebarim, and in the Latin, Deuteronomium.

The.firſt Chapter.

A briefe rehearſal of thinges done before.

A These be yͤ wordes which Moſes ſpake vnto all Jſrael, on yͤ other ſyde Jordane in the wyldernesse: in the playne ouer againſte the red ſea, betwene Pharam and Thophel, Laban, Hazerot, & Diſahah, eleuen dayes iurney from Horeb vnto Cades barne, by mount Seir. And it fortuned the firſte daye of the eleuenth moneth, in the fortyeth yere, yͭ Moſes ſpake vnto yͤ chyldren of Jſrael accordinge vnto all that yͤ LORD had geuen him in cõmaundement vnto them, after that he had ſmitten *Sehon the kyng of the Amorites which dwelte in Heſbon, and Og kyng of Baſan whiche dwelt at Aſtarothe in Edrai. On the other ſyde Jordan in the lande of Moab beganne Moſes to declare this law, ſaying: the LORDE our GOD ſpake vnto vs in Horeb, ſaying: ye haue dwelt long ynoughe in this moũt, departe therfore and take youre iourney, and goe vnto the hyll of the Amorites, and vnto all places nye therunto, both vnto the plaine and hylles and dales: to the ſouth, to the ſeas ſyde, to the lande of Canaan, and vnto Libanon: euen vnto the greate ryuer Euphrates.

Num.21.e.

B Beholde, J haue ſet that lande before you: go in and *poſſeſſe the lande whiche the LORD ſware vnto your fathers Abraham, Jſahac and Jacob, to geue vnto them & their ſede after them. And J ſpake vnto you the ſame ceaſon, ſaying: J am not able to beare you my ſelfe alone. For the LORDE your GOD hath multiplyed you: & beholde, ye are this daye as the ſtarres of heauen in numbre (yͤ LORD GOD of your fathers make you a thouſande tymes ſo manye mo as ye ar, and bleſſe you as he hathe promyſed you how) can *J my ſelfe alone beare the cumbraunce, charge and ſtryfe that is among you: bryng (from among you) men of wyſdome, & of vnderſtanding, and experte, accordyng to your trybes, and J wyll make them rulers ouer you.

Gen.15.d. and.17.b.
Exo.18.c.

And ye anſwered me and ſayde: that which thou hoſt ſpoken is good for vs to doe. And out of your tribes J toke the captaynes, (men of wyſdome, and that were expert) and made them rulers ouer you, captaynes ouer thouſãdes and ouer hundredes, ouer fyfty and ouer ten, & officers amõg your trybes.

C And J charged your Judges that ſame tyme, ſaying: heare the cauſe of your brethren, and *iudge righteouſly betwene euery man and his brother, & the ſtraunger that is wͭ him. Se that ye knowe no faces in iudgement: *but heare the ſmal as wel as the great, and be afrayde of no man: for the iudgemẽt is Goddes. And yͤ cauſe yͭ is to *harde for you, bring vnto me, and J wil heare it. And J cõmaunded you the ſame ceaſon, all the thinges whiche ye ſhoulde doe. And when we departed from Horeb, we went thorow all that great and terrible wilderneſſe, as ye haue ſene, along be the way of the hyl of the Amorites, as the LORDE our GOD cõmaũded vs, and came to Cades Barne.

John.7.d.
Leui.19.c.
Pro.24.e.
Exo.18.d.

D And J ſayd vnto you: ye are come vnto the hil of the Amorites, which the LORD our GOD wil geue vnto vs. Beholde, the LORD thy GOD hath ſet the lande before the: go vp and conquer it, as yͤ LORD GOD of thy fathers hathe ſaide vnto the *feare not, nether be diſcoraged. But ye came vnto me euerye one and ſaid: *we wil ſende men before vs, to ſearche vs out the lãde, & to bring vs worde agayne, what waye we

Deut.20.a.
Num.13.a.

muſt go vp by, ⁊ vnto what Cyties we
ſhall come. And the ſayinge pleaſed me
wel: and I toke twelue men of you, of
euery trybe one. Whiche departed, and
went vp into the hye countrey, ⁊ came
vnto the ryuer Eſcol, ⁊ ſearched it out,
and toke of the frute of the lande: (to declare
the plenteouſneſſe thereof) in their handes,
and brought it vnto vs, ⁊ brought
vs worde againe, and ſayd: it is a good
lande, whiche the LORDE oure GOD
dothe geue vs.

Notwithſtandinge, ye wolde not cōſent
to go vp, but wer diſobedient vnto
the mouth of the LORD your GOD, and
murmured in your tentes, and ſaid: becauſe
yͤ LORD hateth vs, therfore hath
he brought vs out of the lāde of Egipt,
to delyuer vs into the hande of yͤ Amorites,
and to deſtroy vs. Howe ſhall we
E go vp? Our brethren haue diſcoraged
Num. 13.d our hertes, ſaying: *the people is greater
⁊ taller then we, ⁊ haue cities great
and walled euen vp to Heauen, ⁊ moreouer
we haue ſene the ſonnes of the Enakims
there. And I ſayde vnto you:
drede not, nor be afrayd of them. The
LORDE youre GOD whiche goeth before
you, he ſhall fyghte for you, accordynge
to all that he dyd vnto you in Egipt
before your eyes. In the wilderneſſe
alſo thou haſte ſene howe that the
LORDE thy GOD bare the, euen as a
man doth beare his ſonne, in all yͤ way
which ye haue gone by, vntyll ye came
vnto this place. And yet in this thing ye
dyd not beleue yͤ LORD youre God. He
went in the waye before you to ſearche
you out a place to pitche your tentes in,
Exo. 13. d. in * fyre by nyght, yͭ ye mighte ſe what
way to go, and in a cloude by daye.

And the LORD heard yͤ voyce of your
F wordes, ⁊ was wroth, ⁊ sware, ſaying:
Nu. 14. d. *there ſhal not one of theſe men and of
nd. 26.g. this frowarde generacion ſe that good
lāde which I ſware to geue vnto youre
fathers, ſaue Caleb the ſonne of Iephune,
he ſhal ſe it* and to him wyl I
Ioſ. 14.c. geue the lande that he hath troden vpon,
and to his children, becauſe he hath
folowed the LORDE: (wonderfull was that
indignacion againe the people / ſeyng that) *the
Num.20.c. LORDE was angry with me, lykewiſe
nd.37.c. for youre ſakes, ſaying: thou alſo ſhalt
not go in thyther. But Ioſua the
ſonne of Nun whyche ſtandeth before
thee, he ſhall go in thyther. Bolden
him therfore, for he ſhall cauſe Iſraell
to inherit the lande. *Moreouer, your
childrē which ye ſaid ſhould be a pray,
⁊ your ſonnes whiche in that day had
no knowledge betwene good and euel,
they ſhal go in thyther, and vnto them
wil I geue it, ⁊ they ſhal enioy it. But
as for you, turne youre face, and take
your iourney into the wilderneſſe: euen
by the waye of the red ſea. Then ye
anſwered ⁊ ſayde vnto me: * We haue
ſynned agaiſt the LORD, we wil go vp
and fyght, accordig to al that yͤ LORD
our GOD commaunded vs.

And when ye had gyrde on euery mā
his weapons of warre, beholde, ye wer
redye to go vp into the hyll. And the
LORD ſayde vnto me: ſaye vnto them
that they go not vp, and that they
fighte not, for I am not amōg you: leſt
ye fal before your enemyes. I tolde you
therfore, ⁊ ye wolde not heare, but diſobeyed
the mouth of the LORDE, ⁊ went
preſumpteouſly vp into the hyl. And
the Amorites which dwelt in yͤ hil came
out agaiſt you, and chaſed you (as bees
vſe to do) and ſmote you in Seir, euen
vnto Horma. And ye came againe, and
wepte before the LORDE: but yͤ LORD
woulde not heare your voyce nor geue
you audyence. *And ſo ye abode in Cades
a long ceaſon, accordinge vnto the
tyme that ye remayned in other places.

¶ The.ii. Chapter.

That whiche was done from the tyme they departed
from Cades barne / vnto the battel againſt the
kynges Sehon and Og.

THen we *turned our face, ⁊ toke
our iourney into yͤ wylderneſſe,
euen by yͤ way of the red ſea, as yͤ
LORD ſpake vnto me. And we compaſſed
mount Seir a long tyme. And the
LORD ſpake vnto me, ſayinge. Ye haue
cōpaſſed this mountaine lōg ynoughe,
turne you northwarde. And warne
thou the people, ſayinge: ye ſhal go thorowe
the coaſt of your brethrē the children
of Eſau whiche dwel in Seir, and
they ſhall be afrayed of you: Take ye
good hede vnto youre ſelues therfore.
Ye ſhal not prouoke them, for I wil not
geue you of their lande, no not ſo much
as a fote bredth, * becauſe I haue geuen
mount Seir vnto Eſau to poſſeſſe:
ye ſhall bye meate of them for money
to eate, and ye ſhall procure water
of them for money to drynke.

For the LORDE thy GOD hath bleſſed
the in all the workes of thy hande. He
knewe thy entring into this great wil-
derneſſe this forty yeres, ⁊ ỹ LORD thy
GOD hath bene with the, ſo ỹ thou haſt
B lacked nothing. And when we wer de-
parted from our brethren, the children
of Eſau which dwelt in Seir, ỹ playne
waye from Elath and from Ezion Ga-
ber, we turned and went by the waye of
the wyldernes of Moab. And ỹ LORD
Iudi.3.d. ſayd vnto me* Thou ſhalt not fight a-
gainſt the Moabites, neyther prouoke
them to battel, for I wil not geue the of
their lande to poſſeſſe: becauſe I haue
geuen Ar vnto the children of Loth to
Ge.14.a. poſſeſſe. The terrible people ỹ *Emims
dwelte therin in tymes paſte, a people
great, many, and tall, as the Enakims
whiche alſo were takē for giauntes as
the Enakims: whom the Moabites cal
Emims. The Horims dwelt in Seir
before tyme, whoſe poſſeſſion the chyl-
dren of Eſau occupyed, and deſtroyed
them before them, and dwelte in theyr
ſteade: as Iſrael dyd vnto the lande of
his poſſeſſion, whiche the LORDE
C gaue them.

Nowe ryſe vp (ſayde I) and get you
ouer ỹ riuer zared: and we wente ouer
the ryuer zared. The ſpace in which we
came from Cades barne vntil we were
come ouer ỹ ryuer zared, was .xxxviii.
yeres, vntyll all the generacion of ỹ mē
u.14.c. of warre were waſted out from amōge
.26.g. the hoſt, as ỹ LORD ſware vnto them.
* For in dede the hande of the LORDE
was againſt them, to deſtroy them frō
D amonge the hoſte, tyll they were conſu-
med. And ſo it came to paſſe, that al the
men of warre were conſumed ⁊ dead
from among the people. And ỹ LORDE
ſpake vnto me, ſaying: Thou ſhalte go
thorowe Ar, the coſt of Moab this day:
and when thou commeſt nye vnto the
children of Ammon, ỹ ſhalt not lay ſege
vnto thē, nor moue warre agaiſt them.

For I wyll not geue the of the lāde of
the children of Ammon a poſſeſſion: but
I haue geuen it vnto the children of
Loth to poſſeſſe. That alſo is taken for
a lande of gyauntes, ⁊ gyauntes dwelt
therin in olde tyme whome the Ammo-
m.21.f. nites call zauzumims, * A people that
was greate, many and tall, as the E-
nakims. But the LORDE deſtroyed
thē before thē, and they ſucceded them
in the inheritaunce ⁊ dwelte in theyr
ſteade: as he dyd for the children of E-
ſau* whiche dwelt in Seir whē he de- Gen.36.b.
ſtroyed ỹ Horims before them: they cō-
quered their poſſeſſion, ⁊ dwelt in their
ſteade vnto this daye. And the Auims
which dwelt in Hazarim euē vnto Aza,
the Caphthorims whiche came out of
Caphthor deſtroyed them, and dwelt in
theyr ſteade.

Ryſe vp therfore, and take your iour- E
ney ouer ỹ ryuer Arnon. Beholde, * I Nu.21.f.
haue geuen into thy hande Sehon ỹ A-
morite kyng of Heſbon, and his lande.
Go to therfore and conquer, ⁊ prouoke
him to battell. This daye wyll I be-
gynne to ſende the feare ⁊ dread of the,
vpon all nacions that are vnder al the
heuen: ſo that they which heare ſpeake
of the ſhal tremble ⁊ quake before thee.
And ſo I ſent meſſengers out of ỹ wil-
dernes of Kedmoth vnto Sehon kyng
of Heſbō, with wordes of peace, ſaying: Num.21.e.
* I wil go thorowe thy lande, I wil go Deu.20.c.
a longe by the hye waye: I wil neyther F
turne vnto ỹ right hande nor to ỹ lefte.
Thou ſhalt ſell me meate for money
for to eate, and geue me drynke for mo-
ney for to drynke: Onely graunt me, ỹ
I may go thorow on my fote (as ỹ chil-
dren of Eſau whiche dwelt in Seir, ⁊
the Moabites whiche dwel in Ar, dyd
vnto me) vntyl I be come ouer Iordan,
into the lande whiche the LORDE our
GOD geueth vs. But Sehon the kyng
of Heſbon woulde not let vs paſſe by
him, for the LORD thy GOD hardened
his ſprete, ⁊ made his hert toughe, be-
cauſe he woulde delyuer him into thy
hande, as it is come to paſſe this daye.

And ỹ LORD ſaid vnto me: beholde, I G
haue begon to ſet Sehon ⁊ his lāde be-
fore the: go to and conquere, ⁊ poſſeſſe
his lande. * Then both Sehon ⁊ all his Num.21.e.
people came out againſt vs to fyght at Exo.29.b.
Iaza. And the LORD ſet him before vs,
⁊ we ſmote him ⁊ his ſons ⁊ al his peo-
ple. And we toke al his cities the ſame
ceaſon, ⁊ ſlewe ỹ men, wemen, ⁊ children
of al ỹ cities, ⁊ let nothig remaine, ſaue
the cattel, only we caught vnto our ſel-
ues ⁊ the ſpoyle of ỹ cyties whiche we
toke from Aroer which is by ỹ brynke
of ỹ riuer of Arnon, ⁊ from the citie ỹ is
in ỹ ryuer, vnto Gilead: there was not
one citie to ſtrōg for vs. The LORD our

GOD delyuered al vnto vs:onely vnto
the lande of the childrẽ of Ammon thou
camſt not, nor vnto euery place of the
ryuer Jabok, nor vnto the cities in the
mountaynes, nor vnto whatſoeuer the
LORDE our GOD forbad vs.

¶ The.iii. Chapter.

Thinges that chaunſed from the victorye of the
two kynges Sehon and Og/vnto the inſtitucion of
Joſue in Moſes ſteade.

A Then we turned & wẽt vp yͤ waye
Num.21.g. to Baſã.* And Og the kynge of
Deut.29.b. Baſan came out againſt vs, he &
al his people to battel at Edrai. And yͤ
LORDE ſaid vnto me:feare him not, for
I wil delyuer him, and al his people, &
his lande into thy hande,and thou ſhalt
do vnto him, as thou dydeſt vnto Sehõ
kynge of the Amorites, whiche dwelte
at Heſbon. And ſo the LORD our GOD
delyuered into our handes, Og alſo the
kynge of Baſan, and all his folke. And
we ſmote him, vntil none was left hym
alyue. And we toke al his cities yͤ ſame
ceaſõ (neyther was there a cytie which
we toke not from them) euen thre ſcore
cityes thorow out al the region of Argob,
the kyngdome of Og in Baſan. Al
theſe Cityes alſo were made ſtrong wt
hye walles, gates and barres, beſyde
vnwalled townes a great many. And
B we vtterly deſtroyed them, as we dyd
vnto Sehon king of Heſbon, brynging
to noughte all the cities, with men, women,
& childrẽ. But al yͤ catel & yͤ ſpoyle
of yͤ cities, we caught for our ſelues.

And thus we toke yͤ ſame ceaſon, out
of the hande of two kinges of the Amorites,
the lande that was on the other
ſyde Jordan from the ryuer of Arnon
vnto mount Hermon (whych Hermon
the Sidons cal Sirion, and the Amorites
call it Senir) al the cyties yͤ laye
in the playne, & al Gilead and al Baſan
vnto Salecha & Edrai, cities of yͤ kingdome
of Og in Baſã. For only Og king
of Baſan remayned of the remnaunt of
the gyantes, whoſe bed was a bed of yron.
And is it not yet at Rabah among
the chyldrẽ of Ammõ: ix.cubites doeth
the length therof cõteine, and foure cubytes
the bredth of it after the cubyte
of a mã. And ſo we conquered this lãde
the ſame tyme, from Aroer which is by
Num.32.f the ryuer of Arnon, vnto halfe mounte
Deu.29.b. Gilead,*and the cyties therof gaue I
120.b vnto the Rubenites and Gaddites.

And the reſte of Gilead and all Baſan
of the kyngdome of Og, gaue I vnto
the halfe trybe of Manaſſe:euen al the
region of Argob wyth al Baſan:which
is called the lande of gyauntes. Jair
the ſonne of Manaſſe toke al the region u.34.b
of Argob, vnto the coaſtes of Geſuri
and Maachati, and called them after
his owne name: Baſan Hauoth Jair
vnto thys daye. And I gaue Gilead
vnto Machir.

And vnto yͤ Rubenites & Gaddites I
gaue halfe Gilead vnto yͤ ryuer of Arnon,
halfe the valey and beyonde, euen
vnto the ryuer of Jabock, which is the A
border of the children of Ammon: the
playne alſo (of the wilderneſſe) and Jordan
& the coſt therof, from Ceneroth euen
vnto the ſea whiche is in the playne, euen
the ſalte ſea vnder the ſpringes of ut.1.b
the hil, eaſtwarde.* And I commaunded oſ.23.b.
you the ſame tyme, ſaying: yͤ LORD o.30.a.
your GOD hath geuen you this lande
to enioy it:ye ſhall go harneſſed before
your brethren yͤ children of Iſrael, al yͤ
are mete for the war. your wiues only, u.25.a.
your children, & your catell (for I wote o.31.c.
that ye haue muche catel) ſhal abyde in
your cities, which I haue geuen you,
vntil the LORD haue geuen reſte vnto
your brethren as wel as vnto you, and
vntil they alſo haue conquered yͤ lãde,
whiche the LORD your GOD hath geuen
them beyonde Jordan: & then ſhal
ye retourne againe, euery mã vnto his
poſſeſſion whiche I haue geuen you.

* And I warned Joſua yͤ ſame time,
ſaying: thine eyes haue ſene al that the
LORD your GOD hath done vnto theſe
two kynges, euen ſo ſhal he do vnto all
kingdoms whither thou goeſt. ye ſhall
not feare them, for yͤ LORD your GOD,
he ſhall fight for you . And I be- B
ſought yͤ LORD the ſame time, ſayinge: .46.b.
O LORDE GOD, thou haſt begonne to
ſhewe thy ſeruaunt thy greatneſſe and
thy mightie hande, for elles where is
there a GOD in heauen or in earth, that
can do after thy workes, & after thy power:
let me go ouer & ſe yͤ good lãde yͤ
is beyonde Jordan, that goodly moun- ute.6.c.
tayne, and Libanon.

*But the LORD was angrye wyth
me for your ſakes, & woulde not heare
me. And the LORDE ſayde vnto me: be
cõtent, ſpeake nomore vnto me of this
matter. * Get yͤ vp into the top of the
hyl,

hyll, and lyft vp thyne eyes weſtwarde,
northwarde, ſouthwarde, ⁊ eſtewarde,
and beholde it wͭ thyne eyes, for thou
ſhalt not go ouer this Iordan. But
charge Joſua: and corage him, ⁊ bolden
Nu.34.b. him. *For he ſhal go before this people,
and he ſhall deuyde vnto them the lāde
whiche thou ſhalte ſe. And ſo we abode
in the valley ouer againſte the houſe of
Peor.

¶ The.iiii. Chapter.

¶An exhortacion to geue diligent hede vnto the lawe. Images may not be made to worſhip. The thre cyties of refuge.

A AND now herken O Iſrael vnto the
ordynaunces and lawes which I
teache you, for to doe them, that ſo
ye may lyue and go in and conquer the
lande, which the LORDE GOD of your
eut.1.b. fathers geueth you. *Ye ſhall put nothing
of.23.b. vnto the worde whiche I com-
o.30.a. maūde you, neyther do ought there frō,
that ye maye kepe the commaundemētes
of the LORD your GOD whiche I
commaunde you. Your eyes haue ſene
what the LORD dyd vnto Baal Peor
m.25.a. *for al the mē that folowed Baal Peor,
o.31.c. the LORD your GOD hath deſtroied
from among you. But ye that cleaue
vnto the LORD your GOD, ar alyue
euery one of you this daye. Beholde, I
haue taught you ordinaunces ⁊ lawes,
ſuch as ẏ LORDE my GOD commaunded
me, ẏ ye ſhould do euen ſo in ẏ lāde,
whither ye go to poſſeſſe it. Kepe them
therfore ⁊ do thē, for ẏ is your wyſdom
and vnderſtandinge in the ſyght of the
naciōs: that they may heare al theſe ordinaunces,
⁊ ſay: Surely it is a wyſe ⁊
vnderſtādig people: it is a great naciō.

For what other nacion is ſo great, ẏ
Goddes come ſo nye vnto as the LORD
B our GOD is nye vnto vs, in al thiges
.46.b. *as oft as we cal vnto him: yea ⁊ what
nacion is ſo great, that hath ordinaūces
and lawes ſo righteous, as all thys
lawe whiche I ſet before you this day.
Take hede to thy ſelfe therfore, ⁊ kepe
thy ſoule diligently, ẏ thou forget not
the thinges which thine eies haue ſene,
and that they departe not out of thyne
ute.6.c. herte, al ẏ dayes of thy life: but *teache
them thy ſonnes ⁊ thy ſonnes ſonnes.
Specially the day that thou ſtodeſt before
the LORDE thy GOD in Horeb,
when the LORD ſayde vnto me: gather
me ẏ people together, ⁊ I wil make thē
heare my wordes, that they may lerne
to feare me all the dayes that they ſhal
lyue vpon ẏ earth* and that they maye Ephe.6.a.
teache their children: ye came *⁊ ſtode Exo.19.c.
alſo vnder the hyl, and the hil burnt wͭ
fyre: euen vnto the myddes of heuen, ⁊
there was darckneſſe, cloudes, ⁊ myſt.
And the LORDE ſpake vnto you out of
the myddes of the fire, and ye heard the Exo.20.a.
voyce of the wordes * but ſawe no Image, Ihon.14.b.
ſaue heard a voice onely. And he
declared vnto you his couenaūt which
he commaunded you to do, euē ten verſes
which he wrote vpon two tables of
ſtone. And the LORDE cōmaunded me
that ſame ſeaſon, that I ſhoulde teache
you ordinaunces and lawes, whiche ye
ought to do in the lande whyther ye go
to poſſeſſe it.

Take therefore good hede vnto your C
ſelues, as pertaynyng to youre ſoules,
for ye ſaw no maner of ymage in ẏ day
that the LORDE ſpake vnto you in Horeb
out of the middes of the fyre: leſt ye
marre your ſelues ⁊ make you a grauē
ymage, and picture of any maner of fygure:
ẏ likeneſſe of man or woman, the
lykeneſſe of any maner of beaſte that
is on earthe, or the lykeneſſe of any
maner fethered foule that flyeth in
the ayre, of the lykeneſſe of any maner
worme that crepeth on the earth, or Deu.7.a
the lykeneſſe of any maner fiſhe that is Sa.14.a.
in ẏ waters beneth ẏ earthe. *Yea and Iob.31.c
leſt thou lyfte vp thyne eyes vnto heauen,
and when thou ſeeſt the ſunne the
mone and ſtarres with all the hoſte of
Heauē, ſhouldeſt be deceyued, ⁊ ſhouldeſt
worſhip ⁊ ſerue the thinges, which
the LORDE thy *GOD hathe made to Gene.1.b
ſerue al naciōs vnder ẏ whole Heauen.

But ẏ Lorde hath takē you ⁊ braught D
you out of the yron fornace: euen out of
Egipt, to be vnto him a people ⁊ enheritaunce
as ye be this daye. Furthermore
the LORDE was angry with me
for youre ſakes, and ſware ẏ I ſhoulde
not go ouer Iordan, and that I ſhould
not go in vnto that good lande, whiche Deu.34.b
ẏ LORDE thy GOD geueth to the to
enheritaūce. *But I muſte dye in this
lande, and ſhal not go ouer Iordā. But
ye ſhal go ouer, and cōquere that good
lande. Take hede vnto your ſelues, ẏ
ye forget not the appointmente of the
LORDE your GOD which he made wͭ

you, ⁊ yͤ ye make you no grauē ymage, or any picture that the Lorde thy God Heb.12.g. hath forbydden the. *For the LORDE thy GOD is a conſumynge fyre, and a gelouſe GOD.

If thou doeſt beget childrē ⁊ childrēs children, and when ye haue dwelte in Iere.16.c. the lāde, ye do wickedly, and make any maner of grauen * ymage, and worke euel in yͤ ſight of the LORD thy GOD, to prouoke him to angre, I cal Heauen and earth to recorde againſte you this daye, that ye ſhal ſhortly peryſhe from of the lande, whither ye go ouer Iordā to poſſeſſe it: ye ſhal not prolonge your dayes therin, but ſhall vtterlye be deſtroyed. And the LORD ſhal ſcater you among the nacions, and ye ſhalbe lefte fewe in numbre among yͤ people, whyther the Lord ſhal bring you: and there ye ſhall ſerue goddes whiche are the worke of mans hande, woode ⁊ ſtone, E whiche neither ſe, nor heare, nor eate, Deu.30.a. nor ſmell.* And there thou ſhalt ſeke yͤ Iere.29.c. LORD thy GOD: and ſhalt fynde hym, yf thou ſeke him wͭ all thyne herte, ⁊ wͭ al thy ſoule. When thou art in tribulacion, ⁊ when al theſe thinges (that be here ſpoken of) are come vpon the euen in the later dayes, thou ſhalt retourne againe to the LORD thy GOD, and be obedyent vnto his voice. For yͤ LORDE Leu.26.g. thy GOD is a mercifull God: he wil not forſake the, nether deſtroy the* nor forget the appoyntmente of thy fathers, whiche he ſware vnto them.

For aſke of the dayes that are paſte, which were before the, ſence yͤ day that GOD created mā vpō yͤ earthe, ⁊ (aſke) from yͤ one ſyde of Heauen vnto the other, yf euer there came to paſſe ſuche a great thinge, or whether anye ſuche lyke thing hath bene hearde. Dyd euer a nacion heare the voyce of GOD ſpeakyng out of yͤ myddes of a fyre, as thou haſt hearde, and yet liued: eyther whether GOD aſſayed to go and take him a people from among nacions thorow temptacions, ſygnes, wonders, warre, Psa.136.b. a mighty hande, a* ſtretched out arme, ⁊ thorowe greate ſyghtes, accordynge vnto al yͤ the LORDE your GOD dyd vnto you in Egipt before your eyes:

Vnto the it was ſhewed, that thou F mighteſt knowe, how that the LORDE he is GOD, and that there is none Exo.19.e other but he.* Out of Heauē he made the heare his voice, yͤ he might nourtoure the, ⁊ vpō earth he ſhewed yͤ his great fire, and thou heardeſt his wordes out of the myddes of yͤ fyre. And becauſe he loued thy fathers, he choſe theyr ſede after them, and brought the out in hys ſyght, and with his mightye power out of* Egipt: to thruſt out nacions great and mightier then thou, before the, and to brynge the in, and to geue the theyr lande to enheritaunce: as it is come to paſſe this daye.

Vnderſtande therfore this day, and tourne it to thine herte, that yͤ LORD, he is GOD in heauen aboue, ⁊ vpon yͤ earthe beneth: neyther is there any other. Thou ſhalt kepe therfore his ordinaunces, ⁊ his cōmaundemētes which I commaunde the this daye, yͤ it maye go wel with the and with thy chyldren after the, and that thou mayſt prolong thy dayes vpon the earth, whiche the LORD thy GOD geueth the thy lyfe longe.* Then Moſes ſeuered thre cities on the other ſide Iordan toward the ſunne riſing: yͤ he ſhoulde flye thyther, whiche had kylled his neyghboure vnwares, ⁊ hated him not in tyme paſte, ⁊ therfore ſhould flye vnto one of yͤ ſame cityes, and lyue: Namely Bezer in the wyldernesse: euen in the playne cōtrey of the trybe of Ruben: and Ramothe in Gilead of the trybe of Gad, and Golan in Baſan of the trybe of Manaſſe.

And ſo this is the lawe whiche Moſes ſet before yͤ childrē of Iſrael. Theſe are yͤ witneſſe, ſtatutes, ⁊ ordinaūces, whiche Moſes tolde the childrē of Iſrael after they came out of Egipt, on yͤ other ſyde Iordan, in the valey ouer againſt the houſe of Peor, in the lande of Sehon king of the Amorites, which dwelt at Heſbon: whom Moſes and yͤ children of Iſraell * ſmote, after they were come out of Egipt, and cōquered his lande, and the lande of Og, kynge of Baſan: two kinges of the Amorites, whiche were on the other ſyde Iordan towarde the ſunne riſyng: from Aroer which is by the banke of the ryuer Arnon, vnto Mount Sion: which is Hermon, and al the plaine on the other ſide Iordā eſtward: euē vnto yͤ ſea, which is in yͤ playne vnder the ſpringes of yͤ hyl.

¶ The. v Chapter.

The ten commaundementes.

And

A AND Moſes called al Iſrael, ⁊ ſaid
vnto them. Heare O Iſrael the ordinaūces ⁊ lawes which I ſpeake
in youre eares this daye, that ye maye
learne them, and fulfyl them in dede.
The LORDE oure GOD made an appoyntment wᵗ vs in Horeb. The LORD
made not this bonde with our fathers,
but with vs: euen with vs, whiche are
al here alyue this daye. The LORDE
talked with you face to face in ẏ moūt,
out of the myds of the fyre. And I ſtode
betwene the LORDE and you the ſame
tyme, and ſhewed you the worde of the
Lorde. For ye were afrayde at ẏ ſyght
of the fyre, ⁊ went not vp into ẏ mount,
Exo.20.a. and he ſaide: *I am ẏ LORD thy GOD,
which brought the out of ẏ lād of Egipt
frō ẏ houſe of bōdage. Thou ſhalt haue
none other goddes in my preſence.

Le.26.a. *Thou ſhalt make the no grauen ymage of any maner of lykeneſſe that is
in heauen aboue, and that is in ẏ earth
beneth, and ẏ is in ẏ waters beneth the
earth. Thou ſhalt neither bow thy ſelfe
vnto thē, nor ſerue them, for I ẏ LORD
thy GOD, am a gelouſe GOD, viſitynge
the wickedneſſe of ẏ fathers vpō ẏ children, euen in the thirde and fourthe generaciō among them that hate me: and
ſhewe mercye vpon thouſandes amōg
them that loue me, and kepe my Commaundementes. *Thou ſhalt not take
Exo.19.c. ẏ name of ẏ LORD thy GOD in vayne:
B for the LORD wyll not holde him giltleſſe, that taketh his name in vayne.
Kepe the Sabboth day, ẏ thou ſanctifie
it, as ẏ LORD thy GOD hath cōmaūded
the. *Syxe dayes thou ſhalt laboure ⁊
Ex.23.a. do al that thou haſt to do, but ẏ *ſeuēth
Ez.13.b. day is ẏ Sabboth of ẏ Lord thy GOD:
thou ſhalt not do any worke, thou and
thy ſonne, thy doughter, thy ſeruaunte,
and thy mayde, thyne oxe ⁊ thyne aſſe,
and al thy cattel, and the ſtraūger that
is within thy gates, that thy ſeruaunt
and thy maide may reſt as wel as thou.
Remember that thou waſt a ſeruaunt
in the lande of Egipt, and how that the
LORD thy GOD brought the out thēce
thorowe *a mightie hāde ⁊ a ſtretched
Ps.136.b. out arme. For whiche cauſe ẏ LORDE
thy GOD commaunded the to kepe the
Sabboth daye.
Exo.20.b. *Honour thy father and thy mother,
Mat.15.a. as ẏ LORD thy GOD hath commaūded
Ephe.6.a. the: that thy dayes may be prolonged, Mat.7.
and ẏ it maye goe well wᵗ the in ẏ lāde,
whiche the LORD thy God geueth the.
*Thou ſhalt not ſlay. Mat.5.
*Thou ſhalt not breake wedlocke. Luk.18.
*Thou ſhalt not ſteale. Rom.13.
* Thou ſhalt not beare falſe wytnes againſt thy neighboure.
*Thou ſhalt not luſt after thy neighbours wife, ẏ ſhalt not couet thy neigh- Rom.7.
bours houſe, his felde, his ſeruaunt, or
his mayde, his oxe, his aſſe, or oughte ẏ
thy neighbour hath. Theſe wordes the
LORD ſpake vnto al your multitude in
the mounte out of the myddes of ẏ fire,
cloude and darkeneſſe, with a greate
voyce, and added nomore thereto, and
wrote them in two tables of ſtone, ⁊ delyuered them vnto me.

And it fortuned, that when ye heard C
the voyce out of the middes of ẏ darkeneſſe, ⁊ ſaw that ẏ hil did burne wᵗ fyre,
ye came vnto me with the captaynes of
your trybes and your elders, ⁊ ye ſaid:
beholde, the Lorde our GOD hath ſhewed vs his glorye ⁊ his greatnes, and
*we haue hearde his voyce out of the Exo.19.
myddes of ẏ fire: we haue ſene this day
that GOD doth talke with a man, and
he yet lyueth. Nowe therfore, why
ſhould we dye ẏ this great fyre ſhould
conſume vs: yf we heare the voyce of ẏ
LORD our GOD any more, we ſhal die.
For what fleſhe hath it bene, that euer
hearde the voyce of the lyuynge GOD
ſpeakynge out of the myddes of ẏ fyre
(as we haue done) and yet did lyue: Go
thou and heare al ẏ ẏ LORD our GOD
ſayth, and tell thou vnto vs al that the
LORD our GOD ſayeth vnto the, *and D
we wyll heare it and do it. Exo.19.

And the LORD heard ẏ voice of your
wordes, whē ye ſpake vnto me, and the
LORD ſaid vnto me: I haue hearde the
voyce of ẏ wordes of this people, which
they haue ſpokē vnto the: they haue wel
ſayde all that they haue ſpoken. *Oh Jer.24.
that there were ſuche an harte in them and.31.f.
that they woulde feare me, and kepe al
my commaundementes alwaye, that
it might go wel with them, ⁊ wᵗ theyr
children for euer. Go and ſay vnto thē:
get you into your tentes againe but
ſtande thou here by me, and I wil tell
the all the commaundementes, ordynaunces, and lawes, which thou ſhalt

teache them, that they may do them in the lande whiche I geue thē to posseſſe. Take hede therfore, yͭ ye do in dede as the LORDE your GOD hath commaū- Deu.17.b. ded you, & *turne not a ſyde eyther to yͤ right hande or to the lefte, but walke in all the wayes whiche the LORDE your GOD hath commaunded you, yͭ ye may lyue, and that it may go wel with you, and that ye may prolong your dayes in the lande whiche ye ſhal poſſeſſe.

The. vi. Chapter.

The lawe of God may not be forgotten.

A These are the commaundemētes, ordinaunces, and lawes, which yͤ LORDE your GOD commaūded me to teache you, that ye might do thē in the lāde: whither ye go to poſſeſſe it: Deut.10.c namely, that thou mighteſt * feare the LORDE thy GOD, and kepe all his ordinaunces & commaundemētes which I commaunde the: thou and thy ſonne, and thy ſonnes ſonne all dayes of thy lyfe, that thy dayes may be prolonged. Heare therefore, O Iſraell, & take hede that thou do therafter, that it maye go wel with the, and that ye may encreaſe mightely, euen as the LORDE GOD of thy fathers hath promyſed the a lande, that floweth with mylke and hony.

Mar.12.c *Heare O Iſrael, the LORDE our B GOD is LORDE onely, and *thou ſhalt Math.22.e loue the LORD thy GOD with al thyne Mar.12.c. harte, and with all thy ſoule, and with Luke.10.e. all thy mighte. * Deu.11.d And theſe wordes which I commaund yͤ this day, ſhalbe in thyne hart, and thou ſhalte ſhew thē vnto thy children, & ſhalt talke of them when thou art at home in thyne houſe, and as thou walkeſt by the waye, and when thou lyeſt downe, and when thou ryſeſt vp: and thou ſhalt bynde them for a ſygne vpon thyne hande. And they ſhalbe warnynges betwene thine eies, and thou ſhalt wryte thē vpon yͤ poſtes of thy houſe, and vpon thy gates.

And when the LORDE thy GOD hath brought the into the lande, whiche he ſware vnto thy fathers, Abraham, Iſahac, and Iacob, and geueth the greate and goodly cities which thou buildedſt not, houſes full of all maner of goods which thou fylledſt not, and wels dygged which thou dyggedſt not, vineyardes & olyue trees which thou plantedſt not, & when thou haſt eaten & arte full: Thē beware leſt thou forget yͤ LORD, whiche brought the oute of the lande of C Egipt, from the houſe of bondage.

Deut. Mat.4 Luke.4 * Thou ſhalt feare the LORDE thy GOD, and ſerue him, and ſweare by his name. Se yͭ ye walke not after ſtraūge goddes: the goddes of yͤ nacions which are about you. For yͤ LORD thy GOD is a glouſe God among you: leeſt the countenaunce of the LORDE thy GOD be moued to wrath againſt the, and de- ‡Mat.4 ſtroye the from of the earthe. * ye ſhall not tempte the LORDE your GOD, as ye dyd in the temptacion. But kepe the commaundementes of the LORD your GOD, and his wytneſſes, and his ordynaunces which he hath commaunded the, and thou ſhalte doe that whiche is right and good in yͤ ſighte of yͤ LORD, that thou mayſte proſpere, and yͭ thou maieſt go in, and conquere that good lande which the LORD ſware vnto thy fathers, to caſte out all thyne enemyes before the, as the Lorde hath ſayde.

Deu. *And whē thy ſonne aſketh the in time to come, ſayinge: What meaneth theſe witneſſes, ordinaūces, & lawes, whiche the LORDE our GOD hath commaunded you? Then thou ſhalt ſaye vnto thy ſonne: we were Pharaos bondmen in Egipt, and the LORD broughte vs out of Egipt with a mightye hande. And yͤ LORDE ſhewed ſygnes and wonders, great & euel vpon Egipt, vpon Pharao and vpon all his houſholde, before our eyes, but brought vs oute from thence: to brynge vs in, and to geue vs the lāde whiche he ſware vnto our fathers.

And he hathe commaunded vs, to do all theſe ordinaunces, and to feare the LORDE our GOD, for oure welth, al the dayes of our lyfe, as it is come to paſſe this day. Moreouer, this ſhall be oure righteouſneſſe before the LORDE oure God, yf we take hede & kepe al theſe cōmaūdemēts, as he hath cōmaūded vs.

¶ The. vii. Chapter.

The Iſraelytes may make no couenaunt with the Gentyles. They muſt deſtroy their Idolles. Idolaters muſte be ſlayne.

When yͤ LORDE thy GOD hath brought the into the lāde whither thou goeſt to poſſeſſe it, & A hath caſt out many nacions before the: namely the Hethites, the Gergeſites, the Amorites, the Cananites, the Pherezites, the Heuites and the

Iebuſites

Jebuſites , ſeuen nacyons greater
Exod.13.c and.34.b and myghtyer then thou , * and
when the LORDE thy GOD hath ſette
them before the, thou ſhalte ſmyte thē,
and vtterlye deſtroye them, and make
no couenaunte with them , nor haue
compaſſyon on them . Thou ſhalte
make no maryages with them, nether
geue thy doughter vnto his ſonne, nor
take his doughter vnto thy ſonne. For
they wyll dyſceyue thy ſonne that he
ſhoulde not feare me, ⁊ they ſhal ſerue
ſtraunge goddes , and then wyll the
wrathe of the LORDE waxe whote agaynſte
you, and deſtroye you ſhortly.

But thus ye ſhall deale with thē:
Exod.34.b Num.33.f. * ye ſhall ouerthrowe theyr aultars,
and breake downe theyr pyllers,
cutte downe their groues, and burne
Deut.14.a and.36.d. theyr grauen ymages with fyre. *For
1.Pet.2.b. thou art an holy nacion vnto yͤ LORD
Exo.19.a. thy GOD:*the LORDE thy GOD hath
B choſen thee, to be a ſeuerall people vnto
himſelfe, aboue al nacyons that are
vpon the earth. It was not becauſe of
the multitude of you aboue all nacyons,
that the LORDE hathe luſte vnto
you, and choſe you , ſeynge ye were
feweſt of all nacyons . But becauſe yͤ
LORD loued you, ⁊ becauſe he woulde
Gene.22.c. kepe yͤ*othe which he had ſworne vnto
your fathers, therfore hath yͤ LORD
brought you oute of Egipte thorowe
a myghtye hande, and delyuered you
out of the houſe of bondage: euen from
the hande of Pharao kyng of Egipte.

Underſtande therfore, yͤ the LORD
thy God, he is God , and that a trewe
Exod.20.a God*whych kepeth appointment and
and.34.a mercy vnto them that loue hym ⁊ kepe
his cōmaūdementes, euen thorowout
a thouſande generacions, and rewardeth
them that hate him before his face
ſo that he bryngeth them to noughte,
and doeth not defarre the tyme, but rewardeth
him yͤ hateth him , before hys
face. Kepe thou therfore the cōmaunmentes,
and ordynaunces and lawes,
whych I cōmaunde the thys day, that
thou do them.

Exod.23.d * Yf ye herken vnto theſe lawes , ⁊
C obſerue and do them, the LORDE thy
God alſo ſhall kepe vnto thee the appoyntment,
and the mercy whyche he
ſware vnto thy fathers. He wyll loue
the, and bleſſe the, and multiplye thee:
he wyll alſo bleſſe yͤ frute of thy wōbe,
and the frute of thy lande, thy corne,
thy wyne, and thyne oyle, ⁊ yͤ encreaſe
of thine oxen, ⁊ the flockes of thy ſhepe,
in the lande, whych he ſware vnto thy
fathers to geue the . Thou ſhalte be
bleſſed aboue al nacions: there ſhalbe
neyther man nor woman vnfrutful amonge
you, nor any thynge vnfrutfull
amonge your cattell. Moreouer, the
LORDE wyll*take awaye from thee, Exod.23.d
all maner infyrmities, and wyll putte
none of the euell dyſeaſes of * Egypte Exod.9.a.
(whiche thou knoweſt) vpon thee, but
wyll ſende them vpon all them that
hate thee.

Thou ſhalt conſume al yͤ nacyons
whiche the LORDE thy GOD ſhall delyuer
thee: thyne eye ſhall haue no pytie
vpon them, neither ſhalt thou ſerue
theyr goddes , for that ſhalbe thy decaye.
yf thou ſaye in thyne harte: theſe
nacyons are mo then I , howe can I Deut.20.a
caſte them out? *Thou ſhalt not feare Joſue.8.a
them, but remembre what the LORDE
thy GOD dyd vnto Pharao , and vnto
all Egypte : the greate temptacyons
whyche thyne eyes ſawe, and the sygnes
and wonders, and yͤ myghty hand
and ſtretched out arme , wherthorow
the LORDE thy GOD brought the out,
euen ſo ſhall the LORDE thy GOD do
vnto al the nacyons, of whom thou art
afrayde. *Moreouer , the LORDE thy Exod.23.b
GOD wyll ſende hornettes among thē Joſu.24.c
vntyll they that are lefte, ⁊ hyde themſelues
from the, be deſtroyed. Thou
ſhalte not feare them , for the LORDE
thy GOD is amonge you a myghtye
GOD: and a terryble . For the LORDE
thy GOD wyll put oute theſe nacyons
before the by a litle and a lytle:* thou Exod.23.d
mayſte not conſume them at once, leeſt
the beaſtes of the felde encreaſe vpon
thee.

But the LORDE thy GOD ſhal geue D
them ouer before thee, and ſhal deſtroy
them with a myghtye tempeſte, vntyll
he haue broughte them to naughte.
*And he ſhall delyuer their kinges into Joſ.20.21.
thyne hande, and thou ſhalt deſtroy
their name from vnder heuen . There
ſhall no man be able to ſtande before
thee, vntill thou haue deſtroyed them.
The grauen ymages of theyr goddes
ſhalte thou burne with fire, and*couet Joſu.7.a
not the golde and ſiluer that is on thē, 1.mac.12.f
nor take it vnto thee , leſt thou be ſna=

red therin. For it is an abhominacyon before the LORD thy GOD. Bryng not therefore abhominacyon into thyne houſe: leſt thou be a damned thyng, as it is: but vtterly defye it, & abhorre it, for it is a dampned thynge.

¶ The. viii. Chapter.

Moſes putteth the Iſraelites in remembraunce what God hath done to them in the wyldernes

A ALl the commaundementes which I commaunde the this daye, ſhall ye kepe for to do them, that ye may lyue, and multiply, and go in, and poſſeſſe the lande which the LORD ſware vnto your fathers. And thou ſhalte thynke on all the waye which yͤ LORD thy GOD led thee this fortye yere in yͤ wyldernеſſe, for to humble thee: and to proue thee, and to wete what was in thyne hearte, whither thou wouldeſt kepe hys commaundementes or no.
Exod.16.b Num.11.b He*humbled thee, and ſuffered thee to hunger, and fed thee wͭ Manna, which neyther thou nor thy fathers knew of,
Mat.4.a. to make thee knowe, that * a man doth not lyue by breade onelye: but by euery (worde) that proceadeth oute of the mouth of the LORDE, doeth a man
B lyue.
Deut.29.a * Thy raymente waxed not olde vpon thee: neyther dyd thy fote ſwell thoſe fortye yeres.

This alſo ſhalte thou conſyder in thyne hearte, that as a man nurtereth his ſonne, euen ſo the LORD thy GOD nurtereth thee. Therfore ſhalte thou kepe the commaundementes of the LORDE thy GOD, that thou walke in his wayes, and feare hym. For the LORDE thy GOD bryngeth thee into a good lande, a lande in the whiche are ryuers of water, and fountaynes, and ſprynges that ſprynge out of valeys & hylles: a lande wherin is wheate and barley, vineyardes, fygtrees, and pomgranates: a lande wherin is oyle olyue and honey: a lande wherin thou ſhalte eate breade withoute ſkarcenes, neyther ſhalte thou lacke anye thynge: a
Job.28.a. lande*whoſe ſtones are yron, and out of whoſe hilles thou ſhalt digge braſſe. When thou haſte eaten therefore & fylled thy ſelfe, thou ſhalt bleſſe yͤ LORD thy GOD in that good lande, whiche he hath geuen the.

C Beware that thou forgette not the LORD thy GOD, that thou wouldeſt not kepe hys commaundementes, hys lawes and his ordynaũces whiche I commaunde thee this daye: *yea, and when thou haſte eaten and fylled thy ſelfe, and haſte buylte goodlye houſes and dwelt therin, & when thy beaſtes, and thy ſhepe are waxed many, and thy ſyluer and golde is multiplyed, and all that thou haſte is encreaſed, then beware leſt thyne hert ryſe, and thou forget yͤ LORD thy God, which broughte the out of the lande of Egypte, and frõ the houſe of bondage, and whiche was thy guyde in the greate and terryble wyldernеſſe (wherein were) fyrye ſerpentes, ſcorpyons, and drouthe wythoute any water. But he broughte oute water for thee, euen out of the rocke of flynte: he fed thee in the wyldernes wͭ Manna, which thy fathers knew not, euen for to humble thee, and to proue thee, & that he myghte ſo do thee good at thy latter ende. Leſt thou ſhouldeſt D
ſaye in thyne hert, *my power and the myghte of myne owne hande hath prepared me this abundance: But remẽbre the LORD thy GOD, howe that it is he whiche geueth thee power to get ſubſtaunce, for to make good the promyſe which he ſware vnto thy fathers, as this daye doeth wytneſſe.

And yf thou forget the LORDE thy GOD, and walke after ſtraũge* gods, and ſerue them, and worſhyp them, I teſtyfye vnto you thys day that ye ſhal ſurely peryſhe. As the nacyons which the LORDE deſtroyeth before you, euẽ ſo ye ſhall peryſhe becauſe ye woulde not be obedyente vnto the voyce of the LORDE your GOD.

¶ The. ix. Chapter.

They are forbydden to truſt in their own ſtrength

HEare O Iſraell, thou paſſeſt ouer Iordan this daye, to go in, A
and conquer nacyons, greater and myghtier then thy ſelfe: Cytyes greate and walled vp to heuen, a*people greate and tal, euen the children of the Enakims, which thou knoweſt of, and of whom thou haſt heard ſay, who wyll ſtande before the chyldren of Enacke: Underſtande therfore this day, that the LORDE thy GOD is euen he whiche goeth ouer before the, as a (deuouryng and) a conſumynge fyre he ſhall deſtroye them, and he ſhall bryng them downe before thy face. He ſhall caſte them out and brynge them to naughte

quyckly

quyckely, as the LORDE hathe ſayde
Num vnto thee. Speake not thou in thyne
1.c. herte, after that the LORDE thy GOD
hath caſt them out before thee, ſaying:
for my ryghteouſnes the LORDE hath
brought me in, to poſſeſſe this lande.
Naye: but for the wickedneſſe of theſe
nacyons the LORDE hath caſte them
out before thee. It is not for thy righteouſnes
ſake, or for thy ryght hearte,
that thou goeſt to poſſeſſe their lande.
Leui.xx.b * But for the wyckedneſſe of theſe
nacyons, the LORDE thy GOD
doeth caſt them oute before thee, euen
to perfourme the worde whyche the
LORDE thy GOD ſware vnto thy fathers,
Abraham, Jſahac, and Jacob.

B Vnderſtande therefore that it is not
for thy ryghteouſneſſe ſake, that the
LORDE thy GOD doeth geue thee
this good land to poſſeſſe it, ſeing thou
D arte a ſtyfnecked people. Remembre &
1.Ma forget not, howe thou prouokedſt the
LORDE thy GOD in the wyldernes,
ſence the daye that thou dydeſt depart
oute of the lande of Egypte vntyll ye
came vnto thys place: ye haue rebelled
Exod.17.b agaynſte the LORDE.* Alſo in Horeb
and.32.c ye angred the LORDE, ſo that the
LORDE was wroth with you, euen to
haue deſtroyed you, when J was gone
Deu vp in to the mount, to receaue ỹ tables
of ſtone, the tables of appoyntmente,
whiche the LORDE made with you.
And J abode in the hyll fortye dayes &
fortye nyghtes, when J nether did eat
Exo.31.d. breade nor dranke water. * And the
LORD deliuered me two tables of ſtone
wrytten with ỹ fynger of GOD, and
in them was accordynge to all ỹ wordes
whiche the LORDE ſayd vnto you
J in the mounte, out of the myddeſt of ỹ
fyre in the daye of the gatherynge together.

And when the fortye dayes and fortye
Num nyghtes were ended, the LORDE
gaue me the two tables of ſtone, ỹ tables
of the couenaunt, and the LORDE
Exod.32.b ſayd vnto me.* Vp, and get the downe
quyckelye from hence, for thy people
which thou haſt brought out of Egipt,
haue marred all. They are tourned attonce
out of the waye, whiche J commaunded
them, and haue made them
a molten ymage. Furthermore, the
LORDE ſpake vnto me, ſaying: J haue
ſene this people, and beholde it is a
ſtyfnecked people, let me alone, that J
maye deſtroye them, and put oute the
name of them from vnder heauen, and
J wyll make of thee a myghtie nacyō
and greater then they be.

And J turned me, and came downe
from the hyll (euen from the hyll that C
burnt with fyre) and the two tables of
the appoyntment were in my handes.
And J loked, and beholde: ye had ſynned
agaynſt the LORDE your GOD,
and had made you a molten calfe, and
had turned attonce oute of the waye
whiche the LORDE had commaunded
you.* And J toke the two tables and Exod.32.b
caſte them out of my two handes, and
brake them before your eyes.* And J Exod.24.d
fell downe flatte before the LORDE, euen and.34.d
as at the fyrſt tyme: & forty dayes,
and fortye nyghtes J dyd neyther eat
breade nor drynke water, becauſe of
all youre ſynnes, whiche ye ſynned: in
doynge wyckedlye in the ſyghte of the
LORDE, in that ye prouoked him vnto
wrathe. For J was afrayed that for ỹ
wrath and fearſneſſe wherewith the
LORDE was moued agaynſte you, he
woulde haue deſtroyed you. But the
LORDE hearde me at that time alſo.

The Lorde was verye angry wyth
Aaron alſo euē to haue deſtroyed him,
and J made interceſſyon for Aaron
alſo the ſame tyme. And J toke your Exod.32.e
ſinne* the calfe whiche ye had made, &
burnt him with fyre, and ſtamped him
and grounde hym a good, euen vnto
ſmall duſte, And J caſte the duſt therof D
into the broke, that deſcended out of Num.11.a
the mounte. Alſo at the burnynge* at
the temptacyon, and at the ſepulchres
of luſt ye angred the LORDE, lykewiſe
when the LORDE ſente you from Cades
Barne, ſaying: go vp, and conquer
the lande which J haue geuen you* ye Exod.7.f.
diſobeyed the mouth of the Lord your
GOD, and neyther beleued hym, nor
harkened vnto his voice. ye haue bene
dyſobedyent vnto the LORDE, ſence ỹ
daye that J knewe you,

And J fell downe flat before the
Lorde fortye dayes and forty nyghtes
whiche J laye there, for the LORDE
ſayde, that he would deſtroye you: J
made interceſſyon therefore vnto the
LORDE, and ſayde:* O Lorde GOD, Exod.34.a
deſtroye not thy people and thyne enheritaunce,
whiche thou haſte delyuered

red thorowe thy greatneſſe, and which thou haſt brought out of Egypte thorowe a myghtye hand. Remember thy ſeruauntes, Abraham, Iſahac, ⁊ Jacob, and loke not vnto the ſtoburnes of this people, nor to theyr wyckedneſſe ⁊ ſynne: leſt the lād whēce thou broughteſt them, ſay: The LORDE is not able to brynge them into the lande whiche he promyſed them: and because he hated them, therfore hath he caried them out, to ſlaye them in the wyldерneſſe. Beholde, they are thy people, and thine enheritaunce whiche thou broughteſt out in thy myghtye power, and in thy ſtretched out arme.

¶ The x. Chapter.

The renewyng of the tables. An exhortacion to geue hede to the lawe.

A Exod.34.a IN the ſame ceaſon the LORDE ſayde vnto me, * hewe the two tables of ſtone lyke vnto yͤ fyrſt, and come vp vnto me into the mounte, and make thee an Arke of woode, and I wyll wryte in the tables, the wordes that were in the fyrſte tables whyche thou brakeſt, and thou ſhalte put them in yͤ arke. And I made an arke of Sethim wood, and hewed two tables of ſtone * lyke vnto the fyrſte, and wente vp into the moūtayne, hauyng the two tables in myne hande. Exod.32.c

Exod.34.b And he wrote in the tables * accordynge to the fyrſte wrytynge (the ten verſes whiche the LORDE ſpake vnto you in the mounte oute of the myddes of the fyre, in the day of the gatheryng together) and the LORDE gaue thē vnto me. And I departed, ⁊ came downe from the hyll, and put * the tables in yͤ arke whiche I had made: ⁊ there they be, as the LORDE commaunded me: Deut.31.f B

Num.33.d * And the children of Iſraell toke theyr iourney from Beroth of the children of Jakā, to Moſera, where * Aaron dyed, and was buryed, and Eleazar his ſon became prieſt in his ſteade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whiche hath ryuers of water. Num.20.f

Num.3.4. and.18. * The ſame ceaſon the LORDE ſeperated the trybe of Leui to beare the arke of the appointemente of yͤ LORD, and to ſtande before the LORD, and to miniſter vnto him, and to bleſſe in hys name vnto thys daye. * Wherefore the Leuites haue no part nor enheritaūce with their brethren. But the LORDE is their enherytaūce, as the LORD thy GOD hath promiſed them. Deut.18.a.

C Deut.9 * And I taryed in the mounte, euen as at the fyrſt tyme, fortye dayes and fortye nyghtes, and the LORDE herkened vnto me at that tyme alſo, and the LORDE woulde not deſtroy thee. And the LORDE ſayde vnto me: vp, and go forth in yͤ iourneys before yͤ people, that they maye go in and conquer the lande whiche I ſware vnto theyr fathers, to geue vnto them. And now Iſraell, what doeth the LORDE thy God requyre of thee * but to feare yͤ LORD thy GOD, ⁊ to walke in all his wayes, to * loue him, and to ſerue the LORDE thy GOD with al thyne hart and with all thy ſoule. Namelye, that thou kepe the commaundementes of the LORD, and his ordynaunces whiche I commaunde thee thys daye, for thy welth. Deut. Deut. Mat. Joh.

Beholde, heauen and the heauen of heauens is the LORDES thy GOD, and the earth with all that therein is: Notwithſtandynge, the LORDE had a luſt vnto thy fathers to loue thē, and choſe their ſede after them, euen you, aboue all nacyons, as thou ſeiſt this daye. Deut.

D * Circumcyſe therfore the foreſkyn of youre herte, and be no more ſtyfnecked: For the LORD your GOD, is GOD of goddes, and LORDE of Lordes, a greate GOD, a myghtye, and a terryble * whiche regardeth no mans perſonne nor taketh gyfte. He doeth ryght vnto the fatherleſſe and wydowe, and loueth the ſtraunger, to geue him fode and rayment. * Loue ye therefore the ſtraunger alſo: for ye were ſtraungers youre ſelues in the lande of Egypte. Gala. Roma. Jere. Coloſ. Ephe. Para. *Lu

Deut. Mat.4 Luk.4 * Thou ſhalte feare the LORDE thy GOD, and him (onely) ſhalt thou ſerue, to hym ſhalte thou cleaue, and ſweare by his name: he is thy prayſe and thy GOD, that hathe done for thee theſe greate and terryble thynges, whyche thyne eyes haue ſene. Thy fathers wente downe into Egypte * with. lxx. ſoules, and nowe the LORD thy GOD hath made thee and multyplyed thee, as the * ſtarres of Heauen. Gen. Gen.

¶ The xi. Chapter.

An exhortacion to regarde the lawe.

A THerefore thou ſhalte loue the LORDE thy GOD, and kepe hys obſeruaunces, hys ordynaūces, hys lawes, and his cōmaundementes alwaye. Call to your mynde this daye that whiche youre children haue neyther knowen nor ſene: euē the nurtour of the LORD your GOD, his greatnes, his myghtie hande, and hys ſtretched oute arme, his myracles, and his actes which he dyd in the myddes of Egypt, euen vnto Pharao the kyng of Egipte and vnto al his lande: and what he did vnto the hoſt of Egipt, vnto theyr horſes and charettes *howe he broughte the water of the red ſea vpon them, as they chaſed you behynde: and how the LORDE hath brought them to naught vnto this daye, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place: and what he dyd vnto *Dathan and Abiram the ſonnes of Eliab the ſon of Ruben, howe yͤ earthe opened her mouthe, and ſwalowed thē wyth theyr houſeholdes and theyr tentes, and all theyr ſubſtaunce that was in theyr poſſeſſyon, in the myddes of Iſraell.

C Deut.
Exod.14.f
Deut.
Deut. Mat. Ioh.
Num.16.f

Doutleſſe, your eyes haue ſene al the great actes of the LORDE whiche he dyd. Therfore ſhall ye kepe al the commaundementes, whiche I commaund you this daye, that ye maye be ſtronge: and go in and conquer the lande whether ye go to poſſeſſe it, and that ye may prolonge youre dayes in the lande whiche the LORDE ſware vnto youre fathers, to geue vnto thē and to their ſede, a lande that floweth with mylke and honie. For *the land whither thou goeſt to poſſeſſe it, is not as the land of Egypte that ye came oute of, where thou ſowedſt thy ſede: and wateredſt it with thy feete as a garden of hearbes: but the lande whyther ye go ouer to poſſeſſe it, is a lande that hath hylles & valleys, and drynketh water of yͤ raine of heauen. This lande doth the LORD thy GOD care for, and the eyes of the LORDE thy GOD are alwayes vpō it, from the begynnynge of the yere, vnto the ende of the yere.

B
Deut.
D
Deut.8.d

If ye ſhal herken therfore vnto my commaundementes, whyche I commaunde you this daye, that ye loue the LORDE youre GOD and ſerue hym wͭ all youre hearte, and wyth all youre ſoule *I alſo wil geue raine vnto your lande in due ceaſon: the fyrſte rayne & the latter, that thou mayeſt gather in thy corne, thy wyne, and thyne oyle. And I wyll ſende graſſe in thy feldes for thy catell: that thou mayſt eate, and fyl thy ſelfe. But beware that youre harte deceaue you not: and ye tourne aſyde: and ſerue ſtraunge goddes, and wourſhyp them, and then the LORDE beyng wroth againſt you, *ſhut vp the heauē, that there be no raine, and that your lande yelde not her frute and leſt ye peryſhe quickely frō of yͤ good land, which the LORDE geueth you.

A
Deut.28.a.
Iosu.2.f.
Amo.4.b
Deut.28.c.
3.Reg.17.a
and.18.a.
Amo.4.b.

Therefore ſhall ye putte vp theſe my wordes in *youre hearte and in youre ſoule, and bynde them for a ſygne vpon your hand, that they may be as a warnyng betwene your eyes, and ye ſhall *teache them your children that they maye talke of them, when thou ſytteſt in thine houſe and when thou walkeſt by the waye: when thou lyeſt downe, & when thou ryſeſt vp: yea, & thou ſhalte wryte them vpon the doore poſtes of thyne houſe, and vpon thy gates, that youre dayes maye be multiplyed, and the dayes of youre children in yͤ lande whiche the LORDE ſware vnto youre fathers to geue them, as longe as the daies of heauen laſt vpō the earth. For if ye kepe al theſe commaundementes, which I commaunde you, ſo that ye do them: Namely, that ye loue the LORD youre GOD: & walke in al his wayes and cleaue vnto him. Then wyll the LORDE caſte out al theſe nacyons before you, and ye ſhall be the heyres of greate nacyons, and of them that are myghtier then youre ſelues. *All the places wheron the ſolles of your fete ſhall treade, ſhalbe youres, euen from the wyldernesse and from Libanon, & from the ryuer Euphrates, euen vnto the vttermoſte ſea, ſhal your coaſte be. There ſhall no man be able to ſtande before you: for the LORDE youre GOD ſhall caſte the feare and dread of you vpon all the lande that ye ſhall treade vpon, as he hath ſayd vnto you.

C
Deut.6.b.
Prou.3.a
Deut.6.b.
Prou.3.a.
Iosue.1.a

*Beholde, I ſet before you this day a bleſſynge and a curſe *a bleſſynge: yf ye obey the commaundementes of the LORDE youre GOD whiche I commaūde you this day. And a curſe: yf ye wyll not obey the commaundementes of the LORDE youre GOD: but turne oute of the waye, whyche I commaūd you this day, to go after ſtraūge gods, which

D
Deute.30.
*deut.28.

which ye haue not knowen. When the LORD thy GOD therfore hath brought thee into the land, whither thou goeſt Deut.27.b to poſſeſſe it, thou ſhalte put the *bleſſynge vpon mounte Garizim, and the curſe vpon mount Eball, which (moũtaynes) are on the other ſyde Iordan on the backeſyde of the waye towarde the goynge downe of the ſunne, in the lande of yͤ Cananites which dwell in yͤ playne ouer agaynſt Gilgal, beſyde the groue of Moreh. For ye ſhall paſſe ouer Iordan, to go in, and poſſeſſe yͤ lãd, which the LORDE youre GOD geueth you, and ye ſhall conquer it, and dwell therein. Take hede therfore that ye do all the commaundementes and lawes, whiche I ſet before you this daye.

¶ The.xii. Chapter.

Idolatry muſt the Iſraelites deſtroy and fle from. They muſt onely do that thynge whiche God commaundeth.

A THeſe are the ordynaunces and lawes, whiche ye ſhal obſerue & do in the lande which the LORD GOD of thy fathers geueth the to poſſeſſe it as long as ye liue vpon yͤ earth. Deut.7.a. *Ye ſhall deſtroye all places wherin yͤ nacyons whiche ye ſhall conquer ſerued theyr goddes, vpon hye moũtains on hylles and vnder euery thycke tree. Ouerthrow theyr aultars, and breake theyr pyllers, and burne theyr groues with fyre, and hewe downe the grauẽ ymages of the goddes that they haue, and bryng the names of thẽ to nought out of that place. ye ſhall not ſo do vnto the LORDE your GOD, but ye ſhall ſeke the place which the LORDE your GOD ſhal haue choſen out of al your trybes, to put his name there, and ther to dwel. And thither *thou ſhalt come, Exo.14.b. and.16.b and thyther ye ſhall bryng your burnt ſacrifices, your offeringes, your tithes, and heueofferinges of your hand, your vowes, your frewylofferinges and the fyrſt gendred of your oxen and of your ſhepe. And there ye ſhall eate before yͤ LORDE your GOD, & ye ſhall reioyce in all that ye put your hand vnto, both ye and your houſholdes, wherein the LORDE thy GOD hath bleſſed thee.

B Ye ſhall not do after all the thynges that we do here thys daye, euerye mã what ſemeth hym good in his own eyes. For ye are not yet come to reſt, & to the enheritaunce which the LORDE your GOD geueth you. But when ye go ouer Iordan, and dwell in the land whiche the LORDE your GOD hath geuen you to enherit, and whẽ he hath geuen you reſt from all your enemies rounde about, ſo that ye dwell in ſafetie, thã vnto the place which yͤ LORDE youre GOD hath choſen, to put hys name there, ye ſhall brynge all that I commaunde you: Namely your burntſacrifices, your offeriges, your tithes, the heueofferynge of your hande, and all your ſpecyal vowes which ye vow vnto the LORDE. And ye ſhall reioyce before the LORDE your GOD, ye and your ſonnes and your doughters, your ſeruauntes, and your maydens, and yͤ Leuite that is within your gates *for aſmuche as he hath no parte nor enheritaunce with you. Deu Take hede that thou offre not thy burntofferynges in euerye place that thou ſeeſt: but in the place whiche the LORDE ſhall haue choſen in one of thy trybes, there thou ſhalte offer thy burnt offerynges, and there thou ſhalt do all that I cõmaũd thee. Notwithſtandyng thou mayſt kil and eate fleſhe in all thy cyties, whatſoeuer thy ſoule luſteth after, according to the bleſſing of the LORDE thy GOD whiche he hath geuen thee. Both the vncleane & the cleane maye eate therof; euen as the roo, or the harte: onelye ye ſhall not eate the bloode, but powre it vpon the earth as water.

C Thou mayeſt not eate within thy gates yͤ tythe of thy corne, of thy wyne and of thy oyle, and the firſt gendred of thyne oxen, & of thy ſhepe, neyther anye of thy vowes which thou voweſt, nor thy frewylofferynges or heueofferyng of thyne hande: but thou muſt eate thẽ before the LORDE thy GOD, in the place which the LORDE thy GOD hath choſẽ, thou and thy ſonne, & thy doughter, thy ſeruaunte, and thy mayde, and the Leuite that is within thy gates, & thou ſhalte reioyce (and be refreſhed) before the LORDE thy GOD, in all that Ecc thou putteſt thyne hand to. *Beware, that thou forſake not the Leuit, as lõg as thou lyueſt vpon the earth.

Gene Deut Yf (when the LORDE thy GOD hath enlarged thy border *as he hathe promyſed thee) thou ſay, I wyl eate fleſhe, bycauſe thy ſoule longeth to eate fleſh: thou mayſt eate fleſhe whatſoeuer thy ſoule luſteth. yf the place whiche the LORDE thy GOD hath choſen to putte his name there, be to farre from thee, then thou ſhalte kyl of thy oxen, and of thy ſhepe which the LORD hath gyuē thee, as I haue commaūded thee, and thou ſhalt eate in thine own citie, what ſoeuer thy ſoule luſteth.

eut.15.b * And as the roo and yͤ hart is eaten, euen ſo thou ſhalte eate them: both the cleane and the vncleane ſhall eate of
e.14.c them. But be ſtronge * that thou eate not the bloud. For the bloude, that is yͤ lyfe, and thou mayeſt not eate the lyfe with the fleſhe: thou ſhalte not eate it: but powre it vpon the earth as water. Se thou eate it not, that it may go wel with thee, and with thy chyldren after thee: But thou ſhalte do that which is ryght in the ſyght of the LORDE. But
D thy holy thynges which thou haſt, and
ut.14.c thy vowes * thou ſhalt take, and come
.16.b vnto the place whiche the LORD hath choſen, and thou ſhalte offer thy burnt offerynges both fleſhe and bloud vpon the aultar of the LORD thy GOD, and the bloude of thyne offerynges ſhalbe powred out vpon the altar of yͤ LORD thy GOD, and thou ſhalt eate yͤ fleſhe. Take hede and heare all theſe wordes which I commaund thee, that it maye go wel with thee, and with thy childrē after thee for euer, yf thou doeſt that whiche is good and ryght in yͤ ſight of the LORDE thy GOD.

C When the LORDE thy GOD hath deſtroyed yͤ nacyons before the, whyther thou goeſt to conquere them, and thou ſucedeſt in their enheritaunce ⁊ dwelleſt in theyr lande: Beware, that thou be not taken in a ſnare after thē, after that they be deſtroied before the, ⁊ that thou aſke not after their gods, ſaying: howe dyd theſe nacyons ſerue theyr goddes? I wyll do ſo lykewyſe.
ut.18.b Nay * thou ſhalte not ſo do vnto the LORDE thy GOD: for all abhominacions, and that whyche the LORDE hateth,
re.19.a. yͤ ſame haue they done vnto their goddes. * For they burne both theyr ſonnes and theyr doughters with fire before their goddes. Therefore what-
ſu.1.d ſoeuer I cōmaund you, that take hede
ut.4.a. you do (onely vnto the lorde) and * put thou
ſ.23.b nought therto, nor take oughte there
eu.30.a from.
oc.22.d

¶ The.xiii.Chapter.

The falſe prophet muſt be put to death. God proueth our fayth by falſe miracles.

If ther aryſe amoug you a * prophet or a dremer of dremes, and
A
Mat.7.c gyue thee a ſygne or a wondre, and that ſygne or wondre whiche he hath ſayde come to paſſe, and then ſay: let vs go after ſtraunge goddes, which thou haſt not knowen, and let vs ſerue them: herken not thou vnto the wordes of the prophet or dreamer of dreames. * For the LORDE thy GOD pro-
Deut.8.a. ueth you, to wytte whether ye loue the LORDE your GOD with all your herte, and with all youre ſoule: ye ſhal walke after the LORDE youre GOD, ⁊ feare him, kepe his commaundementes, and herken vnto his voyce, ſerue him, and cleue vnto him.

B * And yͤ prophet or dremer of dremes
Iere.28.d. ſhall dye bycauſe he hathe ſpoken to
and.19.g turne you awaye from the LORD your
Zach.13 a GOD (whiche brought you oute of the lande of Egipt, and delyuered you out of the houſe of bondage) to thruſt thee out of the waye, which the LORDE thy GOD commaunded thee to walke in: ⁊ therfore thou ſhalt put the euyl away from thee. yf thy brother, the ſonne of thy mother, or thyne own ſonne, or thy doughter, or the wyfe that lyeth in thy boſomme: or thy frende whiche is as thyne owne ſoule vnto thee, entyce the ſecretlye, ſayinge: let vs go and ſerue ſtraunge goddes, which thou haſt not knowen, nor yet thy fathers. And they be of the goddes of the people whych are rounde aboute you, whether they be nye vnto thee, or far off frō thee, from the one end of the earth vnto the other: Thou ſhalte not conſent vnto him, nor herken vnto hym: thyne eye ſhall not pytye hym, neyther ſhalte thou haue compaſſyon on hym, nor kepe hym ſe-
Deut.17.b crete, * but cauſe hym to be ſlayne. Thyne hande ſhalbe fyrſt vpon him to kyll hym, and then the handes of al the
C people. And thou ſhalt ſtone him wyth ſtones that he dye, bycauſe he hathe gone aboute to thruſt thee away from the LORDE thy GOD, whiche brought thee out of the land of Egypt, and frō the houſe of bondage. And all Iſraell ſhall heare and feare, and ſhall do no more any ſuche wyckedneſſe as thys is amonge you. If thou ſhalte heare ſaye in one of thy cytyes whyche the

LORDE thy GOD hathe geuen thee to dwell in, that certaynemen beyng the children of Belial are gone oute from amonge you, and haue moued the inhabiters of theyr cytie, ſayinge: let vs go and ſerue ſtraunge goddes, whiche ye haue not knowen. Then thou muſt ſeke, and make ſearche and enquire dilygently. And beholde, if it be true, and the thynge of a ſuretie, that ſuche abhomynacion is wroughte among you: then thou ſhalt ſmyte the dwellers of that citie in the edge of the ſwerde, and deſtroye it vtterly, and all that is therin, and euen the very cattel therof with

D the edge of the ſwerde. And gather al ẏ ſpoyle of it into the myddes of ẏ ſtrete thereof, and burne with fyre both the cytie and all the ſpoyle thereof euerye whit, for LORDE thy GOD. And it ſhal be an heape for euer, and ſhall not be

Deut.7.d. buylt agayne. *And there ſhall cleaue nought of the damned thynge in thyne hande, that the LORDE may turne frõ the fearcenes of his wrathe, and ſhewe thee mercye, and haue compaſſyon on thee, and multiplye thee, as he hathe

Exod.19.a ſworne vnto thy fathers. *Therefore ſhalte thou herken vnto the voyce of ẏ LORDE thy GOD, to kepe all his commaundementes which I commaunde thee this daye, that thou do it whyche is ryghte in the eyes of the LORDE thy GOD.

The.xiiii. Chapter.

The maners of the gentyles maye not be folowed. What beaſtes are cleane to be eaten/ and what not.

A

Leui.19.b. YE are the children of the LORD youre GOD. *ye ſhall not cut your ſelues, nor make you any baldneſſe betwene youre eyes for anye dead man. *For thou arte an holy peo-

Deut.7.a. and.16.d ple vnto the LORD thy GOD, and the LORDE hath choſen thee to be a ſeuerall people vnto himſelfe, aboue al the nacyons that are vpon the earth.

Leui.[illegible].a Thou ſhalt *eate no maner of abhominaciõ. Theſe are the beaſtes whiche ye ſhal eat of, oxẽ, ſhepe, & goates, hart, roo and bugle, wylde goate, vnicorne, wylde oxẽ, and camelion. And all the beaſtes that cleaue the hofe, and ſlyt it in the two clawes, and chewe the cud, them ye ſhall eate. Neuertheleſſe, theſe ye ſhall not eate: of them that chewe cud, and of thẽ that deuide and cleaue the hofe: the camell, the hare, and ẏ cony: whiche chewe cud, but deuide not ẏ hofe: therefore are they vncleane vnto you: and alſo the ſwyne, though he deuyde the hofe, yet he cheweth not cud, therefore is he vncleane vnto you: ye ſhall not eate of the fleſhe of ſuche, nor touche the deade carkaſſe of them. *Theſe ye ſhall eate, of all that are in the waters: All that haue fynnes and ſcales, ſhall ye eate. And whatſoeuer hath not fyns & ſcales, of ẏ ye may not eate, but it is vncleane vnto you.

Of all cleane byrdes ye ſhal eate: but theſe are they of which ye ſhal not eat: the Egle, ẏ goſhawke, & the cormeraũt, the Irion, the vultur, the kyte, after her kynde, and all kynde of rauens, the eſtrych, the nyghtcrowe, the kuckowe and the ſparowhawke after her kynd, the lytle owle, the great owle, ẏ backe, the bitture, the pie, the ſtorke, the herõ, the iay in his kynde, the lapwinge, the ſwalowe. And let al crepyng foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate.

Ye ſhall eate of nothynge that dyeth alone: But thou ſhalte gyue it vnto the ſtraunger that is in the cytie, that he eate it, or thou mayeſt ſel it vnto an aliaunt. For thou art an holy people vnto the LORDE thy GOD. Thou ſhalte not *ſeeth a kyd in his mothers mylke. Thou ſhalte tythe all the encreaſe of thy ſeed, that the fylde bryngeth forth yere by yere. And thou ſhalt eate before the LORD thy GOD (in the *place whiche he hathe choſen, and where he hath put his name) ẏ tithe of thy corne, of thy wyne, and of thyne oyle, and the fyrſt gendred of thyne oxen and of thy ſhepe, that thou mayeſt learne to feare the LORDE thy GOD alwaye. *If ẏ waye be to longe for thee, ſo that thou arte not able to cary it, and if the place be farre from thee, whiche the LORDE thy GOD hath choſen to ſet his name there (and the LORDE thy GOD hath bleſſed thee) than ſhalte thou make it in money, and take the money in thyne hande, and go vnto the place which the LORDE thy GOD hath choſen, & beſtowe the money for whatſoeuer thy ſoule luſteth after: for oxen, and ſhepe, wyne and ſtronge drynke, & for whatſoeuer thy ſoule deſyreth, and eat ther before before the LORDE thy GOD, &

be

D be mery:both thou and thine houſhold,
⁊ the Leuit that is within thy gates,
eu.10.b. ſhalt thou not forſake,*for he hath nether
.18.a. parte nor enheritaunce with the.
u.26.c. *At the ende of thre yeare,thou ſhalt
bryng forth al the tythes of thyne encreaſe
the ſame yeare,⁊ lay it vp within
thyne owne gates. And yͤ Leuit which
hath no parte nor enheritaũce wͭ thee,
ſhall come,⁊ the ſtraũger, the fatherles
⁊ the wedowe, whych are wythin thy
gates,ſhall eate ⁊ be fylled:yͭ the LORD
thy GOD may bleſſe the, in all the workes
of thyne hande which thou doeſt.

The.xv. Chapter.

The forgeuenes of dettes in the ſeuenth yeare.

IN the ſeuenth yeare thou ſhalte
A make a fredome.*And thys is yͤ
u.15.b. maner of the fredom: *who ſoeuer
9.22.c. lendeth ought wyth hys hāde vnto
his neyghbour,may not aſke agayne(yͭ
which he hath lent)of his neighbour or
of his brother: becauſe it is called the
LORDES fre yere:yet of a ſtraũger (and
of an alecaunt)yͧ mayſt cal it home agayne.
le.4.a. But*he that is thy brother, him ſhal
thyne hand remit. Neuertheleſſe there
ſhalbe no begger among you. For the
LORD ſhal bleſſe the in yͤ lande,whiche
the LORD thy GOD gyueth the,an enheritaũce
to poſſeſſe it:ſo that thou herken
vnto yͤ voyce of yͤ LORD thy GOD,
to obſerue and do al theſe commaundementes,
whiche I commaunde the this
day.For the LORD thy GOD hath bleſſed
.25.b. the as he hath promiſed the,⁊*thou
ſhalt lēde vnto many nacions,but thou
thy ſelfe ſhalte not borowe: And thou
ſhalt raigne ouer many nacions,⁊ they
B ſhal not raigne ouer the. yf one of thy
ohn.3.c *brethren among you be poore wͭin any
of thy gates in thy lande, which the
LORD thy GOD geueth the, thou ſhalt
not harden thy hert, nor ſhut thine hād
t.5.g. from thy poore brother: * But open
e.6.c. thine hand vnto him,⁊ lend him ſufficient
for his nede,which he hath.Beware
yͭ there be not a wicked poynt in thyne
hert,that thou wouldeſt ſay:

The ſeuenth yere, the yere of fredom
is at hand,and therfore it greueth the
to loke on thy poore brother,and geueſt
him nought,⁊ he then cry vnto yͤ LORD
againſt the,and it be ſynne vnto thee:
But geue him,⁊ let it not greue thyne
hert to geue vnto him.Becauſe that for
this thing, the LORDE thy GOD ſhall
bleſſe the in al thy workes,⁊ in all that
thou putteſt thyne hande to.* The lād Mat.26.a.
ſhal neuer be without poore:And therfore
I commaunde the, ſayinge: Thou
ſhalt open thine hāde vnto thy brother,
that is nedye and poore in thy lande.
*yf thy brother an Hebrue ſell hym C
ſelfe to the,or an Hebrueſſe, and ſerue Exod.21.a
the ſyxe yeare,in the ſeuenth yere thou Je.34.c.
ſhalt let him go free from the. And whē Leui.25.f.
thou ſendeſt him out free from the,thou
ſhalte not let him go away empty, but
ſhalt geue him of thy ſhepe,of thy corne,
and of thy wyne,⁊ geue him of yͭ,wherwith
the LORD thy GOD hathe bleſſed
the.And remēber yͭ thou waſt a ſeruaũt
in the lāde of Egipt,and the LORD thy
GOD delyuered the thēce:and therfore
I commaunde the this thing to daye.
* And yf he ſay vnto the:I wil not goe Exo.21.a.
away from the,bycauſe he loueth the ⁊
thy houſe,and is wel at eaſe with thee:
Then ſhalte thou take a naule, ⁊ nayle
his eare to the doore therwith, and let
hym be thy ſeruaũt for euer: And vnto D
thy maydeſeruaunt thou ſhalt do lykewyſe.
And let it not greue thyne eye,
when thou letteſt him go out fre from
the,for he hath ben worth a double hyred
ſeruannt to the in his ſeruyce ſyxe
yeres.And the LORDE thy GOD ſhall
bleſſe the in al that thou doeſt.
*All the firſt gendred yͭ come of thyne
oxē,⁊ of thy ſhepe that are males, thou Exo.13.a.
ſhalt halow vnto the LORD thy GOD. Leu.27.b.
Thou ſhalt do no worke with the fyrſt Num.3.b.
gendred of thine oxen,nor ſheare yͤ firſt
gendred of thy ſhepe.* Thou ſhalt eate Leuit.12.c.
it before the LORD thy GOD yere by Eccle.35.b
yere, in the place which the LORD hath
choſen,both thou and thyne houſhold.
*yf there be any deformitie therin, as Leuit.22.c.
if it be lame or blynde; or haue anye other Deu.17.a.
euyl fauorednes,thou ſhalt not offre
it vnto yͤ LORD thy GOD.But ſhalt Deu.12.b.
eate it within thine owne*gates,yͤ vnclene,
⁊ yͤ cleane indifferētlye, as yͤ roe ⁊
the herte.Only eate not yͤ blood therof,
but poure it vpon yͤ grounde as water.

The.xvi. Chapter.

Of Eſter/Whitſontyde/ and the feaſt of tabernacles,
what officers ought to be ordeyned.

OBſerue yͤ *moneth of new corne A
that thou mayeſt offre* paſſouer Exo.23.b.
vnto the LORDE thy GOD. 12.a.
For in the monethe when corne be‡Le.33.a.
gynneth to rype, the LORD thy GOD Num.9.a.
and.25.c.

broughte thee out of Egipt by night.
Thou ſhalte therefore offre paſſeouer
Deu.12.a. vnto yͤ Lord thy God (⁊ ſhepe ⁊ oxē) *in
14.a and.15 the place which the LORD ſhall choſe
to put his name there. Thou ſhalte eat
no leuened bred with it: but ſeuē dayes
ſhalt thou eat vnleuened bread therwͭ:
euen yͤ bread of tribulaciō (for yͧ cameſt
out of the lande of Egipt in haſt) yͭ thou
mayeſt remembre yͤ day when yͧ cameſt
out of the lāde of Egipt, al dayes of thy
lyfe. And there ſhal be no leuened bread
ſene in al thy coaſtes ſeuen dayes lōge,
neither ſhal there remayne any thing of
the fleſh whiche thou offreſt yͤ firſt day
B at euen, vntil yͤ mornyng. Thou mayeſt
not offre paſſeouer wͭin any of thy gates,
which the LORD thy GOD geueth
the: but * in yͤ place which yͤ LORD thy
Deu.14.e. GOD ſhal choſe to ſet his name in, ther
and.16.b. thou ſhalt offre paſſeouer at euē aboute
the goyng downe of the ſunne, euen in
yͤ ſeaſon that thou cameſt out of Egipt.
And thou ſhalt ſeeth ⁊ eate it, in yͤ place
which the LORDE thy God hath choſē,
and depart on the morow, ⁊ get the vnto
thy tent. Sixe dayes ſhalte thou eate
ſwete bread, ⁊ the ſeuenth day is a gathering
together before the LORD thy
GOD: thou ſhalte do no worke therin.
Leui.23.c. *Seuen wekes ſhalt thou numbre vnto
the and begin to numbre the .vii. wekes,
when thou beginneſt to put yͤ ſickel
to yͤ corne, *⁊ kepe yͤ feaſt of wekes vnto
Actuum.2.a. the LORD thy GOD, wͭ a free wil offering
of thine hande, which thou ſhalt
geue vnto yͤ LORD thy GOD, according
as yͤ LORD thy GOD hath bleſſed the.
C And reioyce before yͤ LORDE thy GOD,
thou and thy ſon, thy doughter, thy ſeruaūt,
⁊ thy maide, ⁊ yͤ Leuite yͭ is wͭin
thy gates, ⁊ yͤ ſtraūger, yͤ fatherleſſe, ⁊ yͤ
widow, that are amōge you, in the place
whiche the LORD thy GOD hath choſē
to put his name there. And remembre
that thou waſt a ſeruaūt in Egipt, and
thou ſhalte obſerue and do theſe ordinaunces.

Thou ſhalt alſo obſerue the feaſt of
tabernacles .vii. daies, after yͭ thou haſt
gathered in thy corne ⁊ thy wyne. And
thou ſhalt reioice in that thy feaſt: thou
and thy ſon, thy doughter, thy ſeruaunt
and thy maide, yͤ Leuite, the ſtraunger,
and the fatherleſſe, ⁊ the wydowe, that
1.Reg.8.g. are wͭin thy gates. *Seuen daies ſhalt
thou kepe holy day vnto the LORD thy
GOD, in yͤ place whiche yͤ LORDE ſhall
choſe: for yͤ Lord thy God ſhal bleſſe the
in al thy frutes, and in al the workes of
thine hādes, therfore ſhalt thou be glad.
*Thre tymes in yͤ yere ſhal al the males
apere before yͤ LORD thy God in yͤ
place which he ſhal choſe: in the feaſt of
ſwete bred, in the feaſt of wekes, and in
the feaſt of tabernacles. And they ſhall
not *appeare before the LORD emptye,
but euery man accordyng to the gyft of
his hande, and according to yͤ bleſſinge
of the LORD thy GOD, which he hath
geuē the. Judges ⁊ officers ſhalt thou
make the in al thy cities, which yͤ Lord
thy God geueth the thorowout thy tribes:
⁊ thei ſhal iudge the people righteouſly.
* Wreſt not thou the lawe, nor
know any perſon, neythet take any rewarde:
*for gyftes blynde yͤ wyſe, and
peruerte the wordes of the ryghteous.
That which is iuſt ⁊ right, ſhalte thou
folow, that thou maieſt lyue, and enioy
yͤ lād which yͤ Lord thy god geueth the.

Thou ſhalte plant the no groue, of
whatſoeuer trees it be, nye vnto yͤ aultar
of the LORDE thy GOD, whiche
thou ſhalt make the. Thou ſhalte ſet vp
no * pyller, whiche the LORDE thy
GOD hateth.

The .xvii. Chapter.

The punyſhment for ydolatry. The punyſhment of a rebel. The inſtitution of a kyng.

Thou ſhalt offre vnto yͤ LORD thy
GOD no oxe nor ſhepe * wherin
is blemiſh or any deformitie, for
that is an abhominacion vnto yͤ Lorde
thy GOD. *Yf there be foūd amōg you
wͭin any of thy gates, which yͤ LORDE
thy God geueth the, mā or woman that
hath wrought wyckednes in the syght
of yͤ LORDE thy God, ſo that they haue
gone beyonde his appoyntment, ⁊ gone
and ſerued ſtraunge goddes, and worſhipped
them, *the ſunne or moone, or
any of the hooſt of heauē, which I haue
not commaunded, and it is tolde the, ⁊
thou haſt hearde of it: *then ſhalt thou
enquire diligētly. And yf it be true, and
the thing of a ſuretie, that ſuche abhominacion
is wrought in Iſraell, then
ſhalt thou bring forth that man or that
woman (which haue committed yͤ wicked
thing) vnto the gates, and ſhalte
ſtone them with ſtones, tyll they dye.
*At the mouthe of two or thre witneſſes
ſhal he yͭ is worthy of deathe, dye:
and

B and at the mouth of one witnes, let no
man dye. The handes of the witneſſes
ſhalbe firſt vpon him, to kyl him: and afterwarde
the handes of al the people, ⁊
thou ſhalt put the wicked awaye from
the. yf there ryſe a matter to harde for
the in iudgement betwene bloode and
bloode, bytwene ple and ple, bytwene
plage and plage, and the matters come
to ſtryfe within thy gates: Then ſhalte
thou aryſe, and get the vp vnto the
place whiche the LORDE thy GOD
hathe choſen, and come vnto the prieſtes
the Leuites, and vnto ẏ iudge that
Ezr.44.f. ſhalbe in thoſe daies, ⁊ aſke: * and they
ſhal ſhewe the, the ſentẽce of iudgemẽt,
and thou muſt do according to ẏ which
they of that place (whiche the LORDE
hath choſen) ſhewe the: and thou ſhalte
obſerue to do, according to al that they
enfourme the. According to ẏ ſentence
of ẏ lawes which they teache the, ⁊ according
to the iudgement whiche they
tel the, ſhalt thou do: and bow not from
that whiche they ſhew the, neyther to ẏ
C right hande, nor to the lefte. And ẏ man
that wyll do preſumpteouſly, and wyll
not herken vnto the prieſt (that ſtãdeth
ther before ẏ LORD thy GOD to miniſter)
or vnto ẏ iudge, ẏ man ſhal dye, ⁊
thou ſhalt put away euil from Iſraell.
And al the people, ſhal heare ẏ they may
feare, and do nomore preſumpteouſlye.
When thou art come vnto ẏ lãd which
the LORDE thy GOD geueth the, and
enioyeſt it, and dwelleſt therin: and yf
Reg.9.a. thou ſhalt ſay: * I wyl ſet a kynge ouer
Para.9.c me, lyke as al the nacions ẏ are aboute
me, thẽ thou ſhalt make him king ouer
the, whom the LORDE thy GOD ſhal
choſe: euen one from amonge thy brethren
ſhalt thou make kyng ouer thee,
⁊ thou mayeſt not ſet a ſtraunger ouer
Reg 4.d the, which is not of thy brethren. * But
D he ſhal not multiply horſes to him ſelfe,
nor bryng the people againe to Egypte
thorow the multitude of horſes, foraſmuch
as ẏ LORD hath ſayde vnto you:
Reg.11.a ye ſhal henſforth go nomore again that
way. Alſo he * oughte not to multiplye
Reg.10.c. wiues to him ſelfe, leſt his hert turne away,
Eſa.2.b. neither ſhal he gather him * ſiluer
⁊ golde to much. And whẽ he is ſet vpõ
ẏ ſeate of his kingdõ, he ſhal write him
out a copy of this law in a booke before
the prieſtes the Leuytes. And it ſhalbe
with him, and he ought to reade therin
Ioſue.1.b. * al dayes of his lyfe, ẏ he may learne
to feare the LORDE his GOD, ⁊ to kepe
al the wordes of this law, ⁊ theſe ordynaunces,
for to do them: ⁊ that his hert
ariſe not aboue his brethrẽ, and that he
turne not from the commaundemente,
to the right hande or to the lefte, but ẏ
he may prolonge his daies in his kingdome:
he and his children in Iſrael.

¶ The.xviii. Chapter.

The Leuites had no poſſeſſions. Ydolatry muſte be fled. The prophet Chriſt is promiſed. The falſe prophet muſt be ſlaine / and how he may be knowen.

A The prieſtes, the Leuites, and all
Num.18.e the tribe of Leui * muſte haue no
Deu.10.b. parte nor enheritaunce with Iſraell:
and.14.d. but ſhal eate the offeringes of the
Ez.44.d LORDE, and his enheritaunce. Therfore
ſhal they haue no enheritaunce amonge
their brethren: but the LORD, he
is their enheritaunce, as he hathe ſayde
vnto them. And this is the prieſtes dutye
of the people, and of them that offre
ſacrifice, whether it be oxe or ſhepe:
They muſt geue vnto the prieſt, ẏ ſhoulder,
and the two chekes, ⁊ the maw, the
firſt frutes alſo of thy corne, wyne, and
oyle, and ẏ firſt of the wolle of thy ſhepe
Num.3.b. ſhalt thou geue him: * For the LORDE
and.18.a. thy GOD hath choſen him out of al thy
trybes, to ſtande and to miniſter in the
name of the LORD: he and his ſonnes
for euer. yf a Leuite come out of any of
B thy cities of al Iſrael, where he is a ſoiourner,
and come with all ẏ luſt of his
hert vnto the place whiche the LORDE
hath choſen: he ſhal miniſter in ẏ name
of the LORD his GOD, as his other
brethren ẏ Leuites do, which remaine
there before ẏ LORDE. And they ſhal
haue lyke porcions to eate beſyde that
which commeth to him of ẏ patrimony
of his elders.

Leui.19.a. * When thou arte come into the lãde
and.20.d. whiche the LORD thy God geueth the,
Deu.12.d. ſe that thou learne not to do after ẏ abhominacions
4.Re.21.a of thoſe nacions. Let ther
Iere.7.b. not be founde among you any one that
maketh his ſon or doughter to go thorow
ẏ fire, or that vſeth witchcrafte, or
Leui.19. a choſer out of dayes, * or that regardeth
the flying of foules, or a ſorcerer, or
a charmer, or that coũſeleth ẇ ſpirites,
or a ſothſayer, or that aſketh (the truthe)
at them that be dead.

C For al that do ſuche thinges are ab-

hominacion vnto the LORD, ⁊ because
of theſe abhominacions the LORD thy
God doth caſt thē out before the. Thou
ſhalte be perfecte therfore (and withoute
blemyſhe) in the ſighte of the LORDE thy
GOD. For theſe nacions whiche thou
ſhalt cōquere, herken vnto choſers out
of dayes, and vnto ſorcerers: But the
Lord thy GOD hath not ſuffered the ſo
Act.3.d. to do. The Lord thy GOD wil *ſtere vp
and.7.e. vnto the a prophet among you: euen of
Iohn.1.g thy brethren, like vnto me * vnto him ye
⁊ Ma.17.b ſhal hearken, according to al that thou
Iohn.1.d. deſyredſt of the LORD thy GOD in Horeb,
in the day of yͤ gathering together,
Ex.20.c. when thou ſaydeſt: * Let me heare the
Deu.5.c. voyce of my LORD GOD nomore, nor ſe
this great fire any more, yͭ I dye not.

D And yͤ LORD ſaid vnto me, they haue
wel ſpoken, I wil rayſe thē vp a Prophete
from amōg their brethrē lyke vnto
the, and wyll put my wordes in hys
mouth, and he ſhal ſpeake vnto them al
Iohn.5.b. that I ſhal cōmaunde him. * And whoſoeuer
wil not hearkē vnto the wordes,
which he ſhal ſpeake in my name, I wil
require it of him. * But the prophet
Num.16.a which ſhal preſume to ſpeake a word in
Deu.13.a. my name, which I haue not commaūded
Ie.28.d. him to ſpeake, or that ſpeketh in the
Ezec.14.a name of ſtraunge goddes, the ſame
prophet ſhall dye. And yf thou ſaye in
thine hert, how ſhal we know yͤ worde
which yͤ LORD hath not ſpoken? (This
token ſhalt thou haue) Euen whē a prophet
ſpeaketh in the name of the LORDE yf
the thing folowe not, nor come to paſſe,
that is the thing which the LORD hath
not ſpoken. But the prophet hath ſpokē
it preſumpteouſly. Thou ſhalt not therfore
be afraied of hym.

¶ The.xix. Chapter.

The frauncheſed townes. The puniſhment of him
that beareth falſe witneſſe.

WHen yͤ LORD thy GOD * hathe
A rooted out the nacions, whoſe
Deu.12.d. lāde yͤ LORD thy GOD geueth
the, ⁊ thou ſucceedeſt in their enherytaunce,
and dwelleſt in their cityes, ⁊
Nu.35.b. in their houſes: thou ſhalt appoīt * thre
Ioſ.20.a. cities for the in the middes of the lande
whiche the LORD thy GOD geueth the
to poſſeſſe it: thou ſhalt prepare yͤ waye,
and deuide the coaſtes of thy lād, which
the LORDE thy GOD geueth the to enherit,
Exo.21.b. into thre partes, that * whoſoeuer
committeth murther, maye flye
thyther. * For this cauſe muſt the ſlayer Ex
flye thither, that he may lyue. Who- B
ſo kylleth his neighbour ignoraūtlye, ⁊
hated him not in tyme paſſed: As when
a man goeth vnto the wood with hys
neighboure to hewe wood, (thinking no
harme,) ⁊ as his hande fetcheth a ſtroke
with the axe to cut downe the tree, the
head ſlippeth frō yͤ helue, ⁊ ſmiteth his
neighbour that he dyeth, the ſame ſhall
flye vnto one of the ſame cyties, ⁊ lyue.
Leſt the executer of blood folowe after
the ſlayer while his herte is hote, and
ouertake him, bycauſe the waye is lōg:
and ſlaye him, and yet ther is no cauſe
worthy of death in him, inaſmuche as
he hated him not in tyme paſſed. Wherfore
I commaūde the, ſaying: thou ſhalt
appoint out thre cities for the.

And yf the LORD thy GOD enlarge C
thy coſtes (as he hath ſworne vnto thy
fathers) ⁊ geue the al the lād whiche he
ſaid he woulde geue vnto thy fathers,
thou ſhalt kepe al theſe cōmaundemētes
to do them, which I commaūde the
this day, that thou loue the LORD thy
GOD: and walke in his wayes euer, ⁊
adde thre cyties mo for the vnto thoſe
thre, that innocent blood be not ſhed in
thy land, which the LORDE thy GOD
geueth the to enherit, ⁊ ſo bloode come
vpon the. * But and yf a man hate hys Num
neighbour, and lay waite for him, ⁊ riſe
againſt him, and ſmite him that he dye,
and then flyeth vnto any of theſe cities:
yͤ elders of his cytie ſhal ſende ⁊ fetche
him thence, and delyuer him into the
handes of the Iuſtice of blood, that he
may dye. Thine eye ſhall not ſpare him,
but thou ſhalt put away innocēt blood
from Iſrael, that it may go wel wͭ the. D
* Thou ſhalte not remoue thy neyghbours Io
marke, whiche they of olde time
haue ſet in thine enheritaūce, that thou
ſhalt enherit in the lande, whiche the
LORD thy God geueth the to enioye it.
* One witneſſe ſhall not ryſe againſt Nu
a mā for any maner treſpace, or for any
maner ſynne, or for any maner faute, yͭ
he offēdeth in. * But at yͤ mouth of two Deu
wytneſſes or of thre wytneſſes ſhal the Ma
matter be ſtabliſhed. * yf an vnrighte- Ioh
ous wytneſſe ryſe vp agaīſt a mā to ac- 2.Co
cuſe him of treſpaſſe: then both the men 1.T
whiche ſtryue together, ſhall ſtande Heb
before the LORDE, before the prieſtes
and the iudges, whiche ſhalbe
in

in thoſe daies, and yͤ iudges ſhal make diligent inquiſiciõ. And yf the witneſſe be founde falſe, and that he hath geuen falſe witnes againſt his brother, then ſhal ye do vnto him as he had thought to doe vnto his brother, and thou ſhalt put euil away from the. And other ſhal heare, ⁊ feare: ⁊ ſhall hence forth cõmit no more any ſuche wickedneſſe among you. And thyne eye ſhal haue no cõpaſſion, but * lyfe for lyfe, eye for eye, toth for toth, hande for hande, fote for fote, ſhalt thou require.
Exo.21.c.
Leu.24.c.
Dan.13.g.
Math.5.f.

The.xx. Chapter.

Who ought to go to battail. The lawe of armes. The Cananites muſt they kyll.

A When yͤ goeſt out to battel agaiſt thine enemyes, ⁊ ſeeſt horſes ⁊ charettes, and people mo then thou, be not * afraid of thẽ, for yͤ LORD thy GOD is wᵗ the, whiche brought the out of yͤ land of Egipt. Deu.1.d. C And whẽ ye are come nye vnto yͤ battaile, the prieſt ſhal come forth to ſpeake vnto the people, ⁊ ſhal ſay vnto them: Heare O Iſrael, ye ar come to batel againſt your enemyes * let not your hertes faynte, neyther feare, nor be amaſed nor adred of them. Nu.14.b. 1.mac.4.a. For yͤ * LORD your GOD goeth with you, to fight for you againſt your enemyes, ⁊ to ſaue you. Deu.28.a. B 1.Mac.3.g * And let the officers ſpeake vnto the people, ſayinge: yf any man haue buylt a new houſe, and haue not dedicate it, let him go and returne to his houſe leſt he dye in the battel, ⁊ an other man dedicate it. And yf any mã haue plãted a vyneyard, ⁊ haue not made it cõmẽ. (and lawful for euery man to eate of) let him go and returne agayne vnto his houſe, leſt he dye in yͤ battaile, ⁊ another make it cõmen. Deu.24.a. * And yf any man be betrouthed vnto a wyfe, ⁊ haue not taken her, let him go and returne agayne vnto his houſe, leſt he dye in the battayle, and an other man take her.

D And let yͤ officers ſpeake further vnto the people, and ſay: Iudi.7.a. * yf any mã feare ⁊ be faynt herted, let him go and returne vnto his houſe, leſte he make his brothers hert faynte as well as his. C And whẽ the officers haue made an ende of ſpeakyng vnto yͤ people, they ſhal make captaines of warre ouer them. When thou comeſt nye vnto a citie to fight againſt it * offre thẽ peace. Num.11.c Deut.2.e. And yf they anſwer the againe peaceably, and open vnto the, then let al yͤ people yͭ is founde therin, be tributaries vnto the, ⁊ ſerue the. And yf they wyll make no peace wᵗ the, but make warre againſt the, thou ſhalt beſiege it. And whẽ the LORD thy GOD hath deliuered it into thyne handes, thou ſhalt ſmite all yͤ males therof with the edge of the ſwerd. But the wemen and the children, * and the cattell, and al that is in the citie, and al yͤ ſpoile therof ſhalt thou take vnto thy ſelfe, ⁊ eate the ſpoyle of thyne enemies which yͤ LORD thy GOD hath genẽ the. Ios.8.a. Thus ſhalt thou do vnto all the cities which are a great way of from the, and not of the cyties of theſe nacions.

D But of yͤ cyties of theſe naciõs, which the LORD thy GOD ſhal giue the to enherit, thou ſhalt ſaue aliue nothīg yͭ bretheth * But ſhalt deſtroy them without redemcion, namely, the Hethites, yͤ Amorites, the Cananites, the Pherezites, the Heuites, and the Iebuſites, as the LORD thy GOD hath commaunded the, Deu.31.a. and.7.a. Ios.6.c. e.e. ; .10. c that they teache you not to do after al their abhominacions, whiche they haue done vnto their goddes, and ſo ye ſhould ſynne agaiſt yͤ LORD your God. When thou haſt beſieged a cytie longe time, ⁊ made warre againſt it to take it, deſtroy not the trees therof: yͭ thou woldeſt thruſt an axe vnto them. But eat of thẽ, ⁊ cut thẽ not downe, for yͤ trees of yͤ feldes are no men, to come againſt the, ⁊ to beſege the. Only thoſe trees which thou knoweſt yͭ they are not frutefull, (but wylde, and fyt for other vſes) thoſe ſhalt thou deſtroye, and cut downe, ⁊ make bulworkes agaiſt the citie that maketh war with the, vntil thou ſubdue it.

The.xxi. Chapter.

Inquiſicion for murther. Puniſhment for childre that diſobey father and mother.

A If one be founde ſlayne in yͤ lãde, whiche the LORD thy GOD gyueth the to poſſeſſe it, ⁊ lieth in yͤ felde: and it is not knowen who hathe ſlayne him. Then thyne elders and thy iudges ſhal come forthe and mete vnto the cities yͭ are rõde about the ſlaine. And let the elders of that cytie whiche is nexte vnto the ſlayne man, take out of the droue, an heyfer that is not laboured with, nor hathe drawen in the yoke, and let the elders of that cytye bryng the heyfer vnto an harde valley, which is nether eared nor ſowẽ, ⁊ ſtryke of the heyfers necke there in the valley.

Deu.17.b. Eccle.45.c B *And the prieſtes the ſonnes of Leui (whom the LORDE thy GOD hath choſen to miniſter, ⁊ to bleſſe in yͤ name of yͤ Lorde) ſhal come forth, ⁊ at their mouth ſhal al ſtryfe and plage be tryed. And al the elders of the cytie that come forthe to the ſlayne man, ſhal waſſhe their hãdes ouer the heyfer that is beheaded in the valley, and ſhal anſwer and ſay: our handes haue not ſhed this bloode, neyther haue our eyes ſene it. Be merciful LORDE, vnto thy people Iſrael, which Jonas 1.d thou haſt delyuered, *and lay no innocent bloode vnto thy people of Iſraels charge: and the bloode ſhalbe forgiuen them. And ſo ſhalte thou put innocente bloode from the, whẽ thou ſhalte haue done that which is right in yͤ ſight of yͤ LORD. Whẽ thou goeſt to war againſt thine enemyes, ⁊ the LORDE thy GOD hath deliuered them into thine handes, and thou haſte taken them captiue, and ſeeſt amonge the captiues a beautyfull woman, ⁊ haſte a deſyre vnto her, that thou woldeſt haue her to thy wyfe.

C Thou ſhalt bryng her home to thyne houſe, ⁊ let her ſhaue her head, ⁊ let her nailes grow, ⁊ put her raiment that ſhe was taken in from her, and let her remaine in thine houſe, and bewepe her father and her mother a moneth long, and after yͭ ſhalte thou go in vnto her, and mary her, and ſhe ſhal be thy wyfe. And yf thou haue no fauoure vnto her, then let her go whyther ſhe luſteth, and ſel her not for money, nor make cheueſaunce of her, bycauſe thou haſte humbled her. Gene.29. and.30. *Yf a mã haue two wiues, one loued and an other hated, and they haue borne him children, both the loued ⁊ alſo yͤ hated: yf the firſte borne be yͤ ſon of the hated, then when the tyme cõmeth, that he dealeth his goodes amonge hys children, he may not make the ſonne of the beloued firſt borne, before yͤ ſon of the hated, which is in dede yͤ firſt borne: But he ſhal know the ſonne of yͤ hated for yͤ firſt borne, ⁊ gyue him double porcion of al that he hathe. For he is the firſte of his ſtrength, and to him belongeth the right of the firſtborne.

D * Yf any man haue a ſonne that is Exo.21.b. ſtubburne and diſobedient, yͭ he wil not hearken vnto yͤ voyce of his father, and voyce of his mother, ⁊ they haue chaſtened him, and he woulde not herken vnto them: Then ſhall his father and his mother take him, ⁊ bryng him out vnto the elders of that cytie, and vnto the gate of that ſame place, and ſay vnto yͤ elders of the cytie: This our ſonne is ſtubburne and diſobedient, and wil not herken vnto our voyce: he is a ryotour, and a dronkarde: And all the men of yͤ cytie ſhal ſtone him with ſtones vnto death. And thou ſhalt put euil away frõ the, and al Iſrael ſhal heare and feare. *Yf a man haue committed a treſpaſſe worthy of death, and is put to death for it, and thou hangeſt him on tree, his body ſhall not remayne al night vpon the tree, but thou ſhalt burye him the ſame daye. For the* curſe of GOD is on him that is hãged. Defyle not thou thy lãd, whiche the LORDE thy GOD gyueth the to enherit.

¶ The.xxii. Chapter.

¶ What thou oughreſt to doe / when thou fyndeſt thy neighboures beaſt going aſtray. A man ſhall not weare womans clothing / or a woman mannes clothing. To weare a cote of wol and of flaxe is alſo forbydden. The punyſhment of him that accuſeth a woman vnrighteouſly / of an aduoutrer alſo / and of him that rauyſheth a mayde.

THou * ſhalte not ſe thy brothers oxe or ſhepe go aſtray, ⁊ wͭdrawe thy ſelfe frõ thẽ: But ſhalt bring them againe vnto thy brother. And yf thy brother be not nie vnto the, or yf yͧ know him not, then bryng it vnto thine owne houſe, ⁊ it ſhal remaine wͭ the, vntil thy brother aſke after them, ⁊ then delyuer him them againe. In lyke maner ſhalt thou do wͭ his aſſe, ⁊ ſo ſhalte thou do with his raiment, and wͭ al loſt thinges of thy brother whiche he hath loſt, and thou haſt found, ſhalt thou do lykewyſe, for thou maieſt not hyde it. *Thou ſhalt not ſe thy brothers aſſe or oxe fal down by the way, ⁊ wͭ drawe thy ſelfe frõ thẽ: but ſhalt helpe him to heue thẽ vp againe. *The woman ſhall not weare yͭ which perteineth vnto yͤ man, neither ſhal a mã put on womans raimẽt. D For al yͭ do ſo, ar abhominaciõ vnto yͤ LORD thy GOD. Yf thou chaunce vpõ a birdes neſt by yͤ way, in whatſoeuer tree it be, or on yͤ groũde, whether they be yong or egges, ⁊ yͤ dam ſytting vpõ yͤ yong, or vpõ yͤ egges. Thou ſhalt not take the dam wͭ yͤ yonge. But ſhalt in any wyſe let the dam go ⁊ take the yong to the, yͭ thou maieſt proſper and prolonge thy dayes. When thou buyldeſt a newe houſe: thou ſhalte make a

batelment on the roof, that thou lade
not blood vpon thine houſe, yf any man
Leuit.19.d. fal therof. *Thou ſhalte not ſowe thy
vineyarde with dyuerſe ſeedes: leſt the
frute of the ſeed which thou haſt ſowẽ,
and yͤ frute of thy vyneyard be defiled.
Thou ſhalt not plowe with an oxe ⁊ an
aſſe together. Thou ſhalte not weare a
garmẽt made of woll ⁊ flaxe together.

Num.15.d. * Thou ſhalt not make yͤ gardes (in
the hemmes) vpõ the. iiii. quarters of thy
veſture, wherwͭ thou covereſt thy ſelfe.
yf a man take a wyfe, ⁊ when he hathe
lyen with her, hate her, ⁊ lay ſhameful
thinges vnto her charge, and bring vp
an euel name vpõ her, ⁊ ſay: I toke this
wyfe, ⁊ when I came to her I foũd her
not a maide, Then ſhal yͤ father of yͤ dãſel
⁊ the mother bring forth yͤ tokens of
the damſels virginitie vnto the elders
of the cytie in the gate. And yͤ damſels
father ſhall ſay vnto yͤ elders: I gaue
C my doughter vnto this man to wyfe, ⁊
he hateth her: ⁊ lo, he layeth ſhamefull
thiges vnto her charge, ſaying: I foũde
not thy doughter a maide. And yet theſe
are the tokens of my doughters virginitie.
And they ſhall ſprede the veſture
before the elders of the citie. And yͤ elders
of yͤ citie ſhall take that man and
chaſtice him, and meerce him in an hũdred
ſycles of ſyluer, and gyue thẽ vnto
the father of the damſell, bycauſe he
hath brought vp an euil name vpon a
maid of Iſrael. And ſhe ſhalbe his wife,
and he maye not put her away all hys
dayes. But and yf the thing be of a ſurety,
that the damſel be not foũd a virgin,
they ſhal bring the damſel to yͤ dore
of her fathers houſe, ⁊ the men of yͤ citie
ſhal ſtone her with ſtones to death, bycauſe
ſhe hath wrought follye in Iſraell,
to playe the whore in her fathers
houſe. And ſo thou ſhalte put euyll awaye
from thee.

Leuit.20.b. *yf a man be found lying wͭ a womã
D that hath a wedded huſband, they ſhal
dye eyther other of them: bothe the mã
that lay with the wyfe, and alſo yͤ wife:
and ſo thou ſhalt put away euyll from
Iſrael. yf a mayde be handfaſted vnto
an huſbande, and then a man finde her
in the towne and lye with her, ye ſhall
bring them both out vnto the gates of
the ſame citie, ⁊ ſhal ſtone them wͭ ſtones
to death. The damſell bycauſe ſhe
cryed not, beynge in the cytye: And the
mã, becauſe he hath humbled his neighbours
wyfe, and thou ſhalt put awaye
euil from the. But yf a man fynde a betrothed
damſel in the felde, ⁊ force her,
and lye with her: Then the man yͭ laye
with her ſhall dye alone: but vnto the
damſel thou ſhalt do no harme: bicauſe
there is in the damſel no cauſe of death.
For as when a man riſeth againſt hys
neighbour ⁊ ſleyeth him, euen ſo is this
matter. For he foũd her in the feldes, ⁊
the betrothed damſel cried: ⁊ ther was Exo.22.c.
no mã to ſuccour her. *yf a mã finde a
mayde that is not betrouthed, and take
her, and lye with her, ⁊ they be founde:
Then the man that lay wͭ her ſhal giue
vnto the damſels father fyftye ſycles of
ſiluer. And ſhe ſhal be his wyfe, bicauſe
he hath hũbled her: and he may not put
her away al his dayes. * No man ſhall Leuit. 15.a
take his fathers wyfe, nor vnhele hys
fathers couerynge.

The.xxiii. Chapter.

What maner of men may not be admitted into the church Of polluciõs that happẽ ĩ the night of vſuri.

NOne that is gelded or hath hys
preuye mẽbres cut of, ſhal come A
into yͤ congregaciõ of yͤ LORD.
And he that is borne of a cõmẽ womã,
ſhal not come into yͤ congregacion of yͤ
LORDE, no not in the tenth generaciõ
he ſhal not entre into the congregaciõ
of the LORDE. *The Ammonites ⁊ the 2.Es.13.a.
Moabites ſhal not come into the congregacion
of the LORDE, no, not in the
tenth generacion, nor they ſhall neuer
come into the congregacion of yͤ LORD
bicauſe they met you not with bread ⁊
water in the way, when ye came out of
Egipt: and becauſe they hired againſt
the *Balaam yͤ ſon of Beor, of Pethor Num.22.b
of Meſopotamia, to curſe the. Neuertheleſſe,
yͤ LORD thy GOD woulde not
herken vnto Balaam, but yͤ LORD thy
GOD turned the curſe to a bleſſing vnto
the, bicauſe yͤ LORD thy GOD loued
the. Thou ſhalt not ſeke the proſperitie
or wealth of thẽ al thy dayes for euer.
*Thou ſhalt not abhorre an Edomite, Gene.25.
for he is thy brother, neither ſhalt thou
abhor an Egipcian, bycauſe thou waſt
a ſtraunger in his lãde. The children yͭ
are begotten of them ſhal come into the
congregacion of the LORD, in yͤ thirde
generacion. When thou goeſt out wͭ the
hoſt againſt thine enemies, kepe the frõ
all wyckedneſſe. yf there be amonge

you any man yͭ is vncleane by the reaſon
of vnclennes that chaūceth him by
night, let him go out of yͤ hoſte, and not
come in againe into yͤ hoſte, but at euen
let him waſh him ſelfe with water, and
thē whē the ſun is downe, let him come
into the hoſt againe. Thou ſhalt haue a
place alſo without the hooſte whither
yͧ ſhalt reſorte to, (for thy natural neceſſitie.)
C and thou ſhalt haue a ſharpe point vpon
thy weapon, & when thou wilte eaſe
thy ſelfe, dig therwith, and turne and
couer that whiche is departed frō the.
For the LORD thy GOD walketh in yͤ
midſt of thyne hooſt, to ryd the, & to ſet
thyne enemyes before the. Therefore
ſhal yͤ place of thyne hooſt be pure, that
he ſe no vnclene thinge in the, & ſo turne
him ſelfe from the. Thou ſhalt not deliuer
vnto his maſter yͤ ſeruaunt whiche
is eſcaped from his maſter vnto the. He
ſhall dwel wᵗ the, euen amonge you, in
what place he him ſelfe lyketh beſt, in
one of yͤ cities where it is good for him,
& thou ſhalt not vexe him. There ſhalbe
no whore of yͤ doughters of Iſrael, nor
D whore keper of the ſonnes of Iſrael.
Mich.1.b *Thou ſhalte neither bryng yͤ hyre of
an whore, nor the price of a dog into yͤ
house of yͤ LORD thy GOD in any maner
of vowe: for euē both of them ar abominaciō
vnto yͤ Lord thy GOD. *Thou
Exo.22.d. Leu.25.f. ſhalt not hurte thy brother by vſurye of
money, nor by vſury of corne, nor by vſury
of any thing that he may be hurte
withal. Unto a ſtraunger thou mayeſt
lende vpon vſury, but not vnto thy brother,
yͭ the LORD thy GOD maye bleſſe
the in al that thou ſetteſt thyne hāde to,
in the lande whither thou goeſt to conquere
it. *Whē thou haſt vowed a vow
Num.30.a Eccle.5.a Baruc.6.e. vnto the LORDE thy GOD, thou ſhalte
not ſlacke to paye it. For the LORD thy
GOD wil ſurely require it of thee, and
it ſhalbe ſyn in the. Yf thou ſhalte leaue
vowing, it ſhalbe no ſynne in thee, but
that whiche is ones gone out of thy lippes,
thou muſt kepe and do, accordyng
as thou haſte vowed vnto the LORDE
thy GOD of a frewyl: and as thou haſt
ſpoken with thy mouthe. When thou
commeſt into thy neighbours vineyarde,
thou maieſt eat grapes thy belly
full at thyne owne pleaſure: but
thou ſhalt put none in thy veſſel: Euen
ſo when thou commeſt into thy neyghbours
Mat.12.a. corne, *thou mayeſt plucke the
eares wᵗ thine hāde, but thou ſhalt not
moue a ſicle vnto thy neighbors corne.

❡The.xxiiii.Chapter.

Dyuorcement is permitted. He that is newly maried ſhal not be compelled to go to warre.

WHen a man hath taken a wyſe A
and maried her, yf ſhe finde no
fauour in his eyes, bycauſe he
hath ſpied ſome vnclēnes in her, *Thē
let him wryte her a byll of diuorcemēt
and put it in her hāde, & ſend her out of
his houſe. And whē ſhe is departed out
of his houſe, let her goe, & be an other
mans wyfe. And yf yͤ ſeconde huſbande
hate her, let him wryte her alſo a letter
of diuorcement, and put it in her hand,
& ſende her out of his houſe: or yf the ſecōde
man dye whiche toke her to wyfe,
her firſt mā which ſent her away, may
not take her againe to be his wife, after
yͭ ſhe is defiled. For that is abhominaciō
in yͤ ſight of the LORD. And thou
ſhalt not cauſe the lande to ſyn, whiche
yͤ Lord thy God ſhal gyue yͤ to enherit.
*When a man taketh a newe wife, he
ſhall not go a warfare, neyther ſhalbe
charged wᵗ any buſines: but ſhalbe free
at home one yere, and reioyſe with hys
wyfe which he hath takē. *No mā ſhal
take the nether nor the vpper mylſtone
to pledge, for then he ſhall hurt a mans
lyfe. *Yf any man be found ſtealinge any
of his brethren yͤ children of Iſrael,
& abuſeth him, or ſelleth him, the thefe
ſhal dye. And thou ſhalt put euil away
frō the: take hede to thy ſelfe as concerning
yͤ plage of leproſy, yͭ thou obſerue
diligently. And ye ſhal do according to
al yͭ the prieſtes the Leuites ſhal teach
you. Euē as I cōmaūded thē, ſo ye ſhal
obſerue to do. Remēbre what yͤ LORD
thy GOD did vnto *Mir Iam by the
way after yͭ ye wer come out of Egipt.
When thou doſt lende thy brother any C
thing: thou ſhalt not go into his houſe
to fetch a pledge from thence: but ſhalt
ſtāde wᵗout, & yͤ mā yͭ borowed it of the,
ſhal bring yͤ pledge out vnto the: Furthermore
yf it be a poore bodye, thou
ſhalte not ſlepe with his pledge: but delyuer
him the pledge againe whē yͤ ſun
goeth downe, yͭ he may ſlepe in his own
raymēt, & bleſſe the. And it ſhalbe rightouſnes
vnto the, before yͤ lord thy god.
*Thou ſhalt not defraude an hyred
ſeruaunt that is nedy & poore, whether
he be of thy brethren, or of the ſtraungers
yͭ are in thy lande within thy gates,
*But ſhalte gyue him his hyre the
ſame

ſame daye, and lette not the ſunne go
downe theron. For he is nedy, ⁊ therewith
ſuſteyneth his lyfe: leſt he crye agaynſt
thee vnto the LORDE, and it be
Jer 31.c. ſynne vnto thee.* The fathers ſhall
4.Re.14.b not dye for the children, nor the childrẽ
Eze.18.c. for the fathers: but euery man ſhal dye
for his owne ſynne. Thou ſhalt not
hynder the ryght of the ſtraunger, nor
of the fatherles, nor take a widdowes
rayment to pledge . But remember
that thou waſt a ſeruaunt in Egypte,
and how the LORDE thy GOD delyuered
thee thence. And therefore I cõmaunde
thee to do this thing.

Leui.19.b. *When thou cutteſt downe thy harueſt
D in the fielde, and haſt forgotten a
ſhefe in the fyelde, thou ſhalte not goe
agayne to fet it. But it ſhalbe for the
ſtraunger, the fatherleſſe, and the wydowe,
that the LORDE thy GOD maſt
bleſſe thee in all the workes of thyne
hande. Whan thou beateſt down thine
olyue tree, thou ſhalt not turne againe
to gather vp that thon lefteſt behynde
thee, but it ſhalbe for the ſtraunger, the
fatherleſſe, and the wydow. Whẽ thou
gathereſt thy vyneyarde, thou ſhalte
not gather yͤ grapes cleane after thee,
but leaue them for the ſtraunger, the
fatherleſſe and the wydowe. And remembre
that thou alſo waſt a ſeruaũte
in the lande of Egipte: and therfore I
commaunde thee to do this thinge.

¶The.xxv. Chapter.

¶The puniſhement of the offenders. The law of rayſyng ſede to the brother that is dead Meaſures and weyghtes.

A IF there be ſtryfe betwene men,
they ſhall come vnto the lawe,
and let yͤ iudges geue ſentence
betwene them, and iu[illegible]fye yͤ ryghteous,
and condempne the vngodly. And
yf any man be vngodly, and worthy of
ſtrypes, than let yͤ iudge cauſe to take
him down, and to beate him before his
face: accordyng to his treſpaſſe, vnto a
.Cor.11.c. certayne numbre *fourtye ſtrypes he
ſhall geue him and not paſte: leſt yf he
ſhould excede ⁊ beate him aboue that
with many ſtripes, thy brother ſhould
B appere vngoodly before thyne eyes.
.Cor.9.a *Thou ſhalt not moſel the oxe yͭ treadeth
.Timo.5.c out the corne (in the barne) *If brethren
Mat.12.b. dwel together, and one of thẽ dye
Ruth.4.b. ⁊ haue no chylde, yͤ wyfe of yͤ dead ſhall
Mat.22.c not mary wͭout vnto a ſtrãger, but
Luke.20.d. his brother ſhal go in vnto her, ⁊ take
her to wyfe, ⁊ occupy the rowme of his
kinſmã. And yͤ eldeſt ſon which ſhe beareth,
ſhal ſuccede in yͤ name of his brother
which is dead: yͭ his name be not
put out of Iſrael. And yf yͤ man wil not
take his brothers wyfe, thẽ let her goe
vp to the gate vnto the elders, and ſay:
My huſbãdes brother refuſeth to ſtirre
vp vnto his brother a name in Iſrael,
neither wyll he mary me . Then the
elders of his citie ſhal cal him, ⁊ cõmen
wͭ him. And yf he ſtand ⁊ ſay: I wyl not
take her, thẽ ſhal his kinſwoman come
vnto him in yͤ preſẽce of yͤ elders, ⁊ loſe
his ſhoo of his fote, ⁊ ſpyt in his face, ⁊
anſwer, ⁊ ſay: So ſhal it be done vnto yͤ
mã, yͭ doeth not builde vp his brothers
houſe . And his name ſhalbe called C
in Iſrael, yͤ vnſhode houſe. Yf whẽ men
ſtryue together, one wͭ another, the wife
of the one run to, for to rid her huſband
out of the hands of him yͭ ſmiteth him ⁊
put forth her hãde, ⁊ take him by the ſecrets:
Thou ſhalt cut of her hãd, ⁊ let
not thine eye pity her. Thou ſhalte not Leui.19.g.
haue in thy bag two *maner of weightes, Miche.6.b
a greate ⁊ a ſmal: nether ſhalt thou
haue in thyne houſe diuerſe meaſures
a great ⁊ a ſmal. But thou ſhalt haue a
right ⁊ iuſt weight, ⁊ a perfyte ⁊ a iuſt
meaſure ſhalte thou haue, yͭ thy dayes
may be lengthened in yͤ lande, which yͤ
LORD thy GOD geueth the. For al yͭ do
ſuch thinges, ⁊ all yͭ do vnright, ar abhominacion
vnto yͤ LORDE thy GOD.
*Remembre what Amalech dyd vnto Exo.17.d.
the by the way, whẽ ye wer come out of
Egipt, how he met the by yͤ waye, and
ſmote yͤ hidmoſt of you, al yͭ wer feble ⁊
came behynde, when thou waſt faynted
and wery, ⁊ he feared not God. Therefore,
when the LORDE thy God hathe
geuẽ the reſt frõ al thine enemies roũd
about in yͤ lãd which yͤ Lord thy GOD
geueth thee to enheryt ⁊ poſſeſſe: ſe yͭ yͧ
put out the remembraũce of Amalech
from vnder heauen, and forget not.

¶The.xxvi. Chapter.

The firſt frutes and tythes to the Leuites/fatherleſſe/wydowes/and ſtraungers.

WHen thou art come into yͤ lãde A
whiche the LORDE thy GOD
geueth thee to enherit, ⁊ haſt
enioyed it ⁊ dwelleſt therin. *Take of Exo.23.c.
yͤ firſt of al the frute of the earthe, and and.34.e
brynge it oute of the lande that the Prou.3.a.
LORDE thy GOD geueth thee, and

put it in a maunde, and go vnto yͤ place
whiche the LORD thy GOD ſhall choſe
to ſet his name in it . And thou ſhalte
come vnto yͤ prieſt, that ſhalbe in thoſe
dayes, and ſay vnto him: I knowledge
this day vnto the LORD thy GOD, that
I am come vnto the coũtrey which the
LORDE ſware vnto our fathers for to
geue vs. And yͤ prieſt ſhal take yͤ maund
out of thyne hande, and ſet it doune before
the aultar of the LORD thy GOD,
and thou ſhalt anſwere and ſay before
B the LORDE thy GOD: The Sirians
Gen.46.a. went about to deſtroy my father,*and
he went downe into Egipt, and ſoiourned
there with a fewe folke, and grewe
there vnto a nacion great, mighty, and
Exo.1.b. ful of people.*And the Egipcians vexed
vs, and troubled vs, and laded vs wͭ
moſt cruel bondage. And when we cried
vnto the LORDE GOD of oure fathers,
Exo.3.b. *the LORDE hearde our voyce, ⁊
Exo.14.c. loked on our aduerſytie, laboure, ⁊ oppreſſion.
And the LORDE*brought vs
out of Egipt in a mightie hande, and a
ſtretched out arme, and in great terribleneſſe,
and ſignes and wonders. And
he hath brought vs into this place, and
Deut.14.d hath geuen vs this lande that floweth
with milke and hony.*And now to, I
haue brought the firſt frutes of yͤ lande
whiche thou (O LORD) haſt geuen me.
And thou ſhalt ſet it before the LORDE
thy GOD, ⁊ worſhip before yͤ LORDE
thy GOD, ⁊ reioyce in al yͤ good thinges
which the LORD thy GOD hathe
geuẽ vnto the, ⁊ vnto thine houſe, thou
C and yͤ Leuite, ⁊ the ſtraunger that is
among you. When thou haſt made an
ende of tithing all the tythes of thyne
encreaſe, the thirde yere, whiche is the
yere of tithing: thou ſhalt geue it vnto
the Leuite, the ſtraungers, the fatherles
and the wydowes, that they maye
eate within thy gates, ⁊ fil them ſelues.
And thou ſhalte ſaye before the Lorde
Leu.18.b. thy God:*I haue brought yͤ halowed
thiges out of myne houſe, and haue geuen
thẽ vnto the Leuites, yͤ ſtraũgers,
the fatherles and the wydowes, accordynge
to all thy commaundementes
whiche thou haſte commaunded me: I
haue not ouerſkypped thy commaundementes,
nor forgotten them. I haue
not eaten thereof in my mournynge,
nor ſuffred oughte to peryſhe thorowe
vnclenneſſe, nor geuen oughte therof
for the dead, but haue herkened vnto
the voice of the LORD my GOD, and
haue done*after al that thou haſt cõmaunded
me. *Loke downe therefore
from thy holy habitaciõ, euen from heuen
and bleſſe thy people Iſrael, and yͤ
lande whiche thou haſte geuen vs (as
thou ſwareſt vnto oure fathers) a lãde
that floweth wͭ mylke and hony. This
daye the Lorde thy GOD hathe commaunded
the to do theſe ordynaunces,
and lawes, kepe thou them, and do thẽ
with all thine herte, and all thy ſoule.
*Thou haſt ſet vp yͤ LORD this day
to be thy GOD, ⁊ to walke in his waies,
and to kepe his ordinaunces, his cõmaundementes,
and his lawes, and to
herken vnto his voice.*And yͤ LORDE
hath ſet the vp this day, to be a ſeueral
people vnto him (as he hath promyſed
the) and that thou kepe his commaundementes,
⁊ to make the hyghe aboue
all nacions (whiche he hath made) in
prayſe, in name, and honour:* and that
thou mayſt be an holy people vnto the
Lorde thy God, as he hath ſaid.

The.xxvii. Chapter.

They buylde an aultar. The bleſſinges in the hyl
Garizim The curſes in the hyl Ebal.

AND Moſes with the elders of Iſrael
commaunded the people, ſaying:
kepe al the commaundemẽtes,
whiche I commaunde you this daye.
*And when ye be come ouer Iordan
vnto the lande whiche the LORD thy
GOD geueth the, thou ſhalte ſet the vp
great ſtones, and plaſter them wͭ plaſter,
and write vpon them all yͤ wordes
of this lawe, when thou art come ouer:
becauſe thou arte come into the lande
whiche the LORD thy GOD geueth the:
a lande that floweth with milke ⁊ hony,
as the LORD God of thy fathers hath
promiſed the. Therfore whẽ ye be come
ouer Iordan, ye ſhal ſet vp theſe ſtones,
which I commaunde you this daye in
mount Ebal, and thou ſhalt plaſter thẽ
with plaſter. * And there ſhalte thou
buylde vnto the LORD thy GOD, * an
aultar of ſtones, and lifte vp none yron
vpon them: Thou ſhalt make the aultar
of the LORD thy God of whole ſtones,
and offer burnt offeringes theron vnto
the LORDE thy God. And thou ſhalte
offer peace offeringes, ⁊ ſhalt eat there,
and reioyce before the LORD thy God. B
And thou ſhalt wryte vpon the ſtones
all

all the wordes of this lawe, manifeſtly
and well. And Moſes and the preiſtes
the Leuites, ſpake vnto all Iſraell,
ſaying: take hede and heare (O Iſrael)
this daye thou arte become the people
of the LORDE thy GOD. Thou ſhalte
herken therfore vnto the voyce of the
LORDE thy GOD, and do his commaundementes,
and his ordinaunces
whiche I commaunde thee this daye.
And Moſes charged the people ẏ ſame
daye, ſaying: Theſe ſhall ſtande vpon
Deut.11.d *mount Gariſim, to bleſſe the people
Joſu.5.g whē ye are come ouer Iordā, Simeon,
Leui, Juda, Iſachar, Joſeph, ⁊ Benjamin.
And theſe ſhall ſtande vpon
mounte Ebal to curſe: Ruben, Gad,
Aſer, Zabulon, Dan, and Nephtali.
And the Leuites ſhall anſwere ⁊ ſaye
vnto al the men of Iſrael with a loude
voyce.

*Curſed be the man that maketh any
Exodi.20.a carued or molten ymage (an abhominacion
Eſay.57.a vnto the LORDE, the worke
C of the handes of the crafteſman) and
putteth it in a ſecrete place: and all the
people ſhall aunſwere, ⁊ ſaye: Amen.

Exodi.21.b *Curſed be he that curſeth his father
and his mother, and all the people
ſhall ſaye: Amen.

Deu.19.d * Curſed be he that remoueth hys
neyghbours marke, and all the people
ſhall ſaye: Amen.

Leu.19.d *Curſed be he that maketh ẏ blynd
go out of his waye, and all the people
ſhall ſaye: Amen.

Deut.24.c *Curſed be he that hyndreth ẏ right
of the ſtraunger, fatherleſſe and wydowe,
⁊ al the people ſhal ſaye: Amen.

*Curſed be he that lyeth wyth hys
Leuit.18.a fathers wyfe, ⁊ vnhealeth his fathers
and.20.b couerynge, ⁊ al ẏ people ſhal ſay: Amē.

Leuit.18.c *Curſed be he that lyeth with anye
maner of beaſte, and all the people ſhal
ſaye: Amen.

Leui.18.b *Curſed be he that lyeth wyth hys
D ſyſter, the doughter of his father, or the
doughter of his mother, and all ẏ people
Leui.18.b ſhall ſaye: Amen.

*Curſed be he that lyeth wyth hys
mother in lawe, and all the people ſhal
ſaye: Amen.

Exod.21.b * Curſed be he that ſmyteth hys
neyghboure ſecretly, and al the people
ſhall ſaye: Amen.

B Curſed be he that lyeth with his neyghbours
wyfe/ and all the people ſhall ſay/ Amen.

*Curſed be he that taketh a reward Ezec.22.c
to ſlaye the ſoule of innocent bloude:
and all the people ſhall ſaye: Amen. Galat.3.b

*Curſed be he that continueth not
in all the wordes of thys lawe, to do
them: ⁊ al the people ſhall ſaye: Amen.

¶The.xxviii.Chapter.

¶The promiſes of the bleſſynges vnto them
that regarde the commaundementes/ and the
curſes to the contrary. A

If *thou ſhalte herken diligentlye Leuit.26.a
vnto the voyce of ẏ LORDE
thy GOD, and obſerue and do
al his commaundementes, whiche I
commaunde thee this day, The LORD
wyll ſet the on hyghe aboue all ẏ nacions
of the earth. *And all theſe bleſſynges Deut.11.d
ſhall come on thee, ⁊ ouertake
thee, yf thou ſhalt herken vnto ẏ voyce
of the LORDE thy GOD. Bleſſed
ſhalte thou be in the town, and bleſſed
in the feldes, bleſſed ſhalbe the fruite
of thy bodye, and ẏ fruite of thy groūd,
and ẏ fruite of thy cattell, the encreaſe
of thyne oxen, and the flockes of thy
ſhepe: bleſſed ſhalbe thy baſket and thy
ſtore. Bleſſed ſhalte thou be, whē thou
goeſt out, and bleſſed whā thou comeſt
in. *The LORDE ſhal geue ouer thine Deut.20.a
enemyes that ryſe agaynſte thee, that
they maye fall before thy face. They
ſhall come out agaynſte thee one way,
and flye before thee ſeuen wayes. The
LORDE ſhall put the bleſſynge vpon
thee in thy ſtore houſes, and in all that
thou ſetteſt thyne hande to, and wyll
bleſſe thee in all the lande whiche the
LORDE thy GOD geueth thee. The
LORDE ſhall make thee an holy people
vnto himſelfe, as he hath ſworne vnto
thee: yf thou ſhalte kepe the commaundementes
of the LORDE thy GOD, and
walke in his wayes.

And al nacions of the earth ſhal ſee
that the name of the LORDE, is called
vpon ouer thee, ⁊ they ſhall be afrayde
of thee. And the LORD ſhal make thee
plēteous in goodes, in the fruite of thy
bodye, in the fruite of thy catell, and in
the frute of thy grounde, in the lande
whiche the LORDE ſware vnto thy fathers,
to geue thee. The LORDE ſhall Deut.11.b
open vnto the his good treaſure, *euē
the heauen to geue rayne vnto thy lād
in due ceaſon, and to bleſſe all the labours
of thy hande. *And thou ſhalte Deut.15.a
lend vnto many nacions, but ſhalt not B

borowe thy ſelfe. And the LORDE ſhal
ſet thee before and not behynde, ⁊ thou
ſhalte be aboue onely, and not beneth:
yf that thou herken vnto the commaũdementes
of the LORDE thy GOD,
whiche I commaunde thee this daye,
to kepe and to do them. And ſe that
Deut.4.c and.17.b. thou*bow not aſyde from any of theſe
wordes, whiche I commaunde thee
this daye, eyther to the ryghte hand or
to the lefte, that thou woldeſt go after
Leui.26.b. ſtraunge gods to ſerue them. * But ⁊
yf thou wilt not herken vnto the voyce
of the LORDE thy GOD, to kepe and
to do all his commaundementes ⁊ hys
ordynaunces whiche I commaunde
Thren 1.a thee this daye: all * theſe curſes ſhall
Baruc.1.c. come vpon thee, and ouertake thee.
Danie.9.c. Curſed ſhalte thou be in the towne, ⁊
Malac.1.a curſed in the felde: curſed ſhal thy baſket
be, and thy ſtore. Curſed ſhalbe the
frute of thy bodye, and the frute of thy
lande, and the frute of thyne oxen, and
the flockes of thy ſhepe. Curſed ſhalte
thou be when thou goeſt in, and curſed
when thou goeſt out. The LORDE ſhal
ſende vpon the curſyng, deſtruccion, ⁊
rebuke, in all that thou ſetteſt thy hãde
to, and that thou doeſt, vntyll he deſtroye
thee, and brynge thee to nought
quickely: becauſe of the wickedneſſe of
thyne inuenciõs, and becauſe thou haſt
forſaken me. The LORDE ſhall make
the peſtilence cleue vnto thee, vntill he
haue conſumed thee from of the lande,
Leui.26.b. whyther thou goeſt to enioye it.* The
LORDE ſhal ſmite thee with ſwelling,
with feuers, heate, burnyng, and with
the ſwearde, with withering and with
blaſtyng. And they ſhal folow thee vntyll
thou peryſhe.* And the heuen that
Leui.26.c deute.11.b is ouer thy head ſhalbe braſſe, and the
E earth that is vnder thee, yron. The
LORDE ſhal turne the rayne of yͤ land
vnto pouder and duſt: euen from heuẽ
ſhall they come downe vpon thee, vntyll
thou be broughte to noughte. And
the LORD ſhall plage thee before thine
enemies: Thou ſhalte come oute one
waye agaynſt them, ⁊ flye ſeuen waies
before them, and ſhalte be ſcattered amonge
all the kingdomes of the earth.
And thy carkaſſe ſhalbe meate vnto al
maner foules of the ayre, and vnto the
beaſtes of the earthe, and no man ſhall
Exod.9.b fraye them awaye. * The LORD wyll
ſmyte thee with the botch of Egipte, ⁊
the Emeroides, ſcall, ⁊ maungienes, yͭ
thou maieſt not be healed therof.* And Miche.
the LORD ſhall ſmyte thee with madneſſe,
and blindnes, and daſyng of hert.
Thou ſhalte grope at none dayes, as yͤ
blynde gropeth in darknes, and ſhalte
not proſper in thy wayes. Thou ſhalt
be oppreſſed with wronge, and be polled
euermore, and no man ſhal ſuccour
thee.* Thou ſhalte be betrouthed vnto 2.Reg.
a wyfe, and another man ſhal lye wͭ
her.* Thou ſhalt buyld an houſe, and Deut.
not dwell therin. Thou ſhalt alſo plãt
a vyneyarde and ſhalte not gather the
grapes. Thyne oxe ſhall be ſlayne before
thine eyes, and thou ſhalt not eat
therof. Thyne aſſe ſhalbe violently taken
awaye euen before thy face, ⁊ ſhal
not be reſtored to thee agayne. Thy
ſhepe ſhalbe geuẽ vnto thine enemies,
and no man ſhall reſcue them. Thy
ſonnes ⁊ thy doughters ſhal be geuen D
vnto another nacyõ, ⁊ thyne eyes ſhall
ſe it, and daſe vpon them all the daye
longe, and there ſhall be no myghte in
thine hande. The fruite of thy lande ⁊
all thy labours ſhal a nacyon whyche
thou knoweſt not, eate, and thou ſhalt
continually ſuffer violence onely, and
be oppreſſed alwaye, ſo that thou ſhalt
be cleane beſyde thy ſelfe, for the ſyght
of thine eyes whiche thou ſhalt ſe. The
LORDE ſhal ſmyte thee in the knees ⁊
legges, with a miſcheuous botch that
cannot be healed: euen from the ſoule
of thy foote vnto the top of thy heade.
*The LORDE ſhall brynge thee ⁊ thy deute.4
kynge (which thou ſhalt ſet ouer thee) 2.Par.
vnto a nacyon, whiche nether thou nor 4.reg.
thy fathers haue knowen, that there Jere.
thou maiſt ſerue ſtraunge gods: euen
wood and ſtone. And thou ſhalte be
wondered at, ſpoken of, and ieſted at amonge
al nacions, whyther the LORD Miche.
ſhall carye thee. * Thou ſhalte carye Aggei.
much ſede out into the felde: ⁊ ſhalt gather
but litle in, for yͤ greſhoppers ſhal
deſtroye it. Thou ſhalte plant a vyneyarde
and dreſſe it, but ſhalte neyther
drinke of the wyne, neyther gather the
grapes, for yͤ wormes ſhal eat it. Thou
ſhalte haue Olyue trees thorowout al
thy coaſtes, but ſhalt not annoynt thy
ſelfe with yͤ oyle, for thyne olyue trees
ſhalbe rooted oute. Thou ſhalte beget
ſonnes, and doughters, but ſhalte not
haue them: for they ſhalbe caried away
captyue.

captiue. All thy trees and fruite of thy lande, ſhalbe marred with blaſtyng. The ſtraūger that is among you, ſhall clime aboue the vp on hie, & thou ſhalt come downe beneth a lowe. He ſhall lende thee, and thou ſhalte not lende him: he ſhalbe before, and thou behind.

E

Moreouer al theſe curſes ſhall come vpon thee, and ſhall folowe thee and ouertake thee, tyll thou be deſtroyed, becauſe thou herkeneſt not vnto ÿ voyce of the LORDE thy GOD, to kepe hys commaundementes, and his ordinaūces, whiche he commaunded thee, and they ſhalbe vpon the as myracles and wonders, and vpon thy ſede for euer, becauſe thou ſeruedſt not the LORDE thy GOD with ioyefulneſſe, and with a good hearte, when thou hadſt abundaunce of all thynges, therefore thou ſhalte ſerue thyne enemye whiche the LORDE ſhal ſend vpon thee: in hunger and thurſt, in nakednes, and in nede of al thyng, and he ſhal put a yoke of yrō vpon thy necke, vntyl he haue brought thee to noughte.

D

And the LORDE ſhall brynge a nacyon vpon thee from far, & from the ende of the worlde as ſwyfte as an Egle flyeth: a nacyō whoſe tōge thou ſhalte not vnderſtande: a harde fauoured nacion, whiche ſhall not regarde the perſon of the olde, nor haue compaſſion on the yong. The ſame ſhal eate the fruite of thy catel, and ÿ fruite of thy lande vntyll he haue deſtroyed thee: and ſhall leaue the neither corne, wyne, nor oyle, neyther the encreaſe of thine oxen, nor the flockes of thy ſhepe: vntyll he haue brought the to nought. And he ſhal kepe thee in all thy cities, vntyl he haue caſt downe thy hye wals and ſtronge holdes, wherin thou truſtedſt, thorowout al the lande.

F

And he ſhal beſege thee in al thy cyties thorow oute all thy lande, whiche the LORDE thy GOD hath geuen thee. *And thou ſhalte eate the fruite of thyne own bodye: the fleſhe of thy ſonnes and of thy doughters, which the LORD thy GOD hath geuen thee in that ſtraitnes and ſege wherwith thyne enemye ſhall beſege thee: ſo that it ſhal greue the man (that is tender and excedyng delycate amonge you,) to loke on his brother, & vpon his wife that lyeth in his boſom, and on the remnaunt of hys chyldrē, whiche he hath yet left for feare of geuyng (vnto any of them) of the fleſhe of his chyldrē, whom he ſhal eate: becauſe he hath nothing left him in that ſtraitneſſe and ſege, wherwith thyne enemy ſhall beſege thee in all thy cities. Yea, & the woman that is ſo tender and delycate, that ſhe dare not aduenture to ſet the ſoule of her fote vpon the groūde, (for ſoftnes and tendernes) ſhalbe greued to loke on her huſbande that lyeth in her boſom, and on her ſonne, and on her doughter: and on her after byrthe (that is to come out from betwene her legges,) and her chyldren whiche ſhe ſhal beare: For when al thynges lacke ſhe ſhall eate them ſecretly, in the ſege and ſtraytneſſe, wherewyth thyne enemye ſhal beſege thee in thy cyties. *Yf thou wylt not kepe and do all the wordes of this lawe (that are wrytten in this booke) and feare this gloryous & fearful name of the LORDE thy GOD, the LORDE wyl ſende vnto thee, & thy ſede, great plages, and of longe contynuaunce, euell ſykneſſes, and of longe duraunce.

Reg.6.
Thren 4.
Baruc.2.
Leui.26.d

Exod.15.d

Moreouer, he wyll bryng vpon the all the diſeaſes of Egipt, & thoſe which thou waſt afrayde of, ſhall cleaue vnto thee. And al maner ſykneſſes, and all maner plages whiche are not wryttē in the boke of this law, wil the LORD brynge vpon thee, vntyll he bryng thee to noughte. And ye ſhalbe left fewe in numbre, where before ye were as the *ſtarres of heuē in multitude: becauſe thou woldeſt not herken vnto ÿ voyce of the LORDE thy GOD. *And it ſhal come to paſſe, that as the LORDE reioyſed ouer you, to do you good, and to multiplie you, euen ſo he wil reioyſe ouer you, to deſtroy you, and bryng you to nought.

Deut.10.d

G

Iere.31.e.

And ye ſhalbe waſted from of the lande, whyther thou goeſt to enioye it. And the LORD ſhal ſcatter thee amōg al nacions, from the one ende of the worlde vnto the other, and there thou ſhalte ſerue ſtraunge goddes whiche thou nor thy fathers haue knowen: euen wood and ſtone. And among theſe nacyons thou ſhalt fynde no eaſe, neyther ſhal the ſole of thy foote haue reſt. But the LORD ſhal geue thee there an vnquyet hert, and daſyng eyes, and ſorowe of mynde. And thy lyfe ſhal hang before thee, and thou ſhalte feare both

daye and nyghte, and thou ſhalte haue
no truſt in thy lyfe. In the mornynge
thou ſhalt ſaye: woulde GOD it were
nyghte. And at nyghte thou ſhalte
ſay: would GOD it were mornyng: for
feare of thyne hert, whiche thou ſhalte
feare, and for the ſyghte of thyne eyes,
which thou ſhalte ſee.

And the LORDE ſhall brynge thee
into Egipte agayne with ſhippes, by ÿ
waye whiche I bad thee, ÿ thou ſhul-
Exod.14.b deſt*ſe it no more. And there ye ſhalbe
ſolde vnto your enemyes, for bonde-
men and bondwemen: and no man ſhal
bye you.

¶ The .xxix. Chapter.

¶ The people are exhorted to obſerue the com-
maundementes/ whiche yf they breake they
are threetened to be plaged.

A THeſe are the wordes of the *ap-
Exod.19.a poyntment whiche the LORDE
commaunded Moſes to make
with the children of Iſraell in the land
of Moab, beſide the appointmēt which
he made with thē in Horeb: and Moſes
called al Iſraell, and ſayde vnto them:
Ye haue ſene all that the LORDE dyd
before your eyes in the land of Egipt:
vnto Pharao, & vnto al his ſeruaūtes,
and vnto al his lande, the great temp-
tacions whyche thyne eyes haue ſene,
thoſe greate miracles and wonders: &
yet the LORDE hath not geuen you an
herte to perceaue and eyes to ſee, and
eares to heare, vnto this daye. And I
haue led you fourty yere in the wilder-
Deut.8.a nes, and your*clothes are not waxed
olde vpon you, & thy ſhooe is not wax-
ed olde vpon thy fote. ye haue eaten no
breade: nor dronke wyne: or ſtronge
drinke, that ye myght know, how that
I am the LORDE your GOD.

B *And ye came vnto thys place and
Num.21.e Sehon the kynge of Heſbon, and Og
Deute.3.a kynge of Baſan came out agaynſte vs
vnto batell, and we ſmote them: and
toke theyr lande, aud gaue it for an in-
heritaunce vnto the Rubenites, & Ga-
dytes, and to ÿ halfe tribe of Manaſſe,
Deut.4.a *kepe therfore the wordes of this ap-
poyntment, and do them, that ye maye
vnderſtande al that ye ought to do. ye
ſtande thys daye euerye one of you be-
fore the LORD your GOD: your cap-
taynes, your tribes, your elders, your
offycers, and al the men of Iſrael: your
children alſo, your wiues, & the ſtraun-
ger that is in thine hoſt*frō the hewer Jos
of thy wood, vnto ÿ drawer of thy wa-
ter: that thou ſhuldeſt go into the ap-
pointment of the LORDE thy GOD, &
into hys othe*whych the LORDE thy
GOD maketh wyth the thys day. For
to make the a people vnto hym ſelfe, &
that he maye be vnto the a GOD, as he
hath ſayde vnto the, and as he hathe
ſworne vnto thy fathers, Abraham, I-
ſahac, and Iacob.

C I make not thys bonde & thys othe
with you only, but both with him that
ſtandeth here wyth vs this day before
the LORDE oure GOD, and alſo with
him that is not here with vs this day.
For ye knowe, howe we haue dwelte
in the lande of Egypte, and howe we
came thorowe the myddes of the naci-
ons whiche ye paſſed by. And ye haue
ſene their abhominacyons and their
ydols (wood and ſtone, ſyluer & golde)
whiche were among them. Leſt there
be amonge you, man or woman, kyn-
red or trybe, whoſe hert turneth away
thys day from the LORDE oure GOD,
to go and ſerue the goddes of theſe na-
cyons: and leſte there be amonge you
ſumme rote that beareth gal & worm-
woode, ſo that when he heareth ÿ wor-
des of this othe, he bliſſe himſelfe in his
herte, ſayinge. *I ſhall haue peace, I
wyll walke in the meanynge of myne
owne herte, (to put the dronken to the
thyrſtie.) And ſo the LORDE wyll not
conſente to be mercyful vnto him, but
then the wrath of the LORDE and hys
gelouſy ſhal ſmoke agaynſt that man,
and all the curſes that are written in
this boke, ſhal lyght vpon him: and the
LORDE ſhal do out his name from vn-
der heauen, and the LORDE ſhal ſepe-
rate hym vnto euil out of al the trybes
of Iſrael, accordyng vnto all the cur-
ſes of the appoyntment, that are writ-
ten in the boke of this lawe.

D So that the generacion to come of
your chyldren, ÿ ſhal ryſe vp after you,
and the ſtraunger that ſhal come from
a farre lande, ſhal ſay when they ſe the
plages of that lande, and the diſeaſes
wherwith the LORDE hath ſmitten it,
how al the land is burnt vp with brim-
ſtone and ſalt, and that it is nether ſo-
wen, nor beareth, nor anye graſſe gro-
weth therin, lyke as in the place of the
ouerthrowyng of*Sodome, Gomor,
Adama,

Adama, and Zeboim: which ẏ LORDE
ouerthrew in his wrath and angre: Euen
Iere.22.b. then ſhal al nacyons ſaye:* wherfore
o.c hath the LORDE done of thys facyon
Reg.9.b vnto thys lande? O howe fearce
is thys great wrath? And men ſhal ſay:
becauſe they lefte the teſtament of the
LORDE GOD of their fathers, whiche
he made wyth them, when he broughte
them out of the lande of Egypte. For
they went and ſerued ſtraūge goddes,
and worſhypped them: Goddes which
they knewe not, and whiche had geuen
them noughte. And the wrath of the
LORDE waxed whote agaynſte thys
lande, to brynge vpon it all the curſes
that are wrytten in this boke. And the
LORD caſt thē out of their lande in anger,
wrath, ⁊ greate indignaciō, ⁊ caſte
them into a ſtraunge land as this day
beareth wytneſſe. The ſecretes of the
Cor.4.a. LORDE oure GOD * are opened vnto
vs, and to oure children for euer, that
we maye do all the wordes of thys
lawe.

The.xxx.Chapter.

¶The worde of God is at hande.

A WHen al theſe wordes are come
Pſa 105.d. vpon thee, *ẏ bleſſing and the
curſe which I haue ſet before
thee, thou ſhalt turne vnto thine herte,
among al ẏ naciōs whether ẏ Lord thy
Reg.8.e. GOD hath thruſt the, * ⁊ come agayne
Par.33.e vnto ẏ LORDE thy GOD, and herken
vnto his voyce in al theſe thinges that
I commaunde thee this day: thou and
thy children with al thyne hert, and all
Iere.32.e thy ſoule.* And the LORD thy GOD
Mac.1 d. wil turne thy captiuitie, ⁊ haue cōpaſſyon
o.2.c. vpon the, ⁊ wyl turne, ⁊ fet thee agayne
from all the nacyons, amonge
which the LORD thy GOD ſhall haue
ſcatered the. Thoughe thou were caſt
vnto the extreme partes of heauen, euē
from thence wil the LORD thy GOD
gather the, and from thence will he fet
thee, and the LORDE thy GOD wyll
bryng thee into the land which thy fathers
poſſeſſed, and thou ſhalt enioy it.
B And he wyll ſhewe the kyndneſſe, ⁊
Deute.10.d multiply the aboue thy fathers.* And
the LORDE thy GOD wyll circumcyſe
thyne herte, and the herte of thy ſede,
that thou mayeſt loue the LORDE thy
GOD with al thyne herte, and all thy
ſoule ẏ thou mayſt lyue. And ẏ LORDE
thy GOD wyl put al theſe curſes vpon
thyne enemies, and on thē that hate
the, and that perſecute thee. But thou
ſhalt turne, and herken vnto the voice
of the LORD, and do al his commaundementes,
whiche I commaunde thee
this daye. And the LORDE thy GOD
wyl make the plenteous in al the workes
of thyne hande, in the fruite of thy
body, and in the fruit of thy cattel, and
in the fruite of thy lande for thy welth.
*For the LORDE wil turne agayne ⁊ Ierem.32.f
reioyce ouer thee to do the good, as he
reioyſed ouer thy fathers. If thou herken
onely vnto the voyce of the LORD
thy GOD to kepe his cōmaūdemētes
and his ordinaunces whiche are wrytten
in the booke of this lawe, ⁊ yf thou
turne vnto the LORDE thy GOD with Rom.10.b
al thine hert, and al thy ſoule.* For the
commaundement whiche I commaūd
the this day, is not ſeperated from the,
neyther farre of.

It is not in heuen, that thou nedeſt C
to (complayne and) ſay: who ſhall go vp for
vs to heuen, and fet it vs, that we may
heare it, and do it? Nether is it beyond
the ſea, that thou ſhouldeſt ſaye: who
ſhall go ouer the ſea for vs, and fet it
vs, that we maye heare it, and do it?
But the worde is very nie vnto the: euen
in thy mouth and in thyne herte, yͭ Deut.1[illegible]
thou do it.* Beholde I haue ſet before
thee this day lyfe and good, death and
euel: For wheras I cōmaund the thys
daye, to loue the LORDE thy GOD, to
walke in his wayes, and to kepe hys
commaundementes, his ordinaunces
and his lawes (yf thou ſo do) thou ſhalt
lyue and multiplye, and the LORD thy
GOD ſhal bleſſe thee in the lande, whither D
thou goeſt to poſſeſſe it. But ⁊ yf
thyne hert turne awaye, ſo that thou
wylt not heare: but ſhalt goe aſtraye ⁊
worſhyppe ſtraunge goddes, and ſerue
them, I pronounce vnto you alſo thys
daye that ye ſhall ſurely peryſhe, ⁊ that
ye ſhall not prolonge your dayes vpon
the lād whither thou paſſeſt ouer Iordan Deut.4.b.
to poſſeſſe it.* I call heuen ⁊ earth
to recorde this day againſt you, that I
haue ſet before you life and death, bleſſyng
and curſyng. Therfore choſe lyfe,
that both thou and thy ſede maye liue,
that thou mayſte loue the LORDE thy
GOD, and be obedyent to his voyce, ⁊
cleaue vnto him. For he is thy lyfe, and
the lēgth of thy dayes, that thou mayſt

dwell vpon the earth which yͤ LORDE
ſware vnto thy fathers : Abꝛaham ,
Iſaac and Iacob , to geue them .

¶ The.xxxi.Chapter.

Moſes beynge redye to dye/ordereth Joſua to
rule the people in his ſteade. This boke Deute=
ronomie is written/and layd in the tabernacle
beſyd the Arke. The Leuites are charged to rede
it to the people.

AND Moſes went and ſpake theſe
A woꝛdes vnto all Iſrael, ⁊ ſayd vn=
to them: I am an hundꝛed ⁊ twen=
tie yere olde this day , and can nomoꝛe
go out and in. Alſo the LORDE hathe
Num.20.l ſayde vnto me , * thou ſhalte not go o=
Deut.3.d uer this Ioꝛdã. The LORD your GOD
he wyll go ouer befoꝛe the, and he will
deſtroye theſe nacyons befoꝛe the, and
thou ſhalte conquer thẽ.* And Joſua,
Num.27.d he ſhal go befoꝛe the, as yͤ LORD hath
Nume 21.c ſayde. And the LORD ſhal do vnto thẽ,
as he dyd to*Sehon ⁊ Og kynges of
the Amoꝛites, and vnto the land of thẽ:
whom he deſtroyed. And the LORDE
ſhal geue them ouer befoꝛe your face, yͭ
ye maye do vnto them accoꝛding vnto
all the commaundementes whiche I
haue cõmaunded you. Plucke vp your
hertes therfoꝛe, ⁊ be ſtrong, dꝛede not,
noꝛ be afrayd of them, foꝛ yͤ LORD thy
GOD himſelfe doth go with thee. He
ſhall not fayle thee , noꝛ foꝛſake thee.
B And Moſes called vnto Joſua, and
ſayd vnto him in the ſight of al Iſrael.
Deut.7.a. *Be ſtronge and bolde, foꝛ thou muſt
Joſua.1.b
3.Reg.2.a. go with this people vnto yͤ land which
the LORD hath ſwoꝛne vnto theyꝛ fa=
thers, to geue thẽ, ⁊ thou ſhalt geue it
thẽ to enherit. And yͤ LORD he doth go
befoꝛe the: He ſhal not fayle the, nether
foꝛſake the : feare not therefoꝛe, noꝛ be
diſconfoꝛted . And Moſes wꝛote thys
lawe, ⁊ delyuered it vnto the pꝛieſtes yͤ
Num.3.d ſons of Leui(which * bare the arke of
the teſtamẽt of the LORDE) ⁊ vnto al yͤ
elders of Iſrael: ⁊ Moſes cõmaunded
2.Eſd.8.a. them, ſayinge:*At the poynte of ſeuen
C yeres in the ſolempnitie of yͤ free yere,
euen in the feaſt of tabernacles, whẽ al
Iſrael is come to apere befoꝛe yͤ LORD
thy GOD, in the place whiche he hathe
choſen: thou ſhalt rede this law befoꝛe
al Iſrael in their eares. Gather yͤ peo=
ple together: men, wemen, ⁊ childꝛen, ⁊
the ſtraũger yͭ is within thy gates, that
they may heare, ⁊ learne, and feare the
LORDE your GOD, ⁊ kepe, ⁊ obſerue
all the woꝛdes of this law, ⁊ that their
chyldꝛen whiche knowe nothyng may
heare, ⁊ learne to feare yͤ LORD youre
God, as long as ye lyue in yͤ land: whi=
ther ye go ouer Ioꝛdan to poſſeſſe it.
And the LORDE ſayd vnto Moſes: D
Beholde thy dayes are come, that thou
muſt dye. Cal Joſua therfoꝛe, ⁊ ſtande
ye in the tabernacle of witneſſe, that I
maye geue hym a charge. And Moſes,
and Joſua went, ⁊ ſtode in the taber=
nacle of witneſſe. And the LORDE ap=
pered in the tabernacle, euen in the pil=
ler of the cloude. And yͤ * pyller of the
cloude ſtode ouer the doꝛe of the taber=
nacle. And yͤ LORD ſayd vnto Moſes:
beholde thou ſhalt ſlepe wͭ thy fathers,
and this people wil riſe vp, ⁊ go a who=
ring after ſtraunge gods of the lande
(whyther they go)* ⁊ wyll foꝛſake me,
and bꝛeake the appoyntment, which I
haue made with them.

And thẽ my wꝛath wil waxe whote
agaynſt them, ⁊ I wil foꝛſake thẽ, ⁊ wil
hyde my face from thẽ, and they ſhalbe
conſumed. And muche aduerſitie ⁊ tri=
bulacyons ſhal come vpõ thẽ, ſo yͭ then
they wyll ſaye: Are not theſe troubles
come vpon me, bycauſe GOD is not wͭ
me? And I alſo wyl ſurely hyde away
my face in that daye, foꝛ al yͤ euels ſake
which they ſhal haue wꝛought, in that
they are turned vnto ſtraũge goddes.
Nowe therfoꝛe wꝛyte ye this ſong foꝛ
you, ⁊ teache it the childꝛen of Iſraell,
and put it in their mouthes, yͭ this ſong
may be my wytnes againſt the chyldꝛẽ
of Iſrael. Foꝛ I wil bꝛynge them into
the land(which I ſware vnto their fa=
thers) that floweth wyth mylke ⁊ ho=
nye: and they ſhal eate, and fyll thẽ ſel=
ues, ⁊ waxe fat, ⁊ turne vnto ſtraunge
goddes, and ſerue thẽ , and blaſpheme
me, ⁊ bꝛeake my couenaunt . And then
when muche myſchiefe and tribulaci=
on is come vpon them, thys ſonge ſhal
anſwere them as a wytneſſe. Foꝛ it
ſhall not be foꝛgotten out of the mou=
thes of theyꝛ ſede: foꝛ I knowe theyꝛ
ymaginacion, whyche they go about e=
uen now, befoꝛe I haue bꝛought them
into the lande whych I ſware. Moſes
therfoꝛe wꝛote this ſõge the ſame ſea=
ſon, and taught it the childꝛen of Iſra=
el. And he gaue Joſua yͤ ſonne of Nun
a charge, and ſayd:*be bolde ⁊ ſtrõge,
foꝛ thou ſhalte bꝛynge the chyldꝛen of
Iſrael

Iſraell into the lande, whiche I ſware
vnto them, and I wyll be wyth thee.

And when Moſes had made an ende
of wrytyng out of the wordes of thys
D lawe in a boke vnto the ende of them,
Moſes cõmaũded the Leuites, whiche
bare the Arke of the teſtamente of the
LORD, ſaying: take ye the boke of this
Deut.10.a lawe, *and put it in the ſyde of yͤ Arke
of the teſtamente of the LORDE youre
GOD, that it may be there for a wytnes
agaynſt the: For I knowe thy ſtoburnes
4.reg.17.c *& thy ſtyffe necke: while I am
Mala.3.b yet alyue with you this daye, ye haue
bene diſobedient vnto the LORDE: and
howe muche more after my death?

Gather vnto me all yͤ elders of your
G trybes & youre officers, yͭ I may ſpeake
theſe wordes in their eares, & cal heauen,
& earth to recorde againſt thẽ. For
I am ſure that after my death ye wyll
vtterly be corrupt: and turne from the
way which I haue cõmaũded you: and
tribulacion wyll come vpon you in the
latter dayes, becauſe ye ſhall haue
wrought wickedneſſe in the ſyghte of
the LORDE, to prouoke hym thorow yͤ
workes of your handes. And Moſes
ſpake in the eares of all the congregacyon
of Iſrael: yͤ wordes of this ſonge,
vntyl he had ended them.

¶ The.xxxii. Chapter.

The ſonge of Moſes.

A
Miche.1.a Heare O ye heauens, & *I ſhall
Eſay.1.a ſpeake, and let the earth heare
Eſa.55.c the wordes of my mouth. *My
doctrine ſhal droppe as doeth yͤ rayne,
and my ſpeache ſhal flowe as doth the
dewe, as the ſhower vpõ the herbes, &
as the droppes vpon the graſſe. For I
wyll cal on yͤ name of LORDE: Aſcribe
Gene.1.d. ye honour vnto our GOD. * Perfecte
Eccl.42.c is the worke of the moſt mighty GOD:
for all his wayes are iudgemente. He
is a GOD of truth, wythout wyckedneſſe:
ryghtuouſe, and iuſte is he.

Frowardly haue they done agaynſt
hym thorow theyr deformities: not his
owne children, but a wicked & froward
Mala.1.b generacion. Do ye ſo reward yͤ LORD,
O foolyſhe nacyon and vnwyſe? * Is
Gene.1.c. not he thy father, & thine owner? *hath
he not made thee, and ordeyned thee?
Remembre the dayes of the worlde yͭ
Job.8.b. is paſt: conſider the yeres from time to
tyme. *Aſke thy father, & he wil ſhewe
thee: thy elders, and they wyl tel thee,

*When the moſt hyghest deuyded the Gene.2.b.
nacions, and when he ſeperated the Actu.17.d.
ſonnes of Adam, he put the borders of
the nacions faſte by the multytude of
the children of Iſrael.

For the LORDES parte is his folke, B
& Iacob is yͤ porciõ of his enheritaũce.

He founde him in a deſerte lande, in
a voyde ground, and in a roaryng wilderneſſe.
He led him aboute, he gaue
him vnderſtandyng, and kepte hym as
the apple of hys eye.

As an Egle that ſtereth vp her neſt
and flotereth ouer her yong, and ſtretcheth
out her wynges, ſo doeth he take
them vp, & beareth them on hys ſhulders.
The LORDE alone was his gide
and there was no ſtraũge god wͭ him.

He caried him vp to an hie land, that
he might eate the encreace of yͤ feldes.
*And he fed him with hony out of the Pſal.81.c.
rocke, and with oyle oute of the moſte
harde ſtone. With butter of kyne, and
mylke of yͤ ſhepe, with fat of yͤ lambes
and of fat rammes and he gotes, with
the fat of moſte plenteous wheate, and
that thou myghteſt drynke the moſte
pure bloode of the grape.

But he yͭ ſhould haue bene vpright,
whẽ he waxed fat, ſpurned wͭ his hele.

Thou art well fed, thou art growen C
thycke, thou art euẽ laden wͭ fatneſſe.

And he forſoke GOD his maker, and
regarded not the GOD of his ſaluaciõ.
They prouoked hym to anger wyth
ſtraunge goddes: euen wͭ abhominacions
prouoked they him. *They offred
vnto deuels, and not to GOD, euen to Pſa.106.f
goddes whom they knewe not: to new
goddes that came newlye vp, whom
theyr fathers feared not. Of yͤ rocke yͭ
begate thee, thou art vnmyndfull, and
haſte forgotten GOD that made thee.
The LORDE therefore ſawe it, & was
angry, bycauſe of the prouoking of his
ſonnes and of his doughters.

And he ſayd: I wyll hyde my face frõ
them, and wyl ſe what theyr ende ſhal
be. For they are a verye froward generacyon,
chyldren in whom is no faith.
They haue angred me wͭ that whyche
is no god, and prouoked me with their
vanities.* And I alſo wyll prouoke Rom.10.d
them with thoſe whiche are no people,
I wyl anger them with a foolyſhe nacyon.
*For fyre is kindled in my wrath Jere.15.c.
and burneth vnto the botome of hell.

And hath conſumed ẏ earth wᵗ her en-
D creaſe, and ſet afire the botomes of the
mountaynes. I wyl heape miſchieues
vpon them, and wyll deſtroye them wᵗ
myne arowes.

They ſhalbe burnt with hunger, and
conſumed with heate, and with bitter
Jerem. 5.b destruccion*I wil alſo ſende the teeth
Ezech.1.b of beaſtes vpon them, wᵗ the furiouſnes
of ſerpētes in the duſt. Without forth,
ſhall the sweard rob them of their chil-
dren: and within, in the chambre, feare,
both yong men aud yong wemen, and
the suckelynges, with the men of graye
heades. I haue ſayd: I wil ſcatter thē
abrode: & make the remembraunce of
them to ceaſe from among men: Were
it not that I feared the wrath of the e-
nemy, leſt their aduerſaries ſhould vt-
terly withdrawe them ſelues, and leſt
they ſhould ſay: our hie hand hath done
all this and not the LORDE.

For it is a nacion without forecaſte,
neyther is there any vnderſtandyng in
them: O that they were wyſe, and vn-
derſtode this, that they woulde conſy-
der their latter ende.

Howe ſhould one chaſe a thouſand,
and two put ten thouſande to flyghte:
excepte theyr maker had ſolde them, &
excepte the LORDE had ſhut them vp:
E For their God is not as our GOD, our
1.Reg.5.b * enemies alſo themſelues are iudges.

For their vyne is of the vyneyarde
of Sodome, & of ẏ feldes of Gomorra:
Theyr grapes are grapes of gall, and
their cluſters be bitter.

Their wine is the poyſon of drag-
gons, and ẏ cruel gall of aſpes. Is not
this layde in ſtore with me, and ſealed
Eccle.15.a vp among my treaſures? *Vengeaūce
Rom.12.d is myne, and I wyl rewarde, their fete
Hebre.10.f ſhal ſlyde in due tyme: For the daye of
their deſtruccion is at hand, & the thin-
ges ẏ ſhal come vpon them, make haſt.
2.Mat.7 b *For the LORD ſhal iudge his peo-
ple, & haue compaſſion on his ſeruaun-
tes, when he ſeeth that theyr power is
gone, and that they be in a maner ſhut
vp, or brought to nought and forſaken.

Iere.2.d And he ſhall ſaye: *where are their
f goddes? their god in whō they truſted.

The fat of whoſe ſacrifices they dyd
eate, & drāke the wyne of their drinke-
offerynges? let them ryſe vp and helpe
you, and be your protection (in neceſſitie)

Deute.4.f Se nowe howe that I, *I alone am
GOD, and there is none but I: *I kil,
and wyl make alyue: I wound, and I
wyl heale: *nether is ther any that can
delyuer out of my hande:

For I wyll lyft vp my hande to hea-
uen, and wyl ſay: I lyue euer.

yf I whet the edge of my ſwearde, &
myne hand take holde to do iuſtice, I
wyl recompence vengeaunce on myne
enemyes, & wyl reward thē ẏ hate me.

I wyl make myne arrowes dronke
with blood, and my ſwearde ſhal eate
fleſhe, & that for the blood of the ſlaine,
and for their captiuitie, ſens the begin-
nyng of the wrath of the enemy.

* Prayſe ye Hethen his people, for
he wil auenge the blood of his ſeruaū-
tes, and wyl auenge him of hys aduer-
ſaries, and wyll be mercyful vnto hys
lande, and to his people.

And Moſes came and ſpake all the
wordes of this ſonge in the eares of ẏ
people, he and Joſua ẏ ſonne of Nun.
And Moſes ſpake al theſe wordes vn-
to the ende, to al the people of Iſraell,
and ſayde vnto them: *Set your har-
tes vnto all the wordes whiche I teſ-
tifie vnto you this daye: and ye ſhall
commaunde them vnto your children,
that they may obſerue & do al the wor-
des of this lawe. And let it not be a
vayne worde vnto you: for it is youre
lyfe, and thorowe this worde ye ſhall
prolonge your dayes in the lande whi-
ther ye go ouer Jordan to conquer it.

And the LORD ſpake vnto Moſes ẏ
ſelfe ſame daye, ſaying: get thee vp into
this mountayne Abarim, (that is to ſay / a
paſſage) vnto mounte Nebo, which is in
the lande of Moab, ouer agaynſt Jeri-
cho. And beholde the lande of Canaan,
which I geue vnto the children of Iſ-
raell to poſſeſſe: And dye in the mount
which thou goeſt vp vnto, & thou ſhalt
be gathered vnto thy people. *As Aa-
ron thy brother dyed in mount Hor, &
was gathered vnto his people, becauſe
ye treſpaſed agaynſt me among ẏ chil-
dren of Iſrael, *at the waters of ſtrife,
at Cades in the wyldernes of Zin: for
ye ſanctified me not among the childrē
of Iſrael. Thou ſhalte therefore ſe the
lande before thee, and ſhalt not go thy-
ther, vnto the lande whiche I geue the
children of Iſraell.

The.xxxiii. Chapter.

¶ Moſes dyinge bleſſeth all the trybes of Iſrael.

This

A THis is the bleſſynge wherewith
Moſes the man of GOD bleſſed
the children of Iſrael before his
Exod.3.a. death, & ſayd:* The LORD came from
Exod.19.a. Sinai, and ſhewed his beames* from
Seir vnto them, & appeared frõ moũte
Pharan, & he came with thouſandes of
ſaynctes, and in his right hande a law
of fyre for them. And he loued the peo-
Sapi.3.a. ple.* All his ſayncte ſ alſo are in thy
handes. They were ſmitten to go after
thy fete, and to receyue of thy wordes.
Moſes gaue vs a lawe to be an enhe-
rytaunce of the congregaciõ of Iacob.
And he was in Iſrael kyng when the
heades of the people, and the trybes of
Iſrael were gathered together.

Let Ruben lyue, and not dye: and be
fewe in number. This ſame alſo ſhall
happen to Iuda. And he ſayde: heare
LORDE, the voyce of Iuda, and bringe
him vnto his people: his handes ſhalbe
good ynough for him, if thou helpe him
agaynſt his enemyes.

B And vnto Leui he ſayde: Thumim &
Vrum ſhalbe with thee, & with euerye
one that is godly in the. Thou dyddeſt
proue hym alſo in the tentacyon, and
ſtryuedſt wyth hym at the waters of
ſtryfe. He that hath ſayde vnto his fa-
ther and to his mother: I haue not ſene
him. And he that knewe not hys bre-
thren, nor knewe hys owne chyldren,
thoſe are they that haue obſerued thy
word, & ſhal kepe thy couenaunt. They
ſhal teach Iacob thy iudgemẽtes, & Iſ-
raell thy lawe. They ſhal put cens be-
fore thy noſe, and the burnte ſacrifyce
vpon thyne aultar. Bleſſe LORDE hys
fyrſte frutes, and accepte the worke of
his handes, ſmyte the loynes of them yͭ
ryſe againſt him, and of them that hate
him, that they ryſe not agayne.

C And of Ben Iamin he ſayde . The
LORDES derlyng ſhal dwell in ſafetie
vpon him, and the LORDE ſhall couer
him all the daye long, and he ſhal dwel
betwene his ſhoulders.

And of Ioſeph he ſayde: bleſſed of yͤ
LORDE is his lande, for the fruites of
heauen, thorow the dewe and ſprynges
that lye beneth, and for the ſwete frui-
tes of the encreace of the ſunne, & rype
fruites of the moone: for fyrſt yͤ fruites
of the pryncipal mountaines, and for yͤ
fruites that the hylles bryng forth for
euer, & for yͤ fruites of yͤ earth, & fulnes
therof: and for yͤ good wyll of him that
dwelt in the *buſhe, ſhall the bleſſynge Exod.3.a.
come vpon the head of Ioſeph, & vpon
the toppe of the head of hym that was
ſeparated from among his brethrẽ: his
fyrſte borne oxe hath bewtye, and hys
hornes are as the hornes of an Vny-
corne. And with them he ſhall trouble
the nacyõs together, euen vnto the en-
des of the worlde. Theſe are alſo the
many thouſandes of Ephraim, and the
thouſandes of Manaſſes. And vnto
Zabulon he ſayde: Reioyce Zabulon in
thy goynge oute, and thou Iſachar in
thy tentes.

They ſhal cal the people vnto the hil,
and there they ſhall offer offerynges of
ryghteouſneſſe. For they ſhall ſucke of
the abundaunce of the ſea, and of trea-
ſure hyd in the ſande.

And vnto Gad he ſayde: bleſſed be the D
rowme maker Gad: he dwelleth as a
Lyon, that catcheth the arme with the
head. He ſawe therfore his begynning,
and that there was a porcyon there to
hyde the lawegeuer, and he came wyth
the heades of the people, and executed
the ryghteouſneſſe of the LORDE, and
hys Iudgementes with Iſrael.

And vnto Dan he ſayde: Dan is a
Lyons whelpe, he ſhal flow frõ Baſã.

And vnto Nephtali he ſayd: Neph-
tali hathe abundaunce of GODS good
pleaſure, & is fylled wͭ the bleſſynge of
yͤ LORD, and ſhal haue his poſſeſſions
toward the ſouthweſt.

And vnto Aſer he ſayde: Aſer ſhal-
be bleſſed with children: he ſhalbe ac-
ceptable vnto his brethren , and ſhall
dyppe his fote in oyle. Thy dwelling be
yrõ & braſſe, & thine age be as thy youth

There is none lyke vnto the GOD
of Iſrael: which thoughe he ſyt vpon yͤ
heuen as vpõ a horſe, yet is he thy hel-
per, whoſe glory is in the celeſtyal pla-
ces. The eternall GOD is thy refuge, &
vnder the armes of the euerlaſtynge
GOD: ſhalte thou lyue. He ſhal caſt out
the enemye before thee, and ſaye: de-
ſtroye. Iſrael then ſhal dwel in ſafetie,
and alone. And the eye of Iacob, ſhal-
be vpon a land of corne and wine, & his
Heauens ſhall droppe the dewe. Hap-
pye arte thou, O Iſraell, who is lyke
vnto thee? O people that art ſaued in yͤ
LORD, which is the ſhyld of thy helpe,
and ſwearde of thy glorye. Thyne ene-

myes haue loſte theyr ſtrength to thee warde, and thou ſhalt treade vpon the heigth of them.

The.xxxiiii. Chapter.

Moſes dyeth. Iſrael wepeth. Joſua ſuccedeth in Moſes rowme.

A Num.17.c AND*Moſes went from the plaine of Moab vp into mounte Nebo, & vnto the toppe of*the hyll that is Deut.3.d 1.Mac.2.8 ouer agaynſt Jericho. And the LORD ſhewed him all the lande of Gilead, euen vnto Dan, and all Nephtaly and the lande of Ephraim and Manaſſe, and all the lande of Juda: euen vnto ẏ vtmoſt ſea, and the South, and the regyon of the playne of Jericho the Cytie of palmetrees, euen vnto Zoar. And B Gene.12.b and.15.d the LORDE ſayd vnto him.*This is ẏ lande whiche I ſware vnto Abraham, Iſahac and Jacob, ſaying: I wyl geue it vnto thy ſede. I haue cauſed the alſo to ſe it with thine eyes, but thou ſhalte not go ouer thyther.

So Moſes the ſeruaunt of ẏ LORD dyed there in the land of Moab, accordyng to the worde of the LORDE. And C he buried him in a valey in the land of Moab ouer againſt the houſe of Peor, but no man knoweth of hys ſepulchre vnto this day. Moſes was an hundred and twentye yere olde when he dyed: hys eye was not dymme, nor his natural coloure abated. And the children of Iſrael*wepte for Moſes in the plaine Num. of Moab thyrtie dayes. And the daies of weppynge and mournynge for Moſes, were ended.

And Joſua the ſonne of Nun was full of the ſprite of wyſedō:* for Moſes Num. D had put his handes vpon him. And the childrē of Iſrael were obedient vnto him, and dyd as the LORDE commaunded Moſes. And there aroſe not a Prophet ſence in Iſraell lyke vnto Moſes, whom the LORDE knewe face to face, accordyng vnto all ẏ myracles and wonders whiche the LORD ſente him to do in the lande of Egypte, vnto Pharao and all his ſeruaūtes, & before al his lande: and accordyng to all that myghtie hand, and al the greate viſions, whiche Moſes ſhewed in the ſyght of al Iſraell.

The ende of the ſyfth booke of Moſes, called in Hebrue: Ellehaddebarim, and in the Latyn: Deuteronomium.

¶ The ſeconde parte of the Byble coutaynyng theſe bookes.

¶ The booke of Joſua.
The booke of Judges.
The booke of Ruth.
The fyrſt booke of Samuel.
The.ii.booke of Samuel.
The.iii.booke of Kynges.
The.iiii.booke of Kynges.
The.i.booke of the chronicles
The.ii.booke of the chronicles
The fyrſt booke of Eſdras.
The booke of Heſter.
The booke of Hiob.

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The boke of Ioſua whome the Hebrues cal Iehoſua.

The firſt Chapter.

The Lorde courageth Ioſua to inuade the lande of promeſſe / and commaundeth him continually to reade Deuteronomie.

A After the deathe of
Moſes the ſeruaũt
of ẏ Lord, it happened
alſo ẏ the lord
ſpake vnto Ioſua ẏ
ſonne of Nun, Moſes
miniſter, ſayig:
Moſes my ſeruaũt
is dead. Nowe therfore vp and go ouer
Iordan thou and al this people, vnto
ẏ lande the which I geue vnto ẏ childrẽ
m. 11. c. of Iſrael.* Al the places that ẏ ſolles
of youre fete ſhall treade vpon, haue I
geuen you as I ſayd vnto Moſes: from
the wildernes and this Libanon vnto
the great riuer Euphrates: all the lãde
of the Hethites, euen vnto the great ſea
towarde the goyng downe of ẏ ſunne,
ſhalbe your coaſt. There ſhal not a man
B be able to withſtande the all the dayes
ue.31.c. of thy lyfe. *For as I was with Moſes
d.13.b ſo wyl I be with the, *and wyll not
u.31.c fayle the, nor forſake the. * Be ſtronge
.1.a. therfore and bolde: for vnto this people
ſhalte thou deuyde the lande whiche I
ſware vnto their fathers to geue them.
Onely be thou ſtronge and as bolde as
thou canſte, that thou mayſt obſerue, ⁊
do accordyng to al the law, which Moſes
my ſeruaunte commaunded the.
e.5.d *Turne ther from nether to the right
hande, nor to the lefte: that thou mayeſt
do wyſely in al that thou takeſt in hãd:
17.d. *let not the booke of this lawe departe
C out of thy mouthe: But recorde therein
daye ⁊ night, that thou mayeſt obſerue,
and do accordynge to al that is wryttẽ
therin. For then ſhalte thou make thy
waye proſperouſe, and then thou ſhalte
do wyſely. Haue not I commaunded
the, that thou ſhouldeſt be ſtrong ⁊ hardye
and not feare nor be faynte harted:
For I the LORDE thy GOD am with
the, whither ſoener thou goeſt.

Then Ioſua commaunded the offycers of the people, ſayinge: Go thorowe the myddes of the hoſte, and commaũde ẏ people, ſayinge: prepare you vitayles, for after thre dayes ye ſhal paſſe ouer this Iordan, to go in and enioy ẏ lande, whiche the LORDE your GOD geueth you to poſſeſſe it.

And vnto ẏ Rubenites, Gaddites, and
halfe the trybe of Manaſſes, ſpake Ioſua
ſayinge: *Remember the worde, Num.32.D
whiche Moſes ẏ ſeruaunt of ẏ LORD D
commaunded you, ſayinge: the LORDE
your GOD hath geuen you reaſt, ⁊ hath
geuen you this lãde: your wyues, your
children, and your cattel ſhall remayne
in the lande which Moſes gaue you on
this ſyde Iordan: but ye ſhal go before
your brethren armed, al that be men of
warre, and helpe them vntyl the LORD
haue geuen your brethren reaſte, as he
hath you, and vntyll they alſo haue obtayned
the lande, whiche the LORDE
your GOD geueth them. And then ſhal
ye returne vnto the lande of youre poſſeſſion
and enioye it, which lande Moſes
the LORDES ſeruaunt gaue you on
this ſide Iordan, towarde the ſunne riſing.
And they anſwered Ioſua, ſaying:
*All that thou haſt commaunded vs, Deut.5.b
we wyll do, and whitherſoeuer ẏ ſendeſt Ier.42.a.
vs, we wyll go. Accordynge as we
obeyed Moſes in al thinges, ſo wyl we
obey the, onely the LORDE thy GOD be
with the as he was with Moſes. And
whoſoeuer he be that doth diſobey thy
mouthe and wyll not herken vnto thy
wordes in all ẏ thou commaũdeſt hym,
let him dye: Onelye be ſtronge and of
good courage.

The.ii.Chapter.

Ioſua ſendeth ſpyes to Iericho / whiche were hyd of Rahab.

And Ioſua the ſonne of Nun ſẽt out
of Settim two mẽ to ſpye ſecretly, A
ſaying: go and vewe ẏ lande ⁊ alſo
Iericho. And they went, and came into a harlottes houſe, named Rahab, and lodged there. And it was tolde the king of Iericho, and ſaid: Beholde, ther came men in hither to night, of the childrẽ of Iſrael, to ſpye out the countreye.

And the kynge of Iericho ſente vnto Rahab, ſaying: bryng forthe ẏ men that are come to the, and whiche are entred into thyne houſe, for they be come to ſearche out all the lande.

And the woman toke the two men
*and hyd them. And ſayde thus: in dede Hebre.11.f.
there came men vnto me, but I wyſte Iaco.2.d.

B not whence they were. And about the
tyme of the ſhutting of the gate when
it was darcke, the men went out: whither
ẏ men went I wote not: folowe ye
after them quicklye, for ye ſhall ouer
take them. But ſhe brought them vp to
Joſue.6.c the roofe of the houſe, and* hid them wᵗ
the ſtalkes of flaxe, which ſhe had lying
abrode vpon the roofe. And the men of
the citie purſued after them, the way to
Jordan, euen vnto the fery: and as ſone
as they which purſued after them were
gone oute, they ſhut the gate.

And or euer they wer a ſlepe, ſhe came
vp vnto them vpon the roofe, and ſayde
vnto the men: I knowe that the LORD
Deutero. 28.a. hath geuē you the lande, * for the feare
Joſue.5.a of you is fallen vpon vs: and the enhabiters
of the lande faint at the preſence
of you. For we haue hearde, howe the
Exo.14.c LORDE* dryed vp the water of ẏ read
ſea before you, when you came out of
Egipt, and what you dyd vnto the two
kynges of the Amorites, that were on
Num.21.f the other ſyde Jordan* Sehon, & Og,
and g. whōe ye vtterly deſtroyed. And as ſone
as we had hearde theſe thinges (we wer
ſore afrayde/and) oure hertes dyd faynte.
And there remayned no more courage
in any man at the preſence of you. For
the LORDE your GOD, he is the GOD
in heauē aboue, and on ẏ earth beneth.

Nowe therfore (I praye you) ſweare
Deut.10.d vnto me* by the LORD, that as I haue
C ſhewed you mercye, ye ſhal alſo ſhewe
mercy vnto my fathers houſe, and geue
me a true token. And that ye ſhall ſaue
alyue, both my father, and my mother,
my brothren, & my ſyſters, and all that
they haue. And that ye ſhal delyuer our
ſoules from death.

And the men anſwered her: our lyues
for you to dye, yf ye vtter not this oure
buſynes. And when the LORD hath geuen
Joſu.6.c. vs the lande* we wyll deale mercifully
and truly with the. And thē ſhe let
1.Re.19.c. them downe by a coarde, * thorowe a
Actis.9.d wyndowe: For her houſe was by the
towne wal. And ſhe dwelte by ẏ towne
wal. And ſhe ſayd vnto them, gette you
into the mountayne, leſte the purſuers
mete you, & hyde your ſelues there thre
dayes vntil the purſuers be retourned,
and then ſhal ye go your owne waye.

And the men ſayde vnto her: we wyll
be blameleſſe of this thy othe, whiche
thou haſt made vs ſweare. Beholde,
when we come into the lāde, thou ſhalt
bynd this purple coarde in ẏ wyndow,
which thou latteſt vs downe by. And
thou ſhalt brynge thy father & thy mother,
thy brethren and all thy fathers
houſholde, euen into thy houſe.

And then whoſoeuer dothe go out at D
the dores of thy houſe, into the ſtreate,
his bloud ſhalbe vpon his owne heade,
and we wilbe giltleſſe. And whoſoeuer
ſhalbe with the in the houſe, his bloude
ſhall be on our heade, yf any mannes
hande touche him: And yf thou vtter
theſe our wordes, we wilbe quite of thy
othe which thou haſt made vs ſweare.
And ſhe ſayde: accordynge vnto youre
wordes, ſo be it: and ſhe ſent them away
to departe. And ſhe bounde the purple
coarde in the wyndowe.

And they departed, and came into the
mountayne, & there abode thre dayes,
vntil the purſuers were returned. And
the purſuers ſought them thorowe out
all the waye, but founde them not. And
the two men returned, & deſcended frō
the mountaine, and paſſed ouer, & came
to Joſua the ſonne of Nun, and tolde
him al that had chaunced thē. And they
ſayde vnto Joſua: the LORD truly hath
delyuered into our handes all ẏ lande,
and all the enhabiters of the contreye
faynte at the preſence of vs.

The.iiii. Chapter.

¶Joſua with the people paſſe ouer Jordan.

AND Joſua roſe early: & they remoued
frō Settim, and came to Jordan,
he and all the children of Iſraell,
and lodged there, before they
wente ouer.

And after thre dayes it fortuned, that
the officers went thorow out the hoſte,
and commaūded ẏ people, ſayinge: whē
ye ſe ẏ arcke of the teſtamēt of ẏ LORD
your GOD and the prieſtes that are Leuites
bearing it: ye ſhall departe from
your place, and go after it. So yet that
ther ſhalbe a ſpace betwene you and it,
about a two thouſāde cubytes by meaſure.
And ye ſhal not come nye vnto it,
that ye maye knowe the way, by which
ye muſte go: for ye haue not gone thys
waye in tymes paſt (and beware/that ye approche
not nye vnto the Arke.) And Joſua ſaid
vnto the people: * Sanctifie your ſelues,
for to morowe the LORDE ſhall do
wonders amonge you.

And Joſua ſpake vnto the preaſtes,
ſayinge:

ſaying: Take vp the Arke of the couenaunt
and goe before the people. And
they toke vp the arke of the Teſtament
and went before the people.
And the LORDE ſaid vnto Joſua: this
daye wyl I beginne to magnifye the in
the ſight of all Iſraell, that they maye
know how that* as I was wͭ Moſes,
Joſue.1.a. ſo wyl I be with thee. And thou ſhalte
commaūde the preaſtes that beare the
arke of the couenaunt, ſaying: when ye
are come to the edge of the waters of
Jordan, ye ſhal ſtande ſtyll in it.
And Joſua ſayd vnto the children of
Iſrael: come hyther, ⁊ heare yͤ wordes
of the LORDE your GOD. And Joſua
ſaid: Hereby ye ſhal know that yͤ liuing
GOD is among you, and that he wyll
C without fayle caſte out before you, the
Cananites, and the Hethites, the Heuytes,
the Phereſytes, the Gergeſites,
the Amorites, and the Jebuſytes: Beholde,
the arke of the apointment of the
LORDE of all the worlde goeth before
you into Jordan. Nowe therefore take
from among you twelue men out of the
tribes of Iſrael, out of euery tribe a mā.
And as ſone as the ſolles of the fete
of the preaſtes (that beare the arke of
the LORDE the Gouernoure of all the
worlde) treade in the waters of Jordā,
the waters of Jordan (that are beneth, ſhall
runne downe/and) ſhalbe deuided: ⁊ yͤ waters
that come from aboue, ſhal ſtande
ſtil vpon an heape. And it fortuned, that
when yͤ people were departed frō theyr
tentes to go ouer Jordan, the preaſtes
e.7.f. bearing* the arke of the appointment
went before the people. And as ſone as
they that bare the arke came vnto Jordan,
and yͤ fete of the preaſtes that bare
D the arke were dypped in the brim of the
e.14.d water.* (For Jordan vſeth to fyl al his
banckes al yͤ tyme of harueſt) yͤ waters
alſo that came downe from aboue, dyd
riſe vp vpō an heape (and appeared as great
as a mountayne/) and departed farre from
yͤ citye of Adā, that was beſyde zarthā.
And the waters yͭ were beneth toward
the ſea of the wyldernes, fell away and
departed into the ſalt ſea, and the people*
al.66.c. went right ouer againſt Jericho.
And yͤ preaſtes that bare the arcke of yͤ
appointment of the LORDE, ſtode drye
within Jordā ready prepared, ⁊ al the
Iſraelites went ouer thorow the drye,
vntyll all the epople were gone cleane
ouer thorowe Jordan.

¶ The.iiii.Chapter.

Joſua ſetteth vp twelue ſtones in Jordan.

AND it fortuned, that whan yͤ people A
were al gone* ouer Jordan, the Deu.27 a
LORDE ſpake vnto Joſua, ſaying:
Take you twelue mē out of the people,
out of euery tribe a mā. And cōmaūde
you them, ſayinge: take you hence out
of the myddes of Jordan (euen out of yͤ
place where the preaſtes ſtode in a redines)
twelue (of the moſt hardeſt) ſtones,
whiche ye ſhal take away wͭ you, and
leaue them in the place, where you ſhal
lodge this night.
And Joſua called the twelue men,
whiche he had prepared of the children
of Iſrael, out of euery tribe a man, and
Joſua ſayde vnto them: get you before
the arcke of the LORDE youre GOD,
euen thorowe the myddes of Jordan
* and take vp euery man of you a Deu.27
ſtone vpon his ſhoulder, accordyng vnto
the numbre of the trybes of the chyldren
of Iſrael, that this may be a ſigne
among you. That when your children
aſke their fathers in tyme to come, ſaying:
what meane theſe ſtones with you?
ye maye anſwere them how that yͤ waters
of Jordane deuided at yͤ preſence
of the arcke of the appoyntment of the
LORD. For whan it went ouer Jordan,
yͤ waters of Jordan deuided. And theſe
ſtones are become a memorial vnto the B
children of Iſrael for euer.
And the children of Iſrael dyd euē ſo
as Joſua commaunded, and toke vp
*twelue ſtones out of yͤ middes of Jordan, 4.Regum.
as the LORDE ſaid vnto Joſua, 15.f.
accordynge to the numbre of the tribes
of the children of Iſrael, and caried thē
awaye with them vnto the place where
they lodged, and layd thē downe there.
And Joſua ſet vp twelue ſtones alſo in
the myddes of Jordan, in yͤ place wher
the fete of the prieſtes whiche bare the
arcke of the teſtament ſtode.
And there haue they continued vnto
this day. For the preaſtes whiche bare
the arke ſtode in the myddes of Jordā,
vntyll all was fyniſhed that the LORD
commaunded Joſua to ſaye vnto the
people, accordyng to all yͭ Moſes charged
Joſua. And the people haſted ⁊ wēt C
ouer. It fortuned alſo, that whan all yͤ
people were cleane ouer, the Arke

of the LORDE went ouer alſo, and the
Num. 32.e preaſtes before the people.* And yͤ children
of Ruben, and the childrē of Gad,
and half the trybe of Manaſſes wente
before the children of Iſrael armed, as
Moſes charged them. Euen fourtye
thouſande prepared for warre, wente
before the LORD vnto battel, thorow yͤ
Ioſue .3.b plaine of Iericho:* yͤ daye the LORDE
magnified Ioſua in yͤ ſight of al Iſraell,
and they feared him, as they feared
Moſes all dayes of hys lyfe.

And the LORD ſpake vnto Ioſua, ſaying:
commaunde yͤ preaſtes that beare
the arke of witneſſe, to come vp oute of
D Iordan. Ioſua therfore commaūded
the preaſtes, ſaying: Come ye vp out of
Iordan. And when the preaſtes yͤ bare
the arke of the appoyntmēt of yͤ LORD
were come vp out of yͤ myddes of Iordan,
and as ſone as the ſolles of yͤ preaſtes
fete were ſet on yͤ drye lāde, yͤ waters
of Iordan retourned againe vnto
their place, and wēt ouer al their banckes
as they dyd before. And the people
came vp out of Iordan the tenth day of
the firſt moneth, and pitched in Gilgal,
euen in yͤ eaſt border of yͤ citie Iericho.

And yͤ twelue ſtones which they toke
out of Iordan, did Ioſua pitche in Gilgal.
And he ſpake vnto the children of
Exod. 12.d Iſrael, ſaying:* yf youre children aſke
their fathers in tyme to come, and ſaye:
what meane theſe ſtones? ye ſhal ſhewe
your childrē, and ſay: Iſrael came ouer
this Iordan on drye lāde. For yͤ LORD
your GOD dryed vp the water of Iordan
before you, vntyll ye were gone ouer,
as the LORD your GOD dyd the
Exod. 14.e red ſea* whiche he dryed vp before vs,
til we were gone ouer: yͤ all the people
of the world may know the hande of yͤ
LORD, how mightie it is, ⁊ yͤ ye mighte
feare the LORD your GOD for euer.

¶ The. v. Chapter.

¶ The Cananites are afearde.

A AND it fortuned that whē al yͤ kynges
of the Amorites which are beyonde
Iordan weſtwarde, ⁊ all the
kynges of the Cananites whiche were
by the ſea, hearde how yͤ LORD had dried
vp the waters of Iordan before the
children of Iſrael vntil they were gone
Ioſue. 2.b ouer,* their hartes fainted for feare.
And there was no ſpirite in them any
more, for the preſence of the children of
Iſrael. That ſame tyme the LORD ſaid
vnto Ioſua:* Make the ſharpe kniues
(of ſtone) and go to againe ⁊ circumciſe
the children of Iſrael yͤ ſeconde tyme. Exo.3.c.
And Ioſua made him ſharpe kniues (of Actes.7.c.
ſtone) ⁊ circūciſed yͤ childrē of Iſrael in
the place called yͤ Hyl of yͤ foreſkynnes.
And this is the cauſe why Ioſua circūcyſed
al the people that came out of Egipt,
namely, ſuch as were males: becauſe
that al the men of warre, dyed in
the wildernes by the waye, after they
came out of Egipt. For al yͤ people that
came out were circumciſed. But all the
people yͤ wer borne in yͤ wilderneſſe by
the way after they came out of Egipte,
were not circumciſed. For yͤ children of
Iſrael walked forty yeares in the wilderneſſe,
tyll all the people of the men
of warre that came oute of Egipt wer
conſumed, becauſe they harkened not
vnto the voyce of the LORDE.

Wherfore the LORD ſware, that he
wolde not ſhewe them the lāde* which
the LORD ſware vnto their fathers, yͤ
he would gyue vs, euen a lande* yͤ floweth
wͭ milke ⁊ hony. And their childrē
whō he ſet vp in their ſteade, thē Ioſua
circūciſed: for thei wer vncircūciſed, becauſe
thei circūciſed thē not by yͤ waye.

And when they had circumciſed al the
people, they abode ſtil together in the
hoſt til they were whole. And yͤ LORD
ſayd vnto Ioſua: this day I haue takē
away yͤ ſhame of Egipt frō you: wherfore
yͤ name of the ſame place is called
Gilgal vnto this day. And yͤ childrē of
Iſrael abode in Gilgal* ⁊ helde yͤ feaſt
of paſſeouer yͤ fourtene day of yͤ moneth
at euen in the plaine of Iericho. And
they did eate of yͤ corne of yͤ land on the
morow after paſſeouer ſwete cakes ⁊
parched corne in the ſelfe ſame daye.
For yͤ* Manna ceaſed on yͤ morow after
they had begonne to eate of yͤ corne
of the lande, nether had the children of
Iſrael Māna any more: but dyd eate of
yͤ corne of yͤ lāde of Canaan that yeare.

And it fortuned that whē Ioſua was
nye to Ierico, he lyft vp his eyes ⁊ loked:
⁊ beholde, there ſtode a man agaiſt
him, hauing a ſwearde drawen in hys
hande. And Ioſua went vnto hym, and
ſayde vnto him: arte thou on our ſyde
or on oure aduerſaryes?

And he ſayde: Naye, but as a captaine
of the

of the hooſt of yͤ LORD am I now come. And Joſua fell on his face to yͤ earthe, & dyd reuerence, & ſaid vnto him: what ſayeth my LORD vnto his ſeruaunte? And the captaine of the LORDES hooſt ſaid vnto Joſua: *Do thy ſho of thy fote, Exo.3.c. Actes.7.c. for the place wheron thou ſtandeſt, is holy. And Joſua dyd ſo.

The.vi. Chapter.

The walles of Jericho fall/and it is deſtroyed.

A AND Jericho was ſhut vp, & locked becauſe of the children of Iſrael, nether might any mã go out or in. And yͤ LORD ſaid vnto Joſua: behold, I haue geuen into thy hande Jericho and and her king & the ſtrong mẽ of warre.

And ye ſhal compaſſe the cytie, al ye yͭ be men of warre, and go rounde about it once, & ſo ſhal you do ſyxe dayes. And ſeuen preaſtes ſhal beare before yͤ Arke, ſeuen trompettes of rammes hornes, (that be vſed in the Jubylie.) And the ſeuẽth daye, ye ſhall compaſſe the cytie ſeuen tymes, and yͤ prieſtes ſhall blowe with the trompettes.

And when they make a longe blaſte with the rãmes horne, and ye heare the ſounde of the horne, all the people ſhall ſhowte wͭ a great ſhowte. And thẽ ſhal the wal of the citye fal downe, & yͤ people ſhall aſcende vp, euery man ſtreyght before him. And Joſua yͤ ſonne of Nun, called yͤ preaſtes & ſaid vnto them: take vp yͤ arke of yͤ appoitment, and let ſeuen preaſtes beare ſeuẽ trõpettes of rãmes hornes before yͤ arke of the LORD. And he ſayde vnto the people, go & compaſſe the cytie: and let him that is harneſſed, go before the arke of the LORDE. And when Joſua had ſpoken vnto yͤ people, the ſeuen preaſtes bare the ſeuen trompettes of rammes hornes, & went forth before the arke of the LORD, and blewe with the trompettes, and the arke of yͤ B couenaũt of the LORD folowed them.

And al the men of armes went before the preaſtes, that blewe with yͤ trompettes, & the commen people came after yͤ arke: & the preaſtes that went, blewe with trompettes. And Joſua cõmaunded yͤ people, ſaying: ye ſhal not ſhoute, nor make any noyſe with your voyce, neyther ſhal any worde procede oute of your mouthe, vntil the day I byd you ſhowte, then ſhall ye ſhowte. And ſo yͤ arke of the LORD compaſſed the cytie, and wente aboute it once: and they retourned into the hooſt, & lodged there.

And Joſua roſe early in yͤ morninge, and yͤ Preaſtes toke vp the arke of the LORDE, and ſeuen Preaſtes bare ſeuen trompettes of rammes hornes, & went before the arke of the LORD, and blew with the trompettes. And all the mẽ of armes went before them, but yͤ commẽ people came after the arke of yͤ LORD, whiche went before wͭ the blowynge of the trompettes. And yͤ ſeconde day they compaſſed yͤ citie once, and roturned againe into yͤ hoſt, & ſo thei did ſixe daies. And when the ſeuenth day came, they roſe early: euen with the dawnyng of yͤ daye, and compaſſed the citye after the ſame maner ſeuen tymes: only that day they compaſſed the citie ſeuen tymes.

And at the ſeuenth tyme, whan the preaſtes blewe wͭ the trompettes, Joſua ſayde vnto the people: ſhowte, for yͤ LORDE hath geuen you the citye. C And the citie ſhalbe damned, both it and al yͭ are therin, vnto the LORD: only Rahab yͤ harlot ſhal lyue, and al that are wͭ her in the houſe, becauſe ſhe *hyd the meſſengers that we ſent. Joſua.2.a. And in any wyſe be ye ware of the excommunicate thinges, leſt ye make youre ſelues excõmunicate, & take of yͤ excommunicate thinges, and make the hoſt of Iſrael excommunicate and trouble it. But al the ſiluer, golde, veſſels of braſſe, & yron, ſhalbe conſecrate vnto the LORDE, & ſhal come into his treaſurye.

And the people ſhowted, and blewe wͭ trompettes. And whẽ the people heard the ſounde of the trompe, they ſhowted wͭ a great ſhowt: & the *wal fel downe, Hebre.11.f. ſo that the people went vp into yͤ cytie: euery man ſtreight before him, and toke the citie. And they vtterlye deſtroyed al that was in the cytie bothe man & woman, yonge and olde, oxe, ſhepe and aſſe, with the edge of the ſwearde.

Then Joſua ſayde vnto the two men that had ſpyed out the contreye: *goe Hebre.11. D into the harlottes houſe, & brynge out thence the womã, and al that ſhe hath, *as ye ſware to her. Joſue.2. And the younge men that wer ſpyes, went in, & brought out Rahab, and her father & mother, and her brethren, and all that ſhe had. And they broughte out all her kynred: and put them withoute the hooſte of Iſrael.

And they burnt the citie with fyer, ⁊
al that was therin. Only the siluer and
the gold, the vessels of brasse and yron
they put vnto the treasure of the house
Hebre.11.f the LORDE. * And Josua saued Rahab
the harlotte, and her fathers houshold,
and al ẏ she had, and she dwelt in
Israel, euen vnto this day because she
hyd the messengers, which e Josua sent
to spye out Jericho.
And Josua sware at that tyme, saying:
cursed be the man before ẏ LORD, ẏ ryseth
3.Re.16.g. vp, and bildeth this cytie Jericho:
he shal laye the foundaciō * in his eldest
sonne, and in his yongest sonne shall he
set vp the gates of it. And so the LORD
was with Josua, ⁊ his fame was noysed
thorowe out all landes.

The.vii.Chapter.

Hai is spyed out. Acan is stoned.

A But yet the childrē of Israel tresPased
Deute. 7.d in the * excōmunicate thiges.
aut. 13.d. And * Acan the son of Car-
‡Jos.22.d my, the sonne of zabdi the sonne of zareth
1.Par.2.a of the tribe of Juda, toke of the ex-
2.mac.12.f. communicate thinges. And the wrath
of the LORDE waxed whote againste
the children of Israell.
And Josua sent men frō Jericho to
Hai, which is besyde Bethauē, on ẏ east
side of Bethel, ⁊ spake vnto thē, sayig:
get you vp, ⁊ vewe ẏ countrey. And the
mē wēt vp, ⁊ spied out Hai. And retourned
to Josua, ⁊ said vnto him, let not al
the people go vp, but lette as it were a
two or thre thousande men goe vp, and
smite Hai, and make not al the peple to
labour thither, for they are but fewe.
And so there went vp thither, of the
people, about a thre thousande mē, and
they fled before ẏ men of Hai. And the
men of Hai smote of them vpon a thirtye
and syxe men: for they chased them
from before the gate euen vnto Sebarim,
B ⁊ smote them in the goyng downe.
Psal.22.c Wherfore, the hertes of the people * for
feare, melted away like water. And Josua
rent his clothes, ⁊ fel to ẏ earth vpon
his face before the arcke of ẏ Lord,
vntil the euen tide, he ⁊ the elders of Israel,
and put earth vpon theyr heades.
Deute.9.d And Josua said * Alas, O Lord God,
wherfore hast thou brought this people
ouer Jordan, to delyuer vs into ẏ hāde
of ẏ Amorites, ⁊ to destroye vs: wold to
GOD we had bene content, ⁊ dwelt on
the other syde Jordan. Oh Lord what
shal I say, when Israell turneth theyr
backes before their enemyes: Surely ẏ
Cananites, ⁊ al ẏ enhabiters of ẏ Lāde
shal heare of it, ⁊ shal conspire againste
vs, and destroye the name of vs out of
the worlde: And what wylte thou do
vnto thy myghtye name?
And the LORD sayde vnto Josua: get
the vp: wherfore liest thou thus vpō thy
face? Israel hath synned, and they haue
transgressed myne appointment, which
I commaunded thē: for they haue takē
of the excommunicate thinges, ⁊ haue
stolen, and dissembled, ⁊ put them vnto
their owne stuffe. And therefore is it ẏ ẏ
children of Israel cannot stande before
their enemies, but shal turne their backes
before their enemyes because they
be excommunicate. Nether wil I be wt
you any moare, excepte ye rote out the
excommunicate from amonge you.
* Up therfore, and sanctifie ẏ people, ⁊
say: sāctifye your selues against to morow,
for so said ẏ LORD GOD of Israel.
There is a damned thing amonge you
(O Israel,) ⁊ therfore ye cannot stande
against your enemies, vntil ye haue put
the dāned thing frō amōg you. To morow
mornig therfore ye shalbe brought
according to your tribes. And the tribe
which ẏ LORD taketh, shal come according
to the kinreds therof. And ẏ kynred
which ẏ Lord shal finde gyltie, shal
come by housholdes. And ẏ housholde
which ẏ lord shal finde fauty, shal come
man by mā. And he ẏ is foūde in ẏ excōmunicacon,
shalbe burnte with fyre, he
and all ẏ he hath, because he hath trāsgressed
the couenaunte of the LORDE,
and wrought folye in Israell.
And so Josua rose vp erly in ẏ morning
and brought Israel by their tribes: and
ẏ trybe of Juda was caught. And he
brought ẏ kynredes of Juda, ⁊ toke the
kynred of ẏ zarehites. And he brought
the kinred of ẏ zarehites, mā by man, ⁊
zabdi was caught. And he brought his
housholde man by man, ⁊ Acan ẏ sonne
of Carmy, the sonne of zabdi, ẏ sonne of
zareth in ẏ trybe of Juda was caught.
And Josua said vnto Acan: my sonne D
I beseche thee, geue glorye to ẏ LORD
GOD of Israell, and geue hym prayse,
and shewe me what thou haste done,
hyde it not from me.
And Acan answered Josua, and sayd:
of a truthe I haue synned againste the

LORDE

LORD GOD of Iſrael, ⁊ thus ⁊ thus haue I done. I ſawe amonge yͤ ſpoyle a goodlye Babyloniſhe garment, and two hundred ſicles of ſyluer, ⁊ a tonge of golde of fyftie ſycles weyght, and I coueted them, and toke them. And beholde they lie hyd in yͤ earth in my tent and the ſyluer is there vnder.

And ſo Joſua ſent meſſẽgers, which when they ran vnto his tent, beholde, they were hyd in his tent, and yͤ ſyluer there vnder.

Therfore, they toke them out of the myddeſt of his tent, and brought them vnto Joſua, ⁊ vnto al yͤ chyldrẽ of Iſrael, ⁊ layed thẽ out before the LORD.

And Joſua toke Acan the ſonne of Zareth, and the ſiluer, and the garmẽt, and yͤ tong of golde, and hys ſons and his daughters, his oxen, and his aſſes, his ſhepe, and his tent, and all that he had, and al Iſrael with him, broughte them vnto the valey of Acor.

And Joſua ſayde: In as muche as thou haſt troubled vs, the LORD ſhall trouble the this day. And al Iſrael ſtoned him wͭ ſtones, ⁊ burned thẽ with fyre, and ouerwhelmed them wͭ ſtones. And caſt vpõ hi a great heape of ſtones vnto thys day. And ſo the LORDE turned from the wrath of hys indignacion. And the name of the place is called the valey of Acor vnto this daye.

¶ The.viii. Chapter.

The ſeege and wynning of Hai. The kyng therof is hanged. Joſua ſetteth vp an altar. He bleſſeth the people.

A Deut.7.c. AND the LORDE ſayd vnto Joſua: *feare not, neither be thou faynte harted. Take al the men of warre with thee, and vp: and get thee to Hai. Beholde, I haue geuen into thy hand, the kynge of Hai, and hys people, hys cytie and his lande.

Joſu.6.d And thou ſhalte do to Hai and her kynge, as thou dyddeſt vnto *Jericho and her kynge. ut.20.c Neuertheles, the ſpoile and *cattell therof, ſhall ye take vnto your ſelues: And lay a watch vnto the towne, on the backſyde therof.

B And ſo Joſua aroſe, and all the men of warre to go vp agaynſte Hai. And Joſua choſe out thyrty thouſand ſtrõg men of warre, and ſent them away by nyghte. And he commaunded them, ſayinge: beholde, ye ſhall laye a wayte vnto the towne on the backſide therof. Go not very farre from the citie, but be all ready.

And I, and al the people that are wͭ me, wyll approche vnto the cytie. And when they come oute agaynſte vs, as they did at the fyrſt tyme, then wyll we flee before them. For they wil come out after vs: and we wyll bryng them out of the citie. For they wyll ſaye: they flee before vs, as at the firſt tyme, and we wyll flee before them. B In the meane tyme ſhall ye ryſe vp from lying await and deſtroy the citie: For the LORDE your GOD wyll delyuer it into your hand. And whan ye haue taken yͤ citie, ye ſhall ſet it on fire.

According to the commaundement of the LORD ſhal ye do: behold, I haue charged you. Joſua therefore ſent thẽ forth, and they went to lye awaite, and abode betwene Bethel and Hai, on the weſt ſyde of the cytie of Hai. But Joſua lodged that night amõge yͤ people.

And Joſua roſe vp early in the mornyng, and numbred the people, ⁊ went vp, he and the elders of Iſrael before the people againſt Hai. C And al the men of warre that were with him, went vp and drue nye, and came againſt yͤ citie, and pytched on the north ſyde of Hai. And there was a valey betwene them and Hai. And he toke vpon a fiue thouſande men, and put them to lye await, betwene Bethell and Hai, on the weſtſyde of the citie. And they put yͤ people (euen al the hoſt that were on yͤ northſyde) agaynſt the cytie, and the lyers awayte on the weſt. And Joſua walked the ſame nyght in the myddes of yͤ valey. And it fortuned, that when yͤ kinge of Hai ſawe it, they haſted and roſe vp earely, and the men of the cytye wente out agaynſte Iſraell to battell, he and all his people at a tyme appoynted, euen before the plaine, and wiſt not that there were liers awayte on the backe ſyde of the cytie.

D And Joſua and all Iſraell fayned them ſelues to be put to the worſe before them, and fled toward the wilderneſſe. And all the people of the towne were called together, to folowe after them. And they folowed after Joſua ⁊ were drawen awaye frõ the cytie: And there was not a man lefte in Hai, ⁊ in Bethel, that went not out after Iſrael. And they lefte the cytie open, and folowed after Iſrael.

And the LORDE ſayde vnto Joſua: ſtretche out the ſpeare that is in thyne hande towarde Hai, foꝛ I wyll geue it into thy hande. And Joſua ſtretched out the ſpeare that he had in his hand, towarde the citie. And the lyers await aroſe quickely out of theyꝛ place, ⁊ ran aſſone as Joſua had ſtretched out hys hande, and they entred into the cytye, ⁊ toke it, and haſted, and ſet the cytye on fyꝛe. And when the men of Hai loked backe after them, they ſawe the ſmoke of the citie aſcende vp to heauen. And they had no leyſure to flye, eyther thys waye oꝛ that, and the people that fled to the wildernes, turned backe againe vpon the folowers.

E And when Joſua and al Iſrael ſaw that the lyers awayte had taken the cytie, and that the ſmoke of it aſcēded, they turned agayne, and layed on the men of Hai. And the other iſſued oute of the cytie agaynſt them. And ſo were they in the myddeſt of Iſraell: foꝛ theſe were on the one ſide of them, and yͤ reſt on the other ſyde. *And they layed vpon them, ſo that they let none of them eſkape, noꝛ remayne. And the kynge of Hai they toke alyue, and bꝛought hym to Joſua. And when Iſrael had made an ende of ſlayinge all the inhabiters of Hai in the felde of the wyldernesse, where they chaſed thē, and when they were all fallen on the edge of yͤ ſwerd, vntyll they were waſted, all the Iſraelites returned vnto Hai, ⁊ ſmote it in the edge of the ſwerd. And al yͭ fel that day, both of men ⁊ womē, were twelue thouſande, euen all the men of Hai.

Joſu.6.e

For Joſua plucked not his hande backe agayne whiche he ſtretched out vpon the ſpeare, vntyll he had vtterly deſtroyed all the enhabitours of Hai. *Onely the cattell and the ſpoyle of yͤ cytie, Iſrael toke vnto themſelues, accoꝛdyng vnto the woꝛde of the LORD, whiche he commaunded Joſua. And Joſua ſet Hai on fyꝛe, and made it an heape foꝛ euer, and a wyldernesse, euen vnto this daye. And the kynge of Hai he hanged on a tree, vntyll euen. And aſſone as the ſunne was down, Joſua cōmaunded *that they ſhould take the carkaſſe downe of the tree, and caſte it at the entryng of the gate of the cytye, ⁊ *laye theron a great heape of ſtones, that remayneth vnto this daye.

Num.31.c.
Deute.20.d
F

Deut. 21.d

Joſu.7.d

Then Joſua *buylte an alter vnto the LORDE GOD of Iſrael, in mount Eball, as Moſes the ſeruaunte of the LORDE commaunded the childꝛen of Iſrael, and as it is wꝛitten in yͤ *boke of yͤ law of Moſes: an *altar of whole ſtones, ouer which no mā hath lyft any tole of yꝛon. And they ſacrificed theron burnt ſacrifices vnto yͤ LORD, ⁊ offred peaceofferinges. And he wꝛot thervpō yͤ ſtones, a rehearſall of yͤ lawe of Moſes, and wꝛote it in the pꝛeſence of the childꝛen of Iſrael.

And al Iſrael and the elders therof, and theyꝛ offycers and Judges ſtode, parte on thys ſyde the arke, and parte on that ſyde, befoꝛe the pꝛieſtes yͭ were Leuites, whyche bare the arke of the appointment of the LORDE: as wel the ſtraunger, as they that were boꝛne amōge them: halfe of them on yͤ foꝛefrōt of moūt Garizim, and halfe of them on the foꝛefront of mount Ebal: as Moſes the ſeruaunt of the LORDE had cōmaunded befoꝛe, that they ſhould bleſſe the people Iſrael. Afterward, he red al the woꝛdes of the lawe, the bleſſynges and curſynges, accoꝛdyng to al that is wꝛitten in the boke of the lawe: And there was not one woꝛde of all yͭ Moſes commaunded, which Joſua red not befoꝛe all the congregacion of Iſraell: The women and childꝛen, (and the ſtraungers that were come) ſtandyng amonge them.

The.ix. Chapter.

The Gibeonites obtayne peace of Joſua.

AND it foꝛtuned that when all the kinges yͭ dwell on thys ſyde Joꝛdan, in the hylles and valeyes, ⁊ alonge by all the coaſtes of the greate ſea, ouer agaynſte Libanon, (Namely the Hethites, the Amoꝛites, the Cananites, the Phereſites, the Heuites ⁊ the Jebuſites) hearde therof, they gathered themſelues together, to fyghte agaynſt Joſua, and againſt Iſrael with one accoꝛde.

* And the enhabytours of Gibeon heard what Joſua had done vnto Jericho, and to Hai. And they dyd woꝛke wylyly, and wente, and made themſelues embaſſadours, ⁊ toke (them vitayles/ and) olde ſackes vpon their Aſſes, and wyne bottelles old, and rent ⁊ woꝛne, and old clouted ſhoes vpon their fete,

and their raiment was olde, & all their prouiſion of breade was dryed vp, and hoared. And they came vnto Ioſua into the hooſte, to Gilgall, and ſayd vnto him, and vnto all the men of Iſrael: we be come from a far countrye and nowe make ye agrement with vs. And the men of Iſraell ſayde vnto the Heuyte: peraduenture thou dwelleſt amonge vs: and then howe can I make peace wyth thee?

B And they ſayde vnto Ioſua: we are thy ſeruauntes. And Ioſua ſayde vnto them agayne: what are ye? and whence come ye? They anſwered hym: From a very farre countrey thy ſeruauntes are come, for the name of the LORDE thy GOD: for we haue hearde the fame (of the power) of hym, and all that he dyd in Egypte, and all that he dyd to the two *kynges of the Amorites that were beyonde Iordan, Sehon kyng of Heſbon, and Og kynge of Baſan, whiche was at Aſtharoth. Num.21.d Wherefore, oure elders and al the enhabytours of our cōtrey ſpake to vs, ſaying: take vytayles with you to ſerue by the waye, and go mete them, and ſaye vnto them: we are your ſeruauntes. And now make ye a couenaunt of peace with vs. This our foode of breade, we toke with vs oute of our houſes whotte, the daye we departed to come vnto you. And now beholde, it is dried vp and hoared. And theſe bottels of wyne which we filled, were newe: and ſe they be rente. And theſe oure garmentes and ſhoes, are worne for oldnes, by the reaſon of yͤ exceadyng long iourney.

C And the men toke of theyr vitayles, and counceled not with the mouth of yͤ LORDE. And Ioſua made peace with them, and *made a couenaũt wͭ them, Reg.21.a that they ſhould be ſuffred to lyue: and the Lordes of the congregacion ſware vnto them: And it fortuned, that thre daies after they had made peace with them, they hearde that they were theyr neighbours, and that they dwelt amonge them. And the children of Iſraell toke their iourney, and came vnto their cyties the thirde day, and their cities were Gibeon, and Caphira, Beroth and Kariath Iarim. And yͤ children of Iſrael ſlewe them not, because the Lordes of the congregacyon had ſworne vnto them by the LORD GOD of Iſraell. And all the multitude murmured agaynſte the Lordes. But all the Lordes ſaid vnto al yͤ congregacyon: we haue ſworne vnto them, by the LORDE GOD of Iſraell, and therfore we maye not hurte them. D But thys we will do to them. We wyll let them lyue, leſt wrath be vpō vs becauſe of yͤ othe whiche we ſware vnto them. And the Lordes ſayde vnto them agayne: Let them lyue, *and hewe wood, and drawe water vnto al yͤ congregaciō, Deut.29.b and they dyd as the Lordes ſayde vnto them.

And Ioſua ſent for them, and talked with them, and ſayd: wherfore haue ye begiled vs, ſaying: We dwell farre frō you, when ye dwell among vs? & nowe are ye curſed, and there ſhall not ſeaſe to be of you, bonde men, and hewers of woode, and drawers of water for the houſe of my GOD.

And they anſwered Ioſua & ſayde: it was tolde thy ſeruauntes, how that the LORD thy GOD, had commaunded his ſeruaunte Moſes, to geue you all the lande, and to deſtroye all the enhabitoures therof out of your ſyght, and therfore we were excedyng ſore afraid (and dyd prouide) for oure lyues at yͤ preſence of you, and haue done this thing: and beholde we are in thyne hande, as it ſemeth good and ryght in thine eyes to do vnto vs, ſo do.

And euen ſo dyd he vnto them, and ryd them oute of the hande of the children of Iſraell, and they ſlewe thē not. And Ioſua made them that ſame daye hewers of wod, and drawers of water for the congregacion, and for the alter of GOD vnto this day, in yͤ place which GOD ſhoulde choſe.

¶ The.x.Chapter.

¶ The Amorites are ouercome of Ioſua. It rayneth ſtones. The ſunne ſtandeth ſtyll. The v. Kynges are hanged.

A And it fortuned, that when Adonizedech kynge of Ieruſalem had hearde how Ioſua had takē Hai, and had diſtroyed it, & howe that *as he had done to Iericho and her kyng, Ioſua.6.c and.8.a euen ſo he had done to Hai & her king, and howe the enhabytours of Gibeon had made peace with Iſrael, and were amonge them, they feared excedyngly: for Gibeon was a greate cytye, as any citie of the kyngdome, and was greater then Hai, and all the men thereof were very myghtie.

Wherfore Adonizedech kyng of Jeruſalem, ſent vnto Hoham king of Hebrō, and vnto Piria king of Jarmuth, and vnto Japhia king of Lachis, & vnto Debir king of Eglon, ſaying: Come vp vnto me, and helpe me, that we may ſmyte Gibeō: for they haue made peace
B with Joſua, and wyth the chyldren of Iſraell. Therfore the .v. kynges of the Amorites, the kynge of Jeruſalem, the kyng of Hebron, the king of Jarmuth, the king of Lachis, & the king of Eglō gathered themſelues togither: they wᵗ al their hoſtes, and beſieged Gibeon, & made warre agaynſt it.

And the men of Gibeon ſente vnto Joſua, and to the hooſte of Gilgall, ſaying: withdrawe not thy hand from thy ſeruauntes, come vp to vs, to ſaue vs, and to helpe vs. For all the kynges of the Amorites whiche dwell in the mountaynes, are gathered together agaynſt vs.

And ſo Joſua aſcēded from Gilgal, he and al yͤ people of warre wyth him, and all yͤ men of myght, and the LORD ſayde vnto Joſua: feare them not, for I haue delyuered thē into thyne hand. Neyther ſhall anye of them ſtande agaynſt thee. Joſua therfore came vnto them ſodenly, and went vp from Gilgall al nyght. And the LORD troubled
C them before Iſrael, and ſlewe them wᵗ a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Bethoron, and ſmote thē to Eſaka and Makeda. And it fortuned, that as they fled from Iſraell, and were in the goyng downe to Bethoron, the LORD caſte downe greate ſtones from heauē vpon them, vntyl Eſaka. And there were mo dead with hayle ſtones, then they were whom the children of Iſrael ſlewe with the ſwerde.

Then ſpake Joſua before the LORD, in the daye when the LORD delyuered the Amorytes before the chyldren of Iſraell, and he ſayd in the ſyght of Iſ-
Eccl.46.c raell. * Sunne ſtande thou ſtyll vpon Gibeon, and thou Moone, in Aialon. And the Sunne abode, and yͤ Moone ſtoode ſtyll, vntyll the people auenged themſelues vpon their enemyes. Is not this written in yͤ boke of the righteous. The Sunne (I ſay) abode in the myddeſt of heuen, and haſted not to go downe by the ſpace of a whole daye. And there was no day lyke that, before it, or after it, that the LORDE hearde the voyce of a man. For the LORDE fought for Iſraell.

And Joſua retourned, and al Iſrael with him vnto the hoſte to Gilgall: but the fyue kynges fled, and were hyd in a caue at Makeda. And it was told Joſua of one, ſaying: the fyue kynges are founde hyd in a Caue which is at Makeda. And Joſua ſayde roule greate ſtones vpon the mouth of the caue, and ſet men by it, for to kepe them.

And ſtande ye not ſtyll, but folow after your enemyes, & ſmyte al yͤ hindermoſt: And ſuffre them not to entre into their cyties, for the LORD your GOD hath delyuered them into your hande. And it fortuned when Joſua and the children of Iſraell had made an ende of ſleyinge them with an excedynge great ſlaughter, tyl they were waſted, the reſt that remayned of them, entred into walled cyties.

And al the people returned to yͤ hoſt, to Joſua at Makeda in peace, neither dyd any man moue his tonge agaynſt the children of Iſraell. Then ſayd Joſua: open the mouthe of the caue, and bryng out theſe .v. kynges vnto me out of the caue. And they dyd ſo, & brought thoſe .v. kynges vnto him out of yͤ caue, euen the kyng of Jeruſalem, the kynge of Hebron, the kynge of Jarmuth, the kyng of Lachys, and yͤ kyng of Eglon.

And it fortuned, that when they brought out thoſe kinges vnto Joſua: Joſua called for all yͤ men of Iſraell, & ſayd vnto yͤ chief of yͤ mē of war, which wente with him: come nere, and putte your fete vpō yͤ neckes of theſe kinges. And they came nere and put their fete vpon the neckes of them. And Joſua ſayde vnto them. ye ſhall not feare nor be faynte herted: But be ſtronge and plucke vp your hertes, for thus ſhall yͤ LORDE do to al your enemies againſt whom ye fyghte.

And then Joſua ſmote them, & ſlewe them, and hāged them on .v. trees. And they hanged ſtyll vpon the trees vntil the euenyng. And at yͤ goyng down of the Sunne, it fortuned yͤ Joſua gaue commaundement, and they toke them downe of the * trees, and caſte them into yͤ caue, (wherin they had bene hyd)

and

& layed great ſtones on yͤ caues mouth, whiche remaine vntyll this daye.

And that ſame day Joſua toke Ma‑
keda and ſmote it with the edge of the
Deut.20.c ſwearde, and the kyng therof alſo *de‑
ſtroyed he vtterly, with al the ſoules yͭ
were therin, and let nought remayne.
And he dyd to the king of Makeda *as
Joſua.6.c he dyd vnto the kynge of Jericho.

Then Joſua went from Makeda, & all Iſraell with him vnto Libna, and fought againſt Libna. And the LORD delyuered it, and the kynge therof into the hande of Iſrael: and he ſmote it wͭ the edge of the ſwerde, and all the ſoules that were therin. He let nought remayne in it, but dyd vnto yͤ kyng therof as he dyd vnto the kyng of Jericho.

And Joſua departed from Libna, &
F all Iſrael with him vnto Lachys, and
beſieged it, and aſſaulted it. And the LORDE delivered Lachys into yͤ hand of Iſrael, which toke it the ſecond day, and ſmote it with the edge of yͤ ſweard, and all the ſoules that were therein, doyng accordyng to al, as he had done to the citie of Libna.

Then Horam kynge of Geſer came vp to helpe Lachys: And Joſua ſmote hym and his people, vntyll noughte remayned of him.

And from Lachys Joſua departed, vnto Eglon, and al Iſraell with him, & they beſieged it, and aſſaulted it, & toke it the ſame daye, and ſmote it with the edge of ſwearde, and all the ſoules that were therin he vtterly deſtroied yͤ ſame daye, accordynge to al that he had done to Lachys.

And Joſua departed vp from Eglon and all Iſraell with him, vnto Hebrõ. And they fought agaynſt it, and when they had taken it, they ſmote it with yͤ edge of the ſweard, and the kyng therof, and al the townes that pertained to it, and all the ſoules that were therein, and he lefte nought remaynynge: but dyd accordyng to al as he had done to Eglon, and deſtroyed it vtterly, and al the ſoules that were therin.

G And Joſua returned, and al Iſrael with him to Dabir, and fought againſt it. And when he had taken it, and the kynge therof, and all the townes that perteyned thereto, they ſmote them wͭ the edge of the ſweard, and vtterly deſtroyed al the ſoules that were therin, neyther let he ought remaine. Euen as he dyd to Hebron, ſo he dyd to Dabir and the king therof, as he had done alſo to Libna, and her kyng.

Joſua therfore ſmote all the hil coũtreyes, & the ſouth coũtreyes, & yͤ valleyes, and the hyll ſydes, and all theyr
kinges, and let nought remaine of thẽ,
but vtterly deſtroyed all yͭ *breathed, Deut.20.b
as the LORDE GOD of Iſraell commaũded. And Joſua ſmote them from Cades barne vnto Aſah, and al the cõtreye of Goſan, euen vnto Gibeon. All thoſe kynges and their lande dyd Joſua take at one tyme: becauſe yͤ LORD GOD of Iſrael fought for Iſrael. And Joſua and all Iſrael retourned vnto yͤ hoſt that was in Gilgal.

The.xi.Chapter.

The battaile of Joſua with diuerſe kynges.

AND it fortuned, that when Jabin A
kynge of Hazor, had hearde thoſe thinges: he ſent to Jobab kyng of Madon, and to the kynge of Simrom, and to the kynge of Achſaph, and vnto the kynges that are by the north in the mountaynes, and plaines towarde the ſouthſyde of Ceneroth, and in the low countreys: and in the borders of Dor, weſtwarde, and vnto the Cananites, both by eaſte and weſt, and vnto the Amorites, Hethites, Phereſites, & Gebuſites in the mountaynes: and vnto the Heuites that wer vnder Hermõ in the lãde of Mizpa: And they came out and all their hoſtes with them, a multitude of folke, euen as the ſãde that is on the ſea ſhore in a great numbre wͭ horſes & charrettes excedynge manye. And all theſe kynges met together, and came and pitched together at the waters of Merom, for to fyght againſt Iſrael.

And the LORDE ſayd vnto Joſua: be B
not afrayde at the preſence of them: for to morowe about this tyme wyl I deliuer them al ſlayne before Iſrael: thou ſhalt hough their horſes, & burne theyr charrettes with fyre. And ſo Joſua came, and all the men of warre wͭ hym againſte them by yͤ waters of Merom, and ſodenly fel vpon them. And the LORDE delyuered them into the hand of Iſraell: and they ſmote them, & chaſed them vnto great Sidon, and vnto the whot waters, and vnto the valeye of Mizpa which is Eaſtward: & ſmote them vntyll they had none remayning

of them. And Josua did vnto them, as the LORDE bad him: he houghed their horſes, and burnte their charrettes wyth fyre.

And Josua at yͤ tyme turned backe and toke Hazor, and ſmote the kynge therof with the ſwearde. And Hazor before tyme was the heade of all thoſe kyngdomes. And they ſmote all the ſoules that were therin with the edge of the ſwearde, vtterly deſtroyng all: & nothyng yͭ breathed, was let remayne. And he burnt Hazor with fyre. And all the cyties of thoſe kynges, and all the kynges of them did Josua take, and ſmote them with the edge of yͤ sweard, and vtterlye deſtroyed them *as Moſes the ſeruaunte of the LORDE commaunded.

Exod.23.d and.43.b Deut.7.

C

But Iſrael burnt none of the cyties that ſtode ſtyll in their ſtrength, ſaue Hazor onely that Josua burnt. And al the ſpoyle of the ſayde cities and yͤ catel, the children of Iſraell caught vnto them ſelues. But the men only they ſmote with the edge of the ſweard vntyll they had deſtroyed them, neyther lefte they ought that had breath. As yͤ LORDE commaunded Moſes his ſeruaunt, ſo dyd Moſes commaunde Joſua, and euen ſo dyd Joſua* ſo that he miniſhed no word of all that yͤ LORDE commaunded Moſes.

Deut.10.a

And ſo Joſua toke all the lande, the hylles and all the ſouth countrey, and all the land of Goſan, and the lowe cõtrey, and yͤ playne, and the mountaine of Iſrael, and the lowe countrey of the ſame, euen from the mount of parting, that goeth vp to Seir, vnto the playne of Gad in the valey of Libanon, vnder mount Hermon. And al the kynges of the ſame he toke, and ſmote them. And ſlewe them.

D

Joſua made warre long tyme with thoſe kynges: neyther was there anye cytie that made peace with the childrẽ of Iſraell, ſaue thoſe Hethites that enhabited Gibeon, and therefore al other they toke with battayle, for it came of the LORDE, whiche dyd harden theyr hertes that they ſhoulde come againſt Iſraell in battayle, and yͭ they ſhoulde deſtroy them vtterly, and ſhewe them no mercy, but to bring them to nought: As the LORDE commaunded Moſes.

And that ſame ceaſon came Joſua, and deſtroyed the Enakites out of the mountaynes: Namely out of Hebron, Dabir, Anab, and out of all the mountaynes of Juda, and out of al yͤ mountaynes of Iſraell. And Joſua deſtroyed them vtterly, with their cities. Ther was not one Enakite lefte in the lande of the children of Iſrael, onely in Aſah, *Geth, and Aſdod, there remayned of them.

And Joſua toke the whole land, accordyng to all that the LORDE ſayde vnto Moſes, and Joſua gaue it for a poſſeſſion vnto Iſraell *accordynge to their partes and trybes: and the lande reſted from warre.

¶ The.xii.Chapter.

¶ What kynges Joſua and the children of Iſrael kylled / whiche were in numbre.xxxi.

These are the kynges of the land, whiche the chyldren of Iſraell ſmote and poſſeſſed theyr lande, on the other ſyde Jordan eaſtwarde from the ryuer Arnon, vnto mounte Hermon, and all the playne eaſtward. *Sehon kynge of the Amorites, that dwelt in Heſbon, and ruled frõ Aroer, whiche is beſyde the ryuer of Arnon, & from the myddle of the riuer, and from halfe Gilead vnto the ryuer Jabok, whiche is the bordre of the children of Ammon. And from the playne vnto the ſea of Cinneroth Eaſteward, and vnto the ſea in the playne: euen yͤ ſalte ſea Eaſtewarde, the waye to Beth Jeſymoth, and from the ſouth vnder the ſprynges of the hyll.

And the coaſt of Og kyng of Baſan, whyche was of the remnaunt of yͤ gyauntes, and dwelte at Aſtaroth, & Edrai, and reygned in mounte Hermon, and in Salcah, and in all Baſan, vnto the bordre of the Geſurites, and yͤ Machathites, and halfe mount Gilead, vnto the borders of Sehon kyng of Heſbon. *Moſes the ſeruaunt of yͤ LORD, and the children of Iſrael ſmote them, *and Moſes the ſeruaunt of yͤ LORD, gaue their lande for a poſſeſſion vnto yͤ Rubenites, Gaddites, and halfe yͤ tribe of Manaſſes.

These are the kynges of the coũtrey whiche Joſua and the children of Iſraell ſmote on this ſyde Jordan, weſtwarde, from the playne of Gad, which is in the valey of Libanon: euen vnto the partyng mounte that goeth vp to Seir.

C Seir. Whiche lande Joſua gaue vnto the trybes of Iſrael to poſſeſſe, to euery man his parte: in the vpper lande, and nether lande, in playnes and hyl ſides, in the wyldernesse, and ſouthe countrey: the Hethytes, the Amorites, yͤ Cananites, the Pheresites, the Heuites, and the Jebuſites.

Joſua.6.a Joſu.8.a. Joſu.10.a. *The kynge of Jericho: was one. *The kynge of Hai whiche is beſyde Bethel: one. The *kyng of Jeruſalem: one. The kynge of Hebron: one. The kynge of Jarmuth: one. The kynge of Lachys: one. The kynge of Eglon: one. The kynge of Gaezer: one. The kynge of Debir: one. The kyng of Geder: one. The kynge of Horma: one. The kynge of Arad: one. The kyng of Libna: one. The kynge of Adullam: one. The king of Makeda: one. The kinge of Bethel: one. The kyng of Thaphuah: one. The kynge of Hepher: one. The kynge of Aphek: one. The kyng of Lazarõ: one. The kynge of Madon: one. The kyng of Haſor: one. The kynge of Simrom merõ: one. The kyng of Achſaph: one. The kyng of Thaenach: one. The king of Megiddo: one. The kynge of Kaedes: one. The kyng of Jokneã of Charmell: one. The kyng of Dor, in the cõtrey of Dor: one. The kynge of the nacyons of Gilgall: one. The kynge of Thirza: one. All the kynges togyther: thyrtye and one.

¶ The.xiii. Chapter.

Joſua is commaunded to deuide the land to the children of Iſrael.

A JOſua was olde, and ſtryken in yeres, and the LORDE ſayd vnto him: thou art olde and ſtriken in yeres, and there remaineth yet excedyng muche lande to be poſſeſſed. This is yͤ land that yet remayneth: al the regions of the Philiſtines: ⁊ all Geſuri: from Nilus which is on the outwarde parte of Egypte, vnto the borders of Akron northwarde: whiche lande is counted vnto Cananie, euen fyue lordſhyppes of the Philiſtines, the Aſathites, Aſdothites, Aſcalonites, Gethites Akaronites, and the Euytes. And frõ the ſouth: all the lande of the Cananites, and the caue that is beſyde yͤ Sydonianes, euen vnto Apphek, and to yͤ border of the Amorytes. And yͤ lande of the Giblytes, ⁊ al Libanon, toward the Sunne ryſyng, from the playne of Gad vnder mounte Hermon, vntyll a man come to Hemath: all the enhabitours of the hill countrey from Libanon vnto the whot waters: and all the B Sidonianes, will I caſt out from before the children of Iſrael: onely ſe that thou in any wyſe deuide it by lot vnto the Iſraelites, to enherite, as I haue commaunded thee. Nowe therfore deuyde this lande to enherite, vnto the nyne trybes and the halfe tribe of Manaſſes. For with the other halfe yͤ Rubenites and the Gaddites haue receyued their enheritaũce, *which Moſes Num.32.f Deut.3.b. gaue them beyonde Jordan eaſtward: euen as Moſes the ſeruaunte of the LORDE gaue them: from Aroer that lyeth on the brym of the ryuer Arnon, and from the cytie that is in the myddeſt of the ryuer. And all the playne of Medeba vnto Dibon, and al the cities of Sehõ kyng of the Amorites, which raygned in Heſbon, euen vnto the border of the children of Ammon: and Gilead, and the border of Geſuri ⁊ Machati, and all mounte Hermon, with all Baſan vnto Salecah: euen all the kyngdome of Og in Baſan, whiche reygned in Aſtharoth ⁊ Edrai: whiche ſame remayned yet of the reſt of yͤ Giauntes. Theſe dyd Moſes ſmyte, and caſt them out.

Neuertheleſſe, the children of Iſrael expelled not the Geſurites and yͤ Machathites: But the Geſurites and the Machathites dwell among the Iſraelites euen vntyll this daye. Onely vnto the trybe of Leui, he gaue none enherytaunce: *But the offerynge of the Num.28.c LORDE GOD of Iſraell is their enheritaunce, as he ſayde vnto them.

Moſes gaue vnto the trybe of the C chyldren of Ruben, enheritaunce, accordyng to theyr kynredes. And theyr coaſt was from Aroer that lyeth on yͤ bancke of the ryuer Arnon, and from the cytie that is in the myddeſt of the ryuer, and all the playne whiche is by Medeba, Heſbõ, with al theyr townes that lye in the playne: Dibon and yͤ hill places of Baal, and the houſe Baalmeõ: and Jahazah, and Kedemoth and Mephaah Kiriathaim, Sabamath, ⁊ Zarath zahar in the mounte of yͤ valley, the houſe of Peor, and yͤ ſprynges of the hylles: and Bethpheor, and the ſprynges of Phaſgah: ⁊ Bethieſimoth:

and all the cyties of the playne. And al
the kyngdome of Sehon kynge of the
Amorites, whiche reygned in Heſbon,
Num.31.c whiche Moſes ſmote*with the lordes
of Madian, Eui, Rekem, Zur and Hur
⁊ Reba, the whiche were dukes of Sehon,
dwellyng in the countrey. And
Balaam alſo, the ſonne of Beor the
ſothſayer, dyd the chyldren of Iſraell
ſlaye with the ſweard, among other of
them that were ſlayne. And the border
of the children of Ruben was Iordan,
with the countrey that lyeth theron.
This was the enheritaunce of yͤ chyldren
of Ruben after their kynreddes,
cytyes ⁊ vyllages perteynyng thereto.

D And Moſes gaue enherytaunce vnto
the trybe of Gad, euen vnto yͤ childrē
of Gad he gaue by theyr kynredes. And
their coaſtes were Iazer: and all yͤ cyties
of Gilead, and halfe the land of the
chyldren of Ammon vnto Aroer that
lyeth before Rabba. And from Heſbon
vnto Ramoth, Mazphah, ⁊ Betonim:
and from Mahanaim vnto yͤ borders
of Lidbir. And in yͤ valey they had Betharam
Bethnimra, Socoth, and Zaphon,
the reſt of the kyngdō of Sehon
kynge of Heſbon, vnto Iordan and the
coaſtes that lye theron euen vnto the
edge of the ſee of Ceneroth, on yͤ other
ſyde Iordan Eaſtewarde. This is the
enherytaunce of the chyldren of Gad,
after their kynredes, theyr cytyes and
vyllages.

And Moſes gaue enheritaunce vnto
the halfe trybe of Manaſſes. And
this was the poſſeſſiō of the halfe tribe
of Manaſſes by their kynredes. Their
coaſte was from Mahanaim, euen all
Baſan, ⁊ all the kyngdome of Og kyng
of Baſan, and all the townes of Iair
whiche lye in Baſan, euen threſcore cities,
and halfe Gilead, Aſtaroth, and
Edrai, cytyes of the kyngdome of Og
Num.32.g in Baſan * whiche perteyne vnto the
children of Machir the ſonne of Manaſſes,
euen the halfe porcyon of the
children of Machir by their kynredes.

These are the thynges whiche Moſes
did diſtribute in the feldes of Maab
on the other ſyde Iordan ouer agaynſt
Ioſu.18.b Iericho eſtwarde. *But vnto
the trybe of Leui, Moſes gaue none
enheritaũce, for the LORD GOD of Iſrael
Num.18.c is their enheritaũce, *as he ſayde
vnto them.

The.xiiii. Chapter.

Caleb requireth the heritage that was promiſed
him / and Hebron was gyuen him.

A AND theſe are the coūtreyes which
the children of Iſraell enherited
in the lande of Canaan, *whiche
Eleazer the prieſt, ⁊ Ioſua the ſon of
Nun, and the auncient headeſ of the
tribes of the children of Iſraell, diſtributed
to them.

*By lot they receyued theyr poſſeſſions,
as the LORDE commaunded, by
the hand of Moſes, to geue vnto the
nyne trybes, and vnto the halfe trybe.
For Moſes had gyuen enherytaunce
vnto two trybes and an halfe, on the other
ſyde Iordan. But vnto the Leuites
he gaue none enheritaunce among
them. *For the childrē of Ioſeph were
two trybes. Manaſſes and Ephraim.
And therfore they gaue no parte vnto
the Leuites in the lande, ſaue cities to
dwell in, with the ſuburbes of yͤ ſame,
for their beaſtes and cattell. * As the
LORDE commaunded Moſes: euen ſo
the chyldren of Iſraell dyd when they
deuided the lande.

B And the chyldren of Iuda came vnto
Ioſua in Gilgal. *And Caleb the ſon
of Iephune yͤ Keneſite ſayd vnto hym:
thou wotteſt what the LORDE ſayde
vnto Moſes the man of GOD, aboute
my matter and thine in Cades Barne.
*Fortie yere old was I when Moſes
the ſeruaunt of the LORDE ſent me frō
Cadesbarne to eſpie out the land: And
I brought him word agayne euen as
it was in myne herte. Neuertheleſſe
my brethren that went vp with me, diſcouraged
the herte of the people. And
I folowed the LORD GOD.

C And Moſes ſware the ſame daye:
ſaying*the land wheron thy fete haue
troden, ſhalbe thyne enheritaunce and
thy chyldrens for euer; becauſe thou
haſt folowed the LORD GOD. And
beholde, the LORD hath kept me aliue
(as he ſayd)*this fortie and fiue yeres
euen ſynce the LORD ſpake this worde
vnto Moſes, while the children of Iſrael
wandred in the wilderneſſe. And
now lo I am thys day fourſcore and.v
yere old: ⁊ yet am as ſtrōg at this tyme,
as I was when Moſes ſente me: loke
how ſtrong I was thē, ſo ſtrong am I
D now, whether I go to warre, or to come
agayne.

Now therfore gyue me this moūtain
whereof the LORD ſpake in yͤ daye, for
thou

thou hardeſt in that daye, howe the Enakims are there, and the cityes great and walled. Peraduenture the LORD wil be wͭ me, & I ſhall be able to dryue them out, as the LORD ſaid: And Joſua bleſſed him, and gaue vnto Caleb the ſonne of Jephune, Hebron to enherit: And Hebron therfore became the enheritaunce of Caleb yͤ ſonne of Jephune the Keneſite, vnto this day: becauſe he folowed yͤ LORD GOD of Iſrael. And Joſu.15.c. the name of *Hebrõ was called in olde tymo, Kariah Arbe. For the ſame was a great man among the Enakims. And the lande ceaſed from warre.

The.xv. Chapter.

¶ The lotte of the children of Juda, and the names of the cyties and vyllages of the ſame.

A This was the lotte of the trybe of the childrẽ of Juda by their kynredes. Namely, towarde the border of Edom in the wilderneſſe of zin, ſouthwarde, euen from the vtmoſt part of the ſouth coaſte. 14.c. *And their ſouthe coaſte was from the brynke of the ſalt ſea, from a rocke yͭ leaneth ſouthward. And it wente out to the ſouth ſyde towarde the goyng vp to Acrabim, & wẽt a long to zinna, and aſcended vp on the ſouthſyde vnto Cades barne: and went along to Hezron, and went vp to Adar, and ſet a compaſſe to Karca. Frõ thence went it along to Azmon, and reached vnto the ryuer of Egipt and the ende of that coaſt was on the weſte ſyde. And this is their ſouth coaſt.

B Their eaſt coaſt is the ſalt ſea, euen vnto the edge of Jordan: And their border in the northe quarter was frõ the rocke of the ſea and from the edge of Jordan. And the ſame border went vp to Bethhagla, and went alonge by the northſyde of Betharabah, and vp from thence to the ſtone of Bohen the ſonne of Ruben. And againe, the ſame border went vp to Dabir from the valleye of Acor, and ſo northwarde, turnynge towarde Gilgal, yͭ lyeth before yͤ goynge vp to Adonim, whiche is of the ſouthe ſyde of the ryuer. And the ſame border went vp to the waters of the fountaine 1.b of the Sunne, and ended at the *wel of Rogel. And then went vp to the valeye of the ſonne of Hennon, euen vnto the ſouth ſyde of Jebuſi: the ſame is Jeruſalem. And then went vp to the toppe of the hylle that lyeth before the valey of Hennon weſtwarde, and by the edge of the valey of the Giauntes northwarde: And then it compaſſeth from the toppe of the hyll vnto the fountayne of yͤ water of Nephthoah, and goeth out at the cyties of mount Ephron: and draweth to Baala, which is Kiriathiarim, (That is a citye of woodes) and then it compaſſeth from Balah weſtwarde vnto mounte Seir, and then goeth a long vnto yͤ ſide of mount Jarim, whiche (is Cheſalon) on the north ſyde. And commeth downe C to Bethſames, & goeth to Thamnah, and goeth out againe vnto the ſyde of Akaron northwarde: And thẽ draweth to Secron and goeth a long to mount Balah, & goeth out at Jabnel: and the endes of the coaſtes leaue at yͤ weſt ſea. And the weſt border was the great ſea, & yͤ ſame coaſt was yͤ coaſt of yͤ children of Juda roũde about in their kinredes.

And vnto Caleb yͤ ſonne of Jephune did Joſua geue a parte among yͤ childrẽ of Juda, according to the mouth of the Joſu.14.d LORD, euen *Kiriatharbe of the father of Enock, whiche citye is Hebron. And Caleb droue thence the thre ſonnes of Enack, Seſai, and Ahman, and Thalmai, whiche were the ſonnes of Enack. And he went vp thence, to the enhabytoures of Dabir. And the name of Dabir in yͤ olde tyme was Kariath ſephar. (That is a cytie of letters.) And Caleb ſayd: Judic.1.c. 1.Reg.17.c *He that ſmyteth Kariath ſepher, & taketh it, to him wyll I geue Acſah my D doughter to wife. And Othniel, yͤ ſonne of Kenes, the brother of Caleb toke it. And he gaue him Acſah his doughter to wyfe: And as ſhe wente in vnto him, ſhe moued him, to aſke of her father a felde. And ſhe alyghted of her aſſe. And Caleb ſayde vnto her, what ayleth the? Who anſwered: geue me a bleſſynge: for thou haſt geuẽ me a ſouth (and drye) lãd: geue me alſo ſpringes of water. And he gaue her ſpringes of water, both aboue and beneth. This is the enheritaunce of the trybe of the children of Juda, by their kynredes.

And the vtmoſt cyties of the trybe of yͤ children of Juda, towarde yͤ coaſtes of Edom ſouthwarde, wer: Rabzel, Eder and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor and Jethnan: ziph, Telem and Baloth, Hazor, Hadathah, Karioth Heſrõ (which is Hazor) Emã, Sami, and Moladah: Hazargadah,

Haſmon and Bethpheleth: Haſar ſual,
Berſabe,and Bazothah:Baalah, Jim,
and Azen:Eltholad,Cecil,and Horma:
zikelag, Medemenah and Senſenah:
E Labaoth,Selhim,Ain and Rimon:all
theſe cities are twentye and nyne with
their vyllages.And in yͤ lowe contreye:
they had Eſthaol, zareah ⁊ Aſenah: zoneah,
Enganim. Thaphuah and Enã:
Jarmuth,Adulam,Socoh,and Azkah:
Saarẽ,Adithaim, Gederah,⁊ Gederochai:
Fourtene cyties wͭ their villages.
Zenan, Hadazah, and Magdalgad:
Deleam,Mizpa,and Jektheel:Lachis,
Bazcath ⁊ Eglon:Cabon,Lahamam,⁊
Cethlis Caderoth,Bethdagon, Maamah
and Makedah : Syxtene cytyes
with their vyllages.
F Lebnah,Ether,⁊ Aſan:Jephthah,Aſnach,
⁊ Nezib : Keilah,Kahezip,⁊ Mareſah:
nyne cyties with their vyllages.
Akron with her townes and villages.
From Akron ⁊ from the weſt,al yͤ lyeth
about Aſdod wͭ their vyllages. Aſdod
with her townes and vyllages. Azah
with her townes and vyllages, euen
vnto the ryuer of Egipt,and the greate
ſea was their coaſte.
And in the mountaines,they had Samir
Jathir,and Socoh, Danah: and
Kariah ſenath , whiche is Dabir : Anab,
Eſthemoh, and Anim , Gozen,
Holon,and Giloh, aleuen cities wͭ their
G vyllages.Arab,Dumah,⁊ Eſean : Janim,
Bethaphuah,and Aphcah:Humatah,
⁊ Kariath arbe: whiche is Hebron
and zior:nyne cities wͭ their vyllages.
Maon,Carmel,Siph,and Jutah:Jeſrael,
Jukadan,and Sanoeh:Cain, Gabaah,
and Thamuah:ten cities wͭ theyr
vyllages.Halhul,Bethzur,and Gedor:
Maarath, Bethanoth, and Elthecon:
Syxe cityes with their villages.Kariath
Baal whiche is Kariath Jarim
(the citye of woodes)and Harabba:two cytyes
with their vyllages.
In the wyldernes they had Betharabah,
Meddin and Sacacah:Nebſõ, the
citie of ſalt,and Engaddi: Syxe cyties
with their vyllages . Neuertheles, the
Jebuſytes that were the enhabiters of
Jeruſalem, coulde not the children of
Juda caſt out.But the Jebuſites dwel
with the children of Juda at Jeruſalẽ
vn to this daye.

¶ The.xvi.Chapter.

he Lotte or parte of Ephraim

And the lotte of the children of Joſeph
felle from Jordã by Jericho,
vnto the water of Jericho Eaſtewarde,
and to yͤ wildernesſe that goeth
vp from Jericho thorowe out mounte
Bethel : and goeth out from Bethel to
Lus,⁊ rũneth a long vnto yͤ borders of
Arcimataroth: ⁊ goeth downe againe
weſtwarde euen to the coaſte of Japhlethi,
and vnto the coaſt of Bethron the
nether,and to Gaſor, and the endes of
their coaſtes leaue at the weſt ſea.And
ſo the childrẽ of Joſeph Manaſſes and
Ephraim toke their enheritaunce.
And the border of the children of Ephraim
was by their kynredes. Their
border on the eaſtſyde, was Ataroth,
Ador, euen vnto Bethhoron yͤ vpper,⁊
went out weſtewarde to Machmathah
on the Northſyde,and returneth Eeſtwarde
vnto Thaanath Silo, and paſt
it on the Eſtſide vnto Jonoah, ⁊ wente
downe from Jonoah to Atharoth, and
Naarath,⁊ came to Jericho , and went
out at Jordan.And their border went
from Thaphuah weſtwarde vnto yͤ riuer
kanah,⁊ the endes were yͤ weſt ſea.
This is the enheritaunce of the tribe of
the children of Ephraim by their kynredes.
And the ſeparate cyties for the
children of Ephraim,were amonge the
enheritaũce of yͤ childrẽ of Manaſſes:
euen the cities with their villages:And
they draue not out yͤ Cananites that
dwelt in Gaſor: but yͤ Cananites dwel
among the Ephraites vnto this daye,
and ſerue vnder tribute.

¶ The.xvii.Chapter.

The lotte or porcion of the halfe trybe of Manaſſes.
The Cananites become tributaries to the
Iſraelites. Manaſſes and Ephraim require a
greater porcion of heritage

This was the lotte of the trybe of
Manaſſes,which was the * Eldeſt
ſonne of Joſeph . And Machir
yͤ Eldeſt ſonne of Manaſſes which
was the father of Gilead(and a mã of
warre)had Gilead ⁊ Baſan.This was
the poſſeſſion of the reſt of yͤ children of
Manaſſes by their kynredes:Namely,
of the children of Abiezer: yͤ children of
Heleck:the children of Ariel:the childrẽ
of Sichem , the children of Hepher:the
children of Semida : for theſe wer the
male childrẽ of Manaſſes the ſonne of
Joſeph, by their kynredes.

But

Num.26.d *But zelaphead the ſonne of Hepher,
27.a. and yͤ ſonne of Gilead: yͤ ſonne of Machir,
36.a. the ſonne of Manaſſes, had no ſonnes
B but daughters, whoſe names are theſe:
Mahela, Noa, Hagla, Melcha ⁊ Thir-
za, which came before Eleazar yͤ preaſt,
and before Joſua yͤ ſonne of Nun, and
Num.27.a before the Lordes ſaying: *the LORD
and.36.a commaunded Moſes to geue vs an en-
heritaunce among our brethren. And
therfore accordynge to the commaun-
dement of yͤ LORD, he gaue thẽ an en-
heritaũce amõg the brethrẽ of their fa-
ther. And there fel ten porcions to Ma-
naſſes, beſyde yͤ lande of Gilead ⁊ Baſã,
which is on yͤ other ſyde Jordã, becauſe
yͤ daughters of Manaſſes dyd enherit
amonge his ſonnes. And Manaſſes
other ſonnes, had the lande of Gilead.

And the coaſte of Manaſſes was frõ
Aſer to Machmathath yͤ lyeth before
Sichem, and went along on the righte
hande, euen vnto the enhabiters of
Entaphuah: and yͤ lande of Thaphuah,
belõged to Manaſſes, which Thaphu-
ah is beſyde the Border of Manaſſes, ⁊
beſyde the border of the children of E-
phraim. And the coaſt deſcẽded vnto the
riuer Canah ſouthward, euẽ to yͤ riuer
of yͤ cities of Ephraim, ⁊ betwene yͤ cy-
tyes of Manaſſes. The coaſte of Ma-
C naſſes went alſo on the northſyde to yͤ
riuer, ⁊ the endes of it go out at the ſea,
ſo that yͤ ſouth pertayned to Ephraim,
and the north to Manaſſes, ⁊ the ſea is
his border. And they mette together in
Aſer northwarde, and in Iſacar eaſte-
warde. And Manaſſes had in Iſacar ⁊
in Aſer, Bethſean, and her townes: Ji-
blean, and her townes: and the enhabi-
toures of Dor, with yͤ townes pertay-
ning to the ſame: and the enhabitoures
of Endor with the townes of the ſame:
and the enhabitoures of Thaanath wͭ
her townes: ⁊ the enhabitoures of Ma-
gedo with the townes of the ſame, euen
thre contreyes. yet the children of Ma-
naſſes coulde not ouercome thoſe cyty-
es. But yͤ Cananites preſumed to dwel
in the ſame lande. Neuertheleſſe, aſſone
as the children of Iſraell were waxed
ſtronge, they put the Cananites vnder
trybute, but expelled them not.

And the childrẽ of Joſeph ſpake vnto
D Joſua ſaying: why haſt thou geuen me
but one lot ⁊ one porcion to enherit, ſe-
yng I am a great people, ⁊ for as much
as the LORD hath bleſſed me hitherto?
And Joſua anſwered them: yf thou be
muche people, then gette the vp to the
wodde cõtrey, and prepare for thy ſelfe
there in the lande of the Phereſites and
of the Giauntes, yf mount Ephraim be
to narowe for the. And the children of
Joſeph ſayde: The hyll is not ynoughe
for vs: and all the Cananites that dwel
in the lowe contrey haue charrettes of
yron, and ſo haue they that enhabite
Bethſean, and the townes of the ſame,
and they alſo that dwel in the valeye of
Jezreel. And Joſua ſayde vnto yͤ houſe
of Joſeph, Ephraim and Manaſſes: ye
be much people, and haue great power,
and ſhall not therfore haue one lotte.
Therfore the hyl ſhalbe youres, and ye
ſhal cut downe the wod that is in it: ⁊
the endes of it ſhalbe youres, yf ye caſte
out the Cananites whiche haue yron
charrettes, and are very ſtrong.

The .xviii. Chapter.

Certen are ſent to deuide the lande to the other ſeuẽ
trybes. The lotte of the children of BenJamin.

AND the whole congregacion of the A
children of Iſraell came together
at Silo, ⁊ ſet vp the tabernacle of
witneſſe there, ⁊ the lande was in ſub-
ieccion before them. And ther remained
among yͤ children of Iſrael ſeuẽ tribes,
which had not yet receaued their enhe-
ritaunce. And Joſua ſaid vnto yͤ childrẽ
of Iſrael: howe long are ye ſo ſlacke to
come, and poſſeſſe the lande which the
LORD GOD of your fathers hath geuẽ
you? Geue out frõ amõg you for euery
trybe thre men, that I may ſende them.
And that they may ryſe, and walke tho-
rowe the lande and diſtribute it accor-
dynge to the enheritaunce therof, and
come againe to me.

And let them deuide it vnto them into B
ſeuen partes. And Juda ſhall abyde in
their coaſt on the ſouthe, and the houſe
of Joſeph ſhal ſtande in their coaſtes
on the north. Deſcribe ye yͤ lande ther-
fore into the ſeuen partes, and brynge
the deſcripcion hether to me and I ſhal
caſt lottes for you here before yͤ LORD
our GOD. *But the Leuites haue no Joſu.13.
parte among you, for the preaſthode of nd.14.
the LORD is their enheritaunce. *And Joſu.12.
Gad, ⁊ Ruben ⁊ halfe the tribe of Ma-
naſſes haue receaued their enheritaũce
beyonde Jordã eaſtwarde, which Mo-
ſes the ſeruaũt of the LORD gaue thẽ.

And the men aroſe, and wente theyr waye. And Joſua charged them yͭ wēt to deſcribe yͤ lande, ſaying: departe, and go thorow the lande, ⁊ deſcrybe it, and come againe to me, yͭ I may here caſte lottes for you before yͤ LORD in Silo. C And the men departed, ⁊ walked thorowe the lande, ⁊ deſcribed it by cityes into ſeuē partes in a booke, and retourned to Joſua into yͤ hooſt at Silo. And Joſua caſt lottes for thē in Silo before the LORD, and there Joſua deuided the lande vnto the childrē of Iſrael, to eche theyr porcion. And the lotte of the tribe of the children of BenJamin came vp accordyng to their kynredes. And the coaſte of their lotte came betwene the children of Juda and the children of Joſeph. And their north coaſt was frō Jordan, ⁊ went vp to yͤ ſyde of Jericho on the northſyde, and went vp thorowe the mountaines weſtwarde, and they ended at the wilderneſſe of Bethauen: and wēt from thēce towarde Lus euen to the ſouthe ſyde of Lus (the ſame is Bethel) and deſcended againe to Atrothader, vnto the hyll that lyeth on the ſouthſyde of the neyther Bethhoron.

And the coaſt turneth thence and compaſſeth yͤ corner of the ſea ſouthwarde, euen from the hyll yͭ lyeth before Bethhoron ſouthwarde, ⁊ goeth out at Kiriathbaal whiche is Kiriath Jarim a cytie of the childrē of Juda: this is yͤ weſt quarter: ⁊ yͤ ſouth coaſt goeth from the D edge of Kiriath Jarim, and goeth out weſtwarde, and thence it turneth to yͤ water well of Nephthoah, ⁊ commeth downe againe to the edge of the hyll, that lyeth before the valeye of the ſonne of Hennon, euen in the valeye of yͤ Giauntes northward, and deſcendeth into the valeye of Hennon beſyde Jebuſy ſouthwarde, and goeth downe to yͤ wel of Rogell, and compaſeth from yͤ north, and goeth forthe to the well of yͤ ſonne, and departeth from thēce to the places of Geliloth, whyche are towarde the goyng vp vnto Adomim: ⁊ goeth downe to the ſtone of Bohan the ſonne of Ruben: and then goeth a long towarde the ſyde of the playne northwarde: and goeth downe into the feldes: and goeth along to the ſyde of Bethhaglah northwarde, and endeth at the poynte of the ſalte ſea northe there from, euen at the ſouthe ende of Jordan. This is the ſouthe coaſte.

And Jordan kepeth in this coaſte on the eaſtſide, and this is the enheritaūce of the childrē of Beniamin by their coaſtes rounde aboute thorowe out theyr kynredes. Theſe were the cityes of the trybes of the chyldren of Beniamin thorowoute their kinredes: Jericho, Bethaglah, and the playne of Kaziz, Betharabah, zamarim, and Bethel: Auim, Pharah, ⁊ Ophrah: Chepar, Ammona, Ophny, and Gabai, twelue cytyes wͭ their vyllages. Gibeō, Ramah, ⁊ Beroth: Mazphah, Caphairah, and Mozah: Reken, Jarephel, ⁊ Tharelah, zela, Eleph, and Jebuſi, which is Jeruſalem, Gibeath, and Kiriath, fourtene cyties with their vyllages. This is the enheritaunce of the children of Beniamin thorowout their kynredes.

The .xix. Chapter.

The lottes or partes of zabulon / Iſachar / Aſer / Nephthali / Dan / and Joſua.

C AND the ſecōde lot came out for the tribe of the children of Simeon by their kynredes. And their enherytaunce was in the myddes of the enheritaunce of the children of Juda. And they had in their enheritaunce, Berſabe, Sabe, and Moladah, Hazorſual, Balah, and Azē, Eltholad, Bethul and Hormah, zikelag, Bethmarcaboth and Hazetſuſah Bethlebaoth, ⁊ Saruhen, thirtene cities with their vyllages. Aim, Remō, Ether, and Aſan, foure cities with their vyllages: ⁊ thereto al yͤ vyllages yͭ were roūde about theſe cities, euē vnto Balaath, Beor and Ramath, ſouthwarde. This is the enheritaunce of the trybe of the children of Simeon thorow out their kinredes. Out of yͤ lot of the children of Juda, came yͤ enherytaunce of the children of Simeon. For the parte of the childrē of Juda was to muche for them: and therfore yͤ childrē of Simeon had their enheritaūce in the enheritaunce of them.

And the thirde lot aroſe for the children of zabulon thorowe out theyr kinredes. And the coaſtes of their enherytaunce came to Sarid, and went vp weſtwarde, ⁊ to Marialath, ⁊ reached to Dabaſeth, ⁊ came thence to the riuer that lyeth before Jokneuen: and turned from Sarid eaſtwarde towarde yͤ ſunne riſing vnto yͤ border of Chiſloth Thabor: ⁊ then goeth out to Dabereth.

and goeth vp to Japhia: ⁊ frõ thẽce goeth a long eaſtwarde, to Gethah. Jepher, Jthah and Jazin, and goeth to Remõ, Methoar, and Neoh. And compaſſeth it on the north ſyde to Nathan, and endeth in the valeye of Jephthahel. And Jatath, Nahalol, Semron, Jedalah, and Bethlehẽ: twelue cytyes with their villages. This is the enheritaũce of the children of zabulon thorowe out theyr kynredes, and theſe are the cities with theyr vyllages.

And the fourth lot came out for ẏ children of Jſachar by their kinredes. And their coaſt was Jeſraelah, Caſuloth, ⁊ Sunem, Hapharaim, Sion, and Anaharath, Harabith kyſiõ, and Abez, Rameth, Enganim, Enhadah, and Bethphazez. And his coaſt reacheth to Thabor, and Sahazimah and Bethſames, and endeth at Jordan: Syxtene cyties w their villages. This is ẏ enheritaũce of the trybe of the children of Jſachar by their kynredes. And theſe are the cyties with their vyllages.

C And the fyfte lot came out for ẏ trybe of the childrẽ of Aſer by their kynredes: And their coaſt was: Helkath, Hali, Beten and Achſap, Alamelech, Amaad and Miſeal: and came to Carmel weſtwarde, and to Sihor, Labanath, ⁊ turned towarde the ſonne riſinge to Bethdagon, and commeth to zabulon and to the valey of Jephthahel, towarde the northſide of Bethemek and Negel, and goeth out on ẏ lefte ſyde of Cabul: and to Hebron, Rohob, Ramon, and Kanah, euen vnto greate Sidon. And then the coaſt turneth to Ramah and to ẏ ſtrõg citie of zor, and turneth to Hozah, ⁊ endeth at the ſea, by the poſſeſſion of Achzibah: Amah alſo and Aphek ⁊ Rohob: Twentye and two cytyes with theyr vyllages. This is the enherytaunce of the children of Aſer by their kynredes: Theſe are the cytyes with theyr vyllages.

And the ſyxte lot came out for ẏ children of Nephthali by their kinredes. And their coaſt was from Heleph and frõ Elom to zaananim Adami, Nekeb and Jabneel, euen to Lakum, and doth go out at Jordã. And then ẏ coaſte turneth weſtwarde to Aſanoth Thabor, ⁊ then goeth out frõ thence to Hukokah, and reacheth to zabulon on the ſouthe ſyde, and goeth to Aſer on the weſtſyde, and to Juda vpon Jordan towarde the ſunne ryſynge. And their ſtrong cytyes are zidin, zer, Hamath, Racah and Cenereth, Adamah, Hermah and Hazor, Kedes, Edrai, ⁊ Enhazor: Jerõ, Magdelel: Horẽ, Bethanah and Bethſames: nyntene cyties with their vyllages. This is the enheritaunce of the tribe of the children of Nephthali by their kynredes: theſe alſo are the cytyes and theyr vyllages.

And the ſeuenth lot came out for the trybe of ẏ children of Dan by their kinredes: And ẏ coaſte of their enheritaũce was: zaraah, Eſthaol, *Jrſames, Saelabin, Aialon, Jethlah: Eglon ⁊ Thennathah, and Akarõ: Eltheke, Gibethõ and Baalath: Jehud Banebarak and Gathermõ, Meiericon ⁊ Aarcon, with the border ẏ lyeth before Japho. And the coaſtes of the children of Dan wẽt out frõ them. And the children of Dan went vp to fyght againſt Leſen, ⁊ toke it, ⁊ ſmote it with ẏ edge of ẏ ſwerde, and conquered it, and dwelt therin, and called it *Dan, after the name of Dan their father.

D

D. hereti... caltica, ẏ cy... tie of ẏ sun...

Iud.

This is the enheritaunce of the tribe of the childrẽ of Dan in their kinredes: theſe alſo are the cyties with their vyllages. When they had made an ende of deuydynge the lande by her coaſtes, the children of Jſrael gaue an enheritaũce vnto Joſua the ſonne of Nun amonge them, according to ẏ word of ẏ LORDE they gaue him ẏ citie which he aſked, euẽ *Thãnoth ſerah in moũt Ephraim. And he bylte ẏ citie and dwelte therin. *Theſe are the enheritaunces whiche Eleazar the preaſt ⁊ Joſua the ſonne of Nun, and ẏ auncyẽt fathers of ẏ tribes of the children of Jſrael deuyded by lot in Siloh before the LORD, in the dore of the Tabernacle of wytneſſe, ⁊ ſo they made an ende of deuiding the contrey.

Joſu. 24.

Nu. 34.

The. xx. Chapter.

The cyties of refuge or Sanctuaryes.

THe LORD alſo ſpake vnto Joſua ſaying: ſpeake to ẏ childrẽ of Jſrael, ⁊ ſay: *Appoynte oute from among you cyties of refuge, whereof J ſpake vnto you by the hande of Moſes, that the ſlear that killeth any perſon vnwares and vnwyttyngly, may flee thyther. And thoſe cyties ſhal be youre refuge from ẏ auẽger of bloude. And he ẏ doeth flee vnto one of thoſe cities, ſhal

A

Num. 35.
Deut. 19.

ſtande

ſtande at the entring of the gate of the cytie, and ſhall ſhewe his cauſe in the eares of the elders of the cytie.

And they ſhal take him into the citye vnto them, and geue him a place, that he maye dwel amonge them.

B And yf the auenger of bloude folowe after him, they ſhal not delyuer ẏ ſlear into his hande becauſe he ſmote his frende ignorauntlye, and hated hym not before tyme.

And he ſhal dwel in the ſaid cytie vn-
til he ſtande before the congregacion in
Num. 35. c iudgement, *and vntil the death of the
hye preaſt that ſhalbe in thoſe dayes:
for then ſhal the ſlear retourne, & come
vnto his owne citie, and vnto his owne
houſe, and vnto the cytie from whence
he fled. And they ſanctified Kedes in
Galile, in moũt Nephtali, and Sichem
C in mount Ephraim, and Kariath Arbe
(whiche is Hebron) in the mountayne
of Iuda. And on the otherſyde Iordan
ouer againſt Iericho eaſtwarde, they
appointed Bozor in the wilderneſſe vp-
on the plaine, out of the tribe of Ruben:
and Ramoth in Gilead, out of the trybe
D of Gad: and Goſan in Baſan out of the
trybe of Manaſſes. Theſe were the cy-
ties appoynted for al the childrē of Iſ-
rael, and for the ſtraunger ẏ ſoiourned
among them: that whoſoeuer kylled a-
ny perſon ignorantly, the ſame myghte
flee thether, & ſhould not dye by ẏ hand
of the auenger of bloude, vntyl he ſtode
before ẏ cōgregacion (to declare his cauſe.)

¶ The.xxi. Chapter.

The cities geuen to the Leuites / in numbre.xlviii.

A AND thē came the principal fathers
of ẏ Leuites vnto Eleazar ẏ preſt,
and vnto Joſua ẏ ſonne of Nun, &
vnto ẏ auncient fathers ẏ were ouer ẏ
tribes of ẏ childrē of Iſrael, & ſpake vn-
to thē at Silo in the lande of Canaan,
Num. 5. a ſaying: *ẏ LORD cōmaunded by Mo-
Josu. 20. a. ſes, to geue vs cities to dwell in, with
the Suburbes therof, for our catel. And
ẏ children of Iſrael gaue vnto the Le-
uites, oute of their enheritaunce at the
byddynge of the LORDE, theſe cytyes
folowynge with their Suburbes.

And the lotte came out for ẏ kynred of the Cahathites: & the chyldrē of Aarō the preaſte, which wer of the Leuites, had geuen them by lotte, oute of the trybe of Iuda, oute of the trybe of Simeon, and out of ẏ trybe of Beniamin: thirtene cyties. And the reſt of ẏ childrē of Cahath had by lot, out of ẏ kinredes of the trybe of Ephraim, out of ẏ trybe of Dan, and oute of the halfe trybe of Manaſſes: ten cities. And the childrē of Gerſon had by lot oute of the kynredes of the trybe of Iſachar, and oute of the trybe of Aſer, out of the tribe of Nephthali, and out of the other halfe tribe of Manaſſes in Baſan: thyrtene cyties.

B And ẏ children of Merari by their kinredes, had out of the trybe of Ruben, & out of the tribe of GAD, and out of tribe of zabulon, twelue cyties. And the children of Iſraell gaue by lotte vnto the Leuites theſe cities wᵗ their Suburbes, as ẏ LORD cōmaūded by Moſes. And they gaue out of the tribe of ẏ children of Iuda, and out of the trybe of the childrē of Simeō, theſe cities by name, which the children of Aaron beynge of the kinredes of the Cahathites, and of the childrē of Leui, obtayned: for theirs was the firſt lotte.

And they gaue them Kariathe Arbe of the father of Enack (which is Hebron) in the hyl contreye of Iuda, wᵗ ẏ Suburbes of the ſame rounde aboute it. But the lande that pertayned to ẏ cytie, and ẏ vyllages therof, gaue they to *Caleb the ſonne of Iephune, to be his poſſeſſion.

And thus they gaue to the children of Aaron the preaſt, a citie, to the whiche the ſlayer might flye: euen Hebrō with her Suburbes: Libna with her Suburbes: and Iathir with her Suburbes, and Eſtimoa with her Suburbes: Holō with her Suburbes: Dabir with her Suburbes: Ain with her Suburbes: Iutah with her Suburbes: Bethſames with her Suburbes: nyne cities out of thoſe two trybes. And out of the trybe of Beniamin, they gaue Gibeon with her Suburbes: Gaba with her Suburbes: Anatoth with her Suburbes: Almon with her Suburbes: foure cytyes. All theſe cytyes of the chyldren of Aaron prieſtes, were thirtene cytyes with theyr Suburbes. And the kynredes of the children of Cahath that were Leuites: that is to ſaye, the other children of Cahath, had cytyes geuen for theyr lotte, out of the trybe of Ephraim. For they gaue them the cytye that the

ſlear

flear might flye vnto: Sichem with her Suburbes, in mounte Ephraim: & Gazer with her Suburbes: and Kabzaim with her Suburbes: & Bethoron with her Suburbes: foure cyties.

And out of the trybe of Dan: Eltheke with her Suburbes: Gibthon wͭ her Suburbes: and Aialon with her Suburbes: Gathremõ with her Suburbes: foure cytyes.

And out of the halfe trybe of Manaſſes, Thanach with her Suburbes: and Gathremon with her Suburbes: two cytyes. Al yͤ cities for yͤ other kinredes of the children of Cahath, were ten with their Suburbes.

And vnto the childrẽ of Gerſon which wer of the kinredes of yͤ Leuites, they gaue out of yͤ other halfe trybe of Manaſſes, yͤ citie of refuge for yͤ flear: Golan in Baſã wͭ her Suburbes: & Beeſterah with her Suburbes: two cyties. And out of the tribe of Jſachar, Kiſyon with her Suburbes: & Daberah with her Suburbes: and Jarimoth with her Suburbes: Enganim with her Suburbes: foure cytyes.

And out of the tribe of Aſer, Miſael wͭ her Suburbes: Abdon with her Suburbes Halakath with her Suburbes: & Rohob with her Suburbes: foure cityes. And out of the trybe of Nephthali, the citie for the flear to flee vnto, Kedes in Galile with her Suburbes: and Hamothdor wͭ her Suburbes: & Carthan with her Suburbes: thre cyties. Al the cyties of the Gerſonites thorowe oute their kynredes, were thyrtene cytyes with their Suburbes.

D And vnto the other kynredes of yͤ children of Merari, the reſt of the Leuites, they gaue out of the trybe of zabulon: Jecnam with her Suburbes: and Carthah wͭ her Suburbes: Damna with her Suburbes, and Nahalal with her Suburbes: foure cyties. And out of the tribe of Ruben, Bozor wͭ her Suburbes: and Jahelah with her Suburbes: Kedmoth with her Suburbes, and Maphaath with her Suburbes: foure cities. And out of the tribe of GAD, they gaue the citie for the flear to flee vnto: Ramoth in Gilead wͭ her Suburbes, and Mahanaim with her Suburbes: Heſbon with her Suburbes: and Jaſer with her Suburbes, foure cyties in al: ſo that all the cytyes of the chyldren of Merari thorowe oute theyr kynredes (whiche were the reſte of the kynredes of yͤ Leuites) were by their lot, twelue cyties. And al the cytyes that yͤ Leuites had among the poſſeſſiõ of the children of Jſraell were. xlviii. with their Suburbes. And theſe cities laye euery one ſeuerally, hauing their Suburbes rounde about them thorow out all the ſayde cyties. And the LORD gaue vnto Jſrael al the lande whiche * he ſware to geue vnto their fathers. And they cõquered it, and dwelt therin. And the LORDE gaue them reſt rounde about, accordyng to al yͤ he ſware vnto theyr fathers: and there ſtode not a man of al theyr enemyes before thẽ. The LORD alſo delyuered all their enemyes into their handes. *There ſkaped nothinge of al the good thinges, whiche yͤ LORD had ſaid vnto the houſe of Jſrael. But all came to paſſe.

Gen.17.a

Joſ.23.b

The. xxii. Chapter.

Ruben/Gad/and the halfe tribe of Manaſſes are ſent againe to their poſſeſſions. They buylde an altare for a memoriall.

A Then Joſua called vnto the Rubenites, yͤ Gaddites, & to yͤ halfe tribe of Manaſſes, and ſaid vnto them: *ye haue kept al that Moſes the ſeruaunt of the LORD cõmaunded you, and haue obeyed my voyce in al that J commaunded you: ye haue not left your brethren of a long ſeaſon vnto this day, but haue kepte the commaundement of the LORDE your GOD.

Num.32.

And now that yͤ LORD hath geuẽ reſt vnto your brethren as he promiſed thẽ, therfore returne ye & go vnto your tentes, and vnto yͤ lande of your poſſeſſion, which Moſes the ſeruaunt of yͤ LORD gaue you on the other ſyde Jordan.

But in any wyſe take diligent hede, & do the commaundemẽt and law, which Moſes the ſeruaũt of the LORD charged you: *that ye loue the LORD youre GOD, & walke in al his wayes, and kepe his commaundementes, & cleaue vnto him, and ſerue him with al your hertes and al your ſoules. And ſo Joſua bleſſed them and ſent them away. And they went vnto theyr tentes.

Deute.10.

B Unto yͤ one halfe of the trybe of Manaſſes Moſes gaue poſſeſſion in Baſan: and vnto the other halfe thereof gaue Joſua amonge theyr brethren on this ſyde Iordan weſtwarde. And Ioſua ſent them away alſo vnto their tentes, and bleſſed them, and ſaid vnto thē: retourne with muche riches vnto your tentes, and with a greate multitude of cattel, with ſyluer and golde with braſſe, and yron, and wͭ much raiment, and * deuyde the ſpoyle of your enemyes with your brethren.

Deut.20.c
Num.32.d
Ioſu.8.f.
1.Re.30.c.

C

And the childrē of Ruben, the childrē of Gad, ⁊ halfe the tribe of Manaſſes, returned, and departed from the children of Iſrael out of Silo (which is in the lande of Canaan) to go vnto yͤ contrey of Gilead to the lande of their poſſeſſion, which they had obtained, accordyng to the worde of the LORDE by the hande of Moſes. And when they came vnto the place of Geliloth beſyde Iordan (that is in the lãde of Canaã) there the childrē of Ruben, yͤ children of GAD and the halfe trybe of Manaſſes, buylt an altare faſt by Iordan, ⁊ that a great altare to ſe to. Which when yͤ childrē of Iſrael hearde of, they ſayde: behold, the children of Ruben, the children Gad, and the halfe trybe of Manaſſes haue buylt an altar in the forefronte of yͤ lãd of Canaan, euen in Geliloth beſide Iordan on the ſyde of yͤ children of Iſrael. And when the children of Iſrael hearde of it, the whole congregacion of yͤ children of Iſrael gathered them together to Silo, to make battell againſte them. And the children of Iſrael ſent vnto the children of Ruben, and to the chyldren of Gad, and to the halfe trybe of Manaſſes into the lande of Gilead, Phinehes the ſonne of Eleazar yͤ Preaſt, and with him ten Lordes, of euery chefe houſe a lorde, thorowe oute al yͤ trybes of Iſraell, whiche were heades of their fathers houſholdes among the thouſandes of Iſraell. And they went vnto the chyldren of Ruben, and to the children of Gad, and to the children of the halfe trybe of Manaſſes, vnto yͤ lãd of Gilead, ⁊ they ſpake wͭ them, ſaying.

D

Iud.20.b.
Num.25.a

Thus ſaye the whole cõgregacion of the LORD * what tranſgreſſion is this that ye haue tranſgreſſed againſte the GOD of Iſrael, to turne away this day from the LORDE in that ye haue buylded you an altar for to rebelle this day againſt the LORDE? Is the * wycked dede of Peor to littel for vs, wher of we are not yet clenſed vnto this daye, and for the which there was in the congregaciõ of the people a plage of yͤ LORD? ye alſo are turned away this day from the LORDE. And ſeyng ye rebel to daye againſt the LORD, it wyl come to paſſe, that to morowe he ſhal be wroth wͭ all the congregacion of Iſraell. Notwithſtandynge yf ye thynke, that the lãde of your poſſeſſion is vncleane, then come ouer vnto the lande of the poſſeſſion of yͤ LORD, where in the lordes tabernacle dwelleth, and take poſſeſſion amonge vs. But tranſgreſſe not againſte the LORDE, nor prouoke vs, to buylde you any other aulter, ſaue the aulter of the LORDE our GOD. * Dyd not Acan the ſonne of zareth treſpaſſe in the excommunicate thinge, and wrathe fel on all the congregacion of Iſraell, whyche not withſtandynge that he was but one man, yet he alone peryſhed not for his wyckedneſſe?

Then the children of Ruben and the children of Gad, and halfe the trybe of Manaſſes anſwered, and ſaid vnto the heades ouer the thouſandes of Iſraell: The God of goddes, the LORD GOD of goddes, euen the LORD he knoweth, ⁊ alſo ſhall Iſrael know. yf it be to rebel, or to tranſgreſſe againſt yͤ LORD, then thou LORD ſaue vs not this daye. Or elles yf we haue buylte vs an aulter to turne from folowynge the LORD, or to offer theron burnt offring or meatofferynge, or to offer peaceoffringes theron: let the LORDE require it, (and iudge.) And yf we haue not rather done it of a carefulnes and of a ſure occaſion, ſayinge: In tyme to come youre children might ſaye vnto oures: what haue ye to do with the LORD GOD of Iſrael? the LORD hath made Iordan a border betwene vs and you (ye children of Rubē and of Gad) ye haue no part therfore in yͤ Lord: ⁊ ſo ſhal your childrē make our children ceaſſe from fearing the LORD.

Therfore we (toke better aduiſement / and) ſaid: We wil make vs an aulter, not for burntofferyng, nor for ſacrifice, but for a * witneſſe betwene vs and you, ⁊ our generacions after vs, that we ſhoulde ſerue the LORD, with oure offeringes, ſacrifices and peaceoffringes before him: and that your children ſhould not ſaye to oures in tyme to come: ye haue no parte in the LORDE.

Therfore ſaide we, that yf they ſhould

ſo ſaye to vs or to our generacyons in
tyme to come, yͭ we would ſay agayne:
Beholde the faſhyon of the aulter of yͤ
LORD, whiche our fathers made, neyther
for burnt offeriges, nor ſacrifices,
but for a witnes betwene vs and you,
GOD forbid, yͭ we ſhould rebel againſt
the LORD, ⁊ turne this day from after
him, and buylde any other aulter for
burnt offerynges, oblacions, or ſacryfyces,
G ſaue the aulter of yͤ LORD oure
GOD, that is before his tabernacle.

And when Phinehes the prieſt, and
the Lordes of the congregacyon, and
heades ouer the thouſandes of Iſraell
which were with him, heard theſe wordes
that the children of Ruben, and
the children of Gad, and the childrē of
Manaſſes ſpake, they were well content.
And Phinehes the ſonne of Eleazar
the prieſt, ſayde vnto the childrē of
Ruben, and to the children of Gad, and
to the childrē of manaſſes: this day we
perceyue, that the LORDE is amonge
vs, becauſe ye haue not done this treſpaſſe
agaynſt the LORD: Now ye haue
rydde the children of Iſraell out of the
hand of the LORD.

And Phinehes the ſonne of Eleazar
the prieſt with the lordes, returned frō
the children of Ruben, and from yͤ children
of Gad, out of the land of Gilead,
vnto the lande of Canaan, to the chyldren
of Iſraell, and broughte thē thys
worde agayne. And the ſaying pleaſed
the children of Iſrael, and they bleſſed
GOD, and dyd not entende to goe agaynſt
them in battell, and to deſtroye
the lande whiche the children of Rubē
and Gad dwelte in. And the children of
Ruben and the children of Gad called
the aulter: Our wytnes, that yͤ LORD
is GOD.

¶ The.xxiii.Chapter.

Ioſua exhorteth the people, that they ioyne not them ſelues to the Gentiles.

A AND it came to paſſe a longe ſeaſon
after that the LORDE had geuen
reſt vnto Iſraell from all their enemyes
rounde aboute, that Ioſua
wared olde, and was ſtricken in age.
And Ioſua called for all Iſraell, and
for their elders, their heades, their iudges
and officers, and ſaide vnto them:
I am olde and ſtryken in age. And
ye haue ſene all that the LORDE
youre GOD hathe done vnto all theſe
nacyons before you, howe the LORDE
your GOD hath fought for you. Beholde,
I haue ſubdued vnto you theſe
nacyons that remayne, to be an enherytaunce
for youre trybes: euen from
Iordan, and (from the lande) of all the
nacyons that I haue deſtroyed, euen
vnto the greate ſea weſtwarde. (*And
there remayne yet many nacions*) And yͤ Lord
your GOD ſhall expel them before you:
and caſt them from out of your ſyghte,
and ye ſhal conquere theyr lande, as yͤ
LORDE youre GOD hathe ſayde vnto
you. B

Go to therefore *as ſtrongely as ye Deut.31.b
maye, that ye take hede and do all that
is wrytten in the booke of the lawe of
Moſes, *that ye bowe not aſyde therfrom,
to the ryghte hande or to the left: Deut.12.d.
and leſte that whan ye come amonge and.28.b
theſe nacions, (euen among theſe that Prou.4.d
are lefte with you) ye make mencyō or
ſweare by the names of theyr goddes:
and that ye neyther ſerue thē nor bow
your ſelues vnto thē. But that ye ſticke
faſte vnto the LORDE youre GOD, as
ye haue done vnto this daye. So ſhall C
the LORDE caſt out before you greate
nacyons and myghty, as no man hath
bene able to ſtand before you hitherto.

*One man of you ſhal chaſe a thouſande: Deut.32.d
for the LORDE youre GOD he
fyghteth for you, as he hath promyſed
you. Take good heede therefore vnto
your ſelues, that ye loue the LORDE
your GOD.

Els, yf ye go backe and cleaue vnto
the reſt of theſe nacyons that remayne
wͭ you, ⁊ ſhall make mariages wͭ them,
and go in vnto them, and they to you:
be ye ſure, that the LORDE youre
GOD wyll nomore caſte oute all theſe
nacyons from before you. *But they Nu.33.g.
ſhalbe ſnares and trappes vnto you ⁊
ſcourges in your ſydes, and thornes in
youre eyes, vntyll ye peryſhe from of
thys good lande, which yͤ LORD your
GOD hath geuen you.

And beholde, this day, do I entre into D
the waye of all the world, ⁊ ye know
in al your hertes and in al your ſoules, Ioſu.21.d
that *nothing hath fayled of al yͤ good
thynges whiche yͤ LORD youre GOD
promiſed you: But al are come to paſſe
and nothynge hathe fayled thereof.
Therfore as al good thinges are come
vpon you, whiche the LORDE youre

GOD promyſed you, ſo ſhall the LORD brynge vpon you all euell, vntil he haue deſtroyed you from this good lande, whiche the LORDE your GOD hath geuen you, when ye haue transgreſſed the appoyntment of the LORD youre GOD, whyche he commaunded you: and haue gone and ſerued ſtrau̅ge gods, and bowed your ſelues to them. Then ſhall the wrathe of the LORDE waxe whote vpon you, and ye ſhall peryſhe quickely from of the good land, whiche he hath geuen you.

¶ The .xxiiii. Chapter.

¶ Joſua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joſeph are buried. Eleazar dyeth.

A AND Joſua gathered all the tribes
of Iſraell to Sichem, and called
for the elders of Iſraell, and for
theyr heades, iudges and officers, and
they preſe̅ted them ſelues before God.
And Joſua ſayde vnto all the people:
thus ſayeth the LORDE GOD of Iſraell:
Gene.11.c *youre fathers dwelt on the other
ſyde of the floude in olde tyme: euen
Thareth the father of Abraham and of
Nachor, and ſerued ſtraunge goddes.

And I toke youre father Abraham
from the other ſyde of the floude, and
brought hym thorowe out all the land
of Canaan, and multiplyed his ſeede, ⁊
Gene.21.c *gaue him Iſahac.

Math.1.a And I gaue vnto Iſahac, Jacob and
* Ge.32.a. Eſau. *And I gaue vnto Eſau mou̅te
Seir, to poſſeſſe it. But Jacob and his
children went downe into Egipte.

I ſent Moſes alſo and Aaron. And
Exo.7.8.9 I *plaged Egypte: and when I had ſo
10.and.14 done among them, I brought you out,
and I brought your fathers out of Egypte.
And as they came vnto the ſea,
the Egypcyans folowed after your fathers
with charrettes and horſme̅ vnto
B the reed ſea*. And whan they cryed
Exod.14.c vnto the LORDE, the LORD put darkneſſe
betwene you and the Egypciãs,
and broughte the ſea vpon them, and
couered them. And your eies haue ſene
what I haue done to the Egypcians.
And ye dwelte in the wyldernesſe a lo̅g
ceaſon.

Num.21.d. And *I brought you into the lande
of the Amorites, whiche dwelte on the
other ſyde Jordan. And they fought w̅
you: and I gaue them into your hand,
that ye myght conquer their countrey.
And I deſtroyed them from oute of
your ſyghte.

*Then Balak the ſonne of Ziphor, kynge of Moab aroſe, and warred agaynſt Iſrael, and ſent and called Balaam the ſon of Beor for to curſe you. But I would not herken vnto Balaã, and therfore he rather bleſſed you: And ſo I delyuered you oute of his hande. And ye wente ouer Jordan, and came vnto Jericho, and the men of Jericho fought agaynſt you: y̆ Amorites, Pheresites, Canaanites, Hethites, Girgoſites, Heuites, and Jebuſites, and I delyuered them into your hande.

And I ſent * hornettes before you, whiche caſte them oute of your ſyghte: euen the two kynges of the Amorites: but not with your owne ſweard, or w̅ your owne bowe. And I haue geuen you a land, in which ye did no laboure, and cytyes whyche ye buylte not, and which ye dwel in: vyneyardes alſo and olyue trees whiche ye planted not, and wherof ye do eate.

*Nowe therfore feare the LORDE, ⁊ ſerue him in perfectneſſe and truthe: And put away the goddes, which your fathers ſerued on the other ſyde of the floud, ⁊ in Egipt, and ſerue ye y̆ LDRD. And yf it ſeme euell vnto you to ſerue the LORDE, then choſe you this daye whome you will ſerue, whether the goddes whiche your fathers ſerued (y̆ were on the other ſyde of the floude) eyther the goddes of the Amorites, in whoſe lande ye dwell. As for me and my houſe, we wyl ſerue the LORDE.

The people aunſwered and ſayde: GOD forbyd, that we ſhoulde forſake the LORDE, and ſerue ſtraunge gods. For the LORDE our GOD, he it is that brought vs and our fathers out of the lande of Egipte, and from the houſe of bondage, and whiche dyd thoſe greate myracles in our ſyghte, and preſerued vs in all the waye that we wente, and among all the nacions which we came thorow. And the LORDE dyd caſte oute before vs all the nacyons, ſpecially the Amorites whiche dwelte in the lande. And therfore wyll we alſo ſerue the LORDE, for he is oure GOD.

And Joſua ſayd vnto the people. ye can not ſerue the LORDE: for he is an holy GOD, and a gelous GOD, and cannot beare your iniquitie and ſinne.

yf ye forſake the LORDE, and ſerue
Joſu.23.c. ſtraunge gods,*he wyll turne and do
you euell,and conſume you, after that
he hath done you good.And the people
ſayde vnto Joſua: naye, but we will
ſerue the LORDE.

And Joſua ſayde vnto the people:ye
are witneſſes your ſelues,that ye haue
choſen you the LORD, to ſerue hym:
and they ſayde:we are witneſſes. Thē
put awaye(ſayd he)the ſtraunge gods
which are among you,and bowe your
hertes vnto the LORDE GOD of
Iſraell.The people ſayde vnto Joſua:
F the LORD our GOD wyl we ſerue,and
his voice wyl we obey. And ſo Joſua
4.reg.23.a *made a couenaunt with the people ẏ
ſame daye, and ſet an ordynaunce and
lawe before them in Sichem.

And Joſua wrote theſe wordes in ẏ
Reg.7.d. boke of the lawe of GOD, and*toke a
greate ſtone,and pytched it on ende in
the ſayd place,euen vnder an oke that
was in ẏ ſanctuary of the LORD. And
Joſua ſayd vnto all the people,behold:
ent.31.g *this ſtone ſhalbe a wytneſſe vnto vs,
ſu.22.f. for it hath heard all the wordes of the
LORDE whiche he ſpake with vs. It
ſhalbe therfore a wytnes vnto you,leſt
ye deny(and diſſemble with) youre GOD.
And ſo Joſua let the people departe,euery
man vnto his enheritaunce.

And after theſe thynges it came to
G paſſe,that Joſua the ſonne of Nun,the
ſeruaunt of the LORD dyed, beinge an
hundreth and ten yeres olde. And they
9.b buried him in the countrey of his*enheritaunce
euen in Thānath Sareth,
whiche is in mounte Ephraim, on the
northſyde of the hyll of Gaas.

r.34.g And Iſraell ſerued the LORD*all ẏ
dayes of Joſua, and al the dayes of the
elders that ouer lyued Joſua, & which
had knowen all the workes of ẏ Lorde
that he had done for Iſraell. And the
ne.50.d *bones of Joſeph, which the chyldren
od.13.d of Iſraell brought out of Egipte buried
ne.33.d they in Sichē*in a parcel of groūd
whiche Jacob bought of ẏ ſons of Hemor
ẏ father of Sichē, for an hundreth
peces of ſiluer,& it became ẏ enheritāce
of ẏ childrē of Joſeph. And Eleazar ẏ
ſon of Aarō died, whō they buried in a
hil ẏ pertained to Phinehes his ſonne,
which(hil)was geuen him in mounte
Ephraim.

The ende of the boke of Joſua.

The booke of
Judges, called in the Hebrue Sophtim, and in Latin Judicum.

The fyrſt Chapter.

¶ After Joſua was dead/Juda was conſtitute lorde ouer the armye.

After the death of Joſua
A it came to paſſe,that the
chyldren of Iſraell aſked
the LORDE,ſaying:
who ſhal go vp for vs agaynſt
the Cananites,&
who ſhall fyrſte fyghte agaynſte them.
And the LORDE ſayde: Juda ſhall go
vp,*beholde I haue delyuered ẏ land Joſu.23.c
into his handes.And Juda ſayde vnto
Simeon his brother:come vp with me
in my lotte,that we may fight agaynſt
the Cananites: And I lykewyſe wyll
go with the into thy lotte. And ſo Simeon
went with him.

And Juda went vp,& the LORD delyuered
the Cananites and Phereſites
into their handes. And they ſlewe
of them in Bezek ten thouſande men.
And they found Adonibezek in Bezek.
And they fought agaynſt Him, & ſlewe
the Cananites and Phereſites. But
Adonibezek fled,and they folowed after
him,and caught him,and cut of his B
thombes and his great toes. And Adonibezek
ſayd:thre ſkore & ten kinges
hauing their thombes and great toes
cut of, gathered their meate vnder my
table:*as I haue done, ſo GOD hathe Leui.24.c.
done to me agayne.And they brought Judi.15.a.
him to Jeruſalem, and there he died.

The childrē of Juda fought againſt
Jeruſalem,and toke it*and ſmote it Deute.20.c
with the edge of the ſwearde, and ſet ẏ
cytie on fyre.Afterwarde the children
of Juda went to fyght againſt the Cananites,
that dwelte in the mountaine,
and towarde the ſouth,and in the lowe
contrey.And Juda went agaynſte the
Cananites that dwelt in Hebrō,which
before tyme was called Kariath Arbe.
And ſlewe Seſai,Ahiman and Thalmai.
And from thence they went to the
inhabiters of Dabir; whoſe name in
olde tyme was called Kariathſepher,
that

(that is a citye of letters.)
C And Caleb ſayde:*he that ſmyteth
Ioſu.15.c Kariathſepher, and taketh it, to hym
wil I geue Acſah my doughter to wife.
And Othoniel the ſonne of Kenez Calebs
yonger brother toke it: to whome
he gaue Acſah his doughter to wyfe, &
as they went, ſhe counſeled hym to aſke
of her father a felde. And then ſhe lighted
of her aſſe: and Caleb ſayde vnto
her: What ayleth thee? She anſwered
vnto hym: geue me a bleſſynge: for
thou haſt geuen me a Southwarde (or
drye) lande: geue me alſo sprynges of
water. And Caleb gaue her sprynges
both aboue and beneth. And ẏ children
of the Kenite, Moſes father in lawe
Ioſu.4.a. wente vp* oute of the citie of * palme
Deu.34.a. trees with ẏ children of Juda into the
wyldernesse of Juda, that lieth in the
South of Arad, and they went & dwelt
amonge the people.

And Juda went with Simeon hys
D brother, and they ſlewe the Cananites
that enhabited Zephath, and vtterlye
Num.21.a destroyed it,*and called the name of ẏ
cytie Horma. And at the laſt, Juda
toke Azah with the coaſtes therof, and
Aſkalon with the coaſtes thereof. And
Abaron with the coaſtes therof. And
the LORDE was with Juda; and he
conquered the mountaynes, but could
not dryue out the enhabiters of the valeyes,
because they had charrettes of
Ioſ.14.d. yron. And they gaue* Hebron vnto
Caleb, as Moſes ſayd: And he expelled
Num.13.c thence the thre ſonnes of*Enak.

Ioſu.15.g. *And the children of Beniamin dyd
E not caſte out the Jebuſites, that enhabyted
Jeruſalem, but the Jebuſites
dwell with the children of BenJamin
in Jeruſalem vnto this day.

Ioſu.15.a. *And in lyke maner they that were
of the houſe of Joseph went vp to Bethell,
and the LORDE was with them,
and the houſe of Joſeph ſerched oute
Bethell whiche before tyme was called
Lus. And the ſpyes ſawe a man
come out of the cytie, and they ſaid vnto
him: ſhewe vs the way into the citie,
Ioſue.2.c. *and we wyll ſhewe the mercy. And
whan he had ſhewed them the waie into
the citie, they ſmote it with the edge
of the ſwearde, but let the man and all
his houſholde go free. And the mā wēt
into the lande of the Hethites, & buylt
a citie, and called the name therof Lus
whiche is the name thereof vnto thys
daye.

*Nether dyd Manaſſes expel Beth
ſeam with her townes, Thaanach with
her townes, the enhabitours of Dor wᵗ
her townes, ẏ enhabitours of Jeblaā
with her townes, neyther the enhabitours
of Magedo wᵗ her townes, but ẏ
Cananites were bolde to dwell in the
land. But it came to paſſe, that as ſone
as Iſraell was waxed myghtye, they
put the Cananites to tribute, & expelled
them not.

*In lyke maner Ephraim expelled
not ẏ Cananites that dwelt in Gazer,
but the Cananytes dwelte ſtyl in Gazer
among them.

Neyther dyd Zabulon expell the enhabytours
of Ketron, neyther the enhabytoures
of Nahalol: But the Cananytes
dwelte amonge them, and became
trybutaryes.

Neyther dyd Aſer caſte oute the enhabitours
of Acho, neither the enhabitoures
of Zidon, and of Ahalab, Aczib,
and Halbah, Aphek, nor of Rohob, but
the Aſerites dwelte among the Cananites
the enhabytours of the lande, for
they myght not dryue them out.

Neyther dyd Nephthalim dryue out
the enhabitours of Bethſames, nor the
enhabytours of Bethanath, but dwelt
amongeſt the Cananites the enhabytours
of the lande. Neuertheleſſe ẏ enhabitours
of Bethſames and of Bethanath
became tributaries vnto thē.

And the Amorites troubled ẏ chyldren
of Dan in the mountayne, & ſuffered
them not to come downe to the
valey. And the Amorites were content
to dwell in mounte Heres (whiche is by
interpretacion, a wytneſſing) in Hailon and
in Salabim. And the hande of Joſeph
preuayled, ſo that they became trybutaryes:
and the coaſte of the Amorites
was from the goynge vp to Acrabim, &
from the rocke vpwarde.

The.ii. Chapter.

The Angel rebuketh the people, because they had made peace with the Cananites. Idolatres are puniſhed.

AND the Angell of the LORD came
vp frō Gilgal to Bochim, & ſaid: I
made you to come out of Egipte, &
haue brought you vnto the land which
I ſware vnto your fathers. * And I
ſayde: I wil not breake myne appointment

ment that I made with you. And ye alſo ſhall make no couenaunt with the enhabytoures of this lande, but ſhall breake downe their aultars: Neuertheleſſe ye haue not herkened vnto my voyce, why haue ye this done? Wherfore I haue lykewiſe determined, that I wil not caſt them out before you: but they ſhalbe thornes vnto you, and their goddes ſhalbe a ſnare vnto you. And when the angell of the LORDE ſpake theſe wordes vnto all the chyldren of Iſrael, the people cryed out and wept: And called the name of the ſayd place: *Bochim, and offered ſacrifices vnto the LORDE.

A place of ſuche as wepe.

B

And when Ioſua had ſente ỹ people awaye, the chyldren of Iſraell wente euerye man into his enheritaunce to poſſeſſe the lande. *And the people ſerued the LORDE al the dayes of Ioſua, and al the daies of the elders that outlyued Ioſua, and had ſene al the great workes of the LORDE that he dyd for Iſraell: and Ioſua the ſonne of Nun ỹ ſeruant of the LORDE *dyed, when he was an hundred and ten yeres olde: whom they buried in the coaſtes of his enheritaunce: euen in Thamnath Hares in mounte Ephraim on the northſyde of the hyll Gaas. And euen ſo all that generacyon were put vnto theyr fathers, and there aroſe another generacion after them which neither knew the LORDE, nor yet the workes which he had done for Iſrael.

Ioſ.24.g.

Ioſ.24.g.

And then the chyldren of Iſrael *did wyckedly in the ſyght of the LORDE, & ſerued Baalim, and forſoke the LORD GOD of their fathers, which broughte thẽ out of the land of Egypt, & folowed ſtraunge goddes, euen of ỹ gods of the nacions that were rounde aboute thẽ, and bowed themſelues vnto them, and angred the LORDE. They forſoke the LORDE, and ſerued Baal & Aſtharoth, and the wrathe of the LORDE waxed hote agaynſt Iſraell, and he delyuered them into the handes of rauenérs, that ſpoyled them, and ſolde them into the handes of their enemyes round about them, ſo that they had no power anye longer to ſtande before theyr enemyes. But whytherſoeuer they went out, the hande of the LORDE was agaynſt thẽ with euell lucke, euen as the LORDE promyſed them, and as he ſware vnto them. And he puniſhed them ſore.

d. 4.a

C

Neuertheleſſe the LORDE raiſed vp Iudges, whiche delyuered them oute of the handes of theyr oppreſſers, and yet for all that they woulde not herken vnto their Iudges: But rather wente a whoryng after ſtraunge goddes, and bowed them ſelues vnto them, & turned quickely oute of the waye whiche theyr fathers walked in, obeying the commaundementes of the LORD: But they dyd not ſo.

And when the LORDE rayſed them vp Iudges, he was with the Iudge, & deliuered thẽ out of the handes of their enemies al the daies of the Iudge: *for the LORDE had compaſſion ouer their ſorowynges, whiche they had, by the reaſõ of them that oppreſſed them and vexed them: yet for all that *as ſone as the iudge was dead, they turned & did wurſe then theyr fathers, in folowyng ſtraunge goddes, and in ſeruyng thẽ, and ceaſed not from theyr owne inuencyons, nor from theyr maliciouſe way.

Exod.2.d.

Iud.3.b

D

And the wrath of LORD was moued agaynſte Iſraell, and he ſayd: becauſe thys people hathe tranſgreſſed myne appoyntment whiche I commaunded theyr fathers, and haue not herkened vnto my voyce, I wyll hence forth not caſte oute before them one man of the nacyons, whiche Ioſua lefte when he dyed: that through them I may *proue Iſraell, whether they wyll kepe ỹ way of the LORDE, and walke therein, as their fathers dyd or not. And ſo the LORDE lefte thoſe nacyons, and droue them not out immediatly, neyther delyuered them into the hande of Ioſua.

Deut.13.a

¶ The .iii. Chapter.

¶ Othoniel delivereth Iſrael. Ahud kylleth king Eglon. Samgar kylleth the Phyliſtines.

A

These are the nacions which the LORD lefte, that he might proue Iſraell by them: euen as manye of Iſraell as had not knowen all the warres of Canaan: Onely for the lernynge of the generacyon of the childrẽ of Iſraell: that he alſo myghte teache them warre, in aſmuche as they that were before them, knew nothyng therof. Of thoſe whom he lefte, there were fyue lordes of the Philiſtines, and al ỹ Cananites, and ỹ Sodomites, and the Heuites that dwelt in mount Libanõ: euen from mounte Baal Hermon vnto

Hemath. Thoſe remayned to proue Iſrael by, & to wete, whether they would herken vnto the commaundementes of the LORDE, whiche he commaunded their fathers by ẏ hand of Moſes.

And the children of Iſraell dwelte among the Cananites, Hethites, Amorytes, Phereſites, Heuites, and Deut.7.a. Jebuſites, *and toke the doughters of them to be theyr wyues, & gaue theyr owne doughters to their ſonnes, and ſerued their goddes. And the children of Iſraell dyd wyckedly in the ſyghte of the LORDE, and forgat the LORDE theyr GOD and ſerued Baalim and Aſeroth. B Therfore the LORD was angry wyth Iſraell, and delyuered them into the handes of Chuſan Riſathaim kynge of Meſopotamia, and the chyldren of Iſraell ſerued Chuſan Riſathaim .viii. yeres.

And when the chyldren of Iſraell cryed vnto the LORD, the LORDE ſtyred vp a ſauer, to the children of Iſrael and ſaued them: one Othoniel ẏ ſonne of Kenes, Calebs yonger brother. And the ſpirite of the LORD came vpō him. And he iudged Iſraell, and went oute to warre. And the LORDE delyuered Chuſan Riſathaim kynge of Meſopotamia into his hand, and his hand preuayled agaynſt Chuſan Riſathaim. 2.Par.15.a. And the lande had *reſt fortye yeres, and Othoniel the ſonne of Kenes died. And ẏ childrē of Iſrael went to again, and commytted wickednes in ẏ ſyghte of the LDRD. And ẏ LORD ſtrengthed Eglon the kynge of the Moabites, agaynſt the children of Iſraell, becauſe they had commytted wyckedneſſe before the LORDE. And this (Eglon) gathered vnto him the childrē of Ammō, and the Amalekites, and went & ſmote Iſrael, & conquered ẏ cytie of Paulme trees. And ſo the children of Iſrael ſerued Eglon the kynge of Moab .xviii. yeres. But when they cryed vnto the LORD, the LORD ſtyred them vp a ſauer. Ahud the ſonne of Gera the ſonne of Gemini, a man that coulde do nothinge handeſomlye with hys ryghte hande.

C And by hym the chyldren of Iſraell ſent a preſent vnto Eglon the kyng of Moab: but Ahud made hym a dagger with two edges, of a cubyte lengthe, & he did girde it vnto his garment vpon hys ryght thygh, & caryed the preſente vnto Eglon the kynge of Moab: And Eglon was a very fatte man. And it fortuned that when he had preſented the preſente, he ſente the people that bare it, awaye: but he him ſelfe turned againe (from the place of grauen ymages, that was by Gilgal) and ſayde: I haue a ſecret errande vnto the, O king. Whiche ſayde: kepe ſylence. And all that ſtode before him, went oute from him.

And Ahud came vnto him, and in a ſūmer parler, which he had, ſat he hym ſelfe alone, and Ahud ſayde: *I haue a meſſage vnto the from GOD. And he aroſe out of his ſeate. And Ahud put forth his lefte hande, & toke the dagger from his right thygh, and thruſt it into his bely, & ẏ haft went in after ẏ blade: And the fat cloſed the hafte ſo that he myght not drawe the dagger oute of his bely, but the dyrte came oute. Ahud gat him oute at a poſterne dore, & ſhut the dores of the parler about him, and locked them.

When he was gone out, his ſeruātes came, and whan they ſaw that ẏ dores of the parler were locked, they ſayde: peraduenture he couereth his fete in his ſūmer chamber. And they taryed tyl they were aſhamed: and beholde, ſeynge he opened not the dores of the parler, they toke a key, and opened thē. And beholde, their Lorde was fallen downe deade on the earth. And Ahud eſcaped (while they taryed) and was gone beyonde, to the place of the grauen ymages, & eſcaped into Seirath.

And when he was come *he blewe a trompet in mount Ephraim. And the children of Iſrael wente downe wyth him from the hyl, and he wente before them. And he ſayde vnto them, folowe me: for the LORD hath delyuered your enemyes ẏ Moabytes into your hādes. And they deſcended after him, and toke the paſſages of Jordā, toward Moab, and ſuffered not a man to paſſe ouer. And they ſlewe of the Moabites, the ſame tyme, vpon a ten thouſande men, which were al fatte, and men of warre, and there ſcaped not a man. *So Moab was ſubdued that daye, vnder the hande of Iſraell: and the land had reſt .lxxx. yeres.

After hym was Samgar the ſonne

of Anath, which ſlew of the Philiſtines vi. hũdred men with an oxe goade, and delyuered Iſrael alſo.

¶ The.iiii. Chapter.

¶ Debora and Barak delyuer Iſarel: Siſara is kylled of Iael.

A AND the children of Iſraell began agayne to do wyckedly in yͤ ſyght of the LORDE when Ahud was dead. And the LORDE ſolde them into the hande of Iabin kynge of Canaan, that reigned in Hazor, whoſe captaine of warre was called Siſara, whiche dwelte in Haroſeth of the gentyles. And the children of Iſraell cried vnto the LORDE: for he had nyne hundred charrettes of yron, and twentye yeres he troubled the children of Iſraell very ſore.

And Debora a Prophetyſſe, the wife of Lapidoth iudged Iſraell the ſame tyme, and the ſame Debora dwelte vnder a paulme tree betwene Ramath & Bethel, in mounte Ephraim.

And the children of Iſraell came vp to her for iudgement. And ſhe ſent and called *Barak the ſon of Abinoam, out of Kedes Nephthalim, and ſayde vnto hym. Hath not the LORD GOD of Iſraell commaunded thee, to leade wyth fayre wordes men to mount Thabor, & take with thee ten thouſande men, of yͤ children of Nephthalim & of the childrē of Zabulon? And I wyll brynge vnto thee to the * ryuer kyſon, Siſara, the captayne of warre vnto Iabin, wyth hys charrettes, and his people, & wyll delyuer him into thine handes. And Barak ſayde vnto her: yf thou wylt go with me, I wyll go: But and yf thou wylt not come with me, I wyl not go: She ſayde: I wyll ſuerly go with the, but thys iourney that thou takeſt, ſhal not be for thine honour, for the LORD ſhal ſel Siſara into the hand of a woman. Debora went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes, and led after him ten thouſande men: and Debora went vp with him.

Iudi.5.b. B Psal.83.b.

But Haber the Kenite (whiche was of yͤ childrē of *Hobab yͤ father in lawe of Moſes) remoued from yͤ other Kenites, and pitched his tente vntyll the plaine of Zaanaim, which is by Kedes

Num.10.d

And they ſhewed Siſara, that Barak the ſonne of Abinoam was gone vp to mounte Thabor. And Siſara gathered together all hys charrettes euen. ix. hundred charrettes of yron, & al the people that were with him from of Haroſeth of the gentyles, vnto the ryuer of Kyſon. C And Debora ſaid vnto Barak: vp, for this is the day in which the LORD hath delyuered Siſara into thine hande: Is not the LORDE gone out before thee? And ſo Barak wente downe from mounte Thabor, and ten thouſande men after him.

But the LORDE deſtroyed Siſara and all his charrettes, and all his hoſt with the edge of the ſwearde, before Barak: ſo that Siſara lyghted downe of his charrette, and fled awaye on his fete. But Barak folowed after yͤ charrettes, and after the hooſte, euen vnto Haroſeth of the gentyles. And all the hoſt of Siſara fel vpon the edge of the ſweard, and there was not a man left. Howe be it Siſara fled awaye on hys fete to the tent of Iael the wife of Haber the kenite: for there was peace betwene Iabin the kynge of Hazor, and the houſholde of Haber the kenite.

And Iael wente out to mete Siſara, and ſayde vnto him: turne in my lorde, turne into me, feare not. And whan he had turned in vnto her into her tente, ſhe couered him with a mantel. D And he ſayde vnto her, geue me a litle water to drinke, for I am thyrſty. Iudi.5.b And ſhe opened *a bottle of milke, and gaue him drinke and couered him. And agayne he ſayde vnto her: ſtand in the dore of the tente, and whan anye man doth come and enquire of the, whether ther be any man here, thou ſhalte ſaye: naye.

Then Iael Habers wife toke a naile of the tente, and an hammer in her hād, and went ſoftely vnto him, and ſmote yͤ nayle into the temples of his head, and faſtened it into the grounde, for he ſlombred ſore, and was werye: And ſo he died.

And beholde, as Barak folowed after Siſara, Iael came out to mete him and ſayde vnto him: come, and I wyll ſhewe thee the man, whom thou ſekeſt. And when he came into her tente: Beholde, Siſara laye dead, and the nayle was in his temples. And ſo GOD brought Iaben the kynge of Canaan into ſubieccyon that daye before the children of Iſrael. And the hand of the children of Iſrael proſpered, and preuayled againſt Jaben the kyng of Canaan, vntyll they had broughte him to naughte.

¶ The .v. Chapter.

¶ The ſonge and thankes geuing of Debora and Barak after the victorye.

A Then Debora and Barak the ſon of Abinoam ſange the ſame day, ſayinge: Prayſe ye the LORDE, for the auengyng of Iſrael, and for the people that became ſo wyllyng. Heare O ye kinges, herken O ye prynces: I, euen I, wyl ſynge vnto the LORDE. I wyll prayſe the LORDE GOD of Iſraell.

Deut.4.b. LORD, *whan thou wenteſt out of
Seir, whā thou departedſt out of the
felde of Edom, the earth trembled, and
Psa.97.a. the heauens rayned: the cloudes alſo
dropped water. *The mountaynes
melted before the LORDE, euen as did
Synai, before the LORDE GOD of
Iſraell.

Iudi.3.d. In the daies of *Samgar the ſonne
Iudi.4.c. of Anath, in the dayes of *Jael the hye
wayes were vnoccupied: And the runners
of the pathes walked thorowe by
wayes.

The inhabyters of the townes were gone, they were gone in Iſraell, vntyll I Debora came vp, whiche came vp a mother in Iſraell.

B They choſe newe Goddes, and then had they (the enemy) in ẏ gates, though there were ſhylde and ſpeare. There was not a ſhylde or ſpeare ſene among fourty thouſande of Iſraell.

My harte loueth the gouerners of Iſrael, and them that are wyllynge among the people. O prayſe ye ẏ LORD.

Speake ye that ryde on fayre aſſes, and that ſyt vppermoſte in iudgement, and walke by the waies.

At the cryinge of the archers amōge the drawers of water, there ſhall they ſpeake of the ryghteouſnes of ẏ LORD, his righteouſnes in ẏ vnfenced places of Iſraell: then ſhall the people of the LORDE go downe to the gates.

Up Debora vp, get thee vp, & ſynge
Iudi.4.a a ſonge: *Aryſe Barak, and leade the
captiuytie captyue, thou ſonne of Abinoam.

Then ſhal they that remayne, haue dominiō of ẏ proudeſt of the people (of Jabin:) The LORDE ſhall for my ſake haue dominion ouer the myghtie. Out of *Ephraim was there a rote of them agaynſt Ameleck, and after the Beniamin amonge thy people. Oute of Machir came rulers, and out of Zabulon they that gouerne the penne of the wryter.

And of Iſachar, there were prynces with Debora, Iſachar alſo and Barak were ſent on their fete into the valley, when in the departyng awaye of Ruben there were greate men, and wyſe of herte.

Why abodeſt thou among the ſhepe foldes, to heare the bleatynges of the flockes, and to ſeparate thy ſelfe away with great men and wyſe of herte?

Gilead alſo abode beyond Jordan: & why doth Dan remayne in ſhyppes?

Aſer contynued on the ſea ſhore, and taried in his decayed places.

But the people of Zabulon haue ieoperde theyr lyues euen vnto the death: like as did Nephthalim in ẏ hie places of the fielde.

The kynges came and fought, then fought the kynges of Canaan in Thanah, by the waters of Megiddo, and wanne no money.

They fought from heauen, euen the ſtarres in their courſes fought againſt Siſera.

The ryuer of Cyſon remoued them, that auncient ryuer, the ryuer Cyſon: My ſoule ſhall treade (hym) downe myghtely.

Then were the horſe hoffes ſmytten aſunder by the meanes of the praunſynges that theyr myghty men made.

Curſe ye the cytie of Meros (ſayde the angell of the LORDE) curſe the inhabytours thereof, becauſe they came not to helpe the LORDE, to helpe the LORDE with the myghtye.

Jael ẏ wife of Haber ẏ Kenite ſhalbe bleſſed aboue other wemē, bleſſed ſhall ſhe be aboue other wemē in the tente.

*He aſked water, and ſhe gaue hym mylke: ſhe broughte forth butter in a lordly dyſhe.

*She put her hande to the nayle, & her ryght hand to ẏ ſmythes hammer: with the hammer ſmote ſhe Siſera, & ſmote his head, wounded him, & pearſed his temples.

He bowed him downe at her fete, he
fel

fel downe and laye ſtyll: At her fete he
bowed him downe ⁊ fel. And when he
had ſoncke downe, he lay ſtyl deſolate.
The mother of Siſera loked out at a
wyndowe, ⁊ cried thorowe the latteſſe:
Why is his charret ſo long a comming?
why tarye the wheles of his cartes?
All the wyſe ladies anſwered her, yea,
⁊ her owne wordes anſwered her ſelfe.
Surely they haue founde, they deuyde
the ſpoyles: euery man hath a damſell
or two: Siſera hath a praye of dyuers
coloured garmentes, euē a praye of raiment
dyed with ſondry coloures, ⁊ that
are made of nedle worke: raymente of
dyuerſe colours and of nedle worke
whiche is mete for him that is chefe in
diſtributyng of the ſpoyles. So periſhe
all thyne enemyes, O LORDE: but they
that loue him, let them be as yͤ Sunne
when he ryſeth in his myght.
And the lande had reſt fortye yeares.

¶ The. vi. Chapter.

¶ Iſrael is oppreſſed of the Madianites: Gedeon is ſent of God to be their delyuerer.

nc.4.8 A And the childrē of Iſrael * cōmitted
wickednes in the ſight of yͤ LORD.
And yͤ LORD deliuered them into
the handes of Madian ſeuen yeares.
And the hande of Madian preuailed against
Iſrael, ⁊ becauſe of yͤ Madianites,
yͤ childrē of Iſrael made thē dennes
in the mountaines, ⁊ caues and ſtrong
holdes. And when Iſraell had ſowen,
the Madianites, the Amalechites and
they of the eaſt countrey came vp together
againſt them: ⁊ pytched their tentes
againſt them, and deſtroyed the encreaſe
of the earth, euen tyll thou come
vnto Azah: and lefte no ſuſtinaunce for
Iſraell, neyther ſhepe, oxe, or aſſe: for
they went vp, they and their cattel, and
came wᵗ their tentes as a multitude of
greſhoppers: ſo that both they and alſo
their camels were without numbre.
B And they entred into yͤ lande to deſtroy
it. And ſo was Iſrael excedingly impouerished
in the ſight of yͤ Madianites,
⁊ cried vnto yͤ Lord. And whē yͤ childrē
of Iſrael cried vnto yͤ Lord becauſe of
yͤ Madianites, the LORD ſent vnto thē
a prophet, which ſaid vnto them: Thus
ſayeth the LORD GOD of Iſrael: I fet
you from Egipte and brought you out
of the houſe of bondage, and I ryd you
out of the hande of the Egipcians, and
out of yͤ hande of all that oppreſſed you
and caſt thē out before you, ⁊ gaue you
theit lande. And I ſaid vnto you: I am
yͤ LORD your GOD, * feare not yͤ goddes 4. Regum 17.g.
of yͤ Amorites in whoſe lande you Jerem.10.a
dwell. But you haue not obeyed my
voice. And yͤ angel of yͤ Lord came, ⁊ ſat
vnder an Oke which was in Ephrah, yͭ
perteyned vnto Ioas yͤ father of yͤ Eſerites.
And his ſonne Gedeō preſſed out
wheate out of the eares in a preſſe, to
hyde it from the Madianites: and the
Angel of the LORD apeared vnto him, C
and ſaid: the LORDE is with the, thou
mightye man of warre. And Gedeon
aunſwered him: Oh my LORDE, yf the
LORD be with vs, why is all this come
vpon vs? yea, and where be al his miracles
which our fathers tolde vs of, and
ſaid: Did not yͤ LORD brynge vs out of
Egipt? But now the LORDE hath forſaken
vs, and delyuered vs into yͤ handes
of the Madianites. And the LORD
loked vpon him, and ſayde: Go hence in
this thy might, and thou ſhalte delyuer
Iſrael out of yͤ hādes of yͤ Madianites:
Haue not I ſent the? And he anſwered
him: Oh LORDE, wherwith ſhal I ſaue
Iſrael? Beholde, my kynred is poore in
Manaſſes, ⁊ I am lytle in my fathers
houſe. The LORDE ſayde vnto hym, I
wil be wᵗ the: and thou ſhalte ſmite the
Madianites, as they were but one mā.
And he aunſwered him: Oh, yf I haue
founde grace in thy ſight, then ſhew me
a ſygne, that it is thou that talkeſt wᵗ
me. Departe not hence, vntyll I come
againe vnto the, and tyll I bryng myne
offringe, and haue ſet it before the.
D And he ſayde: I wyl tarye vntil thou
come againe. And Gedeon went in, and
made ready a kyd, and ſwete kakes of
an Epha of floure, and put it with the
fleſhe in a baſket, and put the broth in a
pot, and brought it out vnto him vnder
the Oke, and preſented it. And yͤ angell
of GOD ſayde vnto him: take the fleſhe
and the ſwete kakes, and lay them vpō
this rocke, and poure out yͤ broth. And
he dyd ſo. Then the angel of the LORD
put forth the ende of the ſtaffe yͭ he helde
in his hande, and touched the fleſhe and
the ſwete kakes. And * there aroſe vp 3.Reg.18.
fire out of the rocke, and conſumed the
fleſhe and the ſwete kakes. But the
angell of the LORDE vanyſhed out

of his ſyght. And when Gedeon perceiued
that it was an angel of the LORD,
Exo. 33. d / Iudi. 13. d he ſaid: Alas, O LORD GOD,* haue I
therfore ſene an angel of ẏ LORD face
to face, that I ſhuld dye: And ẏ LORD
C ſaid vnto him: peace be vnto the, feare
not, thou ſhalt not dye. Then Gedeon
made an aultare there vnto the LORD,
and called it: The LORD of peace. And
vnto this day it is yet in Ephrath, that
pertayneth vnto the father of ẏ Eſerites.
And it fortuned that ẏ ſame night
the LORD ſayd vnto him: take a yonge
bullocke out of thy fathers droue, and
another of .vii. yeares olde, and deſtroy
the aultare of Baal ẏ thy father hath,
and cut downe the groue that is by it,
and make an aultare vnto the LORDE
thy GOD vpon the top of this rocke in
a conueniente place. And take ẏ ſecōde
bullocke, and offer burnt ſacrifice vpō
the wood of ẏ groue, whiche thou ſhalt
cut downe. Then Gedeon toke ten
men of his ſeruauntes, and dyd as the
LORDE bad him. But becauſe he durſt
not do it by day for feare of his fathers
houſholde and of the men of the cytie,
he dyd it by nyght.

And when the men of the cytie were
F vp erly in the mornynge: Beholde, the
aultar of Baal was brokē, ⁊ the groue
cut downe that was by it, and ẏ ſecōde
bullocke offred vpon the aulter that
was made. And they ſayde one to another:
who hathe done this thinge? and
when they enquyred and aſked, they
ſayde: Gedeon the ſonne of Ioas hath
done this thinge. Then the men of the
citie ſaid vnto Ioas: bryng out thy ſon,
that he may dye, becauſe he hathe deſtroyed
the aultar of Baal, ⁊ cut downe
the groue ẏ was by it. And Ioas ſayde
vnto al that ſtode by him: wyl ye pleade
Baals cauſe? or wyl ye be his defēders?
he that hath medled agaiſt him, let him
dye or the mornynge. If he be a GOD
let hym be auenged of hym that caſte
downe hys aulter. And from that day
was Gedeon called: Ierobaal, becauſe
his father had ſayd: Let Baal be auēged
of hym, that hathe broken downe
hys aulter.

G All the Madianites therfore and the
Amalekites and they of the eaſte, were
gathered together, and went, ⁊ pitched
in the valey of Ieſrael: but the ſprite of
Num. 10. a the LORDE came vpon Gedeon. * And
he blew a trompet, ⁊ called* Abiezer to
folow him, and ſēt meſſengers thorow
out al Manaſſes, and called thē: which
alſo did folow him. And he ſent meſſengers
vnto Aſer, Zabulon and Nephthalim,
and they came to mete him.

And Gedeon ſayde vnto GOD: wilt
thou ſaue Iſrael in my hande, as thou
haſt ſaid: Beholde, I wyll put a flece of
wolle in the threaſhing place. And yf ẏ
dewe come on the flece onely, and it be
C drye vpon al the earth beſyde, then ſhall
I be ſure, ẏ thou wilte ſaue Iſraell by
my hande, as thou ſaydeſt. And it came
ſo to paſſe. For he roſe vp earlye on the
morow, and thruſt the flece together, ⁊
wrong the dewe therout, and fylled a
bowle of water: and Gedeon ſaid again
vnto GOD: be not angry with me, that
*I ſpeake once more. For I wil proue
once againe by the flece. Let it be drye
onely vpō the flece, and dewe vpon al ẏ
groūde. And GOD dyd ſo ẏ ſame night:
For it was drye vpon the flece only and
there was dewe on al the grounde.

The .vii. Chapter.

Gedeon with thre hundred men ouercometh the Madianites, Oreb and Zeb are ſlayne.

THen* Ierobaal (otherwyſe called
Gedeon) ⁊ al the people ẏ wer
with him roſe vp early, ⁊ pitched
beſyde the wel of Harad, ſo that the hoſt
of ẏ Madianites were on ẏ Northſyde
of ẏ rocke that boweth towarde ẏ valley.
And the LORD ſaide vnto Gedeon:
D the people that are with the are to many
for me to geue the Madianites into
their handes, leſte Iſraell make their
vaunte againſt me and ſay: myne owne
hande hath ſaued me. Nowe therefore
make a proclamaciō in the eares of the
people, ⁊ ſaye: *yf any mā dread or be aferde,
let him returne. And the people aroſe
early. And there departed and returned
of ẏ people which wer at moūt
Gilead .xxii. thouſande, and there abode
ten thouſande.

And the LORD ſaid vnto Gedeon: the
people are yet to many, bring thē down
vnto ẏ water, ⁊ I wil trye thē vnto the
there. And of whō I ſaye vnto the, this
ſhall go with the, the ſame ſhal go with
E the. And of whome ſoeuer I ſaye vnto
the, this ſhall not go with the, the ſame
ſhall not go. So he brought downe the
people vnto the water, and the LORD
ſayde vnto Gedeon: as manye as

lappe the water with their tonges as a dogge doth, them put by them ſelues, ⁊ ſo do them that knele downe vpõ their knees to dryncke. And the numbre of them that put their handes to their mouthes and lapped, were .iii. hundred men. But al the remnaunt of the people kneled downe vpon theyr knees to drincke water. And the LORD ſaid vnto Gedeon: By theſe thre hundred men that lapped watter, wil I ſaue you: and C deliuer the Madianites into thine hãd. And let all the other people go euerye man vnto his place.

They therfore of the people toke vytailes wᵗ them, ⁊ their trompettes. And he ſent al the reſt of Iſrael, euery man vnto his tente, ⁊ comforted thoſe thre hundred with him. And yͤ hoſte of Madian was beneth him in a valey. And it fortuned that the ſame night yͤ LORD ſayde vnto him: Aryſe, get the downe vnto the hoſte, for I haue delyuered it into thine hande. But ⁊ yf thou feare to go downe, then go thou ⁊ Pharah thy ladde downe to the hoſt, and thou ſhalt herkẽ what they ſay, ⁊ ſo ſhal thine hãdes be ſtrong, to go downe vnto yͤ hoſt.

Then went he downe and Pharah his ladde, euen harde vnto the men of armes that were in the hoſte. And the Madianites, the Amalekites ⁊ al they of the Eaſt, lay a long in the valey, lyke a multitude of graſhoppers, ⁊ their camelles were without numbre, euen as the ſande by the ſea ſyde in multitude. D And when GEDEON was come: Behold, there was a man that tolde a dreame vnto his neighbour, and ſaid: Beholde, I dreamed a dreame, ⁊ me thought that a loſe of barley breade, tombled into the hoſt of Madian, and came vnto a tente, and ſmote it that it felle, and ouertourned it, that the tente lay a long. And his felow anſwered and ſayde: this is nothing elles ſaue the ſwearde of Gedeon the ſonne of Ioas a man of Iſrael: for into his hande hathe GOD delyuered Madian and al the hoſt.

When Gedeõ hearde the telling of the dreame, ⁊ the interpretacion of yͤ ſame, he worſhipped, and returned vnto the hoſt of Iſrael, and ſaid: vp, for yͤ LORD hath delyuered into your hande yͤ hoſte E of Madian. And he deuided the thre hundred men into thre companyes, and gaue euery man a trompet in his hãde, with an empty pitcher, and lãpes therin, and ſaid vnto them: loke on me, and do lykewyſe, that when I come to yͤ ſide of yͤ hoſte, euen as I do, ſo do you: Whẽ I blowe with a trompet ⁊ all that are with me, blowe ye with trompettes alſo on euery ſyde of the hoſt, ⁊ ſay: here is the ſwearde of yͤ LORD ⁊ of Gedeon.

And ſo GEDEON and the thre hundred men yͤ wer with him, came vnto yͤ ſyde of the hoſt in the begynning of yͤ middle watche, ⁊ reyſed vp yͤ watche mẽ. And they blewe with their trompettes, and brake the pitchers that were in theyr handes. F And al yͤ thre companies blew with trompettes and brake yͤ pitchers, ⁊ helde yͤ lampes in their lefte handes, ⁊ the trompettes in their right to blow withal. And they cryed: the ſwearde of the LORDE and of Gedeon. And they ſtode ſtyll, euery man in his place roũde about the hoſt: And they within yͤ hoſt, ranne, and cryed, and fled. And the thre hundreth blewe with trompettes, ⁊ the LORDE ſet* euery mans ſwearde vpon his neighbour, thorow out all the hoſt. G And the hoſt fled to Bethſitah, to zererath, ⁊ to the edge of the playne of Meholah vnto Tabath. And the men of Iſrael being gathered together out of the tribe of Nephthalim, of Aſer, and of all Manaſſes folowed after yͤ Madianites. And Gedeon ſent meſſengers vnto al moũte Ephraim, ſaying: come downe againſt the Madianites, ⁊ take before them the waters vnto Bethbarath and to Iordan. Then al yͤ men of Ephraim gathered together and toke yͤ waters vnto Bethbarath, and to Iordan. And they toke two captaynes of the Madianites, Oreb and zeb, and ſlewe Oreb vpon the rocke Oreb, and zeb at yͤ preſſe zeb, and folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other ſyde Iordan.

*1.Reg.14.c
2.Par.20.c

¶ The .viii. Chapter.

Ephraim maketh inſurreccion againſt Gedeon / but is ſone pacified.

A AND the men of Ephraim ſayd vnto him: why haſt yͧ ſerued vs thus, yͭ thou calledſt vs not, when thou wenteſt to fight with the Madianites: and they chode with him a good (and had almoſt done him violence.) And he ſayde vnto them: What dede haue I done lyke vnto youres: is not a cluſter

of Ephraim better, then the wyne haruest
of Abiezer? GOD hathe delyuered
into youre handes the Lordes of Madian,
Oreb and zeb. And what was I
able to do lyke as you haue done? And
then their ſpirites abaced from of him,
B when he had ſayde that . And Gedeon
came to Jordan to paſſe ouer, he
and the thre hundred men that were wͭ
him, very faynte, ⁊ yet folowed yͤ chace.
And he ſaid vnto yͤ mē of Socoth: geue
I pray you kakes of breade vnto yͤ people
that folow me: for they be fayntie, yͭ
I may folow after zebath, and zalmona
kinges of Madian. And the Lordes of
Socoth ſaid: are the handes of zebath
and zalmona nowe in thine handes, yͭ
we ſhoulde geue breade vnto thyne army?
Gedeon ſaid, therfore whē yͤ LORD
hath deliuered zebath and zalmona into
myne hande, I wyl teare the fleſhe
of you wͭ the thornes of yͤ wyldernes ⁊
with breers. And he went vp thence to
Phanuel, ⁊ ſpake vnto thē lykewyſe.
And the mē of Phanuel anſwered him,
as dyd the mē of Socoth. And he ſaied
C alſo vnto the men of Phanuel: whē I
come againe in peace, I wyll breake
downe this towre. Zebath ⁊ zalmona
were in Carkar, ⁊ their hoſtes wͭ them,
vpon a .xv. thouſande men, which were
al yͭ were lefte of al yͤ hooſtes of thē of
the Eaſte: For there was ſlayne a hundred
and twentye thouſande men, that
drewe ſweardes.

D And Gedeō went thorow them that
dwelt in tabernacles on yͤ Eaſt ſyde of
Nobah ⁊ Jebahah, ⁊ ſmote the hoſt: for
the hoſte did caſt no perylles. And whā
zebath and zalmona fledde, he folowed
after them, and toke the two kynges of
Madian, zebath and zalmona, and diſcomforted
al the hoſte.

And Gedeon the ſonne of Joas returned
frō battel, afore yͤ ſunne was down,
and caught a ladde of the men of Socoth,
⁊ enquired of him. And he wrote
him of yͤ lordes and elders of Socoth.
lxxvii. men. And he came vnto the men
of Socoth, and ſayde: Beholde, here I
haue zebath and Zalmona, with which
ye dyd caſte me in the tethe, ſaying: are
the handes of zebath and zalmona already
in thyne hande, that we ſhoulde
geue breade vnto thy faintye men? And
he toke the elders of the citie, ⁊ thornes
of the wilderneſſe and breers, and made
the men of Socoth to fele them. And he
brake downe the towre of *Phanuel, ⁊
ſlew the men of the citie.

And then ſaid he vnto zebath ⁊ Zalmona,
what maner of men were they
whom ye ſlew at Thabor? and they anſwered:
the lykeneſſe of the and them is
al one, euen after the faſſhion of yͤ chyldren
of a kynge. And he ſayde: they wer
my brethren, euen my mothers childrē.
As truly as the LORD lyueth yf ye had
ſaued their liues, I would not ſley you.
And he ſaid vnto Jether his eldeſt ſon:
vp and ſley them: But the lad drue not
his ſwearde, for he feared, becauſe he
was yet yonge. Then Zebath and Zalmona
ſayde: Ryſe thou, and fal vpō vs:
for as yͤ man is, ſo is his ſtrength. And
Gedeō aroſe and ſlew Zebath and Zalmona,
and toke away the ornamentes,
that were on their camels neckes.

Then the men of Iſrael ſaid vnto Gedeon:
Reigne thou ouer vs, bothe thou,
thy ſonne ⁊ thy ſonnes ſon, for thou haſt
deliuered vs out of yͤ hande of Madiā.
And Gedeō ſayd vnto them: I wyll not
reigne ouer you, nether ſhall my chylde
reigne ouer you, but the LORDE ſhall
reigne ouer you.

And againe Gedeon ſayde vnto them:
I would deſyre a certen requeſt of you,
euen yͭ you woulde geue me euery man
the *earinges of his pray. For they had
golden earinges becauſe they were Iſmaelites:
and they anſwered: We wyll
gyue thē. And they ſpred a mantel, and
dyd caſt there in euery man yͤ earynges
of his praye: and the weyght of yͤ goldē
earinges that he required was a thouſande
and ſeuen hundred ſycles of gold,
beſyde cheynes, pommaūders ⁊ purple
rayment yͭ was on the kynges of Madian,
⁊ beſyde the cheines, yͭ were about
their camels neckes. And Gedeō made
an Ephod therof, ⁊ put it in his cytie
Ephrah. And al Iſraell went a *whoring
after it, in the ſame place, which
thing became a ruyne vnto Gedeon ⁊
to his houſe . Thus was Madian
brought lowe before the children of Iſrael,
ſo that they lyfte vp their heades
no more. And the countrey was in quietnes
forty yeres in yͤ dayes of Gedeō.

And Jerobaal the ſonne of Joas, wēt
and dwelt in his owne houſe. And Gedeō
had *.lxx. ſonnes of his body begotten,
for he had many wiues. And his cō-

cubine that was in Sichem, bare him a ſonne alſo, whoſe name he called Abimelech. And Gedeon the ſonne of Joas dyed, in a good age, ⁊ was buryed in the ſepulchre of Joas his father, euẽ in Ephrah, that perteyned vnto yͤ father of the Ezrites.

But it fortuned, that as ſone as Gedeon was dead, the children of Iſraell turned away, ⁊ went a whoryng after Baalim, and made a couenaũt wͭ Baal to be their GOD, and the children of Iſrael thought not on the LORDE theyr GOD, which had delyuered them out of yͤ handes of all their enemyes on euery ſyde. Neyther ſhewed they mercye on yͤ houſe of Jerobaal, otherwyſe called Gedeon, accordynge to al the goodnes whiche he had ſhewed vnto Iſrael.

The.ix. Chapter.

¶ Abymelech is made kynge.

A ABimelech yͤ ſonne of Jerobaal wẽt to Sichem, vnto his mothers brethrẽ, and comuned with them and with all his mothers fathers kynred, ſaying: ſay I pray you, in the eares of al the enhabitoures of Sichem: whether is better for you, that all the ſonnes of Jerobaal (whiche are .lxx. perſonnes) reigne ouer you, eyther that one reigne ouer you: Remẽbre, that I am of your bone, and of your fleſhe. And his mothers brethren ſpake of him in the audience of the mẽ of Sichem al theſe wordes, and their hartes were moued to folowe Abimelech. For they ſaide: he is our brother. And they gaue him .lxx. peces of ſyluer out of yͤ temple of Baal Berith, wherwith Abimelech hyred vayne and light perſons whiche went with him. And he wẽt vnto his fathers houſe at Ephrah* and ſlew al his brethren, yͤ ſonnes of Jerobaal: euen .lxx. perſons wͭ one ſtone. Notwithſtandig, yet Joatham yͤ yongeſt ſon of Jerobaal eſcaped, for he hyd him ſelfe. And all the mẽ of Sichem gathered togither, ⁊ al yͤ houſe of Mello, and came and made Abimelech kyng in the playne, where the great ſtone was by Sichem. Par.21.a

B And when they tolde it to Joatham, he went and ſtode in the toppe of mount Garizim, and lifte vp his voyce, ⁊ cryed, and ſaid vnto thẽ: Herken vnto me you men of Sichem, that GOD may herken vnto you. * The trees went forthe to anoynte a kyng ouer them, and ſaid vnto the Olyue tree: reygne thou ouer vs. But the olyue tree ſayd vnto thẽ: ſhuld I leaue my fattenes, whiche both goddes and men prayſe in me, and go to be promoted ouer the trees? And the trees ſayde to yͤ fygge tree: come thou, and be king ouer vs. The figge tree anſwered them: ſhuld I forſake my ſwetnes, and my good frute, and go to be promoted ouer the trees? Then ſayd the trees vnto the vyne: come thou and be king ouer vs. The vyne ſaid vnto them: ſhoulde I leaue my wyne, wherby I cheare both goddes and mẽ, and go to be promoted ouer the trees? Then ſaid al yͤ trees vnto yͤ fyrre buſſhe: come thou ⁊ reigne ouer vs. And yͤ fyrre buſſhe ſaid vnto the trees: yf it be true that ye wil anoynte me kyng ouer you, then come, and put your truſt vnder my ſhadow. yf no, the fyre come out of the fyrre buſſhe, and waſt the Cedre trees of Libanon. Eſdr.4

C Nowe therfore, yf ye do truly ⁊ vncorruptly, to make Abimelech kyng: and yf ye haue dealte wel with Jerobaal and his houſe, and haue done vnto him accordyng to the deſeruyng of his hãdes, iudge ye. For euen he (my father, fought for you, and aduentured his lyfe, and rydde you out of the hand of Madian. And ye are ryſen vp againſt my fathers houſe this daye, ⁊ haue ſlayne his children, euen .lxx. perſonnes wͭ one ſtone, and haue made Abimelech yͤ ſon of hys mayde ſeruaunt, king ouer the men of Sichem, becauſe he is your brother: yf ye thẽ haue dealt truly and purely with Jerobaal ⁊ with his houſe this day thẽ reioyce ye wͭ Abimelech, and let him reioyce with you. But yf you haue not dealt truly, then I pray GOD a fire may come out of Abimelech, ⁊ conſume the men of Sichem ⁊ the houſe of Mello. And that there may come a fire from amonge the men of Sichem, and out of the houſe of Mello, and conſume Abymelech. And Joathã ranne away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

Whẽ Abimelech had reigned thre yere, GOD ſent a ſprite of hate betwene Abimelech, and the men of Sichem. And the citizens of Sichem rayled vpõ Abimelech, and wyſſhed that the wickednes done to the .lxx. ſonnes of Jerobaal might come on him, and yͤ GOD would lay the bloude of them vnto Abimelech their brother which ſlew them, and vpon the other men of Sichem whiche ayded him in yͤ kyllyng of his brethren. And the citezens of Sichem ſet men to lay awayte for him in the toppe of the mountaynes: which men (whyle they taried for his commynge) robbed al that came alonge the waye by them. And it was tolde Abimelech.

D And Gaal the ſonne of Abed came wͭ his brethren, and they gat them to Sichem. And the men of Sichem put their confidence in him. And they went oute into the feldes, and gathered in their grapes, and trode them, & made mery: and wẽt into the houſe of their goddes, & did eate & drincke, and curſed Abimelech. And Gaal the ſonne of Abed ſaide: what is Abimelech, & what is Sichẽ, that we ſhoulde ſerue him? Is he not yͤ ſon of Ierobaal? & zebul is his offycer? Gen.34.a. Serue ſuche as come of* Hemor yͤ father of Sichem, for what reaſon is it yͭ we ſhould ſerue him? wolde GOD thys people were vnder my hande, thã wold I take Abimelech out of the way. And he ſpake agaiſt Abimelech: make thine hoſte greater: & go out. And whẽ zebul the ruler of yͤ citie hearde yͤ wordes of Gaal the ſonne of Abed, he was wroth, and ſent meſſengers vnto Abimelech priuely, ſaying: Beholde, Gaal yͤ ſonne of Abed & his brethren be come to Sichem: and beholde, they ſet the cytie againſt the. Now therfore vp by nyghte, thou and all yͤ people yͭ is with the, and lye in wayte in the felde. And ryſe early in the mornyng as ſoone as the ſunne is vp, and fal vpon the citie. And yf he and the people that is with him, come oute againſt the, do to him what thine hãdes ſhalbe able. And Abimelech roſe vp, & E al the people yͭ wer with him by night. And they laied await againſt Sichem in foure companies. And Gaal yͤ ſonne of Abed wẽt out, and ſtode in yͤ entring of the gate of the citie. And Abimelech roſe vp, & the folke that were wͭ him, from laying await. And whẽ Gaal ſaw the people, he ſayde to zebul: beholde, there come people downe from the top of the mountaines. And zebul ſayd vnto him: the ſhadowe of the hylles ſeme mẽ vnto the (and by that erroure arte thou diſceaued,) and Gaal anſwered againe, and ſaid: ſe, there come folke downe by the middel of yͤ lande, & another companye come along by yͤ plaine of yͤ charmars. Then ſayde zebul vnto him: where is now thy mouth that ſayde: what felow is Abimelech, yͭ we ſhuld ſerue him? Is not this the people yͭ thou haſt deſpiſed? Go out now and fight with them. And Gaal went out before yͤ citizens of Sichem, & fought wͭ Abimelech. And Abimelech chaſed him, yͭ he fled before him (and he droue him into the cytie) & many were ouerthrowen and wounded, euen vnto the entering of the gate. And Abimelech dwelt at Arumah.

And zebul thruſte out Gaal & his brethren yͭ they ſhould not dwel in Sichẽ (and ſuffered them not to tary therin.) And on the morow, it happened that the people went out into the felde. And they tolde Abimelech. And he toke yͤ people, & deuyded them into thre cõpanies & layed awayte in yͤ feldes, and loked, & behold, the people were come out of the cytie, & he ranne vpon them, and ſmote them.

And Abimelech, & the cõpanies that were wͭ him reached further, and ſtode in the entring of the gate of the cytye. And the two other cõpanies ranne vpon al yͤ people yͭ were in yͤ feldes, & ſlew them. And when Abimelech had fought againſt the citye al that day, he toke it, & ſlew the people that was therin, and deſtroyed the citie, and ſowed ſalte thorow it. And when al the men of yͤ towre of Sichem heard yͭ, they entred into a ſtrõg hold of yͤ houſe of their god Baal Berith, (where they made a bonde with him: and therof dyd the place take the name/ whiche place was exceadinge ſtrong.) And it was tolde Abimelech, that all yͤ men of the tower of Sichem were gathered together, & Abimelech gat him to mounte zelmon, both he and al yͤ people that were with him, and toke axes wͭ him & cut downe bowes of trees, and toke them and bare them on his ſhoulder, & ſayde vnto the folke that wer with him* what ye haue ſene me do, ſpede your ſelues, & do lykewyſe as I haue done. And al the men yͭ were among the people, cut downe bowes, and folowed Abimelech, & put thẽ into the holde, and ſet yͤ holde a fyer by them: ſo that (with ſmoke and fyre) al the mẽ of the tower of Sichem were ſlayne, vpon a thouſande men and wemen.

Then went Abimelech to Thebez, & beſieged it, and toke it. But there was a ſtrong towre within yͤ citye, & thither

ranne

panne all the men and wemen, ⁊ all the chefe that were in the cytie, and ſhut it to them, ⁊ got thẽ vp (by the bulworkes) to the toppe of the towre. And Abimelech came vnto the towre and fought agaīſt it, and went harde vnto the dore of the towre to ſet it on fyre. And a certaine 2.Reg.11.b woman * caſte a pece of a mylſtone vpon his heade, and all to brake hys brayne panne.

Then Abimelech called haſtely vnto the young man yͭ bare his harneſſe, and 1.Reg.31.b ſaid vnto him: *drawe thy ſwearde and 1.para.10.a ſlee me, that men ſaye not of me: a woman ſlewe him. And his lad thruſt him thorowe, and he dyed.

And when the men of Iſrael ſaw that Abimelech was dead, they departed Iudi.9.c euery man vnto his owne houſe. And thus * yͤ wickednes of Abimelech which he did vnto his father, in ſleynge his ſeuentye brethren, and therto al the wyckedneſſe of the men of Sichem, dyd GOD bryng vpon their heades. And vpon them came the curſe of Ioathan the ſonne of Ierobaall.

¶ The.x.Chapter.

Thola and Iair are Iudges of Iſrael.

A AFter Abimelech there aroſe, to defende Iſrael, one Thola (the ſonne of Phuah) his vncles ſon, a mã of Iſakar which dwelt in Samir in moũt Ephraim. And he iudged Iſrael.xxiii. yeare ⁊ died, ⁊ was buryed in Samir. And after him aroſe Iair a Gileadite, ⁊ iudged Iſrael.xxii. yeare. And he had Iudi.12.b. thirtye ſonnes yͭ * rode on thirtye Aſſe coltes, and they had thirty cities, which are called the townes of Iair vnto this daye, ⁊ are in the lande of Gilead. And B Iair dyed and was buried in Kamon.

eg.2.b. 4.a 6.g 13.a. * And the children of Iſrael wrought wickedneſſe yet againe, in the ſight of yͤ LORD, and ſerued Baalim ⁊ Aſtaroth, and the goddes of Siria, the goddes of Sidon, ⁊ yͤ goddes of Moab, yͤ goddes of the children of Ammõ, ⁊ the goddes of the Philiſtines, and forſoke yͤ LORD and ſerued not him. And yͤ LORD was wroth wͭ Iſrael, ⁊ ſolde them into yͤ hãdes of yͤ Philiſtines, ⁊ into the hãdes of the children of Ammon: which frõ that yere forth, pylde ⁊ oppreſſed the childrẽ of Iſrael.xviii. yere al yͭ wer on yͤ other C ſide Iordã in yͤ lãd of yͤ Amorites which is in Gilead. Moreouer, the children of Ammon went ouer Iordan to fyghte againſt Iuda, Ben Iamin, ⁊ the houſe of Ephraim: ſo yͭ Iſrael was ſore combred. And yͤ children of Iſrael cried vnto yͤ LORD, ſayinge: we haue ſynned againſte the: for we haue forſaken oure owne God, ⁊ haue ſerued Baalim. And the LORD ſaid vnto yͤ childrẽ of Iſrael: Did not the Egipcians, yͤ Amorites, the children of Ammõ, yͤ Philiſtines, yͤ Sidonites, the Amalekites, and yͤ Maonites oppreſſe you: And ye cryed to me ⁊ I delyuered you out of their handes. And for al that ye haue forſaken me, ⁊ ſerued ſtraunge goddes, wherfore I wyll helpe you nomore. Go and crye vnto the goddes which ye haue choſen, ⁊ *let them ſaue you in the tyme of your Deu.32.c. tribulacion. Iere.2.c. And the children of Iſrael ſaid vnto yͤ LORD: D We haue ſinned: do yͭ vnto vs whatſoeuer pleaſe thee, delyuer vs onely this daye. And they put away the ſtraunge goddes from them and ſerued the LORDE. And his ſoule had pitie on the myſerye of Iſrael.

Then the children of Ammon gathered together, ⁊ pitched in Gilead. And the children of Iſrael gathered thẽ together, and pitched in Mizpa. And the lordes of Gilead ſayde eche to other: whoſoeuer wyll begynne the battel againſt the children of Ammon, yͤ ſame ſhalbe head ouer all the enhabiters of Gilead.

¶ The.xi.Chapter.

Iephthah deliuered Iſrael from the Ammonites.

A AND there was one Iephthah a Gileadite, a ſtrong man, the ſonne of an harlot: ⁊ Gilead begat Iephthah. And Gileads wyfe bare him ſonnes, which when they wer come to age thruſt out Iephthah, ⁊ ſayde vnto him, thou ſhalt not enherit in oure fathers houſe, for thou art yͤ ſonne of a ſtraũge woman. Then Iephthah fled from hys brethren, and dwelt in yͤ lande of Tob. And ther gathered ydle (and theuyſhe) mẽ to Iephthah, and went out with him. And it chaũced in proceſſe of tyme that the children of Ammon made warre againſt Iſrael. B And whan the childrẽ of Ammon fought thus againſt Iſrael, yͤ elders of Gilead went to fet Iephthah out of the lande of Tob (to helpe them) and ſayde vnto hym: come and be oure captayne, that we maye fyght with the children of Ammon. Iephthah anſwered the elders of Gilead: dyd not ye

hate me ⁊ expell me out of my fathers
houſe: how happeneth it then, that you
come vnto me nowe in tyme of youre
B tribulació? And yͤ elders of Gilead ſaid
vnto Jephthah: Therfore we turne again
to the nowe, that thou maieſt go
wͭ vs, ⁊ fight againſt yͤ childrē of Ammō
and be our head ouer al the enhabiters
of Gilead. And Jephthah ſayd vnto the
elders of Gilead: yf ye bryng me home
againe to fight with the childrē of Ammon,
then yf the LORDE delyuer them
before me, ſhal I be your head? And the
elders of Gilead ſaid to Jephthah: the
LORDE be witneſſe betwene vs yf we
do not accordynge to thy wordes. Then
Jephthah wēt wͭ the elders of Gilead.

And the people made him head ⁊ ruler
ouer thē. And Jephthah rehearſed
all his wordes before the LORDE in
Mizpa.

And Jephthah ſent meſſengers vnto
the king of yͤ children of Ammō, ſaying:
what haſt thou to do wͭ me, yͭ thou arte
come againſt me, to fight in my lande?
The kynge of the children of Ammon
anſwered vnto yͤ meſſengers of Jephthah:
Becauſe Iſraell toke awaye my
lande, whē they came out of Egipt: euē
from Arnon vnto Jabok, ⁊ vnto Jordā.
Nowe therfore reſtore thoſe landes again
wͭ fayre meanes. And Jephthah
C ſent meſſengers againe vnto the kyng
of yͤ children of Ammō: ⁊ ſaid vnto him:
Deute.2.b thus ſaieth Jephthah: *Iſrael toke not
away the lāde of Moab, nor the lāde of
the children of Ammon. But when
Iſrael came out of Egipte, and walked
thorowe the wyldernesse, euen vnto the
Nu.20.c. reed ſea, they came to Cades *and ſent
meſſengers vnto yͤ kyng of Edom, ſaying:
let me (I pray the) go thorowe thy
lande. But the kynge of Edom woulde
not agre therto. And in like maner they
ſent vnto the kynge of Moab, but he
woulde not conſent. And ſo Iſraell abode
ſtil in Cades. And then they went
a long thorow the wilderneſſe, ⁊ compaſſed
the lande of Edom, and yͤ lāde of
Moab, ⁊ came along by yͤ eaſtſyde of yͤ
lād of Moab, ⁊ pitched on yͤ other ſyde
of Arnon, ⁊ wold not come wͭin yͤ coaſt
Num.21.c of Moab: *for Arnon was the vtmooſt
Deu.2.d. border of Moab. And then Iſrael *ſēte
D meſſēgers vnto Sehō, kyng of yͤ Amorites,
⁊ kyng of Heſbon, and ſayde vnto
him: Let vs paſſe thorowe thy lād vnto
our owne cōtrey. But Sehon conſented
not to Iſrael, yͭ he ſhulde go thorow
his coaſt: but gathered al his people together,
⁊ pitched in Jazah ⁊ foughte wͭ
Iſrael. And the LORD GOD of Iſraell
delyuered Sehon and al his folke into
the handes of Iſrael. And ſo Iſrael
ſmote them ⁊ conquered al yͤ lande of yͤ
Amorites, the enhabiters of the ſayde
countrey: And they conquered al yͤ coaſtes
of the Amorites, from Arnon vnto
Jabok, and from the wylderneſſe vnto
Jordan. So now, ſeyng yͤ LORD GOD
of Iſrael hath caſte oute the Amorites
before his people Iſrael, ſhouldeſt thou
poſſeſſe the lande? Naye, but what people
Camos thy GOD dryueth out, yͤ lād
poſſeſſe thou. Euē ſo whatſoeuer naciō
the LORDE oure GOD expelleth, that
lande ought we to enioye.

*And art thou better then Balac the
ſonne of Zephor kyng of Moab? dyd he
ſtryue wͭ Iſrael or fight againſt them,
all the while Iſrael dwelt in Heſbon ⁊
her tounes, in Aroer, ⁊ her townes, ⁊ in
al the cities that be a long by yͤ coaſtes
of Arnon, thre hūdred yeres? why dyddeſt
thou not recouer them in all that
ſpace? Wherfore, I haue not ſynned againſt
the. But thou doeſt me wrong to
warre againſt me. The LORDE therfore
which is a Judge, be Judge this
day betwene the children of Iſrael, and
the children of Ammon. Howbeit, the
kyng of the children of Ammon, harkened
not vnto the wordes of Jephthah,
whiche he ſent him.

Then the ſpirit of yͤ LORD came vpon
Jephthath. And he paſſed ouer to
Gilead and to Manaſſes, and came to
Mazphah that lyeth in Gilead, ⁊ from
thence vnto the children of Ammō. And
Jephthah vowed a vowe vnto yͤ LORD
and ſaid: *yf thou ſhalt delyuer yͤ children
of Ammon into my hādes, thē that
thing yͭ cometh out of the dores of my
houſe againſt me, whē I come home in
peace, frō the children of Ammon, ſhal
be the Lordes: ⁊ I wyl offer it vp for a
burnt offringe. And ſo Jephthah went
vnto yͤ children of Ammon to fyght wͭ
thē. And yͤ LORDE deliuered them into
his handes. And he ſmote them from
Aroer tyll thou come to Menith, euen
xx. cytyes: and ſo forthe to the playne
of the vyneyardes, with an exceadynge
greate ſlaughter. And thus the
children

children of Ammon were brought vnder
before the chyldren of Iſrael.

Whē Iephthah came to Mazphah vnto
his houſe, ſe his doughter came oute
againſte him, wͭ tymbrelles & daunſes,
whiche was his onely child: ſo that beſyde
her, he had neither ſon, nor doughter.
And when he ſawe her, he rent his
clothes, and ſayde: Alas my doughter,
G thou haſte broughte me lowe, and arte
one of them that trouble me. For I
haue opened my mouth vnto ẏ LORD
and cannot goe backe. And ſhe ſayde
vnto him: my father yf thou haue opened
thy mouth vnto the LORDE, then
do with me accordyng to it that proceded
out of thy mouth, for as much as ẏ
LORDE hath auenged thee (and geuen the
vyctorie) of thine enemyes the chyldrē of
Ammon. And ſhe ſayd vnto her father:
do thys muche for me, let me alone two
monethes, that I maye go downe to
the mountaynes, and bewayle my virginitie,
I and my felowes. And he ſayd
go, and he ſet her awai two monethes.
And ſo ſhe wente with her companyons,
and lamented her mayden heade
vpon the mountaynes. And after the
ende of two monethes ſhe turned agayne
vnto her father, which dyd with
her accordynge to hys vowe which he
had vowed, and ſhe had knowen no
mā. And it grew to a cuſtome in Iſrael.
The doughters of Iſrael came yere
by yere to lament the doughter of Iephthah
ẏ Gileadite .iiii. dayes in a yere.

The .xii. Chapter.

The batayle of Iephthah agaynſt Ephraim.
After the death of Iephthah ſuccedeth Elon.
After Elon Abdon.

A AND the mē of Ephraim gathered
them ſelues together, and wente
northward, & ſaid vnto Iephthah:
8.a *Wherfore wenteſt thou to fyghte wͭ
the children of Ammon, and dydeſt not
call vs to go with thee: we wyll therefore
burne thine houſe vpon thee with
fyre: And Iephthah ſayde vnto them:
I and my people were at greate ſtryfe
with the children of Ammon. And whē
I called you, ye deliuered me not out of
theyr handes. And when I ſawe that
22.c ye delyuered me not, *I put my lyfe in
a.119.o my handes, and went vpon the childrē
of Ammon. And the LORDE deliuered
them into my handes. Wherefore then
are ye come vpon me nowe, to fyght wͭ
me: Iephthah therfore gathered together
all the men of Gilead, and foughte
with the Ephraites. And the men of
B Gilead ſmote the Ephraites becauſe
they ſayde: ye Gileadites are but runneagates
of Ephraim, amonge the Ephraites
and the Manaſſites. Moreouer,
the men of Gilead toke the paſſages
of Iordan before the Ephraites.
And when thoſe Ephraites that were
eſcaped, ſayde: let vs go ouer, then the
men of Gilead ſayde vnto them: Arte
thou an Ephraite: they ſayd: nay. Thē
ſayde they vnto hym: then ſay: Schibboleth
(whiche is by interpretacion / an eare of
C corne.) And he ſayde: Sybboleth: for he
could not ſo pronounce. And then they
toke him, and ſlewe hym at the paſſages
of Iordan. And there were ouerthrowen
at that time of the Ephraites
xlii. M. And Iephthah iudged Iſrael
vi. yeare, and dyed, and was buryed in
one of the cyties of Gilead. After thys
mā, iudged Iſrael one Abezā of Bethlehem,
and he had .xxx. ſonnes and .xxx.
doughters, whom he ſent out, and toke
D xxx. other in, for his ſonnes. And when
Abezan had Iudged Iſraell .vii. yeare,
he dyed, and was buried at Bethlehē.

After him, Elon a zabulonite iudged
Iſrael .x. yeare, and Elon ẏ zabulonite
dyed, and was buried in Aialon, in the
countrey of zabulon.

After him, Abdō the ſonne of Hellel
a Pharathonite iudged Iſraell. And
he had .xl. ſonnes, and thirty neuewes,
that rode on .lxx. aſſe coltes. And when
Abdon the ſonne of Hellel the Pharathonite
had iudged Iſraell eyght yere
he dyed, and was buryed in Pharthon
in the lande of Ephraim, in the mount
of the Amalekites.

The .xiii. Chapter.

Iſrael beyng an ydolater is oppreſſed of the Philiſtines.
The birth of Samſon. The facrifice of
Samſons father

A AND the children of Iſraell began
agayne to commytte wyckedneſſe
Iudi.10.b. in the ſyghte of the LORDE. *And
the LORDE delyuered them into the
handes of the Philiſtines .xl. yere. And
there was a man in Zaraah of the kinred
of Dan, named Manoah, whoſe
wyfe was barren, and bare not. And ẏ
Aungell of the LORDE apeared vnto ẏ
woman, and ſayde vnto her: Beholde,
thou arte barren, and beareſt not: But

thou ſhalte conceaue, and beare a ſon.
Nu.6.a And nowe beware*that thou drynke
no wyne, nor ſtronge drynke, neither
eate any vncleane thinge: for ſee, thou
ſhalt conceaue and beare a ſonne. And
1.Reg.1.c. there may no*raſor come on his head.
For the lad ſhalbe an* abſtayner vnto
Num.6.a. GOD, euē from his (infancy/ and from his)
byrth. And he ſhal begynne to delyuer
Iſraell out of the handes of the Philiſtines.

Then the wyfe came, and tolde her
huſbande, ſaying: a man of GOD came
vnto me, ⁊ the faſhion of hym was lyke
the faſhiō an angel of GOD, exceadyng
fearfull. But I aſked him not whence
B he was, neyther tolde he me his name,
Gen.16.c but ſayde vnto me: *behold, thou ſhalt
Luke.1.c be with childe and beare a ſonne, and
now drynke no wyne nor ſtrōg drink,
neither eate anye vncleane thynge: for
the ladde ſhalbe an abſtayner to GOD,
euen from his (infancy and from his) byrth,
to the daye of his death.

Then Manoah made interceſſyon
to the LORDE, and ſayde: I praye thee
my LORDE, let the man of GOD which
thou ſendeſt, come once more vnto vs,
and teache vs what we ſhall do vnto
the lad, when he is borne. And GOD
hearde the voyce of Manoah, and the
aungell of GOD came againe vnto the
wyfe as ſhe ſat in the felde. But Manoah
her huſbande was not with her.
And the wyfe made haſte, and ranne, ⁊
ſhewed her huſbande, and ſayde vnto
him: Behold, the man apered vnto me,
that came vnto me to day.

And Manoah aroſe, and went after
his wyfe, and came to the man, ⁊ ſayde
vnto hym: arte thou the manne that
ſpakeſt vnto my wyfe? And he ſaide:
C I am. Manoah ſayde: nowe when thy
ſayinge is come to paſſe: what ſhalbe yͤ
maner of the childe, and what ſhall he
do? And the aungell of the LORD ſayd
vnto Manoah: thy wife muſt abſteyne
from all that I ſayd vnto her: ſhe may
eate of nothinge that cometh of yͤ vine
tree, nor drinke wine or ſtrong drinke,
nor eate anye vncleane thynge: But
muſt obſerue all that I bad her. Manoah
ſayde vnto the Aungell of the
LORD: we wyll kepe thee ſtyll, vntyll
Iud.12.b *we haue made redye a kyd, and haue
ſet it before thee. And the Angel of the
LORDE ſayde vnto Manoah: though
thou make me abyde. *I wyll not eat of
thy breade. And yf yͧ wylt offre a burnt
offerynge, thou muſte offer it vnto the
LORDE. For Manoah wiſt not, that
it was an Angell of the LORDE. And
Manoah ſayde agayne vnto the angel
of the LORDE: what is thy name, that
when thy ſayinge is come to paſſe, we
may do thee ſome worſhyppe? And the
angell of the LORDE ſayde vnto hym:
*why aſkeſt yͧ after my name, whiche
is Secrete.

And ſo Manoah toke a kydde wyth
a meate offerynge, and offered it vpon
a rocke vnto the LORDE. And the angell
dyd wonderouſly, Manoah ⁊ hys
wyfe lokyng vpon. And when yͤ flame
came vp towarde heauen from the altar,
the angell of the LORDE aſcended
vp in the flame of the altar. And Manoah
and his wife loked vpon it, and
fel flat on their faces vnto the ground.
But the angell of the LORDE dyd no
more apeare vnto Manoah ⁊ his wife.
And then Manoah knew that it was
an angell of the LORDE, and ſayd vnto
his wyfe * we ſhall ſuerlye dye, because
we haue ſene GOD. But his wife
ſaid vnto him: yf yͤ LORD wold kyl vs,
he would not haue receaued a burnte-offeryng
and a meateofferyng of oure
C handes, neyther woulde he haue ſhewed
vs all theſe thinges, nor woulde
nowe haue tolde vs anye ſuch. And the
wyfe bare a ſon, and called his name
Samſon. And the ladde grewe, and
the LORDE bleſſed him. And the ſpirit
of the LORDE began to moue him in yͤ
hooſte of Dan, betwene Zaraah and
Eſthaol.

¶ The.xiiii. Chapter.

The mariage of Samſon. He kylleth a lion. He
propoundeth a ryddle. He kylleth thyrtie men.
His wyfe forſaketh him/ and taketh another.

SAmſon went downe to Thamnath,
⁊ ſawe a woman in Thānath
of the doughters of yͤ Philiſtines,
and he came vp, and tolde hys
father ⁊ his mother, and ſayde: I haue
ſene a woman in Thānath of yͤ doughters
of the Philiſtines. And now geue
me her to wyfe. Then his father ⁊ mother
D ſayde vnto him: *Is there neuer
a woman among the doughters of thy
brethren, and amonge all my people,
but that thou muſt go, and take a wife
of the vncircumciſed Philiſtines? And
Samſon

Samſon ſayde vnto his father: geue me thys woman, for ſhe pleaſeth me well. But his father and mother wyſt not that it was the LORDES doyng, & that he ſought an occaſion againſt the Philiſtines: for at that tyme the Philiſtines raygned ouer Iſrael.

Than went Samſon and his father and his mother downe to Thamnath, B and came to the vineyardes of Thamnath. And beholde, a yonge (wood) lyon roared vpon him. And the ſpirite of the LORDE came vpon him. And he tare him, as he would haue rent a kyd, and yet had nothyng in his hande, neyther tolde his father and mother what he had done. And he went down, & talked with the woman, which ſemed wel fauored in the ſyght of Samſon.

And within a ſhorte ſpace after as he wente thither agayne to take her to wyfe, he turned out of the waye to ſe yͤ carkaſſe of the lyon. And beholde, ther was a ſwarme of bees and hony in the carkaſſe of the lion. And he toke of the honye in his handes, and went eatyng, and came to his father and mother, & gaue them alſo. And they did eate. But he tolde not them, that he had taken yͤ hony out of the carkaſſe of the lyon.

And ſo hys father came vnto the woman, and Samſon made there a C feaſt, for ſo vſed the yonge men to doe. And when they (the cyteſyns of that place) ſawe hym, they broughte .xxx. companyons to be with him. And Samſon ſayd vnto them: I wyl nowe put forth a ryddle vnto you: And yf you can declare it me within .vii. daies of yͤ feaſt, & fynde it out, I wyl geue you .xxx. ſhyrtes, and .xxx. chaunge of garmentes: But and yf you can not declare it me, then ſhall ye geue me .xxx. ſhyrtes and .xxx. chaunge of garmentes. And they anſwered him: put forth thy ridle, that we maye heare it. And he ſayde vnto them. Oute of yͤ eater came meate: and out of the ſtronge came ſwetenes. And they coulde not in .iii. dayes expound yͤ riddle: And when the ſeuenth day was come, they ſayde vnto Samſons wife: flatter thine huſbande (and perſwade him) D that he maye declare vs the riddle, leſt we burne thee and thy fathers houſe with fyre. Haue ye called vs hyther, to make vs beggers? And Sãſons wife wepte before hym (complayned) and ſayd: Surely thou hateſt me, and loueſt me not: for thou haſte put forthe a ryddle vnto the children of my folke and haſt not tolde it me. And he ſayde vnto her: Beholde, I haue not tolde it my father and my mother, and ſhall I tell it the?

And Samſons wyfe wepte before him .vii. dayes while the feaſt laſted. And the ſeuenth daye he tolde her, becauſe ſhe laye ſo ſore vpon him. And ſhe tolde it the childrẽ of her folke. And the men of the cytie ſayde vnto him the ſeuenth daye, before the Sunne went downe. What is ſweter then hony, and what is ſtronger then a Lyon? Then ſayd he vnto them: yf ye had not plowed with my calfe, ye had not found out my ryddle. And the ſpirite of yͤ LORDE came vpon him. And he went down to Aſkalon, and ſlewe thyrtye men of thẽ, and ſpoyled them, and gaue chaunge of garmentes vnto them whyche expounded the riddle. And he was wroth, and went vp to his fathers houſe. But Samſons wyfe was geuen to one of hys companyons, that he had taken vnto him.

¶ The .xv. Chapter.

¶ Samſon tyeth firebrandes to foxes tayles, With the iawe bone of an aſſe he kylleth a thouſande men. Out of a great toth in the iawe/god geueth him water.

A But it chaunced within a while after, euen in the tyme of whete herueſt, yͤ Samſon vyſited his wife with a kyd, ſaying: I wyl go in to my wyfe into the chamber: but her father woulde not ſuffre him to goe in. And her father ſayd: I thought yͤ thou hadſt hated her, & therfore gaue I her vnto one of thy companions. Is not her yonger ſiſter fairer then ſhe? Take her in ſtead of the other. Samſon ſayd vnto them: Now am I more blameles then the Philiſtines, and therfore wyll I do them diſpleaſure.

And Samſon went out, and caught thre hundred foxes, & toke fyrebrãdes, and faſtened tayle to tayle, and put a fyrebrand in the myddes betwene two tayles. And whan he had ſet the brandes on fyre, he ſent them oute, (that they myght runne abrode/whiche wente immediatly) into the ſtandyng corne of the Philiſtines, and burnt vp both the reped corne and alſo the ſtandynge, with the vyneyardes and oliues. B Then yͤ Philiſtines ſayd:who hath done this? And it was tolde them that Samſon the ſonne in lawe of ẏ Thamnite, becauſe he had taken his wyfe, and geuen her to hys companion. And the Philiſtines came vp and burnt her, and her father with fire.

And Samſon ſayde vnto thē: though ye haue done this, yet wyl I be auenged on you, and then I will ceaſe. And he ſmote them legge and thygh with a myghtie plage. And then he went and dwelte in the caue of the rocke Etam.

Then the Philiſtines came vp, and pytched in Iuda, and laye in/a place that was afterward called) Lehy (ẏ is a iawe bone/ where theyr hooſt was ſcatered abrod.) And ẏ men of Iuda ſayde, why are ye come vp vnto vs? They anſwered: to bynde Samſon are we come vp, and to do to
C him as he hath done to vs. Then three thouſande men of Iuda wente downe to the caue of the rocke Etam, & ſayde to Samſon: wotteſt thou not that the Philiſtines are rulers ouer vs? Wherfore then haſt thou done thus vnto vs?
Leui.24.c Iudi.1.b. He anſwered them, *as they dyd vnto me, ſo haue I done vnto them.

And they ſayd vnto him agayne: we are come down to bynde the, and to delyuer thee into the hande of the Philiſtines. And Samſon ſayde vnto them: ſweare vnto me, (and promyſe me) that ye ſhal not fal vpon me your ſelues. They anſwered him, ſaying: No, but we wyl bynde thee and delyuer thee vnto their handes. But we wyl not kyl thee. And they bounde him with two newe cordes, and brought hym from the rocke. And when he came to Lehy, the Philiſtines ſhouted agaynſte him. And the ſpirite of the LORDE came vpon hym, and the cordes that were vpon his armes, became as flaxe that was burnte with fyre, for the bandes leuſed frō of his handes. And he founde a rotten iawebone of an aſſe, and put forth hys hande, and caughte it, and ſlue a thou-
D ſande men therwith.

And Samſon ſayde: with the iawe of an aſſe haue I made heapes of them: with the iawe of an aſſe haue I ſlayne a thouſand men. And when he had left ſpeakyng: he caſt awaye the iawe bone oute of his hande, and called the place: Ramath Lehi. (That is by interpretacion/ the lyftyng vp of the iawbone). And he was ſore athyrſt, and called on the LORDE, and ſayde: thou haſt gyuen this greate victorye, in the hande of thy ſeruaunt. And nowe I muſt dye for thyrſte, and fall into the handes of the vncircumciſed. But GOD brake a great toth that was in the iawe, and there came water therout. And when he had dronke, hys ſpirite came agayne, & he was refreſhed, wherfore the name therof is called vnto this daye, the wel of the caller on, whiche came of the iawe. And he iudged Iſrael in the dayes of the Philiſtines twentye yeres.

¶ The.xvi.Chapter

¶ Samſon lyfteth vp the gates of Gaza. He was deceyued by Dalila. He pulleth down the houſe vpon the Philiſtines/ and dyeth with the

Then went Samſon to *Azath, & ſawe there an harlot, and wente in vnto her. And it was tolde the Azathites, ſayinge: Samſon is come hither: And they went about, and layd wayte for him there all night in ẏ gate of the citie, and were ſtyl all the night, ſaying: in the mornyng when it is daye we ſhall kyll him. And Samſon toke his reſt tyll mydnyghte, and aroſe at mydnight, and toke the dores of ẏ gate of the cytie, and the two ſyde poſtes, & rente them of, with the barre and all, & put them vpon his ſhoulders, and caried them vp to ẏ toppe of an hyl that is before Hebron.

And after this it fortuned, that by ẏ riuer of Sorek, he loued a woman called Dalila: vnto whō came the lordes of the Philiſtines, and ſayde vnto her: perſwade him, and ſe wherin his great ſtrength lyeth, and by what meane we may ouercome him, that we may binde hym, to brynge hym vnder: and euery one of vs ſhall gyue thee a leuen hundred ſyluerlinges.

And Dalila ſayde to Samſon: Oh, tell me where thy great ſtrength lyeth, and howe thou myghteſt be bounde, & brought vnder. Samſon anſwered vnto her: yf they bynde me with ſeuen grene wythes that were neuer dryed, I ſhal be weake as other men.

And then the lordes of the Philiſtines broughte her ſeuen wythes that were yet grene and neuer dryed, and ſhe bounde him therwith. Notwithſtanding ſhe had men lyinge in wayte wyth her in the chambre. And ſhe ſaid vnto him:the Philiſtines be vpon thee Samſō.And immediatly he brake the wythes as a ſtryng of towe(that is twyned)breaketh,when it feleth fire. And ſo his ſtrength was not knowen.

And Dalila ſayd vnto Samſon:Se, C thou haſt mocked me and told me lies. Nowe therfore tell me wherwith thou myghteſt be bounde. He anſwered her: yf they bynd me with newe ropes that neuer were occupyed,I ſhalbe weake, and as another man. Dalila therefore toke newe ropes,and bōnde him therwith,⁊ ſayde vnto him:the Philiſtines be vpon the Samſon. And there were lyers of wayte in the chambre , and he brake thē from of his armes,as they had bene but a threde.And Dalila ſaid to Samſon,hytherto thou haſt begiled me ⁊ told me lyes:yet tel me how thou myghteſt be bounde.He ſayd vnto her: yf thou platteddeſt the. vii. lockes of my head with an heere lace.And ſhe faſtened them with a nayle,and ſayd vnto him: the Philiſtines be vpon thee Samſon.And he awooke oute of hys ſlepe,and plucked away the nayle that was in the plattynge wyth the heere lace. And ſhe ſayde vnto him agayne: Howe canſt thou ſaye that thou loueſt me,when thyne herte is not wyth me: D Beholde, thou haſte mocked me this thre tymes,⁊ haſt not told me wherin thy great ſtrength lyeth.

And as ſhe laye vpon him wyth her wordes contynually vexing of him,his ſoule was encombred euen vnto the death.And ſo he tolde her all his hert, m.6.a. and ſayde vnto her:*there neuer came 13 b raſour vpō myne head,for I haue bene an abſtayner:(that is to ſay conſecrate) vnto GOD,euen frō my mothers wombe: therfore whē I am ſhauē my ſtrength wyl go from me,⁊ I ſhal waxe weake, and be lyke al other men. And when Dalila ſawe that he had tolde her all his herte,ſhe ſente, and called for the lordes of the Philiſtines, ſaying:come vp yet this once,for he hath ſhewed me all his herte.

Then the lordes of the Philiſtines came vp vnto her, and broughte the money in their handes. And ſhe made him ſlepe vpon her knees(and to laye hys head downe in her lap/)and ſhe ſente for a man,⁊ he dyd ſhaue of the ſeuen lockes of his head,and begā to vexe him, and his ſtrength was gone from him. And ſhe ſayde:the Philiſtines be vpon thee Samſon. And he awoke oute of his E ſlepe,and ſayde.I wyll go out now as at other times before,⁊ ſhake my ſelf:⁊ he wyſt not that the LORDE was departed from him. But the Philiſtines toke him,⁊ put out his eyes,⁊ brought him downe to*Azath, and bound hym Or Gaza. with two fetters of braſſe. And he dyd grynd in the pryſon houſe:howbeit the heere of his heade began to growe agayne after that he was ſhauen.

Then yͤ lordes of the Philiſtines gathered them togyther for to offer a F ſolempne offerynge vnto Dagon their god,and to reioyſe:for they ſayde : our god hath delyuered Samſō our enemy into our handes.And when the people ſawe him,they prayſed theyr god , for they ſayde:oure God hathe delyuered into oure handes oure enemye and deſtroyer of oure countrey, whiche ſlue many of vs. And when theyr hertes were mery,it fortuned, that they ſayd: ſende for Samſon,that he maye make vs laugh.

And they fet Samſon oute of the priſon houſe,and he played before thē, and they ſet him betwene the pyllers. And Samſon ſayde vnto the ladd that led him by yͤ hande:ſet me that I may touche the pyllers that yͤ houſe ſtande vpon,and that I maye leane to them. And the houſe was ful of men ⁊ womē. And there were al the lordes of yͤ Philiſtines.And there were vpon the rofe a thre thouſand men and women that behelde while Samſon played.

G And Samſon called vpō the LORD, and ſayde:O LORDE GOD thinke vpon me,and ſtrengthen me,at this time onely,O LORDE GOD,that I may be auenged of the Philiſtines for my two eyes. And Samſon taughte the two myddle pyllers on which yͤ houſe ſtode, and on whiche it was borne vp:the one in his right hande,and the other in his lefte,and ſayde:my ſoule ſhal dye with the Philiſtines,and bowed them with all his myght.And the houſe fell vpon the lordes and vpon all the people that were therein.And ſo the deade whiche he ſlue at his death were mo then they whiche he ſlue in his lyfe.And thē hys brethren and al the houſe of his father came downe ⁊ toke him vp,⁊ broughte

hym

him and buried him betwene Zarah ⁊
Eſtahol, in the buryinge place of Manoah
his father. And he iudged Iſrael
twentye yeres.

¶ The.xvii.Chapter.

¶ Of Micah, whoſe mother made hym an ydoll of ſyluer.

A THere was a man in mounte Ephraim
named Micah, and he
ſayde vnto his mother: the leuen
hundred ſyluerlynges that were takē
from the, about whiche thou curſedeſt
and ſpakeſt it in mine eares: Beholde,
the ſyluer is with me, I toke it awaye.
And his mother ſayde: bleſſed be thou
my ſonne in the LORDE. And when he
had reſtored the leuen hundred ſyluerlynges
to his mother agayne, his mother
ſayde: I vowed the ſiluer to the
LORDE of myne hand for thee my ſon,
B that thou ſhouldeſt make a grauen ymage
and an ymage of metall. Nowe
therfore I wyll giue it thee agayne.
And when he reſtored the money vnto
his mother, his mother toke two hundred
ſiluerlynges, and gaue them to a
goldeſmyth, which made therof a grauen
ymage, and an image of metal, and
it was in the houſe of Micah. And the
man Micah had a temple of goddes, ⁊
made an Ephod and Theraphim: (that
is to ſay a garment for the prieſt / and ydols.)
C And fylled the hande of one of his ſons
Iudi 19.a. and.21.c. which became his prieſt. * In thoſe
dayes there was no kynge in Iſraell,
but euerye man did that whiche was
good in his owne eyes.

And there was a yonge man out of
Bethlehem Iuda, of the kinred of Iuda:
which yonge man was a Leuite, ⁊
ſoiourned there. And the mā departed
oute of the citie of Bethlehem Iuda,
to goe dwell where he coulde fynde a
conueniēt place. And he came to moūt
Ephrai to yͤ houſe of Micah as he iornied.
And Micah ſaid vnto him: Whēce
commeſt thou? The Leuite anſwered
D him: I am of Bethlehem Iuda, and
go to dwel where I may finde a place
(and where I may eſpye it to be for my profyte.)
And Micah ſayde agayne vnto him:
dwell with me and be vnto me a father
and a prieſt. And I wyll geue thee ten
ſyluerlynges by yeare, two garmentes,
and thy meate and drynke.

And the Leuite was cōtent to dwel
with the man, and was vnto him as
one of his owne ſonnes. And Micah
conſecrated the hande of the Leuite, ⁊
the yonge man became his prieſt, and
was in the houſe of Micah. Then ſaid
Micah: nowe I am ſure that yͤ LORD
wyll be good vnto me: ſeinge I haue a
Leuite to my prieſt.

¶ The.xviii.Chapter.

The children of Dan take the goddes and the prieſt of Micah awaye. They deſtroy Lais / and after buylde it agayne.

IN thoſe dayes * there was no
kynge in Iſraell. And in thoſe
daies yͤ trybe of Dā ſought thē
an enheritaūce to dwel in, * for vnto yͤ
tyme there fell none inheritaunce vnto
them amonge the trybes of Iſrael.

D And the children of Dan ſente of
theyr kynred, fiue actiue men in feates
of warre out of their coaſtes, euen out
of zaraah and Eſtahol, to vewe yͤ land,
and ſearche it out, and ſayde vnto thē:
go, and ſearche out the lande. Whiche
when they came to mount Ephraim euen
to the houſe of Micah, they lodged
there. And whē they were in the houſe
of Micah, they knewe the voyce of the
yonge man the Leuite: and when they
turned in thither, they ſayde vnto him:
who brought the hyther? What makeſt
thou in this place? and what haſt thou
here? And he anſwered them: thus and
thus dealed Micah with me, and hath
hyred me, and I am become his prieſt.
And they ſayde vnto him agayne: Aſke
counſayle nowe of GOD, that we may
E knowe whether the way which we go
ſhall be proſperous or no. And yͤ prieſt
ſayde vnto them: go in peace, for the
LORDE guydeth youre waye whiche
ye go.

Then the fyue men departed, ⁊ came
to Lais, and ſaw the people that were
therein, howe they dwelte careleſſe, after
the maner of yͤ Sidons, ſtyl, and without
caſtinge of paryls: and that no mā
made any trouble in the lande, or vſurped
any dominion, but were farre from
the Sidons, and had no buſineſſe with
other men. And they came vnto theyr
brethren to Zaraah and Eſtahol. And
theyr brethren ſayde vnto them: what
haue ye done? And they aunſwered:
Ariſe, that we maye go vp agaynſt thē
F * for we haue ſene the lande: ſurelye a
very good one. And do ye ſit ſtyl? be not
ſlouthful to departe. But come to conquere

quer the land (it ſhalbe no laboure.) yf ye
wyll go ye ſhall come vnto a people yͭ
caſteth no parylles, and it is a verye
large countrye: whiche GOD hath gyuen
into your hādes. It is alſo a place
whiche doth lacke nothynge that is in
the worlde.

And there departed thence of the
kynred of the Dannites, euen oute of
Zaraah and Eſtahol, ſixe hūdred men
appoynted wͭ inſtrumentes of warre.
And they went vp and pitched in Kariath
Iarim whiche is in Iuda. Wherfore
they called the place, yͤ hoſt of Dan
vnto this daye: and it is on the backeſyde
of Kariath Iarim. And they went
D thence vnto mounte Ephraim, & came
to the houſe of Micah. Then anſwered
the fyue men that went to ſpye out the
countrey of Lais, and ſayde vnto their
brethren: wot ye not, that there is in
theſe houſes an Ephod, Theraphim, a
grauen ymage, and an ymage of metall?
Nowe therefore conſyder what ye
haue to do.

And they turned thitherwarde and
came to the houſe of the yonge man yͤ
Leuite, euen vnto the houſe of Micah,
and ſaluted him peaceably. And the .vi
hundred men gyrded with weapons
of warre whiche were of the chyldren
of Dan, ſtode by the entryng of yͤ gate.
And yͤ fyue mē that went to ſpie out yͤ
lande, wente in thyther, and toke the
karued ymage and the Ephod, Theraphim,
and the image of metal. And the
E prieſt ſtode in the entrynge of the gate
with the ſyxe hundred men that were
armed vnto battayle, while the other
wente into Micahs houſe, and fet the
kerued ymage, the Ephod, Theraphī:
and the ymage of metall. Then ſayde
the prieſt vnto them: what do ye? They
anſwered him, holde thy peace, laye
thyne hande vpon thy mouth, & come
wyth vs to be oure father and prieſt.
Is it better for thee to be a prieſt vnto
the houſe of one manne, then to be a
prieſt vnto a tribe or kynred in Iſrael?
And the prieſt was glad, and toke the
Ephod and Theraphim, and the grauen
ymage, and went with the people.
And they turned and departed, & put
the children, the cattel, and their other
F ſubſtaunce before them.

And when they were a good waye
from the houſe of Micah, the men that
were in the houſes, & in Micahs houſe
made an outcrye, and folowed after yͤ
children of Dan, and called vnto them.
And they turned their faces, and ſaide
vnto Micah: what ayleth thee, yͭ thou
makeſt an outcrye? And he ſayde: ye
haue taken awaye my goddes whiche
I made, and alſo the prieſt, and go your
wayes with them. And what haue I
more? howe then ſay ye vnto me: what
ayleth thee? And the children of Dan
ſayde vnto him: let not thy voyce be
hearde amonge vs, leſt angry felowes
runne vpon thee, and thou leſe thy lyfe
wͭ the lyues of al thyne houſhold. And
ſo the chyldren of Dan wente theyr
wayes.

And when Micah ſawe that they
were to ſtronge for hym, he turned,
and wente backe vnto hys houſe agayne. G

And they toke the thynges whyche
Micah had made, and the prieſt which
he had, and came vnto Lais, euen vnto
a people that were at reſt and without
miſtruſt, and ſmote them with yͤ edge
of the ſweard, and burnt the citie with
fire. And there was no man to helpe,
bycauſe Lais was farre from Sidon,
and they had no meddlynge with anye
other man. And the cytie ſtode in the
valley that lyeth by Betherob.

And they buylte them there a cytie,
and dwelte therein. * And called it Ioſu.19.d
Dan after the name of Dan theyr father,
whiche was borne vnto Iſraell.
Howbeit, in very dede the name of the
cytie was Lais at the begynnynge.

And the children Dan ſet them vp yͤ
grauen ymage. And Ionathan the ſon
of Gerſon the ſonne of Manaſſes and
his ſonnes were the prieſtes in the
trybe of Dan * vntyll they were caried Iudi.19.g
awaye out of the lande captyue.
And they ſet them vp the kerued image
which Micah made, all the while that
the houſe of GOD was in Silo.

¶ The.xix. Chapter.

¶ Of the Leuite whoſe wyfe was vilaynouſlye kylled in Gibea.

IT chaunſed in thoſe dayes, whē A
there was no kynge in Iſraell,
that a certayne Leuite ſoiournynge
on the ſyde of mount Ephraim:
toke to wyfe a concubyne out of Bethlehem
Iuda, and his concubine played
the whore by him, and went away frō
him

him vnto her fathers houſe to Bethlehem Juda, and there continued four monethes. And her huſbande aroſe & went after her, to ſpeake frendely vnto her, and to brynge her home a gayne, hauing his lad with him: and a couple of aſſes.

And ſhe broughte him vnto her fathers houſe, and when the father of the damſell ſawe him, he reioyced of hys commynge. And his father in lawe the damſels father kepte him. And the Leuite abode with him three dayes, and ſo they dyd eate and drynke, and lodged there.

B The fourth daye when they aroſe erly in the mornyng, the man ſtode vp, to depart. And the damſels father ſaid vnto his ſonne in lawe: comforte thine Gene. 13.a herte with a morſel* of breade, and thē go your waye. And they ſat down, and dyd eate and drynke bothe of them together. And the damſels father ſayde vnto the man: Be content I pray the, and tarie al nyght, and let thine hert be mery. And when the man ſtode vp redy to departe, hys father in lawe compelled him to turne agayne, & to tarye all nyght there. And he aroſe vp early the fyfth daye to departe, and the damſels father ſayde: comforte thine herte: and they taryed vntyll after mydday. And they did eate both of them together.

C And when the man aroſe to departe with his concubine and his lad, his father in lawe the damſels father ſayde vnto him: beholde, the daye goeth faſte awaye and draweth toward euen, tarye all nyghte: at the leſtway tary thys daye here, that thyne herte maye be mery. And to morowe get you yearlye vpon your waye, that thou mayeſt get thee to thy tent. Neuerthelater, yͤ man woulde not tary, but aroſe and departed, and came as far as Jebus (which is Jeruſalem) and his two aſſes laden, and his concubine and his lad wᵗ him. And when they were faſt by Jebus the daye was ſore ſpente, and the yonge man ſayd vnto his maſter: come I praye thee, and let vs turne in, into this cytye of the Jebuſites, and lodge all nyght there. His maſter aunſwered D him: we wil not tourne into a ſtraunge citie that are not of the children of Iſraell: we wyll goe forth to Gibea. And he ſayde vnto his ladde: go forewarde, & we ſhall come to one of theſe places, to lodge al nyght either in Gibea or in Rama. And they went foreward vpon theyr waye, and the ſunne wente down vpon them, when they were faſt by Gibia whiche belongeth to them of BenJamin. And they turned thytherward to go in and lodge all nyght in Gibea. And when he came he ſat him downe in a ſtrete of the cytie, for there was no man yͭ toke thē to lodging. And behold, there came an old man frō his worke, out of the felde at euen, which was alſo of mounte Ephraim, and dwelt as a ſtraunger in Gibea. But the men of the place were the children of Jemini. And when he had lyfte vp his eyes, he ſawe a wayfaryng man in the ſtretes of the cytie. And the olde man ſayde: whither goeſt thou? And whence cameſt yͧ? He anſwered him: we came from Bethlehem Juda, towarde the ſyde of mount Ephraim: from thence am I, & I went to Bethlehem Juda, and goe nowe to the houſe of the LORDE. And there is no man that receyueth me to houſe. We haue ſtrawe and prouandre for our aſſes, and bread and wyne for me and thy handemayde, and for the ladde that is with thy ſeruaunt: and we lack nothing.

The olde man ſayde: peace be wyth thee, all that thou lackeſt ſhalte thou fynde with me: onelye abyde not in the ſtrete all nyght, and ſo he brought him into his houſe, and gaue foddre vnto his aſſes. And they waſhed their fete, and did eate and drynke. And as they were makyng their hertes mery, behold the men of the citie which were wicked, beſet the houſe rounde about, and thruſt at the dore, and ſpake to the man of the houſe, the olde man, ſaying: brynge forthe the man that came into thyne houſe that we maye knowe hym.

And* the man of the houſe, the olde man went oute, and ſayde vnto them: Oh nay my brethren do not ſo wickedly, ſeing yͭ this man is come into myne houſe: doe not ſo vnmete a thinge. Beholde, here is my doughter, a maiden, & this mans concubine, thē wyl I bring out now vnto you, and humble them, & do wᵗ thē what ſemeth you good: but vnto this man do not ſo abhominable a thing. But the mē would not herken to him. And the man toke his cõcubine, and brought her out vnto them, which knew her, & abuſed her al the night, euẽ vnto the mornyng. And when the daye began to ſpring, they let her go.

G And then came yͤ woman in yͤ dawning of the daye, and fell downe at the dore of the mans houſe where her Lord was tyl it was daye. And her Lorde aroſe vp in the mornynge, & opened yͤ dores of the houſe, & wente out to go hys way. And beholde, the woman, euẽ his concubyne laye along before yͤ dore of the houſe, and her handes ſtretched out vpon the threſſholde. And he (thinckynge her to haue bene a ſlepe) ſayde vnto her: vp & let vs be goyng. But ſhe anſwered not. Then yͤ man (perceyuyng that ſhe was dead) toke her vp vpõ an aſſe, & ſtode vp, & gat him vnto his owne home. And whẽ he was come to his houſe, he toke a knyfe & caught his concubyne & deuyded her with the bones into twelue peces, and ſent her into al quarters of Iſrael. And al that ſaw it, ſaid: there was no ſuche dede done or ſeene ſyns the chyldren of Iſrael came oute of Egipte vnto this daye, conſydre the matter, take auyſement and ſaye your myndes.

¶ The.xx. Chapter.

The battayle of the Iſraelites againſt the tribe of BenJamin/for yͤ Leuites wife which was killed.

A Then al yͤ children of Iſrael went out: and the congregacion, was gathered together as it had bene but one man, euen from Dan to Beerſeba, and vnto the lande of Gilead, vnto the LORD in Miſpa, and there ſtode folke out of all quarters and of all the trybes of Iſrael, in the congregaciõ of the people of GOD foure hũdred thouſande footemen that drewe ſweardes. And when the children of BenJamin hearde that the childrẽ of Iſrael were gone vp to Miſpa, and had ſayde: O ye children of Iſrael, tell vs howe this wickedneſſe happened. And the Leuite, the womans huſbãde that was ſlayne, anſwered and ſayde: I came into Gibea that is in BenJamin with my concubyne to lodge all nyght, and the men of Gibea aroſe againſt me, and beſet yͤ houſe rounde about vpon me by night, and thought to haue ſlayne me, & my concubyne haue they ſo forced, yͭ ſhe is dead. And I toke my concubyne, and cut her in peces, and ſente her thorowout al the landes of the enheritaũce of Iſrael. For they haue cõmitted abhominacion and foly in Iſrael. Beholde, ye are al childrẽ of Iſrael. Pondre this matter, & gyue your aduyſe in the caſe.

And all the people aroſe as it had ben one man, ſayinge: there ſhal not a man of vs go to his tent, neyther turne into his houſe. B But this ſhalbe it yͭ we wyll do to Gibea. We wil go vp by lot agaiſt it. And we wyl take ten men of the hundred thorowout al the trybes of Iſrael, and an hundred of the. M. and a thouſande out of. x. M. to fet vytayle for the people to make that they may go agaiſt Gibea BenJamin, bycauſe of al the abhominacion, that they haue wrought in Iſrael. And ſo al the men of Iſraell gathered together againſt yͤ citie, knyt together as it had bene but one man. And the tribes of Iſrael ſent men thorow al the tribe of BenJamin, ſaying: Joſue.22.b *what wickedneſſe is this yͭ is happened among you? Now therfore delyuer vs yͤ men, thoſe childrẽ of Belial which are in Gibea, that we may ſlaye them, & put away euyll from Iſrael.

Neuerthelater, the children of BenJamin wolde not herken vnto yͤ voyce of their brethren the children of Iſrael: but gathered thẽ ſelues together out of the cities vnto Gibea, to come out and fight againſt the children of Iſrael. And the children of BenJamin were numbred at that tyme out of the cities. xxvi. thouſande men yͭ drew ſweardes, beſide the inhabitours of Gibea, which wer numbred ſeuẽ hundred choſẽ men. And among al theſe folke wer ſeuẽ hũdred lefte handed men, which euery one coulde ſlyng ſtones at an heer breadth, and not myſſe. And the childrẽ of Iſrael beſyde BenJamin, wer numbred foure hundred thouſande men that drewe ſweardes, and were al men of warre.

C And the children of Iſrael aroſe, and went vp to Bethel, and aſked counſaile of GOD who ſhould begin the battaile againſt the childrẽ of BenJamin. And yͤ LORD ſaid: Juda ſhal begyn. And the children of Iſrael ſtode vp early & beſieged Gibea. And the men of Iſrael went out to battel againſte BenJamin, and the men of Iſrael put them ſelues in araye to fighte agaynſte them, beſyde Gibea. And the chyldren of Ben-

Jamin came out of Gibea, ⁊ destroyed
of the Israelites that daye .xxii. thou-
sande men, ⁊ brought them to yͤ earthe.
And the folke of the children of Israel
plucked vp their hertes, and went to a-
gaine, and made battel in yͤ same place
where they dyd the firste daye. And the
children of Israel went vp and wepte
before the LORD vnto euen, ⁊ asked of
D the LORD, saying: shal we go againe to
battayle against the childrē of BenJa-
min our brethren? And the LDRD said:
go vp against them. And the childrē of
Israel came out against the childrē of
BenJamin the seconde daye. And the
children of BenJamin went againste
them oute of Gibea, the seconde daye,
and destroyed to the earth of the childrē
of Israel once againe .xviii. thousande
men that drewe sweardes euery mā of
them. Then the children of Israel ⁊ al yͤ
people went vp and came vnto Bethel,
and wepte, and sat ther before yͤ LORD,
and fasted the same daye vnto euen, ⁊
offered burnte offringes ⁊ peace offe-
rynges before the LORD. And yͤ childrē
of Israel asked yͤ LORD: for there was
the arke of the appointment of GOD in
those dayes. And Phinehes the sonne
of Eleazar, the sonne of Aaron waiting
vpon it at that tyme, sayde: shall I get
me vp to go out any more to battell a-
E gainst the children of BenJamin my
brethren, or shal I cease? The LORDE
said: go, for to morowe I wyl delyuer
them into your handes. And Israel set
lyers awayt rounde about Gibea. And
the children of Israel went vp against
the children of BenJamin the thyrde
tyme, and put them selues in araye a-
gainst Gibea, as twyse before. And
the children of BenJamin came out a-
gainst the people, and were drawen a-
way from the cytie. And they began to
smyte of the people dead (as twyse be-
fore, by two hye wayes of whiche one
goeth vp to Bethel, ⁊ the other to Gi-
bea thorow the fielde) vpon a thyrty mē
of Israel. And the children of BenJa-
min sayde. They are fallen before vs,
as at the first. But the childrē of Israel
sayd: let vs flye and plucke them away
from the citye, vnto the hye wayes.

And al the men of Israel rose vp out
of their place, and put themselues in a-
ray at Baal Thamar. And lykewyse yͤ
lyers in wayte of Israel came forth out
of their places, euen out of yͤ medowes
that wer about Gibea, ⁊ came againste
Gibea: ten thousande chosen men out
of al Israel, ⁊ there was a sore battell.
But yͤ other wyst not that so great euil
was so nye them. And yͤ LORD plaged
BenJamin before Israel, ⁊ the childrē
of Israel destroyed of yͤ Beniamites yͭ
the same daye .xxv. thousande, ⁊ an hū-
dred men, yͭ drue sweardes euery one of
them. And whan yͤ childrē of BēJamin
saw that they wer put to the worse, the
men of Israel gaue roume to the Ben-
Jamites, because they trusted vnto the
lyers in waite which they had layd be-
syde Gibea. And the lyers in wayte ha-
sted, and ranne vpon Gibea, and went
and smote al the citye with yͤ edge of yͤ
swearde. And an appoyntment had the
men of Israel from yͤ lyers in wayte yͭ
they shoulde make a great smoke ryse
vp out of the cytie. And when the men
of Israel fled in the battel: BenJamin
began to smyte dead of the children of
Israel, about a thirtye personnes, and
said: yͤ other are put to the worse before
vs, as in the first battel. But whā ther
began to aryse out of yͤ cytie a pyller of
smoke, the Beniamites loked backe: ⁊
beholde, the wastyng of the hole cytye
began to ascende vp to heauen.

When the men of Israel also turned a-
gaine, the men of BenJamin were a-
bashed, for they saw yͤ euell approched
them. And therfore they turned theyr
backes before the men of Israel vnto yͤ
way yͭ leadeth to the wyldernes, but yͤ
mē of warre ouer toke thē. And besyde
that, they which cam out of the citie, de-
stroyed them in the myddle of thē. And
thus they cōpassed the Beniamites a-
bout, ⁊ chased thē to Menuha, and ouer
rāne thē to Gibea on yͤ eastsyde: ⁊ there
wer slaine of BenJamin .xviii. thousād,
which wer al men of warre. And they
turned ⁊ fled to the wildernes warde, ⁊
vnto yͤ rocke of Rimmō. And the other
slue by yͤ way of yͤ rest of thē, fyue thou-
sande men, ⁊ sticked vnto thē, vntil they
came to Gideom, and slue two thousād
men of thē. So yͭ al yͭ wer slayne yͤ same
daye of BenJamin were .xxv. thousāde
men that drue sweardes, whiche were
al men of war: onely .vi. hundred men
turned ⁊ fled to yͤ wildernes, vnto the
Rocke of Rimmō, ⁊ abode ther .iiii. mo-
nethes. And yͤ mē of Israel turned back
again

againe vnto ẏ children of Ben Iamin, and ſmote them wͭ the edge of ẏ ſweard in the cities, both man and beaſt ⁊ all ẏ came to hande, and ſet on fyre al the cities that they coulde come by.

¶ The. xxi. Chapter.

The enhabitoures of Gilead are vtterly deſtroyed.

A And euery man of Iſrael ſware in Mizpa, ſaying: there ſhall none of vs geue his doughter to any of Bẽ Iamin to wyfe. And the people came to Bethel and abode there tyll euẽ before GOD, and lyfte vp their voyces, ⁊ wept ſore, ⁊ ſaid: O LORDE GOD of Iſraell, why is this chaunced in Iſrael, ẏ there ſhould be this daye one tribe lackynge in Iſrael? And on the morowe ẏ people roſe vp betyme, and made there an aultare, and offered burnt offeringes and peaceofferinges.

And the children of Iſrael aſked, who
are they among al the trybes of Iſrael,
that came not vp with the congregaciõ
vnto the LORDE? for they had made a
greate othe cõcernyng him ẏ came not
vp to ẏ LORD to Mizpa, ſaying: he ſhal
ſurely dye. And ẏ childrẽ of Iſrael had
pitie on Ben Iamin their brethren, and
ſaid: there is one trybe cut of frõ Iſrael
this day: what ſhal we do vnto the remnaũt
of them, ẏ they may haue wyues?
we haue ſworne by ẏ LORD: ẏ we wyll
B not geue them of our doughters to wynes.
And they ſaid: Is there any of the
trybes of Iſraell, that came not vp to
Mizpa to the LORD? And behold, ther
came none of the enhabitours of Iabes
Gilead vnto the hooſt and congregaciõ.
For the people wer vewed, and behold,
there were none of ẏ enhabiters of Iabes
Gilead there. And they ſent thither
a multitude, euẽ. xii. thouſande men of ẏ
ſtrongeſt of them, and cõmaunded thẽ,
ſaying: go and ſmyte the enhabiters of
Iabes Gilead wͭ the edge of ẏ ſwearde,
31.f. both wemen and childrẽ. * And this is
it that ye ſhall do, vtterly deſtroy al the
males ⁊ al the wemẽ that haue lyen by
men. And they founde among the enhabyters
of Iabes Gilead foure hundred
damoſelles, virgins, that had knowen
no man, by lyenge with any male. And
they broughte them vnto the hooſte to
C Silo, whiche is in the lande Canaan.

And the hole congregacion ſente and ſpake with the children of Ben Iamin ẏ were in the Rocke of Rymmon, ⁊ called peaceably vnto them: and Ben Iamin came againe at that tyme, ⁊ they gaue them wiues whiche they had ſaued alyue of the wemen of Iabes Gilead. But they ſuffiſed them not. And ẏ people had compaſſion on Ben Iamin, becauſe that GOD had made a gappe in ẏ trybes of Iſraell. And then the elders of the congregacion, ſaid: what ſhal we do to ẏ remnaunte of thẽ, to get thẽ wiues, ſeyng al the wyues of Ben Iamin are deſtroyed? And they ſayd: there muſt be an enheritaunce for them that be eſcaped of Ben Iamin, that a tribe be not deſtroyed out of Iſraell: howbeit, we may not geue thẽ wyues of our doughters. For the children of Iſraell had ſworne, ſaying: curſed be he, that geueth a wyfe to Ben Iamin.

D Then they ſayde: beholde, there is a feaſt of ẏ LORD yearly in Silo, which is on the northſide of Bethel, and on the eaſt ſyde of the way that goeth frõ Bethel to Sichem, and ſouth from Libanon. Therfore they commaũded ẏ children of Ben Iamin, ſaying: go and lye in wayte in the vineyardes. And whan ye ſe that the doughters of Silo come out to daunce in a rowe, then come ye out of the vyneyardes, and catche you euery man a wyfe of the doughters of Ben Iamin. And whã their fathers or brethren come vnto vs to complayne, we wyll ſay vnto them haue pitye on vs for their ſakes, becauſe we reſerued not to eche man his wyfe in tyme of warre. Neyther haue ye geuen vnto them, that ye ſhould ſynne at this tyme.

And the children of Ben Iamin dyd euen ſo: and toke them wyues accordig to the numbre of them that daunced, whom they caught. And they went, and returned vnto their enheritaunce, ⁊ repayred the cities and dwelt in them.

And the children of Iſrael departed
thence at that tyme, ⁊ went euery man
to his trybe, and to his kinred, and wẽt
out from thence euery man to his enheritaunce. Iud.17.b.
*In thoſe dayes there was and.18.a.
no kynge in Iſrael: but euery man dyd
that whyche ſemed ryghte in hys
owne eyes.

¶ The ende of the booke of
Judges, called in ẏ Hebrue
Sophtim.

The booke of Ruth.

The firſt Chapter.

Elimelec goeth with his wyfe and children into the lande of Moab

A IT fortuned that (in the dayes of a certaine Iudge) whẽ the iudges iudged, ther fel a dearth in the lãd, and a certen man of Bethlehẽ Iuda wẽt for to ſoiourne in the countrey of Moab: he and hys wife, and his two ſonnes. The name of the man was Elimelec, and the name of his wyfe, Naomi, and ẏ names of his two ſonnes were, Mahlon & Chilion, & they were Ephraites, out of Bethlehẽ Iuda. And when they came vnto ẏ land of Moab, they continued there. And Elimelec Naomies huſbande dyed, and ſhe remayned wt her two ſonnes which toke them wyues of the nacions of the Moabites: the ones name was Orpha, and the others Ruth: And they dwelled there about a ten yere. And Mahlon & Chilion dyed alſo euen both of thẽ, and the woman was lefte deſolate of her B two ſonnes, and of her huſbande. Then ſtode ſhe vp wt her doughters in law, & returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, howe ẏ the LORD had vyſyted his people, & geuen them breade. Wherfore ſhe departed out of the place wher ſhe was, and her two doughters wt her. And they went on their way to returne vnto ẏ lande of Iuda. And Naomi ſaid vnto her two doughters in lawe: go & returne eche of you vnto your mothers houſe: and the LORD deale as kindly wt you, as ye haue dealte wt the dead: and with me. And the LORD geue you, that you may fynde reſt, eyther of you in the houſe of her huſbande. And whan ſhe kyſſed them, they lyſt vp their voyce, & wepte, and ſaid vnto her: we wyll go wt the vnto thy folke. And Naomi ſayde: turne againe my doughters: for what cauſe wyl you go wt me? Are there any mo children in my wombe, to be youre huſbandes? Turne againe my doughters, & go: for I am to olde to haue an huſbande. And yf I ſaid, I haue hope, yf I toke a mã alſo this night: yea and C thoughe I had alreadye borne ſonnes, wolde ye tary after thẽ, tyl they wer of age? or wolde ye for thẽ ſo lõg refraine from takynge of huſbandes? Not ſo my doughters: for it greueth me muche for your ſakes that the hande of the LORD is gone out againſt me.

And they lyfte vp their voyces, & wept againe, & Orpha kyſſed her mother in lawe, but Ruth abode ſtyll by her. And Naomi ſaid: ſe, thy ſyſter in law is gone backe again vnto her people & vnto her goddes: returne ẏ after her. And Ruth anſwered: entreate me not to leaue the, & to returne frõ after the: for whyther thou goeſt, I wil go alſo, & where thou dwelleſt, there I wil dwel: thy people ſhalbe my people, & thy GOD my GOD. Where thou dyeſt there wil I dye, and ther wil I be buried. The LORD do ſo & ſo to me, yf ought but death onely departe the and me a ſondre.

When ſhe ſaw that ſhe was ſtedfaſtly mynded to go wt her, ſhe lefte ſpeaking vnto her. And ſo they wẽt both, vntyll they came to Bethlehẽ. And when they were come to Bethlehem, it was noiſed of thẽ thorow al the citie, & the wemen ſayde: is not this Naomi? And ſhe anſwered thẽ: cal me not Naomi (that is to ſay/bewtyful) but cal me Mara, (that is to ſay/bitter) for ẏ almighty hath made me very bytter. I went out ful & ẏ LORD hath brought me home againe empty: Why thẽ cal ye me Naomi, ſeyng ẏ lord hath humbled me, & ẏ almightye hathe brought me vnto aduerſytie? And ſo Naomi with Ruth the Moabiteſſe her doughter in lawe retourned oute of the countrey of Moab & came to Bethlehẽ, in the beginnyng of Barley harueſt.

The .ii. Chapter.

Ruth gathereth corne in the feldes of Booz.

AND Naomies huſbãde had a kinſman of ſtrength & might (whiche was of ẏ kinred of Elimelec) named Booz. And Ruth the Moabiteſſe ſaid vnto Naomi: let me go to ẏ felde, and gather eares of corne (ſuch as the reapers leaue) after any mã in whoſe ſight I fynde grace. And ſhe ſaide vnto her: go my doughter. And ſhe went and came to the felde, and gathered after ẏ reapers, and her chaunce was, that ẏ ſame felde perteyned vnto Booz, which was of the kinred of Elimelec. And behold, Booz came from Bethlehem, and ſayd vnto the reapers: the LORD be wͭ you. And they anſwered him: ẏ LORD bleſſe the. Then ſaid Booz vnto his yong mā that ſtode by ẏ reapers. Whoſe damoſell is this? And the yong mā that ſtode by ẏ reapers anſwered, and ſaid: it is ẏ Moabytiſhe damoſel, ẏ came wͭ Naomi out of the countrey of Moab, ⁊ ſhe ſaid vnto vs: Oh let me leaſe ⁊ gather after the reapers ẏ eares that remaine: and ſo ſhe came, ⁊ hathe contynued euē from the mornyng vnto now, ſaue that ſhe taried a lytle in the houſe.

Then ſayde Booz vnto Ruth: heareſt thou my doughter? go to no nother field to gather, neither go from hence: but abyde here by my maydens. Let thyne eyes be on the felde that they reape, and go thou after the maidens. Haue I not charged the yonge men, that they ſhal do the no hurte? Moreouer, when thou art athyrſt, go vnto ẏ veſſels and drinke of that whiche the laddes haue drawen. Then ſhe fell on her face and

Gene.33.a. *bowed her ſelfe to the grounde, ⁊ ſaid vnto him: how is it that I haue founde grace in thyne eyes, and that thou ſhuldeſt know me, ſeyng I am an aliaunt?

C And Booz anſwered ⁊ ſaide vnto her: al is tolde ⁊ ſhewed me, that thou haſte done vnto thy mother in law, ſence the death of thine huſband, how thou haſte lefte thy father and thy mother, and the lāde where thou waſt borne, ⁊ art come vnto a nacion which thou kneweſt not in tyme paſſed. The LORDE quyte thy worcke, and a ful rewarde be geuen the of ẏ LORD God of Iſrael: vnder whoſe wynges thou art come to abyde. Then ſhe ſaid: let me finde fauour in thy ſight my LORDE, thou ẏ haſte comforted me, and ſpoken hartelye vnto thy mayde, which yet am not lyke vnto one of thy maydens. Booz ſayd vnto her agayne: in tyme of refeccion come thou hyther, and eate of the breade, and dyp thy ſop in the vyneger. And ſhe ſatte downe by

Joſua.5. the reapers, ⁊ he reached her* parched corne: of the whiche ſhe dyd eate, ⁊ was ſuffiſed, and lefte parte. And when ſhe was ryſen vp to gather, Booz cōmaūded his yonge men, ſayinge: let her gather euen amonge the heapes, and forbyd her not. And leaue her ſome of ẏ ſheues for the nonce and let it lye, that ſhe maye gather it vp, (without ſhame) ⁊ rebuke her not. And ſo ſhe gathered in the felde, vntil euen, ⁊ treſſhed ẏ ſhe had gathered, and it was in meaſure vpō an Epha (that is thre buſhels) of barley. And D

ſhe toke it vp, and went into the cytye: and whan her mother in lawe had ſene what ſhe had gathered, ſhe plucked out alſo, and gaue to her ẏ ſhe had reſerued, when ſhe had eaten ynoughe. And her mother in law ſayde vnto her: where haſt thou gathered to daye? and where wroughteſt thou? bleſſed be he, ẏ knew the. And ſhe ſhewed her mother in law howe ſhe had wrought wͭ him, ⁊ ſaid: the mannes name with whome I wrought to day is Booz. And Naomi ſaid vnto her doughter in lawe: bleſſed be he of ẏ LORD, for he ceaſeth not to do Tobi.

*good to the lyuing and to the deade. And Naomi ſaid againe vnto her: the man is nye vnto vs, and of oure nexte kynne. And Ruth the Moabite ſaid: he ſayde vnto me alſo. Thou ſhalt be with my yong men, vntyl they haue ended al my harueſt: And Naomi anſwered vnto Ruth her doughter in law: it is beſt my doughter that thou go out with his maydens, that they fal not vpon the in any other felde. And ſo ſhe kepte her by ẏ maydens of Booz, to gather, vnto the ende of barley harueſt, ⁊ of wheate harueſt alſo: ⁊ dwelt wͭ her mother in law.

The.iii. Chapter.

Ruth ſleapeth at Booz fete / and is knowen his kynſwoman.

A THen Naomi her mother in lawe ſayde vnto her: my doughter ſhal I not ſeke reſte for the, ẏ thou mayeſt proſper? And is not Booz oure kynſman, with whoſe maydens thou waſt? Behold, he wenoweth barley to night in the threſſhyng floore: waſſhe thy ſelfe therfore, and anoynte the, and put thy rayment vpon the, and get thee downe to the barne. But let not a man know of thee, vntyll he haue leafte eatyng and drinckyng. And when he goeth to ſleape, marke ẏ place wheare he layeth him downe, ⁊ then go ⁊ lyfte vp ẏ clothes, ẏ are on his fete, and lay thee downe there, and ſo ſhal he tel the what thou ſhalt do. And ſhe anſwered her: al ẏ thou biddeſt me, I wil do. And ſo ſhe wēt downe vnto ẏ barne, ⁊ did accordig to al that her mother in lawe bade her. B

And when Booz had eaten ⁊ dronckē, ⁊ made him mery, ⁊ was gone in, to lye

downe beſide ẏ heape of corne, ſhe came
ſoftely, and lyfte vp the clothes of hys
fete, ⁊ laid her downe. And at midnight
the man was afrayde and groped. And
beholde: a womã lay at his fete. And he
ſaid: what art thou? ſhe anſwered: I am
Ruth thyne handmayde ſpreade thy
wyng ouer thine handmayde, for thou
art the nexte of ẏ kynne. He ſaid: bleſſed
be thou in the LORD my doughter, for
thou haſt ſhewed more goodnes in the
C later ende, thẽ at the beginnynge, in as
much as thou folowedeſt not yong mẽ,
whether they were pore or riche. And
now my doughter feare not, I wil do to
the al ẏ thou requireſt, for al the citie of
my people doth know, ẏ thou art a woman
of vertue. And it is true ẏ I am of
thy next kynne, howbeit ther is one nerer
than I. Tary this night. And when
mornyng is come, yf he wil mary the, it
is good, ſo let him do. But and yf he wil
not haue the, as ſure as ẏ LORD lyueth
I wil haue the: lye ſtyll vntyll the mornyng.
And ſo ſhe laye at his fete vntyll
the mornyng. And ſhe aroſe vp before
D one coulde know another. And he ſaid:
let no man know, that there came anye
woman into the barne. And he ſaide agayne:
bryng the mantel that thou haſt
vpon the, and holde it vp. And whan ſhe
helde it vp, he mette in ſyxe meaſures of
barley, and layde it on her. And ſhe gat
her into the citie, ⁊ whan ſhe came in to
her mother in law, ſhe ſaid: how is it wͭ
the my doughter? And ſhe tolde her all
that the man had done to her. And ſayd
alſo: theſe ſyxe meaſures of Barleye
gaue he me, ⁊ ſaid: thou ſhalte not come
empty vnto thy mother in lawe. Than
ſaid ſhe: my doughter, ſyt ſtyl, vntil thou
know how ẏ matter wil chaũce. For ẏ
man wil not be in reſt, vntil he haue finiſhed
the thing this ſame daye.

❡ The.iiii.Chapter.

Booz taketh Ruth to wife, of whõ he begetteth Obed

Then went Booz vnto the gate, ⁊
ſat him downe there: and behold
ẏ kynſman of which Booz ſpake,
came by. Unto whom he ſaid: come and
ſyt downe here, and called him by hys
name. And he turned in, ⁊ ſat downe.
And he toke ten mẽ of ẏ elders of ẏ citie,
⁊ ſaid: ſit ye downe here. And they ſat
downe. And he ſaid vnto the kinſman:
Leui 25.d. Naomi ẏ is come again out of ẏ coũtrey
Iere.32.b. of Moab *wil ſel a parcel of lãde, which
was ore brother Elimelecs. And I
thought to do the to wete, and bid the
bye it before ẏ enhabitours ⁊ elders of
my people. yf ẏ be diſpoſed to redeme it,
do: but ⁊ yf thou wilt not purchaſe it,
then tel me, ẏ I may know. For ther is
none to chalenge it, ſaue thou, ⁊ I next
the. And the other aunſwered, I wyll
purchaſe it.
Then ſaid Booz, what day thou byeſt
ẏ felde of ẏ hande of Naomi, thou muſt
take alſo Ruth the Moabite ẏ * wyfe
of ẏ dead, to ſtyre vp the name of ẏ dead
vpõ his enheritaũce. The kynſman anſwered:
I cannot purchaſe it, for marring
of myne owne enheritaunce: take
thou my right to the, for I cannot purchaſe
it. Nowe this was the maner of
olde tyme in Iſrael concerning purches
and chaũging, for to ſtabliſhe al thing: ẏ
a man muſt plucke of hys ſhooe ⁊ geue
it hys neighbour, and this was a ſure
witneſſe in Iſrael.
Therfore ẏ kynſmã ſaid to Booz: Bye
it thou: ⁊ ſo drue of his ſhooe. And Booz
ſaid vnto the elders ⁊ vnto al ẏ people:
ye are wytneſſes this day, that I haue
bought al that was Elimelecs, and all
that was Chilions ⁊ Mahlons, of the
hande of Naomy. And moreouer, Ruth
ẏ Moabite ẏ wyfe of Mahlon, haue I
purchaſed to be my wife, to ſtyre vp the
name of the dead vpõ hys enheritaũce,
and that his name be not put out frõ
among his brethrẽ, ⁊ from ẏ gate of his
place: ye are witneſſes this daye.
And al the people that were in ẏ gate,
and ẏ elders ſaid: we are witneſſes: the
LORD make ẏ woman that is come into
thine houſe, lyke *Rahel and Lea,
which twaine dyd builde ẏ houſe of Iſrael:
do thou alſo valeauntly in Ephrata,
and be famouſe in Bethlehem. Thy
houſe be lyke ẏ houſe of Pharez *whõ
Thamar bare vnto Iuda, euen of ẏ ſede
whiche the LORDE ſhall geue the of
this yonge woman.
And ſo Booz toke Ruth, ⁊ ſhe was his
wyfe. And whan he went in vnto her, ẏ
B LORD gaue ẏ ſhe conceyued, and bare
a ſonne. And the wemen ſaid vnto Naomi:
bleſſed be the LORD, the whiche
hath not left the without a kynſman, to
haue a name in Iſraell, and that ſhall
bryng thy lyfe againe, ⁊ cheryſhe thine
olde age. For thy doughter in lawe
whiche loueth the, hath borne vnto him:
and

and ſhe is better to the then ſeuen ſonnes.
And Naomi toke the childe, ⁊ layed
it in her lappe, and became nourſe
vnto it.And her neighbours gaue it a
name,ſaying:there is a childe borne to
Naomi, and called it Obed, the ſame
is the father of Iſai, the father of Dauid.
1.Par.1.a. These are yͤ generacions of*Phares:
Math.1.a. Phares begat Heſrõ:Heſron begat
Ram, Rã begat Aminadab,Aminadab
begat Nahſon,Nahſõ begat Salmon,
Salmon begat Booz, Booz begat
Obed, Obed begat Iſai, Iſai begat
Dauid.

¶The ende of the booke of Ruth.

The firſt boke of Samuel called the firſte booke of the kynges.

¶The firſt Chapter.

Elkana hath.ii.wiues. Hanna and Phenenna.

A THere was a man of
one of the two Ramaths
(of the kinred of zophim, of
mounte Ephraim)
1.Par.6.c. named* Elkana yͤ
ſonne of Ieroham,
the ſonne of Elihu,
the ſonne of Thohu, the ſonne of zuph,
an Ephrathite:which had two wyues,
the one called Hanna,and yͤ other Phenenna.
ro.23.c. And Phenenna had childrē,but
ut.16.c. Hanna had none.* And the ſayde man
went vp out of his cytie euery feaſtfull
day,to praye,and to offre vnto yͤ LORD
of hoſtes in Silo, where were the two
ſonnes of Eli(Hophny and Phinehes)
the Lordes preaſtes . And it fell on a
ſolempne daye,that Elkana offered, ⁊
gaue to Phenenna his wyfe ⁊ to al her
ſonnes ⁊ doughters porciõs. But vnto
Hanna he gaue a porcion with a heuy
chere,for he loued Hanna, ⁊ the LORD
had made her barren. And her enemye
(Phenenna)vexed her ſore cõtinually,
to moue her,becauſe yͤ LORD had made
her barrē. And ſo did ſhe yeare by yeare
B as ofte as ſhe wēt vp to yͤ houſe of the
LORD.And ſo chafed her,which wept,⁊
did not eate.Thã ſaid Elkana her huſbãde
to her:Hanna, why wepeſt thou?
⁊ why eateſt yͤ not?⁊ why is thine herte
troubled?am not I better to the,thē ten
ſonnes?So Hanna roſe vp after yͤ they
had eatē ⁊ droncke in Silo. And Eli yͤ preaſte
ſatte vpon a ſtole by one of the
ſyde poſtes of yͤ temple of yͤ LORD.And
ſhe was troubled in her minde,⁊ praied
vnto yͤ LORDE,⁊ wept ſore, ⁊ vowed a
vowe,⁊ ſaid:O LORD of hoſtes,yf thou
wylt loke on the trouble of thine handmayde
⁊ remēbre me,⁊ not forget thine
handmayd but gyue vnto thine handmaide
a mã child:I wyl geue him vnto
yͤ LORD al yͤ dayes of his lyfe, *⁊ there Iudi.13.
ſhal no raſer come vpon his head . And Num.6.
as ſhe cõtinued praying before yͤ Lord,
it fortuned yͤ Eli marked her mouthe.
For Hanna ſpake in her hert,⁊ her lyppes
dyd but moue onely, but her voyce
was not heard: ⁊ therfore Eli thought
ſhe had bene dronkē,⁊ Eli ſaid vnto her:
How long wylt thou be dronken?put away
from thee yͤ wyne yͤ thou haſt.Hãna
anſwered and ſaid:not ſo my Lord,
I am a woman of a ſorowful herte: I C
haue dronke neyther wyne nor ſtrong
drynke,but haue*powred out my ſoule Pſal.42.
before the LORD.Count not thine hãdmayde
to be lyke a doughter of Belial,
for out of the aboundaunce of my heuines
and grefe haue I ſpoken hitherto.

Eli anſwered her againe:and ſaid, go
in peace:the GOD of Iſrael graunt the
thy peticiõ, that thou haſt aſked of him.
She ſaid:let thine hãdmaid finde grace
in thy ſight. And ſo yͤ woman went her
waye, and did eat,and loked no more ſo
ſad. And they roſe vp earlye, and worſhipped D
before the LORD, ⁊ then returned,
⁊ came to their houſe to Ramath.
And when Elkana knewe Hanna hys
wyfe,the LORD remembred her, for in
proceſſe of tyme it came to paſſe, yͤ ſhe
conceyued,and bare a ſonne, and called
his name Samuel(ſaying:)bycauſe I
haue aſked him of yͤ LORD.And Elkana
⁊ al his houſe went vp to offer vnto
the LORD, yͤ offering due for yͤ feaſte, ⁊
alſo his vowe : Neuertheleſſe, Hanna
wēt not vp,but ſaid vnto her huſbande:
I wil tary vntil yͤ lad be weined,⁊ then
I wil bring him yͤ he maye appeare before
the LORD,and ther abyde for euer.
Elkana her huſbande anſwered her:Do
what ſemeth the beſt:tary at home, vntil
thou haſt weyned him, and I beſeche
yͤ LORD,to make good his ſaying. And
ſo the woman abode, and gaue her ſon
ſucke vntyll ſhe weyned him . And
when ſhe had weyned hym, ſhe toke
hym with her, with three bullockes

and an Epha of floure, and a bottle of wyne, and brought him vnto the houſe of the LDRD in Silo, and yͤ chylde was yet but tendre of age. And they ſlue a bullocke, and brought in the lad to Eli, and ſhe ſaid: Oh my Lorde: as truly as thy ſoule lyueth my Lorde, I am yͤ woman yͭ ſtode before the here prayinge vnto yͤ LORD. For this ladde I praied, and the LORD hath geuen me my deſire whiche I aſked of him: and therfore I haue geuen him vnto the LORD, as lõg as he is mete for the LORD. And they worſhipped the LORDE there.

¶ The. ii. Chapter.

¶ The ſonge of Hanna. The offence of the ſonnes of Eli.

A AND Hanna prayed & ſayde: myne hert reioyſeth in the LORD, & mine horne is exalted in the LORD. My mouth is wide open ouer myne enemies, for I reioyce in thy ſaluaciõ. There is none ſo holy as yͤ LORD, for without the, is nothing. Neyther is ther any of ſtrength as is our GOD. Talke not to muche proudely, let olde thinges depart out of your mouthes, for yͤ LORDE is a GOD of knowledge, and his purpoſes come to paſſe. The bowe with yͤ myghtye men are broken: and they that were weake, haue gyrded them ſelues with ſtrength. They that wer ful, haue hired out them ſelues for breade, & they that wer hungry, ceaſe ſo to be, tyl the barẽ

B hath borne ſeuen: and ſhe yͭ had manye

Deut. 32. f. children, is waxed feble. * The LORD kylleth, and maketh alyue: bryngeth downe to yͤ graue & fetcheth vp againe. The LORDE maketh pore, and maketh

Pſal. 113. b riche: bringeth lowe, & heueth vp on hie. * He reyſeth vp yͤ pore out of the duſte, & lifteth vp the beggar from yͤ donghil: to ſet them among princes, & to enherit them with the ſeate of glorye. For the pillers of the earth are the Lordes, and he hath ſet the rounde worlde vpõ thẽ. He wil kepe the fete of his saintes, and the wycked ſhal kepe ſylence in darck-

Deute. 8. d. neſſe, and * in his owne myghte ſhal no man be ſtrong. The Lordes aduerſaries ſhal be deſtroyed of him: and oute of heauen ſhal he thunder vpon euery one

C of them: The LORDE ſhall iudge yͤ endes of the worlde, and ſhal geue myght vnto his kyng, & exalte the horne of his anoynted. And Elkana wẽt to Ramath to his houſe, and the ladde did miniſter vnto the LORD before Eli the preaſt.

But the ſonnes of Eli were childrẽ of Belial, and knew not yͤ Lord. And the preaſtes made a law for the people, that whenſoeuer any man offered any offering, yͤ preaſtes lad came, while yͤ fleſhe was a ſething and a fleſhoke with thre tethe in his hande, and thruſt it into yͤ panne, kettle, caldren or potte. And al yͭ the fleſhe hoke brought vp, yͭ the preaſt toke awaye. And ſo they dyd vnto al the Iſraelites, that came thyther to Silo. yea, and therto, before they burnte the fatte, the preaſtes lad came and ſayd to the man that offered: geue fleſhe that I maye dreſſe it for the Preaſt, for he wil not haue ſodden fleſhe of the, but rawe. And yf any man ſayde vnto him: let thẽ burne the fat accordyng to the day, and then take as muche as thyne herte deſyreth: The ladde woulde anſwer him, yea, thou ſhalt geue it me nowe: and yf thou wylt not, I wyl take it wͭ violẽce. And the ſynne of the yong men was very great before the LORD. For men abhorred the offring of the LORD.

But the childe Samuel miniſtred before the LORD, girded about wͭ a lynnẽ Ephod. Moreouer, his mother made him a lytle cote, and brought it to hym from yere to yere, when ſhe came vp wͭ her huſbande, to offre the offring in the ſolempne feaſtes: and Eli bleſſed Elkana and his wyfe, and ſayde: the LORDE geue the ſeed of this woman, for yͤ peticion that ſhe aſked of yͤ Lord. And they went vnto their owne home. And the LORD vyſited Hanna, ſo that ſhe conceyued, and bare thre ſonnes, and two doughters. And the chylde Samuel grew before the LORD.

Eli was very olde, and hearde all that his ſonnes did vnto al Iſrael, and howe they lay with the women that wayted at yͤ dore of the tabernacle of wytneſſe, and he ſaid vnto them: why do ye ſuche thinges? For of al theſe people, I heare euyl reportes of you. Oh, naye my ſonnes: for it is no good report yͭ I heare howe that ye make the Lordes people to treſpaſſe. If one man ſynne againſt an other, dayes men maye be iudges: but yf a man ſynne againſt the LORD, who wyll be his dayſeman? Notwithſtandynge, they hearkened not vnto the voyce of their father, because the

LORD

LORDE ſhoulde ſlaye them. The childe Samuel proſpyted* and grewe, & was 2.c in fauour both with the LORDE, and alſo with men.

F And there came a man of GOD vnto Eli, and ſayde vnto him: thus ſayeth the LORDE: Dyd not I apere vnto the houſe of thy father when they were in Egipte, ſubiecte vnto Pharaos houſe? And I choſe thy father oute of all the trybes of Iſraell to be my prieſt, to offre vpon myne aultar, and to burne incence, ut.10.b. *and to weare an Ephod before ut.12.b me. And I gaue vnto the houſe of thy father all the burntofferynges of the children of Iſrael. Wherfore tread you downe my ſacrifice and myne offryng, whiche I commaunded to be made in the tabernacle, and honoureſt thy children aboue me, to make your ſelues fat of the fyrſt frutes of all the offerynges of Iſraell my people? Wherfore, the LORDE GOD of Iſraell ſayeth: I ſaid that thy houſe, and the houſe of thy father ſhoulde walke before me for euer. G But nowe the LORDE ſayeth: that be farre from me: for them that worſhyp me, I wyll worſhyppe, and they that diſpiſe me, ſhal come to ſhame. Behold, the dayes come, that I wyl cut of thine arme, & the arme of thy fathers houſe, ẏ ther ſhal not be an elder in thine houſe. And thou ſhalt ſee thine enemy in ẏ Tabernacle (of the LORDE) and in all the wealth which (GOD) ſhal gyue Iſrael, and there ſhall not be an elder in thyne houſe for euer. Neuertheleſſe, I wyl not deſtroye all the males that come of the fro myne altar. But to make thyne eies daſe, and to make thyne hert melt. And all they that be multyplyed in thyne 22.b. houſe* ſhall dye if they be men.

And this ſhalbe a ſygne vnto thee, ẏ eg.2.g. ſhall come vpon thy two ſons * Hophny and Phinehes: euen in one day they ſhall dye both. And I will ſtire me vp a faythfull prieſt, that ſhall do accordyng to my herte and mynde. And I wyll buylde him a ſure houſe. And he ſhall walke before myne anoynted for euer. And they that are lefte in thyne houſe, ſhall come and crouche to him for a lytle pece of ſyluer, and a cake of breade, and ſhall ſaye: put me (I praye thee) in one offyce or other among the prieſtes, that I maye eate a morſell of breade.

¶ The .iii. Chapter.

The Lord calleth Samuell three tymes.

AND the chylde Samuell miniſtred vnto the LORDE before Eli: and ẏ A word of the LORD was precyous in thoſe dayes, nether was ther any open viſiō. And it chaunced at that tyme, that Eli laye in his place, and his* eyes Reg 4.c beganne to waxe dymme that he could not ſe. And yet the lampe of GOD went out, Samuel layed him downe to ſlepe in the temple of the LORDE, where the arke of GOD was. And the LORD called Samuel, and he ſayde, here I am, & he ran vnto Eli, and ſayde: Here am I, for thou calledſt me. And he ſayde: I called the not: go againe, and ſlepe. And he went and layd him downe to ſlepe. And the LORDE called once agayne: Samuel, and Samuel aroſe and went to Eli, and ſayde: I am here: for thou diddeſt cal me. And he anſwered: I called thee not my ſonne. Go agayne and take thy reſt: Samuell knewe not yet the LORDE, neyther was the worde of the LORDE yet opened vnto him. B And the LORDE went to and called Samuell the thyrde tyme. And he aroſe, and wente to Eli, and ſaide: I am here for thou haſt called me. And Eli perceaued that the LORDE had called the chylde. Therfore Eli ſayd vnto Samuell: goe, and lye down: and if he cal thee againe, then ſay: ſpeake on LORDE, for thy ſeruaunt heareth. So Samuel went, and layed him downe in his place. And the LORDE came, and ſtode, and called as before Samuel Samuel. Samuel anſwered: ſpeake on for thy ſeruaunt heareth. And the LORDE ſaid to Samuel: beholde, I will do a thynge in Iſraell, that both the eares of as many as heareth it, ſhall tyngle. In that daye I wil rayſe vp agaynſt Eli, al thinges which I haue ſpoken concernyng hys houſe, from the begynnynge to the endyng. I haue tolde him* that I wyll iudge his Reg.2.g houſe for euer. For the wyckedneſſe whiche he knoweth. For when the people curſed his ſonnes for the ſame wickednes, he hath not corrected them. And therefore I haue ſworne vnto the houſe of Eli, that ẏ wickednes of Elies houſe, ſhal not be purged with ſacrifice nor offerynge for euer. Samuel laye tyll the mornynge, and opened ẏ dores of the houſe of the LORD.

And Samuel feared to ſhewe Ely yͤ viſion. Then Eli called Samuel, and ſayde: Samuel my ſonne. And he aunſwered: here I am. He ſayde: what is it that the LORDE hath ſayde vnto thee? Ruth.1.c I praye thee hyde it not frõ me. *GOD do ſo, and ſo to thee, yf thou hyde anye thynge from me, of all that he ſayde vnto thee. And Samuell tolde him euery D whit, and hid nothinge from him. And he ſaid, it is the LORD, let him do what ſemeth him beſt.

And Samuel grewe, and the LORD was with him, and left none of his wordes vnperfourmed. And all Iſraell frõ Dan to Berſabe, wyſte that faythfull Samuel was made the LORDES prophete. And the LORDE apeared againe in Silo: for the LORDE opened himſelfe to Samuel in Silo, thorowe the word of the LORDE.

The.iiii. Chapter.

The arke of the Lorde is taken. Eli and his children dye.

A AND Samuel ſpake vnto al Iſrael. (And it fortuned that in thoſe dayes the Philiſtines came together to fyghte.) And Iſraell wente out againſt the Philiſtines 1.Reg.7.d to battayle & pytched beſide the *helpe ſtone. And the Philiſtines pitched in Aphek. And put themſelues in araye againſt Iſraell. And when they ioyned yͤ battel, Iſrael was put to the worſe before the Philiſtines. And the Philiſtines ſlue in araye along by the feldes aboute a foure thouſande men.

And when the people were come into theyr tentes, the elders of Iſrael ſayde: wherfore hath the LORD caſt vs downe this daye before the Philiſtines? let vs fetch the arke of the oppoyntmente of yͤ LORDE out of Silo vnto vs, that whẽ B it commeth amonge vs, it maye ſaue vs oute of the hande of our enemy. And ſo the people ſent to Silo, and fet frõ thẽce the arke of the appointment of yͤ LORD of hoſtes, whiche dwelleth betwene the Cherubyns. And there were the two ſons of Eli, Hophni and Phinehes wͭ the arke of the appoyntmente of GOD. And it fortuned, that when the arke of the appoyntment of the LORDE came into the hooſte, all Iſraell ſhowted a mighty ſhowte, ſo that the earth range agayne.

And when the Philiſtines hearde the noyſe of the ſhout, they ſayd: what meaneth the ſounde of this myghty ſhowte in the hooſte of the Ebrues? And they vnderſtode, howe that the arke of the LORDE was come into the hooſte. And the Philiſtines were afrayed, and ſaid: GOD is come into the hooſte. And they ſayde agayne: Wo vnto vs, for it was neuer ſo before this: Wo vnto vs who ſhal delyuer vs out of the hand of theſe myghtie Goddes? theſe are the Gods yͭ ſmote the Egipcians wͭ ſo many plages in the wilderneſſe. Be ſtrong and quite your ſelues lyke mẽ, O ye Philiſtines, that ye be no ſeruaũtes vnto yͤ Ebrues, *as they haue bene to you. Be of a mãly corage therfore and fyghte. And yͤ Phylſtines fought, and Iſraell was put to the worſe and fled euery man into his tent. And there was an exceding great ſlaughter, for there were ouerthrowen of Iſrael.xxx.M.fotemẽ. And the arke A of GOD was taken, and the two ſons of Eli, *Hophni, and Phinehes were dead. And there ran a man of BenIamin out of the araye, and came to Silo the ſame daye with his clothes rent, and earth vpon his head. And when he came, Eli ſat vpon a ſtole, and loked towarde the waye: for his hert feared for the arke of GOD. And when the man came into the cytye, and tolde it, all the cytie cryed.

And when Eli heard the noyſe of the cryeng, he ſayde: What meaneth thys noiſe of the rumor? And the man came in haſtely, and told Eli. Eli was.xcviii. B yeare olde, and *his ſyghte fayled hym that he coulde not ſe. And the man ſaid vnto Eli: I am he that came out of the araye, and fled thys daye out of yͤ hoſt. And he ſayde: what thinge is fortuned my ſonne? The meſſenger anſwered & ſayde. Iſraell is fled before the Philiſtines, and there is a greate ſlaughter chaunſed amonge the people, and thy two ſonnes, Hophni and Phinehes are dead, and the arke of GOD is taken. And it fortuned that when he made mencyon of the arke of GOD, Eli fell from of his ſtole backewarde vpon the threſholde of the gate, and his necke C brake, and he dyed: for he was an olde man and heuye, and iudged Iſrael fortye yeares.

And his doughter in lawe Phinehes wyfe was with childe and nye yͤ byrth. And when ſhe heard the tydinges that the arke of GOD was taken, and that her father in lawe, and her huſbande were dead, ſhe bowed her ſelfe, and traueled, for her paynes came vpon her.

And about the tyme of her death, the wemen that ſtode aboute her, ſayd vnto her: feare not, for thou haſte borne a ſon: but ſhe anſwered not, nor regarded it. And ſhe named the childe *Ichabod, ſaying: The glory is departed frō Iſrael. Becauſe the arke of GOD was taken, and becauſe of her father in lawe & her huſbande. And ſhe ſayde agayne: The glory is gone from Iſrael, for the arke of GOD is taken.

¶The.v.Chapter.

¶Dagon the God of the Philiſtines is caſt flat before the arke.

A AND the Philiſtines toke the arke of GOD and caryed it from the helpe ſtone vnto Aſdod, agayne ÿ Philiſtines toke the arke of GOD, and brought it into the houſe of Dagō, and ſet it by Dagon. And when they of Aſdod were vp in the nexte daye in the mornyng, beholde, Dagon laye vpon ÿ earth before the arke of the LORDE.

And they toke Dagon, & ſet him in hys place agayne. And when they were vp early in the nexte mornynge, beholde, Dagon laye vpon the grounde before ÿ arke of the LORDE, and his head, and his two handes cut of vpon the threſhholde, that only the ſhape of a fyſh was lefte on him. And therfore is it, that the B prieſtes of Dagon (nether any man that commeth into Dagons houſe) tread not on the threſholde of Dagon in Aſdod, vnto thys daye. But the hande of the LORDE was heuy vpon them of Aſdod, and he deſtroyed them, and ſmote them with emerodes, both Aſdod, and in all the coaſtes therof. (The villages alſo/and the feldes in the myddes of the countre were full/and there came vp mice/and there was a confuſyon of greate death in the citie.) And when the men of Aſdod ſawe that it was ſo, they ſaid: the arke of the GOD of Iſrael ſhal not abyde here with vs, for his hand is ſore vpon vs and vpon Dagon oure GOD.

C They ſent therfore and gathered al the lordes of the Philiſtines vnto them, & ſayde: what ſhall we do with the Arke of the GOD of Iſrael? They anſwered: let the arke of the GOD of Iſrael be caried aboute vnto Gath. And they caryed the arke of the GOD of Iſrael about. And it fortuned, that whē they had caryed it aboute, there was by the hande of the LORDE a myghtie great noyſe in the cytie, and he ſmote the men of ÿ cytye both ſmall and great, and they had ſecret diſeaſes. (And the Gethites toke counſel/and made themſelues preuy ſeates of ſkinnes.) D Therfore they ſent the arke of GOD to Akaron. And aſſone as ÿ arke of GOD, came to Akaron, the Akaronites cried out ſayinge: they haue brought ÿ Arke of the GOD of Iſrael to vs, to ſlee vs & our people.

And ſo they ſent, and gathered together all ÿ lordes of the Philiſtines, and ſayde: ſende away the arke of the GOD of Iſraell, to go agayne to his owne place, that it ſlee vs not and our people. For there was great lamentacion ouer the dead thorow out all the cytie, and ÿ hand of GOD was exceding ſore there. And the men that dyed not, were ſmytten with the Emerodes: and the crye of the cytye went vp to heauen.

The.vi.Chapter.

The kyne brynge home the arke with the rewardes.

A THE arke of the LORDE was in ÿ countrey of the Philiſtines ſeuen monethes, and the Philiſtines called for the prieſtes and the ſothſayers, ſayinge: what ſhall we do with the arke of the LORDE? tell vs wherewith we ſhall ſende it home agayne? They ſayd: yf you ſend the arke of ÿ GOD of Iſrael home agayne, ſend it not empty. But reward it with a treſpace offering: and then ye ſhalbe whole, and it ſhal be knowē to you, why his hand departeth not from you.

Then ſayde they: And what ſhalbe the treſpaſſe offerynge, whiche we ſhall reward him with. They anſwered: fiue golden arſſes, and.v.golden myce, accordyng to the numbre of the lordes of the Philiſtines. For it is one maner of plage on you all, and on youre lordes. Wherfore ye ſhall make ymages like to your arſſes, and ymages lyke to youre myce that corrupt the land, and ye ſhall geue glory vnto ÿ GOD of Iſraell: that he may take his hand from of you, and from of your goddes, and from of youre lande. B

Wherfore do ye harden youre hertes as the Egiptians and Pharao har-

dened their hertes: which when he toke
on agaynſte them, dyd they not let the
people go, and they departed? Nowe
therfore, make a newe carte, and take
two melche kine: on whoſe necke there
hath come no yocke. And tye the kyne
to the carte, ⁊ bringe ỹ calues home frõ
them. And take ỹ arke of the LORD, and
laye it vpon the carte, ⁊ put the iewels
of golde (whiche ye rewarde him wyth
for a ſynne offeryng) in a cofre by ỹ ſide
therof, and ſende it awaye, that it maye
go. And yf ye ſe that he go vp by the
way of his owne coaſt to Bethſames:
then it is he that dyd vs thys greate
euyll. yf no, we ſhall knowe then, that it
is not his hande that ſmote vs: but it
was a chaunce that happened vs. And
the men dyd euen ſo: and toke two kine
that gaue mylke, and tyed them to the
C carte, and kepte the calues at home,
and they layde the arke of the LORDE
vpon the carte, ⁊ the cofer with ỹ myce
of golde, and with the ymages of theyr
arſſes. And the kyne toke the ſtreyghte
waye to Bethſames, and wente on the
ſtreyght waye: ⁊ as they wente, lowed,
and turned neither to the righte hande
nor to the lefte. And the lordes of the
Philiſtines wente after them, vntil the
borders of Bethſames.

And they of Bethſames were reaping
theyr wheate harueſt in the valey.
And they lyfte vp theyr eyes, and ſpyed
the arke. And reioyſed when they ſawe
it. And the carte came into the felde of
one Iehoſua a Bethſamite, ⁊ ſtode ſtyll
there. There was alſo a greate ſtone.
And they claue the woode of the carte
and offered the kyne a burntofferynge
vnto the LORDE. And the Leuites toke
downe the arke of the LORDE, and the
coffer that was with it, wherein the iewels
of golde were: and put them on ỹ
great ſtone. And the men of Bethſames
ſacrificed burntſacrifice, and offred offerynges
D ỹ ſame day vnto the LORDE.
And when the fyue lordes of the Philiſtines
had ſene it, they returned to Akaron
the ſame daye. And theſe are the
golden arſſes whiche the Philiſtines
gaue to amẽdes for a treſpaceofferinge,
Or A,3a. to the LORDE: for Aſdod one: for *Gaza
one: for Aſkalon one: for Gath one: ⁊
for Akaron one: And golden myce, accordynge
to the number of al the cyties
of the Philiſtines, euen accordynge to ỹ
fiue lordes, both of walled townes and
of townes vnwalled: euẽ vnto ỹ great
ſtone of lamentacion, whereon they ſet
downe the arke of the LORDE: whiche
ſtone remayneth vnto this daye in the
felde of Iehoſua the Bethſamite. And
he plaged ỹ men of Bethſames, becauſe
they had ſene the arke of the LORDE.
And he ſlue amonge the people fyftye
thouſande and three ſcore and ten men.
And the other people lamẽted, becauſe
the LORDE had ſlayne the people with
ſo greate a ſlaughter. Wherfore ỹ men
of Bethſames ſayd: who is able to ſtãd
before the LORDE ſo holy a GOD: and
to whom ſhall he go from vs? And they
ſent meſſengers to the enhabyters of
Kariath Iarim, ſayinge: The Philiſtines
haue brought agayne the arke of ỹ
LORD: come ye downe therfore, and ſet
it vp to you.

The. vii. Chapter.

The arke is brought to Kariathiarim.

AND ſo ỹ mẽ of Kariathiarim came,
and ſet vp the arke of the LORDE:
and *brought it into the houſe of
Aminadab in Gibea, and ſanctified Eleazar
his ſonne, to kepe the arke of the
LORDE: and whyle the arke abode in
Kariathiarim ỹ dayes multiplyed, and
there paſſed ouer twenty yeres, and the
houſe of Iſrael lamẽted after ỹ LORD.
And Samuell ſpake vnto all the houſe
of Iſrael, ſaying: yf ye be come agayne
vnto the LORDE with al youre hertes,
then *put awaye the ſtraunge goddes
and Aſtharoth from amonge you: and
prepare your hertes vnto the LORDE,
and ſerue him *onelye: for he ſhall ryd
you out of the hande of the Philiſtines.
Then the children of Iſrael dyd put awaye
Baalim ⁊ Aſtharoth, and ſerued
the LORDE onely. And Samuel ſayde:
gather all Iſrael to Mizpa, and I wyl
praye for you vnto the LORDE. And
they gathered together to Mizpa, and
drewe water: and powred it out before
the LORD, and faſted the ſame daye, ⁊
ſayd there: we haue ſynned agaynſt the
LORDE. And Samuel iudged the children
of Iſraell in Mizpa. When the
Philiſtines hearde that the children of
Iſrael were gathered together to Mizpa,
the lordes of the Philiſtines wente
vp agaynſt Iſraell. And when the children
of Iſraell hearde that, they were
afrayed

afrayed of yͤ Philiſtines, and yͤ children of Iſrael ſayd to Samuel: ceaſſe not to crye vnto the LORDE our GOD for vs, C that he maye ſaue vs oute of the hande l.46.b of the Philiſtines. *And Samuel toke a ſuckyng lambe, and offered it altogether for a burntofferig vnto the LORD, and cryed vnto the LORD for Iſraell, & the LORDE hearde him. And as Samuel offred the burntoffering, the Philiſtines came to fyght agaynſt Iſraell. But the LORD thondred a great thonder that ſame daye among the Philiſtines, and ſcattered them, that they fell before Iſraell. And the men of Iſrael went out to Miſpa, and purſued the Philiſtines, and folowed vpon them D vntyl the place that is vnder Bethcar.

.24.f And then Samuel *toke a ſtone and pitched it betwene Miſpa & the marke of the rocke, and called the name therof, eg.4.a the *ſtone of helpe, ſaying: Hytherto hath the LORDE helped vs. And ſo the Philiſtines were brought vnder, & they came nomore into the coaſtes of Iſrael: and the hand of yͤ LORD was agaynſt the Philiſtines all the dayes of Samuel. Therto the cities which the Philiſtines had taken from Iſraell, were reſtored agayne to Iſraell, euen from Acaron to Gath: with the coaſtes of yͤ ſame, and Iſraell plucked them out of the handes of the Philiſtines. And there was peace betwene Iſrael and yͤ Amorites. Samuel iudged Iſraell all the dayes of his lyfe, and wente aboute yeare by yeare to Bethel, Gilgal, and Miſpa, and iudged Iſraell in all thoſe places, and came agayne to Rama: for there was his houſe, and there he iudged Iſraell alſo, & there he buylt an alter vnto the LORDE.

¶The .viii. Chapter.

¶The people require a kyng.

A WHē Samuel was olde, he made his ſonnes iudges ouer Iſrael. The name of his eldeſt ſon was Ioel, and the name of the ſecond Abia: & they were iudges in Beerſeba. And his ſonnes walked not in hys wayes: ut.16.c but turned aſyde after lucre, and *toke rewarde, and peruerted the right. Thē all the elders of Iſrael gathered them ut.17.c togyther, and came to Samuel vnto eg.12.f Rama, and ſayd vnto him: behold, thou e.13.c arte olde, and thy ſonnes walke not in 3.b thy wayes. Nowe therfore *make vs a kynge to iudge vs, as all other nacyons haue. B But the thynge diſpleaſed Samuel, when they ſayde: gyue vs a kyng to iudge vs. And Samuel prayed vnto the LORDE. And the LORDE ſayd vnto Samuel, heare the voyce of the people in all yͭ they ſay vnto the. For they haue not caſt the away, but me: that I ſhuld not raygne ouer thē. And as they haue euer done (ſins I brought them oute of Egipt vnto this daye: and haue forſakē me, and ſerued other Gods) euen ſo do they vnto thee. Nowe therefore herken vnto their voice: howe be it, yet teſtifie vnto them and ſhewe them *the autho- Deut.17.c rytie of the kynge that ſhall raygne ouer them. C And Samuell tolde all the wordes of the LORDE vnto the people that aſked a kynge of him, and he ſaide: this ſhalbe the authoritie of the kynge that ſhal raygne ouer you: *he wil take 3.Reg.9.d youre ſonnes and put them to his charettes, and make his horſemē of thē, to runne before his charet, and will make him of them, captaynes ouer thouſādes and ouer fyfties, and wyll ſet them to eare his grounde, and to gather in hys harueſt, and to make inſtrumentes of warre, and apparel for his charrettes. And he wyll take youre doughters and make thē apoticaries, cookes and bakers. And he ſhal take yͤ beſt of your feldes, *& of your vineyardes, & of your o- 3.Reg.21.a liue tres, & giue thē to his ſeruātes. And he ſhal take yͤ tenth of your ſeede, and of your vyneyardes, & gyue it to hys chāberlaynes: and to his ſeruauntes. And he ſhall take the beſt of youre men ſeruauntes, and maydeſeruauntes, & yong men, and of your aſſes, and put them to his worke. And he ſhall take the tenth D of your ſhepe, & ye ſhal be his ſeruātes. And ye ſhall crye out at that time vpon your kynge, whiche ye ſhal haue choſen you, and the LORD wyl not heare you at that daye.

Neuertheleſſe, the people would not heare the voyce of Samuel, but did ſaye: naye, not ſo. But there ſhalbe a kynge ouer vs, that we maye be like other nacions, and that oure kynge maye iudge vs, and go oute before vs, and fyghte oure battayles (for vs.) Therfore, when Samuel hearde all the wordes of the people, he rehearſed them in the eares of the LORDE. And the LORDE ſayde to Samuel: herken vnto theyr voyce, &

make them a kynge: And Samuel ſayd vnto the men of Iſraell: go euery man vnto his cytie.

The.ix. Chapter.

Saule the ſonne of Cis is choſen kynge.

A 1.reg.14.g 1.Par.8.d

THere was a man of Ben Iamin named *Cis the ſonne of Abiel, yͤ ſonne of Zeroꝛ, the ſonne of Bechoꝛath, the ſonne of Aphiah, the ſonne of a man that was a Ieminite, a man of ſtrength and myghte: and the ſame had a ſonne called Saule, a goodlye yonge man and a fayꝛe: ſo that among the childꝛen of Iſrael there was none goodlier then he. Foꝛ from the ſhulders vpward, he was hier then all the other people.

And yͤ aſſes of this Cis, Sauls father, were loſt: and Cis ſayde to Saule hys ſonne: take one of the laddes with the, and goe vp, and ſeke the aſſes. And he went thoꝛowe mount Ephꝛaim, & thoꝛowe the lande of Saliſa: but they foūd them not. Then they went thoꝛowe the lande of Sali, and there they were not. When they went alſo thoꝛow the lande of Iemini, they founde them not. At the laſte when they were come to the lande of Zuph, Saule ſayde vnto his lad that was with him: come let vs returne, leſt my father leaue caring foꝛ yͤ aſſes, and take thought foꝛ vs. He ſaide vnto him: beholde, there is in this citie a man of GOD, and he is a woꝛſhypfull man, all that he ſayeth commeth ſurely to paſſe. Nowe then let vs go thyther: peraduēture he ſhall ſhewe vs what waye we maye goe. Then ſayde Saule to hys lad: yf we wyll go, what ſhall we bꝛing the man? Foꝛ our bꝛead is al ſpent out of our veſſels, and there is none other pꝛeſent to bꝛyng the man of GOD: what haue we? And the lad anſwered Saule agayne, and ſayd: I haue found aboute
B me the fourth parte of a ſicle that wyll I gyue the man of GOD, to tell vs our waye.

Befoꝛe tyme in Iſraell whan a man went to ſeke an anſwere of GOD, thus wiſe he ſpake: come, and let vs go to the ſear. Foꝛ he that is nowe called a Pꝛophete was in the olde time called a ſear. Then ſayde Saule to his lad: wel ſaide of thee: come, let vs go. And ſo they went vnto the citie where the man of GOD was. And as they were goynge vp into the citie, they mette with damoſels that came out to dꝛawe water, and ſaid vnto them: is there here a ſear? And the maidens anſwered them: yea, (here is one) Beholde, he is befoꝛe you. Make haſte nowe, foꝛ he came this daye to the cytie, foꝛ there is an offerynge of the people this day in the hyll. When ye be come into the citie ye ſhal finde him ſtreyght waye yer he goe vp to the hyll to eate: foꝛ the people wyll not eate vntyll he come, bicauſe he doth bleſſe the offering. And then eate they that be bydden to yͤ feaſt. Now therfoꝛe get you vp, foꝛ this daye ſhall ye fynde him. And they went vp into the cytie. And when they were come into the myddes of the cytie: Beholde, Samuel came out againſt them, foꝛ to go vp to the hyl. *But the LORD had tolde Samuel in his eare (a day befoꝛe Saule came,) ſayinge: to moꝛowe this tyme I wyll ſende the a man oute of the lande of Ben Iamin, hym ſhalte thou annoynte to be captayne ouer my people Iſrael, that he may ſaue my people out of yͤ handes of yͤ Philiſtines: foꝛ I haue loked vpon my people, and their crye is come vnto me. When Samuel therfoꝛe ſawe Saule, the LORDE anſwered him: ſee, this is the man whom I ſpake to the of. This ſame ſhal raigne ouer my people.

Then went Saule to Samuel in yͤ myddle of the gate, and ſayde: tell me I pꝛaye thee where the ſears houſe is. Samuel anſwered Saul, and ſayde: I am the ſear, go vp befoꝛe me vnto yͤ hyl, foꝛ ye ſhall eate with me to day. And to moꝛowe I wyll let thee go, and wyl tell the al that is in thine herte. And as foꝛ thyne aſſes that were loſt thꝛe dayes agoe: care not foꝛ them, foꝛ they are foūd: And moꝛeouer whoſe ſhal the beautiful thynges of Iſrael be? Belonge they not to thee, and to al thy fathers houſe? But Saule anſwered and ſayde: am not I the ſonne of a Ieminite of the ſmalleſt trybe of Iſraell? and my kynred is the leeſt of all the kynredes of the trybe of Ben Iamin. Wherefoꝛe then ſpeakeſt thou ſo to me? And Samuel toke Saul and his lad, and bꝛought them into the parlour, and made thē ſyt in the chiefeſt place amonge them that were bydden: whiche were vpon a thyꝛtye parſons. And Samuel ſaid vnto the cooke: bꝛing foꝛth the poꝛcion whiche I gaue thee, & of whiche I ſayd vnto thee: kepe it with

thee. And the cooke toke vp yͤ ſhoulder,
and that whiche was vpon it: and ſet it
before Saule. And Samuel ſayde: beholde,
that whiche is left: put it before
the and eate: for hitherto hathe it bene
kepte for thee, of purpoſe, when I called
the people. And ſo Saul did eat wᵗ Samuel
that daye. And when they were
come downe from the hyll into the cytie,
Samuel communed with Saule
vpon the toppe of the houſe: and when
they aroſe early aboute the ſprynge of yͤ
daye, Samuel called Saule vpon the
toppe of the houſe, ſayinge: vp, that I
maye ſende the away. And Saul aroſe.
And they went out at the dores, bothe
he and Samuel. And when they were
come almoſte out of the towne, Samuel
ſaide to Saule: byd the ladde go before
vs (and he went before) but ſtande
thou ſtyll a while, that I may ſhew the
what GOD ſaieth.

¶The.x. Chapter.

¶Saule is annoynted kynge, and prophecieth.

A And then Samuel toke a veſſell of
oyle and powred it vpon his heade
re.13.d and *kyſſed him, and ſayd: hath not
the LORD anoynted the to be captayne
ouer his enheritaunce? (And thou ſhalt delyuer
his people out of the handes of their enemies
whiche are rounde aboute them. And this token
ſhalt thou haue/that the Lord hath annoynted thee
to be prynce.) When thou art departed fro
me this daye, thou ſhalt fynde two men
e.35.c by *Rahels ſepulchre in the bordre of
BenJamin, euen at Zalezah. And they
wyll ſaye vnto thee: the aſſes whiche
thou wenteſt to ſeke, are found. And lo,
thy father hath lefte the care of yͤ aſſes,
and ſoroweth for you, ſayinge: What
ſhal I do for my ſon? Then ſhalte thou
go forthe from thence, and ſhalte come
to the playne of Thabor. And there ſhal
mete the thre men goynge vp to GOD
to Bethel: one caryinge thre kyddes: &
another caryinge thre loues of bread: &
another carying a bottell of wine. And
they wyl ſalute the, & geue thee the two
loues of breade: whiche thou ſhalte receyue
B of theyr handes. After that ſhalte
thou come to the hyl of GOD, where the
Philiſtines kepe their watch. And whẽ
thou arte come thither to the cytie, thou
ſhalte mete a companye of Prophetes
commynge downe from the hill with a
pſalter, a tymbrell, a pype and an harpe
before them: and they ſhall prophecye.
And the ſprite of the LORDE wil come
vpon the alſo, and thou ſhalte prophecy
with them, and ſhalte be turned into an
other mã. Therfore when *theſe ſignes 1.Reg.7.a
are chaunced thee, do what thou haſt to 1.par.15.a.
do, for GOD is with the. And thou ſhalt
go before me to Gilgal: and I alſo wyll
come downe vnto the, to ſacrifice burnt
ſacrifyces, & to offre peaceofferynges.
*Tarye for me ſeuen dayes, tyl I come 1.reg.13.b
to thee, and ſhewe the what thou ſhalte
doe. And aſſoone as he had turned hys
ſhoulder to go frõ Samuel, GOD gaue
hym an other maner of herte: & all thoſe
tokẽs came to paſſe that ſame day. And
when they came to the hyll: beholde, the
company of prophetes met him: and * yͤ 1.reg.11.b
ſpirite of GOD came vpon him alſo, and
he prophecyed amonge them. And all
that knewe him before, when they ſaw
that he prophecyed among the prophetes,
they ſayde eche to other: howe is
this that is happened vnto the ſonne of C
Cis? *Is Saule alſo amonge the prophetes? 1.reg.19.d
And one of the ſame place aunſwered
and ſayde: who is their father?
And therof came the prouerbe: what is
Saule alſo among the prophetes? And
when he had made an ende of prophecying,
he came to the hyll. And Sauls
fathers brother ſayde vnto him: and to
his lad, whyther wente ye? He ſayde: to
ſeke the aſſes, and when we ſawe that
they were no where, we came to Samuel.
And Sauls vncle ſayde: tell me
what Samuel ſayde vnto you? Saule
anſwered his vncle: he tolde vs playnely,
that the aſſes were founde. But of yͤ
kyngdom whereof Samuel ſpake, told
he him not. And Samuell called yͤ people
together vnto the LORD to Miſpa,
and ſayde vnto the children of Iſrael:
thus ſayde the LORDE GOD of Iſrael:
I brought Iſrael out of Egipt, and delyuered
you out of the hande of the Egypcians,
and oute of the handes of all
kyngdomes that troubled you. And ye
haue this daye caſt awaye youre GOD,
that helped you oute of all your aduerſities
and tribulacions. And ye haue
ſayde vnto hym: *make a kynge ouer 1.reg.8.b.
vs. Nowe therefore ſtand ye before the and.12.c
LORDE by your tribes and your thouſandes.
And whẽ Samuel had brought
all the tribes of Iſrael, the trybe of BenJamin D
was caughte. When he had
brought yͤ tribe of BenJamin by their
kynreddes, the kynred of Matri was
caught

caught:and at the laſte Saule the ſon of Cis was caughte. And when they ſoughte him he coulde not be founde. Therfore they aſked the LORD further, yf ỹ man ſhoulde come thither. And the LORDE anſwered:beholde,he hath hyd himſelfe among the ſtuffe. And they ran and fet him thence. And whẽ he ſtode among ỹ people,he was hier then any of the people,from the ſhoulders vpward. And Samuell ſayde to all the people: Se ye not him whom the LORDE hath choſen:and howe there is none like him among al the people? And al the people 1.Reg.1.d. ſhouted ⁊ ſayd:*GOD ſende ỹ kyng life.

Deut.17.d Then Samuel tolde the people* the dutie of the kyngdome, and wrote it in a boke, ⁊ layed it vp before the LORD, ⁊ ſent al the people awaye euery man to his houſe: And Saule alſo wente home to Gibea. And there folowed him ſtrõg men,whoſe hertes GOD had touched. But the childrẽ of Belial ſaid:how ſhal Iudi.3.b he ſaue vs?*And they deſpiſed him,and brought him no preſentes. And he held his tonge.

The.xii.Chapter.

The peeple renueth the kyngdom of Saule.

A Nahas the Ammonite came, and beſieged Iabes in Gilead. And all the men of Iabes ſayde vnto Nahas:make a couenaunt with vs,and we wil be thy ſeruauntes. And Nahas the Ammonite anſwered them:In this wyll I make a couenaunte with you, yf I maye thruſt out al your ryght eies, and bring that ſhame vpõ al Iſrael. To whome the elders of Iabes ſayd: gyue vs ſeuẽ dayes reſpite: that we may ſend meſſengers vnto all the coaſtes of Iſrael. And then yf there be no mã to help vs:we wyll come out to thee. Thẽ came the meſſengers to Gibea vnto Saule, and tolde this tidynges in the eares of B the people. And all the people lyfte vp theyr voyces and wepte. And beholde, Saule came folowyng the cattel oute of the felde,and Saul ſayd:what aileth this people,ỹ they wepe? And they tolde him the tydynges of the men of Iabes. B And the ſpirit of GOD came vpõ Saul, whẽ he hearde thoſe tydynges, and he was excedyng angry, ⁊ toke a yoke of oxen, and hewed them in peces,and ſent them thorowoute all the coaſtes of Iſraell by the handes of meſſengers, ſayinge:whoſoeuer commeth not forth after Saule and after Samuel,ſo ſhal his oxẽ be ſerued. And ỹ feare of ỹ LORD fell on the people,and they came out as it hadde bene but one man. And when he*numbred them in Bezeck, the chyldren of Iſrael were thre hundred thouſande men:and the men of Iuda thyrtye thouſande. And they ſayde vnto the meſſengers that came:ſo ſaye vnto the men of Iabes in Gilead:to morowe by that tyme ỹ ſunne be hote, ye ſhal haue helpe. And the meſſengers came ⁊ ſhewed the mẽ of Iabes,which were glad. Therefore the men of Iabes ſayde:to morowe we wyll come out vnto you, ⁊ ye ſhall do with vs al that pleaſeth you. And on the morowe it fortuned, that Saule put the people in thre partes,⁊ they came in vpon the hooſte in the mornynge watche,and ſlue the Ammonites vntyll ỹ heate of ỹ daye. And they that remayned, were ſcattered: ſo that two of them were not lefte togyther. And ỹ people ſayd vnto Samuel: what is he that dare ſaye:ſhall Saule raigne ouer vs? brynge thoſe mẽ,that we maye ſlaye them.

And Saule ſayde:there ſhall no man dye thys daye, for to daye the LORDE hath ſaued Iſraell. Then ſayd Samuel vnto the people:come, that we may go to Gilgal,and renue ỹ kyngdom there. And all the people went to Gilgall,and made Saule kynge there before the LORDE in Gilgal. And there they offered peaceoffrynges before the LORDE. And there Saule and al the men of Iſrael reioyſed excedyngly.

The.xii.Chapter.

Samuel declareth him ſelfe to be an innocẽt iudge.

Samuel ſayde vnto all Iſrael: beholde, I haue herkened vnto your voyce in all that ye ſayd vnto me, and haue made you a kynge. Nowe therfore,your king walketh before you. And I am olde and graye headed: and beholde,my ſonnes are with you, and I haue walked before you from my childehode vnto this day. Behold, here I am: beare recorde of me before the LORD,⁊ before his anoynted. * Whoſe oxe haue I taken? or whoſe aſſe haue I taken? whom haue I done wronge to? whome haue I hurt? or of whoſe hãd haue I receiued any bribe,to blind mine eies therwith,⁊ I will reſtore it you againe. They ſaid:thou haſt done vs no wronge, nor

hurt vs: neyther haſt thou takē ought
of any mans hande. He ſaid vnto them
again: ẏ LORD is witneſſe agaiſt you,
& his annointed is witneſſe this day, ẏ
ye haue founde nought in my handes.
B And they anſwered: he is witneſſe. And
Samuel ſaid vnto the people: it is the
LORDE ẏ made Moſes and Aaron, &
that brought your fathers out of ẏ lād
of Egipt. Now therfore ſtāde ſtyl, that
I may reaſon wᵗ you before ẏ LORDE,
according to al ẏ righteouſneſſe of the
LORDE, whiche he ſhewed bothe you
and your fathers.

46.a. * After that Iacob was come into
2.d. Egipt, & your fathers cryed vnto the
o.3.b. LORD, *the LORD ſēt Moſes & Aarō
which brought your fathers out of Egipte,
& made them dwel in this place.
4.a. *And when they forgat ẏ LORD their
GOD, he delyuered them into the hāde
of Siſara captaine of the hooſt of Hazor
13.a. *and into ẏ hande of ẏ Philiſtines,
3.b. and* into the hāde of the kyng of Moab,
and they fought againſt them. And
they cried vnto the LORD, and ſaid: we
haue ſynned, bycauſe we haue forſakē
the LORD, and haue ſerued Baalim &
Aſtharoth. Nowe therfore delyuer vs
out of the handes of our enemyes, and
C we wyl ſerue the. And ẏ LORDE ſent
3.d. Ierobaal* Badā* Iephthah, & *Samuel,
11.a. and delyuered you out of ẏ handes
7.l. of youre enemyes on euery ſyde, &
ye dwelled ſafe. And for all that, when
you ſaw, that Nahas the king of ẏ children
of Ammon came againſte you, ye
8.c. ſayde vnto me: * not ſo, but a kyng ſhal
raygne ouer vs: whē yet ẏ LORD your
GOD was your kyng. Nowe therfore
beholde, the kyng whome ye haue choſen,
and whom ye haue deſyred lo, the
LORD hath ſet a kyng ouer you. yf ye
wil feare the LORD and ſerue him, and
heare his voyce, and not diſobey the
worde of ẏ LORD: both ye & the kyng ẏ
raigneth ouer you, ſhal folow ẏ LORD
your GOD: yf ye wyl not herken vnto
the voyce of the LORD, but diſobey the
LORDES mouth, then ſhal ẏ hand of ẏ
LORDE be vpon you, and on youre fathers.
D Nowe alſo ſtande and ſe this
great thinge whiche the LORDE wyll
do before youre eyes: Is it not nowe
wheate harueſt: I wyll call vnto the
LORDE, and he ſhall ſende thundre
and rayne: that ye maye perceyue and
ſe, how that your wickedneſſe is great,
whiche ye haue done in the ſight of the
LORD, in aſkyng you a kynge. And ſo
Samuel called vnto the LORD, and ẏ
LORD ſent thundre and rayne ẏ ſame
daye. And al the people feared ẏ LORD
and Samuel exceadyngly. And all the
people ſayde vnto Samuel: praye for
thy ſeruauntes vnto the LORDE thy
GOD, that we dye not: for we haue ſinned
in aſking vs a kyng, beſyde all the
ſynnes that euer we dyd.

And Samuel ſaid vnto the people:
feare not: ye haue in dede done all this
wickednes, yet departe not from folowyng
the LORD. But ſerue him euē wᵗ
al your hertes. Neither tourne ye after
vayne thinges whiche are not hable to
profite you, for they are but vanitie.
For *ẏ LORD wyl not forſake his people, Exo.34.b.
bycauſe of his greate names ſake: Deu.9.e.
bycauſe it hath pleaſed the LORDE to Ioſu.7.b.
make you his people. Moreouer, GOD
forbyd ẏ I ſhoulde ſynne againſte the
Lorde, & ceaſſe praying for you, but to
ſhew you ẏ good and right way. Therfore
feare you the LORD, & ſerue hym
in the truthe, and with al your hertes,
and conſydre how great thiges he hath
done for you. But and yf ye do wickedlye,
then ſhall ye peryſhe, bothe ye and
your kynge.

¶The.xiii. Chapter.

The Philiſtines are ſmytten of Saul and Ionathas.
Saul being diſobedīēt to Goddes commaūdement
is ſhewed of Samuel ẏ he ſhal not raigne.

SAule had bene kynge one yere A
(when theſe thinges came to
paſſe:) & he reigned.ii. yeres ouer
Iſraell. And Saul choſe him thre
thouſande mē of Iſrael. Two thouſād
were wᵗ Saul in Michmas, & in moūte
Bethel, & a thouſande wᵗ Ionathas in
Gibea BenIamin. And the reſt of the
people he ſent euery man to his owne
houſe againe. And Ionathas ſmote the
hold of ẏ Philiſtines, that was in the
hyl: and it came to the Philiſtines eares.
And Saul blewe the trompet
thorowout al the lande, ſaying: let the
Hebrues heare. And all Iſrael hearde
ſaye: howe that Saul had deſtroyed
an holde of ẏ Philiſtines, wherfore Iſrael
ſtanke before the Philiſtines. B
And the people gathered together
after Saule to Gilgall. The
Philyſtines alſo gathered them ſelues

together to fight with Iſraell, thirtye
thouſande charetes, and ſyxe thouſāde
Eſai. 10. f. horſemen, wͭ other people, lyke yͤ *ſande
by yͤ ſeas ſide in multitude, ⁊ came vp,
and pitched in Michmas eaſtwarde
from Bethauen. And when the men of
Iſrael ſawe it, they were in a ſtrayte, ⁊
feare came vpon the people, ⁊ they hyd
them ſelues in caues, and in priuie holes,
and in rockes, ⁊ in hye places, ⁊ in
pyttes. And ſome of the Hebrues went
ouer Iordan to go vnto the lande of
Gad ⁊ Gilead. And Saule was yet in
Gilgal, and al the people that folowed
him wer aſtonnyed. And he taryed ſeuē
dayes, euē vnto yͤ tyme yͤ Samuel*had
1.Reg.10.b appoynted. But Samuel came not to
Gilgal: and the people were therefore
ſcattered from him. And Saule ſayde:
bring a burnt ſacrifice to me and peace
offriges. And he offred burnt ſacrifice.
And aſſone as he had made an ende of
offring the burntſacrifice, behold, Samuel
came. And Saul wēt agaiſt him,
to bleſſe him. And Samuel ſayd: what
haſt thou done? Saul ſayde: becauſe I
ſaw that the people ſcattered from me,
and that thou cameſt not withim yͤ daies
appoynted, and that the Philiſtines
gathered thē ſelues together to Michmas,
therfore ſayde I: the Philiſtines
ſhal come downe now vpon me to Gilgal:
and I haue not made ſupplicacion
vnto the LORD. And when I had ouercome
my ſelfe, at yͤ laſt I offred a burnt
offring . And Samuel ſaid to Saul
C *thou art become a foole, thou haſt not
Gen. 31. d. kept the commaundemente of yͤ LORD
2.Par.16.c thy GOD, whiche he commaunded the.
For at this tyme would yͤ LORD haue
ſtablyſhed thy kyngdome vpon Iſrael
for euer. But nowe, thy kyngdom ſhall
not continue. *The LORD hath ſought
1.Reg.16.c him a man after his owne herte, ⁊ the
LORDE hath commaunded him to be
captayne ouer his people, bycauſe thou
haſt not kept that whiche the LORDE
commaunded the. And Samuel aroſe,
and gat him vp from Gilgal, to Gibea
Ben Iamin, (and the remnaunte of the folke
wēt vp after Saul/to mete yͤ people which fought
againſt them/as they were comming from Gilgal
to Gibea/in the hyl of Ben Iamin.)

And Saul nūbred yͤ people that were
D founde wͭ him, ⁊ they wer aboute a. vi.
C. men. And Saul and Ionathas hys
ſonne, and the people yͭ were founde wͭ
them had their abyding in yͤ hil of Ben
Iamin. But the Philiſtines pitched in
Michmas. And ther came out of yͤ hoſt
of the Philiſtines thre cōpanies to deſtroy:
one cōpany turned vnto the way
yͭ leadeth to Ophra, vnto the lande of
of Saul. And an other cōpany turned yͤ
way to Bethoron. And the third cōpany
turned to yͤ way of the coaſt yͭ is ſene
aboue the valey of zeboim, towarde the
wylderneſſe. There was no ſmith foūd
thorowout al yͤ lande of Iſrael. For the
Philiſtines ſaid: Leſt happely the Hebrues
make them ſweardes or ſpeares.
But al yͤ Iſraelites went downe to the
Philiſtines, to mende euery man hys
ſhare, his mattocke, his axe, ⁊ his neceſſarye
tooles. And then yͤ edges of yͤ ſhares,
mattockes, dongforkes, ⁊ axes wer
blunt, ⁊ alſo the forkes wer to be ſet in.
And ſo in tyme of battayle there was
neyther ſwearde nor ſpeare foūd in the
handes of any of the people that wer wͭ
Saul ⁊ Ionathas. But with Saul ⁊
Ionathas his ſon was ther ſomewhat
foūde. And yͤ watche of the Philiſtines
came out, to go ouer vnto Michmas.

The. xiiii. Chapter.

Ionathas and his harneſbearer putteth the Philiſtines to flight. He taſteth the hony.

AND it fortuned the ſame tyme, that
Ionathas the ſonne of Saul ſayd
vnto his yongemā yͭ bare his harneſſe:
come, and let vs goe ouer to the
Philiſtines watche, that are yōder on
the other ſyde: and he tolde not his father.
And Saul taried in the vttermoſt
parte of Gibea vnder Rimmon, whiche
is in Migrō, and the people that were
with him were vpon a ſyxe hūdred mē.
And Ahia yͤ ſon of Ahitob, Iehabods
brother, yͤ ſon of Phinehes, the ſon of
Eli, was the Lordes prieſt in Silo and
ware an Ephod. And the people wyſte
not that Ionathas was gone.

And in the myddes of the paſſage (by
which Ionathas ſought to go ouer to
the Philiſtines watch) were there two
ſharpe rockes, euen one on yͤ one ſyde,
⁊ the other on the other ſyde: yͤ one called
Bozez, ⁊ yͤ other Senne. The forefront
of yͤ one leaned northwarde towarde
Michmas, and the other was
ſouthwarde towarde Gibea: And
Ionathas ſaid to yͤ yongmā yͭ bare his
harneſſe: come, ⁊ let vs go ouer vnto the
watch of theſe vncircūciſed, peraduenture
yͤ Lorde wil worke with vs: for it
is

2.Pa.14.c is no hardneſſe wͭ the LORD, *to ſaue eyther in many or in few. And his harneſbearer ſaid vnto him: do al that is in thine hearte: Goe where it pleaſeth the. Beholde, I am with the as thyne heart luſteth. Then ſaid Ionathas: beholde, we go ouer vnto theſe men, and ſhal ſhewe oure ſelues vnto thē: yf they ſay on this wyſe to vs, tarye, vntyl we come to you, then wil we ſtande ſtyl in our place and not go vp to them. But and yf they ſay: come vp vnto vs: then 1.Mac.4.d we wyl go vp, for * the LORD hath delyuered thē into our handes. And this ſhalbe a ſigne vnto vs. And they bothe ſhewed them ſelues vnto the watch of the Philiſtines. And yͤ Philiſtines ſaid: ſe the Hebrues come out of the hooles where they had hid them ſelues in. And the men of the watch anſwered Ionathas, and his harneſbearer, ⁊ ſaid: come vp to vs, and we wyl ſhew you a thing: And Ionathas ſayde vnto his harneſbearer: come vp after me, for yͤ LORDE hath delyuered them into the hande of Iſrael. And Ionathas clame vp vpon handes ⁊ fete, and his harneſbearer after him. And (ſo when they had ſene Ionathas face) they fel before Ionathas, and hys harneſbearer ſlue them after him. And the firſt ſlaughter whiche Ionathas ⁊ his harneſbearer made, was vpon a.xx men, within the compaſſe as it were C about an halfe acre of lande. And there was a feare in the hoſt in yͤ feld, ⁊ amōg al people: inſomuch that they that wer gone out of yͤ watch to rob, wer afraied alſo: and the earth trembled for yͤ feare yͭ was ſent of GOD. And yͤ watch men of Saul in Gibea BēIamin ſaw. And behold, yͤ people (of the Philiſtines) wer ſcattered, and wer ſmittē as they wēt. Then ſaid Saul vnto the people yͭ wer with him. Searche ⁊ ſe, who is gone away frō vs. And whē they had nūbred, behold, Ionathas ⁊ his harneſbearer were not there. And Saul ſaid vnto Ahia: bryng hither the arke of GOD. For the arke of GOD was at yͭ tyme with the children of Iſrael. And it fortuned that while Saul talked vnto the prieſt, the noyſe yͭ was in the hoſt of yͤ Philiſtines ſpred farther abrode, ⁊ encreaſed (by lytle and lytle/and gaue a more cleare ſounde:) And Saul ſaid vnto the prieſt, wͭdrawe thyne handes. And Saul ioyned him ſelfe vnto al yͤ people yͭ were with him, and they came to the battayle. Iudi.7.f. 2.Pa.20.c. And beholde, * euery mans ſwearde was againſt his felowe, ⁊ there was a verye great rumor. Moreouer yͤ Hebrues yͭ wer with the Philiſtines before yͭ time, and wer come wͭ them into al partes of the hooſt, turned to be with yͤ Iſraelites that were with Saul ⁊ Ionathas. And al the men of Iſraell alſo whiche had hid themſelues in mount Ephraim as ſoone as they hearde howe that the Philiſtines were fled, they folowed after them in the battayle. And ſo GOD holpe Iſrael that day. And the battaile continued vnto Bethauen.

D And while yͤ men of Iſrael wer kept downe with hūgre yͭ daye, Saul charged the people wͭ an oth, ſaying: Curſed be yͤ mā yͭ eateth any foode vntil nyght, tyl I be auenged of myne ennemyes. And ſo none of yͤ people taſted any ſuſtenaunce. And al the enhabiters of the lande came to a wood where hony laye vpon the groūde. And the people came into the wood: And beholde, the honye dropped, and no man moued his hande to his mouth, for yͤ people feared yͤ oth. But Ionathas hearde not when his father charged the people with yͤ othe, wherfore he put forth the ende of yͤ rod that was in his hande, and dypte it in an hony combe, and put his hāde to his mouth, and his eyes receiued ſight. Thē anſwered one of yͤ people, and ſaid: thy father adiured the people, ſaying: Curſed be yͤ mā that eateth any ſuſtenaūce this day, and the people were fayntye. Then ſaid Ionathas: my father hathe troubled the lande: ſe howe myne eyes haue receyued ſight, bycauſe I taſted a lytle of this hony, how much more then to daye yf the people had eaten of the ſpoile of their enemies which they foūd: And had there not bene thē a muche greater ſlaughter amōg yͤ Philiſtines: And they layed on the Philiſtines that day, from Michmas to Aialō. And the people were excedynge faynte.

And the people gat them to yͤ ſpoyle, ⁊ E toke ſhepe, oxen, and calues, ⁊ ſlue them on yͤ groūde, ⁊ the people did eate them *with the bloude. Then mē told Saul, Le.7.c.d. and.19.f. ſaying: Behold, yͤ people ſyn againſte yͤ LORD, in yͭ they eate wͭ yͤ bloud. And he ſayde: ye haue treſpaſſed. Roule a great ſtone vnto me this day, ⁊ Saul ſayd again: Go abrode amōg yͤ people, ⁊ bid thē bryng me euery mã his oxe, and euery man his ſhepe, and ſlay them here: and ſynne not againſt the LORD in eatyng with ỹ bloude. And the people brought euery mã his oxe in his hande by night ⁊ ſlue them there. And Saul made an aultare vnto ỹ LORD. And that was ỹ firſt aultar ỹ he made vnto ỹ LORD. And Saul ſaid: let vs go downe after the Philiſtines by night, and ſpoile thẽ vntyl it be daye in the mornynge, ⁊ let vs not leaue one man of thẽ. And they ſaid: Do whatſoeuer thou thinkeſt beſt.

F Then ſaid ỹ preaſt: let vs come hyther vnto GOD. And Saul aſked of GOD: ſhal J go downe after ỹ Philiſtines? Wilt thou delyuer them into ỹ handes of Jſrael? But, he anſwered him not at that tyme. And Saul ſaid: let the people come hyther out of al quarters, and know ⁊ ſe by whõ this ſynne is chaũced this day: for as truly as ỹ LORD liueth which saueth Jſraell, thoughe it be in Jonathas my ſonne, he ſhall dye the death. But there was no man among al the people, that anſwered him.

Then he ſaid vnto al Jſrael: be ye on one ſyde, and J and Jonathas my ſon wyl be on the other ſyde. And the people ſaid vnto Saul: what thou thinkeſt beſt, ỹ do. Therfore Saul ſaid vnto ỹ Lord God of Jſrael: gyue a perfect lot. (Lorde God geue thou the iudgemẽt. How happeneth it/ that thou geueſt thy ſeruaunte no anſwere to day? If this ſyn be in me or in Jonathas my ſon/ ſhewe/ it/ or yf this iniquitie be in thy people,) And Saul ⁊ Jonathas were caughte, but the people eſcaped fre. And Saul ſaid: caſt lottes betwene me and Jonathas my ſonne. And Jonathas was caught. Then Saul ſaid to Jonathas: tel me what thou haſte done? And Jonathas tolde him, and ſayde: J taſted a lytle honye with the ende of the rod that was in myne hande: and lo, J muſte dye.

Saul aunſwered: *God do ſo and ſo

G to me, thou ſhalt dye the death Jona-

Ruth. 1. c. thas. And the people ſayde vnto Saul: ſhall Jonathas dye whiche hathe ſo myghtely helped Jſrael? GOD forbyd. As truely as the LORDE lyueth *there

2. Re. 14. e ſhall not one heere of his head fal to ỹ grounde: for he hath wrought wᵗ GOD this day. And ſo ỹ people deliuered Jonathas, ỹ he dyed not. And then Saul departed vp frõ folowyng the Philiſtines. And the Philiſtines went to theyr owne place. And ſo Saul helde ỹ kingdome ouer Jſrael, and fought againſt al his enemyes on euery ſyde: againſte Moab: againſt the children of Ammon: againſt Edom: againſte the kynges of zoba, and againſt the Philiſtines. And whitherſoeuer he turned him ſelfe, ther he wan: and he gathered his hoſt together and ſmote the *Amalekites, ⁊ ryd Jſrael out of the handes of them that ſpoyled thẽ. The ſonnes of Saul were Jonathas, Jeſui, and Melchiſua. And his two doughters were thus named: the elder was called Merob, ⁊ ỹ yonger Michol. And the name of Sauls wyfe was Ahinoa the doughter of Ahimaaz. And the name of his chefe captaine was Abner ỹ ſon of Ner, Sauls vncle. And *Cis was Sauls father. And Ner the father of Abner was the ſon of Abiel. And there was ſore warre againſt the Philiſtines al the dayes of Saul. And whomſoeuer Saul ſaw to be a ſtrong man, and mete for ỹ war, he toke him vnto him.

The. xv. Chapter.

Saule is commaunded to ſley Amalek. He is diſobedient to the voyce of God. Samuel mourneth for Saul.

SAmuel ſayde vnto Saul: *the LORD ſent me to annoynte the, ⁊ to be king ouer his people Jſrael. Now therfore hearken thou vnto ỹ voice of ỹ wordes of ỹ Lord. Thus ſayeth the LORD of hooſtes: J remembre ỹ which Amalek did to Jſrael, *howe they layed wait for them in ỹ way, as they came out of Egipt. Now therfore go, and ſmyte Amalek, and deſtroye ye al that pertayneth vnto them: ⁊ ſe thou haue no compaſſion on them* (And coueт nothing that they haue) ſlaye both man and woman, infante and ſuckelynge, oxe ⁊ ſhepe, camell, and aſſe.

And Saul gathered the people together, and *numbred them in Telaim, two hundred thouſande fotemen, and ten thouſande mẽ of Juda. And Saul came to a cytie of Amalek, ⁊ ſet watch in the valleye. And Saul ſayde vnto the Kenites: go, and departe, and get you downe from amonge the Amalekites, leſt J deſtroye you with them: for ye ſhewed mercy to al ỹ childrẽ of Jſrael, whẽ they came out of Egipt. And ſo

the Kenites departed from a monge
the Amalekytes.
And Saule ſmote the Amalekites
frō Heuila as thou cōmeſt to Sur, ẏ lieth
before Egipt, ⁊ toke Agag ẏ kinge
of the Amalekytes alyue, and vtterly
deſtroyed all the people with the edge
Nu.24.b. of ẏ ſwearde. *But Saul ⁊ the people
ſpared Agag, and the better ſhepe, and
the fatter oxen, ⁊ the lambes, and all ẏ
was good, ⁊ would not deſtroye them.
But all ẏ was foule ⁊ nought worthe,
C that they deſtroied vtterly. Then came
the worde of the LORD vnto Samuel,
Gene.6.c ſayinge: it *repenteth me that I haue
made Saul kinge. For he is turned fro
me, and hathe not perfourmed my cōmaundementes.
And Samuel was euyl
apayed, and cryed vnto the LORDE
al night. And when Samuel roſe early
to mete Saul in the mornyng, it was
told Samuel, that Saul was come to
Carmel: and behold, he hath made him
there a place, ⁊ is turned, and departed,
and gone downe to Gilgal.
D And Samuel came to Saul, and
(Saul offered burnt ſacrifice vnto the Lorde, of the
firſt of ẏ ſpoiles which he had brought from Amalec:
and when Samuel was come vnto Saul)
Saul ſaid vnto him: Bleſſed be thou in
ẏ LORD. I haue fulfilled ẏ commaundement
of ẏ LORD. Samuel ſaid: what
meaneth then the bleatyng of the ſhepe
in myne eares, and the noyſe of the oxen
which I heare? Saul anſwered: they
haue brought them from the Amalekites.
For the people ſpared the beſt of ẏ
ſhepe and of the oxen to ſacrifice them
vnto the LORDE thy GOD. And the
remnaunte haue we deſtroyed vtterly.
Samuel ſaid to Saul: let me tel the
what ẏ LORDE hathe ſayde to me this
1.Re,9.c. night. And he ſaid vnto him: ſay on. Samuel
10.a. ſaid: *whē thou waſt litle in thine
owne ſight, waſt thou not made ẏ head
of the trybes of Iſrael? And the LORD
anoynted the kyng ouer Iſraell. And ẏ
LORD ſent the on a iourney, ⁊ ſaid: Go,
and vtterly deſtroye thoſe ſynners the
Amalekites, and fighte againſt thē, vntyl
thou vtterly deſtroy thē. And wherfore
haſte thou not herkened vnto the
voyce of the LORDE, but haſte tourned
to the praye, and haſt doone that which
is wycked in the ſight of the LORD.
E And Saule ſayd vnto Samuel: yea,
I haue herkened vnto the voyce of the
LORDE, and haue gone the way which
ẏ LORD ſent me vnto, ⁊ haue broughte
Agag the kynge of Amalek, and haue
vtterly deſtroyed the Amalekites. But
ẏ people toke of the ſpoile, ſhepe, oxen, ⁊
the chefeſt of the thinges which ſhould
haue bene deſtroyed, to offre vnto the
LORDE thy GOD in Gilgal. And Samuel
ſaid: hath ẏ LORD as great pleaſure
in burnt ſacrifices and offringes,
as when the voyce of the LORDE is obeyed?
Beholde, to obey is better then
ſacrifice: ⁊ to herken is better then the
fat of rammes. For rebellion is as ẏ ſin
of *witchcraft, ⁊ ſtubburneſſe is as the Exo.22.c.
wickedneſſe of ydolatry. Becauſe thou Deu.18.d.
haſt caſt away the worde of the LORD,
therfore hath the LORD caſt away the
alſo from beyng kynge.
F And Saul ſaid vnto Samuel: I haue
ſynned, for I haue gone further thē the
ſaying of ẏ Lord and thy wordes, becauſe
I feared the people, and obeyed
their voyce. Nowe therfore take away
my ſynne, ⁊ turne againe with me, that
I may worſhip the Lorde. And Samuel
ſaid vnto Saul: I wil not returne wͭ
the: for thou haſt caſt away ẏ worde of
the LORD, and the LORD hathe caſt away
the, ẏ thou ſhalt not be kinge ouer
Iſraell. And as Samuel turned hym
ſelfe to go away, he caught the lappe of
his coate, and it rent. And Samuel ſaid
vnto him: the LORD hath rent ẏ kyngdome
of Iſrael from the this day, ⁊ hath
geuen it to a neyghbour of thine, that
is better thē thou. The ſtrength of Iſraell
wyll not begyle nor repent: for he
is not a man that can repent.
G He ſaid: I haue ſynned. But nowe
honour me before the elders of my people,
and before Iſrael, and turne again
with me, that I maye worſhyppe the
LDRDE thy GOD. And ſo Samuel
tourned againe, and folowed Saul.
And Saul worſhipped the LORDE.
Then ſaid Samuel: Brynge ye hyther
to me Agag the kynge of the Amalekites.
And Agag came vnto hym delicatelye.
And Agag ſayed: trulye thy bytter
deathe commeth on. And Samuel
ſayed: as thy ſwerde hath made womē
childleſſe, ſo ſhall thy mother be childleſſe
aboue other women: And Samuel
hewed Agag in peces before the
LORD in Gilgall. And then *Samuel 1.Re.7.d.

departed to Rama. And Saull wente home to his houſe to Gibea Saul. And Samuel came no more to ſe Saul vntil ẏ day of his death. Neuertheleſſe Samuel mourned for Saul, ⁊ the LORDE repented, that he had made Saul kyng ouer Iſrael.

¶ The. xvi. Chapter.

¶ Dauid is annoynted kyng. An euyll ſprite commeth vpon Saul.

A THe LORDE ſayde vnto Samuel: How long wilt thou mourne for Saul, ſeyng I haue caſt him away from raynynge ouer Iſrael? Fyll thyne horne with oyntement, ⁊ come, ẏ I may ſēde the to Iſai ẏ Bethlehemite, for I haue prouyded me a kyng amōg his ſōnes. And Samuel ſaid: how can I go? For yf Saul heare it, he wyl kyl me. The Lord anſwered: Take an heyfer with the, and ſay: I am come to offre to the LORD. And cal Iſai to the offring, and I wyl ſhewe the, what thou ſhalt do: ⁊ thou ſhalt annoint him whō I name vnto the. And ſo Samuel dyd as ẏ LORD bad him, ⁊ came to Bethlehem, ⁊ the elders of the towne were aſtonyed at his cōming, ⁊ ſaid: * Cōmeſt (3.Reg.2.c.) B thou peaceably? He anſwered: yea, I am come to offre vnto the LORDE. Sanctifie * (Num.11.d Ioſu.3.b. and.7.c) your ſelues, ⁊ come wᵗ me to the offring. And he ſanctified Iſai ⁊ his ſonnes, and bad thē to the offringe. And when they wer come he loked on Eliab, and ſaide: Surely ẏ Lordes annoynted is before him. But the LORD ſaid vnto Samuel: loke not on his faſſion, or on the heigth of his ſtature, bycauſe I haue refuſed him: For GOD ſeeth not as manne ſeeth. For man loketh on the outwarde apperaunce: but GOD beholdeth the heart. Then Iſai called Abinadab, and made him come before Samuel. And he ſayde: neyther hath the LORDE choſen this. Then Iſai made Samma come, ⁊ he ſaid: neyther yet hath ẏ LORD choſe him. Again Iſai made ſeuē of his ſōnes to come before Samuel: ⁊ Samuel ſaid vnto Iſai: the LORD hath choſen none of theſe.

C And Samuel ſaid vnto Iſai: are here al thy children? He ſayde: there is yet a lytle one behinde ẏ kepeth ẏ ſhepe. And Samuel ſaid vnto Iſai: ſende ⁊ fet him, for we wil not ſit downe, tyl he be come hither. And he ſent, ⁊ brought him in. And he was browne, ⁊ of an excellent beauty, * ⁊ wel fauoured in ſight. And ẏ LORD ſaid: Aryſe, ⁊ annoint him for this is he. Therfore Samuel toke the horne with the oyntment, ⁊ annoynted him in the myddes of his brethren. And the ſpirit of ẏ LORD came vpō Dauid, from ẏ daye forewarde. And Samuel roſe vp, and went to Rama.

But the ſpirit of ẏ LORD departed from Saul, ⁊ an euil ſpirit ſente of the LORD vexed him. And Sauls ſeruaūtes ſaid vnto him: Beholde, an euil ſpirit ſent of GOD vexeth the, let our lord therfore commaunde his ſeruauntes (ẏ are before the) to ſeke a mā, ẏ is a connyng player wᵗ an harpe: ẏ when ẏ euil ſpirit ſent of GOD commeth vpon the, he maye playe wᵗ his hande, ⁊ thou ſhalt be eaſed. Saul ſaid vnto his ſeruaūtes: prouyde me a man then that can playe wel, and bryng him to me. Thē anſwered one of his ſeruaūtes, and ſaid: Beholde, D I haue ſene a ſon of Iſai ẏ Bethlehemyte, that can playe vpō inſtrumētes, and is an actyue felowe, and a mā of war and prudent in doyng of feates, and wel made, ⁊ the LORD is wᵗ him. Wherfore Saul ſent meſſengers vnto Iſai, ⁊ ſaid: ſende me Dauid thy ſonne, which is wᵗ ẏ ſhepe. And Iſai toke an aſſe laden with bred ⁊ a ſtacket of wine, and a kyd, ⁊ ſent them by Dauid his ſon vnto Saul. And Dauid came to Saul, and ſtode before him, and he loued him very wel, and he was made his harneſbearer. And Saul ſent to Iſai, ſaying: let Dauid remayne wᵗ me, for he hathe founde fauour in my ſight. And ſo it fortuned, that when the euil ſpirit ſent of GOD came vpon Saul, Dauid toke an harpe and played with his hande, ⁊ ſo Saul was refreſhed, and did amēd, and the euil ſpirite departed from him.

¶ The. xvii. Chapter.

Dauid ouercometh great Goliah.

THe Philiſtines gathered theyr hooſt to battail, ⁊ came together A to Socoth which is in Iuda, and pitched betwene Socoth ⁊ Azekah, in ẏ coaſt of Dammin: And Saul ⁊ the mē of Iſrael came together, and pytched in the ockevalley, ⁊ put them ſelues in araye to fight againſt the Philiſtines. And the Philiſtines ſtode on an hyll on the one ſyde, and Iſraell ſtode on an hyll on the other ſyde, and there was

a valley betwene them. And there cam
a man betwene them both, out of yͤ ten-
tes of the Philiſtines, named Goliah
Iosu. 11. d * of Gath. vi. cubytes & an hāde bredth
long, & had an helmet of braſſe vpō his
head, & a coat of maile about him. And yͤ
weyght of his coat of mayle was. v. M
ſicles of braſſe. And he had bootes of
braſſe vpon his legges, and a ſhilde of
braſſe vpon his ſhoulders. And yͤ ſhaft
of his ſpeare was lyke a weauers
beame. And his ſpeare head weyed ſixe
hundred ſycles of yron. And one bea-
ring a ſhylde went before him.

And he ſtode & cryed againſt yͤ hooſte
of Iſrael, and ſaid vnto them: Why are
ye come out in aray to battayle? am
not I a Philiſtine and you ſeruauntes
to Saul? choſe you a man from amōge
B you, and let him come downe to me.
And yf he be hable to fight with me, &
to beate me: thē wil we be your ſeruaū-
tes. But yf I can ouercome him, and
beate him, then ſhal ye be our ſeruaun-
tes, and ſerue vs. And yͤ Philiſtine ſaid:
I defye the hooſt of Iſrael this daye,
geue me a man, that we may fighte to-
gether. When Saul & al Iſrael hearde
thoſe wordes of yͤ Philiſtine, they were
diſcouraged, and greatly afrayde. Da-
uid was the ſonne of an Ephrathite
(of whome mencion is made afore) of Bethle-
hem Iuda, named Iſai, whiche had
eyght ſonnes. And was an olde man in
the dayes of Saul, and came to age a-
mong mē. And the thre eldeſt ſonnes of
Iſai went, and folowed Saul to yͤ bat-
tayle. And the names of his thre ſōnes
yͭ went to battayle, wer Eliab yͤ eldeſt,
and yͤ next Abinadab, & the thirde Sā-
ma, & Dauid was the leeſt. And the thre
eldeſt wēt after Saul. Dauid alſo wēt,
and departed frō Saul to feede his fa-
thers ſhepe at Bethlehem. And yͤ Phi-
liſtine came forth in the mornynge, and
euenynge, and continued forty dayes.

And Iſai ſaid vnto Dauid his ſonne:
take for thy brethren an Epha of thys
parched corne, and theſe ten loues, and
bryng it vnto the hooſt to thy brethren.
And cary theſe. x. freſhe cheſes vnto the
captaine, & loke howe thy brethrē fare,
and fet out their pledge. And Saul and
they, & al the men of Iſrael were in the
C ocke valley, fyghtyng with the Philiſti-
nes. And Dauid roſe vp early in yͤ mor-
nynge, and lefte the ſhepe with a keper
keper, and toke and went as Iſai had
commaūded him, and came within the
compaſſe of yͤ hooſt. And the hooſt went
out in araye, and ſhouted in yͤ battaile:
for Iſrael and the Philiſtines had put
thē ſelues in araye, the one againſt yͤ o-
ther. And Dauid toke downe yͤ gear frō
him, & put them vnder the handes of the
keper of the veſſels, and ran into yͤ hoſt,
and came: and ſaluted his brethrē. And
as he talked wᵗ thē, Beholde, ther ſtode
a man in the myddes (Goliah the Phi-
liſtine by name, of Gath) out of yͤ araye
of the Philiſtines, and ſpake of yͤ maner
aboue rehearſed, that Dauid hearde it.
And al the men of Iſraell, when they
ſawe the man, ran away from him, and
were ſore afrayed. And euery man of
Iſrael ſayde: Sawe ye this man come
forth? euen to reuyle Iſrael is he come. Iosu. 15. c
*And to him that beateth him wyll the
kyng gyue great richeſſe, and wyl geue
him his doughter therto: yea, and make
his fathers houſe free in Iſrael. D

And Dauid ſpake to the men yͭ ſtode
by, and ſaid: What ſhalbe done to yͤ mā
that beateth this Philiſtine, & taketh
awaye the ſhame frō Iſrael? And what
is this vncircumciſed Philiſtine, yͭ he
ſhould reuyle the hooſt of the lyuynge
GOD? And the people anſwered hym
(after this maner) ſaying: ſo ſhall it be
done to the mā yͭ beateth him. And Eli-
ab his eldeſt brother hearde when he
ſpake vnto the men, & Eliab was angry
wᵗ Dauid, and ſaid: why cameſt yͧ downe
hither? & with whō haſt thou lefte thoſe
fewe ſhepe in the wilderneſſe? I knowe
thy pryde & the malyce of thine hearte,
that thou art come downe to ſe yͤ bat-
taile. And Dauid ſaid: And what haue I
now done? is there not a worde? And
he departed from him into the preſence
of an other, and ſpake of the ſame ma-
ner: and the people anſwered him again
as before.

And they that heard yͤ wordes which
Dauid ſpake, rehearſed them before
Saul, which cauſed him to be fet. And
Dauid ſaid to Saul: Let no mās heart
faile him becauſe of him. Thy ſeruaunt
wyll go, and fyghte with yonder Phi-
lyſtine. And Saul ſayde to Dauid a-
gaine: thou arte not able to go a-
gainſt yonder Philiſtine to fyght with
him: For thou arte but a chylde, but
he is a man of warre, euen from

his youthe? Dauid anſwered vnto Saul: Thy ſeruaunt kepte his fathers ſhepe, and there came a * lyon & lykewyſe a Bear, and toke a ſhepe out of ẏ flocke. And I went out after him and ſmote him, & toke it out of his mouthe. And whē he aroſe agaīſt me, I caught him by the bearde, and ſmote him, and ſlue him. And ſo thy ſeruaunt ſlue ẏ lyon, and ẏ Bear (alſo) hath thy ſeruaūte ſlayne. And truly this vncircumciſed Philiſtine ſhalbe as one of them (Nowe wyl I go/and take awaye the rebuke of the people/for what is this vncircumcyſed Philiſtine?) ſeyng he hath rayled on the hoſte of the lyuyng GOD. And Dauid ſpake moreouer: the LORD that delyuered me out of the hande of the lyon, and out of the hande of the Bear, he ſhall delyuer me alſo out of the hande of the Philiſtine.

Iudi.14.b
Hebr.11.f

E

And Saul ſaid vnto Dauid: go, and the LORD ſhal be wᵗ the. And Saul put his rayment vpon Dauid, and put an helmet of braſſe vpon his head, and put a coate of mayle vpon him, and gyrded Dauid with his owne ſwearde vpō his rayment. And he aſſayed to go. And becauſe he neuer proued it, Dauid ſayde vnto Saul: I cannot go with theſe, for I haue not vſed my ſelfe therto: And Dauid put them of him, and toke hys ſtaffe in his hande, and choſe him fyue ſmothe ſtones out of a brooke, and put thē in a ſhepheardes bag which he had, and in a ſlyng poke: & his ſlynge was in his hand, & he went to the Philiſtine.

F

And ẏ Philiſtine came and drue nere againſt Dauid, and the man ẏ bare the ſhylde went before him. And when the Philiſtine loked about and ſaw Dauid, he diſdayned him, for he was but yong, and well coloured, and goodly to loke vpon. And the Philiſtine ſaid vnto Dauid: am I a dogge, that thou commeſt to me with a ſtaffe? And the Philiſtine curſed Dauid in the name of his goddes. And the Philiſtine ſaid to Dauid: come to me, and I wyll gyue thy fleſhe vnto the foules of the ayre, and to the beaſtes of the felde. Then ſayd Dauid to the Philiſtine: thou commeſt to me wᵗ a ſwearde, a ſpeare and a ſhylde: But I come to the in the name of ẏ LORDE of hooſtes, the GOD of the hooſt of Iſrael, whome thou haſte rayled vpon. This daye ſhall the LORD delyuer the into my hande, and I ſhall ſmyte the and take thyne head from the, and wyll gyue ẏ carkaſſes of ẏ hoſt of ẏ Philiſtines this day vnto ẏ foules of the ayre, and to the beaſtes of the earth, ẏ al they which be in the world may knowe that ther is a GOD in Iſrael. And al this cōgregacion ſhall knowe: that the LORD ſaueth not with ſwearde & ſpeare. For the battayle is the LORDES, & he ſhall geue you into our handes.

And when ẏ Philiſtine aroſe to come and drawe nye vnto Dauid, Dauid haſted & ran into the battayle euen againſt the Philiſtine. And Dauid put his hād in his bag, & toke out a ſtone, and ſlang it, & ſmote ẏ Philiſtine in his foreheade, that ẏ ſtone ſonke in to his forehead, * & he fel grouelyng to ẏ earth. And ſo Dauid ouercame ẏ Philiſtine wᵗ a ſlynge & a ſtone, & ſmote the Philiſtine and ſlue him, euē whē Dauid had no ſwearde in his hād. But Dauid ranne, & ſtode vpō the Philiſtine, & toke his ſwearde and drue it out of his ſheeth, & ſlue him, and cut of his head therwith. And when the Philiſtines ſawe, that their champion was dead, * they fled. And ẏ men of Iſrael and Iuda aroſe, & ſhouted, & folowed after the Philiſtines, vntyl they came to the valley, and vnto the gates of Akaron. And ẏ Philiſtines fel downe wounded by ẏ way to Saarim, euē vnto Gath & Akarō. And ẏ children of Iſrael returned from chaſyng after the Philiſtines, & ſpoyled their tentes. And Dauid toke the head of the Philiſtine, and brought it to Ieruſalem: But he put his armour in his tent.

Ecc

G

Iudi

When Saul ſaw Dauid go forthe againſt ẏ Philiſtine, he ſaid vnto * Abner the captaine of his hooſt: Abner, whoſe ſonne is this yong man? Abner anſwered: as trulye as thy ſoule lyueth (O king) I cannot tel. And the king ſayde: Enquire thou whoſe ſonne ẏ yonglyng is. And when Dauid was returned frō the ſlaughter of the Philiſtine, Abner toke him, & brought him before Saul, with the head of the Philiſtine in hys hande. And Saule ſayde to him: whoſe ſonne art thou, thou yong man? Dauid anſwered: I am the ſonne of thy ſeruaunt Iſai the Bethlehemite.

1.Re

The. xviii. Chapter.

The bonde betwene Dauid and Ionathas: Saul goeth about to ſlaye Dauid.

AND when he had made an ende of ſpeakyng vnto Saule, the ſoule of Jonathas was knit with yͤ ſoule of Dauid, and Jonathas loued him as his owne ſoule. And Saule toke hym that day, and would let him go no more home to his fathers houſe. And Jonathas made a couenaunte with Dauid bycauſe he loued him as his owne ſoule. And Jonathas put of his owne coate yͭ was vpon him, and gaue it Dauid, and therto his cloke, his ſwearde, his bowe and his gyrdle. And Dauid wente oute whither ſoeuer Saul ſent him, and behaued him ſelfe wyſely. And Saule ſet him ouer his mē of warre, and he was accepted in yͤ ſyght of al the people: and in the ſyghte of Sauls ſeruauntes.

B And it happened as they went, when Dauid was retourned from yͤ ſlaughter of the Philiſtine, that women came out of al cyties of Iſrael, ſyngynge and daunſyng agaynſte kynge Saule, and with tymbrels, with ioye, and with inſtrumentes of muſyke. And the women anſwered one an other in their playe, & ſayde: * Saule hath ſlayne his thouſande, and Dauid his ten thouſande. reg.21.b. 29.b And Saule was excedynge wroth, and the ſaying diſpleaſed him, and he ſayde: they haue aſcribed vnto Dauid .x. M. & to me but a thouſande, and what can he more haue, ſaue the kyngdome? Wherfore Saule loked on ſide of Dauid frō yͭ day forward. C And it happened on yͤ morowe, that the euil ſpirite ſente of GOD came vpon Saule, and he prophecyed in the myddes of the houſe. And Dauid played with his hande lyke as at other tymes, and there was a iauelynge in Saules hande. And Saule toke the iauelyng, and ſayd: I wil nayle Dauid to the wall with it. And Dauid auoyded oute of his preſence two tymes. And Saule was afrayed of Dauid, bycauſe the LORD was with him, and was departed from Saule. Therefore Saule put him from him, and made him a captayne ouer a thouſande, and he wente oute and in before yͤ people. And Dauid D behaued him ſelfe wiſely in al his waies, and the LORDE was with him. Wherfore when Saule ſawe that he was ſo excedyng wyſe, he was afrayde of hym. But al Iſrael and Juda loued Dauid, bicauſe he went out and in before them. And Saule ſayd to Dauid: Behold, my eldeſt doughter Merob, her I wil giue thee to wife. Onely playe the man with me, & fyght the LORDE battayles. For Saule thoughte: myne hande ſhall not be vpon him, but the hande of the Philiſtines. And Dauid anſwered Saule: what am I? and what is my lyfe, or the E kynred of my father in Iſraell, that I ſhoulde be ſonne in lawe to the kynge? Howbeit when the time was come that Merob Sauls doughter ſhoulde haue bene geuen to Dauid, ſhe was geuē vnto Adreel a Meholothite, to wife. Howbeit, Michol Sauls doughter loued Dauid. And they ſhewed Saule: and yͤ thing diſpleaſed him not. And Saule ſayde: I wyl gyue him her that ſhe may be a ſnare to him, and that the hande of the Philiſtines maye be agaynſte hym. Wherfore Saule ſayde to Dauid: thou ſhalte this daye be my ſonne in lawe in the other doughter. And Saul commaunded his ſeruauntes to commen wͭ Dauid ſecretly, and to ſaye: Beholde, yͤ kynge hath a fauour to thee, and al hys ſeruantes loue thee, be nowe therefore the kynges ſonne in lawe.

And Sauls ſeruauntes ſpake theſe F wordes in the eares of Dauid. And Dauid ſayde: ſemeth it to you a lyght thyng to be a kynges ſonne in lawe? I am a pore man, and of ſmall reputacion. And the ſeruauntes brought Saule worde agayne, ſayinge: of this maner ſpake Dauid. And Saule ſayde: this wiſe ſhal ye ſaye to Dauid: the kyng careth for no nother dowrye, but for an hundred foreſkinnes of the Philiſtines to be auenged of the kynges enemyes. But Saule thought to make Dauid fall into yͤ handes of the Philiſtines. And when his ſeruauntes tolde Dauid theſe wordes, it G pleaſed Dauid well, to be the kynges ſon in law. And or the dayes were expired, Dauid aroſe wͭ his men, & wente & ſlue of the philiſtines, two hūdred mē: & Dauid brought theyr foreſkynnes, and ſatisfied the kyng thereof, to be his ſon 2.Reg.3.c. in lawe. * Wherefore Saule gaue hym Michol his doughter to wyfe. And Saule ſawe and vnderſtode how that the LORDE was with Dauid, and that Michol his doughter loued him, and he was the more afrayed of Dauid: & Saul became alwaye Dauids enemye. The lordes of yͤ Philiſtines vſed to go forth. And it fortuned, that when they wente forth, Dauid behaued him ſelfe wyſelyer then all the ſeruauntes of Saule: ſo that his name was muche ſet by.

❡The .xix. Chapter.

❡Saul commaundeth to ſlaye Dauid. Michol his wife ſaueth him.

A 1. reg. 18. a

SAul ſpake to Jonathas his ſon, and to all his ſeruauntes, that they ſhoulde kyll Dauid. *But Jonathas Sauls ſonne had a greate fauoure to Dauid, and Jonathas tolde Dauid, ſayinge: Saule my father goeth aboute to ſlaye thee. Nowe therfore, take hede to thy ſelfe vntyll yͤ morning, and abide in ſome ſecret place, and hyde thy ſelfe. And I wyl go oute & ſtande by my father in the felde where thou art, and wyll commune with my father of thee, and whatſoeuer I ſee, I wil tell thee.

Iudi. 12. a. Pſa. 119. d

And Jonathas ſpake good of Dauid, vnto Saule his father, and ſayde vnto him: let not the kynge ſynne agaynſte his ſeruaunte Dauid, for he hathe not ſynned agaynſt thee, and his workes haue bene to theewarde very good. For he did *put his life in his hand, and ſlue the philiſtine, and the LORDE brought to paſſe a greate health for all Iſraell. Thou ſaweſt it, and thou reioyſedeſt: wherfore then wylt thou ſynne againſt innocent bloud, and ſlaye Dauid without a cauſe? And Saule hearkened vnto the voyce of Jonathas, and ſware: as truely as the LORDE lyueth, he ſhal not dye. And Jonathas called Dauid, & ſhewed him all thoſe wordes, & brought Dauid to Saul. And he was in his preſence as in tymes paſt.

And the warre began agayne, and Dauid wente out and foughte with the Philiſtines, and ſlue them with a great ſlaughter, and they fled from him. And the euel ſpirite ſente of the LORD was vpon Saule as he ſat in his houſe hauynge a iauelyng in his hande, and Dauid played with his hande. And Saule entended to nayle Dauid to the wall wͭ the iaueling. But he rid himſelfe out of Sauls preſence, as he ſmote the ſpeare (with a vayne ſtroke) in to the wall. And Dauid fled, and was ſaued the ſame nyght. Saule alſo ſente meſſengers vnto Dauids houſe, to watche him, and to ſlaye C him in the mornynge. And Michol Dauids wife told it hĩ, ſaying: yf thou ſaue not thy ſelfe this nyght, to morow thou wilt be ſlaine. And ſo *Michol let Dauid downe thorowe a wyndowe, & he went and fled, and was ſaued. And then ſhe toke an ymage and layed it in the bed, and put a pyllowe ſtuffed with goates heere vnder the head of it, and couered it with a cloth. And when Saule ſente meſſengers to fetche Dauid, ſhe ſayde: he is ſycke. And Saule ſent the meſſengers agayne to ſe Dauid, ſayinge: bryng him to me, bed and all, that I may ſlaye him. And when the meſſengers were come in: Beholde, there laye an ymage in the bed, wͭ a pyllowe of goates heere vnder the head of it. And Saule ſayde vnto Michol: why haſt thou mocked me ſo, & ſente away myne enemy, that he is eſcaped? Michol anſwered Saule: for he ſayde vnto me: let me go, or els I wil kyll thee. And ſo Dauid fled, & eſcaped, & came to Samuel to Rama, and tolde him al that Saul had done to him. And he and Samuell wente and dwelte in Naioth. B

Io Act.

And one told Saule, ſaying: Behold, Dauid is at Naioth in Rama. And Saule ſente meſſengers to fet Dauid. And when they ſawe a company of prophetes prophecyinge, and Samuel ſtãdinge faſt by them, the ſprite of GOD fel vpon the meſſengers of Saul, and they propheced to. And when it was tolde Saule, he ſent other meſſengers, & they propheced lykewiſe. And Saule ſente meſſengers yet againe the thirde tyme, and they propheced alſo. Then wente he himſelfe to Rama, and came to a great well that is in Sechu, and he aſked and ſayd: where are Samuel and Dauid? And one ſayde: beholde, they be at Naioth in Rama, and he wente thyther, euen to Naioth in Rama, and the ſprite of GOD came vpon him alſo, and he went prophecyinge vntyl he came to Naioth in Rama. And he ſtrypte of hys clothes, & propheced before Samuel in lyke maner, and fell naked all yͤ daye & all that nyghte. *And therof it is, that they ſaye: is Saule alſo amonge the prophetes?

The .xx. Chapter.

❡Dauid complayneth vnto Jonathas.

AND Dauid fled frõ Naioth which is in Rama, & came & ſayd before Jonathas: What haue I done? Wherin am I faultie? what is the ſin yͭ I haue cõmytted before thy father, yͭ he ſeketh my my lyfe: He ſayde vnto him. GOD forbyd, thou ſhalte not dye. Beholde my father wyll do nothyng eyther greate or ſmall, but that he wyl ſhewe it me. And howe ſhoulde my father hide this thing fro me? He wyll not do it. And Dauid ſware agayne and ſayde: thy father knoweth that I haue founde grace in thyne eyes, and therefore he ſayth: Jonathas ſhall not knowe it, leſt he be ſorye. And in very dede, euen as truely as the LORDE lyueth, and as truely as thy ſoule lyueth, there is but a ſtep betwene me and death. Then ſayde Jonathas vnto Dauid: whatſoeuer thy ſoule deſyreth, that I wil do vnto thee. And Dauid ſayde vnto Jonathas: Beholde, tomorowe is the begynnynge of the moneth, & I ſhoulde ſyt with the kynge at meate. But let me goe, that I may hide B my ſelfe in the feldes vnto yͤ thyrd daye at euen. yf thy father ſpeake of me, then ſay: Dauid aſked leaue of me, yͤ he might go to Bethlehem to his owne cytie, for there is holden a yerely feaſt for all the kynred. And yf he ſaye: it is well done, then thy ſeruaunte ſhall haue peace. But and yf he be angrye, then be ſure that wickedneſſe is vtterly concluded of hym. And then thou ſhalte ſhew mercy vnto thy ſeruaunt, *for thou haſt made w̄ me thy ſeruaunt a bonde in yͤ LORD. Notwithſtandynge, yf there be in me anye treſpaſſe: then ſlaye me thy ſelfe, & brynge me not to thy father. Reg.18.a. 23.c.

And Jonathas anſwered: GOD kepe yͤ frõ thee (neyther is't poſſible to come to paſſe) for yf I knewe that wyckedneſſe were concluded of my father to come vpon thee: thynkeſt thou, that I ſhoulde not tel it the? Then ſayde Dauid: who ſhall tell me if thy father anſwere cruelly? And Jonathas ſayd vnto Dauid, come, and let vs goe oute into the felde. And they wente oute bothe of them into the felde.

C And Jonathas ſayd vnto Dauid, the LORDE GOD of Iſraell loke on it, whẽ I haue groped my fathers mynde, one tyme or other w̄in this .iii. dayes that it ſtande well with Dauid: yf I then ſende not vnto thee, and ſhewe it thee, the LORD do ſo and ſo vnto Jonathas. But yf my father haue anye pleſure to do thee euyll, I wyll ſhewe thee alſo, & ſende thee awaye yͤ thou mayeſt goe in peace. And the LORDE be with thee as he hath bene with my father. And thou ſhalte perfourme vnto me the mercy of the LORDE, not onely while I liue, but euen when I am deade, and pluck not thy mercy awaye fro my houſe for euer: No, not when yͤ LORDE hath deſtroied the enemyes of Dauid, euerye one from the face of the earth.

And ſo Jonathas made a bonde w̄ the houſe of Dauid, deſyrynge that the LORDE ſhoulde ſeke it out by the hãdes of Dauids enemyes, (if it were broken.) And with other wordes did Jonathas ſweare vnto Dauid, bycauſe he loued hym. For he loued hym as hys owne ſoule.

D Then ſayde Jonathas to Dauid: tomorowe is the fyrſt daye of the moone. And thou ſhalte be miſſed, bycauſe the place where thou waſt wont to ſit ſhal be emptye. Therefore this daye three dayes, come downe in any wyſe vnto yͤ place where thou dyddeſt hyde thy ſelf, when the buſineſſe was in hande: euẽ by the ſtone Eſel. And I wyll ſhote three arowes by yͤ one ſyde therof, as though I ſhot them at a marke, & wil ſend a lad & byd hym go ſeke the arowes. And if I ſay vnto the lad: ſee, the arowes are on this ſyde thee, brynge them: then come thou: for it is peace & no hurt, as ſure as the LORDE lyueth. But & yf I ſay vnto the lad: behold, the arowes are beyonde thee, then go (in peace) for the LORD hath ſente thee away. And as touchinge this which thou & I haue ſpoken: behold, the LORDE be betwene thee & me for euer. And ſo Dauid hid him ſelfe in the felde. And when the newe moone was come, the kyng ſat hym downe to eate meate. And the kynge ſat him downe after the olde maner, in his ſeate by the wal. And E Jonathas aroſe, & Abner ſat by Sauls ſyde, & Dauids place was emptie. Neuertheleſſe, Saule ſayd nothyng at al yͤ daye. For he thoughte: ſome thynge hath chaunced him, yͤ he is not clene. But on the morowe whiche was the ſeconde day of the newe moone, it happened, yͤ Dauids place was emptie againe. And Saule ſayde vnto Jonathas his ſonne: Wherefore commeth not the ſon of Iſai to meate, neyther yeſterday nor to daye? And Jonathas anſwered vnto Saule: Dauid aſked lycence of me to go to Bethlehem, for he ſayde: let me go, I praye thee, for oure kynred doeth holde an offerynge in yͤ cytye, & my brother hath ſent for me. And therfore if I haue founde fauour in thine eies: let me go, & ſe my brethren. This is the cauſe that he commeth not vnto the kynges table. Then was Saule angrye with Jonathas, and ſayde vnto him: Thou F wicked rebel, do not I knowe, yͭ thou haſt choſen the ſonne of Iſai vnto thine owne rebuke, and vnto the rebuke and ſhame of thy mother? For as longe as yͤ ſonne of Iſai lyueth vpõ the earth, thou ſhalt not be ſtabliſhed, nor yet thy kingdome: wherefore nowe ſende & fet hym vnto me, *for he is the childe of death. 1.Reg.21.c 2.Reg.12.d

And Jonathas anſwered vnto Saul his father, and ſayde vnto him: Wherfore ſhoulde he dye? what hath he done? And Saule lyfte vp a ſpeare to hit him, wherby Jonathas wiſt wel that it was vtterly determyned of his father to ſlay Dauid. And ſo Jonathas aroſe from yͤ table in a greate anger, and dyd eate no meate at the ſeconde day of the moneth, for he was ſory for Dauid, bycauſe hys father had done him ſhame. On yͤ nexte mornyng Jonathas went out into the felde, at the tyme appoynted with Dauid, and a lytle ladde with hym. And he ſayde vnto his boy: runne, and ſeke oute myne arowes which I ſhote: and as the boye rãn he ſhot an arowe beyond him. And when the lad was come to yͤ place whither Jonathas had ſhotte yͤ arowe, Jonathas cried after the lad, and ſayd: G Is not the arowe beyonde thee? And Jonathas cryed after the lad agayne: make ſpede, and ſtande not ſtyll. And Jonathas lad gathered vp the arowes, and came to his maſter. But the ladde wyſt nothinge of the matter. Onely Jonathas and Dauid wiſt it. And Jonathas gaue his weapons vnto the lad that was with hym, & ſayde vnto hym: go and carye them to the towne. And aſſone as yͤ lad was gone, Dauid aroſe oute of a place that was towarde the ſouth, & fel on his face to the grounde, & worſhypped thre tymes. And they kiſſed eyther other, and wepte togyther ſo longe, tyll Dauid exceaded in wepynge. And Jonathas ſayde to Dauid: go in peace. And the thinges whiche we haue ſworne bothe of vs in the name of the LORDE, ſayinge: the LORDE be betwene thee and me, & betwene thy ſeede & myne, let them ſtãde for euer. And he aroſe & departed. And Jonathas wente into the towne.

¶ The. xxi. Chapter.

Dauid flieth into Nob to Ahimlech the prieſte / and getteth of him the ſhewbred to ſatisfye his hunger. Afterward he flieth to kyng Achis, and there fayneth himſelfe to be mad.

THen came Dauid to Nob, to Ahimelech the prieſt. And Ahimelech was aſtonied at the ſodaine commynge of Dauid, and ſayde vnto hym: Why arte thou alone, and noman with thee? And Dauid ſayde to Ahimelech yͤ prieſt: the kynge hath commaunded me to do a certayne thyng, and hathe ſayde vnto me: let noman knowe wherabout I ſende thee, & what I haue commaunded the to do. And I haue appointed my ſeruauntes to ſuch & ſuch places. Now therfore yf thou haſt ought vnder thine hande, * geue me. v. loues of breade, or what commeth to hande.

And the prieſt anſwered Dauid, and ſayde: there is no commen brede vnder myne hande, but here is halowed bred, yf the younge men haue kepte themſelues from vncleane thynges, eſpecyallye women. Dauid anſwered the pryeſte, & ſayde vnto him: of a truth women haue bene locked vp from vs aboute thre daies when I came out, and the veſſels of the yong men were holy. Howbeit, this waye is vnpure, and howe muche more ſhall there be holyneſſe in the veſſel? *And ſo yͤ prieſt gaue hym halowed breade, for there was none other brede there, ſaue the ſhewebreddes that were taken from before the LORDE, to putte freſh bred there, the day that it was taken away.

And ther was there the ſame daye a certayne man of the ſeruaũtes of Saul abydynge before the LORDE, named Doeg an Edomite, the chefeſt of Sauls herdemen,

And Dauid ſade vnto Ahimelech: is not here vnder thine hand either ſpeare or ſwerde, for I haue neither broughte my ſwearde nor my harneſſe wyth me, bycauſe the kynges buſineſſe required haſte. And the prieſt ſayde: the ſwearde of Goliath yͤ Philiſtine whõ thou ſlueſt in yͤ ocke valley: behold, it is here wrapt in a cloth behynde the Ephod. If thou wylt take that, take it: for there is none other ſaue that here. And Dauid ſayde: there is none to that, geue it me.

And Dauid aroſe and fled the ſame daye from the preſence of Saule, & went to Achis the kynge of Geth. And the ſeruauntes of Achis ſaide of him: is not this Dauid the kynge of the lande? Dyd they not ſynge vnto hym in daunces, ſayinge: *Saule hath ſlayne his thouſande, and Dauid his ten thouſande.

eg.18.b. .29.d.

And Dauid put thoſe wordes into his herte, and was ſore afrayd of Achis, the kynge of Geth. And he chaunged hys ſpeache before them, & fayned him ſelfe mad in their handes, and ſcrabled on yͤ dores of the gate, and let his ſpettle fall downe vpon his beerde.

Then ſaid Achis vnto his ſeruaūtes: Lo: ye ſe that thys man is beſyde hym ſelfe, wherfore thē haue ye brought him to me: haue I nede of mad mē, yͭ ye haue brought this felowe to plaie the madde man in my preſence? Shal he come into my houſe?

The.xxii. Chapter.

¶ Doeg betrayeth Dauid. Ahimelech is accuſed of traſon and ſlayne / and .lxxxiiii. prieſtes mo with him / bycauſe they receyued Dauid. Nob is deſtroyed of Saule. Abiathar flyeth to Dauid.

A DAuid therfore departed thence, & eſcaped, and came vnto the caue Odollam. When his brethren alſo and al his fathers houſe hearde it, they went downe thither to him: And there gathered vnto hym all men that were in combraunce, & in det, and troubled in their myndes, & he became a captayne ouer them.

And there were with him vpon a four hundred men. And Dauid went thence to Miſpa in the lande of Moab: & ſayde vnto the kynge of Moab: Let my father and my mother (I pray the) come forth vnto you, tyll I knowe what GOD wil do for me. And he brought them before the kynge of Moab. And they dwelt wͭ him all the while that Dauid kepte him ſelfe in holde. And yͤ prophete Gad ſaid vnto Dauid: abyde not in holde, but departe and go into the lande of Iuda.

Then Dauid departed and came into yͤ foreſt of Hareth. And Saule hearde yͭ B Dauid was come abrode, and alſo yͤ mē that were with him. And Saule ſat in Gibea vnder a tre in Rama, hauing his ſpere in his hād, & al his mē ſtode about him. And Saul ſaid vnto his ſeruaūtes yͭ ſtode about him. Heare I praye you ye ſons of Iemini: wil the ſon of Iſai geue euerye one of you feldes & vyneyardes, and make you al captaynes ouer thouſandes, & ouer hundredes: that ye haue alſo conſpired agaynſt me, and there is none that telleth it me in myne eare? *And where as my ſonne hath made a bonde with the ſonne of Iſai, there is none of you that mourneth for me, or ſheweth it in myne eare: beholde, my ſon hath ſtyrred vp my ſeruaūt to lye await againſt me this ſame day.

1.Reg.18.a and.20.d

Then anſwered Doeg the Edomite whiche alſo ſtode by the ſeruauntes of Saul, and ſayd: I ſaw the ſonne of Iſai when he came to Nob, to Ahimelech the ſonne of Ahitob, whiche aſked counſaile of the LORDE for him, & gaue hym vytayles, and the ſwearde of Goliah the Philiſtine alſo. Then the kynge ſente & called for Ahimelech the prieſt, the ſon of Ahitob, & all his fathers houſe: that is to ſay: the prieſtes that were in Nob.

And they came all to the kynge. And C Saul ſayd: heare now yͤ ſon of Ahitob. He anſwered: here I am my lord. And Saule ſayde vnto him: why haue ye cōſpired agaynſte me, thou and the ſonne of Iſai, in that thou haſt gyuen him vytayle, & a ſweard, and haſt aſked counſayle of GOD for him, that he ſhoulde aryſe agaynſt me, and lye awayt for me this daye? Ahimelech anſwered yͤ kyng, and ſayde: who is ſo faythfull among al thy ſeruauntes as Dauid, and thereto yͤ kynges ſonne in lawe, and goeth at thy byddyng, and is had in honour in thine houſe: haue I this day fyrſt begonne to aſke counſayle at GOD for him? That be far fro me (yf I had knowē it) let not the kynge put ſuche a thynge vnto hys ſeruaunt, in all the houſe of my father. For thy ſeruaunt knewe nothing of all this, eyther leſſe, or more. The kynge ſayde: thou ſhalt ſurely dye Ahimelech, thou, and all thy fathers houſe. And the kynge ſayde vnto the fote menne that ſtode aboute him: tourne, and ſlaye the prieſtes of the LORD, both bycauſe their hande is with Dauid, and bicauſe they knewe when Dauid fled, and ſhewed it not to me. But the ſeruauntes of the kynge woulde not moue theyr handes to fall vpon the Preſtes of the LORDE.

D And the kynge ſayde to Doeg: turne thou, and fall vpon the prieſtes. And Doeg the Edomite tourned, and ranne vpon the vpon yͤ pꝛiestes, and slue that ſame daye foure ſcoꝛe and fyue perſonnes yͭ dyd weare a lynen Ephod. And Nob yͤ cytie of the pꝛiestes ſmote he with the edge of the ſwearde, bothe men and women, childꝛen and ſucklynges, oxen, aſſes, and ſhepe.

And one of the ſonnes of Ahimelech, the ſonne of Ahitob (named Abiathar) eſcaped and fledde to DAUID. And Abiathar ſhewed DAUID, howe that Saule had ſlayne the LORDES pꝛeiſtes. And DAUID ſayd vnto Abiathar: I wyſt it the ſame day, when DOEG the Edomite was there, that he would tel Saul.

And I am cauſe of the death of al the ſoules of thy fathers houſe. Abyde thou wͭ me, and feare not. Foꝛ yf any mã ſeke my ſoule, he ſhall ſeke thyne alſo, wyth me thou ſhalt be in ſauegarde.

The. xxiii. Chapter.

David flyeth into the wildernesse of ziph.

A Then they tolde Dauid, ſayinge: Beholde, the Philiſtines fyght agaynſte Keilah, and ſpoyle yͤ barnes. Therfoꝛe DAUID aſked yͤ LORDES aduice, ſaying: ſhal I go and ſmite theſe Philiſtines? And the LORDE anſwered vnto DAUID: go and ſmyte the Philiſtines, and ſaue Keilah. And DAUIDS men that were with him, ſayde vnto him: ſee, we be afrayed here in Iuda: how much moꝛe then if we come to Keilah agaynſt the hoſt of the Philiſtines? Then DAUID aſked the LORDE agayne.

And the LORDE anſwered him, and ſaide: Aryſe, and go downe to Keila, foꝛ I wil delyuer the Philiſtines into thine hande.

And ſo Dauid and his men went to Keilah, and foughte with yͤ Philiſtines, and dꝛoue awaye their cattell, ⁊ ſmote them with a greate ſlaughter. And ſo Dauid ſaued the enhabitours of Keila. And it chaunced when Abiathar yͤ ſon of Ahimelech fledde to Dauid to Keila, that he bꝛought an Ephod with him in his hande.

B And it was tolde Saule that Dauid was come to Keila. And Saule ſayde: GOD hath delyuered hym into myne hande. Foꝛ he is ſhut in nowe that he is come into a towne that hath gates and barres. And Saule called al the people together to warre, foꝛ to go downe to Keila, and to beſiege DAUID and his mẽ. And DAUID hauing knowledge yͭ Saul ymagined myſchefe agaynſt him, ſayde to Abiathar the pꝛieſt. * Bꝛynge the Ephod. Then ſayde DAUID: O LORDE GOD of Iſrael, thy ſeruãt hath heard, that Saule is aboute to come agaynſte Keila to deſtroye the citye foꝛ my ſake: wyll the men of Keila delyuer me into his hande? And will Saul come downe as thy ſeruaunte hath hearde ſaye? O LORDE GOD of Iſrael, tel thy ſeruaũt. And the LORDE ſayde: he wyll come downe. Then ſayde Dauid: wyl yͤ men of Keila delyuer me, and the men yͭ are with me into the hande of Saule? ⁊ the LORDE ſayde: they wyl betray you.

Then DAUID and his men which were vpon a. vi. hundꝛed, aroſe, and departed oute of Keila, and wente whyther they coulde. And it was tolde Saul yͭ DAUID was fled from Keila, ⁊ he let the iourney alone. DAUID abode in the wyldernes in ſtrong holdes, and remayned in a mountayne in the wildernesse of Ziph. And Saule ſought him euery day, but GOD delyuered him not into his hande. And DAUID ſawe that Saule was come out to ſeke his lyfe. And DAUID was in the wildernes of Ziph in a thycket. And Ionathas Sauls ſonne aroſe ⁊ went to DAUID into the thicket, ⁊ confoꝛted hys hande in GOD, ⁊ ſayde vnto him: feare not, foꝛ the hande of Saule my father ſhal not fynde thee, and thou ſhalte be kynge ouer Iſraell, ⁊ I muſte be nexte vnto thee. And that doeth Saule my father knowe. * And they made a bonde both of thẽ together befoꝛe the LORDE. And DAUID taried ſtil in yͤ thicket, ⁊ Ionathas went to his houſe. Then came the Ziphites to Saul to Gibea, ſaying: doth not DAUID hyde hym ſelfe faſte by vs in ſtronge holdes, in a thicket that is by the hyll of Hachila, on the right ſyde of the wildernesse? Now therfoꝛe king, thou mayeſt come downe accoꝛdyng to all the luſte of thy ſoule: come downe, and oure parte ſhalbe to delyuer hym into the kynges hande. And Saul ſaid: Bleſſed are ye in the LORD: foꝛ ye haue compaſſion on me. Go, I pꝛaye you, and oꝛder the matter well, knowe and ſe his haunte, where hys fote hathe ben, and who hath ſene hym there, foꝛ it is tolde me that he is very ſubtyle, and woꝛketh craftely. Se therfoꝛe, and know all the lurkyng places where he hydeth hymſelfe, and come ye agayne to me with the

certentie

ſertentie, and I wyll go with you. And yf he be in the lande, I wyll ſerche him out thorowoute all the thouſandes of Iuda.

And they aroſe and went to Ziph before Saule. But Dauid and his men were in the wilderneſſe of Maon, in the playne that is on the right hande of Ieſimon. Saule alſo and his men went to ſeke, and they told Dauid. Wherfore he went vnto a rocke, ⁊ abode in the wylderneſſe of Maon. And when Saule hearde that, he folowed after Dauid in the wildernes of Maon. And Saule ⁊ hys men wente on the one ſyde of the mountayne, and Dauid and his mē on the other ſide. And Dauid toke thought howe to get from Saule. For Saule ⁊ his men compaſſed Dauid and his mē, rounde aboute, to take them. But there came a meſſenger to Saule, ſaying: haſt thee, and come, for the Philiſtines are come into the lande. Wherefore Saule retourned from perſecutynge Dauid, ⁊ went againſt the Philiſtines. And therfore is it, that they called the place: the rocke of ſeparacion. And Dauid wente thence, and dwelte in ſtronge holdes at Engaddi.

¶ The. xxiiii. Chapter.

¶ Dauid flyeth vnto Engaddi, and there hideth him in a caue. Saul commeth in thyther to do his eaſement.

WHen Saule was come agayne
A from folowynge after ẏ Philiſtines, it fortuned that there were whiche tolde him, ſaying: behold, Dauid is in the wilderneſſe of Engaddi. Then Saul toke thre thouſand choſen men out of all Iſraell, and wente to ſeke Dauid and his men in the heygth of the rockes, where wylde goates remayne.

And he came to the flockes of ſhepe in the waye. And Saule wente into a caue to couer his fete. And Dauid ⁊ his men remayned in the inwarde partes of the caue.

And the men of Dauid ſaid vnto him: ſee, the daye is come, of which ẏ LORD ſayde vnto thee. And beholde, I wyl deliuer thyne enemie into thyne hande, ⁊ thou ſhalte do to him, as it ſhal ſeme good in thy ſyghte. Then Dauid aroſe ⁊ cut of a lappe of Sauls garment priuely. And immediatlye Dauids herte ſmote hym bycauſe he hadde cut of a lap of Sauls
B garment. And he ſayde vnto hys men: ẏ LORDE kepe me from doynge ẏ thynge vnto my maſter the LORDES anointed, to laye myne hande vpon hym, ſeynge he is the annoynted of the LORDE. (For as truely as the Lord lyueth, excepte the Lord ſmite him/or excepte his daye come/or if he go not downe to warre and peryſhe/the Lorde be mercyfull vnto me/that I laye not myne hande vpon the Lordes annointed.) And ſo Dauid kept of his ſeruauntes with theſe wordes, ⁊ ſuffered them not to ryſe agaynſte Saule.

But Saule roſe vp out of the caue, ⁊ went awaye: Dauid alſo aroſe, and wēt out of the caue, ⁊ cried after Saul, ſayinge: My lorde kynge. And when Saul loked behynde him: Dauid ſtouped to ẏ earth, and bowed himſelfe and ſaide to Saul: wherfore gyueſt thou an eare to mennes wordes that ſay: Dauid ſeketh euyll agaynſte thee? Beholde, this daye thyne eyes haue ſene, howe that the LORDE hath delyuered the this day into mine hand in the caue. And ſome bad
C me kyll thee, but I had compaſſyon on thee, and ſayd: I wyl not laye myne hādes on my maſter, for he is ẏ LORDES annoynted. And moreouer my father: behold, and ſee yet the lappe of thy garment in my hande, in as muche as I killed the not, when I cut of the lap of thy garment. Underſtande therfore and ſe, that there is neyther euyl nor wyckedneſſe in me, and that I haue not ſynned agaynſt the. And yet thou hunteſt after my ſoule to take it. The LORDE be iudge betwene thee and me, and the LORDE auenge me of thee. But myne hande be not vpon the. Accordynge as the olde prouerbe ſayeth: wyckedneſſe proceadeth from the wicked. But myne hande be not vpon thee. After whom is the kynge of Iſraell come oute? After whom doeſt thou moue perſecucion? after a dead dogge, and after a flie. The LORDE be Iudge, and Iudge betwene thee and me, and ſee, and pleate my cauſe, and auenge me of thyne hād.

When Dauid had made an ende of
D ſpeakyng theſe wordes to Saul, Saule ſayde: *is this thy voyce my ſonne Dauyd? and Saul lyfte vp his voyce, and 1. reg. 26.
wepte, ⁊ ſayed to Dauyd: thou art ryghteouſer then I, for thou haſt rewarded me with good, wher as I haue rewarded the with euyll. And thou haſt ſhewed thys daye, howe that thou haſt dealt

louinglye with me, foraſmuche as whẽ the LORDE had locked me in thine handes, thou kylledſt me not. For who ſhal fynde his enemye, and let hym departe into a good way: Wherfore the LORDE rewarde thee with good, for that thou haſt done vnto me this daye. And nowe behold, I wot wel yͭ thou ſhalt be king, and that the kyngdome of Iſraell ſhalbe ſtablyſhed in thine hande.

Sweare nowe therfore vnto me by yͤ LORD, that thou ſhalte not deſtroye my ſeed after me, ⁊ that thou ſhalte not put my name out of my fathers houſe. And Dauid ſware vnto Saule: and Saule went home. But Dauid and his mẽ gat them vp vnto an holde.

The.xxv. Chapter.

Samuel dyeth, Dauid flieth into the wildernes of Pharan.

A 1.Reg.28.a AND* Samuel dyed, and all the Iſraelites gathered togyther, and lamented him, and buried him in hys owne houſe at Rama.

And Dauid aroſe, and gat him to the wyldernes of Pharan. And there was a man in Maon, whoſe poſſeſſyon was in Carmel, and the man was excedynge myghtie, and had thre thouſande ſhepe, and a thouſande goates. And he was ſheryng his ſhepe in Carmel.

The name of the man was Nabal, ⁊ the name of his wife was Abigail, ⁊ ſhe was a woman of ſinguler wiſedom, and beautifull. But the man was churlyſh, and of ſhreude condicions, and was of the kinred of Caleb. And Dauid heard in

B the wylderneſſe that Nabal dyd ſhere his ſhepe. And Dauid ſent out.x. yonge men, and ſayde vnto them: Get you vp to Carmel, ⁊ go to Nabal, ⁊ grete him in my name. And thus ſhall you ſaye: peace be to thee, peace be to thy houſe, ⁊ peace be vnto al that thou haſt. Behold, I haue heard ſaye, yͭ thou haſte ſherers. Nowe thy ſhepherdes were with vs (in the wildernes,) and we dyd them no ſpyte, nether was there ought (of the flocke) miſſynge vnto them al the whyle they were in Carmel; aſke thy laddes and they wil ſhewe thee. Wherefore let theſe yonge men fynde fauour in thine eyes (for we

.reg.21.b come in a good ſeaſon,) ⁊* gyue I praye thee, whatſoeuer commeth to thine hãd vnto thy ſeruauntes, and to thy ſonne Dauid.

And when Dauids yonge men came, they tolde Nabal all thoſe wordes in yͤ name of Dauid, ⁊ then helde their peace. And Nabal anſwered Dauids ſeruãtes, and ſayde: what is Dauid: and what is the ſonne of Iſai: there is plentie of ſeruauntes nowe a dayes, that breake awaye euery man from his maſter. Shal I then take my bread, my water, ⁊ my fleſhe that I haue killed for my ſherers, and gyue it vnto men whom I wot not whence they be: And ſo Dauids ſeruañtes turned theyr way, and went againe, and came and tolde him all thoſe thinges. And Dauid ſayde vnto his mẽ: gird euery man his ſwerde aboute him: And they girded euerye man his ſwearde aboute him: and Dauid was girded with his ſwearde. And there folowed Dauid vpon a foure hundred men, and two hũdred abode by the ſtuffe. But one of the laddes tolde Abigail Nabals wife, ſaying: Beholde, Dauid ſente meſſengers vnto our maſter out of the wylderneſſe to ſalute him, and he rayled on thẽ. And yet the men are very good vnto vs, and dyd vs no diſpleaſure, nether myſſed we any thynge as longe as we were conuerſaunte with them, when we were in the feldes. They were a wall of defence vnto vs both by nyghte and daye, al the while we were with thẽ kepyng ſhepe: Now therfore take hede, ⁊ ſe what thou haſt to do, for there is an occaſyon of euyll gyuen agaynſt oure maſter and all his houſhold, ſeyng he is a ſonne of Belial vngracyous to ſpeake to. Then Abigail made haſt, and toke two hundred loues, and two bottels of wyne, ⁊ fyue ſhepe redy dreſſed, and fiue meaſures of parched corne, and an hundred frayles of reyſynges, and two hundred topnettes of fygges, and laded them on aſſes, ⁊ ſayde vnto her yonge men: go ye before me. Beholde, I come after you. But ſhe tolde her huſband Nabal nothing therof. And as ſhe rode on her aſſe, ſhe came priuely downe the ſyde of the hyll, and beholde, Dauid ⁊ hys men came downe agaynſt her, and ſhe met them.

And Dauid ſayde: in vayne haue I kepte all that this felowe hath in yͤ wilderneſſe, ſo that nought was myſſed of all that perteyned vnto him. And he hath quit me euell for good. So and ſo do GOD vnto the enemyes of Dauid, yf I leue of all that perteyneth to him, by the dawnyng of the day, any thing that pyſſeth againſt the wal. And when Abigail ſaw Dauid, ſhe haſted ⁊ lighted of her aſſe, and fel before Dauid on her face, and bowed her ſelfe to ẏ grounde, and fell at his fete, ⁊ ſaid: Let this vnhappy dede be counted myne, my lord: and let thyne handemayde ſpeake in thine audiẽce, and heare the wordes of thyne handmayde. Let not my Lorde (the kyng) regarde this vnthriftye man Nabal: for as his name is, ſo is he: Nabal is his name, and foly is with him. But I thyne handmayde ſawe not the yongmen of my lorde whom thou ſenteſt. Nowe therefore my Lorde, as ſure as the Lorde lyueth, ⁊ as thy ſoule lyueth, the Lord hath withholden the frõ commyng to ſhed bloude, ⁊ withdrawe thou thiue hãde from bloud ſhed. Now I praye GOD, ẏ thine enemyes ⁊ they that intende to do my lord euil, may be E as Nabal. And now this is the bleſſig which thine handmaide hath brought vnto my lorde, ⁊ let it be geuen vnto the yongmen, that folow my lord. Forgeue the treſpaſſe of thyne handmayde, for ẏ Lorde wyl make my lorde a ſure houſe, becauſe my lorde fighteth the battailes of ẏ Lorde, and there coulde no euel be founde in the in al thy dayes. And yf any man ryſe to perſecute the, ⁊ to ſeke thy ſoule, the ſoule of my lorde ſhalbe bounde as in the bondel of ẏ lyuinge wͭ the LORD thy GOD. And the ſoules of thine enemyes ſhal GOD caſt out, euen as out of the mydle of a ſlyng. And whẽ the Lorde ſhall haue done to my lorde al the good ẏ he hath promyſed the, and ſhal haue made the ruler ouer Iſrael: then ſhal it be no decaye vnto the, nor diſcourage of hert vnto my lorde, that thou haſte not ſhedde bloude cauſeleſſe, nor auenged thy ſelfe.

F But when ẏ LORD ſhal haue dealt wel with my lord, thẽ thincke on thine hãdmaide. And Dauid ſaid to Abigail: bleſſed be the LORDE GOD of Iſraell, whiche ſent the this day to mete me. Bleſſed is thy ſaying, and bleſſed arte thou, whiche haſt kept me this day frõ commynge to ſhed bloude, and from auengynge my ſelfe with myne owne hande. For in very dede, as ſure as the LORD GOD of Iſrael lyueth, whiche hathe kepte me backe from hurtynge the, except thou haddeſt haſted and met me, thynckeſt thou there had bene left vnto Nabal by the dawnynge of the day, a pyſſer againſt ẏ wal: And ſo Dauid receyued of her hande that whiche ſhe had brought him, and ſaid to her: go vp in peace to thine houſe. Beholde, I haue hearde thy voyce, and haue accepted thy perſon.

And Abigail came to Nabal: and beholde, he helde a feaſt in his houſe, lyke the feaſt of a kyng, ⁊ Nabals hert was mery within him, for he was very dronken. Wherfore ſhe tolde him nothinge, neyther leſſe nor more, vntyl ẏ morow daye. But in the mornynge when the G wine was gone out of Nabal, his wife tolde him thoſe wordes, and his hearte dyed wͭin him, ⁊ he became as a ſtone. And vpon a ten dayes after, the LORD ſmote Nabal, that he dyed. And when Dauid hearde that Nabal was deade, he ſaid: Bleſſed be the Lord that hathe iudged the cauſe of my rebuke of ẏ hãd of Nabal, and hath kept his ſeruaunte from euyl, ⁊ hath recompenſed the wickedneſſe of Nabal, vpõ his owne head. And Dauid ſent to commune with Abigail: to thintente to take her to his wyfe. And when the ſeruauntes of Dauid were come to Abigail to Carmel, they ſpake vnto her, ſaying: Dauid ſent vs vnto the, to take the to his wife. And ſhe aroſe, ⁊ bowed her ſelfe on her face to the earth, ⁊ ſaid: behold, let thy handmayde be a ſeruaunt, to waſhe ẏ feet of the ſeruauntes of my lord. And Abigail haſted, and aroſe, and gat her vp vpõ an aſſe, with fyue dameſels of hers, ẏ went at her feet, and ſhe wẽt after the meſſẽgers of Dauid, and became his wyfe. Dauid alſo toke Ahinoam of Iezrael, and they were bothe his wyues. But Saul gaue * Michol his doughter Dauids wyfe, to Phalti the ſonne of Lais, which was of Gallim. 2. Reg. 3.

¶ The. xxvi. Chapter.

Saul ſlepeth in his tent/ and Dauid taketh away his ſpeare/ ⁊ a cruſe of water ẏ ſtode at his head.

A THe ziphites came vnto Saule to Gibea, ſayinge: Doth not Dauid hyde him ſelfe in the hil of Achua whiche is before Ieſymon: Saul aroſe, ⁊ went downe to the wyldernes of ziph, hauyng thre thouſande choſen men of Iſraell with hym for to ſeke Dauid in the wyldernes of ziph. And Saule pytched in the hyll of Achila, which lyeth before Jeſimon by yͤ wayes ſyde: But Dauid dwelt in the wilderneſſe. And he ſawe that Saule came after him into the wilderneſſe. Dauid therfore ſent out ſpies, ⁊ vnderſtode, yͤ Saul was come in very dede.

And Dauid aroſe and came to yͤ place where Saul had pitched, and Dauid behelde the place where Saul lay, and Abner yͤ ſonne of Ner whiche was his chefe captayne. Saul lay within, and the people and the hooſt rounde about him. Then anſwered Dauid, and ſpake to Ahimelech yͤ Hethite, and to Abiſai the ſonne of zaruia, ⁊ brother to Joab, ſaying: who wil go downe with me to Saul to the hooſt? And Abiſai ſaide: J wyll go downe with the.

B And ſo Dauid ⁊ Abiſai came downe to the people by nighte. And beholde, Saul lay ſleping within the hooſt, and his ſpeare ſtacke in the grounde at his head. But Abner and the people laye rounde about him. Then ſaid Abiſai to Dauid: GOD hath deliuered thyne enemye into thine hande this daye. Nowe therfore, let me ſmyte him ones with my ſpeare to the earth, and J wyll not ſmyte him the ſeconde tyme. And Dauid ſaid to Abiſai: deſtroy him not. For who can laye his hande on the lordes annointed, and be giltleſſe? And Dauid ſaid furthermore: as ſure as yͤ LORD lyueth: the LORD ſhal ſmite him, or his day ſhal come, to dye: or he ſhal deſcēde into battayle, and there peryſhe.

C The LORD kepe me frō laying myne hande vpon the Lordes annoynted. But take thou now yͤ ſpeare that is at his head, and the cruſe of water, and let vs go. And ſo Dauid toke the ſpeare ⁊ the cruſe of water from Sauls head, and they gat them awaye, and noman ſaw it, or marked it, or awaked. For they wer al a ſlepe, becauſe the LORD had ſent a deade ſlepe vpon them. Then Dauid went ouer to the other ſyde, and ſtode on yͤ toppe of an hyl a farre of (a great ſpace being betwene them) and Dauid cryed to the people, ⁊ to Abner the ſonne of Ner, ſaying: Heareſt thou not Abner? Abner anſwered, and ſayd: What arte thou that cryeſt to yͤ kynge? And Dauid ſaid to Abner: art not thou a man? and who is lyke the in Jſrael? Wherfore then haſt thou not kept thy Lord the kyng? For there came one of the folke in to deſtroy yͤ kyng thy lord. It is not good that thou haſt done. As truly as the LORD lyueth, *ye are worthy to dye, becauſe ye haue not kept your maſter, the Lordes annoynted. And now ſe wher yͤ kinges ſpeare is, ⁊ the cruſe of water yͤ was at his heade. 1.Re

D And Saul knew Dauids voice, and ſayde: *is this thy voice my ſon Dauid? ⁊ Dauid ſaid: it is my voice, my lord, O kyng. 1.Re And he ſaid: wherfore dothe my lorde thus perſecute his ſeruaunt? for what haue J done? or what euyll is in myne hande? Nowe therfore let my lorde the kyng heare the wordes of his ſeruaūt. Yf the LORD haue ſtyrred the vp againſt me, let him ſmel the ſauoure of a ſacrifice. But and yf they be yͤ children of men, curſed are they before the LORD. For they haue caſt me out this day frō abyding in the enheritaunce of the LORDE, ſaying: hence, ⁊ go ſerue other goddes. Now therfore let not my bloude fal to the earthe before the face of the LORDE. For yͤ kyng of Jſrael is come out to hunte a flye, as when one doth hunt a partrige in yͤ mountaines. Then ſaid Saul: J haue ſynned: come againe my ſonne Dauid, for J wyll do the nomore harme, becauſe my ſoule was precious in thyne eyes this daye. Behold, J haue plaied the foole, ⁊ haue erred excedigly. And Dauid anſwered, and ſaid: Beholde the kynges ſpeare, let one of yͤ yongmen come ouer, and fet it. The LORD rewarde euery man accordyng to his righteouſneſſe ⁊ fayth: for the LORDE delyuered the into my hande this daye, but J woulde not lay myne hande vpon yͤ Lordes annoynted. And beholde, lyke as thy lyfe was muche ſet by this day in myne eyes: ſo be my lyfe ſet by in yͤ eyes of yͤ LORD, that he delyuer me out of al tribulaciō. Then Saul ſaid to Dauid: Bleſſed art thou my ſonne Dauid, for thou ſhalt be a doer, and preuayle.

And ſo Dauid went his waye, and Saul turned to his place againe.

The.xxvii. Chapter.

Dauid flyeth to Achis king of Geth.

A AND Dauid ſaid in his hert: J ſhall peryſhe one day or other by yͤ hād of Saul. Therfore is there nothīg better for me, thē to flye ⁊ ſaue my ſelfe in yͤ lande of the Philiſtines, and Saul ſhall ceaſſe, and ſeke me nomore in all the coaſtes of Iſrael, and ſo ſhall I eſcape out of his hande. And Dauid aroſe, and he and the ſyxe hundred men that were with him went vnto Achis yͤ ſonne of Macho, kyng of Geth. And Dauid dwelt with Achis at Geth, both he and his men, euerye man with hys houſholde, and Dauid with his two wyues, Ahinoam the Iezrahelite, and Abigail Nabals wyfe of Carmel.

B And it was tolde Saul that Dauid was fled to Geth, ⁊ he ſought nomore for him. And Dauid ſaid vnto Achis: yf I haue now foũde grace in thine eyes, let thẽ geue me a place in ſome towne in the feldes, that I maye dwel there. For why ſhoulde thy ſeruaunt dwel in the head cytie of the kyngdome wͭ the? Then Achis gaue him zikleg yͤ ſame day, for whiche cauſe zikleg perteineth vnto the kinges of Iuda vnto this day.
C And the tyme that Dauid dwelt in the countrye of the Philiſtines, was foure moonethes and certayne dayes. And Dauid and his men wente vp, and ran vpon the Geſurites, the Gerzites and the Amalekites: For thoſe naciõs wer from the begynnynge the enhabitours of the lande, as men go to Sur, vnto yͤ lande of Egipte. And Dauid ſmote the lande, ⁊ left neither man nor woman alyue, and droue away yͤ ſhepe, yͤ oxen, the aſſes, camels, and clothes ⁊ returned ⁊ came to Achis. And Achis ſaide: where haue ye bene a rouyng this day?
D And Dauid anſwered: Towarde the ſouth of Iuda, and towarde the ſouth of the Iezrahelites, and towarde the ſouth of the Kenites. And Dauid ſaued neither man nor woman alyue, nor ſuffred them to come to Geth, for feare (ſayeth he) leſt they ſhoulde tel on vs, ſaying: ſo dyd Dauid, and ſo wyl be his maner al the whyle he dwelleth in the countrye of the Philiſtines. And Achis beleued Dauid, ſayinge: He abhorreth his people of Iſraell, and therfore he ſhalbe my ſeruaunte for euer.

¶The.xxviii. Chapter.

The Philiſtines moue warre againſt Saul/ whiche ſeketh after an enchaunter.

A And it chaunced in thoſe dayes, yͤ yͤ Philiſtines gathered their hooſt together to war, to fight with Iſrael. And Achis ſaid to Dauid: Be ſure, thou ſhalt go oute with me to the battayle, thou and the men yͤ are with the. And Dauid ſaid to Achis: then thou ſhalte know what thy ſeruaunt can do. And Achis ſaid againe to Dauid: Thẽ I wyl make the keper of my head for euer. *Samuel was then dead, and all Iſrael had lamented him, and buryed him in Rama his owne citye. * And Saul had put the womẽ that had ſpirites of prophecy and the ſouthſayers out of the lande. And the Philiſtines gathered together, and came, and pytched in Sunem. And Saule gathered al Iſrael together, and they pitched in Gilboa: And when Saul ſaw the hooſt of the Philiſtines, he was afrayed, ⁊ his hert was ſore aſtonyed. And when Saul aſked counſayle of the LORD: yͤ LORD aunſwered him not, neyther by dreames nor by Vrim, nor yet by prophetes. Then ſaid Saul vnto his ſeruauntes: *ſeke me a woman that hath a ſpirit of prophecye, that I maye go to her, and aſke of her. And his ſeruaũtes ſaid to him: Beholde, there is a woman yͤ hath a ſpirit of prophecye at Endor.

1.reg.15.a.
Exo.22.b.
Leui.19.c.

B And Saul chaunged him ſelfe, ⁊ put on other rayment, and then wẽt he and two men wͭ him, and they came to the woman by night. And he ſaid: prophecy vnto me by the ſpirite, and brynge me him vp whom I ſhall name vnto thee. And the womã ſaid vnto him: Behold, thou knoweſt what Saul hath doone, how he hath deſtroyed the women that had prophecying ſpirites, ⁊ the ſorcerers out of the lande. Wherfore then ſekeſt thou an occaſiõ agaiſt my ſoule, that he maye kylme? And Saul ſware to her by the LORD, ſaying: As ſurelye as yͤ LORD lyueth, there ſhal no harme chaunce the for this thing. Then ſayde the woman: whome ſhall I fet vp vnto the? He aunſwered: Bryng me vp Samuel. When the woman ſaw Samuel, ſhe cryed with a loude voice, and ſpake to Saul: ſaying: why haſt thou diſceyued me? for thou art Saul. And yͤ king ſayde vnto her: be not afrayed. What ſeeſt thou? The womã ſaid vnto Saul: I ſe goddes aſcendynge vp oute of the earth. He ſaid vnto her againe: what faſſion is he of? She anſwered: there cõmeth vp an olde man wͭ a mãtel vpõ him. And Saule perceiued that it was Samuel, and he ſtouped with his face to the grounde, and bowed hym ſelfe. And Samuel ſayde to Saul:

Why haſt thou diſquyeted me, to make
me be brought vp? Saul anſwered: I
am ſore encōbred. For the Philiſtines
C make war againſt me, and GOD is departed
fro me, and aunſwereth me no
more, neyther by prophetes neyther by
dreames. And therfore I haue called
the yͭ thou maieſt tel me what I ſhall
do. Then ſaid Samuel: wherfore doeſt
thou aſke of me, whyle the LORDE is
gone from the: and is become thyne enemy?
Trulye the LORD hath done for
him ſelfe, euen as he ſpake by my hãde.
1.Reg.15.f. *For the LORD hath rent the kyngdō
out of thyne hande, and geuen it thy
neighbour Dauid. Becauſe thou obeyedeſt
not the voyce of the LORDE, nor
executedſt his fearce wrath vpon the
Amalekites, therfore hathe the LORD
done this vnto the this day. And moreouer,
the LORDE wyl delyuer Iſraell
with the into the handes of the Philyſtines.
*Tomorowe ſhalt thou and thy
1.Reg.31.a. ſonnes be with me, and the LORD ſhal
geue the hooſt of Iſrael into yͤ handes
of the Philiſtines. Then Saul fell
ſtreight waye flat on the earth a long
as he was, & was ſore adread becauſe
of the wordes of Samuel.

And there was no ſtrength in hym,
D for he had eaten no bread all the daye
and the night before. And the woman
came vnto Saul, and ſaw that he was
ſore troubled, and ſayde vnto him: Se,
thyne handemaide hathe obeyed thy
Iudi.12.a voice, and *haue put my ſoule in myne
1.Reg.19.a hande, & haue herkened vnto thy wordes
Pſa.119.a which thou ſaideſt vnto me: Now
therfore hearkẽ thou alſo vnto yͤ voice
of thine handemayde, and let me ſet a
morſel of breade before the, that thou
mayeſt eate and get the ſtrength, & thẽ
goe on thy iourneye. He refuſed, & ſaid:
I wyl not eate. But his ſeruauntes &
the woman together compelled hym,
and he hearkened vnto their voice. And
ſo he aroſe from the earth, and ſate him
on a bedde. The woman had a fat calfe
in the houſe, and ſhe haſted, & kylled it,
& toke floure and kneded it, & dyd bake
ſwete cakes therof, and brought them
before Saul and before his ſeruaũtes.
And when they had eaten, they ſtode
vp, and went away the ſame night.

¶ The.xxix. Chapter.

¶ Dauid goeth with kyng Achis to fight againſte Saul.

THe Philiſtines wer gathered together A
with al their armyes vnto Aphec: And yͤ Iſraelites pytched
in Aim, which is in Ieſrahel. And
the lordes of the Philiſtines wẽt forth
with the hundredes and thouſandes.
But Dauid and his men came behinde
with Achis. Then ſaid the lordes of yͤ
Philiſtines: what are yõdre Hebrues?
Achis ſaid vnto the lordes of the Philiſtines:
Is not this Dauid the ſeruaũt
of Saul the king of Iſrael, which hath
ben with me theſe dayes or yeres? I
haue foũde no faut in him, ſyns he fled
vnto me vnto this daye. And yͤ lordes
of the Philiſtines were wroth wᵗ hym,
and ſaid vnto him. Make this felowe B
returne, that he may goe againe to his
place which thou haſt appoynted him,
and let him not go downe with vs to
battayle, leſt in the battayle he be an
aduerſarye to vs. For wherwith could
he better obtaine the fauour of his maſter,
then with the heades of theſe mẽ?
Is not this DAUID, to whom they ſang
in daunces: *Saul ſlue his thouſãde,
and Dauid his ten thouſande? Then
Achis called Dauid, & ſaid vnto him: C
As ſure as the LORD lyueth, thou haſt
ben honeſt and good in my ſight, when
thou wenteſt out and in with me, in yͤ
hooſt: neither haue I founde euil with
the ſyns thou cameſt to me vnto this
day: Neuertheles the lordes of yͤ Philiſtines
fauour the not. Wherfore now
retourne, and go in peace, yͭ thou dyſpleaſe
not the lordes of yͤ Philiſtines.
And Dauid ſayde vnto Achis: And
what haue I done? what haſte thou
founde in thy ſeruaunt as longe as I
haue bene with the vnto this day: that
I maye not go fighte againſte the enemies
of my lorde the kyng?

Achis anſwered, and ſaid to Dauid: D
I know that thou art good, and art in
my ſight, as an Aungel of GOD. Notwithſtanding,
the lordes of the Philyſtines
haue ſaid: Let him not go vp wᵗ
vs to battayle. Wherfore now, ryſe vp
earlye in the mornyng wᵗ thy maſters
ſeruauntes that are come to the: and
whẽ ye be vp early (as ſone as ye haue
lyght) depart. And ſo Dauid and hys
men roſe vp earlye to departe in the
mornyng, and to retourne into yͤ lande
of the Philiſtines. And the Philiſtines
wente vp to Ieſrahel.

The.xxx.Chapter.

Dauid returnyng from kynge Achis / fyndeth ziklegburnt.

A BUt when Dauid and his men
were come to zikleg the thyrde
daye, the Amalechites had rusſhed
in vpon the ſouth, and vpō zikleg,
and had ſmitten zikleg, and burnt it wͭ
fyre, and had taken the women (that
were therin) priſoners, both ſmal and
great: but ſlue not a man, ſaue caryed
them with them, and went their wayes.
So Dauid and his mē came to the
cytie: and beholde, it was burnt wͭ fire,
and their wiues, their ſonnes & theyr
doughters were caried away. Then
Dauid and the people that was with
him, lyfte vp theyr voyces and wepte,
B vntyll they coulde wepe nomore. And
Dauids two wyues were taken priſoners
alſo: Ahinoam the Iezrahelite, &
Abigail the wyfe of Nabal ẏ Carmelyte.
And Dauid was in a ſhreude combraunce:
for ẏ people entended to ſtone
him, becauſe the hertes of al the people
were vexed for their ſonnes and theyr
doughters.

C But Dauid toke a good courage to
Re.23.k. him in the LORD his GOD, and * ſaid
to Abiathar ẏ prieſt Ahimeleches ſon:
I praye the bryng me the Ephod. And
Abiathar brought the Ephod to Dauid.
And Dauid aſked counſayle at the
LORD, ſayinge: Shall I folowe after
this companye? and ſhall I ouertake
them? And he anſwered him: folow, for
thou ſhalt ouertake them, and recouer
the praye.

C So Dauid and the ſyxe hundred men
that were with him, wente, and came
to the ryuer Beſor, where a part of thē
abode. But Dauid and foure hundred
men folowed: For two hundred abode
D behinde, beyng to werye to go ouer the
ryuer Beſor. And they founde an Egipcian
in the felde, and broughte hym
20.25.c. to Dauid, *and gaue him bread to eate,
and water to drynke, and gaue him a
fewe fygges, and two clusters of reyſynges.
And whē he had eaten, his ſpirit
came againe to him: for he had eatē
no bread, nor dronke any water in thre
dayes, and thre nightes. And Dauid
ſaid vnto him: To whō belongeſt thou?
and whence art thou? he ſayde. I am a
yongman of Egipte, and ſeruaunte to
an Amalechite: and my maſter left me
behynde, becauſe it is thre dayes agone D
that I fel ſycke: we came a rouyng vpon
ẏ ſouth of Chretus, and agaiſt Iuda,
and towarde ẏ ſouth of Caleb. And
we burnt ziklegwith fyre. And Dauid
ſaide to him: canſt thou brynge me to
this companye? And he ſayde: ſweare
vnto me by GOD, that thou wylt neyther
kyl me, nor delyuer me into ẏ handes
of my maſter, and I wyll bring the
to the companye. And when he had
brought him thither, beholde, they lay
ſcattered abrode vpon the earth, eatīg
and drinkynge, and daunſyng, becauſe
of the plenteous and great pray ẏ they
had caried awaye oute of the lande of
the Philiſtines, and oute of the lande
of Iuda.

And Dauid layed vpon them from E
the euen vntyll the twylyght on ẏ morowe:
ſo that there eſcaped not a mā of
them, ſaue foure hundred yongmen,
whiche rode awaye vpon camels, and
fledde. And Dauid recouered all that
the Amalekites had caried awaye, and
Dauid reſcued his two wyues: ſo that
there was no perſone of them lacking,
ſmal or great, ſonne or doughter, or of
the ſpoyle of all that they had taken awaye:
Dauid recouered them al againe.
And Dauid toke all the ſhepe, and the
oxen: and they draue them before hys
cattel, and ſaid: this is Dauids praye.
And Dauid came to the two hundred
men that were to werye for to folowe
Dauid, whom they had made alſo to abyde
at ẏ ryuer Beſor. And they came
to mete Dauid, and the people that wer
with him. And whē Dauid came to the F
people, he ſaluted them. Then anſwered
al the wicked and the vnthriftes
(of the men that went with Dauid,) &
ſayde: becauſe they went not with vs,
therfore wyl we geue them none of the
pray, that we haue recouered. But let
euery man take his wyfe and his children:
Thoſe let them carye awaye and
be walkynge.

Then ſaid Dauid: ye ſhall not doe ſo
(my brethrē) with that which ẏ LORD
hath geuen vs, and hath preſerued vs,
and delyuered the company that came
againſt vs, into our handes. For who
ſhould hearken vnto you in this matter?
* But as his parte is that goeth Iosu.22.e
downe and fyghteth, ſo ſhall his parte
be that taryeth by the ſtuffe, that it

maye be parted a lyke. And ſo from that day forewarde was that made a ſtatute and a lawe in Iſrael, vntil this daye. When Dauid therfore came to Zikleg, he ſent (gyftes) of the praye vnto the elders of Juda, and to his frendes,
G
ſaying: ſe, there is a bleſſing for you, of the ſpoyle of the enemyes of yͤ LORD. He ſent to them of Bethel: to them of ſouth Ramoth: to thē of Jathir: to thē of Aroer: to them of Sephamoth: to thē of Eſthemoa: to them of Rachel: to them of yͤ cities of Jerahmeel: to them of the cityes of the Kenytes: to them of Horma: to them of Boraſan: to them of Athach: to them that are in Hebron, and in al places where Dauid and his men were wont to haunt.

The.xxxi. Chapter.

Saul kylleth him ſelfe: and his children are ſlayne in the battayle.

A
1.Par.10.a
The* Philiſtines fought againſte Iſrael, and the mē of Iſrael fled away from the Philiſtines, and fell downe wounded in mount Gilboa. And the Philiſtines preaſed ſore vpon Saul and his ſonnes, and ſlue Jonathas and Abinadab and Melchiſua Saules ſonnes. And whē the battayle went ſore againſt Saul, the archers wᵗ bowes founde him, and he was ſore afrayed of the archers.
B
Judi.9 g.
1.Par.10.a
Then ſaid Saul vnto his harneſbearer: *draw out thy ſwarde, and thruſte me thorowe therwith: leſt theſe vncircūciſed come and thruſt me thorow, and make a mocking ſtocke of me. But his harneſbearer wold not, for he was ſore afraied. And Saul toke a ſwearde and fel vpon it. And when his harneſbearer ſaw that Saul was deade, he fel lykewyſe vpon his ſwearde, and dyed with him.

And ſo Saul dyed, and his thre ſonnes, and his harneſbearer, and all his men, that ſame daye together.

C
And when the men of Iſrael yͭ were on the other ſyde of the valley, and they of the otherſyde Jordan hearde that the men of Iſrael were put to flighte, and that Saul and his ſonnes were dead, they left the cyties, and ranne away: and the Philiſtines came, ⁊ dwelt in them. * On the morowe when the Philiſtines were come to ſpoyle them that were ſlayne, they foūde Saul and his thre ſonnes lying in moūt Gilboa. And they cut of his head, and ſtrypped him out of his harneſſe, ⁊ ſent into the lande of the Philiſtines on euery ſyde, that they ſhould publyſhe it in the temple of their ydols, and among the people: and they layed vp his harneſſe in the houſe of Aſtharoth, but they hāged vp his bodye on the wall of Bethſan.

*When the enhabitours of Jabes in Gilead hearde therof, what the Philiſtines hadde done to Saule, they aroſe (as many as were ſtrong men) and went all nyght, and toke the bodye of Saul, and the bodyes of his ſonnes, from the wal of Bethſan, and came to Jabes, ⁊ *burnt them there, and toke their bones ⁊ buried them vnder a tree at Jabes, and faſted ſeuen dayes.

(:)

The ende of the firſt booke of Samuel: otherwyſe called the fyrſte of the Kynges.

The

The ſeconde boke of Samuel: otherwyſe called the ſeconde boke of the Kynges.

¶ The firſt Chapter.

The lamentacion of Dauid for Saul & Ionathas.

A After the deathe of Saul, whē Dauid was returned frō the*ſlaughter of ẏ Amalekites, & had ben two dayes in ziklег: Beholde, ther came a man ẏ thirde day out of the hoſt frō Saule, w his clothes rent, and earthe vpon hys heade. And when he came to Dauid, he fel to the earthe, and dyd obeyſaunce. Dauid ſayed vnto him: whence commeſt thou? He ſayed vnto hym: Out of the hoſte of Iſrael I am eſcaped. And Dauyd ſayed vnto hym: And what is chaunced? tel me. He ſaid: the people is fled from the battaile, and manye of the people are ouerthrowē, & dead, & Saul and Ionathas his ſonne are dead alſo: 1.Re.30.c.

B And Dauid ſaid vnto the yongmā, ẏ tolde him theſe tidinges: how knoweſt thou that Saul and Ionathas his ſon be dead? The yong mā that tolde hym, anſwered: I came by chaunce to mōut Gilboa. And beholde, Saul leaned vpō his ſpeare. For the charrettes and cōpanies of horſemē folowed hard after him. And when he loked backe he ſaw me, & called me. And I anſwered: here am I. And he ſayd vnto me: what art thou? I anſwered him: I am an Amalekite. He ſayde vnto me againe. Stande vpon me, and ſlaye me. For anguyſſhe is come vpon me, though my lyfe be yet al in me. And ſo I ſtode vpon him, & ſlue him, for I was ſure that he coulde not lyue, after ẏ he had fallen. And I toke the crowne that was vpō his heade, & the bracelet that was on his arme and haue broughte them hyther vnto my LORDE.

Then Dauid toke holde on his clothes*and rent them, and ſo dyd al the men that were with him. And they mourned and wepte, and faſted vntyll euen, for Saul & Ionathas his ſonne, and for the people of the LORDE, and for the houſe of Iſraell, becauſe they wer ouerthrowen with the ſwearde. Reg.3.f. d.13.f.

C And Dauid ſayde vnto the yong mā that brought him theſe tidiges: Whēce art thou? And he anſwered: I am ẏ ſon of an aleaunt an Amalekite. And Dauid ſaid vnto him: How is it that thou waſt not afrayed, to laye thine hande on the Lordes annoynted, to deſtroye him. And Dauid called one of his yong men, & ſaid: Go to, and runne vpō him. And he ſmote him that he dyed. Then ſaid Dauid vnto him: thy bloude be vpō thyne owne head. * For thine owne mouthe hathe teſtifyed againſte thee, ſayinge: I haue ſlayne the Lordes annoynted. Mat.12.c. Luke.19.d

And Dauid mourned with this lamentacion ouer Saul and ouer Ionathas his ſonne, and bad teache the children of Iſrael the vſe of the bowe. And beholde, it is wrytten in the boke of the righteous. (And he ſaid: Conſydre, O Iſrael/ theſe that be dead and woūded vpon thy hie hilles) O noble Iſrael the wounded are ſlaine vpon thy hylles: Oh how are ẏ mighty ouerthrowen? *Tel it not in Gath, nor publyſſhe it in the ſtretes of Aſkalon: leſt the doughters of the Philiſtines reioyſe, and leſt the doughters of the vncircumciſed, triumphe. Miche.1.b. D Ye mountaines of Gilboa, vpon you be neyther dewe nor rayne, nor vpon the feldes of offriges. For there the ſhylde of ẏ mighty is caſt downe: ẏ ſhilde of Saul, as though he had not ben annoynted with oyle. The bow of Ionathas and ẏ ſwerd of Saul turned neuer backe againe empty, from the bloude of the ſlayne, and from the fatte of the mightye warriours.

Saul and Ionathas were louelye and pleaſaunt in their lyues, & in their deathes they were not deuyded. They were ſwyfter then Egles, and ſtrōger thē lyons. ye doughters of Iſrael wepe ouer Saul, whiche clothed you in purple, with pleaſures, and hanged ornamentes of golde vpon your apparel. How were ẏ mighty ſlayne in battaile? Ionathas is dead on the hye hylles. Wo is me for the (my brother Ionathas) verye kynde haſte thou ben vnto me. Thy loue to me was wondrefull, paſſynge the loue of women.

(As a mother loued her onely childe/euen ſo did I
loue the.) O howe are the mighty ouerthrowen,
and the weapons of warre
deſtroyed?

The. ii. Chapter.

Dauid is annointed in Hebron. The battaile of
the ſeruauntes of Dauid and Iſboſeth.

A 1.Reg.23.a 2.Re.5.c. AFter this it fortuned, that Dauid
*aſked counſayle at the LORDE,
ſaying: ſhal I go vp into any of ẏ
cities of Iuda? And the LORDE ſayde
vnto him: go. And Dauid ſayd agaiue:
Whither ſhal I go? He anſwered: Unto
Hebron. And ſo Dauid went thither
w his two wyues, Ahinoam ẏ Jeſrahelite,
and Abigail Nabals wyfe the
Carmelite. And the men that wer with
him, dyd Dauid cary vp alſo, euery mã
with his houſhold. And they dwelte in
the townes of Hebron. And the men of
Iuda came, and there they annoynted
Dauid kyng ouer the houſe of Iuda.
1,Reg.30.c And they tolde Dauid, ſaying: It is* ẏ
B men of Iabes in Gilead that buryed
Saul. And Dauid ſent meſſengers vnto
the men of Iabes in Gilead, and ſaid
vnto them: bleſſed are ye vnto ẏ Lord,
that ye haue ſhewed ſuch kindneſſe vnto
your Lorde Saul, and haue buried
him. And nowe the LORD ſhew mercy
and truthe vnto you. And I wyll do
you alſo ſuche kyndneſſe as ye haue
done in this thing: Therfore nowe let
your handes be ſtrong, and play ye the
men: For your maſter Saul is deade.
And they that are of the houſe of Iuda
haue anoynted me king ouer thẽ. But
Abner the ſonne of Ner that was captaine
of Sauls hooſt, toke Iſboſeth ẏ
ſonne of Saul, and broughte him to
Mahanaim, and made him kinge ouer
Gilead, and ouer the Aſſurites, ⁊ ouer
Jeſrahel, Ephraim, BenIamin, ⁊ ouer
C al Iſrael. And Iſboſeth Saules ſonne
was fourty yere olde when he begã to
raygne ouer Iſrael, and raigned two
yere. But the houſe of Iuda folowed
2,Reg.5.a Dauid. *And the tyme whiche Dauid
reigned in Hebron ouer the houſe of
Iuda was ſeuẽ yere ⁊ ſyxe monethes.
And Abner the ſonne of Ner, and ẏ ſeruaũtes
of Iſboſeth the ſonne of Saul
went out of Mahanaim, to Gibeon.
And Ioab the ſonne of zaruia and the
ſeruauntes of Dauid went oute, and
met them by the poole of Gibeon. And
they ſate downe, the one on the one ſide
of the poole, and the other on the other
ſyde. And Abner ſayde to Ioab: let the
yong men aryſe, and playe before vs:
And Ioab ſaid: Let them aryſe. Then
there aroſe and went ouer, twelue of
D BenIamin by numbre, which pertayned
to Iſboſeth the ſonne of Saul, and
twelue of the ſeruaũtes of Dauid. And
euery one caught his felowe (that cam
againſt him) by the head, and thruſt his
ſwearde in his ſyde, ⁊ ſo they fel downe
together. Wherfore ẏ place was called:
The felde of the mighty. And it is
in Gibeon. And there began an exceding
cruel battayle that ſame day. For
Abner and the men of Iſrael, fell before
the ſeruauntes of Dauid.

And there wer thre ſonnes of zaruiah
ther: Ioab, Abiſai, ⁊ Aſahel. And Aſahel
was as light of foote as a wylde roo, ⁊
Aſahel folowed after Abner, ⁊ *tourned
neither to ẏ right hãde nor to ẏ left,
from Abner. Then Abner loked behind
him, and ſaid: art thou Aſahel? He aunſwered:
yea, that I am. Abner ſayed:
turne the eyther to the ryghte hande or
to the lefte, and catche one of the yong
men, ⁊ take the his weapons. But Aſahel
would not depart from him. And
Abner ſayed againe to Aſahel: departe
fro me. Wherefore ſhulde I ſmyte the
to the grounde, and not be hable to
holde vp my face to Ioab thy brother?
Howbeit, whẽ he wolde in nowyſe departe,
Abner with the hyndre ende of
the speare ſmote hym vnder* the ſhort
rybbes, that ẏ ſpeare came out behinde
him: that he fel down in the ſame place,
and dyed there. And as many as came
to the place where Aſahel fell downe
and dyed, ſtode ſtyll. Ioab alſo and Abiſai
folowed Abner. And the ſunne
went downe, when they wer come to ẏ
hil Ama that lyeth before Giah, by the
waye that goeth thorowe the wyldernesſe
of Gibeon. And the chyldrẽ of BẽIamin
gathered themſelues together
on an heape, to Abner, and ſtode on the
toppe of an hyl. Then Abner called to
Ioab, and ſaid: ſhal ẏ ſwearde deuour
ſtyl for euer? Knoweſt thou not, that it
wil be bytterneſſe in the latter ende?
howe long ſhal it be, or thou byd ẏ people
returne frõ folowing their brethrẽ?
And Ioab ſaid: as truely as GOD lyueth,
yf thou haddeſt not ſpoken in the
mornyng,

morning, the people had bene departed
euery one from persecutynge hys brother.
2.Re.20.g And so *Ioab blewe a trompet, &
all the people stoode styll, and pursued
after Iſraell nomore, neyther foughte
they any more. And Abner and his men
D walked all that night thorow ẏ playne:
and wente ouer Iordan, and paſte thorowe
all Bethhoron tyll they came to
Mahanaim.

And Ioab returned from perſecuting
Abner. And when he had gathered al ẏ
people togither, ther lacked of Dauids
ſeruauntes nynetene men, and Aſahel.
But the ſeruauntes of Dauid had ſlaine
of Ben Iamin, and of Abners men, thre
hundred and threſcore men. And they
toke vp Aſahel, and buryed him in ẏ sepulchre
of his father in Bethlehem. And
Ioab and his men went all nyght, vntil
the dawnynge of the daye, and came to
Hebron.

¶ The .iii. Chapter.

¶ Abner commeth to Dauid/and bryngeth him
his wife Michol, Ioab kylleth Abner.

A THere was longe warre betwene
the houſe of Saul, and the houſe
of Dauid. But Dauid waxed ſtrōger
and ſtronger, and the houſe of Saul
Par.3.c waxed weaker and weaker. *And vnto
Dauid were (ſyxe) childrē borne in Hebrō:
his eldeſt ſon alſo was Ammō, of Ahinoam
the Iezrahelite, the ſecond Cheleab
of Abigail the wife of Nabal the Carmelite:
the thyrde Abſalom, the ſonne of
Maachah the doughter of Thalmai, ẏ
kynge of Geſſur: the fourth, Adonai the
ſonne of Hagith: the fyfth, Sephatia ẏ
ſonne of Abital: the ſyxth, Iethream, by
Egla Dauids wife. Theſe were borne to
Dauid in Hebron. And it fortuned, that
while there was war betwene ẏ houſe
of Saul, and the houſe of Dauid, Abner
helde vp the houſe of Saul. And Saul
B had a cōcubine named Rizpa, ẏ doughter
of Ahia. And Iſboſeth ſayed to Abner:
Wherfore haſte thou gone in to my
fathers concubine? Then was Abner
verye wroth for ẏ wordes of Iſboſeth,
Reg.17.f and ſayde: Am I not a *dogges heade,
whiche agaynſte Iuda do ſhewe mercy
this daye vnto the houſe of Saule thy
father, and to his brethren and frendes,
and haue not delyuered the into ẏ hāde
of Dauid: and thou fyndeſt a faulte in
Ruth.1.c me this day for this woman? *So and
ſo do GOD to Abner. For as the LORD
hath ſworne to Dauid, ſo wyll I be on
his ſyde, to brynge the kyngdome from
the houſe of Saule, that the throne of
Dauid may be ſtablyſhed ouer Iſrael, &
ouer Iuda, euē from Dan to Beerſeba.
And he could giue Abner neuer a word
to anſwere, bycauſe he feared him.

And Abner ſent meſſengers to Dauid C
ſecretly, ſayinge: Whoſe is the lande?
Make a bonde with me, and beholde,
myne hande is with thee, to brynge all
Iſraell vnto thee. He ſayde: It is good
that I make a bond with thee. But one
thynge I require of thee, that thou ſee
not my face excepte thou fyrſte brynge
Michol Sauls doughter when thou
commeſt to ſe me.

And Dauid ſente meſſengers to Iſboſeth D
Sauls ſonne, ſayinge: *delyuer 1.reg.25.
me my wife Michol, whiche I maryed
with *an hūdred foreſkynnes of ẏ Philiſtines. 1.reg.18.
And Iſboſeth ſent, and toke her
from her huſband *Paltiel the ſonne of 2.reg.25.
Lais. And her huſbande went with her
and came wepyng behynde her, til they
came to Bahurim. Then ſaid Abner vnto
him: go and returne. And he returned.
And Abner had comunicacion with the
elders of Iſrael, ſaying: ye ſoughte for
Dauid in tymes paſt, that he myght be
your kynge. Nowe then do it: for the
LORDE hath ſayde of Dauid: By ẏ hāde
of my ſeruaunt Dauid I wyll ſaue my
people Iſraell out of the handes of the
Philiſtines, and out of the hande of all
theyr enemyes. And Abner ſpake in the
eares of Ben Iamin, and went to tel in
the eares of Dauid in Hebron, all ẏ Iſraell
was contente with, and the whole
houſe of Ben Iamin. And ſo Abner
came to Dauid to Hebron, hauynge
twentie men with him, and Dauid made
hym and the men that were with hym
a feaſt. And Abner ſayde vnto Dauid: I
wyll vp and go gather all Iſraell vnto
my lord ẏ kyng, that they may make an
appoyntment with thee: and that thou
mayeſt commaunde all, as thyne herte
deſyreth. And when Dauid had let Abner
departe, he went in peace.

And beholde, the ſeruauntes of Dauid
and Ioab came from chaſynge the
robbers, & brought a great praye wyth
them. But Abner was not with Dauid
in Hebron: for he had ſent him awaye to
departe in peace. When Ioab and all ẏ
hoſt that was with him were come, me

tolde Joab ſaying: Abner the ſonne of
Ner came to the kynge, and he hath ſent
him awaye, that he is gone in peace.
Then Joab came to the kynge, & ſayde:
what haſt thou done? Beholde, Abner
came vnto the, & why haſt thou ſent him
E away, that he ſhould eſcape quit? Thou
knoweſt Abner the ſonne of Ner, for he
came to diſceyue thee, and to know thy
outgoing and ingoinge, and to knowe
all that thou doeſt. And whē Joab was
come out from Dauid, he ſente meſſengers
after Abner, whiche brought hym
againe from the well of Sira vnknowynge
to DAUYD. And when Abner was
come againe to Hebron, Joab toke him
Iudi.3.c a ſyde in the gate *to ſpeake with hym
ſecretlye, & ſmote hym vnder the ſhorte
rybbes, that he dyed: for the bloud of Aſahel
his brother. And when afterwarde
it came to Dauids eare, he ſaid:
F I and my kyngdome are gyltleſſe before
the LORDE for euer concernynge
the bloude of Abner the ſonne of Ner.
Let the bloude remayne on the head of
Joab, and on all his fathers houſe, that
the houſe of Joab be neuer without one
or other that hath runnyng iſſues or lepre,
& that leaneth on a ſtaffe, and that
doth fal on the ſweard, & lacketh bread.
And the cauſe why Joab & Abiſai ſlue
.Reg.2.f Abner, was, yͤ Abner had *ſlayne theyr
brother Aſahel at Gibeon in battayle.
And DAUID ſayd to Joab, and to all the
2.Reg.1.b people that were with him. *Rent your
clothes, & put on ſackeclothe, & mourne
before Abner. And kynge Dauid him
ſelfe folowed the coorſe. And when they
buried Abner in Hebron, the kynge lyft
vp his voyce, and wepte beſyde yͤ ſepulchre
of Abner, and ſo did all the people.
And the kynge lamented ouer Abner, &
ſayde: dyed Abner as a foole dyeth? thy
handes were not bounde, nor thy feete
brought into cheines: but as a man falleth
before wycked children, ſo felleſt
thou. And all they that were of yͤ people
wept yet more ouer him.

G And when al the people came to eate
meate with Dauid, while it was yet day,
Dauid ſware, ſayinge: So and ſo doe
GOD to me, yf I taſt bread, or ought els
tyll the ſunne be downe. And the people
wyſte it, and it pleaſed them. And what
ſoeuer the kynge dyd, it pleaſed all the
people. For all the people and al Iſrael
vnderſtode that daye, howe that it was
not the kynges dede that Abner the ſon
of Ner was ſlayne. And the kynge ſayde
vnto his ſeruauntes: know ye not, how
that there is a lorde and a greate man
fallen this daye in Iſraell? And I am
this daye tendre and annoynted kynge.
And theſe men the ſonnes of Zaruia be
to harde for me. The LORDE rewarde
the doer of euyll accordyng to hys wickedneſſe.

¶ The.iiii.Chapter

¶ Baanah and Rechab ſlaye Iſboſeth the ſonne of Saule.

WHen Sauls ſonne hearde that
Abner was dead in Hebron, his
handes were feble, and all the
Iſraelites were afrayed: and Sauls
ſonne had two men yͤ were captaynes
ouer the ſouldiers: the one called Baanah,
and the other Rechab, the ſonnes
of Rimmon a Berothite of the children
of BenJamin: for Beroth was reckened
to BēJamin. And theſe Berothites
fled to Gitthaim, & ſoiourned there vntil
yͤ ſame tyme. * And Jonathas Sauls
ſonne had a ſon that was lame on hys
feete. And he was fyue yere olde when
the tydynges came of Saul and Jonathas
out of Jeſrahel. And his nurſe toke
him vp, and fledde awaye. And as ſhe
made haſt to flye, the chylde fel, and began
to halte, and his name was Miphiboſeth.
And the ſonnes of Rimmon the
Berothite, Rechab and Baanah wente,
& came in the heate of yͤ day to the houſe
of Iſboſeth, whiche ſlepte on a bed at
noone. (And the woman that was the keper of the
dore/and clenſed the wheate/was a ſlepe.) And
they came into the myddes of the houſe
as though they woulde haue fetched
wheate: and Rechab and Baanah hys
brother ſmote him vnder the ſhorte ribbes,
and fled. For when they came into
the houſe, he ſlept on his bed in his reſtyng
chambre, and they ſmote him, and
ſlue him, and beheded him, and toke his
heade, and gatte them awaye thorowe
the playne all the nyghte. And they
broughte the heade of Iſboſeth vnto
Dauid, to Hebron, and ſayde to yͤ kyng:
Beholde, there is the heade of Iſboſeth
Sauls ſon, thyne enemye which ſought
after thy lyfe. And the LORDE hathe auenged
my lorde the kynge thys day, of
Saule and of his ſeede.

And Dauid aunſwered Rechab and
Baanah his brother, yͤ ſonnes of Rimmon

mon the Berothite, and ſaide vnto thē:
Reg.8.1 *as ſurely as the LORDE liueth, which
hath deliuered my ſoule out of al aduerſities:
2.Reg.1.c. when one*tolde me, and ſayd that
Saule was deade, thynkynge to haue
brought good tydynges, I caught him,
and ſlue him in Zikleg: whiche thought
that I woulde haue geuen him a rewarde
for his tydynges bringynge.
How much more whē wicked mē haue
ſlayne a ryghteous perſon, in his owne
houſe, ⁊ vpō his bed: Shal I not require
his bloude of your hande, and take you
from the earth: And Dauid commaunded
his yonge men, and they ſlue them,
and cutte of their handes and fete, and
hanged them vp ouer the poole in Hebron:
But they toke yͤ head of Iſboſeth,
Reg.3.f. and buried it in the ſepulchre of*Abner
in Hebron.

The.v.Chapter

¶ Dauid is yet agayne annoynted kynge, and taketh the arke from Syon.

A Then came al the trybes of Iſrael
a.10,a *to Dauid vnto Hebron, and said:
Beholde, we are of thy bone and
of thy fleſhe. And in time paſte when
Saule was our kyng, thou leddeſt Iſrael
in and oute. And the LORDE hathe
ſayde to thee: thou ſhalt fede my people
Iſrael, ⁊ thou ſhalte be a captaine ouer
Iſrael. And ſo all the elders of Iſrael,
came to the*kyng to Hebron. And king
Reg.2.f. Dauid made a couenaunt with them in
Hebron before the LORDE. And they
annoynted Dauid kynge ouer Iſraell.
Dauid was thirtie yere old when he began
to raigne, and he raygned fourtye
yere. In Hebron he raygned ouer Iuda
ſeuen yere, and ſyxe monethes. And
in Ieruſalem he raygned thyrtye and
three yeares ouer all Iſrael and Iuda.

The kynge alſo and hys menne went
to Ieruſalem vnto the Iebuſites, the
B enhabytours of the lande. Whiche
ſpake vnto Dauid, ſayinge: except thou
take away the blynd and the lame, thou
ſhalt not come in hyther. For they ſayd:
Thou art not able to come in hither. Neuertheleſſe,
Dauid toke yͤ ſtrong hold of
Sion. The ſame is yͤ citie of Dauid. And
Dauid ſayd yͤ ſame day: whoſoeuer ſmyteth
yͤ Iebuſites, ⁊ getteth vp to yͤ gutters
of yͤ houſes ⁊ ſmiteth yͤ lame ⁊ blind
uel.21.c yͭ hate Dauids ſoule.* Wherfore, they
said: yͤ blind ⁊ the lame ſhal not come in yͤ
houſe, And ſo Dauid dwelt in yͤ towre, ⁊
called it the cytye of Dauid, and buylte
rounde aboute it from Millo inwarde.
And Dauid proſpered and grewe, and
the LORDE GOD of hooſtes was with
hym. And Hiram kynge of Tyre ſente
meſſengers to Dauid, and Cedar trees,
and Carpenters, and Maſons for walles:
and they buylte Dauid an houſe.
And Dauid perceyued, that the LORD C
had ſtablyſhed him kynge ouer Iſraell,
and that he had exalted his kyngdome
for his people Iſraels ſake. And Dauid
toke hym mo concubynes and wyues
oute of Ieruſalem, after he was come
from Hebron, and mo ſonnes ⁊ doughters
were yet borne to Dauid. * And 1.Par.3.b
theſe be the names of the ſonnes that
were borne vnto hym in Ieruſalem.
Sammua, Sobab, Nathan, and Salomon,
Iibhar alſo, and Eliſua, Nepheg,
⁊ Iaphia, Eliſama, Eliada, ⁊ Eliaphelet.

But when the Philiſtines heard that
they had annoynted Dauid kynge ouer
Iſraell, they came all vp to ſeke Dauid.
And as ſoone as Dauid hearde of
it, he gate hym to an holde. And when
the Philiſtines came, they layed them
alonge in the valleye of Raphaim.
* And Dauid aſked counſayle of the reg.23.a
LORDE, ſayinge: Shall I goe vp to the 2.reg.2.a
Philiſtines? wylte thou delyuer them
into myne handes? And the LORDE
aunſwered vnto Dauid: go vp, for I
wyll doubteleſſe delyuer the Philiſtines
into thyne handes. And Dauid
came to the playne of Perazim, and
ſmote them there, and ſayde: the LORD
hath deuyded myne enemyes aſondre
before me, as waters be deuided a ſondre.
And therfore the name of the place
was called: The playne of Perazim.
And there they lefte their ymages, and
Dauid and his men toke them vp. And
the Philiſtines came yet agayne, and
layed them ſelues in the valleye of Rephaim.
And when Dauid aſked at the
LORDE: (Shal I go vp against the Philiſtines?
and wilt thou delyuer them into myne hande?)
He aunſwered: Thou ſhalte not go vp,
but compaſſe them on the backſide, and
come vpon them ouer agaynſt the peretrees.
And when thou heareſt the noiſe
of a thynge goynge in the toppe of the
peretrees, then remoue. For then ſhall
the LORDE go out before thee, to ſmyte
the hooſt of the Philiſtines. And Dauid
did as the LORD had commaunded him
and

and ſmote the Philiſtines from Gibea, vntyll thou come to Gazer.

The.vi. Chapter.

The arke is brought forthe of the houſe of Abinadab. Vza is ſtrycken/and dieth. Dauid daunceth before it/and is therfore deſpyſed of his wife Michel.

A AGayne, Dauid gathered togyther all the choſen men of Iſraell, euen thirtye thouſande, and aroſe and went with all the folke that were with hym of the men of Iuda to fet away frõ thence the arke of GOD, whoſe name is called, the name of the LORDE of hoſtes that dwelleth vpon it, betwene the cherubins. And they putte the Arke of GOD vpon a newe carte, and brought
1.Reg.7.a. it oute * of the houſe of Abinadab that was at Gibea. And Vza and Ahio the ſonnes of Abinadab draue the new carte. And when they broughte it out of the houſe of Abinadab that was at Gibea with the arke of GOD: Ahio wente before the arke. And Dauid and all the houſe of Iſrael played before yͤ LORDE in ſondry inſtrumentes made of Cedre woode, with harpes, pſalteryes, tymbrels, fedles, and ſymbals.

B And when they came to Nachons threſſhyng floure: Vza put his hande to the arke of GOD, and helde it, for yͤ oxen ſtombled. And the LORDE was wroth with Vza, and GOD ſmote hym in the ſame place for his faulte, and there he dyed before yͤ arke of GOD: And Dauid was diſpleaſed, bicauſe the LORDE had ſmytten Vza. And the name of the place was called Perez: The renting of Vza, vntyll thys daye. And Dauid was then afrayed of the LORDE, and ſayde: howe ſhal the arke of the LORDE come to me? And ſo Dauid woulde not brynge yͤ arke of the LORDE vnto him into the cytye of Dauid. But Dauid caryed it into the houſe of ObethEdom, a Gethite. And yͤ arke of the LORDE cõtinued in yͤ houſe
1.Pa.16, a of * ObethEdom the Gethite, thre monethes: and the LORDE bleſſed ObethEdom, ⁊ al his houſhold. And one tolde kyng Dauid how yͭ the LORD had bleſſed yͤ houſe of ObethEdom ⁊ all yͭ per-
C teyned vnto him, bycauſe of the arke of GOD. And Dauid wente and broughte the arke of GOD from the houſe of ObethEdom, into yͤ cytie of Dauid with gladneſſe. (And there was with Dauid ſeuen ſortes of dauncers/and calues for ſacrifice.) And when they that bare the arke of the LORDE had gone ſyxe ſpaces, he offred an oxe and a fat ſhepe. And Dauid (played on harpe ſtrynges/and) daunced before the LORDE with all his myghte, and was gyrded with a lynnen Ephod. So Dauid and all the houſe of Iſraell, brought the arke (of the couenaunt) of the LORDE, wͭ ſhoutyng and trompet blowynge.

And it fortuned, that as the arke of yͤ LORDE came into the cytie of Dauid, Michol Sauls doughter loked thorow a wyndow, and ſaw kyng Dauid ſpring and daunce before the LORDE: and ſhe deſpiſed him in her herte. And when they broughte in the arke of the LORD, they ſet it in his place, euen in the middes of the tabernacle that Dauid hadde pytched for it. And Dauid offred burntoffrynges and peaceoffrynges before yͤ LORDE. And as ſoone as Dauid hadde made an ende of offring burntoffringes and peaceofferynges, he bleſſed the people in the name of the LORD of hooſtes, and gaue amonge all the folke, euen amonge the whole multitude of Iſraell, as well to the women as men, to euery one a cake of bread, and a pece of fleſhe, and a flacket of drynke. And ſo all the people departed euery one to his houſe.

Then Dauid returned to bleſſe his houſholde, and Michol the doughter of Saule came out to mete Dauid, ⁊ ſayd: O how gloryous was the kynge of Iſraell this daye, which was vncouered to daye, in the eyes of the maydens of hys ſeruauntes, as yf it had bene a lyghte brayned felowe vncouered: And Dauid ſayde vnto Michol: I thought to dãce before the LORDE, whiche choſe me rather then thy father, and all his kyn, ⁊ commaunded me to be ruler ouer al the people of the LORDE, euen ouer Iſrael. And therefore wyll I playe before the LORDE. And will be yet more vyle then ſo, and wyl be meke in mine owne ſight: and of the very ſame maide ſeruauntes, whiche thou haſte ſpoken of, ſhall I be had in honoure. Therefore Michol the doughter of Saul had no child, vnto the daye of her death.

¶ The.vii. Chapter.

Dauid woulde buyld God an houſe/but is forbidden of God.

IT fortuned, that as the kinge ſat in his houſe (after that yͤ LORD had giuen him reſt rounde about from all his enemies) he ſayd vnto Nathan the prophete, behold, I dwel now in an houſe of Cedar trees: but the arke of GOD dwelleth within the curtayne. And Nathan ſayde vnto the kynge: go, and doe al that is in thine herte, for the LORDE is with thee.

And it fortuned the ſame nyght, that the worde of the LORD came vnto Nathan, ſaying: go, and tell my ſeruaunte Dauid, thus ſaieth the LORDE: ſhalte thou buylde me an houſe to dwell in? For I haue not dwelte in anye houſe ſynce the tyme that I brought ẏ childrẽ of Iſrael out of Egipte vnto this daye: but haue walked in a tent and tabernacle. In all ẏ places wherin I haue walked with al the children of Iſrael, ſpake I one worde with anye of the trybes of Iſrael (ſince I commaunded the iudges to fede my people Iſrael) ſayinge: why buylde ye not me an houſe of Cedar trees? Nowe therfore, ſo ſaye vnto my ſeruaunte Dauid: thus ſayeth ẏ LORD B of hooſtes. 16.c. *I toke thee from the ſhepe coote (as thou waſt folowynge ſhepe) ẏ thou myghteſt be ruler ouer my people Iſraell. And I was with thee in al that thou wenteſt to, and haue deſtroyed all thine enemyes out of thy ſyghte, & haue made thee a greate name, lyke vnto the name of the greate men that are in the worlde. And therfore I wyll appoynt a place for my people Iſraell, & wil plant it, that they may dwel in a place of theyr owne, and moue nomore, neyther ſhall wycked people trouble them any more as they dyd at the begynnyng: ſyns the tyme that I ſet iudges ouer my people Iſrael. And I wyll gyue the reſte from all thine enemyes. And the LORDE telleth the, that he wil make the an houſe.

And whẽ thy dayes be fulfylled, thou ſhalt ſlepe with thy fathers, and I wyl ſet vp thy ſeede after the, whiche ſhall procede out of thy bodye, and wyll ſtablyſhe his kyngdome. 5.a *He ſhall buylde an houſe for my name, 132.b and I wyll ſtablyſhe the ſeate of his kyngdome for euer, C 1.b *I wil be his father, and he ſhal be my ſonne: 11.c 89.a. *yf he ſynne I wyll chaſten hym with ſuche a rodde as men be chaſtened with, and with ſuche plages as the children of mẽ be plaged with. But my mercy ſhall not depart awaye from him, as I toke it frõ Saul, whom I put downe before thee. And thyne houſe & thy kyngdome ſhal endure without end after thee, Jere.33.c *and thy ſeate ſhalbe ſtabliſhed for euer. According to all theſe wordes, & accordyng to all this viſyon, dyd Nathan ſpeake vnto Dauid. Then wente Dauid in, & ſet him downe before the LORD, & ſayd: what am I, O LORD GOD? & what is my houſe? ẏ thou ſhouldeſt haue broughte me this farre forth? And this was yet a ſmall thinge in thy ſyghte, O LORDE GOD, but thou haſte ſpoken alſo of thy ſeruauntes houſe for a great whyle to come: For this is the vſe of man, O LORDE GOD. And what can Dauid ſaye more vnto the? for thou, LORD GOD knoweſt thy ſeruaunt. Euen for thy wordes ſake, and according to thyne owne herte haſt thou done all theſe great thynges, to make thẽ knowen vnto thy ſeruaunt.

Wherfore thou arte great, O LORD GOD: for there is none lyke thee: Deut.7.c. *neyther is there anye god ſaue thou, accordyng to all that we haue hearde ẇ our eares. Deut.4.a. *And what one people in ẏ erth is lyke thy people Iſraell? D whoſe GOD wente and delyuered them, that they myght be his people, and that he myght make him a name, and to ſhewe greate and terryble thynges in the earthe, for thy people Exod.14. *which ẏ redemeſt to the out of Egypte: euen the people with theyr goddes. For thou haſte ordeyned thy people Iſrael to be thy people for euer. And thou LORDE arte become theyr GOD: And nowe (LORD GOD) ẏ word that thou haſt ſpoken concernynge thy ſeruaũt and his houſe, make it good for euer, and do as thou haſt ſayde. For ſo ſhall thy name be magnified for euer, of men that ſhall ſaye: the LORDE of hooſtes is the GOD of Iſraell: and ẏ houſe of thy ſeruaunt ſhalbe ſtabliſhed before thee. For thou O LORD of hoſtes, GOD of Iſraell, haſte tolde in the eare of thy ſeruaunte, ſayinge: I wyll buylde the an houſe.

And therfore hath thy ſeruaũt foũd in his hert, to praye this prayer vnto thee. Deut.32.c *Therfore now LORDE GOD, thou art GOD, & thy wordes muſt be true, thou ẏ haſte tolde this goodneſſe vnto thy ſeruaũt. And nowe go to and bleſſe ẏ houſe of thy ſeruaunte, that it maye contynue for euer before the, for thou LORD God haſt ſpoken it: and ẇ thy bleſſyng ſhal ẏ houſe of thy ſeruaũt be bleſſed for euer.

The

¶ The. viii. Chapter.

Dauid ouercommeth the Philiſtines.

A After this it fortuned, that Dauid
ſmote the Philiſtines, and ſubdued
them, and tooke the brydle of bon-
dage out of the hand of the Philiſtines.
Num. 24. c *And he ſmote the Moabites, and mea-
ſured them with a lyne, and caſte them
downe to the grounde. Euen with two
lynes meaſured he them whom he ſlue,
and the length of one lyne ſaued he a-
lyue. And ſo became the Moabytes
Dauids ſeruauntes, and payed tribute.
Dauid ſmote alſo Hadarezer the ſonne
of Rehob kynge of Zoba, as he went to
recouer his borders at the riuer Pherah.
And Dauid toke a thouſande and ſeuen
hundred horſemen of his hooſt, and. xx.
thouſande fotemen, and cut of the hoſe
B of all his charethorſes, reſeruyng onlye
one hundred charettes. And when the
Syrians of Damaſcon came to ſuccour
Hadarezer kynge of Zoba, Dauid ſlue
of the Sirians two and twentye thou-
ſande men, and put ſouldiars in Siria
Damaſcon. And the Sirians became
ſeruauntes to Dauid, payinge trybute.
And thus the LORD ſaued Dauid, in all
that he went vnto. And Dauid toke the
ſhyldes of gold that belonged to the ſer-
uauntes of Hadarezer, and brought thẽ
to Jeruſalem. And out of Beta, and Be-
rothi (cyties of Hadarezer) did Dauid
brynge exceadynge muche braſſe: (wher-
of Salomon made all the braſen veſſell in the tem-
ple / and the braſen lauatorye / and the pyllers / and
C the aultare.)
1. par. 19. c. *When Thoi kynge of Hamath herd
howe Dauid had ſmytten all the hooſte
of Hadarezer, he ſente Joram his ſonne
vnto kynge Dauid, to ſalute him wyth
peace, and to bleſſe him bycauſe he had
foughte agaynſt Gadarezer, and beatẽ
him: for Thoi had great war with Ha-
darezer: whiche (Joram) brought with
him veſſels of ſiluer, veſſels of golde, &
veſſels of braſſe. Whiche braſſe kynge
Dauid dyd dedicate vnto the LORDE,
with the ſyluer and golde that he hadde
conſecrated of all nacyons, whyche he
ſubdued: of Siria, of the Moabites, and
D of the children of Ammon, of the Phili-
ſtines, and of Hamalecke, and of yͤ ſpoile
of Hadarezer ſonne of Rehob kynge of
Zoba. And Dauid gat him a name after
that he returned, and had ſmytten of the
Sirians in yͤ valley of Salte, eyghtene
thouſande men. *And he put kepers in
Edom: euen thorowout all Edom put
he ſouldiers, and all they of Edom be-
came Dauids ſeruauntes. And yͤ LORD
kepte Dauid whatſoeuer he toke in hãd.
And Dauid raigned ouer all Iſrael, and
executed ryghte and iuſtice vnto all hys
people. And *Joab the ſonne of Zarua
was ouer the hooſte, and Jehoſaphat yͤ
ſonne of Ahilud was recorder. And Sa-
dok the ſonne of Ahitob, and Ahimelech
the ſonne of Abiathar were the prieſtes,
and Saraia was the ſcribe. And Ba-
naiahu the ſonne of Jehoiada was ouer
the Crethites and the Phelethites: and
Dauids ſonnes were chiefe rulers.

The. ix. Chapter.

Dauid reſtoreth all the feldes of Saule / to Miphi-
boſeth the ſonne of Jonathas.

And Dauid ſayde: is there yet anye
man left in the houſe of Saul? for
I wyll ſhewe him mercye for Jo-
nathas ſake.

And there was of yͤ houſhold of Saul,
a ſeruaunte whoſe name was ziba, and
when they had called him vnto Dauid, yͤ
kynge ſayde vnto hym: arte thou ziba?
He ſayde: Thy ſeruaunte is he. And the
kynge ſayde: remayneth there yet anye
man of the houſe of Saul, whom I may
ſhewe the mercy of GOD vpon? ziba an-
ſwered the kynge: *Jonathas hath yet
a ſonne whiche is lame of his feete. The
kynge ſayde vnto him: where is he? ziba
ſayde vnto the kynge: beholde, he is in yͤ
houſe of Machir the ſonne of Amiel of
Lodeber. Then kynge Dauid ſente, and
fet him oute of the houſe of Machir the
ſonne of Amiel out of Lodeber. Nowe
when Miphiboſeth the ſonne of Jona-
thas, the ſonne of Saul, was come vn-
to Dauid, he fell on his face, and dyd re-
uerence. And the kinge ſayd: Miphibo-
ſeth? He anſwered: Beholde thy ſeruãt.
Dauid ſayde vnto him: feare not, for I
wyll ſurely ſhewe thee kyndneſſe, for
Jonathas thy fathers ſake, and wil re-
ſtore thee all the feldes of Saule thy
father, and thou ſhalte eate breade on
myne owne table continuallye. And
he bowed him ſelfe, and ſayde: What
is thy ſeruaunte that thou ſhouldeſte
vouchſafe to looke vpon ſuche a dead
dogge as I am?

Then yͤ kyng called vnto ziba Sauls
yonge man, and ſayde vnto him: I haue
gyuen vnto thy maſters ſonne, all that
pertained

pertayned to Saul, and to all his houſe.
Se therfore that thou and thy ſonnes, ⁊
thy ſeruauntes tyl the lande, and bring
in, that*thy maſters ſonne maye haue
foode to eate. But Miphiboſeth thy
maſters ſonne ſhall eate breade alwaye
D vpon my table. For ziba had fiftene ſonnes,
and twenty ſeruauntes. Then ſayd
ziba vnto the kynge: Accordynge to all
that my lorde the kynge hath commaũded
his ſeruaunte, ſo ſhall thy ſeruaunt
do. Well (ſayd the kyng,) Miphiboſeth
ſhall eate vpon my table, as one of the
kynges ſonnes. Miphiboſeth had a ſon
that was yonge, named Micha, and all
that dwelled in the houſe of Ziba were
ſeruauntes vnto Miphiboſeth. And
Miphiboſeth dwelte in Ieruſalem, for
he dyd eate euer at the kynges table:*⁊
was lame on both his fete.

¶The.x.Chapter.

The meſſengers of Dauid are vilaynouſlye entreated of the kynge of Moab.

A It happened after this, that the
kynge of the children of Ammon
dyed, and Hanon his ſonne raigned
in his ſtede. Then ſaid Dauid: I wil
ſhewe kindneſſe vnto Hanon the ſonne
of Nahas, as his father ſhewed kyndeneſſe
vnto me. And Dauid ſent to cõfort
him by the hande of his ſeruauntes, ouer
(the death of) his father. And Dauids
ſeruãtes came into the lãd of the childrẽ
of Ammon, ⁊ the lordes of the children
of Ammon ſayd vnto Hanon theyr lord:
thynkeſt thou that Dauid doth honour
thy father, that he hath ſent cõfortours
to thee? Hath not Dauid rather ſent his
ſeruaũtes vnto the, to ſearche the citie,
and to ſpye it oute, and to ouerthrow it?
Wherefore Hanon toke Dauids ſeruauntes,
and ſhaued of the halfe of euery
mannes bearde, and cutte of their
garmentes in the myddle, euen hard to
the buttockes of them, and ſente them
awaye. When they tolde it vnto Dauid,
he ſent to mete them (for they were men
excedyngly aſhamed) and the kyng ſaid:
B tarie at Iericho vntyll your beerdes be
growen, and then returne. And when
the children of Ammon ſawe, that they
ſtanke in the ſyght of Dauid, they ſente
and hyred the Syrians of the houſe of
Rehob, and the Sirians of zoba twenty
thouſande fotemen, and of kynge Maacha
a thouſande men, and of Iſtob.xii.
thouſande men. And when Dauid heard
of it, he ſente Ioab and all the hooſte of
ſtrong men. And the children of Ammõ
came out, and waged battayle at yͤ entryng
in of the gate, and the Sirians of
zobah, of Rehob, Iſtob, ⁊ Maacah were
by them ſelues in the felde.
When Ioab ſawe that the fronte of
the battayle was agaynſt him, before ⁊
after, he choſe of all the freſhe yong men
of Iſraell, and put them in aray againſt
the Syrians. And the reſt of the people
he delyuered into the hãde of Abiſai hys
brother, that he myghte put them in araye
againſt the chyldren of Ammon.
And he ſaid: yf the Sirians be ſtronger
then I, thou ſhalte helpe me. But yf the
children of Ammon be to ſtrong for the,
I wyll come and ſuccoure thee. Therfore C
quite the lyke a manne, and let vs
ſtande ſtyffe for our people, and for the
cytyes of our GOD. And the LORD doe
that whiche is good in his owne eyes.
And Ioab proceded forth, and yͤ people
that was with hym to fyghte wyth the
Sirians. But they fled before him. And
when the children of Ammon ſawe that
the Sirians were fled, then fled they alſo
before Abiſai, and entred into yͤ cytye.
And ſo Ioab returned from the childrẽ
of Ammõ, and came to Ieruſalem. And
when the Sirians ſawe that they were
put to the worſe before Iſrael, they gathered
them togyther, and Hadarezer
ſent, and brought out the Sirians that
were beyonde the riuer, And they came
with theyr armye, and Sobah the captayne
of the hooſte of Hadarezer wente
before them. D
And when it was ſhewed Dauid, he
gathered all Iſrael togyther, and paſſed
ouer Iordan and came to Helam:
And the Sirians ſet themſelues in aray
agaynſte Dauid, and foughte with him:
and the Sirians fled before Iſrael. And
Dauid deſtroyed.vii.hũdred charrettes
of the Sirians, and fourtye thouſande
horſemẽ, and ſmote Sobah the captain
of their hooſte, whiche alſo dyed there.
And when all the kynges (that wer ſeruauntes
to Hadarezer) ſawe that they
were put to the worſe before Iſraell,
they made peace with them, and ſerued
them. And ſo the Siriãs feared to helpe
the children of Ammon any more.

¶The.xi.Chapter

¶The aduoutrye of Dauid with Bethſabe the wife of Vrias.

A And it came to paſſe that (after the yere was expired) in the time when kynges vſe to go forth to battayle, Dauid ſente Joab and his ſeruauntes with hym, and all Iſraell, whyche * deſtroyed the chyldren of Ammon, and beſieged Raba. But Dauid taryed ſtyll at Jeruſalem. And it chaunced in an euenynge ẏ Dauid aroſe oute of his bed, and walked vpon the roofe of the kynges palace, and from the roofe he ſawe a woman * waſhynge her ſelfe: and the woman was very beautifull to loke vpon. And he ſente to enquire what womã it ſhoulde be, ſayinge: is it not Bethſabe the doughter of Eliam, and wyfe to Urias the Hethite? And Dauid ſente meſſengers, & fet her. And ſhe came in vnto him, * & he lay with her. And (immediatly) ſhe was purified from her vnclenneſſe, and returned vnto her houſe. And the woman conceyued, and ſent & tolde Dauid, & ſaid: I am with child. B And Dauid ſent to Joab (ſaying:) ſend me Urias the Hethite. And Joab ſẽt Urias to Dauid. And whẽ Urias was come vnto him, Dauid demaũded of him, how Joab did, & how the people fared, & how ẏ mẽ of warre proſpered. And Dauid ſaid to Urias: go downe to thine houſe, and waſhe thy fete. And Urias departed out of the kynges palace, and there folowed him a ſeruice frõ the kynges table. But Urias ſlepte at the doore of the kynges palace: with al the ſeruaũtes of his lorde, & went not down to his houſe.

1.par.20.c
Exod.2.a.
Leuit.18.c

Whiche when they had tolde Dauid, (ſaying: Urias went not downe into his houſe,) Dauid ſayd vnto Urias: Cameſt thou not frõ thy iourney? why dyddeſt thou not go down thẽ vnto thine houſe? Urias anſwered Dauid. The arke and Iſrael and Juda dwell in pauilions: & my lord Joab and the ſeruauntes of my lorde lye vpon the flat earth: and ſhal I then go into myne houſe, to eate & drink, and lye with my wife? * By thy lyfe, and and by the lyfe of thy ſoule, I wyll not do this thinge. And Dauid ſayde vnto Urias: * tarye here this daye alſo, and tomorow I wil let the depart. C And ſo Urias abode in Jeruſalem that day, & the morowe. And when Dauid had called him, he did eate & drinke before him, and he made him dronke. And at euen he wente oute to lye on his couche with the ſeruauntes of hys lorde, but wente not downe to hys houſe. On the morowe Dauid wrote a letter to Joab and ſent it by the hande of Urias. And he wrote thus in ẏ letter, ſaying: put Urias in the fore front of the ſharper battayle, and come ye backe from him, that he maye be ſmytten, and dye. So when Joab beſieged the cytie, he aſſigned Urias vnto a place, where he wyſte that ſtronge men were. And the men of the cytie came oute, and foughte with Joab. And there were certayne ouerthrowen of the people, and of the ſeruaũtes of Dauid, & Urias the Hethite died alſo.

2.Reg.14.e
Judi.19.c

Then Joab ſente, and tolde Dauid al the thinges concernyng the warre, and charged the meſſenger, ſayinge: when thou haſt made an end of tellyng ẏ matters of the warre vnto the kynge, yf he begynne to fume, and ſaye vnto thee: Wherfore approched ye ſo nye vnto the cytie, when ye dyd fyghte? wyſte ye not that they woulde hurle and ſhote from the wall? Who ſmote Abimelech ſonne of Jeruboſeth? * Dyd not a woman caſte a peece of a mylſtone vpon him from of the wal, & he dyed in Thebes? Why wẽt you nie the wal? Then ſay thou: thy ſeruaunt Urias the Hethite is dead alſo.

So the meſſenger wente, & came and ſhewed Dauid all ẏ Joab had ſent him for: and the meſſenger ſaid vnto Dauid: the men preuayled agaynſte vs, & came oute vnto vs into the fielde, & we (wyth violence) ſtacke vnto them, euen vnto the entryng of the gate. And ẏ ſhoters ſhot from the walles vpon thy ſeruauntes, & ſome of the kynges ſeruauntes be dead. And thy ſeruaunte Urias the Hethite is dead alſo. And Dauid ſayde vnto the meſſenger: thus ſhalte thou ſaye vnto Joab: let not ẏ thynge trouble the. For (the chaunce of warre is diuers/and) the ſwerd deuoureth one as wel as another: make thy battayle more ſtronge agaynſte the cytie to ouerthrowe it, and ſe that thou courage Joab. And when the wife of Urias heard ẏ her huſbande was dead, ſhe mourned for him. And when the mournyng was paſt, Dauid ſent and fet her to his houſe, & ſhe became his wife, and bare him a ſonne. But this thynge that Dauid did, diſpleaſed the LORDE.

The.xii. Chapter.

/Dauid is reproued for the ſlaughter of Urias. The childe conceyued in aduouery dyeth. After it is Salomon borne.

And

A And the LORD ſent Nathan vnto
Dauid. And he came vnto him, and
tolde him: there were two men in
one citie yͤ one riche & the other poore:
the riche man had exceding many ſhepe
and oxen. But the poore had nothynge,
ſaue one lytle ſhepe whiche he had
bought, and noriſhed vp. And it grewe
vp with him and with his childrẽ alſo,
and did eate of his owne meate, & drãke
of his owne cuppe, and ſlept in his boſome,
and was vnto him as his donghter.
And there came a ſtraunger vnto yͤ
riche man. And he coulde not fynde in
his hert to take of his owne ſhepe, and
of his owne oxen to dreſſe for the ſtraũger
that was come vnto him. But toke
the poore mans ſhepe, and dreſſed it for
B the man yͤ was come to hym. And Dauid
was exceading wroth with yͤ man,
and ſayde to Nathan: as ſurely as the
Lorde lyueth, the man yͤ hath done this
g.20.f thig *is yͤ child of death. He ſhal reſtore
.22.a. yͤ lãbe *foure folde, becauſe he did this
thynge, and had no pytie. And Nathan
ſayed to Dauid: thou art the manne.
Thus ſayth the LORD GOD of Iſrael:
g.16.c *I annoynted the kynge ouer Iſrael,
and ryd the out of the hand of Saul, I
gaue the thy maſters houſe, & thy maſters
wyues into thy boſom, and gaue
thee the houſe of Iſrael & of Iuda, and
might (yf that had bene to lytle) haue
gyuen the ſo much more. Wherfore thẽ
haſte thou deſpiſed yͤ commaundement
of the LORDE to do wykedneſſe in hys
ſighte: thou haſte killed Vrias the
Hethite with the ſwerde, & haſt taken
his wyfe to thy wyfe, and haſte ſlayne
C him with the ſwearde of the children
of Ammon.

Now therfore the ſwerde ſhalt neuer
departe from thine houſe, bycauſe thou
haſt deſpiſed me, and taken the wyfe of
Vrias yͤ Hethite to be thy wyfe. Wherfore
thus ſaith yͤ LORD: behold, I will
13.c. ſtyrre vp euyll againſte the, euen out of
thine owne houſe, & wyll *take thy wines
before thyne eyes, & giue thẽ vnto
thy neighbour, & he ſhall lye wͭ thy wyues
in the ſight of the ſunne. For thou
diddeſt it ſecretly. But I wyll do thys
D thing before al Iſrael, and in the open
47.c. ſunne light.

And Dauid ſayed vnto Nathan: *I
haue ſinned againſt yͤ LORD. And Nathã
ſaid vnto Dauyd: the LORDE alſo
hath put awaye thy ſinne, yͤ ſhalt not
dye. Howbeit, bycauſe in doinge thys
dede, thou haſte gyuẽ yͤ enemies of the
LORD a cauſe to rayle, the childe yͤ is
borne vnto the, ſhal ſurely dye. And Nathan
departed vnto his houſe. And the
LORD ſtroke yͤ child yͤ Vrias wife bare
vnto Dauid, & it ſyckened ſore. Dauyd
therfore beſought GOD for the childe,
and faſted, and went in, & laye all nyght
vpon the earthe. And the elders of hys
houſe aroſe, & went to hym, to take him
vp frõ yͤ earth. But he would not, neither
dyd he eate meate with them.

And it happened the ſeuẽth day, that
the child dyed. And yͤ ſeruaũtes of Dauid
durſt not tell hym yͤ the childe was
E dead. For they ſaied: behold, while the
child was yet aliue, we ſpake vnto him,
and he woulde not hearken vnto oure
voice. How wyl he thẽ vexe him ſelfe, yf
we tel him that the childe is dead? But
Dauyd ſeing hys ſeruauntes whyſperinge,
perceyued that the chylde was
dead. And Dauid ſaied vnto his ſeruaũtes:
is the childe deade? They ſaid: yea.
And Dauid aroſe from the earthe, and
waſhed & annoynted hym ſelfe, & chaũged
his apparel, and came into yͤ houſe
of the LORD, and worſhypped, and afterwarde
came to his owne houſe, and
bad that they ſhould ſet breade before
F hym, and he dyd eate. Then ſayed hys
ſeruaũtes vnto him: what thing is this
that thou haſt done. Thou diddeſt faſte
and wepe for yͤ chylde, whyle it was alyue,
& aſſone as it was dead, thou diddeſt
ryſe vp, and eate meate. He ſayed:
whyle the childe was yet alyue, I faſted,
and wept: For this I thought, who
cã tel whether GOD will haue mercye
on me, yͤ the child may lyue. *But now Ec.38.a.
ſeinge he is dead, wherefore ſhoulde I
faſte? canne I brynge hym agayne any
more? I ſhall go to hym, rather then he
ſhall come agayne to me. And Dauyd
cõforted Bethſabe his wyfe, & wente in
vnto her, and laye with her, and ſhe
bare a ſonne, & called his name *Salomon, Peaceable
and the LORD loued him. And he Math. 1.a
ſent by the hande of Nathan the prophet, 1.par.3.b
and called hys name *Iedidia, *Beloued
of the LORDES behalfe. of yͤ Lorde.

G Ioab fought againſte Raba the citie
of the children of Ammon, and toke the
cytie of the kyngdome. And Ioab
ſente meſſengers to Dauyd, ſayinge: I

haue made aſſault to Raba, and haue taken the citie with waters. Nowe therfore gather the reſte of the people together, and beſiege ẏ citie, that thou mayeſt take it, leſt I take it, and call it after my name: And Dauid gathered al the people together, and went agaiſt
1.par,20.b Raba, and beſieged it, ⁊ gat it. * And he toke their kynges crowne from of his head, whiche wayed an hundred weyght of golde, and in it were precious ſtones. And it was ſet on Dauids head: and he brought out the ſpoile of ẏ citie in exceding great aboundaunce. And he caried out the people that was therin, ⁊ put them vpon ſawes and vpon yron harowes, and vpon axes of yrō, and thruſt them into the tyle kel. Thus dyd he with al the cities of the children of Ammon. And ſo Dauid and all the people returned vnto Ieruſalem.

¶The. xiii. Chapter.

Ammon Dauids ſonne defyleth his ſyſter Thamar, Abſalom therfore killeth Ammon.

A After this, it chaūced, that Abſalō ẏ ſon of Dauid had a fayre ſyſter, named Thamar, whom Ammon ẏ ſon of Dauid loued: And he was ſo ſore vexed that he fell ſycke for ẏ loue of his ſyſter Thamar: for ſhe was a virgin, ⁊ he thoughte it harde for him, to haue his purpoſe of her. But Ammon had a frende called Ionadab, ẏ ſonne of Simeah Dauids brother: ⁊ Ionadab was a very wyſe mā. And he ſaid vnto him: how cōmeth it, ẏ thou being ẏ kynges ſonne arte thus conſumed euery daye? Wylt thou not tel me? Ammon anſwered him: I loue Thamar my brother Abſaloms ſyſter. Ionadab ſayde vnto him: laye the downe on thy bedde, and make thy ſelfe ſicke. And when thy father is come to ſe the, ſaye vnto him: Oh, let my ſyſter Thamar come, and geue me meate, ⁊ dreſſe it in my ſight, ẏ I may ſe it, and eate it of her hande.

B And ſo Ammon laye downe, ⁊ made him ſelfe ſycke. And when the kynge was come to ſe him, Ammon ſaid vnto him: Oh let Thamar my ſyſter come, ⁊ make me a couple of frytters in my ſight, that I maye eate of her hande. Then Dauid ſente home to Thamar, ſayinge: go nowe to thy brother Ammons houſe, and dreſſe him meate. So Thamar went to her brother Ammons houſe, and he was laied downe. And ſhe toke floure, and made paſte, and dreſſed fritters in his ſight, ⁊ dyd bake them, and toke a platter, ⁊ poured them out before him: but he would not eate. And Ammon ſaid: Haue out al mē fro me. And they went al out from him. And Ammō ſaid vnto Thamar: bring the meate into ẏ chamber, that I maye eate of thine hande. And Thamar toke the frytters, whiche ſhe had made, and brought them into the chambre to Ammon her brother: And when ſhe had ſet them before him to eate, he toke her, ⁊ ſaid vnto her: come lye with me my ſyſter. And ſhe aunſwered him: naye my brother, doe not force me, for there hath no ſuche thing be done in Iſrael: do not thou this abhominacion. For whither ſhal I be able to go with my ſhame? And thou ſhalte be as one of the foles in Iſrael. O ſpeake vnto the kyng, and he ſhal not denye me vnto the.

Howbeit, he would not hearken vnto her voice, but toke her, and *forced her, and lay with her. And then Ammō hated her excedynglye: ſo that the hate wherwith he hated her, was greater then the loue, with which he before loued her. And Ammon ſaid vnto her: vp, and get the hence. She anſwered him: thou haſt no cauſe. This euil that thou putteſt me awaye, is greater then ẏ other, that thou diddeſt vnto me. Neuertheleſſe, he woulde not heare her, but called his boye that ſerued him, ⁊ ſayd: put away this woman fro me, and bolt the dore after her. And ſhe had a kyrtle of dyuers colours vpon her: for w̄ ſuch were the kynges doughters (that wer virgins) appareled. Then his ſeruaunt brought her out, and locked ẏ dore after her. And Thamar toke, ⁊ put aſhes on her head and rent her gaye kyrtle ẏ was on her, and layed her hande on her head, and ſo went: and as ſhe went, cried. And Abſalom her brother ſayde vnto her: hath Ammō thy brother bene with the? Nowe yet be ſtyl my ſyſter: he is thy brother. Let not this thinge greue thyne heart. And ſo Thamar remayned deſolate in her brother Abſaloms houſe. But when kynge Dauid hearde of al theſe thinges, he was very wrothe. (And he woulde not vexe the ſpirite of Ammon his ſonne for he loued him/ becauſe he was his firſte borne.) And Abſalom ſayde vnto his brother Ammon neyther good nor bad. Howbeit, Abſalom hated Ammon, because he had forced his ſyſter Thamar.

E And it happened after two yere, that
en.31.c.1 Abſalō had *ſhepeſherers in yͤ plaine
e.38.d of Hazor, beſyde the trybe of Ephraim, and bad al the kynges ſonnes, ⁊ came to the kyng and ſaid: beholde, thy ſeruaunt hath ſhepeſherers, let the kynge with his ſeruauntes come to thy ſeruaunt: The king anſwered Abſalō: nay my ſonne. We wil not go al, nor be chargeable vnto the. And Abſalom lay ſore vpon him: howbeit, he woulde not go, but bleſſed him. Then ſaid Abſalom: yf thou wylt not come, then let my brother Ammon go with vs. And yͤ kynge anſwered hym: What nedeth it, that he goe with thee? But Abſalom made ſuche inſtaunce, that he let Ammon and al the kynges children go with hym.

Now had Abſalom commaūded his yongmen ſaying: marke when Ammōs herte is mery with wyne, and when I byd you ſmyte Ammon, then kyl him: ⁊ ſeare not: haue not I bydden you? be bolde therfore, and playe the men. And the yong men of Abſalō dyd vnto Ammon, euen as Abſalō had commaūded.
F And al the kinges ſonnes aroſe, ⁊ euery man gat him vp vpon his mule, ⁊ fled: And it fortuned, that whyle they were yet in the way, tidinges came to Dauid, ſaying: Abſalō hath ſlaine all yͤ kynges ſonnes, and there is none lefte alyue.
reg.1.b Then Dauid aroſe, and *tare his gar-
o.3.f mentes, and lay along on the earthe, ⁊ al his ſeruauntes ſtode by with theyr clothes rente. And Jonadab the ſon of Simeach Dauids brother anſwered ⁊ ſayd: let not my lorde ſuppoſe that they haue ſlayne al the yongmen yͤ kynges ſonnes, ſaue Ammon onely is deade. For that hath bene determined in Abſaloms mynde, ſyns he forced his ſiſter Thamar. Nowe therfore let not my lorde the kynge take the thinge ſo greuouſlye, to thincke that all the kinges ſonnes are dead, ſaue Ammon onely is deade.

G But Abſalom fled. And the yong mā that kept the watche lyfte vp his eyes, ⁊ loked. And beholde, there came much people by a waye, along by the hynder parte on an hilles ſyde. And Jonadab ſaid vnto the kyng: beholde, the kinges ſonnes come. As thy ſeruaunt ſaide, ſo it is. And as ſoone as he had lefte ſpeakyng, behold, the kinges ſonnes came, ⁊ lift vp their voices, ⁊ wept. The king alſo ⁊ al his ſeruaūtes wept excedingly. But Abſalom eſcaped and wente to Thalmai the ſonne of Amihur kyng of Geſur. And Dauid mourned for his ſon euery day. And ſo Abſalom eſcaped ⁊ went to Geſur, and was there thre yeres. And king Dauid deſired to go forth vnto Abſalom: For where as Ammon was deade, he was cōforted ouer him.

¶ The.xiiii. Chapter.

By the wyſdome of the woman of Thekoa/ Abſalom is called againe.

A Joab the ſonne of zaruia perceiued, yͤ the kynges herte was towarde Abſalom, and he ſente to Thekoa, ⁊ fette thence a wyſe woman, and ſaid vnto her: faine thy ſelfe to be a mourner, and put on mournynge apparel. And annoynte not thy ſelfe wͭ oyle. But be as a woman that had lōg time mourned for ſome dead bodye. And come to the kynge, and ſpeake of thys maner vnto him. And ſo Joab taughte her what ſhe ſhoulde ſaye.

B And when the womā of Thekoa had fallen on her face to the grounde, and done obeyſaunce, ſhe ſayd vnto yͤ king: helpe me, O kynge.

The kyng ſaid vnto her: what aileth the? She anſwered: I am a wyddowe, and my huſbāde is dead. And thy hādmayde had two ſonnes, and they two fought together in the felde (wher was no man to go betwene them) but yͤ one ſmote the other, and ſlue him. And beholde, the hole kinred is ryſen againſte
thine hādmaide, and they ſaid: *deliuer Deu.19.b
vs him, that ſmote his brother: that we maye kyl him, for the ſoule of his brother whom he ſlue. We wil deſtroye the heyre alſo. And ſo they ſhal quenche my ſparkle whiche is lefte, that he ſhal ſtyrre vp (to my huſbāde) neither name nor iſſue vpon the earthe. And yͤ kynge ſaid vnto the woman: go home to thine
houſe, I wil geue a charge for the. And C
the womā of Thekoa ſaid vnto yͤ king: My lorde, O kyng, this treſpaſſe be on me, and on my fathers houſe, ⁊ yͤ kyng and his ſeate be giltleſſe. And the king ſayde: yf any man ſaye ought vnto the: bryng him to me, and he ſhal hurte the nomore. Then ſayde ſhe: Let the kyng remembre his LORDE GOD, that the

auenger of ẏ bloude gather not on heapes together to deſtroye, and that they ſlaye not my ſonne. And he aunſwered:
2.Re.14.g as ſure as the LORD liueth,*there ſhal not one heere of thy ſon fal to ẏ earth.

D The woman ſaid: let thine handmaide ſpeake one worde more with my LORD the kyng. And he ſaid: ſaye on. The woman ſaid: wherfore then haſt thou determyned ſuche a thynge agaynſte the people of GOD? For the kynge dothe ſpeake this thinge as one whiche is fautye, that he ſhoulde not fet home againe his baniſhed. For we muſt nedes dye, and peryſhe as water ſpylt on the grounde, which cannot be gathered vp againe. Neyther doth GOD ſpare any ſoule. Let the kynge therfore finde the meanes, ẏ his banniſhed be not vtterly expelled from him. Now therfore am I come, to ſpeake of this thing vnto the kyng my Lorde. For they ẏ be of ẏ people haue feared me. And thy hādmaide ſaid. Now wil I ſpeake vnto the kyng, peraduenture the kyng wyl perfourme
E the requeſt of his handmayde. And the kyng ſhal heare his handemaide, to deliuer her out of the hande of the mā that would haue deſtroyed me, and alſo my ſonne, out of the enheritaunce of GOD. And thine handmayde ſaide: the worde of my Lorde the king ſhal now be comfortable. For my lord the kyng is as an aungel of GOD in hearing of good and bad: therfore the LORDE thy God be with thee.

Then the kyng anſwered, and ſayde vnto the womā: hide not fro me (I pray the) the thing that I ſhal aſke the: And the woman ſaid: let my lorde the kynge now ſaye on. And ẏ kyng ſaid: Is not the hande of Ioab with the in all thys matter? The woman anſwered, & ſaid:
2.Reg.11.b *as ſure as thy ſoule lyueth my lorde kyng there is els noman (on the righte hande nor on the left) but as my Lorde the kyng hath ſpoken, thy ſeruaūt Ioab he bad me, and he put al theſe wordes in the mouth of thyne handmayde. For to the intent that I ſhoulde aulter my communicacion, hath thy ſeruaunt Ioab done this thing. And my lorde is wyſe euē as an Aungel of GOD to vnderſtāde al thinges that are in ẏ earth. And the kyng ſaid vnto Ioab: beholde, I am content to do this thing. Go and fet home the childe Abſalom agayne.

And Ioab fell to the grounde on hys F
face, and bowed him ſelfe, and bleſſed ẏ king. And Ioab ſaid: now thy ſeruaunt knoweth, that I haue founde grace in thy ſight (my lorde, O kyng) in that the kyng hath fulfylled the requeſt of hys ſeruaunte. And ſo Ioab aroſe, and wēt to Geſur, and brought Abſalom to Ieruſalem. And the kynge ſayde: let him turne to his owne houſe, and not ſe my face. And ſo Abſalom retourned to hys owne houſe, & ſaw not the kynges face.

But in al Iſrael there was not ſo goodly a man as Abſalom, for he was very beautyful: inſomuche that from ẏ ſoule of his foote to the top of his head, there was no blemiſh in him. And whē he ſhaued his head (for at euery yeares ende he ſhaued it, becauſe ẏ heere was heuy on him, and muſt neades ſhaue it) the heere of his head weyed two hundred ſycles after the kynges weyghte.
And this Abſalō had thre ſonnes borne G
him, & one doughter named Thamar: which was a fayre woman to loke vpon. So Abſalom dwelt two yere in Ieruſalem, and ſaw not the kynges face. Therfore Abſalō ſēt for Ioab, to haue ſent him to the king. But he would not come to him. And when he ſent againe, he would not come. Therfore he ſayde vnto his ſeruauntes: beholde, Ioab hath a parcel of lande faſt by my place, & hath barly therin: GO, & ſet it on fire. And Abſaloms ſeruaūtes ſet it on fire.

(And Ioabs ſeruauntes came with their garmentes rent, & ſaid: Abſaloms ſeruauntes haue burnt the pece of lande with fire.)

Then Ioab aroſe, and came to Abſalom vnto his houſe, & ſaid vnto hym: wherfore haue thy ſeruauntes burnte my felde with fyre? And Abſalom aunſwered Ioab: beholde, I ſente for the, deſiring the to come, becauſe I would haue ſent the to the kynge, for to ſaye: wherfore am I come from Geſur? It had bene better for me to haue bene there ſtyll. Nowe therfore woulde I ſe the kynges face. And yf there be any treſpaſſe in me, kyl thou me. And ſo Ioab came to the kynge, and tolde him: whiche when he had ſent for Abſalom, he came to the kynge, and fell to the grounde on his face before him. And the kyng kyſſed Abſalom.

¶ The. xv. Chapter.

Abſalom maketh inſurreccion againſt his father. Dauid is fayne to flye for feare of him.

A After this it fortuned, that Abſalō
gat him charretes and horſes, and
fifty mē to runne before him. And
he aroſe vp early in yͤ mornynges, and
ſtode in the place of the entringe in of
the gate. And euery man that had any
matter, and came to yͤ kyng for iudgement,
him did Abſalom call vnto hym,
and ſaid: of what citie art thou? He anſwered:
thy ſeruaunt is of one of yͤ tribes
of Iſrael. And Abſalom ſayde vnto
him: ſe, thy matter is good and righteous,
but there is no man deputed of yͤ
kynge to heare the. Abſalom ſayde
moreouer: Oh that I were made iudge
in the lande, that euery mā which hath
any ple and matter in the lawe, myght
come to me, and that I mighte do hym
iuſtice? And when anye man came nye
to him, and did him obeyſaunce, he put
forth his hande and toke him to him, ⁊
B kyſſed him. And on this maner dyd Abſalom
to al Iſrael, that came to yͤ kyng
for iudgement: and he ſtale the hertes
of the men of Iſrael. And after fourtye
yeares it fortuned, that Abſalom ſayde
vnto the kyng: let me go now to Hebrō,
and paye my vowe whiche I haue vowed
2.reg.15.a vnto the LORD, for thy ſeruaunte
bowed a vowe*(whē I was in Geſur,
in the lande of Siria) ſayinge: yf the
LORDE ſhall bryng me againe to Ieruſalem,
I wil ſerue the LORDE. And
the kynge ſaid vnto him: go in peace.
And ſo he aroſe, and wente to Hebron.

C But Abſalom ſent ſpies thorowout
al the trybes of Iſrael, ſaying: as ſoone
as ye heare the voyce of the trompet
blowe, ye ſhal ſaye: Abſalom raygneth
king in Hebrō. And with Abſalom wēt
two hundred men out of Ieruſalem, yͤ
were called. And they went with pure
hertes, not knowyng of any thing. And
Abſalom ſent alſo for Ahithophel the
Gilonite Dauids coūſailer, yͭ he ſhould
come out of his citye Gilo, while he offred
ſacrifices. And ther was wrought
ſtrong treaſon: For the people went, ⁊
encreaſed with Abſalom in multitude.
And there came a meſſenger to Dauid,
and ſaid: the hertes of the men of Iſrael
are turned after Abſalom. And Dauid
ſayde vnto all his ſeruauntes that
were with him at Ieruſalem: vp, that
we maye be gone, for we ſhall not els
eſcape from Abſalom. Make ſpede, to departe,
leſt he come ſodainly ⁊ catche
vs, and bryng ſome miſchefe vpon vs,
and ſmite the cytie with the edge of the
ſwearde. And the kynges ſeruauntes
ſayde vnto him: beholde, thy ſeruauntes
are redy to do whatſoeuer my Lorde
the kyng ſhal appoynte.

And the kyng and all his houſholde, D
departed on fote. And he lefte behynde
him * ten cōcubines to kepe the houſe. 2.re.16.d
And ſo the kyng and al the people went a 10.20.a
out on fote, and taried in a place yͭ was
farre of. And all his ſeruaūtes went about
him. And al the Cerethites and al
the Phelethites and all the Gethites
(mightie men of warre) (euen ſyxe hundred
men whiche were come on foote from
Geth) wente before the kynge. Then
ſayde the kynge to * Ithai the Gethite: 2.reg.18.b
wherfore commeſt thou with vs?
Returne and abyde with the kyng, for
thou art a ſtraūger, and arte remoued
from thyne owne place. Thou cameſt
but yeſterday, and ſhoulde I diſquiet
the to daye to go wͭ vs? I wyll go whyther
I can. Therfore retourne thou, ⁊
carye againe thy brethren. Mercye and
truthe (ſhal the Lorde ſhewe vnto the.) And Ithai
anſwered the kyng, and ſaide: as
truly as GOD lyueth, and as my lorde
yͤ kyng lyueth, in what place my lorde
yͤ kyng ſhalbe whether in death or lyfe,
euen there alſo wil thy ſeruaūt be. And
DAuid the kyng ſaid to Ithai: come thē,
and goe forewarde. And Ithai the Gethite
went forth, and al his men, and al
the children that were with him. And
al the countreye wepte with a loude
voyce, and ſo dyd al the people that wēt
forth. The kyng alſo him ſelfe paſſed ouer E
the brooke Kydron. And al the people
went towarde the way that leadeth
to the wylderneſſe. And Sadock and
al the Leuites were with him, ⁊ bare yͤ
arke of the appoyntment of GOD. And
there they ſet downe the arke of GOD:
And Abiathar went vp, vntill yͤ people
were al come ouer, out of the cytie. And
the kyng ſaid vnto Sadock: Carye the
arke of GOD againe into the cytie. Yf
I ſhal fynde fauour in the eyes of the
LORD, he wyl bring me againe ⁊ ſhew
me both it and the tabernacle therof.
But and yf the LORD thus ſay: I haue
no luſt vnto the, beholde, here am I: let
him do with me, what ſemeth good in
his eyes.

F The kyng ſaid alſo vnto Sadok the prieſt: Art not thou a *ſear? Returne into the citye in peace: and take youre two ſonnes wᵗ you, Ahimaaz thy ſonne, and Jonathas the ſonne of Abiathar. Beholde, I wil tarye in the feldes of ẏ wyldernesſe, vntyll there come ſome worde frō you to be tolde me. Sadok therfore and Abiathar caryed the arke of GOD againe to Jeruſalem, and they taryed there. And Dauid went vpon mount Oliuete, and wept as he wēt, & had his head couered, and went barefoote. And al the people that was with him had euery man his head couered, & as they went vp, they wepte alſo. And one tolde Dauid, ſaying: Ahithophel is one of them ẏ haue conſpired wᵗ Abſalō. And Dauid ſaid: O Lorde turne the coūſail of Ahithophel into fooliſhnesſe. 1.Reg.9.b

G When Dauid was come to the toppe of ẏ moūt, he worſhipped GOD: and beholde, Huſai the Arachite came againſt him with his coate torne, and hauynge earth vpon his head. Unto whom Dauid ſaid: yf thou go with me, thou ſhalt be a burthen vnto me. But yf thou returne to the citye, and ſay vnto Abſalō: I wyl be thy ſeruaunt, O kyng: (as I haue this lōg bene thy fathers ſeruaūt, ſo am I now thy ſeruaunt) thou maieſt for my ſake deſtroye ẏ counſail of *Ahithophel. And thou haſte there with the Sadok and Abiathar the prieſtes, vnto whom thou ſhalte ſhewe all that thou canſt heare out of the kynges houſe. And beholde, they haue there with thē their two ſonnes: Ahimaaz Sadoks ſonne, and Jonathas Abiathars ſon: by them alſo ſhal ye ſende me al that ye can heare. And ſo *Huſai Dauids frēde gat him to the citie. And Abſalom alſo entred into Jeruſalem. 2. Regum. 17.a.b.c. 2.Re.17.d.

The .xvi. Chapter.

¶ Ziba bryngyng preſentes to Dauid / doth falſely accuſe Miphiboſeth. Semei curſeth Dauid / and hurleth ſtones at him. Abſalom (by ẏ counſail of Ahithophel) lyeth with his fathers concubynes.

AND when Dauid was a litle paſte the toppe of the hil, beholde, Ziba ẏ ſeruaunt of Miphiboſeth came to mete him, with a couple of aſſes ſadled, and vpon them two hūdred loues, & one hundred bonches of reyſynges, & an hundred frayles of dryed fygges, & a bottel of wyne. And the kynge ſayde vnto Ziba: what meaneſt thou wᵗ theſe? D And Ziba ſaid: They be aſſes for ẏ kynges houſholde to ryde on, and bread & frute for the yong men to eate: & wyne, that ſuche as be fainte in ẏ wildernesſe maye drinke. And the kyng ſaid: where is thy maſters ſonne? Ziba aunſwered vnto the kyng: beholde, he tarieth ſtyll at Jeruſalem. For he ſaid: this day ſhal the houſe of Iſrael reſtore me ẏ kyngedome of my father: then ſayd ẏ kynge to Ziba: beholde, thyne are all that pertained vnto *Miphiboſeth. And Ziba ſaid: I do homage to the: I beſeche the, that I maye fynde grace in thy ſyghte, my Lorde, O kynge.

B And when kyng Dauid came to Bahurim, beholde, thēce came out a mā of the kinred of the houſe of Saul, named *Semei, the ſonne of Gera, & he came out curſynge. And he caſt ſtones at Dauid, and at al ẏ ſeruaūtes of kyng Dauid. And al the people alſo, and al ẏ mē of war were on his right hande, and on his left. And thus ſayde *Semei when he curſed: come for the, come forth thou bloudſhedder, and thou man of Belial. The LORD hath broughte vpon the al the bloude of ẏ houſe of Saul, in whoſe ſteade thou haſt raygned, and ẏ LORD hath delyuered the kyngdome into the hande of Abſalō thy ſonne. And behold, thou art come to thy miſchefe, becauſe thou art a bloudſhedder. 2.Re.15.d. and.20.f.

C Then ſaid Abiſay the ſonne of Zaruia vnto ẏ kynge: why doeth this dead dogge curſe my lorde the kyng? let me go now and take of the head of him. And the kynge ſaid: what haue I to do with you, ye ſonnes of Zaruia? let hym curſe: for the Lorde hathe bydden him curſe Dauid. Who darre then ſaye: wherfore haſt thou done ſo? And Dauid ſaid to Abiſai, and to al his ſeruaūtes: beholde, my ſonne which came of myne owne bodye, ſeketh my lyfe. How much more then maye this ſonne of Jemini doe it? Suffre him to curſe, *for ẏ lord hathe bydden him: haply the LORDE wyl loke on my weping eyes and wretchednesſe, and do me good for his curſynge this daye. And as Dauid and his men went by the way, Semei went along on ẏ hilles ſyde ouer againſt him, and curſed as he went, & threwe ſtones at him, and caſt duſt. And the kyng and al that were with hym came wery, and refreſhed them ſelues *there.

A

D And Abſalom and all the people
of the men of Iſraell came to Jeruſalem,
and Ahithophel was with him.
And as ſoone as Huſai the Arachite
Dauids frende was come vnto Abſalom,
he ſaid vnto him: GOD ſaue the
kyng, GOD ſaue the kyng. And Abſalõ
ſaid againe to Huſi: is this the kyndneſſe
thou oweſt to thy frende? Why
wenteſt thou not with him? Huſai anſwered
vnto Abſalom: naye not ſo: but
whome the LORD and this people and
al the men of Iſrael choſe, his wyll I
be, and with him wyl I dwel. Moreouer,
vnto whom ſhal I do ſeruice, but
euen to his ſonne? And as I was a ſeruaunt
before wͭ thy father, euen ſo ſhal
I be with the. Then ſpake Abſalom to
Ahithophel: geue counſail what is beſt
for vs to do. And Ahithophel ſayd vnto
2.Re.15.d. Abſalõ, get the in vnto thy fathers *cõcubines,
and.20.f. which he hath left to kepe the
houſe. And al Iſrael ſhal heare, yͭ thou
arte caſt out of thy father: then ſhal the
handes of al that are wͭ the be ſtrong.
And ſo they pitched Abſalõ a tent vpõ
the toppe of the houſe. And he wente in
vnto his fathers concubynes in the
ſighte of all Iſrael.

C And the counſail of Ahithophel which
he counſayled in thoſe dayes, was as a
man had aſked counſayle of GOD: euẽ
ſo was al the counſayle of Ahithophel,
both with Dauid and with Abſalom.

¶ The. xvii. Chapter.

Ahithophel ſeing his counſayle dyſalowed of
Huſai / and forſaken / hangeth him ſelfe.

A Ahithophel ſaid to Abſalom: let me
choſe out nowe twelue thouſande
men. And I wyl vp ⁊ folowe after
Dauid this night. And I wil come vpon
him whyle he is werye and weake
handed, and wil feare him. And all the
people yͭ are with him ſhal flye. And ſo
I wyl ſmite yͤ kyng onely, ⁊ wil bryng
againe al the people vnto the, euen as
eaſely as yf I would bryng anye other
thing. And when I haue ſlayne yͤ man
whõ thou ſekeſt, al the people ſhal haue
reſt. And the ſayinge pleaſed Abſalom
wel, and al the elders of Iſraell. Then
ſaid Abſalõ: cal alſo Huſai yͤ Arachite,
and let vs heare his counſayle. When
Huſai was come to Abſalõ, Abſalom
ſpake vnto him, ſayig: Ahithophel hath
geuen ſuch counſayl: Shal we do after
his ſaying, or no? tell thou.

B Huſai anſwered vnto Abſalõ, yͭ the counſayle
that Ahithophel hath geuẽ, is not
good at this time: For (ſaid Huſai) thou
knoweſt thy father, and his mẽ, how yͭ
they be ſtronge. And they be chaſed in
their myndes, and are euen as a *beere Pro.17.a.
robbed of her whelpes in yͤ felde. Thy
father is a man alſo practiſed in war,
and maketh no taryíng with yͤ people.
Beholde, he lurketh now in ſome caue,
or in ſome other, (ſtronge) place. And
thoughe ſome of his men be ouerthrowen
at the firſt brunt: yet they yͭ heare
it, wyl ſay: The people that folow Abſalom
be put to yͤ worſe. And the beſt
men thou haſt, whoſe hertes are as the
hertes of lions, ſhal ſhrinke therat. For
al Iſrael knoweth, that thy father is a
myghtye man, and they which be with
hym, are all men of warre.

C Therfore my counſail is, that al Iſrael
be gathered vnto the, frõ Dan to
Beerſeba (whiche are as the ſande of yͤ
ſea in numbre) ⁊ yͭ thou go to battail in
thyne owne perſõ. For ſo ſhal we come
vpon him in one place or other, where
we ſhal finde him, ⁊ we wil fall vpon
him euen as thicke as the dewe falleth
on yͤ groũde. And of al the mẽ yͭ are wͭ
him, we ſhal not leaue him one. Moreouer,
yf he be gotten in to a towne,
then ſhal al the men of Iſrael bring ropes
to that citie, ⁊ we wil draw it into
the ryuer, vntyl there be not one ſtone
founde there. And Abſalom ⁊ al yͤ men
of Iſrael ſaid: the counſayle of Huſai yͤ
Arachite is better, then the counſail of
Ahithophel. *For it was euẽ yͤ Lordes Eſa.19.c
D determinacion to deſtroy the good coũſail
of Ahithophel: yͭ the Lorde might
bryng euil vpõ Abſalõ. Thẽ ſaid *Huſai 2.reg.15.g.
vnto Sadok ⁊ Abiathar yͤ prieſtes:
of this and yͭ maner dyd Ahithophel ⁊
the elders of Iſrael coũſayl Abſalom.
And thus ⁊ thus haue I counſaylled.
Now therfore ſende quickly, and ſhew
Dauid, ſaying: tary not al night in the
feldes of the wilderneſſe, but get the ouer,
leſt yͤ kyng be deuoured ⁊ al yͤ people
yͭ are wͭ him. Now Ionathas ⁊ Ahimaaz
abode by the well Rogel: (for
they might not be ſene to come into the
citie.) And a wench wẽt, ⁊ tolde them.
And they went ⁊ ſhewed king Dauid.

Neuertheleſſe, a lad ſawe them, and
tolde it to Abſalom. But they wente
bothe of them away quickly, and came

E to a mans houſe in Bahurim, whiche
had a wel in his yarde, into the which
they went downe. And a womã toke ⁊
ſpred a couerlet ouer yͤ welles mouth,
and ſtrawed fourmenty corne theron.
And the thinge was not eſpyed.
And when Abſalons ſeruauntes came
to the wyfe, to yͤ houſe, they ſaid: Where
is Ahimaaz ⁊ Jonathas? The woman
anſwered them: they be gone ouer the
lytle brooke of water. And when they
had ſought them, and coulde not fynde
them, they retourned to Jeruſalem.
And as ſoone as they were departed, yͤ
other came out of the well, and went ⁊
tolde kyng Dauid, and ſaid vnto hym:
vp, and get you quickly ouer yͤ water,
for ſuche coũſail hath Ahithophel geuẽ
F against you: Then Dauid aroſe, and al
the people that were with him, ⁊ they
wer come ouer Jordan by that it was
day: ſo that there lacked not one of thẽ,
that was not come ouer Jordan. And
when Ahithophel ſaw, that his coũſail
was not folowed, he ſadled his aſſe, ⁊
aroſe, and gat him home to his owne
houſe, and to his owne cytie, and pute
his houſholde in ordre, and hanged him
ſelfe, and dyed: and was buryed in the
ſepulchre of his father.

G Then Dauid came to Mahenaim.
And Abſalom paſſed ouer Jordan, he ⁊
al the men of Jſrael with him. And Abſalom
made Amaſa captaine of the hoſt
in yͤ ſtede of Joab, which Amaſa was
a mannes ſonne named Jethra, an Jſrahelite,
yͭ went into Abigail yͤ doughter
of Nahas, ſyſter to zeruia, Joabs
mother. So Jſrael ⁊ Abſalom pitched
in the lande of Gilead. And when Dauid
was come to Mahanaim, Sobi yͤ
.Reg.11.a ſonne of Nahas out of *Rabba yͤ cytye
of the children of Ammon, ⁊ Machir yͤ
ſonne of Ammiel out of Lodeber, and
.Re.19.f. *Berzelai yͤ Gileadite out of Roglim
3.Reg.2.b. brought beddes, baſens, erthẽ veſſels,
wheat ⁊ barly floure, ⁊ parched corne,
beanes, ryce, otemele, honye, butter,
ſhepe, ⁊ cheſe of kyne, for Dauid ⁊ al the
people that wer with him, to eate. For
they ſaid: the people is hungrye, wery
and thirſtie in the wilderneſſe.

The.xviii.Chapter.

Abſalom is ouercome in battayle. He hangeth by the heere in an oke. He is killed and put in a diche. Dauid is ſo ſorowful for the deathe of Abſalom/ that he wepeth.

AND Dauid numbred yͤ people that a
wer with him, and ſet captaynes
of thouſandes and of hundreds ouer
them. And Dauid ſente forthe the
thirde part of yͤ people vnder the hãde
of Joab, and an other part vnder yͤ hãd
of Abiſai yͤ ſonne of zeruia Joabs brother,
and the other thirde parte vnder
the hande of Jthai the Gethite. And yͤ
kyng ſaid vnto the people: J wil go wͭ
you alſo. And yͤ people anſwered: Thou
ſhalt not go forth: for yf we flye, our aduerſaries
wyl not care for vs: neyther
ſhal they regarde vs thoughe halfe of
vs were ſlayne: but thou art worth ten
thouſande of vs: Wherfore it is better,
that thou ſuccour vs out of the citye.
And the king ſaid vnto them: What ſemeth
you beſt, that wyl J do.

And the kyng ſtode by the gate ſyde, b
and al the people came out by hũdredes
and by thouſandes; and the kyng commaunded
Joab ⁊ Abiſay, and *Jthai, 2.Reg.15.c
ſaying: entreate the yong man Abſalõ
gently for my ſake. And al the people
hearde that the kynge gaue al the captaynes
charge concernyng Abſalom.
And ſo yͤ people wente out into yͤ felde
againſt Jſrael, ⁊ the battayle was in yͤ
wood of Ephraim, where the people
of Jſrael were put to the worſe before
the ſeruauntes of Dauid, ⁊ there was
a great ſlaughter yͤ day, euen of twentye
thouſande men. For the felde was
fought there in diuers places, al abrode
vpon the earth. And the wood deuoured
mo people yͤ day, thẽ dyd yͤ ſwearde.
And Abſalom came before the ſeruaũtes
of Dauid, riding vpõ a mule, which
caried him vnder the thycke boghes of
a great oke. And his head was caught
of the oke, ⁊ he was lyfte vp betwene
heauen ⁊ earthe: ⁊ the mule yͭ was vnder
him went his waye. And one that c
ſawe it tolde Joab, ſaying: Beholde, J
ſawe Abſalom hang in an Oke: ⁊ Joab
ſayde vnto the man that tolde hym:
yf thou dyddeſt ſe him, why dyddeſt not
thou there ſmyte him to the grounde,
and J woulde haue geuen the ten ſycles
of ſyluer, and a gyrdle.

The man ſaid vnto Joab: thoughe
thou wouldeſt lay a thouſande ſycles
of ſyluer in myne hãde, yet would J not
ſtretche out myne hãde againſt yͤ kynges
ſonne. For we hearde wͭ our eares,

when the kynge charged the, & Abiſai, & Ithai, ſayinge: Beware, ỹ none touche the yong man Abſalom. Moreouer, if I had done it, I ſhould haue done againſt myne owne lyfe: for there is no matter hyd from the kynge: yea, and thou thy ſelfe wouldeſt haue bene agaynſte me. Then ſayde Ioab: I maye not ſtande thus taryinge with thee.

D And he toke thre ſpeares in his hãd, and thruſt them thorow Abſalom, while he was yet alyue on the body of ỹ tree. And ten ſeruauntes that bare Ioabs weapons, turned and ſmote Abſalom, and ſlue him. And when Ioab blewe the trompet, the people returned from folowyng Iſrael. For Ioab ſpared the people. And they toke Abſalom, and caſt him into a great pyt in the woode, and layed a myghtye greate heape of ſtones vpon him. And all Iſraell fled to theyr tentes. And this Abſalom yet in his lyfe time*toke counſaile: and reared vp a pyller, whiche is in kynges Dale. For he ſayde: I haue no ſonne. And therfore, to kepe my name in remembraunce do I it. And he called the pyller after hys owne name. And it is called vnto thys day: Abſaloms pyller.

*2.Reg.15.c

E Then ſayde Ahimaaz the ſonne of Sadok: let me runne nowe, and beare the kynge tydynges howe that the LORDE hathe iudged hym quite of the hande of his enemyes. And Ioab ſaide vnto him: thou art no man to beare good tidinges to daye: thou ſhalte beare tydynges an other time, but to daye thou ſhalt beare none: bycauſe the kinges ſonne is dead. Then ſayde Ioab to Chuſi: goe, and tel the kynge, what thou haſt ſene. And Chuſi bowed himſelfe vnto Ioab, and ranne. Then ſayde Ahimaaz the ſonne of Sadoc agayne to Ioab: come what come wyl, let me alſo runne after Chuſi. And Ioab ſayd: Wherfore wylt thou runne my ſonne? ſeynge that for the tydynges thou ſhalt haue no reward: wel (ſayde he) come what wyl, let me runne. He ſayd vnto him: runne. Then Ahimaaz ranne by the playne waye, and came before Chuſi. And Dauid ſat betwene the two gates. And the watchemanne F wente vp to the roofe ouer the gate vnto the wall, and lifte vp his eies, & ſaw, and behold, there came a man running alone. And the watcheman cryed, & told the kynge. And the kynge ſayde: yf he be alone, there is good tydynges in hys mouth. And he came, and drew nie. And the watcheman ſawe another man runnyng, and he called vnto the porter, and ſaide: beholde, there commeth an other man runnyng alone. And the king ſaid: he is alſo a tydynges brynger. And the watchman ſayde: me thynketh the runnyng of the formoſt is lyke the running of Ahimaaz the ſonne of Sadok. The kynge ſayde: he is a good man, & cõmeth with good tydinges. And Ahimaaz called, & ſayd vnto the kyng: good tidinges, & he fel downe flat to the earth vpon his face before the kyng, & ſaide: bleſſed be ỹ LORDE thy GOD, whiche hath ſhut vp the men ỹ lyfte vp their hãdes agaynſte my lorde the kynge. And the kyng ſayd: is the yong mã Abſalom ſafe? Ahimaaz anſwered: when Ioab ſente (Chuſi) the kynges ſeruaunt, & me thy ſeruaunt, I ſawe muche ado: But I wot not what it was: And the kynge ſayde vnto hym: turne, & ſtande here. And he turned, and ſtoode ſtyll.

G And beholde, Chuſi came alſo, & ſayd: Good tydynges my lorde the kynge, for the LORDE hath quite thee this day out of the hande of all them ỹ roſe agaynſte thee. And the kyng ſayd vnto Chuſi: Is the yonge man Abſalom ſafe? Chuſi anſwered: The enemyes of my lorde the kynge, & all that ryſe againſt thee, to do the hurte, be as that yonge mã is. And the kynge was moued, & wente vp to a chambre ouer the gate, & wepte. And as he went, thus he ſayde: O my ſonne Abſalom, my ſon, my ſon Abſalom, woulde GOD I had dyed for thee: O Abſalom my ſonne, my ſonne.

¶ The.xix. Chapter.

¶ Dauid is reſtored to his kyngdom/ and broughte agayne to Ieruſalem.

A And it was tolde Ioab: Behold, the kynge mourneth and wepeth for Abſalom. And the victorie of ỹ day was turned into mournynge vnto all the people. For the people hearde ſaye ỹ daye howe the kynge ſorowed for hys ſonne. And the people ſtale awaye ỹ day from goinge into the citie, as people cõfounded ſteale awaye when they flye in battayle. But the kynge hid his face, & cryed with a loude voyce: O my ſonne Abſalom, O Abſalõ my ſonne, my ſon.

And Ioab came into the houſe to the kynge, and ſayd: thou haſt ſhamed thys

daye the faces of all thy ſeruauntes,
whiche this day haue ſaued thy lyfe, ⁊
the lyues of thy ſonnes ⁊ of thy doughters,
and the lyues of thy wyues, and of
thy concubynes, in ẏ thou loueſt thine enemies,
and hateſt thy frẽdes. For thou
haſt declared this day, that thou regardeſt
neither thy lordes nor ſeruauntes.
And this day I doe perceyue, ẏ yf Abſalom
B had lyued, and al we had dyed this
daye, that had pleaſed the well. Nowe
therfore vp, ⁊ come out, and ſpeake kindly
vnto thy ſeruauntes: For I ſweare
by the LORDE, excepte thou come oute,
there wyll not tarye one man with the
this night. And that will be worſe vnto
thee, then all the euil ẏ fell on the frõ thy
youth vnto this houre. Then the kynge
aroſe, and ſat downe in the gate. And
they tolde vnto all the people, ſayinge:
Behold, the kynge doth ſyt in the gate.
And al the people came before the kyng,
But Iſraell fled euery man to his tent.

And it fortuned, that all the people
were at ſtryfe thorow out al the trybes
of Iſrael, ſaying: the kyng ſaued vs out
of the hande of our enemyes, he delyuered
vs out of the hande of the Philiſtines,
and nowe he is fled out of ẏ land for
Abſalom. But Abſalom whom we anoynted
ouer vs is dead in battayle.
Therfore why are ye ſo ſtyll, ẏ ye bryng
C not the kynge agayne? And kyng DAUID
ſent to Sadok ⁊ Abiathar the prieſtes,
ſayinge: ſpeake vnto the elders of Iuda
and ſaye: why are ye behynde to bringe
the kynge agayne to hys houſe, ſeynge
that ſuche tydynges is come from all
Iſrael vnto the kyng, euen to his houſe?
(For the kynge had ſayed. Thus ſhall ye ſaye vnto
the people of Iuda.) ye are my brethren,
my bones and my fleſhe: wherfore then
are ye the laſt that bring the kyng home
agayne? And ſaye ye to Amaſa: art thou
not of my bone and of my fleſhe? GOD
do ſo ⁊ ſo to me, yf thou be not captaine
of the hooſte to me for euer in the roume
of Ioab. And he bowed the hertes of al
the men of Iuda, euen as the herte of
one man: ſo that they ſent this worde to
the kyng: Returne thou with al thy ſeruauntes.
So the kynge returned, and
came to Iordan. And Iuda came to
Gilgal, for to go downe to mete ẏ king,
and to conuey him ouer Iordan. And
.reg.16.b. Simei* the ſonne of Gera, the ſonne of
Iemini, which was of Bahurim, haſted
and came with the men of Iuda to mete
kynge Dauid, and there were a thouſãd
men of Ben Iamin with him, and* Ziba
the ſeruaunt of the houſe of Saul, ⁊ his
xv. ſonnes and twentie ſeruaũtes with
him. And they went quickly ouer Iordã
before the kynge. And there wente ouer
a boate that caryed ouer the kynges
houſholde, and they dyd hym pleaſure.

D And Semei the ſonne Gera fel before
the kinge (as he was come ouer Iordã)
and ſayde vnto him: let not my lorde impute
wickedneſſe vnto me, nor remembre
the thynges that thy ſeruaunte dyd
wyckedly (when my lorde the kyng departed
out of Ieruſalem) that the king
ſhoulde take it to hert. For thy ſeruaũt
doeth knowe, howe that I haue done
amyſſe. And therfore beholde, I am the
fyrſte this day of al the houſe of Ioſeph,
that am come to goe downe, to mete my
lorde the kinge. But Abiſai the ſonne of
Zeruia anſwered, and ſayd: ſhal not Semei
dye for this, bycauſe he curſed the
LORDES anoynted? And Dauid ſayde:
what matter is betwene you and me, ye
ſonnes of Zeruia? For this daye ye be
aduerſaryes vnto me. Shall there any
man dye this daye in Iſrael? Do not I
knowe, that I am this daye kynge ouer
Iſrael? And therefore the kynge ſayde
vnto Semei: thou ſhalt not die, and the
kyng ſware vnto him.

C And Miphiboſeth the ſonne of Saul
came alſo to mete the kynge, and hadde
neyther waſhed his fete, nor ſhauen his
bearde, nor waſhed his clothes from the
tyme the kynge departed, vntyl he came
againe in peace. And it fortuned ẏ whẽ
he was come to Ieruſalẽ, ⁊ met ẏ kyng,
ẏ king ſayd vnto him: wherfore wenteſt
not thou wͭ me Miphiboſeth? He aunſwered:
my lord, O king, my ſeruaũt deceiued
me. For thy ſeruaũt ſayd: I wold
haue myne aſſe ſadled to ryde thereon,
for to go to the kynge, bycauſe thy ſeruaunte
is lame. And Ziba hath falſelye
reported of thy ſeruaunt vnto my lorde
the kyng. And my lord the king is as an
angel of GOD: do therfore what ſemeth
good in thyne eyes. For all my fathers
houſe were but deade menne before my
lorde the kyng, and yet diddeſt thou put
thy ſeruaunt among them that did eate
at thine owne table. What ryghte therfore
haue I yet, to crye anye more vnto
the kynge. And the kynge ſayde vnto

hym

him: why ſpeakeſt thou yet in thine own cauſe? (It is determined/that) I haue ſayd: thou ⁊ Ziba deuide the landes betwene you. And Miphiboſeth ſayde vnto the kynge: yea, let him take all: for ſo muche as my lorde the kyng is come againe in peace vnto his owne houſe.

F And Berſelai yͤ Giliadite came down from Roglim, and wente ouer Iordan with the kyng, to conuey him ouer Iordan. Berſelai was a very aged man, euē fourescore yere olde, and prouyded the kynge of ſuſtenaunce, while he laye at Mahanaim: for he was a man of verye greate ſubſtaunce. And the kynge ſayde vnto Berſelai: come thou with me, and I wyl feede thee with me in Ieruſalem.

Reg.17.g And *Berſelai ſaid vnto the king: I am thus olde, and howe am I hable to goe vp with the kynge vnto Ieruſalem? I am this daye fourescore yere olde: ⁊ can I decerne betwene good ⁊ euyll? Hath thy ſeruaunt any taſte in that he eateth or drynketh? Can he heare any more the voyce of ſyngynge men and women? Wherfore then ſhoulde thy ſeruaunt be yet a burthen vnto my lorde the kynge? Thy ſeruaunte wyll go a lytle waye ouer Iordan with the king, and why wil the kynge recompence it me with ſuche a reward? O let thy ſeruaūt turne back againe, that I maye dye in myne owne cytye, and (be buried) in the graue of my father and of my mother: Beholde, here is thy ſeruaunt Chimeam, let him go wͭ my lorde the kynge, and do to him what ſhall pleaſe the.

G And the kynge anſwered: Chimeam ſhall goe with me. And I wyl do to him that thou ſhalte be content with. And what ſoeuer thou ſhalte require of me, that ſame will I doe for thee. And all yͤ people wente ouer Iordan. And when the king was come ouer Iordā, he kiſſed Berſelai, and bleſſed him, and he wente backe againe vnto his owne place. And then the kynge wente to Gilgal, and Chimeam went with him, and ſo dyd al the people of Iuda, and broughte ouer the kynge, and there were but halfe the men of Iſraell.

And beholde, all the men of Iſraell came to the kyng, and ſayde vnto hym: why haue our brethren the men of Iuda ſtolen thee away, and haue brought the kinge and his houſholde, and al Dauids men with him ouer Iordan? And all the men of Iuda anſwered the men of Iſrael: the kyng is nere of kyn to vs: wherefore be ye angrye for the matter? thynke ye that we eate of yͤ kynges coſt, or that we take vs any gyftes? And the men of Iſrael anſwered the men of Iuda, and ſayde: we haue ten partes in the kynge, and haue therto more ryghte to Dauid then ye. Why then dyd ye diſpiſe vs, that our aduiſe ſhoulde not be fyrſte had, in reſtorynge oure kynge agayne? And the wordes of the menne of Iuda were fearcer then the wordes of the men of Iſraell.

¶ The.xx.Chapter.

¶ Seba the ſonne of Bichri rayſeth Iſrael againſt Dauid/Ioab kylleth Amaſa traytouſly. The heade of Seba is delyuered to Ioab/ Dauids receyuers are numbred.

When there came thither a certain man of Belial (named Seba, the ſonne of Bichri, a mā of Gemini) he blewe a trompet, and ſayde: we haue no part in Dauid, nether haue we enheritaunce in the ſonne of Iſai, let the mē of Iſrael depart vnto their tentes. And ſo euery man of Iſraell wente from Dauid and folowed Seba the ſonne of Bichri. But the men of Iuda claue faſt vnto theyr kynge, from Iordan vnto Ieruſalem. A

And Dauid came to his houſe to Ieruſalem, *and toke the ten women hys concubines, that he had left behynd him to kepe yͤ houſe, and put them in ward, and fedde them: but laye no more with them. And ſo they were encloſed vnto the daye of their death, lyuynge in wydowehoode. 2.reg.16. and.21.b

B Then ſayde the kynge vnto Amaſa: call me yͤ men of Iuda togyther againſt the thirde daye, and be thou here alſo. And ſo Amaſa went to gather the men of Iuda togyther: but taried longer thē the time whiche he had appoynted him. And Dauid ſayde to Abiſai: nowe ſhall Seba the ſonne of Bichri do vs more harme, then did Abſalom. Take thou therfore thy lordes ſeruauntes and folowe after him, leſte he get him walled cyties, and eſcape vs. And there wente oute after him Ioabs men, and the Crethites and the Phelethites, and all the myghtieſt men. And they departed oute of Ieruſalem, to folowe after Seba the ſonne of Bichri. And when they were at the great ſtone in Gibeon, Amaſa went

before

C before thē.And Ioabs garmēt(yͭ he had about him)was girde vnto him,⁊ he had girded therō a knife,which was gyrded faſt to his loynes in ſuche a ſheeth,yͭ(as he went)it fel ſomtymes oute. And Ioab ſaid to Amaſa:art thou in health my brother? And Ioab toke Amaſa by the prou.27.a chyn with the ryght hand to*kiſſe him. But Amaſa toke no hede to the knyfe that was in Ioabs hande, for therwith he ſmote him*in the ſhorte rybbes,and 2.Reg.2.f ſhed out his bowels to the ground, and thruſt at him no more,and he dyed.

D And Ioab and Abiſai his brother folowed after Seba the ſonne of Bichri:⁊ one of Ioabs men ſtode by him,⁊ ſaide: he that beareth any fauour to Ioab or good wil to Dauid,let hī go after Ioab. And Amaſa lay walowed in bloud in yͤ myddes of the waye. And there was a .Reg.2.f man, which whan he ſaw*yͭ al the people ſtode ſtyl,he rowled Amaſa out of yͤ way into the feld,⁊ caſt a cloth vpō him, bycauſe he ſawe yͭ euery one that came ſtode ſtyl by him.And aſſone as he was tombled oute of the waye,all the people went after Ioab,to folowe after Seba the ſonne of Bichri.

E And he went thorowe al the tribes of Iſrael vnto Abel,⁊ Bethmaacha ⁊ al yͤ places of Barim.And they gathered togyther,⁊ wēt after him.And they came, ⁊ beſieged hī in Abel ⁊ in Bethmaacha. And they caſt vp a banke againſt yͤ cytie that ſtode in the valley.All the people yͭ was wͭ Ioab,thruſt at the wal to ouerthrowe it.Then cryed a wiſe womā out of the cytie,heare,heare,bid Ioab come hyther that I maye ſpeake with hym.

Whē Ioab was come vnto her, the wo- F man ſaid:art thou Ioab?he anſwered:I am he.She ſaid vnto him:heare yͤ wordes of thine hādmaid.And he anſwered: I do heare:and ſhe ſaide agayne.They ſpake in the olde tyme,ſaying:men muſt aſke peace firſt,how much rather ſhuld they ſo do to Abel?For ſo haue they cōtinued(hitherto:)I am one of thē, that are peaceable and faythfull in Iſrael:⁊ thou goeſt aboute to deſtroye a cytie ⁊ a mother in Iſrael.Why wilt thou deuoure the enheritaunce of the LORDE?

And Ioab anſwered,and ſaid: GOD forbyd, GOD forbyd it me,that I ſhould eyther deuoure or deſtroye.The matter is not ſo:but a man of mount Ephraim (Seba the ſon of Bichri by name)hath lyfte vp his hande agaynſte the kynge, euen againſte Dauid. Deliuer vs hym onely,and I wyll departe from the cytie.And the woman ſaid vnto Ioab:Behold G his head ſhal be throwē to the ouer the wal.And then yͤ woman went vnto all the people with her wyſedome. And they ſmote of the heade of Seba the ſon of Bichri,and caſt it out to Ioab. *And he blewe a trompet, ⁊ they ſcattred frō the citie, euery man to hys tente. And Ioab returned to Ieruſalē vnto yͤ king.

Ioab was ouer al the hoſt of Iſraell. And Banaia the ſonne of Iehoiada was ouer the Crethites ⁊ Phelethites. And Aduram was ouer the tribute.And Iehoſaphat yͤ ſonne of Ahilud was recorder.Seua was ſcrybe. And Sadock ⁊ Abiathar were yͤ prieſtes.And Ira the Iairite was Dauids prieſt.

¶ The.xxi.Chapter.

Thre deare yēres.The vengeaunce of the ſinnes of Saul lighteth on his.vii ſonnes which are hanged, Foure great battayles whiche Dauid had againſte the Philiſtines.

THen there fel an hūgre in yͤ dayes of Dauid, three yeares togyther. And Dauid enquired of yͤ LORD. And yͤ LORD anſwered:it is for Saul, and yͤ houſe of bloud, bicauſe he ſlue the *Gibaonites.And the kynge called the Gibaonites,and ſayd vnto them:(Now the Gibaonites were not of the*childrē of Iſrael,but a remnaunte of the Amorites,and the children of Iſraell ſware vnto them:And Saule ſoughte to ſlaye them:for a zele that he had to the childrē of Iſrael and of Iuda.) Wherfore Dauid ſayde vnto them:what ſhal I do for you,and wherwith ſhal I make the attonemente that ye may bleſſe yͤ enherytaunce of the LORDE?

The Gibaonites anſwered him:We wyll haue no ſyluer nor golde,of Saul, nor of his houſe:neyther is it our minde that thou ſhouldeſt kyll any man in Iſrael.He ſayde:what ſaye ye then that I ſhal do for you?They anſwered the king the man that conſumed vs and ymagined to brynge vs to noughte, hym wyll we deſtroy,that nought of him continue in any of the coaſtes of Iſrael.Let ſeuen mē of his ſonnes be delyuered vnto vs, and we wyll hange them vp vnto the LORDE,in Gibeah of Saule,whom the LORDE dyd choſe.And the kynge ſayd: I wyll gyue them you.

B But the kyng had compaſſion on Mi-
phiboſeth the ſonne of Jonathas, the ſon
of Saule, bycauſe of the LORDES othe,
that was betwene them: euen betwene
Dauid and Jonathas the ſon of Saul.
But he toke the two ſonnes of Rizpa yͤ
doughter of Aia (whome ſhe bare vnto
Saule) euen Armoni and Miphiboſeth,
and yͤ fyue ſonnes of Michol (yͤ dough-
ter of Saule) whom ſhe bare to Adriel
the ſonne of Berſilai, the Meholathite.
And he deliuered them vnto the handes
of the Gibeonites, whiche hanged them
in the hyll before the LORDE. And they
fel al ſeuen togyther, and were ſlayne in
the dayes of harueſt: euē in yͤ firſt daies,
and in the begynnyng of barley harueſt.

And Rizpa the doughter of Aia toke
ſackcloth and hanged it vp for them vpō
the rocke, euen from the begynnyng of
harueſt, vntyll raine dropped vpon thē
out of heauen: and ſuffered neyther bir-
des of the ayre to fall on them by daye,
nor beaſtes of the felde by nyghte. And
it was told Dauid what Rizpa yͤ dough
C ter of Aia the concubine of Saule had
done: and Dauid went and toke the bo-
nes of Saul and of Jonathas his ſonne
frō the men of Jabes in Gilead (whiche
had ſtollē them from the ſtrete of Beth-
ſan where the Philiſtines had hanged
them, whē the Philiſtines had ſlayne
Saul in Gilboa.) And he brought thēce
the bones of Saul and the bones of Jo-
nathas his ſonne, and they toke vp the
bones of them that were hanged. And yͤ
bones of Saule and Jonathas his ſon,
buried they in the countrye of Ben Ja-
min in Zela, in the ſepulchre of Cis hys
father. And when they had perfourmed
all that the kynge commaunded, GOD
was then at one with the lande.

It fortuned, that the Philiſtines had
yet war againe with Iſraell. And Da-
uid went downe, and his ſeruauntes wͭ
him, and fought againſt the Philiſtines.
And Dauid waxed fayntye, and Jeſ-
by of Nob one of the ſons of the giaūtes
(the yron of whoſe ſpeare wayed thre
hundred ſicles, and he beyng gyrded wͭ
D a newe ſwerde) thought to haue ſlayne
2.reg.23.c. Dauid. *But Abiſai the ſon of Zaruia
ſuccoured him, and ſmote the Philiſtine,
and kylled him. Then the ſeruauntes of
Dauid ſware vnto him, ſayinge: Thou
ſhalt go no more out with vs to battaile
that thou quenche not the lyghte of Iſ-
raell. And yet after this, there was a
battayle with the Philiſtines at Nob,
and then Sibbechai the Huſathite ſlue
Saph, whyche was one of the ſonnes
of the gyauntes.

And there was yet an other battaile
in *Nob with the Philiſtines, where El- 1.par.21 a
hanā yͤ ſon of Jaere Orgim, a Bethlehe-
mite ſlue one Goliath a Gethite: yͤ ſtaffe
of whoſe ſpeare was as great as a we-
uers cloth beame.

And there was yet an other battayle
in Geth, wher was a man of a great ſta-
ture, and had on euery hand .vi. fingers,
and on euery fote .vi. toes .xxiiii. in all.
And was borne alſo of the kynred of the
gyauntes in Geth. And when he defyed
Iſrael, Jonathas the ſonne of Simea
the brother of Dauid ſlue hym. Theſe
foure giauntes were borne in Geth, and
fel into the hande of Dauid, and into the
handes of his ſeruauntes.

The .xxii. Chapter.

The ſonge of Dauid for his deliueraunce from
his enemyes.

AND Dauid ſpake the wordes of this A
ſong vnto the LORDE, what tyme
the LORDE had delyuered him out
of the hand of all his enemyes, and out
of the hand of Saule.

And he ſayde: the LORDE is my rocke
and my caſtell, and my delyuerer. GOD
is my ſtrength, in him wyll I truſte: he
is my ſhylde, and the horne of my ſalua-
cyon: my worſhyppe and my refuge: my
ſauiour, yͭ ſhalt ſaue me from wronge.
*I wyl call on the LORDE whiche is Pſa.18.
prayſe worthy, and ſo ſhall I be ſaued
from myne enemyes. For the corrupcy-
ons of death cloſed me about: yͤ floudes
of Belial put me in feare. The ſorowes
of hell compaſſed me aboute: the ſnares
of death ouertoke me. In my tribulaciō
wyll I call vpon the LORDE, and crye
to my GOD. And he ſhal heare my voice
out of his tēple, ⁊ my crye ſhall enter in
to his eares. The earth trembled ⁊ qua-
ked: the foundacyons of heauen moued,
and ſhuke, when he was angry.

Smoke wente vp in his wrath, and B
cōſumyng fyre out of his mouth, cooles
were kyndled therof. And he bowed he-
uen, and came downe, and there was
darkenes vnder his fete. And he ſat vpō
Cherub and did flye, he was ſene caried
vpon the winges of the winde. He made
darkeneſſe a tabernacle rounde aboute
him.

him, with waters gathered together in thycke cloudes. Thorowe the bryghtnes of his preſence were the fyre coales kyndled.

GOD thondred from heauen, and he that is moſt hye, doth put out his voice. He ſhot arowes, and ſcatered them: he hurled lyghtnynge, and ouerthrew thẽ. The flowinges of the ſea appeared, and the foundaciõs of the world were ſene, by the reaſon of the rebukynge of the LORDE, and thorowe the blaſtynge of yͤ breath of his noſtrelles. He ſhall ſende from heauen, and fet me, he ſhall plucke me out of many waters. He ſhal delyuer me from my myghty aduerſary, and frõ myne enemyes, for they are to ſtronge for me. When they had ouertaken me in the daye of my calamitie, the LORDE ſtayed me vp. For he brought me out into roumth, he delyuered me, becauſe he had a loue vnto me.

C Roma.2.b * The LORDE wyll rewarde me acordynge to my ryghtwyſeneſſe: acordynge to the purenes of my handes wyl he recompence me. For I haue kept the wayes of the LORDE, and done no wickednes againſte my GOD. For all his lawes are in my ſyght, and his ſtatutes wil not I put away fro me. In his ſight alſo haue I bene vndefyled, ⁊ haue kept me fro myne own iniquitie.

And the LORDE dyd to me agayne, acordynge to my ryghteouſneſſe, euen after my purenes in his eye ſyght. With the godly thou ſhalt be godly, and with the man that is vncorrupt, thou ſhalt be vncorrupte. With the pure thou ſhalte be pure, and wͭ the frowarde thou ſhalt be frowarde. And the poore people that are in aduerſite, thou ſhalte helpe. And on the proude ſhalt thou caſt thyne eies. Thou art my light O LORDE: yͤ LORD ſhall lyght my darkeneſſe.

For with thy helpe I wyll runne thorowe an hooſte of men, and in my GOD wyll I ſpringe ouer a wal. GOD is vncorrupte in his waye: the worde of the LORDE is tryed in the fyre: he is yͤ defender of all them that truſt in him.

For who is a GOD ſaue the LORDE? and who is myghtye, ſaue oure GOD? GOD ſtrengtheth me with power, and ryddeth the waye in battayle cleare before me. He maketh my fete lyke hartes fete, and ſetteth me faſte vpon my hye holde.

* He teacheth my handes to fight, that euen a bowe of ſtele is to weake for myne armes. D pſa.1

Thou haſt gyuen me the ſhylde of thy ſaluaciõ, and with thy louyng mekenes thou doeſt multiplye me. Thou ſhalte make me ſpace to walke in, and my legges ſhal not fayle me. I wyll folowe vp on myne enemyes and deſtroye them, and turne not againe vntyll I haue cõſumed them.

I wil waſte thẽ and ſmyte them, that they ſhall not be able to ariſe: yea, they ſhal fal vnder my fete.

Thou haſte gyrded me aboute with myghte to battayle, and them that aroſe agaiſt me, haſt thou ſubdued vnder me.

And thou madeſt myne enemyes, (and them yͭ hated me) to turne their backes to me, that I myght deſtroye thẽ. They loke for helpe, but there is none to ſaue them: yea, euen vnto the LORD do they crye, but he heareth them not.

I wyll beate them as ſmall as the duſte of the earth: I wyll ſtampe them as the dyrte of the ſtrete, and wil ſpread them abrode.

Thou ſhalt delyuer me from the dyſſencyon of my people: thou ſhalte kepe me to be a heade ouer nacyons: the people whiche I knewe not, ſhal ſerue me.

Straunge chyldren diſſemble with me: At the hearynge of the eare they obeye me.

Straunge children wyll ſhryncke awaye, and they ſhalbe ſmittẽ with feare, in their priuye chambre. GOD is alyue, and bleſſed be my maker: magnyfyed be GOD, my moſt ſtronge ſaluacyon. It is GOD that auengeth me, and bryngeth downe the people vnder me. He delyuereth me from myne enemyes, thou alſo ſhalte lyfte me vp on hye from thẽ that ryſe agaynſt me, thou ſhalt delyuer me from the wicked men.

And therfore I wyll prayſe thee (O LORDE) amonge the nacyons, and wyll ſynge vnto thy name. Whyche ſheweth greate ſaluacion for his kyng, and deleth mercyfully with hys anoynted: euẽ with Dauid, and wyth hys ſeede for euermore.

¶ The .xxiii. Chapter.

The laſt comunicacion of Dauid / and the deſcripcion of the mightie men to him belongyng.

Theſe

A These be the laſt ſayinges of Dauid. Dauid the ſonne of Iſai ſaid: And the man (which was made, the annoynted of the GOD of Jacob, ⁊ the noble Pſalmiſt of Iſrael) ſayde: the ſprite of the LORDE ſpake by me, ⁊ his worde was in my tonge. The GOD of Iſrael ſpake of me, euē the moſt mighty of Iſrael, ſaid: he that beareth rule ouer men, ought to rule iuſtely in the feare of GOD. And as the mornyng lyght when the Sunne is vp, a mornyng in whiche are no cloudes to let the bryghtnes, and as the graſſe of the earth is by the vertue of the raine: Shall not my houſe be ſo with GOD. 2.reg.7.c *For he hath made wͭ me an euerlaſtinge couenaunt, parfyte and ſure in al pointes: and this is truely al my health and al my deſyre, yͭ it grow, but not as graſſe. But the vngodly man of Belial ſhalbe as a thorne clean pluckt vp, whiche can not be taken with handes: But the manne that ſhall touche them, muſt haue yron, or a long helue. 1.Par.12.b *Or elles muſt they be burnt with fyre B in the ſame place.

These be the names of the mighty mē whom Dauid had: one that ſat in yͤ ſeate of wiſdome, beynge chiefeſt among thre, pleaſaunte was he and ſtronge: he ſlue, viii. hundred at one time. After him was Eliazar the ſonne of Dodi the ſonne of Ahohi, one of the thre worthyes with Dauid, which defied yͤ Philiſtines that were there gathered together to battel: when the men of Iſrael were gone vp. He aroſe ⁊ layed on the Philiſtines vntil his hande was wery, and claue vnto yͤ ſwearde. And the LORDE gaue greate victorie the ſame daye. And the people (which had fled) returned, and wente after him to runne to the ſpoyle. After him was Samma the ſonne of Age the Hararite: and the Philiſtines gathered togyther beſyde a towne, (where was a parcell of lande full of rice) and the people fledde from the Philiſtines. But he ſtode in the myddes of the grounde, and defended it, and ſlue the Philiſtines. And the LORDE gaue great victory.

1.Par.12.b * These three (whiche were of the thirtie chiefe captaines) went downe to Dauid in the harueſt tyme vnto yͤ caue C of Adullam, and the hooſte of the Philiſtines abode in the valley of gyauntes. And DAUID was then in an holde. And the ſouldiers of the Philiſtines were in Bethleem. And DAUID longed and ſaid: Oh, that I had of the water that is in yͤ well by the gate of Bethlehem, for to drinke. And the thre myghty brake thorowe the hoſt of the Philiſtines, and fet water out of the wel of Bethlehem that was by the gate, and toke and broughte it to Dauid. Neuertheles he would not drink therof, but offred it vnto yͤ LORD, and ſayde: the LORDE forbyd yͭ I ſhuld do ſo. Is not this the bloude of the men that went in ieopardy of their lyues? ⁊ therfore he would not drink it. And theſe thinges did theſe thre mighty men. *Abiſai 1.reg.21. the brother of Joab, the ſonne of Saruiah, was chefe amonge the three, and he lyfte vp his ſpeare againſt three hundred, and ſlue them, and hadde the name among the thre. For he was nobler man then the three, and was theyr captayne. Howbeit he attayned not vnto (the firſt) three.

And Banaiahu yͤ ſonne of Jehoiada, (the ſon of a myghtie man) valyaunte in actes, of Kabzeel ſlue two ſtrong lyōs, euē lions of Moab. He went downe alſo, and ſlue a lyon in a pit in tyme of ſnowe. And he ſlue an Egypciā a goodly bygge man, whiche had a ſpeare in his hande. But he went down to him with a ſtaffe, and plucked the ſpeare out of the Egipcians hande, and ſlue him with his own ſpeare. These thinges dyd Banaiahu yͤ D ſonne of Jehoiada, and had the name amonge the three worthyes. He was honorable amonge thyrtie, but he attayned not to the (fyrſt) three. And Dauid made him of his councell. Aſahel yͤ brother of Joab alſo was one of the thirty. Then Elhanā the ſon of Dodo of bethlehem: Samma the Haronite: Elica the Harodite: Helez yͤ Paltite: Ira yͤ ſonne of Akes the Thekoite: Abiezer of Anathoth, Meobnai the Huſathite: Zelmon an Ahohite: Mahari, the Netophatite: Heleb the ſon of Baanah an Netophatite: Ithai the ſonne of Ribai out of a hil of the children of Beniamin: Banaiahu the Phiratonite: Hedai of the riuer of Gaas: Abialbon the Arbathite: Aſmaueth a Barhumite: Elihaba a Saalbonite: and the ſonnes of Jaſen: Jonathas, Samma the Hararite. Ahian the ſon of Sarar an Hararite. Eliphelet the ſonne of Aaſbai the ſonne of a Maachathite: Eliam the ſon of Ahithophel the Gilonite: Hezrai the Carmelite

Paarai the Arbite: Igal yͤ ſon of Nathā of Zoba: Bani yͤ Gadite: Zelec an Amonite: Naharai a Berothite, whiche was the harneſbearer of Ioab the ſonne of Zeruia: Ira the Iethrite: Gareb the Iethrite: Uria the Hethite, thyrtye and ſeuen in al.

¶The.xxiiii.Chapter.

¶Dauid cauſeth the people to be numbred / and therfore is Iſrael plaged with peſtylence / ſo that in three dayes there dyed.lxx.thouſande.

A AND agayne, the LORD was wroth againſt Iſrael, and he moued Dauid againſte them, in that he ſayde:
Exod.30.b *go and numbre Iſrael and Iuda. For the kynge ſaid to Ioab the captayne of his hooſte: go thou abrode now, thorow out all the trybes of Iſraell, euen from Dan to BeerSeba, and numbre ye the people, that I maye knowe the numbre of them. And Ioab ſayde vnto the king: I beſeche the LORD thy GOD, to make thy people as many mo as they be: yea, and an hundred times ſo many mo, and that the eyes of my lorde the kyng maye ſe them. And what is the cauſe that my lord the kyng hath a luſt to thys thyng? Notwithſtandynge the kynges worde preuailed againſt Ioab, and againſt the captaynes of the hooſt.

And Ioab and the captaynes of the
B hoſt, went out frō the preſence of yͤ king, to numbre the people of Iſraell. And they paſſed ouer Iordan, and pitched in Aroer on the ryghte ſyde of the cytye that lyeth in the myddes of the valleye of Gad ouer againſte Iazer. And then they came to Gilead, and to the nether lande, where was a newe habitacyon, ⁊ from thence they came to Dan Iaan about to Sidō, ⁊ came to the ſtrong hold of Tyre, ⁊ to all the cyties of yͤ Heuites and of the Cananites, and then wente out to the South of Iuda euē to Beerſeba. And ſo, when they had bene abrod thorowe out all the land, they returned to Ieruſalem againe, after the ende of nyne monethes and twenty daies. And Ioab delyuered vp the nūbre and ſūme of the people vnto the kynge. And there were in Iſraell eyght hundred thouſād men of myghte that drewe ſweardes. And the men of Iuda were fyue hundred thouſande men.

And Dauids herte ſmote hym, after that he had nūbred the people. And Dauid ſaid vnto yͤ LORDE: I haue ſynned excedyngly in that I haue done. And nowe LORDE take awaye the treſpace of thy ſeruaunte, for I haue done very foolyſhly. And when Dauid was vp in a mornynge, the worde of yͤ LORD came vnto the prophete Gad, Dauids ſear, ſayinge: go and ſaye vnto Dauid, thus ſayeth the LORDE: I offre the thre thynges, choſe the which of them I ſhal do vnto thee.

C So Gad came to Dauid, and ſhewed him, and ſayd vnto him. Wylt thou haue ſeuen yeres honger to come in thy land, or wilte thou flee three monethes before thine enemyes, they folowynge thee, or that there be three dayes peſtilence in thy lande? Nowe therfore aduyſe thee, and ſee what aunſwere I ſhall gyue to him that ſent me. And Dauid ſaide vnto
Eccle. Gad: I am in extreme trouble. *We wil fall nowe into the hande of the LORDE, for much is his mercy, and let me not fal into the hande of man.

And ſo the LORDE ſent a peſtilence in Iſrael from the mornynge vnto yͤ tyme appoynted. And there died of the people from Dan to Beerſeba, ſeuenty thouſād men. And when the angell ſtretched out his hande vpon Ieruſalem to deſtroye it, the LORD had compaſſyon to do that euell, and ſayde to the angell that deſtroyed the people: it is nowe ſufficient, holde thyne hande. And the angel of the LORDE was by the threſhynge place of Arefna the Iebuſite. And Dauid ſpake vnto the LORDE (when he ſawe the angell that ſmote the people) and ſaid: lo, it is I that haue ſynned, ⁊ I that haue done wickedly. But theſe ſhepe, what haue they done? let thine hande (I pray thee) be againſt me, and agaynſte my fathers houſe.

And Gad came the ſame daye to Dauid, and ſayde vnto him: go vp and rear an altar vnto yͤ LORDE in the threſhing flowre of Arefna the Iebuſyte. And Dauid (according to the ſaying of GAD) wēt vp, as the LORDE commaunded. And Arefna loked, and ſawe the kynge and his ſeruauntes commyng toward him. And Arefna went out: and bowed hym ſelfe before the kyng, flatte on his face vpon the grounde, and Arefna ſayde: wherfore is my lorde the kynge come to hys ſeruaunt? Dauid anſwered: to bye the threſhynge floore of thee, and to make an aultar vnto the LORD, that the plage maye ceaſe from the people.

And Arefna sayd vnto Dauid: let my lord the king take & offre what ſemeth hym good in hys eyes: Beholde here be oxen for burnt ſacrifice, & ſleades, & the other inſtrumentes of yͤ oxen for wood. All theſe thinges dyd Arefna geue vnto the kinge, and ſayed moreouer vnto the kinge: the LORD thy GOD accepte the. And the kinge ſaied vnto Arefna: not ſo but I wyl bye it of the at a price, and wil not offre ſacrifice vnto yͤ LORD my GOD of that whiche doth coſte me nothing. And ſo Dauid bought yͤ threſhing floure, and the oxen for fyfty ſycles of ſiluer. And Dauid built there an aultare vnto the LORDE, and offered burntſacryfices, and peace offeringes. And ſo the LORDE was intreated for the lande. And the plage ceaſed from Iſraell.

¶ The ende of the ſeconde boke of
Samuel: otherwiſe called the
ſeconde boke of the
Kynges.

The thirde boke of

the kynges, after the rekenynge of the
Latiniſtes: which thyrd boke and
the fourthe alſo, is but one
with the Hebrues.

¶ The fyrſte Chapter.

The yonge vyrgyne Abiſag kepeth Dauid in his extreme age. Adonia occupieth the realme vnwittinge to hys father. Salomon is annoynted kinge/and ſo Adonia getteth him awaye.

A AND kynge Dauyd was olde & ſtryken in yeares: ſo yͤ whē they couered him wͭ clothes, he caught no heate: wherfore his ſeruauntes ſaid vnto him: let there bee ſought for my lorde the kynge a yonge mayden, to ſtande before the kyng, and to cheryſhe hym. And let her lye in thy boſome, that my lorde the kynge maye get-heate. And ſo they ſought for a fayre damoſell thorowe out al the coaſtes of Iſrael, and founde on Abiſag a Sunamite, and brought her to the king. And the damoſel was exceding fayre, and cheriſhed the king, and miniſtred to hym. But the kinge knew her not.

And Adonia the ſonne of Hagith exalted hym ſelfe, ſayinge: I wilbe king: And he gat hym charrettes & horſemē, & fyftye men to runne before hym. And hys father woulde not diſpleaſe hym at any tyme, nor ſaid ſo much to hi, as, why doeſt thou ſo? And he was a goodly mā, & his mother bare him nexte after Abſalom. And he toke counſel at Ioab yͤ ſonne of zaruia, and at Abiathar the prieſt. And they helped Adonia. But
Sadock yͤ prieſt, Banaiahu yͤ ſonne of
Jehoiada, Nathan the prophete, Se- B
mei and Rei, and all the men of myght
whiche were with Dauid, fauoured
not Adonia. And Adonia ſacrifyced
ſhepe & oxen, & fat catell, by the ſtone of
zoheleth, which is faſt* by yͤ wel of Ro- Jesu. 15. b
gel, & called all hys brethren the kinges
ſonnes, and the men of Juda yͤ kinges
ſeruaūtes. But Nathan the Prophet,
and Banaiahu, and the other mightye
menne, and Salomon hys brother he
called not.

Wherfore Nathā ſpake vnto Bethſabe the mother of Salomon, ſayinge: haſt yͤ not heard howe yͤ Adonia yͤ ſōne of Hagith doth raigne, & Dauid oure lorde knoweth it not? Now therefore come, & I will giue the councel, how to ſaue thine owne life, & yͤ life of thy ſōne Salomon. Go & get the in vnto kynge Dauid, and ſaye vnto hym: diddeſt not thou (my lorde O kynge) ſweare vnto thy handmayde, ſayinge: Salomon thy ſonne ſhal raigne after me, & he ſhal ſyt vpon my ſeate: why is then Adonia king? Beholde, while thou yet talkeſt there with the kinge, I wyl come in after the, and confirme thy wordes.

C And Bethſabe went in vnto the king into yͤ chamber. And the kinge was very olde, & Abiſag the Sunamite miniſtred vnto yͤ king. And Bethſabe ſtouped & made obeyſaūce vnto the kinge. And the king ſayd: what is the matter? She anſwered him: my lord, thou ſwareſt by the LORD thy GOD vnto thine handmayde: Salomon thy ſonne ſhall raigne after me, and he ſhal ſit vpō my ſeate. And beholde, nowe is Adonia kinge, and my lorde the kynge wotteth not of it. And he hath offred oxen, fat cattel, & many ſhepe, & hath called all yͤ ſonnes of the kynge, and Abiathar the prieſt, ⁊ Ioab the captayne of the hooſt. But Salomon thy ſeruaũt hath he not bydden. And nowe my LORD (O king) ẏ eyes of al Iſrael waite on the, ẏ thou ſhuldeſt tell them, who ought to ſyt on the ſeate of my lord the king after him. For els when my lorde the kynge ſhall ſlepe with his fathers, I and my ſonne Salomon ſhalbe ſynners.

And whyle ſhe yet talked with the kinge, Nathã ẏ prophet came alſo. And they told the kinge ſaying: behold, here commeth Nathã ẏ prophet. And when he was come in to the kyng he made obeyſaunce before the kinge vpon hys face on the ground, ⁊ Nathã ſayd: My lorde (O king) haſt yͧ ſaid, Adonia ſhall raigne after me, ⁊ he ſhall ſit vpon my D ſeate? For he is gone downe this day, ⁊ hath ſlayne many oxen, and fat ſhepe, and hath called al the kinges ſonnes, ⁊ the captaines of the hooſt, ⁊ Abiathar the prieſt. And behold they eat ⁊ drinke byfore him, ⁊ ſay: GOD ſaue ẏ king Adonia. But me thy ſeruaũt, ⁊ Sadocke the preiſte, and Banaiahu the ſonne of Iehoiada, and thy ſeruaunt Salomõ hath he not called. Is thys thyng done of my lord the kinge, and thou haſt not ſhewed it vnto thy ſeruaunt, who ſhuld ſyt on the ſeate of my lord the kyng after hym?

Then king Dauid anſwered, ⁊ ſayd: cal me Bethſabe. And ſhe came in to ẏ kinges preſence, and ſtode before him. And the kinge ſware, ſayinge: As truely as the LORD lyueth (that hathe ryd my ſoule out of all aduerſitie) euen as I ſware vnto the by the LORD GOD of Iſrael, ſaying: Salomon thy ſonne ſhall raigne after me, ⁊ he ſhall ſit vpon my ſeate for me, ſo wil I do thys daye. Then Bethſabe bowed on her face to ẏ earth, and did reuerence vnto ẏ kinge, and ſayd: I pray GOD ẏ my lord kyng Dauid may lyue euer. And king Dauid E ſaid: call me Sadocke ẏ prieſt, ⁊ Nathã the prophete, and Banaiahu ẏ ſonne of Iehoiada. And they came before the king. The kynge alſo ſayd vnto them, take wͭ you the ſeruaũtes of your lord, ⁊ ſet Salomõ my ſõne vpon mine owne mule, ⁊ cary him downe to Gihon. And let Sadocke ẏ preiſt, and Nathan the prophet annoynte hym there, kynge ouer Iſraell. And blowe ye with trompettes, and ſaye: GOD ſaue kinge Salomon. And then come vp after hym, ẏ he maye come ⁊ ſyt vpõ my ſeat. For he ſhalbe king in my ſtead. And I will cõmaũd him to be captaine ouer Iſrael ⁊ Iuda. And Banaiahu ẏ ſonne of Iehoiada anſwered the kinge, ⁊ ſayd: Amẽ. I praye GOD ẏ the LORD GOD of my lord the kinge, ſaye ſo to. And as GOD hathe ben with my lord ẏ king, euen ſo be he with Salomon alſo, ⁊ make his ſeat greater, then the ſeate of my lorde kinge Dauid hathe bene.

And ſo Sadocke the preiſt, ⁊ Nathã the prophet, ⁊ Banaiahu the ſonne of Iehoiada, ⁊ the Crethites and Phelethites wente downe, and ſet Salomon vpon kynge Dauids Mule, ⁊ brought him to Gihon. And Sadock the prieſt F toke an horne of oyle out of the tabernacle, ⁊ anointed Salomõ. And al they of the people blewe trompettes, ⁊ ſayd: GOD ſaue king Salomõ. And al ẏ people came vp after him, pyppynge with pipes, and reioyſynge greatlye, ſo that the earth rang with the ſound of them.

And Adonia and al the geſtes that he had called vnto him, herd it, euẽ as they had made an ende of eating. And when Ioab heard the ſoũd of the trompet, he ſayd: howe happeneth it that there is ſuche a noyſe in the cytye? And as he yet ſpake: behold, Ionathas the ſõne of Abiathar ẏ prieſt, came. And Adonia ſaid vnto hym: come in, for thou arte a valyaunt man, and bringeſt good tidinges. And Ionathas anſwered ⁊ ſaid to Adonia: Verely our lord king Dauid hath made Salomõ king. And ẏ kinge hath ſente with him, Sadock ẏ prieſt, ⁊ Nathã the prophet, ⁊ Banaiahu the ſonne of Iehoiada ⁊ the Crethites, ⁊ the Phelethites, and they haue ſet hym vpõ the kĩges mule. And Sadock ẏ prieſt, ⁊ Nathan the prophet, haue anoynted hym king in Gihõ. And they cam vp againe, ⁊ reioyſed, ẏ the cytye did ſoũde againe. And that is ẏ noiſe that ye haue heard. G And Salomon ſitteth on the ſeate of the kingdome. And moreouer ẏ kinges ſeruaũtes came to bleſſe our lord king Dauid, ſayinge: thy GOD make the name of Salomon more honorable then thy name, ⁊ make hys ſeate greater thẽ thy ſeate. And ẏ kĩg bowed him ſelfe vpon the bedde. And thus ſayde the kynge: Bleſſed be the LORD GOD

of Iſraell:which hath made one to ſyt
on my ſeate this day, myne eye ſeing it.
And al the geſtes that were with Adonia
were afrayd, & roſe vp, & wente
euery man his waye. And Adonia fearyng
the preſence of Salomon, aroſe, &
wente (into the tabernacle of the Lorde) and
caught holde on the hornes of the altare.
And one tolde Salomon, ſayinge:
Beholde, Adonia doth fear kynge Salomon:
Exod.21.b for he hath*caught hold on the
hornes of the altare, ſaying:let kynge
Salomon ſweare vnto me thys daye
that he wyll not ſlaye hys ſeruaunte
with the ſwearde.

And Salomon ſayed, yf he wylbee a
childe of vertue, there ſhal not an heere
of hym fal to yͤ earthe: But & if wickednes
be founde in hym, he ſhal dye. And
ſo kinge Salomō ſent, & they brought
him from the altare. And he came and
dyd obeyſaunce vnto kinge Salomon.
And Salomon ſayd vnto hym, get thee
to thyne houſe,

¶The.ii.Chapter.

Dauid dyeth. Adonia requyreth to haue Abiſag to his concubyne, and therfore Salomō commaundeth to ſlay hym. Abiathar is put from hys prieſthode. Semei and Joab are ſlayne.

A THe dayes of Dauid drew nie that
he ſhulde dye, & he charged Salomon
Ioſu 1.b his ſonne, ſayinge: I go
nd.23.b. the way of al yͤ world, *be thou ſtrong
Deut.31.t. therfore, and ſhewe thy ſelfe a manne.
Kepe thou the watch of the LORD thy
GOD, that thou walcke in hys wayes,
and kepe hys ſtatutes, & hys preceptes,
his iudgementes, and his teſtimonies,
euen as it is written in yͤ lawe of Moſes:
that thou mayeſt proſper in al that
thou doeſt, and in euery thing that thou
medleſt withal.

That the LORD alſo may make good
hys worde whiche he ſpake vnto me,
ſaying:if thy childrē take hede to theyr
waye, yͭ they walke before me in trueth,
3.Reg.9 b wyth all theyr hertes, and with al their
G ſoules,*then ſhalt thou not be without
2.Reg.3.f. a man on the ſeate of Iſraell.
nd.20.c *Moreouer, thou woteſt, how Joab
yͤ ſonne of zaruia ſerued me, & what he
dyde to the two capitaines of yͤ hoſtes
of Iſrael:vnto Abner the ſonne of Ner,
and vnto Amaſa yͤ ſōne of Jether, whō
he ſlue, & ſhed bloude in tyme of peace
(euen as it had ben in warre) & put the
bloud of warre vpon his girdle yͭ was
about his loines, and in his ſhoes that
were on his fete. Deale with him therfore
accordynge to thy wyſedome, and
bring not hys hoore head downe to the
B graue in peace.*But ſhew kindnes vnto
2.reg.19.f. the ſonnes of Berſelai the Gileadite,
that they maye eate at thy table. For
they came to me, when I fled from Abſolom
thy brother.

*And beholde, thou haſte with the
2.reg.16.b. Semei the ſonne of Gera, the ſonne of
Gemini, of Bahurim, which curſed me
with an horrible curſe in the day when
I went to Mahanahim. But he came
to mete me at Iordane, and I ſware to
hym by the LORD, ſayinge: I wyll not
ſlaye the with the ſwearde: but thou
ſhalt not coūt him as vngilty. For thou
arte a man of wyſedome, and knoweſt
what thou oughteſt to do vnto hym.
His hoore head ſhalt thou bring to the
graue with bloude.

Actes.2.e. And ſo* Dauyd ſlept with hys fathers,
& was buryed in the cytie of Dauid.
And yͤ daies which Dauid raigned
vpon Iſrael, were fortye yeares:ſeuen
yeares raigned he in Hebron: & thirtye
& thre yeares raigned he in Jeruſalem.
C *Then ſat Salomon vpon the ſeate of
1.par.29.f. Dauid his father, & his kingdome was
ſtabliſhed myghtelye. And Adonia the
ſonne of Hagith cam to Bethſabe the
mother of Salomō. And ſhe ſayd:*Comeſt
1.reg.16.b thou peaceably? And he ſaied peaceably.
He ſaid moreouer: I haue ſomwhat
to ſay vnto the. She ſaid: ſay on.
And he ſaied, thou knoweſt yͭ the kingdom
was mine, & that al Iſrael ſet their
faces on me, yͭ I ſhuld raigne, howbeit
the kingdome is turned away, and geuen
to my brother:for it is apoynted hī
of the LORD: & now I aſke a peticiō of
the:deny me not. And ſhe ſaid vnto him:
Say on. And he ſayd: Speake, I pray
the, vnto Salomon yͤ kinge, for he wyl
not ſay the nay, that he geue me Abiſag
the ſunamite to wyfe. And Bethſabe
ſaied:well, I wyll ſpeake for the vnto
the kinge.

Bethſabe therfore went vnto kinge
D Salomon, to ſpeake vnto him for Adonia.
And the king roſe vp to mete her &
bowed him ſelfe vnto her, and ſat hym
downe on hys ſeate. And there was a
ſeate ſet for yͤ kinges mother, & ſhe ſate
on his right ſide. Then ſhe ſaid: I deſire
a lytell peticion of the, I praye the ſaye

me not nay. And the kynge ſayed vnto her: Aſke on my mother, for I wyl not ſaye the naye. She ſayd: let Abiſag the Sunamite be geuē to Adonia thy brother to wife. And king Salomō anſwered & ſayd vnto hys mother: why doeſt thou aſke Abiſag the Sunamit for Adonia: aſke for him the kingdome alſo: for he is myne elder brother, and hathe for hym Abiathar the preiſte, & Ioab ẏ ſonne of zaruia. Then kynge Salomon ſware by the LORD, ſaying: GOD do ſo, and ſo to me, if Adonia hath not ſpoken thys worde agaynſt hys owne life. Now therfore as truly as ẏ LORD lyueth, whiche hathe ordeyned me, and ſet me on the ſeat of Dauyd my father, and made me an houſe, as he promiſed, Adonia ſhal dye this daye. And kynge Salomon ſent by the hande of Banaiahu ẏ ſonne of Iehoiada, and he ſmote E hym that he dyed.

And vnto Abiathar the preiſt, ſayd ẏ king: get ẏ to Anatoth vnto thine own feldes: For thou art worthy of deathe: but I wyl not at this tyme kyll the, becauſe thou bareſt the arke of the LORD GOD before Dauyd my father, and becauſe thou haſt ſuffered with my father in al his afflicciōs. And ſo Salomō put awaye Abiathar from beynge preſt vnto the LORDE: ẏ he myght fulfyll the wordes of the LORD which he ſpake ouer ẏ houſe of Eli in Silo. Thē tydynges came alſo to Ioab: for Ioab had turned after Adonia though he turned not after Abſalō. And Ioab fled vnto the tabernacle of the LORD, & caught holde on the hornes of the altare. And it was tolde kynge Salomon, howe ẏ Ioab fled vnto ẏ tabernacle of ẏ LORD & ſtode by the altare. Then Salomon ſent Banaiahu the ſonne of Iehoiada, ſaying: go and fall vpon hym.

And Banaiahu came to the Tabernacle of the LORD, and ſayd vnto hym. Thus ſayeth the kyng: come out. And he ſayd: naye, but I wyl dye euen here. And Banaiahu brought the king worde agayne, ſayinge: thus ſayd Ioab, and thus he anſwered me.

F And the kynge ſayed. Do euen as he hathe ſaid: ſmite hym, & bury him, that thou mayeſt take away ẏ bloud which Ioab ſhed cauſeles, from me, and from the houſe of my father. And the LORD ſhall brynge hys bloude vpon hys owne head, for he ſmote two men rightewiſer & better thē he, & ſlue them with ẏ ſwearde, my father Dauyd not knowinge thereof: euē Abner ẏ ſonne of Ner, captain of ẏ hooſte of Iſrael, & Amaſa ẏ ſonne of Iether captayne of the hooſte of Iuda. Theyr bloud ſhal therfore returne vpon the heade of Ioab, & on the heade of his ſede for euer. But vpō Dauyd, & vpon his ſede, & vpon hys houſe, & vpon his ſeat, ſhall there be peace for euer of the LORDE. So Banaiahu the ſōne of Iehoiada went vp, & ſmote him, & ſlue him, and buryed him in his owne houſe in ẏ wildernes. And the king put Banaiahu ẏ ſonne of Iehoiada in hys rowme ouer the hoſt, & put Sadock the preiſt in the roume of Abiathar.

And the kynge ſente and called Semei, & ſaid vnto him: build the an houſe in Ieruſalē, and dwel there: and ſe that thou go not forth thence any whether: For bee thou ſure, that the daye that thou goeſt out, and paſſeſt ouer the ryuer of Cedron, thou ſhalt dye that daye, and thy bloude ſhalbe vpon thine owne heade. And Semei ſayd vnto ẏ kynge: This is a good thinge: as my lorde the the kynge hath ſayd, ſo wyl his ſeruaūt do. And Semei dwelte in Ieruſalē many a daye. And it chaunced after thre yeares, that two of the ſeruauntes of Semei ranne away vnto Achis, ſonne of Maacha kynge of Geth. And they tolde Semei, ſayig: beholde, thy ſeruaūtes be in Geth. And Semei ſtode vp, & ſadled his Aſſe, and gat him to Geth to Achis, to ſeke his ſeruauntes, & returned, and broughte hys ſeruauntes againe from Geth.

And it was tolde Salomō, how that Semei had gone from Ieruſalem to Geth, & was come againe. And ẏ kynge ſent and called Semei, and ſayde vnto him: Did I not charge the by ẏ LORDE with an othe, and teſtified vnto the, ſayinge: be ſure, that whē ſoeuer thou goeſt out, & walkeſt abroad any whither, thou ſhalt dye the death: And thou ſaideſt vnto me: it is good tydynges that I haue heard. Why then haſt thou not kept the othe of ẏ LORD, & the cōmaūdement that I charged the withall:

The kyng ſayd moreouer to Semei: *thou remembreſt all the wyckednes whiche thyne hearte knoweth, that thou dyddeſt to Dauid my father. The

LORDE

LORD alſo ſhal bring thy wyckedneſſe vpon thyne owne heade: and kyng Salomon ſhalbe bleſſed, and the ſeate of Dauyd ſtablyſhed before the LORDE for euer. So the kynge commaunded Banaiahu yͤ ſonne of Jehoiada: which went out and ſmote him that he dyed. And the kyngdome was ſtablyſhed in the hande of Salomon.

¶ The.iii.Chapter.

Salomon taketh Pharaos doughter to wyfe. The Lord appeareth to him and geueth him wiſedom. The pleatyng of the two harlottes who ſhoulde owe the lyuyng childe. and Salomons ſentence therin.

A SAlomon made affinitie wͭ Pharao kyng of Egipt, ⁊ toke Pharaos doughter, and brought her into yͤ citie of Dauid, vntil he had made an ende of buylding hys owne houſe, ⁊ the houſe of the LORD, and the wall of Jeruſalem rounde about. Only yͤ people ſacrifyced in altars made on hilles, becauſe ther was no houſe built vnto yͤ name of the LORD, vntyl thoſe dayes. And Salomon loued yͤ LORDE, ⁊ walked in the ordinaunces of Dauid his father, ſaue only that he ſacrificed and offered incenſe vpon altares in hylles.

1.a *And the kinge wẽt to Gibeõ, to offer there for yͭ was a ſpeciall offrynge place. And a thouſand burnt offringes dyd Salomõ offre vpõ that altare: ⁊ in Gibeon the LORD appeared to Salomõ in a dreame by night. And God ſaid: aſke what thou wylt that J may geue it the. And Salomõ ſaid: yͧ haſt ſhewed vnto thy ſeruaũt Dauyd my father great mercy, whẽ he walked before the in trueth, in righteouſnes, and in playnes of hearte with the. And yͧ haſt kept for hym this great mercye, yͭ thou haſte gyuen him a ſonne, to ſyt on his ſeat: as

1.b it is come to paſſe this day. *And now,

B O LORD my GOD, it is thou that haſt

9.a made thy ſeruaunte kyng in ſteade of Dauid my father. *And J am but yõge and wote not howe to go out ⁊ in. And thy ſeruaũt is in the middeſt of thy people, whiche thou haſt choſen. And verely yͤ people are ſo many that they canne not be told nor numbred for multitude.

9.c. *Geue therefore vnto thy ſeruaunt an vnderſtanding herte, to iudge thy people, that J may decerne betwene good and bad. For who is able to iudge this, thy ſo myghty a people?

And thys pleaſed the LORDE well, yͭ Salomon had deſyred this thyng. And GOD ſayde vnto him: becauſe thou haſt aſked thys thinge, and haſte not aſked longe lyfe, neyther haſte aſked ryches, nor the ſoule of thyne enemies, but haſt aſked vnderſtãdyng ⁊ dyſcreciõ in iudgemẽt. Behold, J haue done according to thy peticiõ. For J haue geuen the a wiſe ⁊ an vnderſtãdynge hert, ſo yͭ ther was none lyke the before yͤ, neither after the ſhall any aryſe lyke vnto thee. C

And J haue alſo geuen the, that which thou haſt not aſked, euẽ riches and honour, ſo that there ſhalbe no kyng lyke vnto the al thy daies. And if thou wilte walke in my wayes, to kepe mine ordinaunces and my commaundementes, *as thy father Dauid did walke, J wyl lengthen thy dayes. When Salomõ awoke, beholde it was a dreame. *And he came to Jeruſalem and ſtode before the arke of the teſtamẽt of the LORDE, and offred burnt offrynges ⁊ peace offrynges, ⁊ made a feaſt to al his ſeruauntes.

3.Reg.15.a

1.Para.1.b

Then came there two wemen, that wer harlottes, vnto the king, an d ſtode before him. And yͤ one woman ſaid: Oh my LORDE: J and thys woman dwell in one houſe. And J was delyuered of a child with her in yͤ houſe. And the third daye after that J was delyuered, ſhe was delyuered alſo: and we were together, and no ſtraunger with vs in the houſe, ſaue we two.

And this wiues child died in yͤ night, for ſhe ſmothered it. And ſhe roſe at midnight, ⁊ toke my ſonne frõ my ſyde, while thine handmaide ſlept, ⁊ layde it in her boſome, and put her dead child in my boſome. And whẽ J roſe vp to geue my childe ſucke, beholde, it was dead. But when J had loked vpon it in the mornyng, behold, it was not my ſonne, whiche J dyd beare.

D The other woman ſaied: it is not ſo: but my ſonne liueth, ⁊ thy ſõne is dead. And ſhe ſaied againe: No, but thy ſonne is dead and mine is alyue. And thus they pleated before the kynge. Then ſayed the kynge: the one ſayeth, thys that is alyue is my ſonne, and the dead is thine. And the other ſaieth, naye: but thy ſonne is dead, and the lyuynge child is myne. And the kynge ſayed: brynge me a ſwearde. And they broughte out a ſwearde before the kyng. And the kyng ſaid: Deuyde the lyuynge chylde in two, and geue the one halfe to yͤ one, and the other to the other.

Then ſpake the woman whoſe yͤ lyuyng childe was, vnto the kinge: for her bowels yerned vpō her ſonne, and ſaid: I beſeche the my lorde, geue her the liuing childe, and in no wyſe ſlaye it. But the other ſaid, let it be nether myne nor thyne, but deuyde it. Then the kynge
Luke.7:c anſwered, and ſayde: *geue her the lyuynge childe, and ſlaye it not: for ſhe is the mother therof. And al they of Iſrael hearde of the iudgement, whiche the kynge had iudged, and feared yͤ kynge: for they ſawe that the wyſedom of God was in him to do iuſtice.

The.iiii. Chapter.

The princes and rulers vnder Salomon. The purueyaunce for his vitailles. The numbre of his horſes and of his parables.

A And ſo kyng Salomon was kyng ouer al Iſrael. And theſe wer hys lordes. Azariahu the ſonne of Sadocke the prieſt, Elihoreph and Ahiah yͤ ſonnes of Siſa, ſcribes. Iehoſaphath yͤ ſonne of Ahilud, yͤ recorder. Banaiahu the ſonne of Iehoida was ouer yͤ hooſt. And Sadock ⁊ Abiathar were yͤ prieſtes. And Azariahu the ſonne of Nathā was ouer the officers. And zabud yͤ ſon of Nathan was a prieſt, the kinges cōpanion. And Ahiſar ſtewarde of hou-
3.Reg.5.d ſholde. And*Adoniram the ſonne of Abda, was ouer the tributes.

And Salomon had twelue officers ouer al Iſrael, which prouided vitailes for the kynge and his houſholde: eche man his moneth in a yeare, made prouiſion for neceſſarie thinges. And theſe are their names: the ſonne of Hur in mount Ephraim: the ſonne of Dekar in Makaz and in Saalbin ⁊ Bethſames, Elon and Bethanan: yͤ ſonne of Heſed
B in Aruboth, to whom perteyned Socho and al the lande of Hepher: the ſonne of Abinadab in al the regiō of Dor, which had Tapheth the doughter of Salomō to wyfe. Baana yͤ ſonne of Ahilud was ouer Thaanach and Magiddo, ⁊ ouer al Bethſan, whiche is by zarthana beneth Ieſraell, from Bethſan, to the plaine of Mehola, euen vnto the place that is ouer agaiſt Iechmeā: the ſonne of Gaber had Ramoth Gilead, and his were the townes of Iair: the ſonne of Manaſſe, whiche are in Gilead, ⁊ vnder him was the regiō of Argob which is in Baſan thre ſcore great cities with walles and barres of braſſe.

Ahinadab the ſonne of Hiddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Baſmath yͤ doughter of Salomon to wyfe. Baana yͤ ſon of Huſai was in Aſer ⁊ in Aloth. Iehoſaphat the ſonne of Paruah was in Iſachar. Semei the ſonne of Ela was in BenIamin. Gaber the ſonne of Vrye was in the countrey of Gilead, yͤ lande of Sehon kynge of the Amorites, and of Og kyng of Baſan, ⁊ was officer alone in the lande. And Iuda ⁊ Iſraell were manye, euen as the ſande of yͤ ſea in number, eating, driking and making mery. *And Salomō raigned ouer all kingdoms, from the*ryuer vnto yͤ lāde of the Philiſtines: euē vnto the border of Egipt: and they brought preſentes, ⁊ ſerued Salomon al yͤ dayes of his lyfe.

And Salomons breade for one daye was.xxx. quarters of manchet floure, ⁊ thre ſcore quarters of meale: tē ſtalled oxen, ⁊ .xx. out of the paſtures, and an hundred ſhepe, beſyde hertes buckes, ⁊ wylde goates, and capons. For he ruled in al yͤ region on the other ſide Euphrates, from Thiphſah to*Aſa, ouer al the kinges on the other ſyde yͤ ryuer. And he had peace with al his ſeruauntes on euery ſyde. And Iuda and Iſrael dwelte withoute feare, euery man vnder his vine and vnder his figge tre, from Dan to Berſeba, all the dayes of Salomon. And Salomō*had fourtie.M. ſtalles of horſes for charettes, and.xii. M. horſemen. And the officers prouided vitaile for kyng Salomon, ⁊ for al yͤ came out of any place to kynge Salomons table, euery man his moneth ſo that ther lacked nothing. Barly alſo and ſtrawe for the horſes ⁊ mules, brought they vnto the place where the officers were, euery man in his office.

*And GOD gaue Salomon wyſedome and vnderſtandynge exceadinge muche, and a large herte, euen as the ſande that is one the ſea ſhore: and Salomons wyſedome excelled the wyſedome of all the children of the Eaſte countreye, and all the wyſedome of Egypte. For he was wyſer then all menne, yea then Ethan the Ezrahite, and Heman, Chalcol, and Darda the ſonnes of Mahol. And hys name was ſpoken of thorow out al naciõs on euery ſide. And Salomõ ſpake thre thouſand prouerbes. And his ſonges were a thouſand and fyue. And he ſpake of trees, euen from yͤ Cedar tree that groweth in Libanon, vnto the Iſope that ſpringeth out of the wal. He ſpake alſo of beaſtes, of foules, of wormes, and of fyſhes. And there came of all nacions to heare the wyſedome of Salomon, and from all kynges of the earth, which had herde of hys wiſedõe.

The. v. Chapter.

Kynge Hyram ſendeth Cedar tymber to the buyldynge of the temple. The diſcrypcyon of the workes.

A AND Hyrã kyng of Tyre ſẽt his ſeruaũtes vnto Salomon, for he had hearde, yͤ they had anoynted hym 3.reg.5.b kyng in the rowme of hys father.*For 2.Par.2.a. Hirã was euer a louer of Dauyd *And Salomon ſent to Hiram, ſaying: thou 1.pa.29.a knoweſt*howe that Dauid my father, could not buylde an houſe vnto yͤ name of the LORDE hys GOD, for yͤ warres which wer about him on euery ſide, vntyl the LORD put them vnder the ſoles of hys fete. But now the LORDE my GOD hathe geuẽ me reſt on euery ſide, ſo that there is neyther aduerſary, nor 3.Reg.7.b. any euel plage. And behold, *I am determined to buylde an houſe vnto the name of yͤ LORD my GOD, as yͤ LORD ſpake vnto Dauyd my father, ſayinge: thy ſonne whome I wyll ſet vpon thy ſeat for the, he ſhal buylde an houſe vnto my name. Now therfore commaũde B thou that they hewe me Cedar trees out of Libanon. And my ſeruauntes, ſhalbe with thine, ⁊ vnto the wil I geue the hyre for thy ſeruaũtes, according to al ſuch thynges as thou ſhalt apoynte: for thou knoweſt that there are not amonge vs, that can ſkyll to hewe tymber, lyke vnto the Sidones.

When Hirã heard yͤ wordes of Salomõ, he reioyced greatly, and ſaid: Bleſſed be yͤ LORD this day which hath geuẽ vnto Dauyd a wyſe ſonne ouer thys mighty people. And Hirã ſent to Salomon, ſayinge: I haue conſidered the thynges whiche thou ſenteſt to me for, and wyll accomplyſhe al thy deſyre, cõcernyng timber of Cedar trees ⁊ fyrre. My ſeruaũtes ſhall brynge them from Libanon to the ſea. And I wyll conuey them by ſhyp vnto the place that thou ſhalt ſhewe me, and wyll cauſe them to be diſcharged there, and thou ſhalte C receaue them. And thou ſhalte do me a pleaſure againe, yf thou miniſter fode for myne houſe. And ſo Hirã gaue Salomon Cedar trees, and fyrre trees, according to al his deſire. And Salomon gaue Hiram .xx. thouſande quarters of wheate for foode to his houſholde, and twẽty buttes of pure oyle. Thus much gaue Salomõ to Hirã yeare by yeare.

And the LORD gaue Salomõ wyſedom as he promyſed him. And there was peace betwene Hiram and Salomon, and they two wer confederate together. And kynge Salomon rayſed D a ſumme oute of al Iſraell. And the ſumme was thirtye thouſande menne, whome he ſente to Libanon, ten thouſande a moneth by courſe, ſo that when they had bene one moneth in Libanon, they abode two monethes at home.

3.Re.4.a. And*Adoniram was ouer the ſũme. And Salomon had thre ſcore and ten thouſande that bare burthens, ⁊ fourſcore thouſande maſons in the mountaynes: beſydes the Lordes, whõ Salomon appoynted to ouerſe the worke, euen thre thouſande and thre hũdred, whiche ruled the people (and them) that wrought in the worke. And the kynge commaunded them to bryng great ſtones, fre ſtones, and hewed ſtones for yͤ foundacion of yͤ houſe. And Salomõs maſons and the maſons of Hiram, dyd hewe them wͭ the workemẽ of the corners. And ſo they prepared bothe timber ⁊ ſtones for yͤ buyldyng of yͤ houſe.

The. vi. Chapter

Howe and when the temple was buylded.

A AND it came to paſſe, yͤ in the foure hundred and foure ſcore yeare (after the childrẽ of Iſrael wer come 2.para.3.a out of yͤ lande of Egipt) ⁊*in yͤ fourthe yeare of the reygne of Salomon vpon Iſrael, and in the moneth zyffe, whiche Actes.7.f is the ſeconde moneth* he beganne to buylde the houſe of the LORD. And the houſe whiche Salomon buylte for the lord, was thre ſcore cubites lõg, ⁊ twẽty cubites broad, ⁊ thirty cubites hye. John.10.e. Actes.3.b. and.v.e. And*he made a porche before the bodye of the temple, whiche was twentye cubytes longe, after the bredthe of the houſe, and ten cubytes broade,

H.iiii. euen

euen in ẏ forefronte of the houſe. And in the houſe he made windowes broade without, and narowe within.

And in the wal of the houſe, he made chaumbers rounde about, (euen in the walles of the houſe) rounde about the temple and the queer, and made ſydes rounde aboute. The nethermoſt chamber was fiue cubites broade, ⁊ the middle, was ſyxe cubites broade: the thirde was ſeuē cubites broade. For without in the wal of the houſe, he layed beames rounde aboute, that the beames of the chambers ſhould not be faſtened in the walles of the houſe. And ẏ houſe was buylt of ſtone, made perfyte alredy before it was broughte thither, ſo ẏ there was nether hammer nor axe, ether any tole of yron heard in the houſe, while it was in buyldynge.

B The dore of the middel chamber was in the right ſide of the houſe: ⁊ men wēt vp with winding ſteares into the middle chamber, and out of the myddle, into the thirde. And ſo he buylt the houſe, ⁊ finiſhed it, ⁊ rouft it with beames of Cedar tymber. And then he buylt chābers to all the temple of fyue cubytes heygth, ⁊ they were ioyned to ẏ houſe with beames of Cedar.

And the worde of ẏ LORDE came to Salomon ſaying: concerning the houſe whiche thou art in buyldynge, yf thou wylt walke in myne ordinaunces, and execute my lawes, and kepe al my commaundementes, to walke in them: then wil I make good vnto the, my promes *which I promiſed Dauid thy father. *And I wil dwel among the childrē of Iſrael, and wyll not forſake my people Iſrael. Salomō therfore built ẏ houſe, and finiſhed it, and ſyled the walles of the houſe within with bordes of Cedar tre: euen from the pauement of ẏ houſe vnto the roofe dyd he ſyle the walles of it within, with Cedar tre, and borded ẏ floore of the houſe wͭ planckes of fyrre.

.Reg. 7.b
Exo.25.b.

And he ſyled twenty cubytes in ẏ ſydes of ẏ queer of the temple, both floore ⁊ walles, with bordes of Cedar, ⁊ dreſſed it within in the ſecrete place of ẏ tēple, euen in the moſt holy. And the firſte houſe, that is to ſay, ẏ body of the temple without was fourty cubites longe. C And the Cedar of ẏ houſe within, was kerued with knoppes, and grauen with floures, and al was Cedar tymber, ſo ẏ no ſtone was ſene. And the queer that was wͭin the temple, he prepared to ſet there the arke of the appointment of the LORDE. And the queer before, was twenty cubites long, and .xx. cubites in bredth, ⁊ twentie cubites in heygth. And he ſyled it with pure golde, and borded the aultar with Cedar.

And Salomon alſo ſyled the houſe wͭin, with pure golde. And he made goldē barres runne along the queer, which he had couered with gold. And ẏ whole houſe, he ouerlayde with golde, vntyl he had ended it. And the aulter that was in the queer, he ouerlayde with golde alſo.

And within the queer he made two *Cherubins of olyue tree, ten cubytes hie. Fyue cubytes longe was a wing of ẏ one Cherub, ⁊ fiue cubites lōg was a wyng of ẏ other Cherub: ſo ẏ frō the vttermoſt part of one wyng vnto ẏ vttermoſt parte of the other, were ten cubytes. And the other Cherub was ten cubytes hie alſo: ſo that both the Cherubs were of one meaſure and one ſyſe: For the heigth of the one Cherub was ten cubites, and ſo was it of the other. And he put the Cherubs within the inner houſe. *And the Cherubs ſtretched out their wynges, ſo that the one wynge of the one touched the one wall, and the one wynge of the other touched the other wall. And the other two wynges of them touched one another in the myddes of the houſe. And he ouer laide the Cherubs with golde.

Exo.
Ex.
D

And in al the walles of the houſe roūd aboute, he made fygures of carued and ſiled worke: as namely pictures of Cherubs, and Paulme trees, and grauen flowers, bothe within in the queer, and withoute in the temple. And the floore of the houſe he couered wyth gold, both wythin in the queer, and wythoute in the temple. And in the entrynge of the queer he made two dores of olyue tree: And both the vpper and two ſyde poſtes were fyue ſquare. The two doores alſo were of olyue tree, and he graued them with grauyng of Cherubs, and paulme trees: and grauen flowers, and couered them with golde, and layde thynne plates of gold vpon the Cherubs ⁊ paulme trees. And in lyke maner dyd he in the dore of ẏ temple, ſauyng that the poſtes were of olyue tree, foure ſquare. The two dores wer of fyrre tree, and eyther dore with two folding leues: he graued therō Cherubs, paulme trees, & flowers, couered them with golde, whiche was layed thynne vpon the carued worke.

And he buylte the inner courte with thre rowes of hewed ſtone, & one rowe of Cedar woode.

In the fourth yeare was the foundacyon of the houſe of the LORDE, layd: euen in the moneth Zif: And in the leuēth yeare, in the moneth Bull (which is the viii. moneth) was the houſe ful finiſhed thorowout all the partes therof, accordyng to all the faſhion of it, and ſo was he ſeuen yeare in buyldyng it.

The. vii. Chapter.

The buildyng of the houſe of Salomon. The houſe of Pharaos doughter. The fourme of the pyllers of braſſe / of the braſen ſea. etc.

A BUt Salomon was buildyng his owne houſe thirtene yeare, and fynyſhed it all. And he buylt the houſe in the woode of Libanon, an hūdred cubytes longe, and fyftie cubites brode, and thyrtie cubites hye. And (it ſtode) vpon foure rowes of Cedar pyllers, and Ceder beames were layed vpō yͤ pillers. And yͤ roofe was cedar aboue vpon the beames that laye on the pillers, euen. xlv. beames in fyftene rowes. And there were wyndowes in thre rowes, and the wyndowes were one agaynſte another, thre folde. And the dores with the ſyde poſtes, and yͤ vpper poſte, were foure ſquare, and had wyndowes one agaynſt an other thre folde.

And he made a porche by the pyllers (that bare vp the houſe) fyftye cubites long, & . xxx. cubites brode, & that porche was before thoſe, and the other pyllers. For there was a thicke tree ſette before them. Then he made a porche to ſyt and iudge in, ſyled with Cedar thorowoute al the pauementes. And his own houſe (that he kepte reſidence in: and yͭ was in an other court without the porche) was made of the ſame worke. And then Salomon made an houſe for Pharaoes

Reg.3.a. doughter* (whom he had takē to wife) lyke vnto the faſhion of that porche.

B And all theſe were of the beſt ſtones, hewed after a meaſure, and ſawed with ſawes, within and withoute, from the foundacion vnto the beames (that laye aboue, after the meaſure) and euē ſo on the outſyde towarde the greate courte. And the foundacyon was layde vpon ryche ſtones, & that very greate ſtones, wherof ſome were ten cubites, and ſome eyghte cubites. And aboue were good ſtones, ſquared after a certayne rule, & couered with Cedar. And the greate court rounde aboute was with thre rowes of hewed ſtones, and one rowe of Cedar plankes, after the maner of the inner courte of the houſe of the LORDE, and of the porche of the temple. * And

2.par.2.a kynge Salomon ſente, and ſet one Hirā out of Tyre, a wyddowes ſonne of the trybe of Nephthalim, his father beynge a man of Tyre. Whiche Hiram was a

Exod.31. craftesman in braſſe* ful of wyſedome, vnderſtandyng and connyng: to worke all maner of worke in braſſe. And he came to kynge Salomon, and wrought

Iere.52. all his worke. For he caſt * two pyllers

1.par.18. of braſſe, of. xviii. cubytes hie a pece, and

4.Re.25. a ſtring of twelue cubytes did compaſſe

C eyther of them aboute. And he made two head peces of molten braſſe (after the faſhyon of a crowne) to ſette on the toppes of the pyllers. The heygth of the one headpece contayned fyue cubites, & the heygth of the other headpece contayned fyue cubites alſo: he made alſo net worke, & garlandes of chaine worke vpon the head peces that were on yͤ top of the pyllers, euen ſeuen (rowes) vpon the one headpece, and ſeuen on yͤ other. And ſo he made the pillers, and two rowes rounde aboute, in the one wrethen worke to couer the headpeces that wer vpon yͤ pomgranates. And thus dyd he alſo for the other headpece. And yͤ headpeces that were on the toppes of yͤ pyllers couered he aboue, with a curyous worke of roſes towarde the palace by yͤ ſpace of foure cubytes. Lykewiſe vnder the headpeces in thoſe two pyllers beneth, ouer againſt the myddes, & before the networke: And vpon yͤ ſeconde head pece were there two hundred pomgranates in two rowes rounde about. And he ſet vp the pyllers in the porche of the

D temple. And when he had ſet vp yͤ right

Stedfaſtneſſe. pyller, he called the name therof * Ioachin: and when he hadde ſet vp the lefte

Strength pyller, he called the name thereof* Boaz. And in the toppe of the pyllers was a worke of roſes, and ſo was the workmanſhyp of the pyllers finiſhed.

And he made a molten lauatory, ten cubites wide from brym to brym, rōude in compaſſe, and fyue cubytes hye. And a ſtryng of thyrtye cubites did compaſſe it aboute, and vnder the brym of it there were knoppes rounde aboute, ten in one cubite: and they compaſſed the lauatory rounde aboute. And the knoppes were caſt with it, in two rowes, when it was caſte. And it ſtode on twelue oxen: of whiche thre loked towarde the northe, thre towarde the weſte, thre towarde the ſouth, and thre towarde the eaſt, & the lauatory ſtode vpon them, & al their hynderpartes were inward. It was an hande breadth thicke, and the brimme wrought lyke the brymme of a cup with flowers of lylyes. And it conteined two thouſande Bates.

And he made ten ſokettes of braſſe, foure cubites longe, and foure cubites broade a pece, and thre cubites hye. And the worke of the ſokettes was on thys maner: They had ſydes, and the ſydes were betwene the ledges. And on the ſydes that were betwene the ledges, were lyons, oxen, and Cherubs. And lyke wyſe vpon the ledges that were aboue: and beneth the lions and oxē, were C certayne addycyons made of thynne worke. And vnder euerye ſokette were foure braſen wheles, and bordes of braſſe. And in the foure corners therof, were vnderſetters (vnder the lauatory) caſt eche ouer agaynſt hys felow.

And the ſtalke of the lauatorye was in the myddle of it, (where it is ſene on the out ſyde) one cubyte hye, & a cubite & an halfe round, & in the heigth of it were grauen workes whoſe ſides were made foure ſquare, and not rounde. And vnder the ſydes were foure wheles, and the axeltrees ioyned faſte to the bottome. And the heigth of euery whele was a cubite & a halfe. And the workemanſhyp of the wheles was lyke the worke of a charet whele. And yͤ axeltres, yͤ nauelles, ſpokes & ſhaftes were almolten. And there were foure vnderſetters in the foure corners of one ſocket: and the vnderſetters were of the very bottome ſelfe.

And in the heygth of the bottom was ther a round cōpaſſe of half a cubite hie: and in that heygth of the botom, there proceaded both ledges and ſydes out of the ſame. For in the bordes of yͤ ledges, and on the ſides he had grauē pyctures of Cherubins, lyons and paulmetrees, one by another rounde aboute. Thus made he the ten ſockettes after this maner: And they had all one faſhyon of caſtynge, one meaſure, and one ſyce. Than made he ten lauers of braſſe, one lauer contaynyng fourty Bates: and one lauer was foure cubites, and vpō euery one of the ten ſokettes, he put one lauer. And he put fyue of thoſe ſokettes on the ryght ſide of the houſe, and other fiue on the left. And he ſet the lauatorye on the ryght ſide of the houſe eaſtward, and towarde the ſouth.

And Hiram made pottes, ſhouelles & baſens, & ſo fyniſhed all the worke that he made kynge Salomon for the houſe of the LORD: that is to ſay, two pillers, and two round headpeces that were to be ſet on the toppes of the two pyllers. Two net workes to couer yͤ two roũde headpeces, ſet vpon the toppes of yͤ pyllers, & four hundred pōgranates for the two net workes, (euen two rowes of pomgranates in one net worke) to couer the two head peces that were to be ſet on the toppes of the pyllers: And the ten ſokettes, and ten lauers on the ſokettes. The lauatory, and twelue oxen vnder it, and pottes, ſhouelles and baſens. And all theſe veſſelles whiche Hiram made to kynge Salomon for the houſe of the LORDE, were of bryght braſſe. In the playne of Iordā did yͤ kyng caſt thē: euen in the thycke claye betwene Socoh & Zarthā. And Salomō lefte all the veſſelles vnwayed, becauſe they were ſo exceadyng many, neyther found they out the weyght of the braſſe.

And ſo Salomon made all the veſſelles that perteyned vnto the houſe of the LORDE: the golden aultar, and the golden table wheron the ſhew breade was: And fyue candelſtickes, for the ryghte ſyde, and fyue for the lefte, before the queer of pure golde: with flowers, lampes, and ſnoffers of golde: and boulles, flat peces, baſens, ſpones, and maſours of pure golde: and hyndges made he of golde, both for the dores of yͤ queer (the place moſte holy) and for yͤ dores of the temple alſo.

And ſo was ended all the worke that kynge Salomon made for the houſe of the LORD. And *Salomon brought in yͤ thynges which Dauid his father had dedicated: euen the ſyluer, gold, and veſſelles, and layed thē vp among the treaſures of the houſe of the LORDE.

The .viii. Chapter.

¶The arke is borne into the temple. A cloude fil-keth the temple, The temple is bleſſed.

A. 2.Par.5.a Then* Salomon gathered together the elders of Iſrael, al ẏ heddes of the trybes, (and them that were captaines amonge the fathers of the children of Iſraell) vnto him in Jeruſalem, that they myght brynge vp the arke of the appointment of the LORDE 2.Reg.6.d *out of the cytie of Dauid, whiche is Sion. And all the men of Iſrael aſſembled vnto kynge Salomon, to the feaſte that falleth in ẏ moneth Ethani, which is the ſeuenth moneth. And al the elders of Iſrael were come, & the prieſtes toke vp the arke. They bare the arke of the LORDE, into the tabernacle of witneſſe: and all the holy veſſelles that were in ẏ tabernacle, thoſe dyd the prieſtes and Leuites beare. And kyng Salomō, and all the congregaciō of Iſrael, that were aſſembled vnto him (& wente with hym before the arke) did offre ſhepe and oxē, that coulde not be tolde nor numbred for multitude.

¶ And ſo the prieſtes brought the arke of the appoyntment of the LORDE vnto his place: euen in the queer of the temple, and place moſte holy, vnder ẏ wynges of the Cherubs. For the Cherubs ſtretched out their winges ouer ẏ place of the arke, and couered bothe it and alſo the ſtaues thereof a hye vpon it. And they drewe out the ſtaues, that the endes of them might appeare out of the holy place within ẏ queer, but they were not ſene without. And there they haue B bene vnto this daye, and there was no-Deut.10.a thinge in the arke, *ſaue the two tables of ſtone which Moſes put there at Horeb, in the whiche (tables) the LORDE made an appoynment with the children of Iſrael, whan he brought them out of the lande of Egipte.

And it fortuned that when ẏ prieſtes were come out of the holy place, ẏ cloud fylled the houſe of the LORDE, that the prieſtes coulde not ſtande and miniſter, because of the cloude, for the glory of the LORD had fylled the houſe of ẏ LORD. Leui.16.a. Then ſpake Salomon: the LORD *ſayd that he would dwell in the darke cloud. I haue buylte the an houſe to dwell in, an habitacyon for thee to abide in for euer. And the kynge turned his face, and bleſſed all the congregacion of Iſrael, & al the congregacion of Iſrael ſtode ſtil, and he ſaid:

Bleſſed be the LORDE GOD of Iſrael, whiche ſpake wyth hys mouthe vnto Dauid my father, *and hathe wyth hys 2.Reg.7 1.par.6 hande fulfylled it, ſaying: Sence ẏ daye that I brought my people Iſraell oute of Egypte, I choſe no cytie of all ẏ trybes of Iſraell, to buylde an houſe that my name myght be therin: But I haue choſen *Dauid, to be ruler ouer my people Iſrael. 1.Re.16.

And it was in the herte of Dauid my father to buylde an houſe for the name of the LORDE GOD of Iſraell. And the LORDE ſayde vnto DAUID my father: Where as it was in thine herte to build an houſe vnto my name, thou dyddeſt well, that thou was ſo mynded: Neuertheleſſe thou ſhalte not buyld the houſe, but thy ſonne that ſhall come out of thy loynes, he ſhall buyld the houſe vnto my name. And the LORDE hath made good his worde that he ſpake. And I am ryſen vp in the rowme of Dauid my father, and ſyt on the ſeat of Iſrael, as ẏ LORD promyſed, and haue buylte an houſe for the name of the LORD GOD of Iſraell. C And I haue prepared therin a place for the arke, wherein is the couenaunte of ẏ LORDE, whiche he made with oure fathers, when he brought them out of the lande of Egypte. Salomon ſtode before the altar of ẏ LORD in the ſyght of al ẏ congregacyon of Iſraell, and ſtretched out his handes towarde heauen, & ſaid: 2.Par.6 * LORDE GOD of Iſraell, there is no GOD lyke the in heauen aboue, or in the earth beneth, thou that kepeſt couenaūt and mercy for thy ſeruauntes ẏ walke before thee with al theyr hert: thou that haſte kept with thy ſeruaunt Dauid my father, that thou promyſedſt him. Thou ſpakeſt alſo with thy mouth, and haſte fulfylled it with thine hād, as it is come to paſſe this day. Therfore, now LORD GOD of Iſrael, kepe with thy ſeruaunt Dauid my father, that thou promyſedſt him, ſayinge: *Thou ſhalt not be with- 2.Reg.7 out a man in my ſyghte to ſyt on ẏ ſeate of Iſrael: ſo that thy childrē take hede to their waye, that they walke before me, as thou haſt walked in my ſyghte. And nowe (O GOD) of Iſrael, let thy worde be verified, which thou ſpakeſt vnto thy ſeruaunt DAUID my father.

Wyl GOD in dede dwel on the earth.

Beholde

a ſtryng of thyrtye cubites did compaſſe it aboute, and vnder the brym of it there were knoppes rounde aboute, ten in one cubite: and they compaſſed the lauatory rounde aboute. And the knoppes were caſt with it, in two rowes, when it was caſte. And it ſtode on twelue oxen: of whiche thre loked towarde the northe, thre towarde the weſte, thre towarde the ſouth, and thre towarde the eaſt, ⁊ the lauatory ſtode vpon them, ⁊ al their hynderpartes were inward. It was an hande breadth thicke, and the brimme wrought lyke the brymme of a cup with flowers of lylyes. And it conteined two thouſande Bates.

And he made ten ſokettes of braſſe, foure cubites longe, and foure cubites broade a pece, and thre cubites hye. And the worke of the ſokettes was on thys maner: They had ſydes, and the ſydes were betwene the ledges. And on the ſydes that were betwene the ledges, were lyons, oxen, and Cherubs. And lykewyſe vpon the ledges that were aboue: and beneth the lions and oxẽ, were C certayne addycyons made of thynne worke. And vnder euerye ſokette were foure braſen wheles, and bordes of braſſe. And in the foure corners therof, were vnderſetters (vnder the lauatory) caſt eche ouer agaynſt hys felow.

And the ſtalke of the lauatorye was in the myddle of it, (where it is ſene on the out ſyde) one cubyte hye, ⁊ a cubite ⁊ an halfe round, ⁊ in the heigth of it were grauen workes whoſe ſides were made foureſquare, and not rounde. And vnder the ſydes were foure wheles, and the axeltrees ioyned faſte to the bottome. And the heigth of euery whele was a cubite ⁊ a halfe. And the workemanſhyp of the wheles was lyke the worke of a charet whele. And yͤ axeltres, yͤ nauelles, ſpokes ⁊ ſhaftes were al molten. And there were foure vnderſetters in the foure corners of one ſocket: and the vnderſetters were of the very bottome ſelfe.

And in the heygth of the bottom was ther a round cõpaſſe of half a cubite hie: and in that heygth of the botom, there proceaded both ledges and ſydes out of the ſame. For in the bordes of yͤ ledges, and on the ſides he had grauẽ pyctures of Cherubins, lyons and paulmetrees, one by another rounde aboute. Thus made he the ten ſockettes after this maner: And they had all one faſhyon of caſtynge, one meaſure, and one ſyce. Than made he ten lauers of braſſe, one lauer contaynyng fourty Bates: and one lauer was foure cubites, and vpõ euery one of the ten ſokettes, he put one lauer. And he put fyue of thoſe ſokettes on the ryght ſide of the houſe, and other fiue on the left. And he ſet the lauatorye on the ryght ſide of the houſe eaſtward, and towarde the ſouth.

And Hiram made pottes, ſhouelles ⁊ baſens, ⁊ ſo fyniſhed all the worke that he made kynge Salomon for the houſe of the LORD: that is to ſay, two pillers, and two round headpeces that were to be ſet on the toppes of the two pyllers. Two net workes to couer yͤ two roũde headpeces, ſet vpon the toppes of yͤ pyllers, ⁊ four hundred põgranates for the two net workes, (euen two rowes of pomgranates in one net worke) to couer the two head peces that were to be ſet on the toppes of the pyllers: And the ten ſokettes, and ten lauers on the ſokettes. The lauatory, and twelue oxen vnder it, and pottes, ſhouelles and baſens. And all theſe veſſelles whiche Hiram made to kynge Salomon for the houſe of the LORDE, were of bryght braſſe. In the playne of Iordã did yͤ kyng caſt thẽ: euen in the thycke claye betwene Socoh ⁊ Zarthã. And Salomõ lefte all the veſſelles vnwayed, becauſe they were ſo exceadyng many, neyther found they out the weyght of the braſſe.

And ſo Salomon made all the veſſelles that perteyned vnto the houſe of the LORDE: the golden aultar, and the golden table wheron the ſhewbreade was: And fyue candelſtickes, for the ryghte ſyde, and fyue for the lefte, before the queer of pure golde: with flowers, lampes, and ſnoffers of golde: and boulles, flat peces, baſens, ſpones, and maſours of pure golde: and hyndges made he of golde, both for the dores of yͤ queer (the place moſte holy) and for yͤ dores of the temple alſo.

And ſo was ended all the worke that kynge Salomon made for the houſe of the LORD. And * Salomon brought in, yͤ thynges which Dauid his father had dedicated: euen the ſyluer, gold, and veſſelles, and layed thẽ vp among the treaſures of the houſe of the LORDE.

The.viii.Chapter.

¶The arke is borne into the temple. A cloude filleth the temple, The temple is bleſſed.

A. 2.Par.5.a THen* Salomon gathered together the elders of Iſrael, al yͤ heddes of the trybes, (and them that were captaines amonge the fathers of the children of Iſraell) vnto him in Ieruſalem, that they myght brynge vp the arke of the appointment of the LORDE 2.Reg.6.d *out of the cytie of Dauid, whiche is Sion. And all the men of Iſrael aſſembled vnto kynge Salomon, to the feaſte that falleth in yͤ moneth Ethani, which is the ſeuenth moneth. And al the elders of Iſrael were come, ⁊ the prieſtes toke vp the arke. They bare the arke of the LORDE, into the tabernacle of witneſſe: and all the holy veſſelles that were in yͤ tabernacle, thoſe dyd the prieſtes and Leuites beare. And kyng Salomō, and all the congregaciō of Iſrael, that were aſſembled vnto him (⁊ wente with hym before the arke) did offre ſhepe and oxē, that coulde not be tolde nor numbred for multitude.

¶ And ſo the prieſtes brought the arke of the appoyntment of the LORDE vnto his place: euen in the queer of the temple, and place moſte holy, vnder yͤ wynges of the Cherubs. For the Cherubs ſtretched out their winges ouer yͤ place of the arke, and couered bothe it and alſo the ſtaues thereof a hye vpon it. And they drewe out the ſtaues, that the endes of them might appeare out of the holy place within yͤ queer, but they were not ſene without. And there they haue B bene vnto this daye, and there was nothinge Deut.10.a in the arke, *ſaue the two tables of ſtone which Moſes put there at Horeb, in the whiche (tables) the LORDE made an appoynment with the children of Iſrael, whan he brought them out of the lande of Egipte.

And it fortuned that when yͤ prieſtes were come out of the holy place, yͤ cloud fylled the houſe of the LORDE, that the prieſtes coulde not ſtands and miniſter, becauſe of the cloude, for the glory of the LORD had fylled the houſe of yͤ LORD. Leui.16.a. Then ſpake Salomon: the LORD *ſayd that he would dwell in the darke cloud. I haue buylte the an houſe to dwell in, an habitacyon for thee to abide in for euer. And the kynge turned his face, and bleſſed all the congregacion of Iſrael, ⁊ al the congregacion of Iſrael ſtode ſtil, and he ſaid:

Bleſſed be the LORDE GOD of Iſrael, whiche ſpake wyth hys mouthe vnto Dauid my father, *and hathe wyth hys 2.Reg.7 1.par.6 hande fulfylled it, ſaying: Sence yͤ daye that I brought my people Iſraell oute of Egypte, I choſe no cytie of all yͤ trybes of Iſraell, to buylde an houſe that my name myght be therin: But I haue 1.Re.16. choſen *Dauid, to be ruler ouer my people Iſrael.

And it was in the herte of Dauid my father to buylde an houſe for the name of the LORDE GOD of Iſraell. And the LORDE ſayde vnto Dauid my father: Where as it was in thine herte to build an houſe vnto my name, thou dyddeſt well, that thou was ſo mynded: Neuertheleſſe thou ſhalte not buyld the houſe, but thy ſonne that ſhall come out of thy loynes, he ſhall buyld the houſe vnto my name. And the LORDE hath made good his worde that he ſpake. And I am ryſen vp in the rowme of Dauid my father, and ſyt on the ſeat of Iſrael, as yͤ LORD promyſed, and haue buylte an houſe for the name of the LORD GOD of Iſraell. C And I haue prepared therin a place for the arke, wherein is the couenaunte of yͤ LORDE, whiche he made with oure fathers, when he brought them out of the lande of Egypte. Salomon ſtode before the altar of yͤ LORD in the ſyght of al yͤ congregacyon of Iſraell, and ſtretched out his handes towarde heauen, ⁊ ſaid: 2.Par.6 * LORDE GOD of Iſraell, there is no GOD lyke the in heauen aboue, or in the earth beneth, thou that kepeſt couenaūt and mercy for thy ſeruauntes yͤ walke before thee with al theyr hert: thou that haſte kept with thy ſeruaunt Dauid my father, that thou promyſedſt him. Thou ſpakeſt alſo with thy mouth, and haſte fulfylled it with thine hād, as it is come to paſſe this day. Therfore, now LORD GOD of Iſrael, kepe with thy ſeruaunt Dauid my father, that thou promyſedſt 2.Reg.7. him, ſayinge: *Thou ſhalt not be without a man in my ſyghte to ſyt on yͤ ſeate of Iſrael: ſo that thy childrē take hede to their waye, that they walke before me, as thou haſt walked in my ſyghte. And nowe (O GOD) of Iſrael, let thy worde be verified, which thou ſpakeſt vnto thy ſeruaunt Dauid my father.

Wyl GOD in dede dwel on the earthe

ai.66.a Beholde*the heauens, and heauens of
reg.7.f all heauens are not able to contayne
thee: And howe ſhoulde then this houſe
do it, that J haue buylded? Haue thou
therfore reſpecte vnto the prayer of thy
ſeruaunte, and to his ſupplicacion (O
LORDE my GOD) to heare the voyce ⁊
prayer before thee this daye: that thine
eyes maye be open towarde this houſe,
nyght and daye, euen toward this place
nt.12.a (of which thou haſt ſayde: * My name
ſhalbe there.) That thou mayeſt herken
vnto the prayer whiche thy ſeruaunte
prayeth in thys place: And regarde thou
the ſupplicacion of thy ſeruaunt and of
thy people Jſraell, when they praye in
this place: And heare thou in heauē thy
pat.6.b dwellyng place, and when thou heareſt,
haue mercy. * Yf any man treſpaſſe agaynſt
his neyghbour, and there go an
oth betweene them, and the one compell
the other, and come ſweaynge before
thyne aulter in this houſe, then herken
thou in heauen, and worke, ⁊ iudge thy
ſeruauntes, that thou condemne the vngodly
to brynge his waye vpon his hed,
D and iuſtifie the righteous, to gyue hym
nte.30.a accordyng to his righteouſneſſe. * Whē
thy people Jſraell be put to ẏ worſſe before
the enemye, becauſe they haue ſynned
agaynſt thee, and afterwarde turne
agayne to thee, and knowledge vnto thy
name, and praye, and make ſupplycaciō
vnto thee in this houſe: then heare thou
in heuen, to be mercyfull vnto the ſynne
of thy people Jſrael, and bryng them agayne
into the land, which thou gaueſt
vnto their fathers.

Re.17.a *Yf heauen be ſhut vp, ⁊ there be no
rayne becauſe they haue ſynned againſt
thee: yet yf they praye in this place, and
knowledge vnto thy name, and turne
from theyr ſynne, thorow thy ſcourging
of them: then heare thou in heauen, and
be mercyfull (vnto the ſynnes) of thy ſeruaūtes,
and of thy people Jſrael, ẏ thou
ſhew them a good way to walke in, and
gyue rayne vpon thy lande, ẏ thou haſte
gyuen to thy people to enherite.

Yf there be in the land dearth, or peſtylence,
drouth, blaſtynge, greſhopper, or
caterpyller, or if their enemy beſiege thē
Ia.56.c in the lande of theyr cyties, or whatſoeuer
plage or sicknes chaūce: * thē what
prayers and ſupplicaciō ſo euer be made
of any mā of al thy people Jſrael, which
ſhal knowledge euery man the plage of
his owne hert, ⁊ ſtretch forth his hādes
toward this houſe: Heare thou then in
heauē, euē in thy dwellyng place, and be
mercyfull, ⁊ worke, ⁊ geue euery mā accordyng
to al his wayes, (euen as thou ẏ
only knoweſt his hert, for thou only knoweſt
the hertes of al ẏ childrē of men:) ẏ
they may feare the as long as they lyue
in the land, which thou gaueſt vnto our
fathers. And lykewiſe, if a ſtraūger that
is not of thy people Jſrael, * come out of Joha.
a farre countrey for thy names ſake, for Actes
they ſhall heare of thy great name, ⁊ of
thy myghtie hande, and of thy ſtretched
out arme, ⁊ ſhal come and praye in thys
houſe. Therfore, heare thou in heuē thy
dwellyng place, and do all that ẏ ſtraūger
calleth to thee for: that al nacions of
the earth maye know thy name, ⁊ feare
thee, as do thy people Jſrael: ⁊ that they
maye know that thy name is called vpon
in this houſe which J haue buylte.

Yf thy people goe oute to battayle againſt
their enemy, whither ſo euer thou
ſhalte ſende them, and ſhall praye vnto
thee (O LORDE) * towarde the waye of Dani.
the cytie which thou haſte choſen, ⁊ towarde
the houſe that J haue buylte for
thy name: (heare yͧ in heuē theyr prayer
and ſupplicatiō, and iudge theyr cauſe.) Jo

If they ſynne againſt the, * (for there
is no man that ſinneth not,) and thou be
angry with them, and delyuer them into
the hande of theyr enemyes, ſo ẏ they
carye them awaye pryſoners vnto the
lande of theyr enemyes, eyther farre or
neare, yet yf they turne agayne vnto
theyr hertes in the lande (to the whyche
they be caryed awaye captiue,) and returne
and praye vnto thee in the lande
of their enemies, ſaying: we haue ſinned,
we haue done wickedly, and haue committed
vngodlines, and ſo turne againe
vnto thee with al their hert, and al their
ſoule, in ẏ land of theyr enemyes (which
led them awaye captiue) and pray vnto
thee, towarde the waye of their lande,
whiche thou gaueſt vnto their fathers,
and towarde the cytie whiche thou haſt
choſen, and towarde the houſe which J
haue built for thy name: then heare thou
theyr * prayer and ſupplicacion in heuē
thy dwellig place, and iudge their cauſe:
and be mercyfull vnto thy people that
haue ſynned agaynſte thee, and vnto all
their iniquities (whereby they haue
done wickedlye agaynſte thee) and get
thou

thou them the fauour of thoſe which led
them away captyue, that they may haue
compaſſion on them. For they be thy
F people, and thyne enheritaunce, whiche
thou broughteſt out of Egipte, euē frō
the myddeſt of yͤ fornace of yron. And let
thyne eyes be open vnto yͤ prayer of thy
ſeruaunt, and vnto the praier of thy people
Eſd.1.1 Iſrael*to herken vnto them, in all
that they cal for vnto the. For thou diddeſt
John. ſeperate them from amonge all nacyons
Actes. of yͤ earth, (to be thyne owne enheritaunce)
as thou ſaydeſt by yͤ hande
of Moſes thy ſeruāt, whē thou broughteſt
our fathers*out of Egypt O LORD
Exod.19.a GOD.

*And when Salomon had made an
para.7.a ende of praying all this prayer, and ſupplicacion
vnto the LORDE, he aroſe frō
before the altar of the LORDE, and from
knelyng on his knees, ⁊ from ſtretching
of his handes vp to heuen, and ſtode and
bleſſed all the congregacion of Iſraell
with a loude voyce, ſayinge: Bleſſed be
be the LORD that hath geuen reſt vnto
dani. his people Iſrael, accordynge to al that
Reg.3.b he promyſed:*there hath not fayled one
worde of all the good promyſe which he
promyſed by the hande of Moſes hys
Jo ſeruaunt. The LORDE our GOD be wͭ
vs, as he was with our fathers, and forſake
vs not, neyther leaue vs: but that
he maye bowe oure hertes vnto him, yͭ
we may walke in al his waies, and kepe
his commaundementes, his ſtatutes ⁊
his lawes, which he cōmaunded our fathers.
And theſe my wordes whiche I
G haue prayed before the LORD, be nye vnto
the LORDE oure GOD, daye ⁊ nyght
that he defende the cauſe of his ſeruaūt,
and yͤ cauſe of his people Iſraell (what
thinge ſoeuer chaunce at any tyme) that
all nacyons of the earthe maye knowe
that the LORDE is GOD, and none but
he. Let youre herte therefore be perfyte
with the LORDE our GOD, yͭ ye walke
in his ſtatutes, ⁊ kepe his commaundementes,
as this daye.

And the kynge and all Iſraell wͭ him,
offered offerynges before the LORDE.
ar.7.a *And Salomon offered a ſacrifyce of
peace offrynges vnto the LORD, and he
offered vnto the LORDE. xxii. M. oxen,
and an hundred and twenty. M. ſhepe:
And ſo the kynge and all the children of
Iſrael dedicated the houſe of yͤ LORD.
The ſame day dyd the kinge halowe the
myddle of the courte, yͭ was before the
houſe of the LORDE: for there he offered
burntoffrynges, meatoffringes, ⁊ the fat
of the peaceofferynges: becauſe the braſen
altar that was before yͤ LORD, was
to lytle to receyue the burntofferynges,
meat offriges, ⁊ yͤ fat of yͤ peaceoffriges.

And Salomon held that ſame time an
hie feaſt and al Iſrael with him, a very
great congregacyon, euen frō yͤ entring
in of Hemath vnto the ryuer of Egipte,
before the LORDE oure GOD,* ſeuen Deute.16.
dayes, and ſeuen daies, euen. xiiii. daies.
And the. viii. day he ſent yͤ people away.
And they bleſſed the kynge, and wente
vnto theyr tentes ioyous ⁊ wͭ glad hert,
becauſe of al the goodnes that yͤ LORD
had done for Dauid his ſeruaunt, and for
Iſrael his people.

¶ The. ix. Chapter.

¶ The Lorde appeareth the ſeconde time to Salomon.
Salomon geueth townes to Hyram. The Cananites
become tributaries. He ſendeth ſhyppes for
golde. He buyldeth many cities.

AND when Salomon had * finiſhed A
the buyldynge of the houſe of the 2.Par.7.c
LORDE, and the kinges palace, ⁊ al
that he had in his mynd, ⁊ was appointed
to make: the LORD appeared vnto
him againe, as he appeared vnto him at
Gibeon. And the LORD ſayd vnto hym:
I haue heard thy prayer and thy interceſſion,
that thou haſte made before me:
For I haue halowed this houſe (which
thou haſt buylte,) to put my name there
for euer, ⁊ myne eyes and my hert ſhalbe
there perpetually. And yf thou wylte
walke before me (as Dauid thy father
walked, in purenes of hert, ⁊ in righteouſneſſe)
to do al that I haue commaūded
the, and wilt kepe my ſtatutes, and
my lawes, then wil I ſtablyſh the ſeate
of thy kyngdome vpon Iſraell for euer,
as I promyſed to Dauid thy father,
ſaying:*Thou ſhalte not be withoute a 3.Reg.2.a
man vpon the ſeate of Iſrael.

But and if ye and your children turne B
awaye from me, and wyll not kepe my
commaūdemētes ⁊ my ſtatutes (which
I haue ſet before you) but go and ſerue
other goddes, ⁊ worſhyppe them: then
wyll I wede Iſraell oute of the lande,
which I haue giuen thē: And this houſe
whiche I haue halowed* for my name, 4.reg.21.a
wil I caſte out of my ſyght. And Iſraell Iere.7.b.
ſhalbe a prouerbe and a fable among al
nacions. And this houſe ſhalbe taken

away: ſo that euery one that paſſeth by it, ſhalbe aſtonyed, and ſhal hyſſe, & they Deut.29.d Iere.22.b &c. ſhal ſaye: * why hath the LORDE done thus vnto this lande, and to this houſe? And they ſhal anſwere: becauſe they forſoke the LORDE their GOD, whyche brought their fathers out of the land of Egipte, and haue taken holde vpon other goddes, and haue worſhipped thē, and ſerued them: therfore hath yͤ LORD 2.Para.8.a brought vpon them all thys euill. * And it fortuned, that at the ende of twentye yeares, Salomon finiſhed the buylding of the two houſes, that is to wete, the houſe of the LORD, and the kynges palace. And Hiram the kynge of Tyre brought Salomon tymber of Cedar, & fyrre trees, gold, and whatſoeuer he deſyred: And Salomon agayne gaue Hiram, twentye cyties in the lande of Galile. 3.Reg.5.b. C And * Hiram came out from Tire to ſee the cyties whiche Salomon had geuen him, and they pleaſed hym not. And he ſayde: what cyties are theſe, whyche thou haſt geuen me, my brother? and he called them the land of Cabul vnto this daye. And Hiram ſente the kynge. vi. ſcore hundred weyght of golde. And this is the ſumme, whiche kyng Salomon raiſed for a trybut whē he buylded the houſe of the LORDE, and his owne houſe, and Millo, & the wal of Ieruſalē, and Hazor, & Meggeddo, and Gazar.

For Pharao kynge of Egipte wente vp, and toke Gazar, and burnte it wyth fyre, and ſlue the Cananites that dwelt in the cytie, and gaue it for a preſent vnto his doughter, Salomons wyfe. And Salomon buylte Gazar and Beth Horon the nether: and Baalah & Thamar in the wyldernеſſe, and in the lande: and al the treaſure cities that Salomō had, (and were vnwalled / thoſe he made ſtronge) and cyties for hys carrettes, and cities for his horſemen, and all that Salomon deſyred, and would build in Ieruſalem, in Libanō, & in al the lād of his dominiō.

And al the people that were lefte of yͤ Amorites, Hethites, Pheresites, Heuites and Iebuſites, (which were not of yͤ childrē of Iſrael) their childrē yͤ wer left after them in the lande, whom the children of Iſrael alſo were not able to deſtroye: Thoſe dyd Salomon compell to brynge tribute vnto thys daye. But Leuit.25.f of the chyldren of Iſraell dyd Salomō * make no bondmen, But they were mē of warre, his miniſters, his lordes, hys captaines, and rulers of his charrettes, and his horſemen. And theſe were the lordes, that were ſette ouer Salomons worke: euen fyue hūdred were they and fyftie, & they ruled the people yͭ wrought the worke.

And Pharaos doughter came vp out of yͤ citie of Dauid vnto the houſe which Salomon had buylte for her. And then dyd he alſo buylde Millo. And thryſe a yeare dyd Salomon offre burnt offeringes and peace offerynges vpon the aultar whiche he buylte vnto the LORDE: And he burnt incenſe vpon the aultare that was before the LORDE, and ſo he fyniſhed the houſe.

And kynge Salomon made a nauy of ſhyppes in Azion Gaber, whiche is beſide Eloth, and yͤ bryncke of the red ſea, in the lande of Edom. And Hiram ſente by ſhyppe alſo of his ſeruauntes yͭ were ſhypmen, and had knowledge of the ſea, with the ſeruauntes of Salomon. And they came to Ophir, and fet from thence one and twentie ſcore hundred weyght of golde, and broughte it to kynge Salomon.

The. x. Chapter.

The quene of Saba commeth to heare the wiſdome of Salomon / whoſe royalty is here deſcribed.

AND the * quene of Saba hearinge the fame of Salomon (concernyng the name of the LORDE) came to proue him with hard queſtions. And ſhe came to Ieruſalem with a very greate trayne: with Camels that bare ſwete odoures, and golde excedyng muche, and precyous ſtones. And ſhe came to Salomon, and communed with hym of all that was in her herte. And Salomon declared vnto her, all her queſtions, ſo that there was not one thing hid frō the kyng, which he expounded not vnto her.

And the quene of Saba conſydered all Salomons wiſedome, and the houſe that he had buylded, and yͤ meate of hys table, and the ſitting of hys ſeruauntes, the ordre of his miniſters, and theyr apparel, his drynke & his burnt ſacrifices that he offred in the houſe of the LORD, & ſhe was aſtonyed. And ſhe ſayde vnto the king. It was a true word yͭ I heard in myne owne land of thy ſayinges, and of thy wyſedome. Howbeit I beleued it not tyll I came, and ſawe it with myne eyes. And beholde yͤ one halfe was not tolde me: for thy wyſedom ⁊ proſperitie B exceadeth the fame which I hearde of thee. Happye are thy men: ⁊ happye are theſe thy ſeruauntes, whiche ſtand euer before thee, ⁊ heare thy wyſedom. Bleſſed be the LORDE thy GOD, whiche loued the, to ſet thee on yͤ ſeate of Iſraell, becauſe yͤ LORD loued Iſrael for euer, ⁊ made yͤ kīg to doe equitie ⁊ righteouſnes.

And ſhe gaue the kynge.vi. ſcore hūdreth weyght of gold, ⁊ of ſwete odours excedyng muche, and precyous ſtones. There came no more ſuch aboundāce of ſwete odours, as the Quene of Saba gaue to kynge Salomon. The nauye Reg.9.c alſo of the*ſhyppes of Hiram (that caried golde from Ophir) broughte lykewiſe great plentye of Almuge tree, and precious ſtones. And the kynge made of the Almuge tres, pillers for the houſe of the LORDE, and for the kynges palace, and made harpes and pſalteries for ſingers. There came no more ſuch Almuge trees, nor were any more ſene vnto this daye. And kynge Salomon gaue vnto yͤ Quene of Saba accordyng to al her deſyre whatſoeuer ſhe aſked: beſydes that he gaue her of a free wyll with his own hande. And ſo ſhe returned vnto her owne countrey, both ſhe, ⁊ her ſeruātes.

C The weyghte of golde that came to Salomon in one yeare, was.vi.hūdred, three ſcore and ſyxe talentes of gold, beſydes that he had of chapmen, ⁊ of marchaūtes, and of poticaries, and of all the kynges of Arabye, and of the lordes of the countrey. And kynge Salomō made two hundred bouckelers of beatē golde, ſyxe hundred ſycles of golde wente to a bouckeler And he made three hundred ſhyldes of beaten golde, three pounde of golde wente to one ſhylde, and the kyng eg.7.a put them in the *houſe of the woode of Lybanon.

And the kynge made a great ſeate of yuery, and couered it with the beſt gold. And the ſeate had ſyxe ſteppes. And the toppe of the ſeate was rounde behynde, and there were pomels on eyther ſyde on the place of the ſeat, and two Lyons ſtode beſyde the pomels. And there ſtode xii. Lions on the ſteppes.vi. on a ſyde. There was none like (worke) ſene in a- t.17.b nye kyngdome.* And all kynge Salomons drynkyng veſſelles were of gold, and lykewyſe all the veſſels of the houſe of yͤ wood of Libanō, were of pure gold.

And as for ſiluer, it was nothing worth in the dayes of Salomon. For yͤ kynges nauy of ſhyppes wente on the ſea vnto Tharſis wͭ yͤ nauy of Hirams ſhyppes, euen ones in three yeare went the nauy to Tharſis, and brought golde and ſyluer, Elephātes teth, apes and pecockes. D 2.Par.9. *And ſo kynge Salomon exceaded all the kynges of the earth both in riches ⁊ in wiſedome. And al the world reſorted to Salomon, to heare his wiſedō, which GOD had put in his hert. And broughte him euery man his preſente, veſſelles of ſyluer, and veſſelles of golde, raymente, harneſſe, and ſwete odours, and horſes, and mules, yeare by yeare. And Salomon gathered together charrettes and horſemen: and he had a thouſande ⁊.iiii. hundred charrettes, and.xii. thouſande horſemen, whom he beſtowed in yͤ charrette cytyes, and with the kinge at Jeruſalem.

2.Par.1.d * And the kynge made ſyluer in Jeruſalem as plenteous as ſtones, ⁊ Cedar as plenteous as yͤ wyld fygge trees that growe aboūdauntly in the feldes. The bryngynge of horſes alſo out of Egipte: and the collection of the wares: dyd the kynges marchauntes take agayne, and ſolde the ſtuffe for a price. A charret came vp out of Egipt for.vi.hūdred ſicles of ſiluer: that is, one horſe for an hundred and fyftye. And euen ſo for al the kynges of the Hethites and for yͤ kynges of Siria, did they bring thē out, thorowe their handes.

¶ The.xi. Chapter.

Salomon hath ſeuen hundred quenes / and three hundred concubines / which bring him to ydolatry. His aduerſaries rebel againſt him, He dyeth.

A 3.Reg.3.a BUt kynge*Salomon loued many outlādyſh wemen: ⁊ the doughter of Pharao: and wemē of the Moabites, Ammonites, Edomites, Zidonites and Hethites. Where as yet (concernynge theſe nacyons) the LORD ſaid vnto the children of Iſraell: *come not Exo.34.b ye at them, nor lette them come at you: Elles wyl they turne your hertes after their goddes. Neuertheles, Salomon claue vnto them in loue. *And he hadde Deut.27.b vii. hundred quenes, and three hundred cōcubines, and his wyues turned away his hert. For it came to paſſe, whē Salomon was olde, hys wyues turned hys hert after other gods: and his hert was not perfyte with the LORDE his GOD, as was the herte of Dauid his father: For Salomō folowed Aſtaroth yͤ GOD of the zidons, and Milcom the abhominacion of the Ammonites. B And Salomon wrought wickedneſſe in the ſyghte of the LORDE, ⁊ folowed not the LORD perfitly; as dyd Dauid his father. For then did Salomon buylde an hie place for Chamos the abhominacion of Moab, in the hyll that is before Jeruſalem, and vnto Moloch the abhominacion of the children of Ammon. And lykewyſe dyd he for all his outlandyſhe wyues, whiche burnt incenſe, and offered vnto theyr goddes. And the LORDE was angry with Salomon, becauſe his herte was turned from the LORDE GOD of Jſrael* whiche had appeared vnto him twyſe, and gaue him a charge (concernyng this thyng) that he ſhoulde not folowe other goddes. But he kepte not that, whiche the LORD cōmaunded him: wherfore yͤ LORD ſayd vnto Salomon: for as muche as this is done of the, and thou haſt not kept myne appoyntmente, and my ſtatutes (whiche J commaūded the,) J wyl rent the kyngdom from the, and wyll geue it to thy ſeruaunte. Notwithſtanding in thy dayes, J wyll not do it, becauſe of Dauid thy father, but wyl take it from the hande of thy ſonne. Howbeit J wyll not take awaye all the kyngdome: But wyll geue one trybe to C thy ſonne, becauſe of Dauid my ſeruaūt, and becauſe of Jeruſalem whiche J haue choſen.

3.Reg.3.a and.9.a

And the LORD ſtired vp an aduerſary vnto Salomon: euen one Hadad an Edomite, of the kynges ſede, whiche was in Edom. For when Dauid was in Edō, and Joab the captayne of the hoſte was gone vp to burie them that were ſlayne, he ſmote all the men children in Edom. For ſyxe monethes dyd Joab remayne there, and al Jſrael, tyl he had deſtroied al the men children in Edom. And thys Hadad fledde and certayne other Edomites of hys ſeruauntes with hym, to D come into Egipte, Hadad beynge yet a lytle child. And they aroſe out of Madian, and came to Paran, and toke men with them out of Paran, and came to Egypte vnto Pharao kynge of Egipte, whiche gaue him an houſe, and appointed him vitailes, and gaue him lande.

And Hadad gat greate fauour in the ſyght of Pharao, ſo that he gaue hym to wyfe, the ſyſter of hys owne wyfe, euen the ſiſter of Thahpenes the quene. And the ſyſter of Thahpenes bare hym Genubath his ſonne, whō Thahpenes noriſhed in Pharaos houſe. And Genubath was of Pharaos houſholde among the ſonnes of Pharao. And when Hadad heard in Egipte, that Dauid was layde to ſlepe with his fathers, and that Joab the captayne of the hoſt was dead alſo, he ſayde to Pharao: let me departe, that J maye goe to myne owne countrey. Pharao ſayd vnto hym: what haſt thou lacked here with me, that thou wouldeſt thus go to thyne own countrey: He anſwered, nothynge: howbeit let me go. And GOD ſtired him vp another aduerſary, one Rezon the ſon of Eliada, which fled from his lorde Hodadezer kynge of Zoba. And he gathered men vnto hym, and became captayne ouer the companye, when Dauid ſlue them. And they wente to Damaſco, and dwelte there, ⁊ raigned in Damaſco. Therefore was he an aduerſary to Jſraell all the daies of Salomon. And this was the miſchyefe, in that Hadad did abhorre Jſraell, and raygned ouer Siria.

And Jeroboam the ſonne of Nebat an Ephrathite of Zareda (whoſe mother was called Zeruah, whiche was a widdowe, and he Salomons ſeruaunt) lifte vp his hande agaynſt the kynge. But thys was the cauſe, that he lyfte vp his hande agaynſte the kynge: Salomon buylt Mello, ⁊ mended the broken places of the citie of Dauid his father. And this felowe Jeroboam was a man of warre. And Salomon ſawe the yonge man that he was able to do the worke, he made him ruler ouer all the trybute of the houſe of Joſeph. And it chaunced at that ceaſon, that Jeroboam wente out of Jeruſalem, ⁊ the prophet Ahiah the Silonite met him by yͤ way, hauyng a newe mantell on him, ⁊ they .ii. were alone in the felde. And Ahiah caught yͤ new mantel that was on him, and rente it in twelue peces, ⁊ ſaide to Jeroboam: take the ten peces. For thus ſayeth the LORDE GOD of Jſrael: beholde, J will rent yͤ kyngdō out of the hādes of Salomō, ⁊ wil gyue ten tribes to thee, *⁊ he ſhal haue one, for my ſeruaūt Dauids ſake, ⁊ for Jeruſalē yͤ citie which J haue choſē out of al yͤ tribes of Jſrael: becauſe they haue forſaken me, and haue worſhipped vnto Aſtharoth the GOD of the Sidons, and Chamos the GOD of the Moabites, and Milcom the GOD of yͤ chyldren of Ammon & haue not walked in my waies (to fulfil my pleaſure, my ſtautes & my lawes) as did DAUID his father. I will not take the whole kingdome out of his hande: but I wyll F make hi chief al his life long, for DAUID my ſeruauntes ſake, whō I choſe: becauſe he kept my commaundementes & my ſtatutes.* But I will take yͤ kingdome 3.Reg.12.c Pſal.131.b. out of hys ſonnes hande, & wyll giue it vnto the, euē ten trybes of it, & vnto his ſōne wil I geue one tribe that Dauid my ſeruaūt may haue a light alway before me in Jeruſalem, the cytie which I haue choſē me, to put my name there. And I wil take the, & thou ſhalt raigne according to al yͭ thy ſoule deſyreth, & ſhalt be king ouer Iſrael. And if thou herken vnto all yͭ I commaunde the, & wilt walke in my wayes & do yͭ is right in my ſight, yͭ thou kepe my ſtatutes & my cōmaundementes (as DAUID my ſeruaunt did) then will I be wͭ the, & builde the a ſure houſe that ſhall continue, as I built for my ſeruaunte DAUID, & wil geue Iſrael vnto the. And I wil for this offēce (which Salomon hath cōmitted) vexe the ſede of DAUID, but not for euer.

Salomon ſought therfore to kyl Je-G roboam, & Jeroboam aroſe & fled into Egipte vnto Siſak king of Egipte, & continued there in Egipt vntil yͤ death of Salomon. The reſt of the wordes yͭ concerne Salomon, and al that he did, and his wiſedome: are they not wryttē in the boke of the wordes of Salomō? The tyme that Salomon raigned in Jeruſalem vpon all Iſrael, was fourty yeare. And Salomō ſlepte and he layd hym with his fathers and was buryed in the cyty of Dauid his father, & Rehoboam his ſonne raigned in his ſtead.

¶ The.xii. Chapter.

The kingdome is deuyded/Rehoboam raigneth ouer two tribes, and Jeroboam ouer ten. Aduram is ſtoned. Jeroboam maketh golden calues.

A 2.par.10.c. AND* Rehoboam went to Sichē: for all Iſraell were come to Sichem, to make hi king. And Jeroboā the ſonne of Nabat (which was yet 3.reg.12.g. in Egipte) herde of it * for he fledde to Egypt frō the preſence of kinge Salomon, & dwelt in Egipt. So they ſent & called him: & Jeroboam & al the cōgregacion of Iſraell came, and ſpake vnto Rehoboā, ſaying: thy father made our yocke greuous nowe therefore, make thou the greuouſe ſeruyce of thy father & his ſore yocke which he put vpon vs, lighter, & we will ſerue the. And he ſaid vnto them: departe yet for the ſpace of thre daies, and thē come againe to me. And the people departed.

B And kinge Rehoboam toke councell with the olde mē that ſtode before Salomon hys father, whyle he yet lyued, and ſayd: what coūcell geue ye, that I may haue matter to anſwere this people? And they ſayde vnto him: yf thou be a ſeruaūt vnto this people this daye, and folow theyr mindes and anſwere them, & ſpeake kynde wordes to them: they wil be thy ſeruaūtes for euer. But he forſoke the councel that the olde mē had geuen hym, & called vnto his coūcel yonge menne, that wer growen vp with hym, and wayted on hym.

And he ſayd vnto them: what councel geue ye, that we maye anſwer this people? for they haue communed with me, ſaying: make yͤ yocke which thy father did put vpon vs, lyghter: And the yong men that were growen vp with hym, ſpake vnto hym ſayinge. Thus ſhalt thou ſpeake vnto thys people (yͭ haue ſaied vnto the: thy father made our yocke heuy, but make yͧ it vs lighter.) Euē thus ſhalt thou ſay vnto thē: My lytle fynger ſhalbe wayghtyer thē my father was in the loynes. C And now where as my father dyd lade you and put a greuouſe yocke vpon you, I wyll make it heuyer. My father alſo corrected you with ſcourges, but I wil chaſtice you with ſcorpions. And ſo Jeroboam and all the people came to Rehoboam the thyrd day, as the kinge had appointed, ſaying: come to me agayne the thyrde day. And the king anſwered the people chorlyſhly, and lefte the olde mennes councell (that they gaue hym) and ſpake to them after the councell of the yonge men, ſaying: My father made your yocke greuouſe, and I wil make it greuouſer. My father alſo chaſtiſed you with whyppes, but I wil chaſtyſe you with ſcorpions. And the kyng herkened not vnto the people: for it was the ordinaunce of GOD, that he might *perfourme hys ſayinge, whiche the 3.reg.11.f

D LORD ſpake by Ahia yͤ Silonite vnto
Jeroboam the ſonne of Nebat.

And ſo when al Iſraell ſaw that the
kinge regarded them not, yͤ people anſwered
the kynge with theſe wordes,
3.reg.20.a. ſayinge:*what porcion haue we in Dauid:
we haue no enheritaunce in yͤ ſōne
1.par.10.d. of Iſai.* To youre tentes, O Iſrael,
now ſe to thine own houſe Dauid. And
ſo Iſrael departed vnto theyr tentes.
Howbeit, ouer the children of Iſraell
which dwelt in the citie of Juda, dyd
Rehoboam raigne ſtyll. The king Rehoboam
ſent Aduram yͤ receiuer of the
trybute. And all they of Iſrael ſtoned
hym to deathe. But kynge Rehoboam
made ſpede to get hī vp to his charret ⁊
to flye to Jeruſalē. And they of Iſrael
E rebelled againſt yͤ houſe of Dauid, vnto
this day. And when al Iſrael hearde
yͭ Jeroboā was come againe, they ſent
⁊ called him vnto yͤ multitude, ⁊ made
him king ouer al Iſrael: ⁊ ther was no
tribe yͭ folowed the houſe of Dauid, but
2.par.11.a. Juda onely. *And when Rehoboam
was come to Jeruſalē, he gathered all
yͤ houſe of Juda wᵗ yͤ tribe of Ben Jamin,
an hūdred ⁊ foure ſcore thouſande
of choſen men (whiche were good warriours)
to fight againſt yͤ houſe of Iſrael,
⁊ to bring the kingdome againe to
Rehoboam the ſonne of Salomon.

F And yͤ word of GOD came vnto Samaia
the man of GOD, ſayinge: ſpeake
vnto Rehoboam yͤ ſonne of Salomon
king of Juda, ⁊ vnto al yͤ houſe of Juda
⁊ Ben Jamin, ⁊ to the remnaunt of the
people, ſaying: Thus ſayeth the LORD.
ye ſhal not go vp, nor yet fyght againſt
your brethren the children of Iſraell,
returne euery man to his houſe, for this
thynge is my doinge. They herkened
therfore to the worde of the LORD and
returned to departe, accordinge to the
worde of the LORD. Then Jeroboam
built Sichem in mounte Ephraim, and
dwelt therein. And went from thence,
*and buylt Penuel.

Jud.8.d. And Jeroboam thought in his hert:
now ſhal the kingdome returne to the
houſe of Dauid. For yf this people goe
vp ⁊ do ſacrifice in yͤ houſe of the LORD
at Jeruſalem, thē ſhal the herte of thys
people turne agayne vnto theyr lorde
Rehoboam kynge of Juda: and ſo ſhall
To.1.a. they kil me and go agayne to Rehoboam
Ec.47.d. kinge of Juda. *Whereupon the
Exo.32.d. kynge toke councel, ⁊ made two calues
of golde, ⁊ ſayd vnto them. It is muche
for you to go vp to Jeruſalē. *Behold, Exo.32.a
O Iſrael: theſe are thy goddes, whiche
brought you out of the land of Egipte.
And he ſet the one in Bethel, and the other
ſet he in Dan. And this thinge turned G
to ſynne, for the people wente (because
of the one) as farre as Dan. And
he made an houſe of hil aultares, *and
made prieſtes of the loweſt of the people, Num.11
which wer not of the ſonnes of Leui. 3.reg.17
And Jeroboam made a feaſte yͤ .xv.
daye of the eyght moneth, lyke vnto the
feaſt that is in Juda, ⁊ offered on yͤ aultare.
And ſo dyd he in Bethell, to offre
vnto the calues yͭ he had made. And he
put in Bethell the prieſtes of the hyll
aulters, which he had made. And he offred
burnt offringes vpon the aultare,
whiche he had made in Bethel, the .xv.
daye of the eyghte moneth: euen in the
moneth which he had ymagined of hys
owne hearte: ⁊ made a ſolempne feaſte
vnto the children of Iſrael, ⁊ offered
vpō the aultare, and burnte incenſe.

The .xiii. Chapter.

Jeroboam doyng ſacrifice vnto the calues, is reprehended of the Prophete, Hys hande dryeth vp/ while he putteth it out againſte the prophete. The prophet is killed/and buried.

AND beholde, there came a man of A
GOD out of Juda (By the worde
of the LORD) vnto Bethel, ⁊ Jeroboam
ſtode by the altare to put incenſe.
And he cryed againſt the aultare in the
word of the LORD ⁊ ſayde. O aultare,
aultar, thus ſaieth the LORD: Behold,
a childe ſhalbe borne vnto the houſe of
Dauid, (Joſia by name) ⁊ vpon the ſhal D
he offre the prieſtes of the hyl aultares
that burnt incenſe vpon the, and mens
bones ſhalbe burnt vpon the. And he
gaue a tokē the ſame tyme, ſaying: this
is the token, that the LORD hath ſpokē
it. Behold the aultare ſhal rente, ⁊ the
aſhes that are vpon it, ſhal fal out.

And whē the king heard the ſayinge
of yͤ man of GOD (whiche had cryed against
the aultare in Bethell) he ſtretched B
out his hande from yͤ aultare, ſaying:
holde hym. And hys hande whiche
he put forth againſt him, dryed vp, and
he could not pul it in againe to him: the
aultare alſo claue aſunder, ⁊ the aſhes
fell out from yͤ aultar, according to the
token whiche the manne of GOD had
geuen

geuen by the worde of the LORD. And
the kynge anſwered, ⁊ ſayd vnto yͤ mã
Ephe.3.b. of GOD. *Oh praye vnto yͤ LORD thy
Num.21.b GOD, ⁊ make interceſſion for me, that
Actu.8.c. my hande may be reſtored me againe.
And the mã of GOD beſought yͤ LORD,
and the kinges hande was reſtored againe,
and became as it was afore.

And the kynge ſayd vnto the man of
GOD, come home with me, that thou
mayſt dine, ⁊ I will giue the a reward.
And the manne of GOD ſayd vnto the
kynge: yf thou wouldeſt geue me halfe
thine houſe, I wyll not go in with the:
neither wil I eate bread or drinke water
in this place. For ſo was it charged
me, thorow yͤ word of yͤ LORD, ſaying:
eate no breade nor drynke water, nor
turne againe by yͤ ſame way that thou
C cameſt. And ſo he went another waye
⁊ returned not by yͤ waye that he came
to Bethel. And there dwelt an old prophet
in Bethel ⁊ his ſõnes came, ⁊ told
him al the workes, that yͤ man of GOD
had done that daye in Bethel, and the
wordes whiche he had ſpoken vnto the
kynge, tolde they theyr father alſo. And
theyr father ſayd vnto thẽ: what waye
wente he? And his ſonnes ſhewed hym
what waye the manne of GOD went,
whiche came from Juda. And he ſayd
vnto his ſonnes: ſaddle me the aſſe.
Whiche when they had ſadeled, he gat
hym vp theron, and wente after yͤ man
of GOD, ⁊ founde him ſyttynge vnder a
tre. And he ſayde vnto hym: arte thou
the man of GOD that cameſt from Juda:
And he ſayd: I am.

He ſayd vnto him: come home with
me, ⁊ eate bread. He anſwered: I maye
D not returne with the, to go in with the,
neither wil I eat breade or drynke water
with the in thys place. For it was
ſayd to me in the worde of the LORDE.
Thou ſhalt eate no breade, nor drynke
water there, nor turne againe to go by
the way yͭ thou cameſt. He ſaid vnto hĩ:
I am a prophet alſo as well as thou, ⁊
an angel ſpake vnto me in the name of
the LORD, ſaying: brynge hym agayne
with the into thine own houſe, yͭ he may
eate breade ⁊ drinke water. And he lyed
vnto hym. And ſo he wente agayne
with him, and dyd eate breade in hys
houſe and dranke water.

E And it fortuned, yͭ as they ſat at yͤ table,
yͤ word of the LORD came vnto the
prophet, that brought him againe. And
he cryed vnto yͤ man of GOD yͭ came frõ
Juda, ſaying: thus ſayeth the LORDE:
becauſe thou haſt diſobeyed the mouth
of the LORD, ⁊ haſt not kepte yͤ cõmaũdement
which the Lorde thy God commaũded
the: but cameſt backe agayne,
⁊ haſt eaten bread, ⁊ dronke water, in yͤ
place (cõcerning yͤ whiche yͤ LORD did
ſay vnto the: Thou ſhalt eat no breade
nor drinke water) thy carkaſſe ſhal not
cum vnto the ſepulchre of thy fathers.

And ſo it came to paſſe, that when he
had eaten bread ⁊ dronke, the prophet
which brought hym agayne, ſaddled hĩ
an aſſe. And when he was gone, *a lyõ 3.reg.20.k.
met him by the waye, and ſlue him, and
his carkaſſe was caſt in the waye, and
the aſſe ſtode therby, and the lyon ſtode
by the coorſe alſo. And men yͭ paſſed by,
ſaw the carkaſſe caſt in the waye, ⁊ the F
lyon ſtandinge therby: ⁊ they came and
tolde it in the towne where the old prophet
dwelt. And when the prophet that
brought hym backe agayne from the
way hearde therof, he ſayde: it is yͤ man
of GOD: He was diſobedient vnto the
word of the LORD, ⁊ therefore yͤ LORD
hath delyuered hym vnto yͤ lyon, which
hathe rent hym and ſlayne hym, according
to the worde of yͤ LORDE, whiche
he ſpake vnto hym. And he ſpake to his
ſonnes, ſayinge: ſaddle me an aſſe: ⁊ ſo
they dyd. And he went ⁊ founde his body
caſt in the waye, ⁊ the aſſe and the lyon
ſtode by the coorſe. And the lyõ had
not eatẽ the carkaſſe nor hurt the aſſe.
And the Prophet toke vp the bodye of
the mã of GOD ⁊ layed it vpon the aſſe, G
and brought it agayne: and the old prophet
came to the cytye, to lament, and
to bury hym. And he layed hys bodye
in his owne graue, ⁊ they lamẽted ouer
him (Alas, my brother.)

And when he had buryed hym, he
ſpake to hys ſonnes, ſayinge: When I
am dead, ſe that ye bury me in yͤ ſepulchre
wherein the man of GOD is buryed:
laye my bones beſydes his boones.
*For the ſayinge whiche he cryed at yͤ 4.re.24.d.
word of LORD againſte yͤ alter in Bethel
(⁊ againſt al yͤ houſes of hilaulters
which are in the cyties of Samarie)
ſhall come to paſſe.

Howbeit, for al that, Jeroboam conuerted
not from his wicked waye: but
turned backe and made of yͤ loweſt of yͤ

people prieſtes of the hylaulters. And
whoſo pleaſed him, he filled his hande,
and became preſt of the hilaulters. And
this thing turned to ſyn vnto the houſe
of Jeroboam, euen to deſtroy him, ⁊ to
bryng hym to nought from the face of
the earthe.

¶ The.xiiii. Chapter.

Jeroboams wife aſketh counſayl of Ahia the prophet. Jeroboam dieth. Siſak king of Egipt robbeth the houſe of the Lorde. Rehoboam dyeth, and Abiam ſucceedeth him.

A AT that tyme Abia the ſonne of Jeroboam
fel ſycke. And Jeroboam
ſayd vnto his wife: vp (I pray the)
and diſguyſe thy ſelfe, that thou be not
knowē to be yͤ wife of Jeroboam, ⁊ get
the to Silo. For ther is Ahia yͤ prophet
2.Reg.11.f which tolde me *yͭ I ſhuld be kinge ouer
this people. And take wͭ the ten loues
⁊ cracknels, ⁊ a cruſe of hony, ⁊ go
to him, yͭ he may tel the what ſhal becōe
of the child. And Jeroboams wyfe dyd
ſo: ⁊ aroſe, ⁊ wente to Silo, ⁊ came to yͤ
houſe of Ahia. But Ahia coulde not ſe,
for his eyes wer waxen dimme for age.

And yͤ LORD ſaid vnto Ahia: behold,
the wife of Jeroboā commeth to aſke a
thinge of the for her ſon, for he is ſicke.
B But thus ſhalt thou ſaye vnto her: And
when ſhe came in, ſhe feyned her ſelf to
be an other woman. But when Ahia
heard the ſound of her fete as ſhe came
in at the dore, he ſayd: come in thou wife
of Jeroboam, why feyneſt thou thy ſelf
to be an other? I am ſent to the to ſhew
the heuye thinges.

GO tel Jeroboā, thus ſaith the LORD
GOD of Iſrael. It repenteth me foraſmuch
3.reg.12.a. as *I exalted the from among yͤ
people, ⁊ made yͤ prince ouer my people
Iſrael: I did rent the kingdom away
from the houſe of DAUID ⁊ gaue it the:
Neuertheleſſe, thou haſt not ben as my
ſeruaūt DAUID, which kept my cōmaūdementes,
and folowed me with al hys
hert, to do that whiche is right in myne
eyes: but haſt done euyll aboue al that
were before the: for thou haſt gone and
made the other goddes, ⁊ molten images,
to prouoke me, and haſt caſt me behynde
thy back: therfore behold, I will
bryng euil vpon the houſe of Jeroboā,
C and wil roote out from Jeroboam euen
1.reg.15.d. him that* piſſeth againſt the wall, and
hym that is in priſon, and norſaken in
Iſraell, and wyll take awaye the
remnaunte of the houſe of Jeroboam,
as a manne taketh away donge, tyll he
hath caryed out all.

*Whoſoeuer (of Jeroboams houſe) 3.reg.16
dye in the towne, hym ſhal the dogges
eate: and he yͭ dyeth in the felde, ſhal the
foules of the ayre eate: for the LORDE
hath ſayd it. Up therfore, and get the to
thine houſe. Behold, when thy fote entreth
into yͤ cytie, the child ſhal dye. And
all they of Iſrael ſhall mourne for him, D
and bury hym: for he onely of Jeroboā
ſhal come to the ſepulchre, bycauſe in
hym there is founde goodneſſe toward
the LORD GOD of Iſrael in the houſe
of Jeroboam. Moreouer, yͤ LORD ſhal
ſtyrre him vp a king ouer Iſrael which
ſhall deſtroy the houſe of Jeroboam in
that daye. But what is it now? For the
LORDE ſhall ſmyte Iſrael, as when
a reed is ſhaken in the water, ⁊ he ſhall
wede Iſraell out of thys good lande
(whiche he gaue to theyr fathers) and
ſhal ſcattre them beyonde the riuer, bycauſe
they haue made them groues, ⁊
angred yͤ LORD. And he ſhal gyue Iſrael
vp, bycauſe of the ſynnes of Jereboam,
which dyd ſyn, ⁊ made Iſrael to
ſinne. And Jeroboams wife aroſe, ⁊ departed, E
⁊ came to Thirzah, and whē ſhe
came to the threſholde of the dore, the
childe was dead. And all Iſrael buryed
him, and lamented him, accordynge
to the word of yͤ LORD which he ſpake
by the hand of hys ſeruaunte Ahia the
Prophet. And the reſte of the wordes yͭ
concerne Jeroboā, how he warred, and
how he raigned: Behold they are written
in the boke of the Chronicles of the
kynges of Iſrael. And the dayes which
Jeroboam raigned wer.xxii.yere. And
whē he was laied a ſlepe wͭ his fathers,
Nadab his ſonne raigned in his ſtede.

Rehoboam the ſon of Salomō raigned F
in Juda, ⁊ Rehoboam was.xli.yere
old when he begā to raygne, ⁊ he raigned
.xvii.yere in Jeruſalem (the cytie
which the LORD did choſe out of al the
tribes of Iſrael, to put his name ther.)
Hys mothers name was Naama an
ammonit. And Juda wrought wickedneſſe
in the ſyght of yͤ LORD, ⁊ angred
hī in mo thinges thē theyr fathers did i
theyr ſines whiche they ſined. For they
alſo made thē hilalters, images, ⁊ idols
groues on euery hye hil, ⁊ vnder euery
thick tre. And ther was a ſtues of male

childrē

childꝛen in the land, and they did accor-
dinge to al the abhominacions of yͤ na-
cions which the LORD caſt out before
the childrē of Iſrael. And it fortuned, yͤ
in yͤ fiftie yere of king Rehoboā: Siſak
king of Egipt came vp againſt Ieruſa-
lem, ⁊ toke away yͤ treaſures of yͤ houſe
of the LORD, and the treaſures of the
kinges houſe, ⁊ ſpoyled all that was to G
be had. And he toke away the ſhildes of
3.reg.10.l. golde *whiche Salomon had made. In
whoſe ſtede kyng Rehoboā made bra-
ſen ſhyldes, and committed them vnto
the hādes of yͤ keping of the captaines
of the garde, which wayted at yͤ doore
of the kynges houſe. And when yͤ kyng
went into the houſe of the LORD, they
of the garde bare them, and broughte
them againe into the garde chambre.

The reſt of the wordes that cōcerne
Rehoboam, and al that he dyd, are they
not written in the boke of yͤ Chronicles
of yͤ kinges of Iudas? And there was
warre betwene Rehoboam ⁊ Ieroboā
all their lyues. And Rehoboam ſlept wͭ
his fathers, and was buryed beſyde his
fathers in the citie of Dauid. His mo-
thers name was Naama an Ammonit.
And Abiam his ſonne raygned in hys
ſtede.

The.xv. Chapter.

Wicked Abiam raigneth ouer Iuda, and righte-
ous Aſa ſuccedeth in hys roume. The battayle be-
twene Aſa and Baaſa. Iehoſaphat ſuccedeth Aſa.
Nadab ſuccedeth Ieroboam. Baaſa killeth Nadab

A
1.par.13.a. IN the.xviii. yere of kynge *Iero-
boam the ſōne of Nabat, raigned
Abiā ouer Iuda. Thre yeare ray-
ned he in Ieruſalem, and his mothers
name was Maacha, the doughter of
Abiſalom. And he walked in all yͤ ſyn-
nes of his father which he had done be-
3.reg.3.a. fore him: and his herte was not perfect
with the Lord his GOD *as the hert of
Dauid his father. Neuertheleſſe, for Da-
uids ſake dyd yͤ LORD his GOD giue
hym a lyght in Ieruſalem, that he ſette
vp his ſōne after hym, ⁊ to ſtablyſh Ie-
ruſalem: bycauſe Dauid dyd yͤ whiche
was ryght in the ſight of the LORD, ⁊
3.Reg.12.a. turned from nothing that he cōmaū-
ded him al yͤ dayes of his life *ſaue on-
ly in yͤ matter of Vrias yͤ Hethite. And
there was warre betwene Rehoboam
B and Ieroboam as long as they lyued.
The reſt of the wordes that concerne
Abiam, and al that he dyd, are they not
wrytten in the booke of yͤ Chronicles
of the kinges of Iuda? And there was
war betwene Abiam and Ieroboam.
And Abiam ſlepte with his fathers: ⁊
they buryed hym in the cytie of Dauid.
And Aſa his ſonne raigned in his ſtede:

*In the.xx. yere of Ieroboam kinge
of Iſrael raygned Aſa ouer Iuda. xli. 2.para.14.a
yere raigned he in Ieruſalem, and his
mothers name was Maacha, yͤ dough-
ter of Abiſalom. And Aſa dyd yͤ ſemed
right in the eyes of yͤ LORD, as did Da-
uid his father. *And he toke away the 3.Reg.22.g
whorekepers out of the lande, ⁊ put a- C
waye all the abhominable ydols yͤ hys
father had made. And he put downe
*Maacha his mother from bearynge 2.para.15.d
rule, bycauſe ſhe had made ymages in
groues. And Aſa deſtroyed her yma-
ges, ⁊ burnt them by the brooke Cedrō.
But yͤ hil aulters were not put downe.
Neuertheleſſe, Aſas herte was perfect
with yͤ LORD al his daies. He brought
in the holye veſſels of hys father (and
that he had dedicate) vnto the houſe of
the LORD: gold and ſyluer, and iewels.
And there was war betwene Aſa and
Baaſa kynge of Iſrael al theyr dayes. 2.para.16.a

*And Baaſa kynge of Iſrael wente
vp againſte Iuda, and buylt Rama, ſo
that he would let none go out or in, to
Aſa kynge of Iuda. Then Aſa toke al D
the golde and ſiluer that was left in the
treaſures of yͤ houſe of the LORD, ⁊ the
treaſures of the kinges houſe, ⁊ deliue-
red them vnto the handes of hys ſer-
uauntes, and Aſa ſent thē to *Benha- 3.reg.20.a
dad the ſonne of Tabrimon the ſonne
of Hezion kynge of Siria (that dwelte
at Damaſco) ſaying: there is a bonde
betwene the ⁊ me, betwene my father
and thy father. And beholde, I haue
ſente vnto the a preſente of ſyluer and
golde, that thou come and breake the
bond that thou haſte with Baaſa king
of Iſrael, that he maye departe fro me.
So Benhadad herkened vnto kyng A-
ſa, ⁊ ſente the captaynes of the hooſtes
(whiche he had) againſte the cytyes of
Iſrael, ⁊ ſmote Hion ⁊ Dan, and Abel
Beth, Maacha, and al the region of Ce-
neroth, with al the lande of Nephthali.
And whē Baaſa hearde therof he lefte
buyldyng of Rama, and dwelt in Thir-
za. Then king Aſa made a proclamaciō
thorowout al Iuda, yͤ none ſhold be ex-
cuſed. And ſo they toke yͤ ſtones of Ra-

and the timber (wherwith Baaſa had
buylded) ⁊ kinge Aſa buylt with thē ẏ
hyl of Ben Iamin and Mizpa. The rēnaunt
of al the wordes ẏ concerne Aſa,
and al his might ⁊ all that he dyd, ⁊ the
cyties whiche he buylded, are they not
F wrytten in the booke of ẏ chronycles of
the kinges of Iuda? Neuertheleſſe, in
hys old age he was diſeaſed in his fete.
And Aſa ſlept with hys fathers, ⁊ was
buried beſydes hys fathers in the cyty
of Dauid his father. And *Iehoſaphat
2.par.18.a. Mat.1.b. his ſon raygned in hys ſtede. And Nadab
the ſonne of Ieroboam began to
raygne vpon Iſrael ẏ ſecond yere of Aſa
kynge of Iuda, and raigned vpō Iſraell
two yere. And he dyd euyll in the
ſight of the LORDE, walkinge in the
waye of hys father, and in hys ſynne,
wherewith he made Iſrael ſynne. And
Baaſa ẏ ſon of Ahia (which was of the
houſe of Iſachar) cōſpired againſt him,
⁊ Baaſa ſmote him at Gibbethō, which
is a cytie of ẏ Philiſtines, for Nadab ⁊
al Iſrael laied ſiege to Gibbethō. Euen
in the thyrde yere of Aſa kynge of Iuda,
did Baaſa ſlaye him, ⁊ raygned in
G 3.reg.14.c hys ſtede.* And it fortuned, that when
he was kinge, he ſmote all the houſe of
Ieroboam, and lefte hym nought that
breathed, vntyll he had put him cleane
out, accordyng to ẏ ſayinge of ẏ LORD
which he ſpake by hys ſeruaūt Ahia ẏ
Selonite: bycauſe of the ſynnes of Ieroboam
wherewith he ſynned, ⁊ made
Iſrael ſin, whē he with his prouocacion
angred ẏ LORDE GOD of Iſrael. The
reſt of the wordes that cōcerne Nadab
and al that he did, are they not written
in ẏ boke of ẏ Chronicles of the kinges
of Iſrael? And ther was warre betwen
Aſa and Baaſa kyng of Iſrael al their
dayes.

So in the third yere of Aſa kynge of
Iuda, began Baaſa ẏ ſonne of Ahia to
raygne ouer al Iſrael in Thirza .xxiiii.
yeare. And he dyd that which is euyl in
the ſight of the LORD, walkynge in ẏ
waye of Ieroboam, and in hys ſynne,
which made Iſrael to ſynne.

¶ The.xvi. Chapter.

¶ Iehu prophecyeth agaynſte Baaſa/ whom Ela
ſucceedeth/ zimri killeth hys maſter Ela, and deſtroyeth
the houſe of Baaſa, Ahab ſucceedeth Amri/
and taketh to wife wicked Iezabel.

Then the worde of ẏ LORD came
to Iehu the ſonne of Hanani against A
Baaſa, ſayig: for as much
as I exalted the out of the duſt, ⁊ made
the capitayne ouer my people Iſrael, ⁊
thou haſt walked in the waye of Ieroboam,
⁊ haſt made my people Iſrael to
ſinne, to anger me with theyr ſynnes:
Beholde, I wyl roote out the poſterity
of Baaſa, ⁊ the poſteritie of his houſe, ⁊
wyl make his houſe like ẏ houſe of Ieroboam
the ſonne of Nebat.* That mā
of Baaſa which dyeth in the cytye, him
ſhall the dogges eate: ⁊ that mā of hym
which dyeth in the feldes, ſhall the foules
of the ayre eate.

The reſt of the wordes that concerne
Baaſa ⁊ what he dyd, and his power, B
are they not wrytten in the booke of ẏ
Chronicles of ẏ kinges of Iſrael? And
ſo Baaſa ſlept with his fathers, and
was buryed in Thirza. And Ela hys
ſonne raygned in hys ſtede. And by the
hand of the prophet Iehu the ſonne of
Hanani, came the worde of the LORDE
againſt Baaſa, and againſt his houſe, ⁊
againſt all the wickedneſſe that he dyd
in the ſighte of the LORDE (in angring
hym with the worke of hys owne handes)
that he ſhoulde bee lyke ẏ houſe of
Ieroboam, and bycauſe he killed hym:
That is to ſay/ Iehu the ſonne of Hanani the Prophete.

The .xxvi. yere of Aſa kyng of Iuda
began Ela, ẏ ſonne of Baaſa to raigne
ouer Iſraell in Thirza, two yere. And
his ſeruaunte zimri, (whiche was captayne
of halfe his charettes) conſpired
againſt hym, as he was in Thirza drinking:
and was dronkē in ẏ the houſe of
Arza ſtuarde of hys houſe in Thirza.
And zimri came ⁊ ſmote him, ⁊ killed hi
in ẏ .xxvii. yere of Aſa kynge of Iuda,
and raygned in hys ſtede. And it fortuned C
that when he was kynge, * and
ſate on his ſeate, he ſlue all the houſe of
Baaſa, not leauing thereof one to piſſe
agaynſt a wal. yea, he ſlue hys kinſfolkes
and frēdes alſo. And thus did zimri
deſtroy al the houſe of Baaſa, according
to the word of ẏ LORD whiche he
ſpake againſte Baaſa by the hande of
Iehu the prophete, for all the ſinnes of
Baaſa ⁊ ſinnes of Ela his ſonne, which
they ſynned ⁊ made Iſraell to ſynne,
and angre the LORD GOD of Iſraell
wͭ theyr vanities. The reſt of ẏ wordes
that

that concerne Ela, and al yͭ he dyd: are they not wꝛittē in the booke of yͤ Chꝛonicles of the kinges of Iſrael?

D In the .xxvii. yere of Aſa king of Juda, did zimry raigne .vii. daies in Thirza, ⁊ the people was then in the hoſt beſieging Gebbethon, a cyty of yͤ Philiſtines. And the people of yͤ hoſt heard one ſaye: zimri hath conſpyꝛed, and ſlayne the kynge: wherfoꝛe all they of Iſrael made Amri (the captayne of the hoſte) kinge ouer Iſrael that ſame daye, euen in the hooſte. And Amri departed vp from Gibbethon, and all Iſraell with hym, and they beſieged Thirza. And when zimri ſawe, that yͤ cytye muſt ne- B des be taken, he went into yͤ palace of the kynges houſe, and burnt him ſelfe ⁊ the kinges houſe with fyꝛe, and ſo dyed foꝛ hys ſynnes whiche he ſynned, in doing that whiche is euil in the ſyghte of the LORD, and in walking in the waye of Jeroboam and his ſinnnes which he dyd, and in that he made Iſrael to ſyn.

The reſte of yͤ woꝛdes that concerne E zimry, and the treaſō that he wꝛought, are they not wꝛittē in yͤ boke of yͤ Chꝛonicles of the kynges of Iſraell? Then were the people of Iſraell deuyded into two partes, foꝛ halfe yͤ people folowed Thibni the ſonne of Ginath, making him king, ⁊ the other half folowed Amri. But yͤ people that folowed Amri pꝛeuayled againſt the people that folowed Thibni the ſonne of Ginath. And ſo Thibni dyed, and Amri raygned. In the .xxxi. yere of Aſa king of Juda begā Amri to raygne ouer Iſraell twelue yere. Syxe yere raygned he in Thirza. He bought the hyll Schomron of one Schemar foꝛ two talentes of ſiluer, ⁊ buylte in the hyll, and called the name of the cyty which he buylt after yͤ name of Schemar which had ben owner of yͤ hyll, Schomron. But Amri wꝛought yͭ whiche was euil in yͤ eies of the LORD, and dyd woꝛſe then all that were befoꝛe hym. Foꝛ he walked in all the waye of F Jeroboam the ſonne of Nabat, ⁊ in his ſynnes that made Iſrael ſynne: to angre yͤ LORD GOD of Iſrael with theyꝛ vanities. The reſte of the woꝛdes that concerne Amri, and all that he dyd, and his ſtrength that he ſhewed: are they not wꝛytten in the booke of yͤ Chꝛonicles of yͤ kinges of Iſrael? And ſo Amri ſlepte with hys fathers, and was buryed in Schemaron, and Ahab hys ſonne raygned in his ſtede.

In the .xxxviii. yere of Aſa kynge of Juda, begā Ahab the ſonne of Amri to raygne ouer Iſrael: ⁊ the ſame Ahab yͤ ſonne of Amri raigned ouer Iſraell in Samaria .xxii. yere. And Ahab yͤ ſonne of Amri dyd euyl in yͤ ſight of yͤ LORD aboue all that were befoꝛe hym. Foꝛ it ſemed vnto hym but a lyghte thynge to G walke in the ſinnes of Jeroboam the ſonne of Nebat. He toke Jezabel alſo yͤ doughter of Ethbaal king of the Sidonites to wyfe, and *went and ſerued 4.reg.10.d Baal, and woꝛſhipped him. And he reared vp an aulter foꝛ Baal in the temple of Baal, which he had buylded i Schōron. And Ahab made groues, and pꝛoceaded further in angryng the LORDE GOD of Iſrael, then all yͤ kinges of Iſrael that were befoꝛe hym.

In his daies dyd Hiel of Bethel build Jericho. And it*coſt hym Abiram hys Joſu.6.d. eldeſt ſonne when he layed the foundacion, ⁊ his yongeſt ſonne Segub, when he ſet vp the gates, accoꝛdinge vnto the woꝛde of the LORDE *whiche he ſpake by Joſua the ſonne of Nun. Joſu.6.d.

The .xvii. Chapter.

Elias is noriſhed and fed of rauens / and after is ſent to zarphath (other wiſe called Sareptha) to a woman whoſe childe he rayſed to lyfe. A

AND Elia yͤ Theſbit (which was of the enhabytours of Gilead) ſayde vnto Ahab: *as trulye as yͤ LORD 3.reg.1[illegible].c. GOD of Iſrael lyueth, befoꝛe whome I ſtande *there ſhall bee neyther dewe Deut.11.b. noꝛ rayne theſe yeres, but accoꝛding to 3.reg.[illegible].d. my woꝛde. Jaco.5.d.

And the woꝛde of yͤ LORD came vnto hym ſaying: get the hence, ⁊ turne the eaſte warde, and hyde thy ſelfe in the bꝛoke Cherith, yͭ is it that lyeth befoꝛe Joꝛdā: Thou ſhalt dꝛinke of yͤ ryuer: ⁊ I haue cōmaunded the rauens to fede the there. And ſo he went, ⁊ did accoꝛdig vnto yͤ woꝛde of yͤ LORD. Foꝛ he went, ⁊ dwelt by yͤ bꝛoke Cherith yͭ is befoꝛe Joꝛdan. And the rauens bꝛought hym B bꝛead and fleſhe in the moꝛning, ⁊ lykewyſe bꝛead and fleſh in the euenynge, ⁊ he dꝛanke of the bꝛooke. And it chaunced after a whyle, that the bꝛooke dꝛyed vp, bycauſe there fel no rayne vpon the earthe. And the woꝛde of the LORDE came vnto him, ſaying: *vp, ⁊ get the to Luc.4.e.

zarphath, which is in Sidon, & dwell
there. Beholde, I haue commaunded a
widdow there to ſuſtayne the. So he arose:&
went to zarphath. And when he
came to yͤ gate of yͤ citie, the wyddowe
was ther gatheringe ſtyckes. And he
called to her, and ſayd: *fet me I praye
Iud.4.c. the a lytle water in a veſſel, yͤ I maye
drinke. And as ſhe was going to fet it,
he cryed after her, and ſayd: brynge me
I praye the, a morſell of bread alſo in
thine hande. She ſaide: As truly as yͤ
LORD thy GOD liueth, I haue no bread
ready, but euen an handful of mele in a
barell, & a litle oyle in a cruſe. And behold,
I am gathering two ſtyckes for
to go in, and dreſſe it for me & my ſonne
that we may eate, and dye.

C And Elia ſaid vnto her: feare not, cum,
and do as thou haſte ſayed, but make
me thereof a litle cake fyrſte of all: and
bringe it vnto me, & afterwarde make
for the, and thy ſonne. For thus ſayeth
the LORDE GOD of Iſrael: the mele
in the barel ſhal not be waſted: neither
ſhal the oile in the cruſe be diminiſhed,
vntil the LORD haue ſent rayne vpon
the earthe. And ſhe went, & dyd as Elia
ſayd. And ſhe & he, & her houſe dyd eat a
good ſpace, and the mele waſted not
out of the barell, neither was the oyle
ſpent out of the cruſe, according to the
worde of the LORDE, which he ſpake
by the hande of Elia.

And after theſe thynges it happened,
that the ſonne of the wyfe of the houſe
fel ſycke. And his ſickneſſe was ſo ſore,
yͤ there was no breth lefte in him. And
ſhe ſayd vnto Elia: what haue I to do
with the, O thou man of GOD? art thou
come vnto me to call my ſynne agayne
to remembraunce, & to ſlaye my ſonne?
He ſayde vnto her: gyue me thy ſonne, &
D he toke him out of her lappe, and caried
him vp into a lofte, where he abode,
and layed hym vpon hys owne bed,
and called vnto the LORD, and ſayd: O
LORD my GOD, haſte thou puniſhed
alſo this widow (with whome I dwell
as a ſtraunger) and haſt ſlayne her ſon?
*And he ſtretched him ſelf vpō yͤ childe
4.reg.4.f thre times, & called vnto the LORD, &
Actu.xx.c. ſayde: O LORD my God, let this childes
ſoule come into hym againe. And yͤ
LORD hearde the voyce of Elia, and
the ſoule of the chyld came in to him agayne,
and he reuyued. And Elia toke
the boye and brought hym downe out
of the chambre into the houſe, and deliuered
hym vnto hys mother, and Elya
ſayd: beholde, thy ſon liueth. And the
woman ſayd vnto Elia: now I knowe
that thou art a man of GOD, and that
the worde of the LORD in thy mouthe
is true.

¶ The.xviii.Chapter.

Elia is ſent to Ahab. Obadia (otherwiſe called Abdia) hydeth an hundred prophetes. Elia kylleth all Baals prophetes and afterward obtaineth raine.

A After proceſſe of manye dayes the
word of the LORD came to Elia
in the third yere, ſaying: go ſhewe
thy ſelfe vnto Ahab, and I *will ſende Deu.11.
rayne vpō the earthe. And Elia went to Iacob.
ſhewe him ſelfe vnto Ahab, & ther was
agreat famiſhment in Schomron. And
Ahab called Obadia, which was yͤ gouernoure
of hys houſe: and Obadia
feared GOD greatly: For when Iezabel
deſtroied yͤ prophetes of yͤ LORD, he
toke an hūdred prophetes & hyd them,
fyftie men in one caue, & fyftye in an other,
and prouyded bread & water for
them. And Ahab ſayd vnto Obadia: go
into the lande, vnto al the fountaines of
water, & vnto al the brookes, if happely
we may fynde graſſe to ſaue the horſes
and the mules, and that we deſtroy not
ſome of the beaſtes. And ſo they deuyded
the lande betwene them to walke
thorow it. Ahab went one way by him
ſelfe, and Obadia went an other waye
by hym ſelfe.

B And it chaunced, yͤ as Obadia was
in the way, Elia met hym. And Obadia
knew him: & fel on his face, & ſayd: arte
not thou my lorde Elia? And he anſwered
hym: I am he. Go and tel thy lorde:
beholde, Elia is here. He ſayde: what
haue I ſinned, that thou woldeſt delyuer
thy ſeruaūt into yͤ hand of Ahab, to
ſlaye me? As truly as yͤ LORD thy GOD
liueth, there is no nacion or kingdome,
whither my lord hathe not ſent to ſeke
the. And when they ſayd: he is not ther,
he toke an oth of yͤ kingdom and naciō,
when he foūde the not. And now thou
ſaieſt: go & tell thy lorde, yͤ Elia is here.
And as ſoone as I am gone from the,
the ſpirite of the LORDE ſhal cary the
into ſome place that I do not knowe, &
C ſo when I come, and tell Ahab, and he
canne not fynde the, he ſhall ſlaye me.
But I thy ſeruaunte feare the LORDE
fro my youthe vp. Was it not tolde my

lorde

loꝛde, what I did when Jezabel ſlue the pꝛophetes of the LORD, howe I hid an hundꝛed mẽ of the LORDES pꝛophetes, fyftye men in one caue, and fyftie in an other, and pꝛouided them of bꝛeade and water? And nowe thou ſayeſt: go thou nowe and ſhewe thy loꝛde, beholde Elia is here, that he maye ſlaye me?

And Elia ſaide: as truely as yͤ LORD of hoſtes lyueth, befoꝛe whom I ſtande, I wyll ſhewe my ſelfe vnto hym thys daye. So Obadia wente to mete Ahab, and tolde him. And Ahab went to mete Elia. And it foꝛtuned, that when Ahab ſawe Elia, he ſaide vnto him: arte thou he that troubleth Iſrael? He anſwered: it is not I that haue troubled Iſraell, but thou: and thy fathers houſe, in that ye haue foꝛſaken the cõmaũdementes of the LORDE, and thou haſte folowed Baal. Nowe therfoꝛe ſende, and gather to me all Iſraell, vnto mount Carmell, and the pꝛophetes of Baal, *foure hundꝛed and fyftie, ⁊ the pꝛophetes of the ydoles groues. iiii. hundꝛed, which eat of Jezabels table. So Ahab ſent vnto all the childꝛen of Iſrael: and gathered the pꝛophetes togither vnto moũt Carmel.

A

en.11.b

acob.

erg.22.8.

D

And Elia came vnto al the people, and ſaid: howe longe halte ye betwene two opinions? yf the LORD be GOD, folowe him: but if Baal be he, thẽ go after him: And yͤ people anſwered him not a woꝛd. Then ſaid Elia vnto the people againe: I onely remaine a pꝛophete of yͤ LORD: But Baals pꝛophetes are foure hũdꝛed and fyftie. Let them therefoꝛe gyue vs two oxẽ, and let them choſe the one, and cut him in peces, ⁊ lay him on wood, and put no fyꝛe vnder, and I wyll dꝛeſſe the other oxe, ⁊ laye him on wood, ⁊ wyl put no fyꝛe vnder. And call ye on the name of your god, and I wil call on the name of the LORDE: and then the GOD that anſwereth by fyꝛe, let him be GOD.

B

E

*And al the people anſwered, and ſaid: it is well ſpoken. And Elia ſaide vnto yͤ pꝛophetes of Baal: choſe you an oxe, and dꝛeſſe him firſte, (foꝛ ye are manye) and call on the name of youre goddes, but put no fyꝛe vnder. And they toke the one oxe that he dyd giue them, ⁊ they dꝛeſſed it, *and called on the name of Baal, frõ moꝛning to noone: ſaying: O Baal heare vs. But there was no voyce, noꝛ one to anſwere. And they lepte vpon the alter that they had made. And at noone it foꝛtuned, that Elia mocked them, and ſaid: crye loude, foꝛ he is a god, peraduenture he is talkyng oꝛ occupyed (in folowyng of his enemyes) oꝛ is in his iourneye, oꝛ happly he ſlepeth, and muſt be awaked with your crie. And they cried loud, and cutte them ſelues as their maner was, with knyues and launcers, tyll yͤ bloud folowed on them. And it chaunced, that when myddday was paſſed, they pꝛopheceyed vntyll the tyme of the euenyng ſacrifice. But there was neyther voyce noꝛ one to aunſwere, noꝛ anye that regarded them.

Reg.9.c

ath,6.a

C

F

And Elia ſayd vnto al the folke: come to me. And al yͤ people came to him. *And he repayꝛed the altar of the LORD that was bꝛoken. *And Elia toke. xii. ſtones, accoꝛdyng to the numbꝛe of the twelue trybes of the ſonnes of Jacob, (vnto whome the woꝛde of the LORDE came) ſaying: *Iſraell ſhalbe thy name. And wᵗ the ſtones he made an alter in yͤ name of the LORD. And he made a dytch roũd aboute yͤ alter, as bꝛode as two foꝛowes of the coꝛne felde. And he put the wood in oꝛder, and hewed the oxe in pieces, and layed hym on the wood, and ſayde: fyll foure barels with water, and poure it on the burntſacrifice, and on the wood. And he ſayde, do ſo agayne. And they did ſo the ſeconde time. And he ſaid againe, doe it the thirde tyme. And they dyd it yet the thyꝛde tyme. And the water ran rounde aboute the alter: he fylled the pyt with water alſo.

1. Re.14.e

Ioſu.4.b.

Gen.32.f.

And it foꝛtuned, when the tyme came (wherein the burntſacrifice of the euenyng vſed to be offered) Elia yͤ pꝛophet came, and ſayd: LORD GOD of Abꝛahã, Iſahac ⁊ of Iſrael, it ſhalbe knowẽ this day, yͭ thou art the GOD of Iſrael, ⁊ that I am thy ſeruaunte, and that I haue done al theſe thynges at thy cõmaũdement. Heare me (O LORD) heare me, that this people maye knowe that thou art the LORD GOD, and that thou haſt turned their hert againe nowe at yͤ laſt. *And the fyꝛe of the LORDE fell, ⁊ conſumed the burnt ſacrifyce, the wood, the ſtones and the duſt, ⁊ lycked vp the water that was in the pit. And when al the people ſawe it, they fell on theyꝛ faces, ⁊ ſayde: The LORDE, he is GOD: yͤ LORD he is GOD. And Elia ſayde vnto them:

Iudi.6.d.

Eccl.48.a

1.Mac.2.c

G

Take yͤ prophetes of Baal, ⁊ let not one of them eſcape. And they toke thē, ⁊ Elia brought thē to the brooke Kiſon, ⁊ ſlue them there. And Elia ſayde vnto Ahab: Get thee vp, and eate and drynke, for there is a ſounde of much rayne. And ſo Ahab wente vp to eate and to drynke, and Elia wente vp to the toppe of Carmel. And he layed hym ſelfe flatte vpon the earth, and put his face betwene hys knees, and ſayde to hys ſeruaunte: goe vp (I praye thee,) and looke toward the waye of the ſea. And he went vp and loked, and ſayde: there is nothinge. And he ſayde: go againe, ſeuen tymes. And it fortuned, that at the ſeuenth tyme, he ſaid: behold, there ariſeth a lytle cloud of the ſea lyke a mannes hande. He ſayde: Go, and ſay vnto Ahab: Make faſt thy charrette, and gette the downe, that the raine ſtop the not. And it came to paſſe, yͭ in the meane whyle, the heauen was blacke with cloudes ⁊ wynde, and there was a great rayne. And Ahab gat vp, ⁊ came to Jezraell. And the hande of the LORDE was on Elia, and he gyrded vp his loynes, and ranne before Ahab, tyl he came to Jezrael.

The.xix. Chapter.

Elia flying from Jezabel / is nouriſhed of the angel of God / and is commaunded to annoint Azael / Jehu, and Eliſeus / whom the Hebrues cal Eliſa.

A AND Ahab tolde Jezabel, all yͭ Elia had done, and howe he had ſlayne all the prophetes with the ſweard. Then Jezabel ſent a meſſenger vnto Elia, ſaying: *ſo and ſo let the goddes doe 3.Reg.2.b. to me, yf I make not thy ſoule lyke one of theyrs by to morow this time. When he ſawe that, he aroſe, and went for his lyfe, and came to Berſeba in Juda, and lefte his ſeruaunt there. But he himſelf wente a dayes iourney into the wilderneſſe, and came, and ſat downe vnder a Juniper tree, and deſyred for his ſoule, Jona.4.c. that he myght dye, and ſaid: *it is nowe ynoughe (O LORD) take my ſoule, for I am not better then my fathers.

And as he lay and ſlepte vnder yͤ Ju- B niper tree: beholde, an aungell touched him, and ſaid vnto him: vp, and eate. And when he loked about him: behold, there was a lofe of broiled breade and a veſſel of water at his heade. And he dyd eate ⁊ drynke, and layde him downe agayne to ſlepe. And the anngell of the LORDE came agayne the ſeconde tyme, and touched him, and ſayde: vp and eate, for thou haſt yet a greate iourneye. And he aroſe, and dyd eate and drinke, and walked in the ſtrength of that meate *fourtye dayes and fourtie nyghtes, Exo.34 Mat.4 euen vnto Horeb the mount of GOD. When he came thyther into a caue, he lodged therin al nyght.

And beholde, the worde of the LORDE came to him, and ſaide vnto hym: what doeſt thou here Elia? And he anſwered. I haue ben gelous for the LORD GOD of hooſtes ſake. For yͤ childrē of Iſraell haue forſaken thy couenaunte, *broken Rom. down thine alters, ⁊ ſlayne thy prophetes with the ſwerde, ⁊ I only am lefte, ⁊ they ſeke my lyfe to take it awaye. And he ſayd: come out, and ſtand vpō yͤ moūt C before the LORD. And behold, *yͤ LORD Eccl. went by, ⁊ a myghtie ſtrōg winde yͭ rent the moūtaynes, ⁊ brake yͤ rockes before the LORDE. But yͤ LORD was not in the wynd. And after yͤ wynd came an earthquake. But the LORDE was not in the earthquake. And after the earthquake came fyre: but the LORDE was not in yͤ fyre. And after the fyre came a ſmall ſtyl voyce. And when Elia heard it, he couered his face with his mantell, and went out, and ſtoode in the entrynge in of the caue: And beholde, there came a voice vnto him, ⁊ ſayde: what doeſt thou here Elia? And he anſwered: I haue ben gelous for the LORDE GOD of hooſtes ſake, bicauſe the children of Iſrael haue forſaken thy couenaūt, caſt down thine alters, ⁊ ſlayne thy prophetes with the ſwerde, and I only am lefte, ⁊ they ſeke my life to take it awaye. And yͤ LORDE ſayd vnto him: go and turne thy way to the wylderneſſe vnto Damaſco, yͭ thou mayeſt annoynt *Hazael king ouer Si- 4.Re ria. And *Jehu the ſonne of Nimſi ſhalt *4. thou annoynt kyng ouer Iſrael. And E- Eliſa lisa yͤ ſonne of Saphat of Abel. Meho- ther loh ſhalte thou annoynte to be prophete calle in thy roume. cus. And it ſhall come to paſſe, D that whoſo eſcapeth the ſwerde of Hazael, him ſhall Jehu ſlay: and yf any man eſcape yͤ ſwerde of Jehu, him ſhal Eliſa put to death. And thereto *I haue lefte Rom me.vii.M. in Iſrael, of which neuer mā bowed his knees vnto Baal, nor kiſſed him with his mouth.

So he departed thence, and founde Eliſa the ſonne of Saphat plowynge, and hauing twelue yoke of oxen before him, ⁊ he wͭ the.xii. And Elia wēt by hī,

and caſt his mantel vpon him. And he
left the oxen, and ranne after Elia, and
Luke.9.g. ſaid: *let me I pray the, kyſſe my father,
& my mother, & then I wyll folowe thee.
He ſayde vnto him: go backe agayne, for what is it that I haue done to the? And when he wente backe againe from hym he toke a couple of oxen, and ſlue thē, & dreſſed the fleſhe with the inſtrumentes of the oxen, and gaue vnto the people, & they dyd eate. And then he aroſe & went after Elia, and miniſtred vnto him.

¶ The .xx. Chapter.

¶ The firſt and ſeconde time, that Samaria was beſieged of Benhadad kyng of Siria.

A AND Benhadad the kynge of Siria gathered al his hoſte togyther, hauing .xxxii. kynges with him, & horſes, and charrettes: & went vp, and beſieged Samaria, and warred agaynſte it. And he ſent meſſengers to Ahab kyng of Iſrael, into the cytie, and ſayd vnto him: thus ſayth Benhadad: Thy ſiluer & thy gold is mine, and yͤ fayreſt of thy wiues, and of thy children, be myne. And yͤ kyng of Iſrael anſwered, and ſayde: My lord kynge accordynge to thy ſayinge, I am thine, and all that I haue.

And whē the meſſengers came again, they ſaide: thus ſayth Benhadad: For as muche as I haue ſent vnto the, ſayinge: thou ſhalt delyuer me thy ſyluer & thy golde, and thy wyues, and thy chyldren: I wyll therfore ſend my ſeruauntes vnto the tomorowe this time: & they ſhal ſearche thine houſe, and the houſes of thy ſeruauntes. And what ſoeuer is pleaſaunt in thine eies, they ſhal take it
B in their handes, and brynge it awaye. Then the kynge of Iſraell ſente for all the elders of the lande, & ſayd: take hede I praye you, & ſe how this felowe goeth about miſchief. For he ſent vnto me for my wyues, for my childrē, for my ſyluer and for my golde: and I denyed him not. And all the elders, and all the people ſayde: herken not vnto hym, nor conſent.

Wherfore he ſaid vnto the meſſengers of Benhadad: tel my lorde the kynge, all that thou dyddeſt ſende for, to thy ſeruaunt at the fyrſt tyme, that I will doe, but this thinge I maye not do. And the meſſengers departed & brought anſwer agayne. And Benhadad ſente vnto hym agayne and ſaid: thus and thus doe the goddes to me, if the duſt of Samaria be ynough for al the people that folow me, to take euery man an handfull. And the kynge of Iſrael anſwered, and ſayd: tel him: Let not him that putteth on his harneſſe boaſt him ſelfe, as he that putteth it of. And it fortuned, yͭ when Benhadad heard yͤ tidinges as he was with the kynges drinkyng wᵗin yͤ pauiliōs, he ſayde vnto his ſeuauntes: put on youre harneſſe, & they ſet them ſelues in araye againſt the citie.

C And beholde, there came a Prophete vnto Ahab kynge of Iſrael, ſaying: thus ſaith the LORDE. Haſt thou ſene al this great multitude? Behold, I wil deliuer it into thyne hand thys day, & thou ſhalt know, that I am the LORDE. And Ahab ſaid: by whom? He ſayde: thus ſaith the LORDE: euen by the ſeruauntes of the gouernours of yͤ ſhyres. He ſaid againe: Who ſhal ordre the battayle? And he anſwered: thou. Then he nūbred the ſeruātes of the gouernours of yͤ ſhyres, & they were .ii. hūdred & .xxxii. And after thē alſo he numbred al the people, all yͤ childrē of Iſrael, euen .vii. M. And they wente out at noone: but Benhadad did drynke tyl he was dronken in yͤ pauilions, both he and the kynges: euen .xxxii. kinges, that holpe him. And the ſeruauntes of the gouernours of the ſhyres wente out firſte.

D And Benhadad ſent out, & they ſhewed him, ſaying: there are men come out of Samaria. He ſayde: Whether they be come out for peace, take them alyue: or whether they be come out to fyght, take them yet alyue. And ſo thoſe yonge men of the gouernours of yͤ ſhyres came out of yͤ citie, & the hooſt after them, and they ſlue euery one his enemy yͭ came in hys waye. And the Sirians fledde, & they of Iſraell folowed after them. And Benhadad the kynge of Siria eſcaped on an horſe with his horſemen. And the kyng of Iſrael went oute, and ſmote the horſes, and charrettes, and with a greate ſlaughter ſlue he the Sirians.

And there came a prophet to the king of Iſraell, and ſaide vnto him: go forthe, and playe the man, be wyſe & take hede what thou doeſt: for when the yeare is gone aboute, the kynge of Siria wyll come vp agaynſt the. And yͤ ſeruauntes of the kynge of Siria ſayde vnto hym: The gods of the hylles are their gods, and therefore they had the better of vs:
but

but lette vs fyghte agaynſte them in the playne, and for what ye wyl, we ſhal haue the better of them. And this doe: take the kynges awaye euery man oute of hys place, ⁊ put Dukes in theyr rommes. And do thou nūbre the an hoſt, like yͤ hoſt yͭ thou haſt loſt, ſuch horſes, ⁊ ſuch charrettes, ⁊ we wyll fyght againſt thē in the playne, and thou ſhalte ſe vs get yͤ better of them. And he herkened vnto their voyce, and dyd euen ſo.

E And it fortuned, that after the yeare was gone about, Benhadad numbred yͤ Sirians, ⁊ went vp to Apyek to fyghte agaynſt Iſrael. And the children of Iſraell were numbred, ⁊ with their whole numbre went they againſt them, ⁊ the children of Iſrael pitched before thē, like two lytle flockes of kyddes: but the Sirians fylled the countreye: And there came a mā of GOD, ⁊ ſaide vnto yͤ kyng of Iſrael: thus ſayeth yͤ LORD: Bycauſe the Sirians haue ſaide: the LORDE is but GOD of the hilles, ⁊ not GOD of the valleyes: therfore wyl I deliuer al this greate multitude into thyne hande, and ye ſhal know yͭ I am the LORDE. And they pytched one ouer againſt the other, ſeuen dayes, ⁊ it came to paſſe that in yͤ vii. daye the battayle was ioyned. And the children of Iſraell ſlue of the Sirians an hūdred. M. fotemen in one daye. But the reſt fled to Aphek into the citie. And there fell a wall vpon. xxvii. thouſande of the men yͭ were lefte. And Benhadad fled, and came into the cytie, from chambre to chambre.

And his ſeruauntes ſaide vnto him. Behold we haue heard ſay, yͭ the kinges of the houſe of Iſrael are mercyful kinges. We wil therfore put ſakcloth about our loynes, ⁊ ropes about our neckes, ⁊ go oute to the kynge of Iſrael: yf happely he wyll ſaue thy lyfe. And ſo they gyrded ſakcloth about theyr loines, and put ropes about their heades, ⁊ came to yͤ kīg of Iſrael, ⁊ ſaid: Thy ſeruaunt Benhadad ſaith: I pray the let me lyue. He ſaid: is he yet alyue? he is my brother. And they toke that worde for good lucke, ⁊ haſtly caughte it oute of his mouth, and ſaid: yea, thy brother Bēhadad. He ſaid: go, brynge him hyther. And Benhadad came oute vnto him, ⁊ he cauſed him to come vp into yͤ charet. And he ſaide vnto him: the cyties whiche my father toke from thy father, I wyll reſtore agayne. And yͭ ſhalt make ſtretes for the in Damaſco, as my father dyd in Samaria. And I wyl make an appoyntment with thee, ⁊ ſende the away. And ſo he made an appointmēt wͭ him, ⁊ ſent him away.

And there was a certayne man of the childrē of the prophetes, which ſaid vnto hys neyghboure in the worde of the LORDE: ſmyte me I praye the. And the man would not ſmyte him. Thē ſaide he vnto hī: bycauſe thou haſt not herkened vnto yͤ voice of the LORD: behold, aſſone as thou art departed fro me, a lyō ſhall ſlaye the. And it came to paſſe, yͭ aſſoone as he was departed frō him, a *lyō foūd him, ⁊ ſlue him. Then he foūde an other man, ⁊ ſaide: ſmite me I pray the. And yͤ mā ſmote him, ſo yͭ in ſmytyng he woūded him. So the prophet wēt forth, and wayted for yͤ kyng by yͤ way, ⁊ put hym ſelfe out of knowledge wͭ aſhes whiche he layed vpon his face. And whē yͤ kyng came by, he cried vnto yͤ king, ⁊ ſayd: thy ſeruaūt went out in yͤ middes of yͤ battayle: ⁊ beholde, there went away a man, whō an other man broughte vnto me, ⁊ ſayde: kepe this mā. And if he be myſſed or loſt, thy life ſhal go for his, or els thou ſhalt paye a talent of ſyluer. And as thy ſeruaūte had here ⁊ there to do, he was gone. And the kynge of Iſrael ſaid vnto him: euen ſo ſhall thy iudgement be, as thou haſte defined it thy ſelfe.

And he haſted, and toke the aſhes awaye from his face: ⁊ the king of Iſrael knewe him that he was of the Prophetes: And he ſaide vnto him: thus ſayth yͤ LORDE: bycauſe thou haſt let go a man that is in my curſe, thy lyfe ſhall go for his lyfe: and thy people for his people. And the kynge of Iſraell wente to hys houſe, wayward and in diſpleaſure, and came to Samaria.

The. xxi. Chapter.

Jezabel commaundeth to kyl Naboth / for the vineyarde that he refuſed to ſel to Ahab. Heliah reproueth Ahab, and he repenteth.

AFter theſe thynges it chaunced yͭ Naboth yͤ Jezrahelite had a vyneyarde in Jezrahel, hard by yͤ palace of Ahab kyng of Samaria. And Ahab ſpake vnto Naboth, ſaying: *Gyue me thy vineyard, yͭ I may make me a gardē of herbes thereof, bycauſe it lyeth ſo nye myne houſe: ⁊ I wil gyue the for it a better vyneyarde then it is: or rather yf it pleaſe the, J wyll gyue the, ỷ worth of it in money. And Naboth ſayde to Ahab: ỷ LORDE forbyd that fro me, ỷ J ſhould gyue the enheritaunce of my father vnto thee.

B And Ahab came into his houſe heuye and euil apayed, bycauſe of the worde which Naboth the Jezrahelite had ſpoken to him, for he had ſayde: J wyll not gyue the the enheritaũce of my fathers. And he layed him downe vpon his bed, and turned away his face (to the wall) and would eate no bread. But Jezabel hys wyfe came to hym, and ſaide vnto hym: why is thy ſpirite ſo waywarde, ỷ thou eateſt no breade? And he ſayde vnto her: For J ſpake vnto Naboth the Jezrahelite, ⁊ ſaid vnto hym: Gyue me thy vyneyarde for money, or els yf it pleaſe the, J wil gyue the an other vineyarde for it. And he anſwered: J wyll not gyue thee my vyneyarde.

C And Jezabel his wyfe ſayd vnto him: Doeſt thou thus gouerne the kingdome of Jſrael? vp, ⁊ eate breade, ⁊ ſet thyne hert at reſt, J wil gyue the the vineyard of Naboth the Jezrahelite. And ſo ſhe wrote a letter in Ahabs name, and ſealed it with his ſeale, and ſent the letter vnto the elders, and to the nobles that were in hys cytye dwellynge with Naboth. And ſhe wrot in the letter, ſaying: Proclayme a faſte, ⁊ ſet Naboth on hye amonge the people, and ſet two vnthriftes before him, to beare (falſe) witneſſe againſt him, ſaying: thou didſt blaſpheme GOD and the kynge. And then carye him oute, and ſtone him to death.

D And the men of his citie, that is to ſay: whiche dwelte in his cytie, dyd as Jezabel had ſẽt vnto thẽ: ⁊ as it was written in the letter which ſhe had ſent vnto them. They proclaymed faſtyng, and ſet Naboth among the chiefe of the people, and there came in two men (the childrẽ of Belial) and ſat before him. And ỷ two vnthryftye perſonnes witneſſed againſt Naboth in the preſence of the people, ſayinge: Naboth dyd blaſpheme GOD ⁊ the kynge. *And they caried him oute of the cytie, and ſtoned him with ſtones, that he dyed. And then they ſente to Jezabell, ſayinge: Naboth is ſtoned to death. And it fortuned, when Jezabell heard that Naboth was ſtoned to death, ſhe ſaid to Ahab: vp, and take poſſeſſion of the vyneyarde of Naboth the Jezraelite, which he denyed to gyue thee for moneye, for Naboth is not alyue, but dead. And when Ahab hearde that Naboth was dead, he ſtode vp to go down to the vyneyarde of Naboth the Jezraelite, and to take poſſeſſion of it.

E And the worde of the LORDE came vnto Elia the Theſbite, ſayinge: vp, and goe downe, to mete Ahab kynge of Jſrael, whiche is in Samaria. For lo, he is gone downe to the vineyarde of Naboth: to take poſſeſſion of it. And therefore ſhalte thou ſaye vnto him: thus ſayeth the LORDE, haſte thou kylled, and gotten poſſeſſion? And thou ſhalt ſpeake vnto him, ſaying: thus ſayth the LORD: F 2.Reg.32.f *in the place where dogges lycked the bloude of Naboth, ſhall dogges lycke euen thy bloud alſo. And Ahab ſayde to to Elia: Haſte thou founde me, O thou myne enemy? He anſwered: J haue foũd thee: for thou arte euen ſolde to worke wickedneſſe in the ſight of the LORDE. Beholde J wyll brynge euyl vpon thee, 4.Re.9.b. and wyll make cleane riddaunce of thy poſteritie, and wyll * deſtroye from Ahab, euen him that maketh water agaynſt the wall, and him that is ſhutte vp and lefte behynde in Jſrael, and will make thyne houſe lyke the houſe of Jeroboam the ſonne of Nebat: and like the houſe of Baaſa the ſonne of Ahia, for the prouocacion wherewith thou haſte prouoked, and made Jſrael to ſynne.

G Oſee.1.b 4.reg.9.b *3.re.14.c 15.g.16.a. And of Jezabel ſpake the LORD, ſayinge: *dogges ſhall eate Jezabel, in the poſſeſſiõ of Jezrael. *And he that dieth of Ahab in the towne, him ſhall dogges eate: and he that dieth in the feldes, him ſhall the foules of the ayre eate. But there was none lyke Ahab, whiche dyd euen ſel him ſelfe, to worke wyckedneſſe in the ſyght of the LORDE: and that becauſe Jezabel his wife prycked him forwarde. He dyd exceadyng abhominably, in folowynge foule ydolles, accordynge to all thynges as dyd the Ammorites, *whom the LORD caſt out before ỷ children of Jſrael. Num.21.f

And it fortuned, ỷ when Ahab heard thoſe wordes, *he rent his clothes, and put ſakcloth about his fleſhe, and faſted, and laye in ſakclothe, and wente barefoote. Gen.37.g And the worde of the LORD, came to Elia the Theſbite, ſayinge: ſeeſt thou howe Ahab humbleth hymſelfe before me: bycauſe he ſubmitteth him ſelfe befoꝛe me, J wil not bꝛinge yͤ euyll in hys dayes: but in his ſonnes dayes, wyll J bꝛynge euil vpon his houſe. And they continued thꝛee yeare withoute warre betwene Siria and Jſrael.

¶ The. xxii. Chapter.

¶ Four hundred falſe prophetes do counſayle Ahab and Jehoſaphat to warre agaynſt Ramoth Onclye Michea prophecyeth the trueth / for whiche he is ſmytten and put in priſon. Of Ahazia, otherwyſe called Ochoſias.

A AND* in the thyꝛde yeare dyd Jeho-
2.par.18.a ſaphat the kynge of Juda, come
downe to the kyng of Jſraell. And
the kynge of Jſraell ſaide vnto his ſer-
uauntes: knowe ye not, that Ramoth in
Gilead is ours? and we ſyt ſtil, and take
it not oute of the hande of the kynge of
Syꝛia. And he ſayde vnto Jehoſaphat:
wylte thou come with me to battayle a-
gainſt Ramoth in Gilead? And Jehoſa-
4.Reg.3.a phat ſaide vnto the kynge of Jſrael: *J
wyll be as thou art, and my people ſhal
be as thine, and my hoꝛſes as thyne.

And Jehoſaphat said vnto the kynge
1.Reg.2.a of Jſrael: *aſke counſaile, J pꝛaye thee,
at the woꝛde of the LORD to daye. And
then the kynge of Jſraell gathered the
3.Reg.18.c pꝛophetes togyther, vpon * a foure
hundꝛed men, and ſayde vnto them: ſhal
J go againſt Ramoth in Gilead to bat-
tayle, oꝛ ſhall J let it alone? And they
ſayd go vp: foꝛ the LORDE ſhal delyuer
it into the handes of the kinge. And Je-
hoſaphat said: is there here neuer a pꝛo-
phet of the LORD moꝛe, yͭ we myght en-
B quyꝛe of hym? And the kynge of Jſraell
ſayde vnto Jehoſaphat: there is yet one
manne (Michea the ſonne of Jimla) by
whome we maye aſke counſayle of the
LORD. But J hate him, foꝛ he doeth not
pꝛophecie good vnto me, but euyll. And
Jehoſaphat ſaide: let not the kynge ſay
ſo. Then the kynge of Jſraell called a
chambꝛelayne, and ſaide: fet Michea the
ſonne of Jimla hither atones.

And the kyng of Jſrael and Jehoſaphat the kyng of Juda ſate either in his ſeate, and theyꝛ apparell on them, in a voyde place beſyde the entryng in of the gate of Samaria, and all the Pꝛophetes pꝛophecied befoꝛe thē. And zedekia, the ſonne of Canaana, made hoꝛnes of yꝛon, ⁊ ſaide: thus ſaith yͤ LORD: wͭ theſe hoꝛnes ſhalte thou puſhe the Sirians, vntyll thou haue made an ende of them. And all the pꝛophetes pꝛophecyed euen ſo, ſaying: Go vp to Ramoth in Gilead, and pꝛoſper, foꝛ the LORDE ſhall delyuer it into the kynges hande.

And the meſſenger that was gone to cal Michea, ſpake vnto him, ſaying: beholde, the woꝛdes of yͤ pꝛophetes ſpeake good vnto the king with one mouth: let thy woꝛde therfoꝛe (J pꝛaye the) be lyke the woꝛd of euery one of them, to ſpeake that whiche is good. And Michea ſaide: as truely as the LORD liueth, whatſoeuer the LORD ſayth vnto me, that wyll J ſpeake. And ſo he came to the kynge: and the kynge ſayde vnto him: Michea, ought we to go agaynſte Ramoth in Gilead to battayle: oꝛ to be ſtyll? He anſwered vnto him: *goe, and pꝛoſper, the LORD ſhal delyuer it into the hand of yͤ king. And yͤ kyng ſaid vnto him: So ⁊ ſo many times do J charge thee, that thou tell me nothynge, but that which is true in the name of the LORDE. He ſaide: J ſawe all them of Jſraell ſcattred vpon the hilles, as ſhepe that haue not a ſhepherde. And the LORDE ſayd: theſe haue no maſter, let euerye man returne vnto hys houſe in peace. And the kynge of Jſrael ſayd vnto Jehoſaphat: dyd J not tell thee, that he woulde pꝛophecye no good vnto me, but euyl? And he ſayde agayne: heare thou therfoꝛe the woꝛde of the LORDE. J ſawe the LORDE ſit on his ſeate, ⁊ al the hooſte of heauen ſtode about him on his ryght hande, ⁊ on hys lefte. And the LORDE ſaide: *Who ſhall perſuade Ahab yͭ he may go ⁊ fal at Ramoth in Gilead? And one ſayde on thys maner, ⁊ an other on yͭ. And there came foꝛth a certayne ſpirit, ⁊ ſtode befoꝛe the LORDE, ⁊ ſayde: J wyll perſwade hym. And the LORDE ſayde vnto him: wherwyth?

And he ſayde: J wyll go oute, ⁊ be a falſe ſpirite in the mouth of all hys pꝛophetes. He ſaide: thou ſhalte perſwade him, ⁊ pꝛeuayle, go foꝛth then, and do euē ſo. Now therfoꝛe beholde, *the LORDE hath put a lyinge ſpyꝛite in the mouthe of all theſe thy pꝛophetes, ⁊ the LORDE hath ſpoken euyl towarde thee.

But Zedekia the ſonne of Canaana went to: ⁊ ſmote Michea on the cheke, ⁊ ſayde: when wente the ſpirite of the LORDE fro me, to ſpeake vnto thee?

And Michea ſayde:beholde, thou ſhalte ſe in ẏ day, when thou ſhalte go frõ chãbre to chambre to hyde thee. And the kyng of Iſrael ſayd: Take Michea, and cary him vnto Amon the gouernour of the citie, and vnto Ioab the kynges ſon, and ſay, thus ſayth the kynge. Put this felow in the priſon houſe, and feede hym with bread of affliccion, and with water of trouble, vntyl I returne in peace. And Michea ſaid: if thou returne in peace, ẏ LORDE hath not ſpoken by me. And he ſaid: herken you people euery one of you.

E And ſo the kyng of Iſrael and Iehoſaphat the kynge of Iuda wente vp to Ramoth in Gilead, and the kynge of Iſrael ſaide to Iehoſaphat, chaunge thee when thou goeſt to warre: and put on thyne apparell. And the kynge of Iſrael chaunged him ſelfe, and wente to battayle. But the kynge of Siria commaũded the.xxxii. captaynes (that had rule ouer his charrettes) ſayinge: fyght neyther with ſmall nor great, ſaue onely agaiſt the kynge of Iſrael. And when ẏ captaines of the charrettes ſawe Iehoſaphat, they ſaid: ſurely it is the kynge of Iſraell, and they turned to fyghte agaiſt him. And Iehoſaphat cried. And ſo it came to paſſe, that whẽ the captaynes of the charrettes ſawe that he was not the kynge of Iſraell, they turned backe from him.

D And a certayne man drue a bowe ignorauntly, and (by chaunce) ſmote ẏ kyng of Iſraell betwene the rybbes and hys harneſſe. Wherfore he ſayde vnto ẏ driuer of his charrettes: turne thy hande, & cary me out of the hooſte, for I am (ſore) hurt. And the battayle encreaſed ẏ day, and the kynge ſtode ſtyll in his charette againſt the Sirians, and dyed at euen. And the bloud ran oute of the wound in to the myddeſt of the charet. And there wente a proclamacion thorowoute the hoſt, about the goinge down of ẏ ſunne, ſaying: euery man to his cytie, and to his F owne countrye. And ſo the kynge of Iſraell dyed: and they came to Samaria, and buried him there. And one waſhed ẏ charret in the poole of Samaria, * and the dogges lycked vp his bloude (& harlottes waſhed by the pooles ſyde) accordyng vnto ẏ worde of the LORD which he ſpake. Reg.21.f

The reſt of the wordes that concerne Ahab, and all that he dyd, and the ivory houſe whiche he made, and all the cities that he buylded, are they not written in the booke of the Chronicles of the kinges of Iſrael? And ſo Ahab ſlepte with hys fathers: and Ahazia his ſonne raigned in his ſtede.

*Iehoſaphat the ſonne of Aza began to raigne vpon Iuda in the fourth yere of Ahab king of Iſrael: and Iehoſaphat was.xxxv. yeare olde, when he began to raygne, and raygned. xxv. yere in Ieruſalem. His mothers name was Azuba the doughter of Silhi. And he walked in all the wayes of Aza his father, and bowed not therefrõ: but did that which was right in the eyes of the LORDE. Neuertheleſſe, the hyl aulters were not takenout of the way: for ẏ people offred, and burnt incence yet in the hylaulters. And Iehoſaphat made peace with the kyng of Iſrael. 2.par.30.c.

*The reſt of the wordes that concerne Iehoſaphat, and the myghte that he vſed, & how he warred: are they not written in the booke of the Chronicles of ẏ kynges of Iuda? And the remnaunte of the ſtues of the males, which remayned in the dayes of his father, he put cleane out of the land. There was then no king made in Edõ. And Iehoſaphat made.x. ſhips in ẏ ſea, to come thorow Tharſis to Ophir for gold, but they went not, for the ſhyppes brake at Ezion Gaber. Thẽ ſayde Ahazia ẏ ſonne of Ahab vnto Iehoſaphat: let my ſeruauntes go with thy ſeruauntes in the ſhyppes. But Iehoſaphat woulde not. And Iehoſaphat dyd ſlepe wͭ his fathers, & was buried wͭ his father in ẏ citie of Dauid his father. And Iehorã his ſon raigned in his ſtede. G 3.reg.15.f.

Ahazia the ſonne of Ahab began to raigne ouer Iſrael in Samaria, ẏ.xvii. yeare of Iehoſaphat kyng of Iuda, and raygned two yeares ouer Iſraell. But he dyd euyll in the ſyght of the LORDE, & walked in the waye of his father, and in the way of his mother, and in ẏ waye of Ieroboam the ſonne of Nebat, which made Iſrael to ſyn. For he ſerued Baal, and worſhypped him: and prouoked the LORDE GOD of Iſrael vnto wrath, accordinge vnto all ẏ his father had done.

¶The ende of ẏ third boke of ẏ kinges,
after ẏ reckenyng of the Latyniſtes:
which the Hebrues call the firſt
booke of the Kynges.

The

The fourth boke
# of the Kynges after the Latiniſtes: whiche boke and the
iii. togyther, is but one with
the Hebrues.

¶The. i. Chapter.

¶The captaynes ouer fiftye with their ſouldiers are burnt with fire from heauen, by the praier of Helia. Ahazia is reproued of Helia / and dieth: ⁊ Jehoram his brother ſucceedeth him.

A AND Moab dyd wyckedly
againſt Iſrael
after the death of Ahab.
And Ahazia fell
thorowe a latteſſe
wyndowe of his vpper
chambre that he
had in Samaria, ⁊
whyle he was in hys ſyckneſſe, he ſente
meſſengers, and ſaide vnto them: goe, ⁊
enquyre of Belzebub the god of Ekrom,
whether I ſhall recouer of this my diſeaſe.
But the angel of the LORDE ſpake
to Elia the Thelbite: Aryſe, and go vp againſte
the meſſengers of the kynge of
Samaria, and ſaye vnto them: Is there
not a GOD in Iſrael, that ye go to aſke
counſayle at Belzebub the god of Ekrom:
Wherfore, thus ſayth the LORDE:
thou ſhalt not come down from yͤ bedde
on whiche thou arte gone vp, but ſhalte
dye the death. And Elia departed.

B And when yͤ meſſēgers turned backe
agayne vnto him, he ſayd vnto thē: why
are ye nowe come? They anſwered him:
there came a man vp againſt vs, ⁊ ſayde
vnto vs: go, and turne agayne vnto the
kynge that ſent you, and ſaye vnto hym:
Thus ſaith the LORDE. Is there not a
GOD in Iſrael, that thou ſendeſt to enquyre
of Belzebub the god of Ekrom:
Therfore thou ſhalt not come down frō
the bed on whiche thou art gone vp, but
ſhalte dye the death. And he ſayde vnto
them: what maner of man was yͤ which
came vp in your waye, ⁊ tolde you theſe
wordes? And they anſwered him: it was
an herye man, *and gyrde wͭ a gyrdle of
Math.3.f lether about his loynes. And he ſayde: it
is Elia the Theſbite.

Then yͤ king ſent vnto him a captaine
C ouer fiftye, (with his fyftie men) and beholde,
he ſat on the toppe of an hyll. And
he ſpake vnto him: Thou man of GOD,
the kynge hath ſayde: come downe. Elia
anſwered, and ſayde to the captaine ouer
yͤ fyftie: yf I be a man of GOD, fyre
come downe from heauen, and conſume
the and thy fyftye. *And there came fire
of GOD, and conſumed him and his fyftie:
And the kynge wente agayne, and
ſent another captayne ouer fyftie, with
his fyftie. And he anſwered, and ſayd vnto
him: O man of GOD, thus hathe the
kynge ſayde, make haſte, ⁊ come downe:
Elia anſwered and ſayd vnto them: yf
I be a man of GOD, fyre come down frō
heuen, and conſume the ⁊ thy fyftie. And
there came fyre of GOD downe from heuen,
and conſumed him and his fyftie.

And the kynge went agayne, and ſent
the thyrde captayne ouer fyftie with his
fyftie men. And the thirde captaine ouer
fyftie went vp, and came, and fell on
hys knees before Elia, and beſoughte
him, and ſaide vnto him: O man of GOD
let my lyfe, and the lyfe of the fyftie, thy
ſeruauntes be precyous in thy ſyghte.
Beholde, there came fyre downe from
heauen, and burnt vp the two fore captaynes
ouer fyftie wͭ their fifties, therfore
let my lyfe nowe be precious in thy
ſyght. And the angel of the LORD ſayd
vnto Elia: go downe with him, ⁊ be not
afrayed of him. And he aroſe, and went
downe with him vnto the kyng.

And he ſayd vnto him: thus ſayth the
LORD: for as moche, as thou haſte ſente
meſſengers to aſke counſayle at Belzebub
the god of Ekrom, as though there
had bene no GOD in Iſrael, whoſe word
thou myghteſt ſeke after: therefore thou
ſhalt not come downe of yͤ bed on which
thou art gone vp, but ſhalte dye yͤ death.
And ſo he dyed accordynge to yͤ word of
the LORD whiche Elia had ſpoken. And
Jehoram (his brother) began to raygne in
his ſtede, in the ſeconde yeare of Jehoram
the ſonne of Jehoſaphat kynge of
Juda, bicauſe he had no ſonne. The reſt
of the wordes yͤ concerne Ahazia, what
thynges that he dyd: are they not writtē
in the boke of the Chronicles of the kinges
of Iſrael?

¶The. ii. Chapter.

Elia deuideth the waters with his mantell. He is taken vp into heuen. The bytter and venemous waters are healed. The children that mocke Eliſeus (otherwyſe called Eliſa) are rent in peces.

And it

A ANd it chaunced, that when the *LORD Eccl.5.c woulde take vp Elia into heauen by a whyrlewynde: Elia went with Eliſa from Gilgal,and Elia ſayd to Eliſa:tary here, I praye the,for the LORD hath ſent me to Bethel. Eliſa ſaid vnto him:*as ſurely as yͤ LORD .reg.18.d. liueth,and as thy ſoule liueth: I will not leaue the. And they came downe to Bethel,and yͤ children of the prophetes that wer at Bethel, came out to Eliſa, ⁊ ſaid vnto him:knoweſt thou not,how that the LORDE wyll take awaye thy maſter from thine heade this day? He ſayde:I knowe it alſo: holde ye youre peace.

B And Elia ſayd vnto hym:Eliſa:tary here,I pray the,for yͤ LORD hath ſente me to Iericho. He ſaid:as ſurely as the LORD liueth,⁊ as ſurelyas thy ſoule liueth I wil not leue the,and ſo they cam to Iericho. And the chyldrẽ of the prophetes that were at Iericho came to Eliſa,⁊ ſayde vnto him: knoweſt thou not,that the LORDE will take awaye thy maſter frõ thine head this daye? He anſwered:I know it alſo:hold ye your peace. And Elia ſayd vnto hym:tarye I praye the here,for the LORD hath ſente me to Iordan. He ſayde: as ſurely as yͤ LORD lyueth,⁊ as thy ſoule liueth, I wil not leaue the. And ſo they two wẽt togither. And fiftie men of the ſonnes of yͤ prophetes came ⁊ ſtode on yͤ other ſyde afar of,⁊ they two ſtode by Iordã.

And Elia toke his mantell,⁊ wrapt it togither,and ſmote the waters, and they were deuyded,parte the one way, and parte the other:ſo that they two wente ouer thorow yͤ dry lande. And it fortuned, that aſſone as they were ouer,Elia ſayd vnto Eliſa: aſke what I ſhal do for the, yer I bee taken awaye from the. And Eliſa ſaide: I praye the, let thy ſpyrite be double vpon me. And he ſayd:thou haſt aſked an hard thing. Neuertheleſſe,yf thou ſe me whẽ I am takẽ awaye from the,thou ſhalt haue it C ſo:if thou do not,it ſhall not bee. And it fotuned,that as they went walkinge ⁊ talking,behold,there appeared a charret of fyre,and horſes of fyre: and parted them bothe a ſoundre.* Eccle.48.a And Elia went vp thorow yͤ whyrlewynde into heauen. And Eliſa ſaw,⁊ cryed: O my father, O my father,the charette of Iſraell, and the horſemen therof,⁊ he ſawe him nomore:and he toke his own clothes,and rent them in two peces.

He toke vp alſo the mantel of Elia yͭ fel from hym, and went backe againe, and ſtode by Iordans ſyde, and toke yͤ mantell of Elia(that fell from hym)⁊ ſmote the waters(and they parted not aſondre,)and he ſayd:wher is yͤ LORD GOD of Elia,and he him ſelfe? And when he had ſmytten the waters, they parted this way and that way:and Eliſa went ouer. And when the chyldren of yͤ prophetes which were at Iericho ſaw him from afarre, they ſayde:the ſpyrite of Elia doth reſt on Eliſa, and they came to mete him,and fell to the ground before him, and ſayde vnto him:Se,there be wͭ thy ſeruauntes fyftye ſtrong men, let them goo,and ſeke thy maſter:happely the ſpirite of the LORDE hath takẽ him vp,and caſte him vpõ ſome moũtayne,or into ſome valley. And he ſaid: ye ſhall ſende none. And when they lay vpon him tyl he was aſhamed, he ſaid: Send. They ſent therfore fyftye men, which ſought hym thre dayes,but foũd him not. And when they came agayne to hym, whiche taryed at Iericho, he ſayde vnto them: dyd not I ſaye vnto you,that ye ſhoulde not go?

D And the men of the cytye ſayde vnto Eliſa: beholde Syr, the dwellinge of this city is pleaſaunt,as thou thy ſelfe ſeeſt:But the water is nought, and the grounde barren. He ſayde:Brynge me a newe cruſe:and put ſalt therein. And they brought it to hym. And he wente vnto the ſpringe of the waters,and caſt the ſalte in thither, and ſaid:thus ſayth the LORDE:I haue healed this water: there ſhal not come hence forth eyther deathe,or barrenneſſe. So the waters were healed vntyll this day,according to yͤ ſaying of Eliſeus whiche he ſpake.

And he wente vp from thence vnto Bethel. And as he was goinge vp the waye, there came lytle chyldren out of the cytie,and mocked him,and ſayd vnto hym:Go vp thou balde heade, go vp thou balde head. And he turned backe, ⁊ loked on them,and curſed them in the name of yͤ Lord. And ther came two ſhe beares out of yͤ wood,and tare.xlii.children of them. And he went from thence to mount Carmel,and from thence he turned agayne to Samaria.

¶ The .iii. Chapter

The kinges of Iſrael, Iuda and Edom lacke wa-
ter, which they obtayne through the prayer of Eli-
ſeus. The king of Moab fighteth agaynſt Iſraell.

A IEhoram the ſonne of Ahab begã
to raigne vpõ Iſrael in Sama-
ria, the .xviii. yere of Iehoſaphat
king of Iuda, ⁊ raygned twelue yeres.
And he wrought euyl in the ſight of the
LORD, but not lyke his father and lyke
hys mother: for he put away the yma-
ges of Baal that his father had made.
Neuertheleſſe, he cleued vnto the ſines
of Ieroboam, the ſon of Nebat (whiche
made Iſrael to ſinne) and departed not
there from.

And Meſa kynge of Moab was a
lorde of ſhepe, and rendred vnto yͤ king
of Iſraell an hũdred thouſand lambes,
and an hundreth thouſand rammes wͭ
the woll. But when Ahab was dead,
it fortuned, that the kyng of Moab re-
belled againſt the kinge of Iſrael. And
kinge Iehoram went out of Samaria
the ſame ſeaſon, and numbred al Iſra-
el, and went, and ſent to Iehoſaphat yͤ
kynge of Iuda, ſayinge: the kinge of
Moab hath offended agaynſt me, wilt
thou come with me againſte Moab to
battayl? He anſwered: I will come vp,
for as I am, ſo art thou: ⁊ as my people
be, ſo are thy people: and thy horſes as
mine. And he ſayd: What way ſhal we
goo vp? And he anſwered: The waye
B thorow the wilderneſſe of Edom.

And ſo the kynge of Iſrael toke hys
iourney ⁊ the king of Iuda, ⁊ the king
of Edom. And when they had compaſ-
ſed the waye ſeuen dayes, they had no
water for the hooſte, and for the catell
that folowed them. And the kynge of
Iſrael ſayde: Alas, the LORD hath cal-
led theſe thre kinges togyther, to dely-
uer them ouer into the hand of Moab.
3.reg.22.a. But Iehoſaphat ſayde: * is there not
here a Prophete of the LORD, that we
maye enquyre of yͤ LORD by him? And
one of the kinge of Iſraels ſeruauntes
aunſwered, ⁊ ſayde: Here is Eliſa the
ſonne of Saphat, which poured water
on the handes of Elia. And Iehoſaphat
ſayd: Is not the worde of the LORD wͭ
him? And ſo the king of Iſrael, and Ie-
hoſaphat, and the king of Edom wente
C down to him.

And Eliſa ſayd vnto the king of Iſ-
rael: what haue I to do wͭ the? Get the
to the prophetes of thy father, and to yͤ
prophetes of thy mother. And the king
of Iſrael ſayd vnto him: Oh, naye. For
yͤ LORDE hath called theſe thre kinges
togyther to delyuer them into yͤ hande
of Moab. And Eliſa ſayd: as ſure as yͤ
LORD of hoſtes lyueth (in whoſe ſight
I ſtand) and it wer not, that I regarde
the preſence of Iehoſaphat the king of
Iuda, I would not loke toward thee,
nor yet ſe the.

But nowe bryng me a mynſtrel. And
when the mynſtrell played, the hand of
the LORD cam vpon hym. And he ſayd:
thus ſaith yͤ LORD: Make this playne
grounde ful of dyches. For thus ſayth yͤ
LORDE: ye ſhall ſe neyther wynde nor
rayne, and yet the broke ſhalbe filled wͭ
water, that ye may drynke: both ye and
your beaſtes, and your cattel. And this
is yet but a ſmal thinge in the ſighte of
the LORD, for as much as he will giue
ouer the Moabites alſo into your han-
des. And ye ſhall ſmyte euerye ſtronge
towne and euery goodly cytye, and ſhal
fell euery pleaſaunt tree, and ſtoppe e-
uery well of water, and marre euerye
good plot of ground with ſtoones. And
in the morning when the meate offring
was offred, it fortuned, that there came
water by the waye from Edom: and
the countrye was filled with water.

And when all the Moabites heard yͤ
the kinges were come vp to fyght a-
gainſt them, they gathered al togyther,
from the youngeſt that was hable to
put on harneſſe, and ſo vpwarde, and
ſtode in the bordre of the lande.

And they were vp early in the mor-
nyng, and yͤ ſunne ſhone vpon the wa-
ter, that the Moabites ſawe the water
afarre of, as red as bloude, and they
ſayd: this is the bloude of ſlaughter: yͤ
kinges are ſlayne, and one hath ſmyt-
ten another. Now therfore Moab get
the to the ſpoyle. And when they came
to the hooſte of Iſraell, the Iſraelytes
ſtode vp, ⁊ ſmote the Moabites, ſo that
they fledde before them, but they folo-
wed vpon them, and ſmote Moab. And
they ouerthrew the cyties: ⁊ on euerye
good parcell of land caſt euery man his
ſtone, and fylled it, and they ſtopte all yͤ
wels of water, ⁊ felled all the good tre-
es. Onelye in the cytye of brycke, lefte
they the ſtones thereof: howebeit they
went

went about it with ſlinges, ⁊ ſmote it.

And when the kinge of Moab ſawe that the battaile was ſore againſt him, he toke with him ſeuen hundred men yͤ drue yͤ ſweard, to haue gone thorowe, euen vnto the kinge of Edom: but they coulde not. And then he toke hys eldeſt ſonne (that ſhould haue raigned in his ſtede) and offred him for a burnt offring vpon the wal. And there was great indignacion againſt Iſraell, and they departed from him, and returned to theyr owne lande.

The .iiii. Chapter.

God gyueth a certayne poore woman oyle and flour by Heliſeus Heliſeus whom yͤ texte calleth Eliſa) obteyneth of God a chylde for his hoſteſſe: which dyeth, and is after rayſed to lyf. He maketh ſwete the pottage, and multiplyeth the loues.

A And there cryed a certayne womã of the wyues of yͤ prophetes vnto Eliſa, ſaying: thy ſeruaũte my huſbande is dead, and thou knoweſt, that thy ſeruaunt did feare the LORD.

And the creditour is come to fet my two ſonnes to bee his bondmen. Eliſa ſaid vnto her: tel me what I ſhal do for the: what haſt thou in thine houſe? She ſayd: thine handmayd hath nothinge at al in the houſe, ſaue a pitcher of oyle. He ſaid vnto her: Go, and borow veſſel for the: of them yͤ are without, euen of all thy neyghbours, emptye veſſels: and yͤ not a fewe. And when thou arte come in, thou ſhalt ſhut yͤ dore after thee, and after thy ſonnes, and powre out into al thoſe veſſels, ⁊ ſet a ſide yͤ which is ful.

And ſo the woman went from hym, B ⁊ ſhut the dore after her, and after her ſonnes. And they brought to her, and ſhe poured out. And it came to paſſe, yͭ when the veſſels were ful, ſhe ſayd vnto her ſon: bring me yet a veſſel. And he ſayd vnto her: I haue no mo. And yͤ oile ceaſſed. Then ſhe came ⁊ tolde the man of GOD. And he ſaid: go, ⁊ ſel the oyle, ⁊ paye them that thou art in det vnto, but lyue thou and thy chyldren of the reſt.

And it fel on a daye, that Eliſa came to Sunem, where was a great womã that toke him in for to eate bread. And ſo it came to paſſe, that from that time forth (as oft as he came that waye) he turned in thither to eate bread. And ſhe ſayd vnto her huſband: Behold, I perceyue, that this is an holy man of GOD that cõmeth ſo ofte by our place. Let vs make him a chamber (I pray the) with walles, and let vs ſet him there a bed, ⁊ a table and a ſtole, and a candelſticke: that he maye turne in thyther when he commeth to vs.

And it fortuned on a day, yͭ he came C thyther, and turned into the chambre, ⁊ laye therin, and ſayd to Gehezi his ſeruaunt: call this Sunamite. And when he called her, ſhe preſented her ſelfe before him. And againe he ſayd vnto him: Tel her, Beholde, thou haſt ben careful for vs, ⁊ haſte made all this prouiſion. What ſhal we now do for the? wouldeſt thou be ſpoken for to the king, or to the captaine of the hoſte? She anſwered: I dwel among mine owne people. And he ſayd again: what is to be done for her? Gehezi anſwered: Verely ſhe hathe no childe, and her huſband is olde. And he ſaid: cal her. And whẽ he had called her, ſhe ſtode in yͤ dore. And he ſayd *by ſuch a tyme, ⁊ as ſoone as the fruyte canne lyue, thou ſhalt embrace a ſonne. And ſhe ſayd: Oh nay, my lorde, thou man of GOD, do not lye vnto thy handemayde.

Gen.18.d.
Rom.9.b.

And the wife conceiued, ⁊ bare a ſonne that ſame ſeaſon that Eliſeus had ſayd vnto her, aſſoone as yͤ frute could haue life. And when the childe was growen, D it fel on a day, that he went out to hys father, and to the reapers. And he ſayd to his father: my head, my head. And he ſayd to a lad: Cary him to his mother. And when he had taken him, ⁊ brought him to his mother, he ſat on her knees tyl noone, and then dyed. And ſhe went vp, and layed him on the bed of the man of GOD, and ſhut the dore about him, ⁊ went out, ⁊ called vnto her huſbande, and ſayd: ſende with me (I praye the) one of the yong men, ⁊ one of the aſſes. For I wyll runne to the man of GOD, and come agayne. And he ſayde: wherfore wilt thou go to him, ſeinge that to day is neyther newe moone nor Sabboth daye? She anſwered: for healthe. Then ſhe ſadled an aſſe, ⁊ ſayde to her ſeruaunt: leade awaye the aſſe, ⁊ make her not to go ſlowlye, (bycauſe I ryd vpon her) but when I byd the.

And ſo ſhe went, and came vnto the E man of GOD to mount Carmel. And it fortuned, that whẽ yͤ man of GOD ſaw her farre of, he ſayd to Gehezi his ſeruaũt: Behold, yõder is the Sunamite. Runne therfore to mete her, and ſaye

vnto her: Js all wel with the ⁊ with thy
huſbande, ⁊ with the lad? And ſhe anſwered:
All is well. And when ſhe came
E to the manne of GOD vp to the hyll, ſhe
caught hym by the feete. But Gehezi
went to her, to thruſte her away. And yͤ
man of GOD ſayd: let her alone, for her
ſoule is vexed within her, ⁊ the LORDE
hath hyd it fro me, and hath not told it
me. Then ſhe ſayd: dyd J deſyre a ſonne
of my lorde? dyd J not require the, that
thou ſhouldeſt not diſceyue me?

4.reg.9.a. Thē he ſayd to Gehezi: * gyrd vp thy
loynes, ⁊ take my ſtaffe in thyne hande,
Luc.10.a ⁊ go thy waye. * yf thou mete any man
ſalute hī not. And if any ſalute the, anſwer
him not againe. And lay my ſtaffe
vpon the face of the childe. And the mother
1.reg.15.b of the childe ſayde: * as ſure as the
LORD lyueth, ⁊ as thy ſoule lyueth, J
wil not leaue the. And he aroſe, ⁊ folowed
her. Gehezi went before them, ⁊ layed
the ſtaffe vpon the face of the chylde.
But there was neyther voyce nor anye
felinge: wherefore he wente agayne to
mete hym, and tolde hym, ſayinge: the
child is not awaked.

F And when Eliſa was come into the
houſe, behold, the chyld was dead, and
laied vpō his bed. He went in therfore,
and ſhut the dore to the lad and hym, ⁊
3.reg.17.d. prayed vnto yͤ LORD. * And went vp, ⁊
Actes.20.c. laye vpō the lad, ⁊ put his mouth on his
mouth, ⁊ his eies vpon his eies, and his
handes, vpon his handes, and when
he ſo laye vpon the chylde, the fleſhe of
the childe waxed warme. And he went
agayne, ⁊ walked ones vp and downe
in the houſe, and then went vp and laied
hym ſelfe vpon hym agayne. And thē
the chylde gaſped ſeuen tymes, and opened
hys eyes. And he called Gehezi,
and ſayde: Call for this Sunamit. So
he called her, whiche when ſhe was
come in vnto him, he ſayde vnto her:
Luc.5.c. * Take thy ſonne. Therfore ſhe wente
in, and fel at his fete, ⁊ bowed her ſelfe
to the ground, ⁊ toke vp her ſonne, and
wente out. Eliſa came agayne to Gilgall,
and there was a dearthe in the
G lande, and the children of the prophetes
dwelt with hym. And he ſayd vnto his
ſeruaunt: Set a greate pot on the fire,
and make pottage for the children of
the prophetes, and one wente out into
the felde, to gather herbes, and founde
(as it were) a wylde vyne, and gathered
thereof wylde Coloquintidas his
lappe full, and came and ſhred them
into the potte of pottage: for they knew
it not. So they poured out for the men
to eate. And it fortuned, that when they
taſted of the pottage, they cryed oute,
and ſayd: O thou man of GOD, ther is
death in the pot: ⁊ they coulde not eate
therof. But he ſayde: bringe mele. And
he caſt it into the pot, and ſayde: Fyl for
the people, that they maye eate, ⁊ there
was nomore harme in the potte.

There came a man from Baal Saliſa,
and brought the man of GOD bred
of the fyrſt frutes, euen twenty loues of
barly, and newe corne, whiche was yet
in hys bagges, ⁊ he ſayde: Gyue vnto yͤ
people, that they maye eate. And hys
minyſter anſwered: why, ſhal J ſet this
before an hundred mē? He ſayd agayne:
gyue it vnto the people that they maye
eate. For thus ſayeth the LORD: * they Joh.
ſhal eat, and there ſhalbe left ouer. And
ſo he dyd ſet it before them, and they
dyd eate, andleft out: accordyng to the
word of the LORD.

¶ The. v. Chapter.

Naaman the Sirian is healed of his leprouſy. Gehezi is ſtryken with a leproſy, bycauſe he toke money and rayment of Naaman.

Naaman captayne of the hoſt of
the king of Siria, was a great
man, ⁊ honourable in the ſighte
of his maſter: bycauſe that by hym the
LORDE had giuen health vnto Siria.
He alſo was a myghty man, and expert
in warre, but he was a lepre. And the
Sirians had gone out by companyes,
and had brought out of the countrye
of Jſrael a lytle mayde, and ſhe was
with Naamans wyfe. And ſhe ſayde
vnto her ladye: J woulde to GOD my
lorde were with the prophet that is in
Samaria: for he would deliuer hym of
his leproſie. And he went in, ⁊ tolde his
lorde, ſaying: thus and thus ſayde the
mayde that is of the lande of Jſraell.

And the king of Siria ſayd: Come, ⁊
entre in, and J wyl ſende a letter vnto
the kinge of Jſraell: And he came, and
toke with hym ten talentes of ſiluer, ⁊
vi. thouſande peces of golde, and ten
chaūge of raimentes: and brought the
letter of the king of Jſrael conteyning
this tenour: Nowe when this letter is
come vnto the, behold, J haue therwith
ſent Naaman my ſeruaūt to the, yͤ thou
mayeſt

mayſt ryd hym of hys leproſye. And it
fortuned, that when the kyng of Iſrael
had red the letter, he rent hys clothes,
Deu. 32. f. and ſayde: *am I GOD, that I ſhould
ſlay and make alyue? For he doth ſend
to me, that I ſhould deliuer a man frō
his leproſie: Wherfore conſydre (I pray
you) and ſe how he ſeketh a quarell againſt
me. Which when Eliſa the man
of GOD had hearde howe that yͭ kinge
of Iſrael had rent his clothes, he ſente
vnto the kinge, ſayinge: wherfore haſte
thou rente thy clothes? Let hym come
now to me, ⁊ he ſhall knowe, that there
is a Prophet in Iſrael.

And ſo Naamā came with his horſes
C and wͭ his charets, ⁊ ſtode at yͤ dore of yͤ
houſe of Eliſa. And Eliſa ſent a meſſenger
vnto hym, ſaying: go ⁊ waſh the in
Jordan .vii. tymes, ⁊ thy fleſh ſhal come
agayne to the, and thou ſhalte be clenſed.
But Naaman was wroth ⁊ wente
Ioh away, and ſayde: Beholde, I thoughte
with my ſelfe: he woulde ſurelye come
out, and ſtande, ⁊ cal on the name of the
LORDE his GOD, ⁊ put his hande on yͤ
place, that he myght heale the leproſye.
Are not Abana ⁊ Parphar ryuers of
Damaſco, better then al the waters of
Iſrael? yf I waſh me alſo in them, ſhal
I not be clenſed? And ſo he turned him,
⁊ departed with diſpleaſure. And hys
ſeruauntes came, and communed with
D hym, ⁊ ſaide: Father, if the Prophet had
bydden the do ſome great thing, oughteſt
yͧ not to haue done it? How much
rather then, whē he ſayth to the: waſhe,
and be cleane? Then wente he downe,
⁊ waſhed hym ſelfe .vii. tymes in Jordan,
according to the ſaying of the man
of GOD: and his fleſhe chaunged, lyke
vnto the fleſhe of a lytle chylde, *and he
Luc. 4. e. was cleanſed.

And he turned agayne to the man of
GOD: he ⁊ al his cōpany, and ſtode before
him, ⁊ ſayd: Beholde, I know now
yͭ there is no GOD in all the world, but
in Iſrael. Now therfore take a bleſſing
reg. 17. a. of thy ſeruaūt. But he ſayd: *as ſurely
as the LORD lyueth (before whome I
ſtand) I wyl receyue none. And when
the other would haue conſtrained hym
to receyue it, he wold not. And Naamā
ſayd: (euen as thou wilt / but I beſeche the.)
ſhal ther not be giuē to thy ſeruaūt, as
muche of this earth as two mules may
beare? For thy ſeruaūt wil henceforthe
offre neither burnt ſacrifice nor offring
vnto any other god, ſaue vnto yͤ LORD.
But herein the LORD be mercyfull vnto
thy ſeruaunt, yͭ when my maſter goeth
into the houſe of Rimmon, ⁊ doeth E
worſhip there, ⁊ leaneth on myne hand,
⁊ I alſo worſhyp in the houſe of Rimmon,
(When I do worſhyp, I ſay:) in yͤ
houſe of Rimmon yͤ LORD be merciful
vnto thy ſeruaūt bycauſe of this thing.
Unto whome he ſayd: go in peace. And
when he was departed from him as it
were a forlonge of grounde, Gehezi the
ſeruaunte of Eliſa the manne of GOD,
ſayd: beholde, my maſter hathe ſpared
Naaman thys Sirian, yͭ he would not
receyue of his hand thoſe thinges, that
he offred. As ſurely as the LORDE lyueth,
I will run after him, ⁊ take ſomewhat F
of hym. And ſo Gehezi folowed
Naaman. And when Naaman ſaw him
runnyng after him, he lyght downe frō
the charette to mete him, and ſayde: *is 4. reg. 4. b
all well? He anſwered: Al is well. Beholde,
my maſter hathe ſente me, ſaying:
Se, there be come to me, euen now
from mounte Ephraim two yong men
of the chyldren of the Prophetes: gyue
them I praye the, one talent of ſyluer,
⁊ two chaunge of garmētes. And Naaman
ſayde: with a good wyll. Take
two talentes: and he compelled him to
bynd two talentes of ſiluer in two bagges,
wͭ two chaunge of garmentes, and
layed them vpon two of his ſeruaūtes,
to beare them before him. And whē he
came into a ſecrete place, he toke them
from theyr hand, and beſtowed it in the
houſe, ⁊ the mē wer let go: ⁊ they departed.
But he went in, ⁊ ſtode before hys G
maſter. And Eliſa ſayd vnto hī: whence
commeſt thou Gehezi? He ſayd: thy ſeruaunte
wente no whither. But he ſaid
vnto him: went not myne hearte with
the when the manne tourned agayne
from his charet to mete the? Is it now
a tyme to receyue, moneye to receyue
garmentes, olyue trees, vyneyardes,
ſhepe and oxen, menne ſeruauntes, and
mayde ſeruauntes? The leproſye therfore
of Naaman ſhal cleaue vnto the, ⁊
vnto thi ſeed for euer. *And he wēt out 4. re. 15. a.
frō his preſēce a lepre, as whit as ſnow. 2. par. 26. d.

¶ The .vi. Chapter

Eliſeus maketh yron to ſwimme aboue the water. The Sirians beſiege Iſrael / ſo that two women agre together to eate their owne children.

A The children of ẏ prophetes ſayd vnto Eliſa: Beholde, the place where we dwell wͭ thee is to litle for vs. We will therfore go vnto Iordan, and take thence euery mã a beme, & buylde vs a place to dwell in. And he anſwered: go. And one ſayd: be content (I pray the) & come with thy ſeruaũtes. And he anſwered: I will come, & ſo he went wͭ them. And when they came to Iordã, they cut downe wood. But it fortuned, ẏ as one was felling downe of a tree, ẏ axe head fel into the water. And he cryed, & ſaid: alas maſter, it was lent me. And the man of GOD ſayd: where fel it? And he ſhewed him the place. And B he cut downe a ſtycke, & caſte it in thyther, & immediatly the yron dyd ſwym. Therefore ſayde he: take it vp. And he ſtretched out his hand, & toke it vp.

But ẏ king of Siria warred againſt Iſrael & toke couſayl with his ſeruaũtes, and ſayde: In yondre ſecrete place ſhalbe my remayning. And the man of GOD ſent vnto the kinge of Iſrael, ſayinge: Beware that thou go not ouer to ſuch a place, for there the Sirians are lurkinge. Therfore the king of Iſraell ſent to ẏ place whiche the man of GOD told him, and warned him of, and ſaued hym ſelfe from it, not ones, nor twiſe. And the hert of the king of Siria was troubled for this thinge, & he called for his ſeruauntes & ſayd vnto them: wyll ye not ſhew me which of our men (betraieth me) to the kinge of Iſrael? And one of his ſeruauntes ſaid: none my lord, O C kynge, but Eliſa the prophet that is in Iſrael telleth the king of Iſrael: yea, euen the wordes that thou ſpakeſt in thy preuy chambre. He ſayde: go, and eſpye where he is, ẏ I may ſend and fet him. And one told him, ſaying: beholde, he is in Dothaim. Therfore ſente he thyther horſes and charettes, & a mighty hooſt. And they came by nyght, and compaſſed the cytye about.

And whẽ ẏ ſeruaunt of ẏ man of GOD aroſe vp earely to go out, beholde, there was an hooſt rounde about the towne wͭ horſes & charettes. And his ſeruaũt ſayde vnto hym: Alas maſter what ſhal we do? He anſwered: *feare not, for 2.par.22.b D they ẏ be with vs are mo then they ẏ be with them. And Eliſa prayed, & ſayde: LORD (I beſeche the) opẽ hys eyes, ẏ he may ſee. And ẏ LORD opened the eyes of the yong man. And beholde, ẏ mountayne was ful of horſes & charettes of fyre round about Eliſa. And whẽ they came downe to him, Eliſa prayed vnto the LORD, & ſayed: Smite this people (I pray the)* with blindneſſe. And he Gen.19. ſmote them with blyndneſſe, according Sapi. to ẏ deſyre of Eliſa. And Eliſa ſaid vnto them: this is not the way, neyther is this the towne: folowe me, and I wyll bringe you to the man whome ye ſeke. But he led them to Samaria.

And it fortuned, ẏ when they were C come to Samaria, Eliſa ſayed: LORD, opẽ theyr eyes, that they maye ſe. And ẏ LORD opened theyr eyes, & they ſawe. And beholde, they were in the myddeſt of Samaria. And the kynge of Iſraell ſayd vnto Eliſa when he ſaw them: My father, ſhal I ſmyte them? And he anſwered: thou ſhalt not ſmyte them: But ſmite thoſe ẏ thou haſt takẽ with thine owne ſwearde, and with thyne owne bowe. But rather ſet bread and water before them, that they maye eate and drynke, and go to theyr maſter. And he prepared a greate refection for them. And when they had eaten & dronke, he ſent them away: and they went to their maſter. And ſo the ſouldyers of Syria came nomore into the land of Iſrael.

After this it chaunced, that Benhadad king of Siria gathered al his hoſt, and went vp, & beſieged Samaria. But there was a greate derth in Samaria: and beholde, they beſieged it, vntill an aſſes heade (was ſolde) for foure ſcore ſiluer pence: & the fourth parte of a cab of doues donge, for fyue ſicles. And as the king of Iſrael was going vpon the wal, there cryed a woman vnto hym, ſaying: helpe, my LORD O kynge. He ſaied: yf the LORD do not ſuccour the, wherwith can I helpe thee? wͭ ẏ barne or with the vynepreſſe? And the kynge ſayd vnto her: what wilt thou? She anſwered: yonder woman ſayde vnto me: bring thy ſonne, that we may eate hym to day, & we wil eate myne to morowe. *And ſo we dreſſed my ſonne, and dyd eat him. And I ſayde to her the other day: bring thy ſon that we may eat him, & ſhe hath hyd her ſonne. And it came to paſſe, ẏ when the king heard ẏ wordes of the woman, he rent his clothes, and wẽt vp on ẏ wal. And ẏ people loked, & beholde, he had a ſakcloth vnder vpon his

.reg.19.a. his fleſhe. Then he ſayde:* GOD do ſo and ſo to me, if the head of Eliſa the ſon of Saphat ſhal ſtand on him this daye. But Eliſa ſat in his houſe, and the elders ſatte by hym, and the kynge ſent a man before him. But yet the meſſenger came to him, he ſaid to the elders: haue ye not ſene how that the ſonne of this murtherer hath ſent to take away mine head: be circumſpecte when the meſſenger cōmeth, ⁊ ſhut the dore, and holde him at yͤ dore: is not yͤ ſound of his maſters feete behinde hym? Whyle he yet talked with them: beholde, the meſſenger came down vnto hym, and ſayd: behold, this euyl is of the LORDE, ⁊ what more ſhall I loke for of the LORDE?

Gen.19. Sap.19.

C

The.vii. Chapter.

Eliſa prophecyeth plenteouſneſſe, of vitailes and other thinges to Samaria. The Syrians runne a way/and haue no man folowing them. The lorde that wolde not beleue the worde of Eliſa is troden to deathe.

A 4.reg.7.b. THen Eliſa ſayd: heare ye yͤ worde of the LORD: thus ſaith yͤ LORD: *to morow this time ſhall a buſhell of fyne flower be ſould for a ſicle, ⁊ two buſhels of barly for a ſicle in yͤ gate of Samaria. Then a certaine lorde (on whoſe hande yͤ kinge leaned) anſwered yͤ mā of GOD, ⁊ ſaid: beholde, if yͤ LORD wold make windowes in heuē, myghte this ſayinge come to paſſe? He ſayd: behold, thou ſhalt ſe it with thine eies, but ſhalt not eat thereof.

And there were foure leperous men at the entryng in of the gate. And they ſaid one to an other: why ſit we here vntil we dye? yf we ſay we wil enter into yͤ citie: behold, the dearth is in the cytie, and we ſhall dye therin. And yf we ſyt ſtyl here, we dye alſo. Nowe therefore come, ⁊ let vs fal vpon the hooſte of the Sirians: Yf they ſaue our lyues we ſhall lyue: yf they kil vs, then are we dead. And ſo they aroſe in the nyghte, to go to the hoſt of the Sirians. And whē they wer cū to yͤ vtmoſt part of yͤ hooſt of Siria, behold, ther was nomā ther. B For the LORDE had made the hoſte of the Sirians* to heare a noyſe of charettes, and a noyſe of horſes, and the noyſe of a greate hooſte. In ſomuche that they ſayd one to another. Loe, the kinge of Iſrael hathe hyred againſt vs yͤ kinges of the Hethites, ⁊ the kīges of yͤ Egiptians to come vpō vs. Wherfore they aroſe, ⁊ fled in yͤ nighte ⁊ left their tētes, theyr horſes ⁊ theyr aſſes, and the feld which they had pitched, euen as it was, ⁊ fled for theyr lyues. And when theſe lepers came to yͤ edge of yͤ hooſte, they went into a tent, ⁊ did eat ⁊ drinke, ⁊ caried thence ſiluer ⁊ golde, and rayment, and went ⁊ hid it, came agayne, ⁊ entred into an other tent, and caryed thence alſo, and went ⁊ hyd it.

Mac 5.b. Esa.13.a

Then ſayde one to an other: We do not well this day, foraſmuche as it is a day to bring good tydinges, ⁊ we holde our peace. yf we tary til the day lyght, ſome miſchefe wyl come vpon vs. Now therfore come, that we may go, ⁊ tel the kinges houſhold. And ſo they came, and called vnto the porter of the cytie, and tolde them, ſayinge: we came to the pauylions of the Syrians: and ſe, there was noman there, neither voyce of mā, but horſes and aſſes tyed: ⁊ the tentes were euen as they were wont to be. C

And ſo the man called vnto yͤ porters, ⁊ they told the kinges houſe within. And yͤ kinge aroſe in the night, and ſayd vnto his ſeruauntes: I will ſhewe you now, what the Siryans haue done vnto vs. They know yͤ we be hungry, ⁊ therfore are they gone oute of the pauilions, to hyde them ſelues in the felde, ſaying: when they come oute of yͤ cytye, we ſhal catche them alyue, ⁊ get into yͤ citye. And one of his ſeruaūtes anſwered, ⁊ ſayd: Let men take (I praye you) fyue of the horſes that remaine, and are left in the multitude. Beholde, they are euen as al the multitude of Iſrael that are left in the cytie: beholde (I ſay) they are euen as the multitude of the Iſraelites that are conſumed, and we wyll ſende, ⁊ ſe. They toke therfore the horſes of two charettes, and the king ſent after the hoſt of the Sirians, ſaying: go, and ſe. And they went after them, euen vnto Jordan, and lo, al yͤ way was ful of clothes and veſſels which the Syrians had caſt from them in theyr haſte. D

And the meſſengers returned, ⁊ told yͤ king. And the people went oute, and ſpoiled yͤ tentes of the Sirians. And ſo it came to paſſe, yͤ a buſhel of fyne floure was ſolde for a ſicle, and two buſhels of barly for a ſicle* according to yͤ worde of the LORD. And the king appoynted the lord (on whoſe hande he leaned) to be at yͤ gate. And yͤ people trod vpō him in yͤ gate, ⁊ he died: according to yͤ word 3.reg.7.a.

of the man of GOD, which he ſayd, whẽ
the kinge came downe to him. And ſo
came the thing to paſſe, that the man of
GOD had ſpoken to the kinge, ſayinge:
two buſhels of barlye for a ſycle: and a
buſhel of fyne floure for another, ſhalbe
4.reg.7.a. *tomorowe this time in yͤ gate of Samaria.
Where vnto that lord anſwered
yͤ man of GOD, and ſayde: yea, and yf yͤ
LORD made windowes i heauẽ, might
it come to paſſe? And he ſayde: Behold,
thou ſhalt ſe it with thine eyes, ⁊ ſhalte
not eate therof. And euen ſo chaunced
it vnto him: for the people trode vpon
him in the gate, and he dyed.

¶The.viii.Chapter

Eliſa prophecyeth vnto the Sunamite the dearth of ſeuen yere. After the death of Benhadad raygneth Azael in Siria. Iehoram the ſonne of Iehoſaphat raigneth in Iuda, Edom falleth from Iuda. Ohoziah ſucccedeth Iehoram.

A THen ſpake* Eliſa vnto yͤ womã,
(whoſe ſonne he had reſtored to
4.reg.4.e. life againe) ſaying: vp, ⁊ go, thou,
⁊ thine houſe, ⁊ ſoiourne whereſoeuer yͧ
canſt, for the LORDE hath called for a
derth, ⁊ the ſame ſhal come vpon yͤ land
ſeuen yeres. And the woman aroſe, and
did after the ſaying of the man of GOD,
and wẽt both ſhe and her houſeholde, ⁊
ſoiourned in the land of the Philiſtines
ſeuen yere. And at the ſeuen yeres end,
it fortuned, that yͤ woman came agayn
out of yͤ land of the Philiſtines, ⁊ went
out to cal vpon the kynge for her houſe
B ⁊ for her lande. And the king talked wͭ
Gehezi yͤ ſeruaũt of yͤ mã of GOD, ſaying:
tel me (I pray the) al yͤ great dedes
that Eliſa hath done. He told the king,
how he had reſtored a dead man to life
againe: but in the meane tyme the woman
(whoſe childe he had rayſed vp
againe) cryed to the kyng for her houſe
and for her lande. And Gehezi ſayde:
My lorde O kinge, this is the woman,
and this is her ſonne whom Eliſa raiſed
vp againe. And whẽ the king aſked
the woman, ſhe tolde hym. And ſo the
king deliuered her a chambrelaine ſayinge:
reſtore thou vnto her, all that are
hers: ⁊ al the frutes of the felde ſyns the
day yͭ ſhe left the lande, vntyl this time.
C And* Eliſa came to Damaſcon, and
3.reg.9.c. Benhadad the king of Syria was ſick.
And one told him, ſayinge: The man of
GOD is come hither. And the king ſaid
3.reg.14.c. vnto Azahel: *take a preſent in thyne
hande, and go mete the man of GOD, yͭ
thou maiſt aſke the LORD by him, whether
I ſhal recouer of this diſeaſe. And
ſo Hazael went to mete him, and toke yͤ
preſent with him, and of euerye good
thinge of Damaſcon, euen as much as
fourty camelles could beare, and came
and preſented him ſelfe before him, and
ſayde: Thy ſonne Benhadad kynge of
Syria hath ſent me to the, ſaying: ſhall
I recouer of this diſeaſe?
And Eliſa ſayd to hym: goo, and ſaye
vnto hym: thou ſhalt recouer, howbeit,
the LORD hath ſhewed me, that he ſhal
ſurelye dye. And he loked aſyde, ⁊ was D
aſhamed, and the man of GOD wepte.
And Azael ſayd: why wepeth my lorde?
He anſwered: for I know the euil thinges
that thou ſhalt do vnto the chyldrẽ
of Iſrael: for theyr ſtrong cytyes ſhalte
thou ſet on fyre, ⁊ theyr yong men ſhalt
thou ſlaye with the ſwerde, and ſhalte
daſhe out the braynes of theyr ſucking
chyldren, and all to teare theyr women
with chylde.
But Hazael ſaid: what is thy ſeruaũt
a dog yͭ I ſhould do this great thinge?
And Eliſa anſwered: the LORDE hathe
ſhewed me, yͭ thau ſhalt be king of Syria.
And ſo he departed from Eliſa and
came to hys maſter, which ſayd to him:
what ſayde Eliſa to the? He anſwered,
he tolde me yͭ thou ſhouldeſt recouer.
And on the morowe it fortuned, that he
tooke a thycke cloth, and dipte it in water,
and ſprede it on his face, and he dyed:
and Hazael raigned in his ſtede.
The fyfth yeare of Iehoram yͤ ſonne
of Ahab kynge of Iſraell, Iehoſaphat
being alſo kinge of Iuda, Iehoram the
ſon of Iehoſaphat king of Iuda began
to raigne*. xxxii. yere olde was he, whẽ
he began to raigne: ⁊ he raigned eyght
yere in Ieruſalem. And he walked in
the wayes of the kinges of Iſraell, as
they yͭ were of the houſe of Ahab, for yͤ
doughter of Ahab was his wife, ⁊ he
did euil in the ſight of the LORD. And yͤ
LORD would not deſtroye Iuda: and
that bycauſe of Dauid hys ſeruaunte
*as he promyſed him to gyue hym alway
a light amonges hys chyldren.
*In thoſe dayes Edom did wickedlye
when he was vnder the hand of Iuda.
For they made thẽ a king of theyr own.
So Iehorã wẽt to zair, he ⁊ al his charettes
with him. And he aroſe by night,
and

and ſmote the Edomites whiche compaſſed him in with the captaynes of his charrettes, and the people fled into their tentes. But Edom rebelled, ſo that he woulde not be vnder the hande of Iuda vnto this daye. And then Lobnah began to be diſobedient euen that ſame tyme.

F The reſt of the wordes that concerne Ioram, and all that he did, are they not written in the booke of the Chronicles of the kynges of Iuda? And Ioram reſted with hys fathers, and was buryed beſyde his fathers in the citie of Dauid. 2.par.22.a And * Ahaziahu his ſonne raygned in his ſtede. In the .xii. yere of Iorã the ſon of Ahab kynge of Iſrael, did Ahaziahu the ſon of Iehorã kynge of Iuda begyn to raygne. Two & twenty yere old was Ahaziahu whẽ he began to raygne, & he raigned one yere in Ieruſalẽ, & his mothers name was Athaliahu yͤ doughter of Omry king of Iſrael. But he walked in the way of the houſe of Ahab, and did euyl in the ſight of the LORDE, euen as dyd the houſe of Ahab. For he was yͤ ſon in lawe of the houſe of Ahab.

G And he wente with Ioram the ſon of Ahab to war agaynſte Hazael kynge of Siria in Ramoth Gilead, & the Siriãs woũded Iorã. And * kyng Ioram went 4.reg.9.c. backe agayne to be healed in Iezrael of the woũdes which yͤ Siriãs had gyuen him at Ramoth when he fought againſt Hazael kynge of Siria. And Ahaziahu the ſonne of Iehorã kynge of Iuda wẽt downe to ſee Ioram the ſonne of Ahab in Iezrael, bicauſe he was ſycke there.

¶ The .ix. Chapter.

¶ Iehu is made king of Iſrael, and kylleth Iehorã the king thereof, & Ahaziahu: otherwiſe called Ochozias the kyng of Iuda alſo / and cauſeth Iezabel to be caſt down out of a wyndow / and the dogges eate her.

A 4.Reg.4.e AND Eliſa the prophet called one of the children of yͤ prophetes, & ſayde vnto him: * girde vp thy loines and take this boxe of oyle in thy hand, & get the to Ramoth in Gilead. And whẽ thou cõmeſt thyther, loke where is Iehu yͤ ſon of Iehoſaphat, the ſonne of Nimſi, & goe to him, & make him ariſe vp from amõge his brethren, and carye him to a ſecrete chambre. Then take the boxe of oile, and poure it on his heade, and ſay: thus ſayeth the LORDE: I haue annoynted thee to be kynge ouer Iſrael. And then open the dore, and flye without any taryinge.

And ſo the ſeruaunt of the prophete gat him to Ramoth Gilead, & when he came in, beholde, the captaynes of the hooſte were ſyttinge together. And he ſayde: I haue an errande to the, O captaine. And Iehu ſaid: vnto which of al vs? He ſaid: to the, O captaine. And he aroſe, & went into the houſe.

B And he poured the oyle on his heade, & ſayde vnto him: thus ſaieth the LORD GOD of Iſrael: 3.Reg.1 * I haue annoynted the to be kinge ouer the people of yͤ LORDE, euen ouer Iſraell. Thou ſhalt ſmyte the houſe of Ahab thy mayſter, that I maye auenge the bloud of my ſeruauntes the prophetes, and the bloud of the ſeruauntes of the LORDE, of the hande of Iezabell, for the whole houſe of Ahab ſhalbe 3.reg.21. deſtroyed: & * I wyll deſtroye frõ Ahab, euẽ him yͤ maketh water agaiſt the wal, & hym that is pryſoned and forſaken in Iſraell: and I wyll make the houſe of Ahab lyke the houſe of Ieroboam the ſonne of Nebat, & lyke the houſe of Baſa the ſonne of Ahia. And as for Iezabell, 4.Re.19. * the dogges ſhall eate her in the felde of Iezrael, and there ſhalbe none to burie her. And he opened the dore, and fledde.

C Iehu came oute to the ſeruauntes of his lorde, & one ſayd vnto him: is al well? wherfore came this mad felowe to the? And he ſayde vnto them: ye knowe what maner of mã it is, & what his communicacion is. They ſayde vnto hym againe: is it not ſo, tell vs? He ſaide: thus & thus ſpake he to me, ſayinge: Thus ſayeth the LORD: I haue annoynted the to be king ouer Iſrael. Then they beſyde the horologye haſted, & toke euery man his garment, and put it vnder him, & blewe with trumpettes, ſaying: Iehu is kynge. And ſo Iehu the ſonne of Iehoſaphat yͤ ſon of Nimſi, conſpired agaynſt Ioram. Ioram kept Ramoth Gilead, he and al Iſrael bycauſe of Hazael kynge of Siria: 4.Re.8.g and * kynge Ioram returned to be healed in Iezrael of the woundes whiche yͤ Sirians had giuen him, when he fought with Azael kyng of Siria.

D And Iehu sayd: yf it be your myndes, then let no man departe & eſcape oute of the citie, to go & tell in Iezrael. So Iehu gat vp into a charet, & wente to Iezrahel where Ioram laye, and Ahaziahu kynge of Iuda was come down thither to ſe Ioram. And the watcheman that ſtodde on the towre in Jezrael, ſpied the companie of Jehu as he came, and ſaid: I ſe a companie? And Jehorã ſaide: take a horſeman and ſende to mete them, yͭ he maye aſke whether it be peace. And ſo there wente one on horſbacke to mete him, ⁊ ſaid: thus ſaith yͤ king: is it peace? and Jehu ſaide: what haſt thou to doe with peace? turne thee behynde me. And the watchman tolde, ſaying: the meſſenger came to them, but he commeth not E againe.

Then he ſente oute an other on horſe backe, whiche came to them, and ſayde: thus ſayeth the kynge: is it peace? Jehu anſwered: what haſte yͧ to do wͭ peace? turne the behynd me. And the watchmã told, ſaying: he came to them alſo ⁊ commeth not agayn, ⁊ the driuing is like the dryuing of Jehu the ſonne of Nimſi: for he dryueth the charret as he were mad. And Jehoram ſaid: make ready, and the charet was made ready. And Jehoram kyng of Iſrael ⁊ Ahaziahu kyng of Juda wẽt out eyther of them in his charet, againſt Jehu, ⁊ mette him in the forlõg of Naboth the Jezraelite. And it fortuned that when Jehoram ſawe Jehu: he ſayde: is it peace Jehu? He anſwered. What peace ſhould there be, ſo longe as the whoredomes of thy mother Jezabel, ⁊ her witchcraftes are ſo great? And Jehoram turned his handes, and fled, and ſaide to Ahaziahu: there is falſhed, O Ahaziahu. And Jehu toke a bowe in his handes, and ſmote Jehoram betwene yͤ F armes, and the arowe went thorow his hert. And he fell downe flat in his charet. Then ſaide Jehu to Bydkar a captayne: take him and caſt him in the plot of groũd of Naboth the Jezraelite. For I remembre that when I ⁊ thou rode togither in a charet after Ahab his father, yͤ LORDE layed this heuy burthen vpon him. I haue ſene yeſterday yͤ blood of Naboth, ⁊ the bloud of his ſons, ſayde the LORDE: ⁊ I wyl quyte it the in this ground: ſaith the LORD. Now therefore take him ⁊ caſt him in the plot of groũd, accordyng to the worde of the LORDE. But when Ahaziahu the kyng of Juda ſawe this, he fled by the way of the garden houſe. And Jehu folowed after him, and ſayd: ſmyte him alſo in the charret: (and they ſmote him) in his charet at the goyng vp to Gur by Jibleam, and he fled to Magiddo, and there dyed. And hys ſeruauntes caried him in a charrette to Jeruſalem, and buried him there in his ſepulchre wͭ his fathers, in the cytie of Dauid. And in the .xi. yere of Joram the ſonne of Ahab, beganne Ahaziahu to raygne ouer Juda. And when Jehu was come to Jezrael, Jezabel heard of it, and ſtarched her face, and tyred her head, and loked out at a wyndow. And as Jehu entred at the gate, ſhe ſaid: had Zimri peace whiche ſlewe his maiſter? And he lyft vp his eyes to the wyndowe, G and ſayde: who is of my ſyde, who? And there loked out to him two or three chãberlaynes, ⁊ he ſayd: throwe her down. So they threwe her downe, ⁊ her bloud daſhed towarde the wall, ⁊ towarde the horſes, ⁊ he trode her vnderfote.

And when he was come in, he did eate and drynk, ⁊ ſaid: go ⁊ viſite I pray you, yonder curſed creature, ⁊ bury her: *for ſhe is a kynges doughter. And ſo when they came to burye her, they founde no more of her then the ſkull ⁊ the fete: ⁊ the palmes of her handes. Wherefore they came againe and tolde him. And he ſaid: this is the worde of the LORDE, which he ſpake by the hand of his ſeruaunt Elia the Theſbite, ſaying: *in the felde of Jezraell ſhall dogges eate the fleſhe of Jezabell. And ſo the carkas of Jezabell was euen as dunge vpon the earth in yͤ felde of Jezrael: ſo that no man myghte ſaye: This was Jezabel.

The .x. Chapter.

Jehu cauſeth the .lxx. ſonnes of Ahab to be ſlaine, and after that .xlii. of his brethren. He fyndeth a meane alſo to kyll all the prieſtes of Baal. After his death / his ſonne raygneth in his ſtede

AHab had *lxx. ſonnes in Samaria. And Jehu wrote letters, and ſente to Samaria vnto yͤ rulers of Jezrael, to the elders, and to thẽ yͭ brought vp Ahabs children, ſayinge: Nowe whẽ this letter commeth to you, ye that haue with you your maiſters ſonnes, ye haue with you both charrettes and horſes: a ſtronge cytie haue ye alſo, and harneſſe, loke whiche of youre maſters ſonnes is beſt, and moſt mete, ⁊ ſet him on his fathers ſeat, ⁊ fight for your lordes houſe. But they were excedyngly afrayde, and ſayde: ſee, two kynges were not able to ſtande before him, howe ſhal we then be able to ſtand? And he yͭ was gouernour of Ahabs houſe, ⁊ he yͭ ruled the cytie, yͤ elders alſo, and the tutours ſent to Jehu hu, ſaying: We are thy ſeruauntes, and wyll do all that thou ſhalt byd vs: we wyll make no man kynge, therfore do thou what ſemeth good in thyne eyes.

B Then he wrote another letter to them, ſaying: yf ye be myne, & wyl herken vnto my voyce, thē take the heades of the men that are your maſters ſonnes, and come to me to Iezrael by to morowe this time. And the kinges ſonnes were lxx. perſons, and they were wt the great men of the citie, whiche broughte them vp, & when the letter came to thē: they toke the kinges children, & ſlewe them, euen. lxx. perſons, & laid their heades in baſkettes, and ſente them vnto hym to Iezrael. And there came a meſſenger & tolde him, ſayinge: they haue broughte the heades of the kynges ſons. And he ſaid: let thē lay thē on. ii. heapes in ẏ entryng in of the gate, vntyl ẏ morninge.

C And when it was day he went out, & ſtode, & ſaid to al the folke: ye be rightuous. Beholde, I conſpired againſte my maſter, & ſlue hī. But who ſlue al theſe? Learne here, that there ſhall fall vnto the earth nothing of ẏ word of ẏ LORD whiche he ſpake concerning ẏ houſe of Ahab. For ẏ LORDE hath broughte to paſſe the thinges ẏ he ſpake by ẏ hande of his ſeruaūt *Elia. reg. 21. f And ſo Iehu ſlue all ẏ remayned of the houſe of Ahab in Iezrael, & al that were great wt him, & his kynsfolkes & prieſtes, ſo ẏ he let nothig of him remaine. And he aroſe & departed, & came to Samaria. And when Iehu was in the way to ẏ houſe where ẏ ſhepherdes did ſhere their ſhepe, he met wt the brethren of Ahaziahu king of Iuda, & ſaid: what are ye? They anſwered: ẏ brethren of Ahaziahu are we, & go downe to ſalute ẏ children of the king & of ẏ quene. And he ſaid: take thē alyue. Whom when they had taken thē aliue, they ſlewe them at the wel which was beſyde the houſe where the ſhepe are ſhoren, euen. xlii. men, neyther lefte he any of them.

D And when he was departed thence, ere. 35. 8. he met wt Iehonadab the ſon of *Rechab cōming agaīſt him. And he bleſſed him, & ſayd to him: is thine hert righte, as my hert is true wt thyne? And Iehonadab anſwered: yea ẏ it is, (if it be, saieth he then giue me thine hand. And when he had gyuen hym hys hande, he toke him vp to him in the charet, & ſaid: come with me, and ſe ẏ zeale that I haue for the LORDE: and ſo they made him ryde in his charet. And whē he came to Samaria, he ſlue all that remayned vnto Ahab in Samaria, tyll he had wypte him out, accordyng to the ſaying of the LORDE whiche he ſpake to Elia. And Iehu gathered all ẏ people together, & ſaid vnto thē: *Ahab ſerued Baal a lytle: but Iehu ſhal ſerue him more. 2. Re. 16. g. Now therfore call vnto me al ẏ prophetes of Baal, al ſuch as ſerue him, and all hys prieſtes, & let none be lackynge. For I haue a great ſacrifice to do to Baal: & therfore whoſoeuer is myſſed, he ſhall not lyue. But Iehu did it for a ſubtyltie, to thintent ẏ he might deſtroy ẏ ſeruātes of Baal. And Iehu ſayd: proclaime an holy conuocaciō for Baal, & Iehu ſēt vnto al Iſrael. E And al ẏ ſeruaūtes of Baal came, ẏ there was not a mā left behynde ẏ came not. And they came into ẏ houſe of Baal, & ẏ houſe of Baal was full from one ende to another.

And he ſayde to him that was ẏ keper of the veſtrye: brynge forth garmētes for all the ſeruauntes of Baal. And he brought them oute garmentes. And when Iehu went with Iehonadab the ſon of Rechab into the houſe of Baal, he ſayde vnto the ſeruauntes of Baal: ſearche and loke, that there be here wt you none of the ſeruauntes of ẏ LORD, but the ſeruauntes of Baal onely. And when they wente in to offre ſacrifice & burntoffrynge, Iehu appoynted eightie men without, and ſayd: yf any of the mē whom I haue brought vnder your handes, eſcape, he that letteth him go, ſhall dye for him.

F And it fortuned ẏ aſſone as he hadde made an ende of offeryng the burnt ſacrifice, Iehu ſaide to the men of warre, and to the captaines: go in and ſley thē, let none come oute. And they ſmote thē wt the edge of the ſwearde. And the mē of warre and the captaines caſt them out, and wēt vnto ẏ citie of ẏ temple of Baal, & ſet the ymages out of ẏ tēple of Baal, & burnte thē. And they brake ẏ image of Baal, & brake ẏ houſe of Baal, & made a draft houſe of it vnto this daye. And ſo Iehu deſtroyed Baal out of Iſrael. But frō the ſynnes of Ieroboam the ſonne of Nebat, whiche made Iſrael to ſynne, Iehu departed not, nether frō folowing of thē (neither forsoke he) the golden calues that were in Bethel and in Dan.

4.reg.15.c

And ŷ LORD ſayd vnto Iehu: bicauſe ŷ haſt done right wel in bringig to paſſe the thing ŷ is right in myne eyes, ⁊ haſt done vnto the houſe of Ahab according to al thinges ŷ are in myne hert, therefore ſhall *thy children vnto the fourth generacion ſit on the ſeate of Iſraell. But Iehu cared not for this, to walke in ŷ law of ŷ LORD GOD of Iſraell wͭ al his herte, for he departed not frō the ſynnes of Ieroboam, whiche made Iſrael to ſynne.

G

4.reg.8.c.

In thoſe dayes ŷ LORDE began to cut Iſrael ſhort: *⁊ Hazael ſmote them in all the coaſtes of Iſrael, frō Iordan Eaſtwarde, euen al ŷ land of Gilead, ŷ Gadites, ŷ Rubenites, ⁊ them ŷ wer of Manaſſes, from Aroer vnto the ryuer Arnon: euen Gilead ⁊ Baſan. The reſt of the wordes that concerne Iehu, and al that he did, ⁊ all his power, are they not written in the booke of ŷ Chronicles of the kynges of Iſrael: And Iehu ſlept with his fathers, and they buried him in Samaria, and Iehoahaz hys ſon raygned in his ſtede. And the tyme that Iehu raigned vpon Iſrael in Samaria, is.xxviii. yeres.

¶ The.xi. Chapter.

¶ Athalia putteth to death al the kinges ſonnes except Iehoaz the ſon of Ohoziah. Which is hidden/and after her death is made kynge.

A

AND Athalia the mother of Ahaziahu when ſhe ſawe ŷ her ſonne was deade, ſhe aroſe, and deſtroyed all the kynges ſeede. But Iehoſaba the doughter of kynge Ioram, ⁊ ſyſter to Ahaziahu toke Ioaz the ſon of Ahaziahu, ⁊ ſtale him frō amōge ŷ kinges ſons ŷ were ſlayne, ⁊ his nource wͭ him, out of a ſleping chābre, ⁊ hid him frō Athalia, ŷ he was not ſlaine. And he was wͭ her hid in ŷ houſe of the LORD.vi. yere. And Athalia did raigne ouer the lāde.

And the.vii. yere Iehoiada ſent ⁊ fet the rulers ouer the hundredes, wͭ the captaines, ⁊ them of the gard, and toke thē to him into ŷ houſe of ŷ LORD, and made a bonde wͭ them, ⁊ toke an othe of thē in ŷ houſe of ŷ LORD, ⁊ ſhewed thē the kinges ſon. And he cōmaunded thē, ſaying: this is it ŷ ye muſt do: one third part of you, whoſe dutie is to come on ŷ Sabboth day, ſhal kepe the watch of ŷ kynges houſe: And an other third part ſhal kepe ŷ gate of Sur: ⁊ an other.iii. part ſhal kepe ŷ gate which is behynd thē of ŷ gard: ⁊ ſo ſhal ye kepe ŷ watch of the houſe of Meſſah, ⁊ two partes of you, ŷ is al ŷ go out on ŷ Sabboth day, ſhall kepe the watche of the houſe of ŷ LORDE about the kyng, ⁊ ye ſhal compaſſe the kinge rounde about, and euery man ſhall haue his weapon in hys hand, and whoſoeuer commeth within ŷ ranges, let him be ſlayne. And ſe that ye be with the king, as he goth out ⁊ in.

B

1.pa

And the captaynes ouer the hundredes did according to all thinges that *Iehoiada the prieſt commaūded, and they toke euery mā his mē that wer to come in on ŷ Sabboth daye, wͭ thē that ſhould go out on ŷ Sabboth, ⁊ came to Iehoiada ŷ prieſte. And to ŷ captaines ouer hūdredes did ŷ prieſtes giue king Dauids ſpeares ⁊ ſhyldes that were in ŷ temple. And they of ŷ gard ſtode, ⁊ euery man had his weapon in his hāde rounde aboute the kynge, from ŷ right corner of the temple to ŷ left, alonge by the alter and ŷ temple. And he brought out the kynges ſonne, and put ŷ crown vpon him, and delyuered him* ŷ wytnes, and made him kynge, and annoynted him. And they clapt their handes, ⁊ ſayde: GOD ſaue the kynge.

(

Deu

1.pa

*And when Athalia heard the noyſe of the runnynge of the people, ſhe came to the people into the Temple of the LORDE. And when ſhe loked, beholde: the kyng ſtode by a piller, as the maner was, and the ſyngers and the trōpeters by the kyng, and all ŷ people of the lande reioyſed, and blew with trōpets. And Athalia rente her clothes, ⁊ cried, treaſō, treaſon. But Iehoiada ŷ prieſte cōmaūded ŷ captaines of ŷ hūdredes ŷ had ŷ rule of ŷ hooſt, ⁊ ſayd vnto them: haue her out without ŷ temple, that ſhe maye be within the ranges, ⁊ if any folow her, kyl him with ŷ ſwerde: for the prieſt had ſaid: ſhe may not be ſlayne in the houſe of ŷ LORDE. And they layed hādes on her tyll ſhe came into ŷ waye, by the which the horſes wente into the kinges palace, ⁊ there was ſhe ſlayne.

1.pa

*And Iehoiada made a bond betwene the LORDE and ŷ king, and the people, that they ſhould be ŷ LORDES people: ⁊ alſo betwene the kynge and ŷ people. And al ŷ people of ŷ lande wēt into the houſe of Baal, and deſtroyed it, his hilalters alſo, and his ymages brake they downe luſtelye, & ſlue Mathan yͤ prieſt of Baal before yͤ alters. And the prieſte ſet a watche ouer the houſe of yͤ LORD: and toke the rulers ouer hundredes, yͤ captaines, & them of the garde, and al the people of the lãd. And they brought yͤ kynge frõ the houſe of yͤ LORD: and came by the waye of the gate of thẽ of the garde to the kynges palace. And he ſat him down on the ſeat of the kinges. And al the people of the lãde reioyſed, and yͤ cytye was in quiet. And they ſlue Athalia with the ſwearde beſyde the kynges palace. Seuen yere olde was Jehoas when he began to raygne.

¶The.xii. Chapter.

¶Jehoas maketh prouiſion for the repayringe of the temple / he is killed by two of his ſeruauntes / & Amaziahu raigneth in his ſteade.

A And he began to raigne in the .vii. yere of Jehu. xl. yeare raygned he in Jeruſalẽ, & hys mothers name was Zebiah of Beerſeba. And he dyd yͤ which was good in yͤ ſyght of yͤ LORD, as long as Jehoiada yͤ prieſt enformed him. But the hylaulters were not takẽ away, for the people offred & burnt incenſe yet vpon yͤ hilaulters. And Jehoas ſayd to the prieſtes: all the ſyluer of dedicate thinges that be broughte to yͤ houſe of the LORDE in curraũt money, that is to ſay, the money that euery mã is ſet at, & al the money yͤ euery man wͭ a willing hert giueth & bringeth into yͤ houſe of yͤ LORD: let yͤ prieſtes take it to them, euery mã of his acquaintaũce: to repaire the broken places of yͤ houſe, whereſoeuer any decay is foũd. And ſo it came to paſſe, yͤ vnto the .xxiii. yere of kyng Jehoas, the prieſtes had mended nothyng that was decayed in the temple. Thẽ king Jehoas called for Jehoiada B the biſhop: & the prieſtes, & ſaid vnto them: why repayre ye not the broken places of the temple? Now therfore: ſee that ye receyue no more money of your acquaintaũce, except ye deliuer it to repayre the temple withal. And the prieſtes conſented to receyue no more money of the people: except to repayre the decayed places of the temple.

But Jehoiada yͤ prieſt toke a cheſt & bored an hole in the lyd of it, & ſet it beſyde the altar on yͤ right ſide, as euerye man cõmeth into yͤ temple of yͤ LORD. And the prieſtes that kept the veſſels, put therin al the money yͤ was brought into the houſe of the LORD. And it fortuned yͤ when they ſaw ther was much money in the cheſt, *the kinges ſcribe & 4.reg.22.a C the hie prieſt came vp, and told the money that was founde in the houſe of the LORDE, & put it into a bagge. And they gaue the money ſealed into yͤ handes of them yͤ executed yͤ worke, and yͤ had the ouerſight of the houſe of the LORD: and they brought it oute to yͤ carpenters & builders (yͤ wrought vpõ yͤ houſe of the LORD) & to maſons & hewers of ſtone. And they boughte tymber & freſtone, to repayre the decaye in the houſe of the LORDE, & to al yͤ went out to mend the temple: howe be it there was not made for the houſe of the LORDE, bowles of ſyluer: inſtrumentes of muſicke, baſõs, trõpets: or ani veſſels of gold, or veſſels of ſiluer, of yͤ money that was brought into yͤ houſe of yͤ LORD. But they gaue that to yͤ workemẽ, and repayred therwith the houſe of yͤ LORD. Moreouer, they rekened not wͭ the mẽ, into whoſe hãdes they deliuered yͤ money to be beſtowed on workmen: for they did their buſines faythfullye. Howbeit treſpaſſe money, & ſin money was not broughte into the houſe of the LORD, for it was the prieſtes.

D Then came Hazael kynge of Syria vp, and fought agaynſt Geth, and toke it, & Hazaell ſet his face to go vp to Jeruſalem. And Jehoas kynge of Juda toke al the halowed thinges yͤ Jehoſaphat, Jehoram, & Haziahu his fathers, kynges of Juda, had dedicate, & that he hymſelfe had dedicated, & al the golde yͤ was founde in the treaſures of yͤ houſe of the LORD: & in the kinges houſe, and ſent it to Hazael kyng of Syria, & ſo he departed from Jeruſalem.

The remnaunte of the wordes that concerne Jehoas, & al yͤ he did, are they not written in yͤ boke of the chronicles of the kinges of Juda? And his owne ſeruaũtes aroſe & wrought treaſon, & ſlue Jehoas in the houſe of Millo, whẽ he came down to Silla. Jozaber yͤ ſon of Semeath: & Jehozabad the ſonne of Somer, his ſeruauntes ſmote him, & he dyed. And they buryed him with his fathers in the citie of Dauid. And Amaziahu his ſonne raigned in his ſtede.

The.xiii. Chapter.

Jehoazah the ſonne of Jehu / is deliuered into the handes of the Sirians, and dieth. Joas his ſon raygneth in his ſteade. Eliſa dieth.

A In the .xxiii. yeare of Joas ẏ ſon of Ahaziahu kyng of Juda, Jehoahaz the ſon of Jehu began to raigne ouer Jſrael in Samaria .xvii. yere. And he wrought that which was euel in the ſyght of the LORDE, ⁊ folowed ẏ ſinnes of Jeroboã the ſon of Nebat, which made Jſrael to ſin, ⁊ departed not therfrõ. And the LORD was angry with Jſrael, ⁊ delyuered them into the hãde of Hazael king of Siria, ⁊ into ẏ hande of Benhadad the ſon of Hazael all their dayes.

B And Jehoahaz beſought ẏ LORD, ⁊ ẏ LORDE heard him. For he conſidered the trouble of Jſrael, wherwͭ the king of Siria troubled them. And ẏ LORD gaue Jſraell a delyuerer, ſo that they went out from vnder the ſubieccion of the Sirians. And ẏ children of Jſraell dwelt in their tẽts as before tyme. Neuertheleſſe they departed not from the ſynnes of the houſe of Jeroboã whiche made Jſraell ſin, but walked in them.

And there remayned an Idoles groue ſtil alſo ĩ Samaria. Nether did he leaue of the people to Jehoahaz, but fyftye horſemẽ, ten charrets, ⁊ ten. M. fotemẽ *for the king of Siria deſtroyed them, ⁊ made them lyke threſhed duſte. The reſt of the wordes that cõcerne Jehoahaz and al that he did, ⁊ his power, are they not written in the boke of ẏ Chronicles of the kinges of Jſrael? And Jehoahaz ſlepte with hys fathers, ⁊ they buried him in Samaria, ⁊ Joas his ſon raigned in his ſtede. In the .xxxvii. yere of Joas kynge of Juda, began Jehoas ẏ ſonne of Jehoahaz to raigne ouer Jſrael in Samaria .xvi. yere, and did that which is euil in the ſyght of ẏ LORDE, and departed not from al the ſynnes of Jeroboam the ſonne of Nebat (ẏ made Jſrael ſynne) for he walked therin. 4.reg 8.b.

C The remnaunt of the wordes ẏ concerne Joas ⁊ al that he dyd, ⁊ hys power wherwͭ he foughte agaynſt Amaziahu kyng of Juda: are they not written in the chronicle of ẏ boke of the kynges of Jſrael? And Joas ſlept wͭ his fathers, ⁊ Jeroboã ſat vpõ his ſeate. And Joas was buried in Samaria among the kynges of Jſrael.

D When Eliſa was fallen ſycke of hys ſyckneſſe (whereof he dyed) Joas the kynge of Jſrael came down vnto him, and wept before him, and ſaide: *O my father, my father: the charret of Jſrael, ⁊ the horſemen of the ſame. Eliſa ſayde vnto him: take bow ⁊ arrowes. And he toke vnto him bowe ⁊ arrowes. And he ſaid to the kyng of Jſrael: put thine hande vpon ẏ bowe, ⁊ he put his hande vpon it. And Eliſa put his handes vpõ the kynges handes, and ſayde: open a wyndowe eaſtwarde: ⁊ when he had opened it, Eliſa ſayde: ſhote, and he ſhot. And he ſaide: the arrowe of helth of the LORDE, ⁊ the arrowe of helth againſt Siria: for thou ſhalt ſmite Siria in Aphek, tyl thou haue made an ende of thẽ.

And he ſayde: take the arrowes: and he toke them. And he ſayde vnto ẏ kyng of Jſrael: ſmyte the ground: ⁊ he ſmote thriſe, and ceaſſed. And the man of GOD was angrye with him, and ſayde: thou ſhouldeſt haue ſmytten .v. or .vi. tymes (or ſeuen times) ⁊ then thou haddeſt ſmittẽ Siria, tyll thou haddeſt made an ende of them: where nowe thou ſhalte ſmyte Siria, but thriſe. And ſo Eliſa died, and they buried him: ⁊ the ſouldiers of the Moabites came into the lande the ſame yeare. And it chaunced as ſome of them were burying a man, ⁊ ſpyed the ſouldiers, they caſt the man into the ſepulchre of Eliſa. And when the manne was rolled downe, and touched the bodye of Eliſa, *he reuiued, and ſtode vpon his feete.

But Hazael vexed Jſrael, al the daies of Jehoahaz. And the LORD had mercy on them, ⁊ pytied them: and had reſpecte vnto thẽ becauſe of his appointment made with Abraham, Jſaac, and Jacob: ⁊ woulde not deſtroye them, nether caſt he them from him as yet. So Hazael the kinge of Siria died: ⁊ Bẽhadad his ſonne raigned in his ſteade. And Jehoas the ſon of Jehoahaz went agayne: ⁊ toke out of the hand of Benhadad the ſon of Hazael, ẏ cities which he had taken awaye oute of the hãde of Jehoahaz his father, in warre: for thre tymes dyd Joas beate hym, ⁊ reſtored the cyties vnto Jſrael againe.

The .xiiii. Chapter.

Amaziahu the kynge of Juda putteth to death the manquellers of his father/ and after ſmyteth Edom. Joas dyeth/ and Jeroboam his ſonne ſucceedeth in his rowme/ and after him raigneth Zachariah. Amazia is killed in Lachis/ and Azaria raigneth in his ſtede.

The

A The.ii.yere of Ioas, ſonne of Iehoahaz kyng of Iſraell, raigned Amaziahu the ſon of Ioas king of Iuda:*he was.xxv. yere olde when he begā to raigne, & raigned. xxix. yere in Ieruſalem, and his mothers name was Iehoadan, of Ieruſalem. And he did that which is good in the ſyght of yͤ LORD, yet not lyke Dauid hys father, but did accordyng to al thinges as Ioas his father did. Nether were the hilaulters taken away. For as yet yͤ people did ſacrifice and burnt incenſe on yͤ hilaulters. And aſſone as the kyngdō was ſettelled in his hande:*it came to paſſe yͤ he ſlue his ſeruaunts which had killed the kynge his father. par.25.a. 4.reg.12.b

D

B But the children of thoſe murtherers he ſlue not, accordyng vnto it that is written in the boke of yͤ law of Moſes, wherin the LORD cōmaunded, ſaying:*let not the fathers dye for yͤ chyldren, nor let yͤ childrē be ſlayne for yͤ fathers: But let euery mā be put to deth for his owne ſynne. He ſlue of Edom in the ſalte valeye * ten thouſande, & toke the caſtel on the rocke in the ſame battel, & called the name of it Ioktheel vnto this daye. eut.24.b par.25.a Iere.31.f Eze.18.c par.25.c

C Then Amaziahu ſent meſſengers to Iehoas the ſonne of Iehoahaz ſon of Iehu kyng of Iſrael, ſayinge: come, let vs ſee eche other. And Iehoas yͤ kynge of Iſraell ſente to Amaziahu kynge of Iuda, ſaying:*dyd not a thiſtle that is in Libanon, ſende to a Cedre tree that is in Libanon, ſaying: gyue thy doughter to my ſonne to wyfe? And the wylde beaſt that was in Libanon, went and troade downe the thiſtle. Thou haſte ſmyttē Edom, thine hert hath made the proude. Enioye this glory: and tarye at home. Why doeſt thou prouoke to miſchief, that thou ſhouldeſt be ouerthrowen, and Iuda with the? Iudi.9.c 4.Eſ.4.b

D But Amaziahu would not heare. And Iehoas king of Iſrael went vp: and he and Amaziahu kynge of Iuda ſaw eyther other at Bethſames whiche is in Iuda. And Iuda was put to yͤ worſe before Iſrael, and they fled euery man to theyr tentes. And Iehoas kynge of Iſraell toke Amaziahu kyng of Iuda, the ſonne of Iehoas the ſonne of Ahaziahu: at Bethſames, and came to Ieruſalem & brake down yͤ wall of Ieruſalē, frō yͤ gate of Ephraim to yͤ corner gate.iiii.hūdred cubites. And he toke al the golde & ſyluer & all the veſſels that were founde in the houſe of the LORD, and in the treaſures of yͤ kinges houſe, & the childrē toke he to be his wardes: and returned to Samaria againe.

The reſt of the actes of Iehoas which he did, and his power, and howe he fought with Amaziahu king of Iuda, are they not written in the Chronicle boke of the kynges of Iſrael? And Iehoas ſlepte with his fathers, and was buried at Samaria, amonge yͤ kynges of Iſrael: and Ieroboam his ſon raigned in his ſteade.

E Amaziahu the ſonne of Ioas kyng of Iuda, lyued after the death of Iehoas ſonne of Iehoahaz kynge of Iſrael.xv. yere. And the remnaunt of the wordes that concerne Amaziahu, are they not written in the boke of the chronicles of the kinges of Iuda? But they cōſpired treaſon agaynſt him in Ieruſalem, and when he fled to Lachis, they ſent after him to Lachis: and ſlue him there. And they brought him on horſes, & he was buried at Ieruſalem, with his fathers, in the citie of Dauid. *And all yͤ people of Iuda toke Azaria, whiche was.xvi. yeare olde, & made hym kynge for hys father Amaziahu. He built*Elath, and brought it againe to Iuda, after that yͤ kynge was layde to reſt wͭ his fathers. 2.par.26.a. 4.reg.16.b

F In the.xv. yere of Amaziahu yͤ ſonne of Ioas kynge of Iuda, was Ieroboā the ſonne of Ioas made kyng ouer Iſrael in Samaria, & raigned.xli. yeare: & wrought yͤ whiche was euyl in yͤ ſight of the LORD. Nether turned he awaye from all the ſynnes of Ieroboā the ſon of Nebat, whych made Iſrael to ſynne. He reſtored yͤ coaſt of Iſrael frō the entrynge of Hemath, vnto the ſea of the wyldernes, accordyng to the worde of the LORDE GOD of Iſraell, whiche he ſpake by yͤ hāde of hys ſeruaunte*Ionas, the ſonne of Amithai the prophet: which was of Geth Hepher. For the LORD ſaw howe yͤ the affliccion of Iſrael was excedyng bitter, in ſo much yͤ the pryſoned & the forſaken were at an ende. And there was none to helpe Iſrael.*And the LORDE ſayd not, that he would put out the name of Iſraell frō vnder heauen, but he helped thē by the hande of Ieroboam the ſonne of Ioas. Ionas.1.a 4.1 Oſee

The reſt of the wordes that cōcerne Ieroboam, Jeroboam, and all that he did: and his ſtrength, whiche he executed in yͤ warres: and howe he reſtored Damaſco, ⁊ Hemath to Juda in Iſraell: are they not written in the boke of the Chronicles of the kynges of Iſrael? And Jeroboã ſlepte wͭ hys fathers, euen wͭ the kinges of Iſrael: and Zacharia his ſon raigned in his ſteade.

¶ The. xv. Chapter.

¶ Azaria the kyng of Juda becommeth a leper. Of Jothã/Sallum, Menahem/Pekahia/Vſiah/Jotham/and Ahaz.

A IN the. xxvii. yeare of Jeroboam kynge of Iſrael, began Aſaria ſonne of Amazia, kynge of Juda to raygne. Syxtene yeare olde was he when he was made kyng: and he raigned. lii. yeare in Jeruſalem, ⁊ his mothers name was Jecholiahu of Jeruſalẽ. And he did that which was right in the ſight of the LORDE, according to all thinges as did his father Amaziahu: ſaue yͭ the hylalters were not put awaye: for people offred, and burned incenſe ſtyll on the hylaulters. And the
B LORDE ſmote the kynge: and he was a
Leu.14.a. b.c.d leper vnto the daye of his death, * and dwelte in a ſeueral houſe at lybertie, ⁊ Jothã the kinges ſonne gouerned the palace, ⁊ iudged the people of the land. The reſt of the wordes yͭ concerne Azaria ⁊ al yͭ he did: are they not written in the boke of the Chronicles of yͤ kynges of Juda? And ſo Azaria ſlept with his fathers, and they buried hym with hys fathers in the cytie of Dauid, and Jotham his ſonne raigned in his ſteade.

In the. xxxviii. yeare of Azaria king of Juda, did Zacharia the ſonne of Jeroboam raigne vpon Iſraell in Samaria. vi. monethes: and wrought that which was euel in the ſight of yͤ LORD as did his fathers: ⁊ turned not awaye from the ſinnes of Jeroboam the ſonne of Nebat, which made Iſraell to ſynne. And Sallũ the ſonne of Jabes conſpired agaynſte him, and ſmote him in the ſyght of the people, and kylled him, and
C raigned in his ſtede. The reſt of yͤ wordes that concerne zacharia, beholde, they are writtẽ in the boke of the chronicles of the kynges of Iſraell. Theſe be alſo the wordes of the LORD, which
4.reg.10.f he ſpake vnto Jehu, ſaying: * thy ſons ſhal ſit on the ſeate of Iſrael in the. iiii. generacion after thee. And it came ſo to paſſe.

Sallum the ſonne of Jabes began to raigne in the. xxxix. yeare of Azaria kynge of Juda: and he raygned a moneth in Samaria. For Menahem the ſonne of Gadi went vp from Thirza, ⁊ came to Samaria, ⁊ ſmote Sallũ yͤ ſon of Jabes in Samaria, ⁊ ſlue hym, and raigned in his ſteade. The reſt of yͤ wordes yͭ concerne Sallum, ⁊ the treaſon whiche he conſpired, beholde: they are written in the boke of the Chronicles of the kynges of Iſrael. The ſame time Menahẽ deſtroied Thiphſah, ⁊ al that were therin, ⁊ the coaſtes thereof from tharſahi. And (becauſe they opened not
D to him) he ſmote it ⁊ ript vp al their women wͭ child. The. xxxix. yere of Azaria kyng of Juda began Menahẽ yͤ ſonne of Gadi to raigne vpon Iſrael, ten yere in Samaria. And he did euyl in yͤ ſyght of yͤ LORD, ⁊ turned not awaye all his dayes from the ſinne of Jeroboam, the ſonne of Nebat, whiche made Iſrael to ſynne. And Phul the kynge of Aſſiria, came vpon yͤ lande. And Menahẽ gaue Phul a. M. talentes of ſyluer, that hys hande myght be wͭ him, ⁊ ſtablyſhe the kyngdome in his hande. And Menahẽ made a proclamacyon for yͤ money in Iſrael, yͭ al mẽ of ſubſtãce ſhould geue yͤ kinge of Aſſyria fyftie ſycles of ſyluer a pece. And ſo the king of Aſſiria turned backe againe, ⁊ taried not there in the lande. The reſt of the wordes that concerne Menahem, and al that he did: are they not written in the boke of yͤ Chronicles of the kynges of Iſraell? And Menahem ſlept with his fathers, and Pekahia his ſon did in hys ſteade ſuccede him in the kyngdome.

In the fiftyeth yere of Azaria kynge of Juda, began Pekahia yͤ ſon of Menahẽ to raigne ouer Iſraell in Samaria two yere, ⁊ did that which was euel in the ſyght of the LORDE: ⁊ left not of from yͤ ſynnes of Jeroboã yͤ ſon of Nebat, which made Iſrael ſinne. But Pekah the ſon of Remaliahu: which was a captaine of his, cõſpired againſt him, ⁊ ſmote hym in Samaria: euen in the place of the kinges houſe wͭ Argob and Aria: ⁊ with hun were fyftye men of the Gileadites: ⁊ he kylled hym, and raygned in his rowme. The reſt of the wordes that concerne Pekahia, ⁊ al that he did, behold: they are writtẽ in yͤ boke of the Chronicles of yͤ kynges of Iſraell.

In the.lii.yeare of Azaria kynge of
Juda,begã Pekah the ſonne of Remaliahu,
to raigne ouer Iſrael in Samaria.xx.yeare,
⁊ dyd euell in the ſight of yͤ
LORD,and turned not away from the
ſinnes of Jeroboã the ſonne of Nebat,
that made Iſrael ſynne. In yͤ dayes of
Pekah kinge of Iſrael,came Thiglath
Peleſar king of Aſſiria, and toke Jion,
Abel, Bethmaacha, Janoah, Kedes,
Hazor, Gilead, Galile, ⁊ al the lande of
Nephthali,⁊ caried them awaye to Aſſiria.
And Hoſea the ſonne of Ela conſpired
treaſon againſt Pekah yͤ ſon of
Remaliah,⁊ ſmote him, ⁊ ſlue him: and
raigned in his ſteade in the.xx.yeare of
Jotham the ſonne of Uziahu. The reſt
of yͤ wordes yͭ concerne Pekah ⁊ al yͭ he
dyd,behold,they are written in yͤ boke
of yͤ chronicles of the kinges of Iſrael.

G The ſeconde yeare of Pekah the ſon
of Remaliahu king of Iſrael, begã Jotham
the ſonne of Uziahu king of Juda
to raygne. Fyue ⁊ twenty yeare olde
was he when he began to raygne: and
he raygned ſyxten yeare in Jeruſalem.
Hys mothers name was Jeruſa the
doughter of zadock. And he did yͭ which
is ryght in the ſight of yͤ LORDE: euen
accordyng to al as dyd his father Uziahu
ſo dyd he. But yͤ hilaulters wer not
put away:for the people offred ⁊ burnt
incenſe ſtyl in the hylaulters: he buylt
the hygher dore of the houſe of the
LORDE. The reſt of the wordes that
concerne Jotham,⁊ all that he dyd, are
they not writtẽ in the boke of the chronicles
of the kinges of Juda? In thoſe
dayes yͤ LORD began to ſende into Juda,
Rezin the kinge of Siria,⁊ Pekah
the ſonne of Remaliahu. And Jotham
ſlept with his fathers, and was buried
with his fathers in the cytie of Dauyd
hys father, and Ahaz his ſonne raygned
in hys ſteade.

¶The.xvi.Chapter

Ahaz king of Juda conſecrateth his ſonne in fier,
end hathe many batailles againſt the king of Iſrael.
In yͤ ſtead of Ahaz raigneth Hezekia his ſon.

A THe.xvii.yeare of Pekah yͤ ſonne
2.par.28.a. of Remaliahu kinge of Iſraell,
Ahaz the ſonne of Jotham kinge
of Juda,beganne to raygne. Twentye
yeare olde was he, when he was made
kinge,⁊ raigned ſyxtene yeare in Jeruſalem,
and did not yͭ which was ryghte
in yͤ eyes of yͤ LORD his God:like Dauid
his father:But walked in yͤ way of
yͤ kinges of Iſrael,yea,⁊ made*his ſon Deut.18.b
to go thorow the fier,after the abhominacions 4.reg.21.a
of the Heathen, whome the
LORD caſte out before the chyldren of
Iſrael. And he offred ⁊ burnt incenſe
in the hilaulters ⁊ on the hyls, ⁊ vnder
euery thycke tree:*Then Rezin kynge Eſay.7.a.
of Syria, ⁊ Peka ſonne of Remaliahu
kinge of Iſrael came vp to Jeruſalẽ to
fight.And they foughte againſt Ahaz,
but could not ouercome him. At yͤ ſame
tyme Rezin kinge of Siria brought Elath
again to Siria,and rid the Jewes
thence. And yͤ Sirians*cam to Elath, 4.reg.14.f
and dwell therin vnto this daye.

So Ahaz ſent meſſengers to Thyglath
Peleſer kyng of Aſſiria,ſayinge: I B
am thy ſeruaunt ⁊ thy ſonne,come vp ⁊
deliuer me out of the hande of the king
of Syria,⁊ out of the hande of the kyng
of Iſraell whiche ryſe vp againſte me.
And Ahaz toke the ſyluer ⁊ the golde yͭ
was founde in the houſe of the LORDE
⁊ in yͤ treaſures of yͤ kinges houſe, and
ſente a rewarde vnto the kinge of Aſſiria.
*And the kinge of Aſſiria conſented Eſay.8.b
vnto him. For yͤ kinge of Aſſiria wẽt
vp agaynſt Damaſco. And when he had
taken it:he caried the people awaye to
Kyr,⁊ ſlue Rezin. And king Ahaz wẽt
to Damaſco to mete Thiglath Peleſer
kinge of Aſſiria. And when kynge
Ahaz ſawe an aulter that was at Damaſco,
he ſente to Uria yͤ prieſt the paterne
of the aulter,⁊ the faſhion of it, ⁊
al the workemanſhip therof. And Uria
the prieſt made an aulter in al poyntes
lyke to the paterne which kynge Ahaz
had ſente from Damaſco:Euen ſo dyd
Uria the prieſte make it,agaynſt kinge
Ahaz came from Damaſco. And ſo whẽ
the kinge was come from Damaſco he
ſawe the aulter:⁊ the kinge wente to it,
and offered theron. And he burnte hys
burnt offryng,and hys meate offering,
and powred his drinkoffring:⁊ ſprinkled
the bloud of his peaceoffringes beſyde
the aulter that was by the braſen
aulter which was before the LORD,⁊
ſet it without the temple betwene the
aulter and the temple of the LORDE:
⁊ put it on the northeſyde of the alter.

And kinge Ahaz commaunded Uria
yͤ prieſt and ſaid:vpon the great aulter D
ſet on fier in the mornynge the burnte
offring,⁊ in the euen the meatoffringe,

& the kiges burnt ſacrifice, & his meatoffringe,
with the burnt offrynge of all
the people of the lande, & theyr meatoffringe,
D fringe, & theyr drynkoffringes: & powre
therby, all the bloude of the ſacrifice offringes.
But the braſen aulter wyll I
come and ſe. And Vria the prieſte dyd
according to all thinges as king Ahaz
3.reg.7.d. commaunded him.* And kinge Ahaz
brake the ſides of the botomes, & toke yͤ
lauer from of them, & toke downe the
lauatory from yͤ braſen oxen that were
under it: and put it upon a pauement of
ſtones. And the veyle for the Sabboth
(that they had made in the houſe) & the
kinges entrye without tourned he to yͤ
houſe of the LORD, for feare of the king
of Aſſyria. The reſt of the wordes that
concerne Ahaz, what he dyd: are they
not wrytten in the boke of the chronycles
of the kinges of Juda? And Ahaz
ſlept wͭ his fathers: & was buried with
hys fathers in the cytie of Dauid: and
Hezekia his ſone raigned in his ſtead.

The.xvii.Chapter.

Hozea king of Iſraell is taken. And he and al hys realme brought to the Aſſyrians.

A IN the.xii.yeare of Ahaz kinge of
Juda, began Hoſea the ſonne of
Ela to raygne in Samaria vpō
Iſrael.ix.yeare, & dyd yͭ whiche was euell
in the ſyght of the LORDE, but not
as yͤ kinges of Iſraell, that wer before
him. And Salmanaſer kinge of Aſſyria
came vp agaynſt him: & Hoſea became
hys ſeruaūte and gaue hym preſentes.
And the kynge of Aſſyria found treaſon
in Hoſea: for he had ſent meſſēgers
to So, kinge of Egypte, & brought no
preſent vnto yͤ king of Aſſyria, frō yeare
to yeare: & therfore the king of Aſſiria
toke hym, and put hym in priſon.

*And then the king of Aſſyria came
4.reg.18.c. vp thorow out all the lande, & gat vp
againſt Samaria, and beſieged it thre
yeare. In the nynth yeare of Hoſea, the
4.Eſd.13.f *kinge of Aſſyria, toke Samaria, & caryed
Iſrael awaye vnto Aſſyria, and
put them in Hala, in Habor by yͤ riuer
of Goza: & in the cities of yͤ Medes. For
B it came to paſſe, that the children of Iſrael
ſynned againſte the LORDE theyr
GOD, which had brought them out of yͤ
land of Egipt: from vnder the hand of
Pharao kinge of Egipt: & feared other
gods. And thei walked in yͤ ceremonies
of yͤ heathen, whom the LORD caſt out
before the chyldren of Iſraell: & in the
ceremonies, which the kinges of Iſrael
had made. And yͤ children of Iſraell
went aboute to hide thoſe thinges that
wer not well, frō yͤ LORD theyr GOD.
And they buylt thē hilalters in al their
cities, bothe in the towres where they
kepte watch, & alſo in yͤ ſtrong townes.
And they made them images & groues
in euery hye hill, & vnder euery thycke
tree. And there they burnt incenſe in al
the hilalters, as did yͤ heathen (whō yͤ
LORD caried awaye before them) and
wrought wicked thinges to angre the
LORDE withall: For they ſerued moſte
vile ydolles: wherof yͤ LORD had ſayde
vnto them: *ye ſhal do no ſuch thynge. Deut.

And the LORD teſtified in Iſraell, &
in Juda by al the prophetes, & by al the
ſears, ſayinge: *Turne from your wicked Jere.
waies, & kepe my commaundementes E
& my ſtatutes: accordinge to all the
law which I cōmaunded your fathers,
& whiche I ſent to you by my ſeruauntes
the prophetes. Notwithſtandinge, C
they would not heare, *but rather hardened deut.
theyr neckes, lyke to yͤ ſtubburnes mala.
of theyr fathers, yͭ did not beleue in
the LORD theyr GOD. For they refuſed
his ſtatutes & his appointment that he
made with theyr fathers, and yͤ witneſſes
(wherwith he witneſſed vnto them)
& they folowed vanitie, & became vaine,
& went after the heathen yͭ were round
aboute them: concerninge whome, the
LORDE had charged them, that they
ſhould not do lyke them. But they lefte
the commaundementes of the LORDE
theyr GOD: and made them ymages of
metal, *euen two calues: & made groues, reg.
& worſhipped all the hooſte of heauen:
& ſerued Baall. *And they ſacrificed Deut.
theyr ſonnes & theyr doughters
in fyre, & vſed witchcrafte, & enchauntmentes, F
euen ſellynge themſelues to
worke wickedneſſe in the ſyghte of the
LORD, and to angre hym.

And the LORD was exceading wroth
with Iſraell: & put thē out of his ſight,
*yͭ there was lefte but the trybe of Juda reg.
only. Neuertheleſſe, Juda alſo kepte
not the commaundementes of yͤ LORD
theyr God, but walked in yͤ ceremonies D
of Iſraell. whiche they made. And the
LORD caſt vp al yͤ ſede of Iſrael, & vexed
them, and delyuered them into the
handes

handes of ſpoylers, vntyll he had caſte thē out of his ſight. For Iſrael deuyded themſelues from the houſe of Dauid, & made thē a kinge, euen Jeroboā ẏ ſonne of Nebat. And Jeroboam drue Iſrael awaye (that they ſhoulde not folowe the LORD) and made them ſyn a great ſyn: for ẏ children of Iſrael walked in all ẏ ſynnes of Jeroboam which he dyd, and departed not therfrom, vntyll ẏ LORD put Iſraell awaye out of hys ſyghte, as he had ſayde by all his ſeruauntes the prophetes. And ſo was Iſraell caryed awaye out of theyr own land, to Aſſyria, euen vnto this daye.

And the kinge of Aſſyria brought mē from Babylon, frō Cutha, from Aua, from Hanath, & frō Sepharuaim, and put them in the cities of Samaria, in ſtede of ẏ children of Iſraell. E And they poſſeſſed Samaria, & dwelt in ẏ cyties therof. And it fortuned, that at ẏ beginning of theyr dwellyng there, they feared not ẏ LORD. And the LORD ſent lions among them, which ſlue thē. Wherfore men ſayd to ẏ king of Aſſiria: The nacions whiche thou haſt tranſlated, & put in ẏ cities of Samaria, knowe not ẏ lawe of ẏ god of the lande, therfore he hath ſent lyons vpon thē, & behold, they ſley them: becauſe they know not ẏ maner of worſhipping of ẏ god of ẏ lande.

Then the kynge of Aſſyria commaūded, ſaying: cary thyther one or twaine of ẏ prieſtes whō ye brought thence, & let thē go & dwel there, & teach them the faſhion how to ſerue the god of the coūtrey. And thā one of the prieſtes which they had caryed thence came & dwelt in Bethel, & taught them how they ſhould feare the LORD. Howbeit, euery naciō made them goddes of theyr owne, & put thē in the houſes of ẏ hilalters, which ẏ Samarians had made euery nacion F in theyr cities, wherin they dwelt. The men of Babilō made Socoth Benoth. & the men of Cuth made Nergal: & the men of Hamath made Aſima. The Auites made Nibbaz, & Tharthak: And the Sepharuites burnte theyr chyldrē in fyre for Adramelech, & Anamelech ẏ goddes of Sepharuaim. And ſo they feared the LORD & made them prieſtes of the hilalters, which ſacrificed for thē in the houſes of ẏ hilalters. And ſo they feared the LORDE and ſerued their own gods after ẏ maner of the people whom they caried thence.

And vnto thys day they do after the olde maner, & neyther feare GOD, neyther do after theyr ordinaunces & cuſtomes, G & after the lawe & commaundement whiche the LORD cōmaunded ẏ chyldren of Jacob, *whō he called Iſrael. Gen.32. And the LORD made an apoyntment wᵗ them, & charged them, ſayinge: *feare none other gods, Judi.vi nor bow your ſelues to them, Jere.10 nor ſerue them, nor ſacrifice to thē: but feare ẏ LORD whiche brought you out of ẏ land of Egipte wᵗ great power, & a ſtretched out arme: hī feare, & to him bowe, & to him do ſacrifice. The ſtatutes, ordinaunces, lawe, & commaundement which he wrote for you, ſe that ye be diligent to do for euermore: & feare not anye other gods. And the appointment ẏ I haue made wyth you, ſe ye forget not, & feare none other gods: but the LORD your GOD ye ſhal feare, & he ſhal deliuer you out of ẏ handes of al your enemies. Howbeit they dyd not herken, but dyd after their old cuſtome. And ſo theſe nacions feared the LORDE, and ſerued theyr ymages alſo: lyke as dyd theyr chyldren, & their chyldrens children. Euen as dyd theyr fathers: ſo do they vnto this daye.

The.xviii. Chapter.

¶ Hezekia king of Juda putteth downe the braſen ſerpent, and deſtroyeth the ydolles. Salmanaſar bryngeth Iſrael to the Aſſirians. The blaſphemye of Sennacherib/or Sanherib.

A IN the thyrde yeare of Hoſea, ſon of Ela king of Iſrael, it came to paſſe, ẏ Hezekia the ſon of Ahaz king of Juda dyd reygne. *Twentye 2.par.2 & fyue yere old was he when he began to reigne, and reygned.xxix. yere in Jeruſalem. His mothers name alſo was Abi the doughter of zacharia, & he dyd ẏ which is ryght in the ſyght of ẏ LORD, accordinge to all as dyd Dauid his father: Deu.7 4.reg. *he put away the hylaulters, and brake ẏ ymages, & cut down ẏ groues, and all to brake the *braſen ſerpent ẏ Num. B Moſes hadde made. For vnto thoſe dayes the children of Iſrael did burne ſacryfice to it, & he called it Nehuſtan. He truſted in the LORD GOD of Iſrael: ſo ẏ after hym was none like him amonge al the kinges of Juda, nether were there any ſuch before hym. For he claue to the LORDE and departed not from hym, but kepte hys comaundementes

dementes, whiche the LORD cõmaunded Moſes. And the LORD was with him: ſo that he proſpered in all thinges, whiche he toke in hande. And he rebelled againſte the kynge of Aſſyria, and ſerued hym not. He ſmote yͤ Philiſtines euen vnto Aza, and the coaſtes therof: both caſtels where they kept watches, and ſtronge cyties.

C *And in yͤ fourth yeare of king Heze-
rg.27.a kia (which was yͤ ſeuenth yeare of Hoſea, ſonne of Ela kinge of Iſrael) it fortuned, that Salmanazer kinge of Aſſiria, came vp agaynſt Samaria, and beſieged it: And after .iii. yeares, they toke it: euen in the ſixte yeare of Hezekia: yͭ is to ſay, the nynth yeare of Hoſea king of Iſrael. And Samaria was wonne. And the king of Aſſyria, dyd cary away Iſraell vnto Aſſyria, and put them in Halah and in Habor by yͤ riuer of Goſan, and in the cities of the Medes: becauſe they woulde not herken vnto the voyce of the LORDE theyr GOD: but tranſgreſſed hys appoyntment, and al that Moſes the ſeruaunt of the LORD commaunded, and would neither heare them nor do them.

e.32.a. *Therfore, in the .xiiii. yeare of kinge
.36.a. Hezekia did Sennacherib king of Aſſi-
.48.d ria come vp againſt all the ſtronge cyties of Iuda, and toke them. And Hezekia kyng of Iuda ſente to the kinge of Aſſiria to Lachis, ſayinge: I haue offẽded: departe from me, and all that thou puttest on me, that wyll I beare. And the king of Aſſiria appointed vnto Hezekia king of Juda thre hundred talentes of ſiluer, & thyrty talentes of golde.
g.12 d. *And Hezekia gaue hym all the ſiluer that was found in yͤ houſe of yͤ LORD, & in the treaſures of the kinges houſe: At the ſame ſeaſon dyd Hezekia rent of
D the dores of the temple of the LORD, & the pillers (whiche the ſayde Hezekia kinge of Iuda had couered ouer) and gaue them to the kynge of Aſſiria.

And the kynge of Aſſyria ſent Tharthan & Rabſaris, & Rabſake from Lachis to king Hezekia with a great hoſt, againſt Ieruſalem. And they went vp, and cam to Ieruſalem, and gat them vp, and ſtode by the condyte of the vpper poole, whiche is in the waye of the fullers felde. And when they had called to the kinge, there came out to them,
.1.b. *Eliakim the ſonne of Elkia whyche was ſteward of houſeholde, and Sobna the ſcrybe, & Joah the ſon of Aſaph the recorder. And Rabſake ſayde vnto them: Tel ye Hezekia I pray you, thus ſayth the great king, euen the kinge of Aſſyria: What confidence is this yͭ thou haſt? Doeſt yͧ ſpeake ſuch a lyght word in dede? By counſell and power I wyll be ready to make warre. On whome
E thẽ doeſt thou truſt, that thou rebelleſt
Esa.36.a againſte me? *Doeſt thou truſte to the
Ez.29.a ſtaffe of this broken rede Egypte, on which if a man leane, it will goo into hys hande, and pearce it: Euen ſo is
2.Para.32.a Pharao king of Egypte vnto all that truſte on him. *Yf ye ſaye vnto me: we truſte in the LORD our GOD: Is not yͭ he whoſe hilaltares & his other alters, Hezekia hathe put downe, and hathe ſayde to Iuda and Ieruſalem: ye ſhall worſhip before this altare here in Ieruſalẽ? Now therfore, deliuer yͤ wardes of my lord yͤ king of Aſſiria, that ye rebel not, & I wyll delyuer the two thouſand horſes if thou be able to ſet riders vpon them: Why thynkeſt thou ſcorne at the preſence of one of the leaſt dukes of my mayſters ſeruauntes, & truſteſt to Egipt for charrettes & horſemenne? Moreouer, am I nowe come withoute the bydding of the LORD to this place, to deſtroy it: the LORDE ſaid to me: go
F vp to this land, and deſtroy it. And Heliakim the ſonne of Helkia & Sobna, & Joab ſayde vnto Rabſake: ſpeake (I praye the) to thy ſeruauntes in the Sirians language, for we vnderſtãde it: & talke not with vs in the Iewes tonge, in the eares of thys people yͭ are on the wall. And Rabſake ſayde vnto them, hathe my maſter ſent me to thy maſter & to the, to ſpeake theſe wordes? Hathe he not ſente me becauſe of the menne whiche ſyt on the wall, that they maye eate theyr owne donge, & drynke theyr owne pyſſe with you?

And ſo Rabſake ſtode, & cryed with a loude voyce in the Iewes language, & ſpake, ſayinge: heare the ſayinge of the great king of Aſſyria. Thus ſayeth the kinge: let not Hezekia begile you, for he ſhal not bee able to deliuer you oute of my hande: neyther let Hezekia make you to truſt in the LORDE, ſayinge: the LORD ſhal ſurelye deliuer vs: & this citie ſhall not be geuen ouer into yͤ hand of yͤ kinge of Aſſiria. Herken not vnto

Hezeki

G Hezekia, for thus ſaith ŷ kīg of Aſſiria: Deale kindlye wt me, ⁊ come out to me. And then eate euery man of his owne vine, ⁊ of his owne fygge tree, ⁊ drynke euery manne of the water of hys owne well, tyl J come, and fet you to as good a land as yours is: a lande of corne and wyne, a lande of breade and vyneyardes, C a lande of oyle, of olyue trees, ⁊ of honye: that ye may lyue ⁊ not dye. And herken not vnto Hezekia, for he begyleth you, ſayinge: the LORD ſhall delyuer vs. Esay.20.d *Hath euery one of the goddes of the nacions delyuered hys lande out of ŷ hande of the king of Aſſyria? Wher is ŷ GOD of Hamath, and of Arphad? ⁊ wher is ŷ GOD of Sepharuaim: Hena and Jua? dyd they delyuer Samaria out of mine hande? and what GOD is it amonge all the goddes of the nations, that hathe delyuered his lande out of myne hand? Shal the LORDE delyuer Jeruſalē out of myne hande?

But they that were of ŷ people held theyr peace, and anſwered hym not a worde, for the king had commaun[illegible], ſaying: anſwere him not. Thē [illegible]kim which was ŷ ſtuarde of [illegible]ehold, and Sobnah the ſcr[illegible]d Joah the ſōne of Aſaph the [illegible]order, came to Hezekia with theyr [illegible]othes rent, ⁊ tolde him the wordes [illegible] Rabſake.

The. xix. Chapter

The aungel of the Lorde kylleth [illegible] hundreth and foure ſcore and fyue thouſ[illegible]e men of the Aſſirians. Sennacherib is [illegible]iled of his owne ſonnes.

A SO it [illegible]me to paſſe, that when [illegible]ng Hezekia hearde it, he rent his clothes ⁊ put on ſacke: and [illegible]me into ŷ houſe of* the LORD: ⁊ ſent Esay.37.a Eliakim which was ŷ ſtuard of houſehold, ⁊ Sobna the ſcribe, and the elders of the prieſtes clothed in ſacke, to Jſay the prophet ŷ ſonne of Amoz. And they ſayde vnto hym, thus ſayeth Hezekia: thys daye is a daye of tribulacion and of rebuke, and blaſphemie. For ŷ chyldren are come to the byrthe, and ther is no ſtrength to be delyuered. Peraduēture, the LORD thy GOD wil heare al ŷ wordes of Rabſake, whome the kinge of Aſſyria his maſter hath ſent, to raile on the lyuynge GOD, and to rebuke B him with wordes which the LORD thy GOD hathe hearde. And lyfte thou vp thy prayer for the remnaunt ŷ are left.

So ŷ ſeruauntes of king Hezekia came to Jſay. And Jſay ſayd vnto them: So ſhall ye ſaye to youre maſter: Thus ſayeth the LORD: be not afrayed of ŷ wordes which thou haſte hearde, wt whych the yonge men of the kinge of Aſſyria haue rayled on me: Beholde, J wyl put him in another mynde, ⁊ he ſhall heare tidinges, ⁊ ſo returne to his owne land: *And J will bring to paſſe, that he ſhal fall vpon the ſwearde, * euen in hys owne lande. Esay.37 *2.pa.3

And Rabſakeh went backe agayne, ⁊ founde ŷ king of Aſſyria fyghtyng agaynſt Libna: for he had hearde how ŷ he was departed from Lachis. And when he hearde men ſaye of Thirhaka kynge of the blacke Mores: Behold, he is come out to fyght agaynſt the, he departed ⁊ ſent meſſēgers vnto H[illegible], ſayinge: Thus ſpeake to H[illegible]a kyng of Juda, ſayinge: [illegible]y GOD dyſceiue the in [illegible] you truſteſt, ſaying: Jeru[illegible] ſhal not be delyuered into ŷ [illegible]ande of the kinge of Aſſiria. Behol[illegible] thou haſt heard what the kin[illegible] of Aſſyria haue done to all l[illegible], how they haue vtterlye deſt[illegible]ed thē. And ſhalt thou (a lone) eſcape? Haue the goddes of the he[illegible]en delyuered them whyche myne aunceſtries haue deſtroyed: As Gozan, and Haran, Rezeph, and ŷ children of Eden which were in Bithlaſar? Where is the kinge of Hamath, and the kinge of Arphad, the king of the cytie of Sepharuaim, and of Hena and Jua.

So Hezekia receyued the letter of ŷ hande of the meſſengers, ⁊ redde it: And Hezekia wente vp into the houſe of the LORD, and layed it abrode before the LORD. And Hezekia prayed before the LORD, ⁊ ſayd: O LORD GOD of Jſrael, which dwelleſt betwene ŷ Cherubs, thou arte GOD alone ouer al the kingdomes of the earthe: thou haſte made heauē ⁊ earth: LORD b[illegible]w down thine eare, ⁊ hear. Open LORD thine eyes (J beſech the) and ſe: ⁊ heare the wordes of Senacherib which hath ſent this man to raile on ŷ lyuinge GOD. Of a truthe LORD, ŷ kinges of Aſſiria haue deſtroied nacions ⁊ theyr lādes, and haue ſet fyre on theyr goddes: For they wer no D goddes, but the worke of the handes of mā, euen of wood and ſtone. And they deſtroied thē. Now therfore, O LORD, oure GOD, J beſeche the, ſaue thou vs

out of hys hande, that all ẏ kingdomes
of the earthe may know, that thou onely
art the LORDE GOD. And I ſay the
ſonne of Amoz ſent to Hezekia, ſaying:
thus ſayeth the LORD GOD of Iſrael:
that which thou haſte prayed me, concernyng
Sennacherib king of Aſſyria,
I haue hearde it. This is therefore
the worde that the LORDE hath ſayde
of him: The virgine, euen the doughter
of Syon, hath deſpyſed the: and laughed
the to ſcorne, (O thou king of Aſſiria)
the doughter of Ieruſalem hath ſhaken
her head at the, *Whom haſt thou at.23.d
rayled on, and whome haſte thou blaſphemed? cha.2.b.
Againſt whome haſt thou exalted ctes.9.a
thy voyce, and lyfted vp thyn eyes
ſo hye? Euen againſt the holy of Iſrael.
By the hande of thy meſſengers ẏ haſt
rayled on the LORD, and ſaid: with the
multitude of my charettes I am come
E vp to the toppes of the mountaynes, euen
alonge by the ſydes of Lybanon, &
I will cut downe the hye Ceder trees,
and the luſtye fyrre trees therof: and
wyll go into the lodgynge of his neſt: &
into the wood of his plaine. I haue digged,
and dronke ſtraunge waters: and
with the ſteppe of my goinge, wil I dry
al the water pooles that are beſieged.

Haſt thou not heard, how I haue ordeyned
ſuch a thing a great whyle ago?
and haue prepared it from the begynnynge?
And ſhall I not nowe bringe it
forth, that it may deſtroye, and to bring
ſtronge cyties into waſte heapes of ſtones?
and the inhabitours of them ſhalbe
of lytel power, and faint herted, and
.37.a. confounded: & *ſhalbe lyke the graſſe of
ẏ feld, or grene herbe, or as the hey on ẏ
toppes of the houſes: or as the corne ẏ
is vnrype, & ſmytten with blaſtinge, I
knowe thy dwelling, thy commyng out
and thy goyng in, (and thy waye) and thy
furye againſt me. And bycauſe thou rageſt
F agaynſt me and thinkeſt thy ſelfe ſo
bleſſed: this is come vp vnto myne eares,
and I wil put mine hoke in thy noſtrelles,
and my byt in thy lyppes, and
wyll bringe the backe agayne the ſame
way thou cameſt.

And this ſhalbe a ſygne vnto the (O
Hezekia) ye ſhal eate thys yeare of ſuch
thinges as growe of them ſelues: and
ẏ nexte yeare, ſuche as come vp of thoſe
that did growe of theyr owne accorde.
And the thyrd yeare ſowe ye and reape:
plant vyneyardes, and eate the frutes
therof. And it that is eſcaped and lefte B
of ẏ doughter of Iuda, ſhall yet againe
take rooting downeward, & bear fruit
vpwarde. For out of Ieruſalem ſhall
go a remnaunt, and a numbre that ſhal
eſcape out of mounte Syon: the zele of
the LORD of hooſtes ſhall brynge this
thynge to paſſe.

Wherfore, thus ſayth the LORD concerninge G
the king of Aſſyria: he ſhal not
cũ to thys citie, nor ſhote an arow into
it, nor come before it with ſhyld, nor caſt
banck againſte it: but ſhall go backe agayne
the waye he came: and ſhall not
come into this cytie, ſaieth the LORD:
For I wyll defende thys cytie to ſaue
it, for myne owne ſake: and for Dauid
my ſeruauntes ſake.

And ſo it came to paſſe, that the ſelfe
ſame night the aungell of the LORDE
went out & ſmote in the hooſt of the Aſſyrians
an hũdred foure ſcore and fyue
thouſande. And when the remnaunte
were vp earelye in the mornynge: they
ſawe they were all dead corſes. *And Tob.1.d.
ſo Sennacherib kinge of Aſſyria auoyded
and departed, & went againe: and
dwelt at Niniue. And it fortuned that
as he was in a temple worſhyppynge
Niſroch his god, Adramelech & Sarezar
his owne ſonnes ſmote him with
the ſweard. And they eſcaped into the
lande of Armenia, and Aſarhaddon his
ſonne raigned in his ſteade.

The .xx. Chapter

Hezekia is ſycke and receyueth the ſigne of hys helthe. He receyueth rewardes of Berodach, and is reprehended of Iſay, bycauſe he ſhewed him the treaſure. He dyeth and Manaſſe his ſonne raigneth in his ſteade.

About ẏ tyme *was Hezekia ſycke a
vnto death. And the prophet Iſay 2.par.32.f
ẏ ſonne of Amoz came to him, and Eſa.38.a
ſayd vnto him. Thus ſaieth the LORD:
put thy houſhould in an ordre, for thou
ſhalt dye, & not lyue. And Hezekia tourned
his face to the wal, and prayed to ẏ
LORD, ſayinge: I beſeche the nowe, O
LORD, remembre how I haue walked
before the in truthe, and with a parfyte
heart, & haue done that whiche is good
in thy ſyght: and Hezekia wepte ſore.

And it fortuned, that afore Iſay was
gone out into the middle of the courte,
the word of the LORD came to him, ſayinge:
turne agayne, and tell Hezekia

the captaine of my people:Thus ſayeth
B the LORD GOD of DAUID thy father:I
haue herd thy praier, ⁊ ſene thy teares,
and beholde, I will heale the:ſo that on
the thyrde daye,thou ſhalte goe vp into
the houſe of the LORD. And I wil adde
vnto thy dayes yet fyftene yeare, ⁊ will
delyuer the and thys cytye out of the
hande of the kinge of Aſſyria, and wyll
G defende this cytie for myne owne ſake,
⁊ for DAUID my ſeruauntes ſake. And
Iſay ſayde: Take a lompe of fygges.
And they toke it and layed it on yͤ ſoore:
and he recouered.

And Hezekia ſayd vnto Iſay: what
ſhalbe the ſigne that yͤ LORD wyl heale
me,and that I ſhall go vp into yͤ houſe
of the LORD yͤ thyrd day? Iſay anſwered:
this ſigne ſhalte thou haue of the
Eccl.48.c LORD,that the LORD wil do yͭ he hath
ſpoken.*Shal the ſhadow go forward
ten degrees,or go backe agayne ten degrees?
Hezekia anſwered:it is a lyghte
thynge for yͤ ſhadowe to go downe ten
degrees:(nether is that my deſyre) but if the
ſhadowe go backwarde ten degrees, it
Cod.1.b. Eccle.48.c is no light thing. And Iſay the prophet
called vnto yͤ LORD, *⁊ he brought the
ſhadow .x.degrees backward,by which
it had gone downe in the diall of Ahas.

C *The ſame ſeaſon Berodach Baladam
Eſa.39.a. yͤ ſonne of Baladam kinge of Babilon,
ſent letters and a preſent to Hezekia,
for he had heard how that Hezekia
was ſycke. And Hezekia was glad of
them,and ſhewed them all his treaſure
houſe, ſyluer,golde, odours, precious
oyntment,al the houſe of his armoury,
and al that was foūd in his treaſures:
there was nothyng in his houſe,and in
all hys realme, that Hezekia ſhewed
them not.

par.32. Eſa.38. And Iſay yͤ prophet came vnto king
Hezekia,and ſayd vnto him: What ſaid
theſe men,⁊ from whence came they to
the? And Hezekia ſaid:they be come frō
a farre countrey, euen from Babylon.
And he ſayde agayne: what haue they
ſene in thyne houſe? Hezekia anſwered,
al the thinges yͭ are in my houſe haue
they ſene,there is nothinge amonge my
treaſures,that I haue not ſhewed thē:
And Iſay ſayde vnto Hezekia: Heare
D the worde of the LORDE:Beholde,the
14.a. dayes come,that al that is in thy houſe,
15.b. ⁊ what ſoeuer thy fathers haue layed
20.b. vp in ſtore vnto thys day*ſhalbe caryed
into Babylon,and nothynge ſhalbe
left,ſayth the LORD:And of thy ſonnes
(that ſhal procede out of the, ⁊ whiche
thou ſhalt beget)ſhal they take awaye,
and they ſhalbe chamberlaynes in the
palace of the kynge of Babylon. And
Hezekia ſayde vnto Iſay: welcome be
the worde of the LORDE whiche thou
haſt ſpoken. And he ſayd:ſhal there not
be peace and trueth in my dayes?

The remnaunt of the wordes that
concerne Hezekia, and all hys power,⁊
howe he made a poole and a condyte, ⁊
brought water into the cytye: are they
not wrytten in the booke of the Chronicles
of the kynges of Iuda? * And par.32.
Hezekia ſlepte wͭ his fathers: ⁊ *Manaſſe *Mat.
his ſonne raigned in his ſteade.

¶The.xxi.Chapter

Wicked Manaſſe reſtoreth againe the Idols and
after dyeth, in whoſe ſtede Amon his ſonne ſucces
deth which is kylled of his owne ſeruauntes. After
him raigneth faythfull Joſia, whome we vſe
to cal Joſias/ or Joſiahu.

MAnaſſe*was.xii.yere olde whē A
he began to raygne, ⁊ raigned 2 par.33.
fyftye ⁊ fyue yeare in Ieruſalē:
his mothers name alſo was Hephziba:
⁊ he dyd euell in the ſight of yͤ LORDE
euē after the abhominaciōs of the heathen
whome the*LORD caſt out before Deu.18.
yͤ chyldren of Iſrael. For he wente and
buylt vs yͤ hylaulters,* which Hezekia 4.reg.18
his father had deſtroyed. And he reared
vp alters for Baall, ⁊ made ydols
groues(as dyd Ahab kyng of Iſrael,)⁊
worſhypped al the hooſt of heauen,and
ſerued them. And he buylte aulters in
the houſe of the LORDE, of whiche the
LORD ſayde: *In Ieruſalem wyll I 2.reg.7.
put my name. And he buylt aulters for 3.reg.9.
all yͤ hooſt of heauen:euen in two courtes
of the houſe of the LORD. *And he Leui.20.
offred his ſōnes in fyre,and gaue head cut.15.
vnto wytchcraft and ſorcerye, ⁊ main- 4.reg.16
tayned workers with ſpirites,and tellers
of fortunes:⁊ brought muche wickedneſſe
in the ſight of the LORD to angre him.

B And he put an ymage of a groue (yͭ
he had made)euen in yͤ temple:of which
the LORD had ſayd to DAUID ⁊ to Salomō
his ſon,*in this houſe,⁊ in Ieruſalem
3.reg.9. (which I haue choſen out of all
trybes of Iſraell) will I put my name
for euer. Neither will I make yͤ fete of
Iſraell moue any more out of yͤ land,

whiche I gaue their fathers: ſo ỹ they will obſerue and do al that I haue cōmaunded them: and accordinge to all ỹ lawe that my ſeruaunte Moſes commaunded thē. But they herkened not, ⁊ Manaſſe led them out of ỹ way, to do more wyckedlye then dyd the heathen people, whome the LORD deſtroyed before the children of Iſrael.

And ỹ LORD ſpake by his ſeruaūtes ỹ prophetes, ſaying: bycauſe Manaſſe king of Iuda hathe done ſuch abhominacions, and hath wrought more wickedly then al that the Amorites (which were before hem) dyd: and hathe made Iuda ſyn alſo with his Idolles: Therfore, thus ſayeth the LORDE GOD of ere.19.a. C Iſrael. *Beholde I wil bringe ſuch euell vpon Ieruſalem and Iuda, that who ſo heareth of it, both his eares ſhal tingle. And I wil ſtretch ouer Ieruſalē, the ſquaring lyne of Samaria: ⁊ the plommet of the houſe of Ahab. And I will wype out Ieruſalem, as a mā wypeth a dyſhe, ⁊ when he hathe wiped it, tourneth it vpſyde downe. And I will leaue ỹ remnaūt of mine enheritaūce, ⁊ deliuer thē into ỹ hande of theyr enemyes, ⁊ they ſhalbe robbed ⁊ ſpoyled of al theyr aduerſaries, euen bycauſe they haue done euell in my ſyght, ⁊ haue angred me, ſins ỹ time theyr fathers came out of Egipt vntyl this day.

And Manaſſe ſhed innocent bloude exceding much, tyl he repleniſhed Ieruſalem from corner to corner, beſyde his ſinne, wherwith he made Iuda to ſinne and to do euyll in theſight of the LORD.

D The reſt of the wordes that concerne Manaſſe, ⁊ al that he did, and his ſinne that he ſinned: are they not wrytten in the boke of the Chronicles of the kinges of Iuda? And Manaſſe ſlept with his fathers, and was buryed in his owne houſe, euen in the gardē of Uſa: ⁊ Amon his ſonne raygned in hys ſtede.

ar.33.d. *Amon was .xxii. yeare olde, whē he began to raigne, ⁊ he raigned two yere in Ieruſalem. His mothers name alſo was Meſulemeth ỹ doughter of Harum of Iotba. And he did euil in ỹ ſight of the LORDE (as his father Manaſſe dyd) and walked in all the waye ỹ his father walked in: and ſerued the Idols that his father ſerued: and worſhypped them. And he forſoke the LORDE GOD of his fathers: and walked not in the waye of the LORD.

And the ſeruauntes of Amon conſpired agaynſt him, ⁊ ſlue the kinge in hys owne houſe. And the people of the land ſlue al thē that had conſpyred againſte kinge Amon, and the people made Ioſia hys ſonne kinge, in hys ſtede. The reſt of the wordes that concerne Amon, what thinges he did: are they not written in the boke of the Chronicles of the kinges of Iuda? And they buryed hym in his ſepulchre, in ỹ garden of Uſa: ⁊ Ioſia his ſonne raigned in his ſtede.

¶ The .xxii. Chapter.

After Ioſia heard of the boke of the law that was founde in the temple, he ſendeth to Hulda the propheteſſe for counſell.

A 2.par.34. IOſia was *eyght yeare old whē he begā to raygne, ⁊ he raigned .xxxi. yeare in Ieruſalē. His mothers name alſo was Iedida ỹ doughter of Adaia of Bozcath. He dyd that whiche is right in the ſight of ỹ LORD, and walked in all the wayes of Dauid his father: and bowed neyther to the right hande, or to the lefte.

2.par.34. *And it came to paſſe, ỹ in the .xviii. yere of the raygne of kinge Ioſia, the king ſent Saphan the ſonne of Azalia the ſonne of Meſulam the ſcrybe to the houſe of the LORDE, ſayinge: 4.reg.12. *go vp to Helkia ỹ hie prieſt: that he may ſumme ỹ ſiluer whiche is brought into ỹ houſe of the LORD, whiche the kepers of the porch haue gathered of the people, and let them delyuer it into the hand of thē that do the worke, and that haue the ouerſighte of the houſe of the LORDE, B and let them gyue it to thē that worke in the houſe of the LORD: (to repayre ỹ decayed places of the temple) euen vnto carpenters and maſons, and workers vpō the walles: and for to bie timber, and fre ſtone to repayre the temple. Howbeit, let no rekening be made with them of the money that is deliuered into theyr hande, for theyr vſe is to deale faythfullye.

2.para.34. *And Helkia the hye prieſt ſayd vnto Saphan the ſcrybe: I haue found ỹ boke of the lawe in the houſe of the LORD, ⁊ Helkia gaue the boke to Saphan, and he red in it. And Saphan the ſcribe came to the kinge, and brought, him word againe, ⁊ ſaid: thy ſeruaūtes haue beſtowed ỹ money (ỹ was founde in yͤ temple:)and haue delyuered it vnto them that do the worke, and yͤ haue the ouerſight of the houſe of the LORD. And Saphan the ſcribe ſhewed yͤ king, ſaying: Helkia the prieſt hath deliuered me a booke. And Saphan red in it before the kinge.

C And it fortuned, yͤ when the kyng had heard the wordes of the boke of yͤ law, he rente his clothes. And the kyng cõmaunded Helkia the prieſt, and Ahikã the ſonne of Saphan, ⁊ Achbor the ſon of Michaia, and Saphan the ſcrybe, and Aſahia a ſeruaunte of the kynges, Jere.11.a. ſaying: *go ye and enquire of yͤ LORD for me: and for yͤ people, and for all Juda, concerning the wordes of this boke that is founde. For great is the wrath of the LORDE that is kyndled againſt vs, because our fathers haue not herkened vnto the wordes of this boke, to do according vnto al that, which is wrytten therin for vs.

So Helkia the hie prieſt and Ahikã, Achbor ⁊ Saphan, and Aſahia wente vnto Hulda the propheteſſe, the wife of Sullam, the ſonne of Thikua, the ſonne of Harhan keper of yͤ wardrope: which propheteſſe dwelt in Jeruſalem in the houſe of the doctrine, and they communed with her. And ſhe anſwered them: thus ſaieth the LORD GOD of Jſraell: D Tell yͤ man yͤ ſent you to me, thus ſaith the LORD: beholde, J wyll brynge euil vpon this place, and on the inhabiters therof: (euen al the wordes of the boke which the kynge of Juda hath red) becauſe they haue forſaken me, and haue burnt incenſe vnto other gods, to anger me wͭ all the workes of theyr handes. My wrath alſo ſhalbe kyndled againſt this place, ⁊ ſhal not be quẽched.

But to the kynge of Juda (which ſẽt you to aſke counſell of the LORDE) ſo ſhal ye ſay, thus ſayth the LORD GOD of Jſrael, as touchyng yͤ wordes which ye haue heard: Bycauſe thyne hert dyd melte: ⁊ bycauſe thou haſt humbled thy ſelfe before me the LORDE, when thou herdeſt what J ſpake agaiſt this place, ⁊ againſt the inhabiters of yͤ ſame (how yͤ they ſhould be deſtroyed ⁊ accurſed:) and haſt rent thy clothes, and wept before me: of that alſo haue J heard, ſayeth yͤ LORD: Behold, therfore J wil receiue the vnto thy fathers, ⁊ thou ſhalte be put into thy graue in peace, ⁊ thyne eyes ſhal not ſe all the euyll, whiche J wyll bringe vpon this place. And they brought the kyng worde againe.

The.xxiii. Chapter.

¶ Joſia readeth Deuteronomy before the people. He putteth down the Jdolles / after he had kylled the prieſtes therof. He kepeth Paſſeouer. He was killed in Mageddo / ⁊ his ſon Jehoahaz raygneth in his ſteade. After he was taken, his ſonne Jehoakim was made kinge.

A AND *then the kynge ſente, ⁊ there gathered vnto him al the elders of Juda ⁊ of Jeruſalem. And yͤ king 2.par.34. went vp into yͤ houſe of the LORDE, wͭ all the men of Juda and all the inhabitours of Jeruſalem, with yͤ prieſtes ⁊ prophetes, ⁊ all the people both ſmall ⁊ great. And he red in the eares of them *al the wordes of yͤ boke of yͤ couenãt: 2.Eſdr.8. whiche was founde in the houſe of the LORD. And yͤ kynge ſtode by a pyller, *and made a couenaũt before yͤ LORD Joſ.24. yͤ they ſhould walke after the LORD, ⁊ kepe his cõmaũdemẽtes, his witneſſes, ⁊ his ſtatutes, with all their herte, and al their ſoule, ⁊ make good the wordes of the ſayde appoyntmente that were written in the forſayde boke. And all yͤ people conſented to the appoinment.

B And the kynge cõmaunded Helkia yͤ hie prieſt, and the inferiour hie prieſtes, and the kepers of the ornamentes, to brynge out of the temple of the LORD, all the veſſelles yͤ were made for Baal, for the idoles groues, and for al yͤ hoſte of heauen. And he burnt them without Jeruſalem in the feldes of Cedron, and caried the aſhes of them into Bethel. And he put downe yͤ miniſters of Baal, whõ the kynges of Juda had founded to burne incenſe in yͤ *hylaulters ⁊ cyties of Juda, yͤ were rounde about Jeruſalẽ: ⁊ alſo them yͤ burnt incenſe vnto 4.reg. Baal, to the ſunne, to the moone, to the planettes, ⁊ to al yͤ hoſt of heauen. And he brought oute the idoles groue frõ yͤ temple of yͤ LORD without Jeruſalem vnto yͤ broke Cedrõ, ⁊ burnt it there at the broke Cedrõ, ⁊ ſtampt it to pouldre, ⁊ caſt the duſt thereof vpon the graues of the childrẽ of yͤ people. And he brake downe yͤ ſelles of yͤ male ſtues yͤ were by the houſe of yͤ LORD, where yͤ womẽ woue hãgynges for yͤ idoles groue.

And he brought al the prieſtes out of the cities of Juda, and defyled the hylaulters where the prieſtes had burnte

incenſe, euen frō Geba to Berſeba: and
deſtroyed the aulters of the gates, that
were in yͤ entring in of yͤ gate of Ioſua
the gouernour of the cytie, which were
(as a man goeth in) on the left hand of
the gate of the citie. Neuertheleſſe the
prieſtes of the hylaulters came not vp
to the aulter of the LORD in Ieruſalē,
ſaue onelye they dyd eate of the ſwete
C breade among theyr brethren.

ere.7.d And he defyled *Topheth: whiche is
in the valley of the children of Hinnom:
bycauſe no mā ſhoulde offre hys ſon or
his doughter in fire to Molech: he put
down the horſes yͤ the kinges of Iſrael
had gyuen to the ſunne, at yͤ entringe in
of the houſe of the LORD, by the chambre
of Nathanmelech, the chambrelain,
which was ruler of the ſuburbes, and
burnt the charrets of yͤ ſunne with fire.
And the alters that were on the toppe
of the parloure of Ahaz (whiche yͤ kinges
.reg.21.a of Iuda had made) and the *alters
whiche Manaſſe had made in the two
courtes of the houſe of the LORDE, did
the kynge breake downe, ⁊ ran thence:
and caſte the duſt of thē into the broke
Cedron.

And the hylaulters that were before
Ieruſalem on the ryghte hande of the
reg.11.b mount Oliuete, *(which Salomon the
kyng of Iſrael had buylded for Aſtharoth
yͤ ydol of the zidons, and for Chamos
the ydol of the Moabites, and for
Milchom the abhominable ydoll of the
children of Ammon) thoſe the kyng defyled:
and brake the ymages, and cutte
downe the ydole groues, ⁊ filled their
places with the bones of men.

reg.13.a Moreouer* the aulter that was at
Bethel, the hilaulter made by Ieroboam,
yͤ ſonne of Nebat (whiche made Iſrael
ſinne) both the aulter ⁊ alſo the hil,
he brake downe, and burnt yͤ hyl aulter
D and ſtampt it to powder, and burnt the
idol groue. And as Ioſia turned hym
ſelfe, he ſpied yͤ graues, that were in the
moūt, and ſent, ⁊ fet the bones out of yͤ
graues, and burnt them vpon the aulter
to polute it, accordyng to yͤ worde
of the LORD, that the man of GOD proclaimed
eg.13.a *which told the ſame wordes.

Then he ſayde what graue ſtone is
yonder that I ſee? And the mē of yͤ citie
tolde him, it is the ſepulchre of yͤ man
of GOD, whiche came from Iuda, and
told yͤ ſelfe ſame thinges that thou haſt
done to the aulter of Bethell. And he
ſaid let him be: ſe that no man moue his
bones. And ſo his bones were ſaued wͭ
the bones of a prophete that came oute
of Samaria.

And all the houſes of the hilaulters
in the cyties of Samaria, whyche the
kinges of Iſraell had made to angre
(the Lorde) withall, thoſe Ioſia put oute
of the way, ⁊ did to them accordyng to
al yͤ actes yͭ he had done in Bethel. And
he ſacrificed all the prieſtes of the hylaulters
yͭ were there, euen vpon the alters,
and burnt mennes bones vpō thē,
and returned to Ieruſalem.

E And the kynge commaunded all the
.par.3 people, ſayinge: * kepe the feaſt of the
.Eſd. paſſeauer vnto the LORDE your GOD,
*Deu.16 *as it is written in the booke of thys
3.Eſd. couenaunt. *There was no paſſeouer
holden lyke yͭ frō the daies of yͤ Iudges
that iudged Iſrael, and in al the dayes
of the kynges of Iſrael, and of yͤ kinges
of Iuda. In the .xviii. yere of kyng Ioſia
was thys paſſeouer holden to the
LORD in Ieruſalem.

And therto workers with ſpirites ⁊
ſothſayers, ymages, ydols, ⁊ all the abhominacions
that were eſpyed in the
lande of Iuda ⁊ in Ieruſalē, thoſe dyd
Ioſia put out of the waye, to performe
yͤ wordes of yͤ law which were writē in
the boke yͭ Helkia yͤ prieſt found in the
houſe of yͤ LORD: like vnto hi was ther
no kig before him, yͭ turned to yͤ LORD
wͭ all his hert, wͭ all his ſoule, ⁊ all hys
might according to al yͤ law of Moſes,
neither after him aroſe there any ſuche
as he.

Notwithſtādyng, the LORD tourned f
not frō yͤ fearceneſſe of his great wrath
(wherwith he was angry agaynſt Iuda)
bycauſe of al the prouocacions that
Mavaſſe had prouoked him wͭ all. And
the LORD ſayde: *I wyl put Iuda al- 4.re.14.
ſo out of my ſight, as I haue done away
Iſrael: ⁊ wil caſt of this citie Ieruſalē,
whiche I haue choſen, and the houſe of
which I ſayd: my name ſhal be there.

The reſt of the wordes that concerne
Ioſia, and all that he dyd: are they not
written in the boke of the Chronicles of
the kynges of Iuda?

*In his daies Pharao Necho kynge .par.35
of Egipt went vp againſte the kynge of
Aſſria to the riuer Euphrates. And
king Ioſia went agaynſte hym, ⁊ was

ſlayne of him at Magiddo, whē he had
ſene him. And his ſeruaūtes caried him
dead from Magiddo, & broughte him
to Jeruſalem, & buried him in his own
ſepulchre. And the people of the lande,
toke Jehoahaz, the ſonne of Joſia, &
annoynted hym, & made hym kynge in
his fathers ſteade.

Jehoahaz was .xxiii. yere olde when
he begā to raigne, & raigned three monethes
in Jeruſalē. His mothers name
alſo was Hamiel the doughter of Jeremia
of Libna. And he dyd euyll in the
E ſyght of ỷ LORD, accordyng to al thynges
as his fathers had done. And Pharao
Necho put him in bondes at Ribla
in the lande of Hamath, that he ſhould
not raigne in Jeruſalem: & put the lāde
to a tribute of an hūdred talentes of ſiluer,
& a talent of golde. And Pharao
Necho made Eliakim the ſonne of Joſia
king in ỷ roume of Joſia his father:
& turned his name to Jehoakim, & toke
Jehoahaz away, which when he came
to Egipt, died there.

And Jehoakim gaue the ſiluer & the
gold to Pharao, & taxed the lād, to giue
the money accordyng to the requeſt of
Pharao: requirynge of euery man (accordyng
to their abilite) ſiluer & golde:
euen of the people of the lande to gyue
vnto Pharao Necho. Jehoakim was
.xxv. yere olde when he begā to raygne,
& he raigned .xi. yere in Jeruſalem. His
mothers name alſo was Zebuda the
doughter of Pedaia of Ruma. And he
dyd that whiche was euyll in the ſight
of the LORD, accordyng to all thynges,
as his fathers had done.

The .xxiiii. Chapter.

Jehoakim dieth. Jeruſalē is beſieged of the Babylonians. Jehoakim yeldeth himſelfe to the kyng of Babilon And in his roume came Mathaniah which was called zedekiah.

A In hys daies came Nabuchodonozor,
kyng of Babylon vp, and
Jehoakim became his ſeruaūte
three yere, and thē turned, and rebelled
againſt him. And the LORD ſente vpon
him men of warre from among ỷ Caldees,
from among the Sirians out of ỷ
Moabites, & from the children of Ammon:
& ſent them agaynſte Juda, to deſtroye
it, accordyng to the ſaying of the
LORD, which he ſpake by his ſeruaūtes
the prophetes. Onely at the byddyng of
the LORDE happened it ſo to Juda, to
put them out of his ſyght, for ỷ ſinnes
of Manaſſe, accordinge to all that he
dyd, and for the innocent bloud that he
ſhed, & filled Jeruſalem with innocent
bloud, & the LORDE woulde not be reconcyled.

The reſt of the wordes that concerne B
Jehoakim and al that he did, are they
not written in the boke of ỷ Chronicles
of the kinges of Juda? And ſo Jehoakim
ſlepte with his fathers: & *Jehoachin Math. 1. b
his ſonne raigned in his ſtede. And Jere. 32. f
the kynge of Egipt came nomore oute
of his lande: for the kynge of Babylon
had taken frō the riuer of Egypt, vnto
the riuer of Euphrates, all that pertained
to the king of Egipt. Jehoachin
was eyghtene yere olde, and raigned in
Jeruſalē thre monethes. His mothers
name alſo was Nehuſta, the doughter
of Elnathan of Jeruſalem. And he dyd
that which was euil in the ſyght of the
LORDE, accordinge to all as his father
had done. *In that tyme came the ſeruauntes Dani. 1. a
of Nabuchadnezer kynge of
Babylon vp agaynſte Jeruſalem, & the
citie was beſieged. And Nabuchadnezer
kyng of Babylon came agaynſte
the cytie, & his ſeruauntes dyd beſiege C
it. *And Jehoachin the kynge of Juda Eſther. 2. a
came oute to the kynge of Babylon, he
& his mother, his ſeruaūtes, his lordes,
and his chamberlaynes. And the kinge
of Babylon toke him in the eyght yere
of his raigne.

* And he caryed oute thence al the 4. re. 20. c
treaſures of the houſe of the LORDE, & Eſai. 39. b.
the treaſure of ỷ kynges houſe: & brake
al the veſſels of gold, which Salomon
kyng of Iſrael had made in the temple
of the LORD, as the LORDE had ſayde.
And he caried awaye all Jeruſalem, &
all the lordes, & all the ſtronge men of
warre, euen ten thouſande into captyuitie:
& all crafteſmen & kepers, none
remaynyng ſaue the pore commen people
of the lande.

*And he caried away Jehoachin to D
Babylon, & the kynges mother, and the Jere. 24. a
kynges wyues, hys chamberlaynes, Deut. 28. d
and them that were myghtye in the
lande: thoſe caryed he awaye into captiuitie
from Jeruſalem to Babylon.
And al ỷ actiue mē of war, euen .vii. M.
& craftes mē & porters a. M. all ỷ were
ſtrong & apt for war, did ỷ king of Babylon
bringe to Babylon captiue.

And

.par.26.b.
Jere.37.a

*And the kynge of Babylō made Mathania his fathers brother, kyng in his ſteade:⁊ chaũged his name to zedekia.

Jere.52.a

*Zedekia was.xxi. yere olde when he began to raigne, and he raigned.xi. yere in Jeruſalem. Hys mothers name alſo was Hamital the doughter of Jeremia of Libna. And he did euyll in the ſight of the LORDE, accordynge to all as Jehoachin had done. For yͤ wrath of yͤ LORD was moued againſt Jeruſalē and Juda, vntyl he caſt them out of his ſyghte. And Zedekia rebelled agaynſte the kyng of Babylon.

¶ The.xxv. Chapter.

Jeruſalem is beſieged of Nabuchodonezar/ otherwiſe called Nabuchadnezer, and it ⁊ the temple are both burnt. The ſonnes of zedekia are ſlaine before his eies/and after are his owne eyes putte out. Juda is brought to Babilon, and after is Jehoachin exalted.

A
Jere.39.a
and.52.a

AND it fortuned, *that in the nynth yere of his raigne, the tenth daye of yͤ tenth moneth: Nabuchadnezar kyng of Babylon came, he and all hys hoſt againſt Jeruſalem, and pitched againſt it:⁊ made engins againſt it on euery ſide. And yͤ citie was beſieged vnto the eleuẽth yere of king Zedekia.* And the.ix. daye of the monethe, there was ſo greate hunger in the citie: that there was no bread for the people of the lãd.

Ezec 3.d
and.4.a

And the citie was broken vp: and al the men of armes fledde by nyghte, by a waye thorowe a gate, whiche is betwene two walles by the kynges gardeyne: the Chaldees lyeng aboute the Cytie.

B

And the kynge wente the waye towarde the playne. And the ſouldiers of the Chaldees folowed after the kyng, and toke him in the playne of Jericho: and all his army were ſcattered away from him, (and left him.) So they toke the kynge, and broughte him to Nabuchadnezar the kyng of Babilon to Rybla, wher they reaſoned with him. And they ſlue the ſonnes of Zedekia before his eies:⁊ he put out yͤ eyes of zedekia, and fettered him with two chaines, and caried him to Babylon.

C

And the.vii. daye of the.v. moneth which is the.xix. yeare of kynge Nabuchadnezar kyng of Babylon, came Nabuſaradan a ſeruãt of the kyng of Babylon, and chiefe captaine of the men of warre, vnto Jeruſalem: and burnt the houſe of the LORD, ⁊ the kinges houſe, and al the houſes of Jeruſalem, and all great houſes burnt he with fire. And al the ſouldiars of yͤ Chaldees that were with the chiefe captaine of the men of warre, broke downe the walles of Jeruſalem rounde aboute. But the reſt of the people that were lefte in the citie, ⁊ them that were fled to the kyng of Babylon, wͭ the remnaunt of the commen people, did Nabuſaradan yͤ chiefe captayne of the men of warre carie away: but the captayne of the ſouldyers lefte of the poore of the lande to dreſſe yͤ vynes, ⁊ to tyl the ground.

D
4.reg.7.
Jere.52.
1.par.1

*And the pyllers of braſſe that were in the houſe of yͤ LORD, ⁊ the ſockets, ⁊ the braſen lauatory yͭ was in the houſe of yͤ LORDE, did the Chaldees breake, and caried al the braſſe of them to Babylon. And the pottes, ſhouels, dreſſyng knyues, ſpones, ⁊ all the veſſelles of braſſe that they miniſtred in, toke they awaye. And yͤ fire pannes, ⁊ baſens, ⁊ ſuche thinges as were of gold, ⁊ of ſiluer, them toke the chyefe captayne awaye: euen two pyllers, one lauatory, ⁊ the ſockettes whiche Salomon hadde made for yͤ houſe yͤ LORD. The braſſe of all theſe veſſels was without weyghte. The heygth of the one piller was.xviii cubites, and yͤ head theron was braſſe, and thre cubytes hye, ⁊ vpon the heade was there a wrethen worke and pomegranates rounde about, all of braſſe. And of the ſame faſhyon was yͤ ſeconde pyller, with a wrethen worke.

E

And the chiefe captayne of the mē of warre, toke Saraia the chiefe Prieſt, ⁊ zephoniah the hieſt prieſt ſaue one, and the thre kepers of the holye thynges. And out of the citie he toke a chamberlayne, that had the ouerſyghte of yͤ men of war, ⁊.v. men of thē that were euer in the kynges preſence, whyche were founde in yͤ citye:⁊ him that was ſcrib[illegible] to yͤ captayne of yͤ hoſt, which b[illegible]ygte out the people of the lande [illegible] war, and three ſcore men of th[illegible]ople of yͤ lande, that were fo[illegible]e in the citie. And Nabuſaradan the cheife captayne of yͤ mē of warre toke theſe, ⁊ brought them to the kynge of Babilon to Ribla. And the kyng of Babilon ſmote them, ⁊ ſlue thē at Ribla in yͤ hande of Hanath. And ſo Juda was caried awaye oute of their lande.

Howbeit

F Howbeit, there remayned people in the lande of Juda, whom Nabuchadnezar, kyng of Babilon lefte, and made Gedalia the ſonne of Ahikam the ſon of Saphan ruler ouer them. And all ỹ captaynes of the ſouldiers ⁊ other men hearde, that the kynge of Babilon had made Gedalia gouernour: ⁊ there came to Gedalia to Mazphah, Iſmael the ſonne of Nethania, Johannã the ſon of Karea, Saraia the ſon of Thãhumeth the Nethophatite, ⁊ Jazaania ỹ ſonne of Maachati, and theyr men. And Gedalia ſware to them, and to ỹ men whõ they had with them, ⁊ ſayd vnto them: feare not ye becauſe ye are the ſeruauntes of the Chaldees, dwell in the land, and ſerue the kynge of Babilon and ye ſhalbe well.

But it chaunced in the ſeuenth mo-
G neth, ỹ Iſmael the ſonne of Nethanya,
the ſon of Eliſama, of the kynges blod, came, and tenne men with him, ⁊ ſmote Gedalia, that he died: ⁊ ſo he did the Jewes, and the Chaldees that were with him at Mizpa.

And al the people both ſmal ⁊ great, and the captaines of war aroſe, ⁊ came to Egipte for they were afraide of the Chaldees. Notwithſtandyng yet in the ſeuen and thyrtie yere after Jehoachin kynge of Juda was caryed awaye, the ſeuen ⁊ twentye daye of the twelueth moneth, Euilmerodach kyng of Babilon, the ſame yere ỹ he began to raigne, dyd lyft vp the head of Jehoachin king of Juda out of ỹ priſon: ⁊ ſpake kyndly to him: and ſet his ſeate aboue the ſeate of the kynges that were with hym in Babylon: ⁊ chaunged hys pryſon garmẽtes. And he did euer eate bread before him, all ỹ daies of his life. His porciõ was a cõtinual porcion that was aſſigned him of ỹ kyng, euery day a certaine as lõge as he lyued.

¶ The ende of the fourthe boke of the kynges.

The first booke of ỹ Chronicles called in Latin, Verba Dierum: or after the Grekes, Paralipomenon: whiche the Hebrues call Dibri Haiamin, and reken both the bokes but for one.

¶ The.i. Chapter.

¶ A briefe reherſal of al the genealogie of Adam, and ſo forth vnto the ſonnes of Eſau and Jacob.

ADam * Seth, Enos, Kenan, Mahalehel, Jared, Henoch Metuſalah, Lameth, Noah, Sem, Ham, ⁊ Japheth. The * ſons of Japheth, Gomer, Magog, Madai, Jauan, ⁊ Thubal, Meſech, ⁊ Thiras. The ſonnes of Gomer, Aſchinaz, Diphath ⁊ Thogarma. And the ſonnes of Jauan, Eliſa ⁊ Tharſiſa, Citim ⁊ Dodanim. The ſonnes of Ham, Chus ⁊ Miſrai, Phut ⁊ Chanaã. The ſons of Chus, Siba ⁊ Hauila, Sabbetha, ⁊ Rahma, ⁊ Sabthecha. And the ſonnes of Rahma, Seba ⁊ Dedã. And Chus begat Nimrod: ⁊ he begã to be myghtie vpon the earth. Miſraim begat Ludin ⁊ Anamin, Lahabi ⁊ Naphthuim, Phatruſim ⁊ Caſlu m of whiche came ỹ Philiſtines ⁊ the Caphthorites. Canaã begat Zidon his eldeſt ſonne, ⁊ Heth: Jebuſi alſo, ⁊ Amori, ⁊ Girgaſi, Heui, Araki ⁊ Sini, ⁊ Aruadi, Zamari and Hemathi.

Gene.5.a
A

Gene.10.a

The ſonnes of Sem, Elam ⁊ Aſſur, Arphacſad, Lud ⁊ Aram ⁊ Uz, Hul and Gether ⁊ Maſech. Arphacſad begatte Selah, ⁊ Selah begat Eber. And vnto Eber were borne two ſons: the name of the one was Peleg, becauſe ỹ in his daies the land was deuided. And hys brothers name was Joktã. Joktã begat Almodad ⁊ Saleph, Hazermaneth ⁊ Jerah, Haborã alſo ⁊ Uſal ⁊ Dikla, Ebal ⁊ Abimael ⁊ Seba ⁊ Ophir: Hauila and Jobab. B

All theſe were the ſonnes of Joktã, * Sẽ, Arphacſad, Selah: Eber, Peleg, Rehu, Serug, Nahor, Therah, Abrã, otherwiſe called Abrahã. The ſons of Abrahã, Iſaac ⁊ Iſmael. And theſe are their generacions: * the eldeſt ſonne of Iſmael was Nabaioth, then Kedar, Adbeel,

gene.11.b

gene.25.b

Adbeel, and Mibſam, Miſma and Dumah, Maſka Hadad and Thema, Jetur, Naphis and Kedma.

C These are the ſonnes of Jſmael, the
children of Ketura Abrahams concubyne:
ſhe bare zimram, Jokſan, Medã,
Midian, Jiſboke and Suah. The children
of Jokſan, Seba, and Dedan.
The childrẽ of Dedan, Aſſurim and Latuſſim and
Laomim: The children of Midiã, Epha, ⁊
Gene.25.a Ephar, Henoch, Abyda, ⁊ Eldaa.* All
theſe are the children of Ketura.

And ſo Abraham begat Jſahac: the
ſons of Jſahac, Eſau and Jſraell. The
Gene.36.b ſons of Eſau* Eliphaz, Rehuel, Jehus,
Jaelam, and Korah. The children of
Eliphaz, Theman, Omer, zephi ⁊ Gathã,
Kenas, Thimna, and Amalek. The
children of Rehuel, Nahath, zerah, Sãma
Gene.36.d and Miza. * The ſonnes of Seir,
Lotan, Soball, Zibeon, and Ana, Diſon,
Ezer and Diſan. The children of
Lotã, Hori, and Homan, and Thimna
was Lotans ſyſter. The children of
Sobal: Aliã, Manahath, Ebal, Sephi,
and Onam. The ſonnes of Zibeon. Aia
⁊ Ana. And the ſonnes of Ana, Diſon.
The ſonnes of Diſon, Hanran, Eſban,
Jithran, and Cheran. The ſonnes of
Ezer, Bilhan, zaeuan ⁊ zakã. The ſons
D of Diſan, Uz ⁊ Aaran.

Gene.36.c *These are the kynges that raygned
in the lande of Edom, before any kyng
raygned ouer the children of Jſraell.
Bela the ſonne of Beor: and the name
of his Citie was Dinhaba. And Bela
dyed, ⁊ Jobab the ſon of zerah of Bozra
raygned in his ſteade. And when Jobab
alſo was deade, Huſam of the lãde
of yͤ Themanites raigned in his ſteade.
And when Huſam was deade, Hadad
the ſonne of Bedad, whiche ſmote Midian
in the felde of Moab, raygned in
his ſteade, and yͤ name of his cytie was
Auith. So Hadad dyed, and Samla of
Maſreka raygned in his ſteade. And
Samla died, and Saul of Rehoboth by
the riuer ſide, raigned in his ſtead. And
when Saule was deade, Baalhanan
the ſon of Achbor raigned in his ſtead.
And Baalhanan died, ⁊ Hadad raigned
in his ſteade, and the name of his cytye
was Pahi, ⁊ his wiues name was Mehetabeel
the doughter of Matred, the
doughter of Meſahab.

Hadad dyed alſo, ⁊ there wer Dukes, in Edom, Duke Thimna, Duke Aliah, and Duke Jetheth: Duke Apholibama, Duke Ela, Duke Pinon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel, ⁊ Duke Jram. These are the Dukes of Edom.

¶ The.ii. Chapter.

The genealogye of Juda vnto Jſai/the father of Dauid.

These are yͤ ſons of Jſrael, Rubẽ, Simeon, Leui, Juda, Jſachar, and zabulon, Dan, Joſeph, Benjamin, Nepthali, Gad ⁊ Aſſer. *The ſonnes of Juda, Er, Onan, ⁊ Sela.

These.iii. were borne to him of Bath Sua the Cananiteſſe. And Er yͤ eldeſt ſonne of Juda was euel in the ſighte of the LORD, and he ſlue him. *And Thamar his doughter in lawe bare hĩ Pharez, and zara: and ſo all the ſonnes of Juda were fyue.

*The ſonnes of Pharez, Hezron and Hamul. The ſonnes of zarah: zimri, Ethã, Hemã, Chalchol and Dara: which were.v. in al.

And the ſons of Charmi, *Achar that troubled Jſrael, tranſgreſſynge in the thyng yͤ was dampned. The ſonnes of Ethã, Azaria. The ſonnes alſo of Hezron that were borne vnto him: Jerahmeel, Ram ⁊ Chelubat. *And Ram begat Aminadab: and Aminadab begat Nahſon a lorde of the chyldren of Juda. And Nahſon begat Salma: ⁊ Salma begat Boas: Boas begat Obed: ⁊ Obed begat Jſai. *And Jſai begat his eldeſt ſonne Eliab, ⁊ Aminadab the ſeconde, ⁊ Simaa the thirde, Nathanael the.iiii. ⁊ Radai the.v. Ozem the.vi. ⁊ Dauid the.vii. Whoſe ſyſters were zaruia ⁊ Abigail. The ſonnes of zeruia, Abiſai, Joab ⁊ Azahell: three. And Abigail bare Amaza: *yͤ father of which Amaza was Jether an Jſmaelite.

And Caleb the ſonne of Hezron begat Aſuba of hys wyfe Aſuba, ⁊ Jerihoth, whoſe ſons are theſe: Jeſer, Sobab ⁊ Ardon. And when Aſuba was dead, Caleb toke Ephrata, which bare him Hur. * And Hur begat Uri, ⁊ Uri begat Bezaleel.

Afterward came Hezron to yͤ doughter of Machir yͤ father of Gilead, ⁊ toke her when he was threeſcore yere olde. And ſhe bare him Segub: ⁊ Segub begat Jair, which had.xxiii. cities in the lãde of Gilead. And he ouercame Geſſur and Aram, and toke the townes of

Jair from them which dwelt in them: ⁊ Kenath, ⁊ the townes therof: euẽ thre ſcore townes. All theſe were the ſons of Machir, the father of Gilead. And after that Hezron was deade at Caleb in Ephrata, Abia Eſrõs wife, bare him *Aſhur the father of Thekoa.

par.4.a D

And the ſonnes of Jerhameel the eldeſt ſon of Hezron were: Ran ẏ eldeſt, Buna, Oren, Ozen ⁊ Ahia. And Jerhameel had yet another wyfe named Athara, which was the mother of Onã. And the ſons of Ram ẏ eldeſt ſon of Jerhameel, were Maaz, Jami ⁊ Ekar.

The ſonnes of Onam were Sãmai ⁊ Jada. The ſonnes of Sammai: Nadab and Abiſur. And ẏ wife of Abiſur was called Abihail, ⁊ ſhe bare him Ahban ⁊ E Molid. The ſonnes of Nadab: Seled ⁊ Appaim. And Seled died whoute children. The ſonne of Appaim: Jeſei. And the ſonne of Jeſei: Seſã. And ẏ ſonnes of Seſã, Ahlai. And the ſonnes of Jada the brother of Samai: Jether and Jonathã. And Jether dyed withoute children. The ſonnes of Jonathã, Peleth ⁊ Zaza. Theſe were the ſonnes of Jerhameel. Seſan had no ſonnes, but doughters. And Seſan had a ſeruaunt that was an Egipcian named Jerha, to whom he gaue his doughter to wife: and ſhe bare him Athai. And Athai begat Nathan, ⁊ Nathan begat Zabad. And Zabad begat Aphlal: ⁊ Aphlal begat Obed. Obed begat Jehu: ⁊ Jehu begat Azaria: Azaria begat Aalez: and Aalez begat Elaza. Elaſa begat Siſamai: ⁊ Siſamai begat Sallum. Sallum begat Jecamia. Jecamia begat Eliſamah.

The ſonnes of Caleb, the brother of F Jerhameel: Meſa his eldeſt ſon, which reg.23.d. was the father of *ziph: ⁊ the ſonnes of Mareſa the father of Hebrõ. The ſons of Hebron, Corah ⁊ Tapuah, Rekem ⁊ Sama. Sama begat Raham ẏ father of Jerkoam. And Rekem begat Sammai. The ſon of Sammai was Maon. And Maon was ẏ father of Bethzur.

And Epha a cõcubine of Calabs bare Haran ⁊ Moſa, ⁊ Gazez. Haran begat Gazez. The ſonnes of Jahdai were Regem, Jothã, Geſan, Pellet, Epha, ⁊ Saaph. And Maacha was Calebs cõcubyne, of whom he begat Semer and Thirhama. And ſhe bare allo Saaph, the father of Madmenna, ⁊ Seua the father of Machbena: ⁊ ẏ father of Gibea.* And Achſa was Calebs doughter. G Joſu.15.d Judi.1.c These were the ſõnes of Caleb the ſonne of Hur, the eldeſt ſonne of Ephrata: Sobal the father of Kyriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader. And Sobal ẏ father of Kyriath Jearim had ſonnes, and he ſaw the halfe of the countrey of the manſions.

The kynredes of Kyriath Jearim are theſe: the Jithrites, the Happuthites, ẏ Haſſumathites, ⁊ ẏ Hamiſraites. And of them came the Zarathites, ⁊ the Eſthaulites. The ſon of Salma: the Bethlehemites, ⁊ Netophathites, ẏ glory of the houſe of Joab, ⁊ halfe ẏ countreye of the manſions gat the zaraites. The kynredes of the wryters dwelt at Jabes, the Tirathytes, the Symeathites, the Suchathites, *which are the Kenites, that came of Hemath, ẏ father Judi.1.d of the houſe of Rechab.

¶ The.iii.Chapter.

¶ The genealogie of Dauid / in Hebron, and in Jeruſalem.

A These were the ſonnes of Dauid whiche were borne vnto him in Hebron.*The eldeſt Ammon of 2.reg.3.a Ahinoam, the Iſraeliteſſe. The ſecond Daniel of Abigail the Carmeliteſſe. The thyrd Abſalom the ſonne of Maacha doughter of Thalmai king of Geſur. The.iiii. Adonia the ſon of Hagith. The.v. Saphatia of Abital. The ſyxth Jethream by Egla his wyfe. Theſe.vi. were borne vnto him in Hebrõ: ⁊ there he raigned ſeuen yere ⁊ ſyxe monethes. And in Jeruſalem he raygned.xxxiii. yeare.

B .Reg.5.c *And theſe were borne vnto him in Jeruſalẽ. Simeia, Sobab, Nathã and Salomõ.iiii. of Bathſua ẏ doughter of Ammiel, Jbhar alſo ⁊ Eliſama, Elipalet, Noga, Nepheg ⁊ Japhia, Eliſama, Eliada ⁊ Eliphelet, nyne in numbre. Theſe are all the ſonnes of Dauid, beſydes the ſons of ẏ concubynes, ⁊ Thamar was theyr ſyſter.

Salomõs ſon was Rehoboã, whoſe ſonne was Abia: ⁊ Aſa was his ſonne, C ⁊ Jehoſaphat his ſonne: whoſe ſonne was Jorã: ⁊ his ſonne was Ahazia: ⁊ Joas was his ſonne: Amazia his ſon, Azariah hys ſonne, and Jotham hys ſon: Ahas was his ſonne, Hezekia hys ſonne, & Manaſſe his ſonne. And Amon was his ſonne, & Joſia was his ſonne. And the ſonnes of Joſiah wer: yͤ eldeſt ſonne Johanan, the ſecond Jehoakim, the thirde Zedekia, & the fourth, Sallum. The ſonnes of Jehoakim were, Jeconiah his ſonne, & zedekiah his ſon.

The ſonne of Jeconia: Aſſir & Schealthiel his ſonne. Malchirã alſo & Phedaia, Senazer, Jecamia, Hoſama and D Nedabia. The ſonnes of Pedaia were zorobabel, and Semei: yͤ ſonnes of zorobabel, Meſulam, Hanania, and Selumith their ſyſter, & Haſubah, Ohel, Berechia, Haſadia, and Juſabheſed. v. in numbre.

The ſonnes of Hanania: Pelatia, & Jeſaia, whoſe ſonne was Rephaah, & his ſonne Arnan, and his ſonne was Obadia, & his ſonne Sechania. The ſonnes of Sechaniah was Semaiah. And yͤ ſonnes of Semaia were Hatus, Jgeal, Bariah, Naariah & Saphat, & Seſa. vi. And the ſonnes of Naariah were Elioenai, Hezezia, & Azricam. iii. And the ſonnes of Elioenai were: Hodaiah, Eliaſib, Pheleia, Akub, Johanã, Dealaia and Anani, ſeuen.

¶ The. iiii. Chapter.

The genealogie of the ſonnes of Juda & Simeõ.

A Gen.38.g. and.46.b

THe ſonnes of Juda: *Pharez, Hezron, Carmi, Hur & Sobal. And Reaia the ſon of Sobal begat Jahath. And Jahath begat Ahumai & Lahad: & theſe are the kynredes of the zoreathites. And of theſe came the father of Etham: Jeſraell, Jiſma and Jidbas, & the name of their ſyſter was Hazlelpeni. Penuel was yͤ father of Gedor. And Eſer the father of Huſa. And theſe are the ſonnes of Hur the eldeſt ſon of Ephrata the father of Bethlehem. And Aſhur the father of Thekoa had two wyues: Heleah & Naara. And Naara bare him Ahuſam, Hepher, Themni & Haaſtari. Theſe were the ſonnes of Naarah. And the ſonnes of Heleah were zareth, Jezoar & Ethnã. And Coz begat Anub, and zobeba, and the kynredde of Aharhel the ſonne of B Harum.

And Jeabes was more honorable thẽ his brethren. And his mother called his name Jabes, ſayinge: becauſe J bare him wyth ſorowe. And Jabes called on the GOD of Jſraell, ſayinge: yf thou wilt bleſſe me in dede, and enlarge my coaſtes, & ſhalt let thine hande be with me, and wylte kepe me from euell, that it hurte me not: And GOD graunted him his deſire.

Chelub the brother of Suah begat Mehir, whiche was the father of Eſthon. And Eſthon begat Bethrapha, & C Paſeha, & Thehinna the father of the cytie of Nahas: theſe are the men of Recha. The ſonnes of Kenas: Othniel and Saraia. And the ſons of Othniel were Hathath.

And Meonothi begat Ophran. And Seraia begat Joab the father of the valley of craftes men (ſo called) bicauſe they were crafteſmen. And the ſonnes of Caleb the ſonne of Jephune, were: Jru, Ela, and Naan. And the ſonne of Ela, was Kenas. And the ſonnes of Jehalelel were: ziph and ziphah, Thiria and Aſarell. And the ſonnes of Ezra were Jethir and Mered, Epher, Jalõ, Thahar, and Miriam, & Sammai, and Jiſbah yͤ father of Eſthemoa. And hys wife Jehudia bare Jered yͤ father of Gedor, & Heber the father of Socho, & Jeruthiel the father of Zanoah. And theſe are the ſons of Bithiah yͤ doughter of Pharao, which Mered toke. The ſonnes of the wife of Hodia, the ſyſter D of Nathan the father of Keilah, were Barmi, and Eſthemoa yͤ Maachathite. The ſonnes of Simeon were Ammon and Rimna, Benhanan & Thilon. And the ſonnes of Jiſſi were: Zoheth, and Benzoheth.

*The ſonnes of Selah the ſonne of Juda were Er yͤ father of Lecha, and Laada the father of Mareſa, and the kinredes of the houſeholdes of them yͤ wrought lynnen in the houſe of Aſbea. And Jokim and the men of Choſebah and Joas, & Saraph, whiche had the dominion in Moad, and Jaſubi, Lehẽ. Theſe alſo are wordes of olde. Theſe were potters, and dwelt there among trees & hedges, nye vnto the kynge becauſe of his worke. Gen.

E The ſonnes of Simeon were Nemuel, Jamin, Jarib, zerah & Saul: whoſe ſonne was Sallũ, & the ſonne of hym was Mibſã, & his ſon was Miſma: And the ſonne of Miſma was Hamuel, & his ſon was zachur, & the ſon of hi was Semehi. Semehi had. xvi. ſons &. vi. doughters. But his brethren had not manye

children, neyther was all the kynred of thē
lyke to the children of Juda in multitude.
And they dwelt at Beerſeba, Molada, and
at Hazar Sual, at Bilha, at Ezē, ⁊ at Tho-
lad, at Bethuel, at Horma and at Ziklag, at
Bethmarcaboth, Hazar, Suſim, at Beth-
birei, and at Saaraim. Theſe were theyr
cities vnto the reygne of Dauid. And theyr
vyllages were Etan, and Ain, Rimmon,
Tochen, and Aſan, fyue townes, ⁊ al theyr
vyllages that were rounde aboute yͤ ſame
cyties vnto Baal. Thys is the habitacyon
F of them, and theyr genealogye. Moſobab
and Jamlech, and Joſa the ſonne of Ama-
ſia: and Joel and Jehu the ſonne of Joſi-
bia, the ſonne of Saraia, the ſonne of Aſiel,
and Elioenai, and Jaacoba, Jſohaia, and
Aſaiah, Adiel, Jſimiel, ⁊ Benaia, and Ziza
the ſonne of Schibbi, the ſonne of Allon,
the ſonne of Jeoaia, the ſonne of Zemri, the
the ſōne of Semaia. Theſe are famous ca-
pitaines in theyr kinredes, ſetting vp great-
lye the houſe of theyr fathers. And they wēt
to the entrynge in of Gedor: euen vnto the
eaſte ſyde of the valley, to ſeke paſture for
theyr ſhepe. And they found fat paſture and
good, and a wyde land, quiet and fruitful:
for they of Ham had dwelt there before.
G And theſe nowe afore wrytten by name,
came in the dayes of Hezekia kynge of Ju-
da, and ſmote the tentes of them, and the
habitacions that were founde there, and
deſtroyed them vtterly vnto thys daye, and
dwelt in theyr rowmes: becauſe there was
paſture there for theyr ſhepe. And ſome of
the children of Simeon wente to mounte
Seir, euen .v. hundred menne, hauynge for
theyr captaynes, Phelathia, Nearia, Ra-
phaia, and Uziel the ſonnes of Jſi: ⁊ ſmote
the reſte of the Amalekytes that were eſca-
ped, and they dwelt there vnto thys daye.

The .v. Chapter.

The genealogie of Ruben and Gad: and of the
A halfe trybe of Manaſſe.

THe ſōnes of Ruben the eldeſt ſōne
of Jſrael: for aſmuche as he was
the eldeſte, *and had defyled hys
fathers bed, his byrthryght was
geuen vnto the ſonnes of Joſeph the ſonne
of Jſrael. Howbeit, the genealogie is not
rekened after hys byrtheryght. For Juda,
he preuayled aboue hys brethren, and of
thys trybe came the chefe, and the byrthe-
ryght was geuen to Joſeph. The ſonnes
then of Ruben the eldeſt ſonne of Jſraell
were, Henoch, Phalu, Hezrō and Charmi.
The ſonnes of Joel: Samaiah hys ſonne,
Gog his ſonne, and Semhi hys ſonne, Mi-
cah his ſōne, Reaia his ſonne, and Baal his
ſonne, Beera hys ſonne, whom Thiglath
Pilneſer kynge of Aſſiria caryed awaye:
for he was a great lorde amonge yͤ Rube-
nites. And when hys brethren in theyr kin-
redes, rekened the genealogie of theyr ge-
neracions: Jeiel and Zachariah were the
chefe. And Baal the ſonne of Azan, the ſōne
of Sema, the ſōne of Joel dwelt in Aroer:
and ſo forth vnto Nebo ⁊ Baalmeon. And
eaſtewarde, he inhabyted vnto the entryng B
in of the wyldernes from the ryuer Eu-
phrates, for they had much cattel in yͤ land
of Gilead. And in the dayes of Saul they
warred with the Hagarites, whiche were
ouerthrowen into theyr hande. And they
dwelt in theyr tentes thorowout al the eaſt
lande of Gilgal. And the chyldren of Gad
dwelt ouer againſt them in the land of Ba-
ſan: euen vnto Salcha. And in Baſan Joel
was the chefeſt, and Sapham the next, thē
Janai and Saphat. And theyr brethren of
the houſholde of theyr fathers were Mi-
chael, Meoſueſam, Seba, Jorai, Jahcan,
Zia, Eber, Senē. Theſe are the childrē of A-
bihail, the ſōne of Huri, yͤ ſonne of Jeroah,
the ſonne of Gilead, the ſonne of Michael, yͤ
ſonne of Jeſiſai, yͤ ſonne of Jahdo, yͤ ſōne of
Buz. Ahi (the ſōne of Abdiel) yͤ ſōne of Gu-
ni, was a captayne of yͤ houſhold of theyr
fathers. And they dwelt in Gilead, in Baſā,
and in her townes, ⁊ in all the Suburbes
of Saron, and in theyr borders. All theſe C
were rekened by kynredes in the dayes of
Jotham kinge of Juda, and in the dayes of
Jeroboam kynge of Jſrael. The ſonnes of
Ruben and of Gad, and the halfe trybe of
Manaſſe, were fyghtynge men, and able to
beare ſhilde and ſwearde, and to ſhote with
bowe, expercyſed in warre, euen foure and
fourtye thouſande, ſeuen hundred and thre
ſcore, that went out to the warre. And they
foughte with the Hagarites, with Jetur,
Nephis, ⁊ Nodab. And they were helped
of the Lorde agaynſte them, and the Haga-
rites were delyuered into theyr hande, and
ſo were all that were with them. For they
cryed to God in the battayle, and he hearde
them, becauſe they put theyr truſte in him.

And they toke of theyr cattel, and of theyr
cameles fiftye thouſand, and two hundred
and fyftye thouſande ſhepe, and two thou-
ſande aſſes, and of the ſoules of menne an
hundred thouſande, and there fell many
wounded, becauſe the warre was of God.
And they dwelte in theyr ſtedes, vntill the

en.49.a
od.6.b.
.26.a

time ẏ they were caried awaye. And ẏ children
D of the halfe tribe of Manaſſe, dwelt in
the land, from Baſan vnto Baal Hermon,
and Semir, and vnto mounte Hermon: for
they were growen to a greate multitude.
And theſe were the heades of ẏ houſholdes
of theyr fathers: Epher and Jeſi, Eliel and
Azriel, Jeremia & Hodauia, and Jachdiel,
ſtronge men and valeaunt famous menne,
and heades of the houſholdes of theyr fathers.
And they tranſgreſſed agaynſte the
God of theyr fathers, and went a whoring
after the goddes of the people of the lande,
whom God deſtroyed before them: & God
ſtyrred vp the ſprite of Phul, kynge of Aſſyria.
And the ſprite of Thiglath Pilneſer,
kynge of Aſſiria, and caryed them awaye:
euen the Rubenites, the Gaddites, and the
halfe tribe of Manaſſe, and broughte them
vnto Halah, Habor, Hara: and to the riuer
Goſan, vnto thys daye.

¶ The. vi. Chapter.

The genealogye of the ſonnes of Leuy.

A THe ſonnes of Leui: Gerſon, Cahath
gen.46.b. and Merari. * The ſonnes
of Cahath, Amram, Izahar, Hebron
and Uziel. The children of
Amram: Aaron, Moſes and Miriā. The
ſonnes alſo of Aaron: Nadab, Abihu, Eleazar,
and Ithamar. Eleazar begat Phinehes.
Phinehes begat Abiſua. Abiſua begat
Boki. Boki begat Uzi. Uzi begat zarahia.
zarahia begat Maraioth. Maraioth
begat Amaria, and Amaria begat Ahitob.
Ahitob begat zadoc: and zadoc begat Ahimaaz.
Ahimaaz begat Azaria, and Azaria
begat Johanam. Johanam begat Azaria,
whiche miniſtred in the temple that Salomon
2.par.26.e built in Jeruſalem. * Azaria begat Amaria.
Amaria begat Ahitob: Ahitob begat
4.re.22.b zadoc: and zadoc begat Sallum. Sallū
‡4.re.25.c. begat * Helkia, & Helkia begat Azaria.
B Azaria begat Saraia, and ‡ Saraia begat
Jehozedech. And Jehozedech departed
whē the Lord caried awaye Juda & Jeruſalem,
by the hande of Nabuchodonozor.

Exo.6.e * The ſonnes of Leui: Gerſom, Cahath
& Merari. And theſe bee the names of the
ſonnes of Gerſom: Libni and Simhi.
And the ſonnes of Cahath were Amram,
Izahar, Hebron and Uziel. The ſonnes of
Merari: Mahli and Muſi, and theſe are
the kynredes of Leui concernynge theyr fathers.
The ſonne of Gerſom was Lobni,
whoſe ſonne was Jahath, and hys ſonne
zemma, and his ſonne Joah, and hys ſonne
Iddo, & hys ſōne zerah, and hys ſonne Jeathrai.
The ſonnes of Cahath: Aminadab, &
hys ſonne Corah, & hys ſonne Aſſyr, & hys
ſonne Elcana, & his ſonne Ebiaſaph, & hys
ſonne Aſſyr: and Thahath was hys ſonne:
and Uriel hys ſonne: and Uzia hys ſonne:
and Saul was hys ſonne. The ſonnes of
Elcana: Amaſaia, and Ahimoth, and Elcana.
The ſonnes of Elcana, zophai, whoſe
ſonne was Nahath, and hys ſonne Eliab,
and Jeroham hys ſonne, and Elkana hys
ſonne, and Samuel the ſonne of hym. And
the ſonnes of Samuell: the eldeſte Vaſni
and Abia. The ſonnes of Merari. Mahli,
and his ſonne Libni, and his ſonne Simhi,
and his ſonne Uza, and hys ſonne Simha,
and hys ſonne Hagia, and hys ſonne
Aſaia. And theſe bee they whom Dauyd
ſette for to ſynge in the houſe of the Lorde, C
after that the arke had reſte. And they myniſtred
before the dwellynge place, and the
Tabernacle of wytneſſe, wyth ſyngynge,
vntyll Salomon had buylte the houſe of
the Lorde in Jeruſalem. And then they
wayted on theyr offyces, accordynge to the
order of them. Theſe are they that wayted
with theyr chyldren, of the ſonnes of Cahath:
Heman a ſynger, whyche was the
ſonne of Joell, the ſonne of Samuell, the
ſonne of * Elcana, the ſonne of Jeroham, 1.Ky
the ſonne of Eliell, the ſonne of Thoah, the
ſonne of zuph, the ſonne of Elcana, the ſōne
of Mahath, the ſonne of Amaſai, the ſonne
of Elcana, the ſonne of Joell, the ſonne of
Aſaria, the ſonne of zephania, the ſonne of
Thahath, the ſonne of Aſſyr, the ſonne of
Ebiaſaph, the ſonne of Korah, the ſonne of
Jſahar, the ſonne of Cahath, the ſonne of
Leui, the ſonne of Jſraell.

And hys brother Aſaph ſtode on hys
ryghte hande: and Aſaph was the ſonne of
Barachia the ſonne of Simha, the ſonne of
Michaell, the ſonne of Baaſaia, the ſonne of
Melchia, the ſonne of Atham, the ſonne of
zarah, the ſonne of Adaia the ſonne of Ethan,
the ſonne of zima, the ſonne of Simhi,
the ſonne of Jahath, the ſonne of Gerſom,
the ſonne of Leui. And theyr brethren D
the ſonnes of Merari ſtode on the lefte
hande: euen Ethan the ſonne of Kiſi, the
ſonne of Abdi, the ſonne of Maluch, the
ſonne of Haſabia, the ſonne of Amazia, the
ſonne of Helkia, the ſonne of Amzi, the ſōne
of Bany, the ſonne of Samer, the ſonne of
Mahli, the ſonne of Muſi, the ſonne of
Merari, the ſonne of Leui.

Theyr brethren alſo the Leuites were
appointed

appoynted vnto all maner of ſeruice of the Tabernacle of the houſe of God. But Aaron and hys ſonnes burnt incenſe vpon the aulter of burnt offring, and on the aulter of incenſe (and were appoynted) for all that was to do in the place moſte holy, and to make an attonement for thē of Iſraell, acording to all that Moſes the ſeruaunt of God had cōmaunded. Theſe are the ſonnes of Aaron: Eleazar, whoſe ſonne was Phinehes, and hys ſonne Abiſua, and hys ſōne Boki: whoſe ſonne was Uzi: ⁊ hys ſonne Zerahia: and the ſonne of hym Meraioth, and his ſonne Amaria: and the ſōne of hym Ahitob, and Zadoc hys ſonne, and Ahimaaz hys ſonne. And theſe are the dwellynge places of them (thorowout theyr townes and coaſtes) euen of the ſonnes of Aaron thorowoute the kynred of the Caathites, for ſo the lotte fel for them. And they gaue vnto them *Hebron in the lande of Iuda, and the ſuburbes thereof rounde aboute it. But the felde of the cytie, and the vyllages pertaynynge thereto, they gaue to Caleb the ſonne of Iephune. And to the ſonnes of Aaron they gaue the cities of refuge: euen E Hebron and Libna, with theyr ſuburbes: Iathir ⁊ Eſthemoa with theyr ſuburbes: and Hilen with her ſuburbes, and Debir with her ſuburbes: Aſan, ⁊ her ſuburbes, Bethſemes ⁊ her ſuburbes. And out of the tribe of Ben Iamin, Geba ⁊ her ſuburbes, Alemeth ⁊ her ſuburbes, Anathoth ⁊ her ſuburbes: all theyr cities thorowout theyr kinredes were thyrtene. And vnto the ſōnes of Cahath the remnaunte of the kynne of the trybe, were cities geuen out of the halfe trybe of Manaſſe by lotte: euen ten cyties. And the ſonnes of Gerſom thorowoute theyr kynredes, had out of the trybe of Iſachar, oute of the tribe of Aſſer, and oute of the tribe of Nephthali, and out of yͤ tribe of Manaſſe in Baſan, thyrtene cities. And vnto the ſonnes of Merari, were geuen by lot thorowoute theyr kynredes out of the trybe of Ruben, ⁊ oute of the tribe of Gad, and oute of the trybe of Zabulon, twelue F cyties. And the chyldren of Iſrael gaue the Leuites cityes with theyr ſuburbes, and that by lot, oute of the trybe of the chyldren of Iuda, and out of the trybe of the childrē of Simeon, and oute of the trybe of the chyldren of Ben Iamyn, theſe cities which they called by theyr names.

And they that were of the kynredes of the ſonnes of Cahath, had cyties, and theyr coaſtes oute of the trybe of Ephraim. *And they gaue vnto thē cyties of refuge: Ioſu.21.a Sichem in mounte Ephraim, and her ſuburbes, Gaſer and her ſuburbes, Iocmeam and her ſuburbes, Bethhoron and her ſuburbes, Aialon and her ſuburbes, Geth Rimmon, and her ſuburbes. And oute of the halfe trybe of Manaſſe, Aner and her ſuburbes, ⁊ Gileā ⁊ her ſuburbes for yͤ kinred of the rēnaunt of the ſōnes of Cahath. And vnto the ſonnes of Gerſom were geuen oute of the kynred of the halfe trybe of Manaſſe, Golon in Baſan, ⁊ her ſuburbes, G and Aſtharoth, and her ſuburbes. Oute of the trybe of Iſachar, Kedes, and her ſuburbes, Dabrath and her ſuburbes, Ramoth alſo and her ſuburbes, Anem and her ſuburbes. And oute of Aſſer, Maſall and her ſuburbes, Abdon and her ſuburbes, Hukok and her ſuburbes, Rehob and her ſuburbes. Oute of the tribe of Nephthali, Kedes in Galilea and her ſuburbes, Hammon and her ſuburbes, Kiriathaiim and her ſuburbes. And vnto the reſte of the children of Merari, were geuen oute of the trybe of zabulon, Rimmon and her ſuburbes, Thabor and her ſuburbes. And on the other ſyde Iordan, by Iericho, euen on the eaſte ſyde of Iordan, were geuen them oute of the trybe of Ruben: Bezer in the wildernes with her ſuburbes: Iahzah wyth her ſuburbes, Kedemoth with her ſuburbes, Mephath with her ſuburbes. Oute of the trybe of Gad, Ramoth in Gilead with her ſuburbes, Mahanaim with her ſuburbes, Heſebō with her ſuburbes, and Iezer with her ſuburbes.

The.vii.Chapter.

The genealogye of Iſachar, Ben Iamin, Nephthali, Manaſſe, Ephraim, and Aſſer.

The ſonnes of Iſachar: Thola, A Phua, Iaſub, Simrō, foure. And the ſonnes of Thola: Uzi, Rephaia, Ieriell, Iamai, Iebſam, and Sehmuel, which were heades in the houſholdes of theyr fathers of Thola, menne of might in theyr kynredes, *whoſe numbre 2.re.24.a was in the dayes of Dauid, two and twētie thouſande, and ſyxe hundred. The ſōnes of Uzi: Izrahia. The ſonnes of Izrahia: Michaell, Obadia, Ioel and Ieſiah, fyue men all captaynes. And with them in theyr generacions after the houſholde of theyr fathers, were ſyxe and thyrtye thouſande ſouldyers, and valeaunt menne of warre: for they had many wyues and ſonnes. And theyr brethren amonge all the kynredes of Iſachar, were valeaunte menne of warre,

reckened in all, foure ſcore and ſeuen thouſande.
B The ſonnes of Ben Jamin: Bela,
Becher, and Jediell, thre. The ſonnes of
Bela: Ezbō, Uzi, Uziel, Jerimoth ⁊ Jri, v.
heades of the houſholdes of theyr fathers,
men of myght, and were rekened by the genealogyes
.xxii. thouſand and thyrtye and
foure. The ſōnes of Becher, zemira, Joas,
Eliezer, Elionai, Omri, Jerimoth, Abia,
Anathoth, and Alamath. All theſe are
the chyldren of Becher, and the numbre of
them after theyr genealogye, and generacions,
and captaynes of the houſholdes
of theyr fathers, menne of myght, twentye
thouſande and two hundred. The ſonnes
of Jediell. Bilhan. The ſonnes of Bilhan,
Jeus, Ben Jamin, Ehud, and Canaana,
zethan, Tharſis and Ahilahar. All theſe are
the ſonnes of Jediell, auncient heades and
menne of warre .xvii. M. and two hundred
that went oute harneſſed to battayle.
C And Supim and Hupim were the chyldren
of Jr. And the Huſites were the chyldren
of Aher. The ſonnes of Nephthaly:
Jahziel, Guni, Jezer ⁊ Salum: The children
Gene.30.b of *Bylha. The ſōnes of Manaſſe: Azriel,
whome (hys wyfe) bare vnto him: but
Aramiah hys concubyne bare Machir the
father of Gilead. And Machir toke wiues
for Hupim and Supim (*hys ſonnes.*) And the
name of hys ſyſter was Maaca. And the
name of an other ſonne was zelophahad.
Nu.26.b *And zelophahad had doughters. And
and .36.a. Maacha the wyfe of Machir bare a ſonne,
D and called hys name Pherez, and the name
of hys brother was zerez: and hys ſonnes
were Ulam and Rekem. The ſonnes of
Ulam, Bedan: Theſe are the ſonnes of
Gilead the ſonne of Machir, the ſonne of
Manaſſe. And hys ſyſter Molecath bare
Jeſhud, Abieſer, and Mahelah. And the
ſonnes of Semida were Ahiam, Sechem,
Likchi and Aniham. The ſōnes of Ephraim:
Suthalah, whoſe ſonne was Bered:
and Thahath hys ſonne: and hys ſonne
Eladah: and Thahath hys ſonne, and Sabad
hys ſonne: and Suthelah hys ſonne:
and Eſer and Elead. And the men of Gath
that were borne in that lande, ſlue them:
becauſe that they were come downe to take
awaye theyr cattell. And Ephraim theyr
father mourned many a daye, and hys brethren
came to comforte hym. And when he
E wente in to hys wyfe, ſhe conceyued, and
bare hym a ſonne: and he called the name
of it, Beria: becauſe it wente euyll with his
houſholde. And hys daughter was Seera:
whiche builte Bethoron the nether, and
alſo the vpper, and Uzā Seera. And Raphath
was hys ſonne: whoſe ſonne was
Reſeph, and Thelah: whoſe ſonne was
Thaham: and hys ſonne Ladan: and hys
ſonne Amihud, and his ſonne Eliſama, and
hys ſonne Nun, and hys ſonne Jehoſua.
Theyr poſſeſſyons and habytacyon was F
in Bethel, and the townes that longed thereto,
and vnto the eaſt of Naeran, and on the
weſteſyde of Gazer wyth the townes thereof,
Sechem, and the townes thereof, Adaia
and the townes thereof, and alonge by
the borders of the chyldren of Manaſſe:
Bethſean and her townes, Thaanach and
her townes, Magiddo ⁊ her townes, and
Dor, and her townes. In thoſe dwelte the
chyldren of Joſeph, the ſonne of Jſraell.
The ſonnes of Aſer: Jimna, Jeſua, Jſuai,
and Beria, and Serah theyr ſyſter.
The ſonnes of Beria, Jeber and Melchiel,
whiche is the father of Birſaith. And Hepher
begat Japhlet, Somer, Hotham, and
Sua was theyr ſiſter. The ſōnes of Japhlet,
Paſah, Bimhall and Aſuah. Theſe are G
the chyldrē of Japhlet. The ſonnes of Semer,
Ahi, Rohga, Jehubba ⁊ Aram. And
the ſonnes of hys brother: Helem, zophah,
Jimna, Seles and Amall. The ſonnes of
zophah, Suah, Harnepher, Sual, Beri, ⁊
Jimra, Bezer, Hod, Sāma, Silſa, Jethrā,
and Beera. The ſōnes of Jether, Jephune,
Piſpa and Ara. The ſonnes of Ola, Areh,
Haniel, ⁊ Rezia. All theſe were the childrē of
Aſſer, and heades of theyr fathers houſes:
noble menne, and myghtye heade captaynes.
The numbre thorowout the genealogye
of them that were apt to the warre
and battayle, was .xxvi. thouſand men.

❡ The .viii. Chapter.

Of the ſonnes of Ben Jamin.

A BEn Jamin begat Bela hys eldeſte
ſonne, Aſbell the ſeconde, and Aharath
the thyrd, Noah the forth,
and Raphah the fyfthe. And the
ſonnes of Bela were Ader, Gera, Abihud,
Abiſna, Naaman and Ahoha, Gera, Sephuphan,
⁊ Huran: And theſe are the ſōnes
of Ehud: and theſe are auncient heades amonge
the inhabyters of Geba: and they
caryed them to Manahath, Naaman, Ahia
⁊ Gera, whiche Gera caryed them awaye:
and begat Uſa and Ahihud. And he begat
Saharaim in the felde of Moab, after he
had ſent them awaye. Huſim alſo and Baarah
were his wiues. And he begat of Hodes
hys wyfe, Jobab and zibea, Meſa and
Malcham,

Malcham, Jeuz, and Sachia and Mirma.
B These were his ſonnes ⁊ auncient fathers.
And of Huſim he begat Ahitob and Elpaal:
The ſonnes of Elpaal were Eber,
Miſaham and Samed, whiche buylte Ono,
Lod, and the townes hereof: Beria ⁊
Sema were auncient fathers amonge the
enhabitours of Aialon: and they droue away
the inhabytours of Geth. And Aio,
Saſac and Gerimoth: Sebadia, Ared ⁊
Ader: Michaell and Jiſpa, and Joha: the
ſonnes of Beria: Zebadia, Meſullam, Hezeki
and Heber, Jſmerai alſo and Jeſliah: ⁊
Jobab the ſonnes of Elpaal. Jakim and
Zichri and Sabdi, Elienai, zilthai, and Ekiel,
Adaia ⁊ Beraia, and zimreth the ſõnes
of Simhi, Jiſpan, Eber and Eliell, Abdõ,
and zicri and Hanan, Hanania, Elcam and
C Anthothia, Jephdeia ⁊ Phenuel, the ſõnes
of Saſac. And Samſerai, Seharia ⁊ Athaliah,
Jareſia, Elia and zicri, the ſonnes
of Jeroham. Theſe were auncient fathers
and captaynes in theyr kynredes, and theſe
dwelt in Jeruſalem. And at Gibeon, dwelt
Abi Gibeon, whoſe wyfe was called Maachah.
And hys eldeſt ſonne was Abdon,
then zur, Cis, Baall, and Nadab, Gedor,
Ahio and zacher. And Mikloth begat Simea.
And theſe alſo dwelt with theyr brethren
in Jeruſalē ouer agaynſte them. Ner,
Re.9.a begat Cis, and * Cis begat Saul, ⁊ Saul
begat Jehonathan, Malchiſua, Abinadab
and Eſbaal. And the ſonne of Jehonathan
was Merib baall: and Merib baall begat
D Micah. And the ſõnes of Micah were Pithon,
Melech, Tharea ⁊ Ahaz. And Ahaz
begat Jehoiada. And Jehoiada begat Alemeth,
Aſmaueth, and zimri: zimri begat
Moza. Moza begat Binea, whoſe ſonne
was Rapha, and his ſonne was Eaſa, and
hys ſonne Azel. And Azel had ſyxe ſonnes,
whoſe names are theſe: Eſricam, Bochri,
Jſmaell, Searia, Obadia and Hanan. All
theſe were the ſonnes of Azel. And the ſõnes
of Eſek, his brother were: Ulam hys eldeſte,
Jehus the ſeconde, and Eliphelet the
thyrde. And the ſonnes of Ulã were mightye
men, and ſtronge archers, and bowmẽ,
and had many ſonnes, and ſonnes ſonnes,
an hundred and fyftye. All theſe are of the
ſonnes of Ben Jamyn.

The .ix. Chapter.

Of the prieſtes, and Leuites, and of theyr offices.

A ANd ſo al Jſrael numbred by kinredes,
beholde, they are wrytten in the boke
of the kynges of Jſrael and of Juda,
and were caried away to Babilõ, for theyr
transgreſſion. Euen the olde inhabytours
that dwelte in theyr owne poſſeſſions and
cities, the Jſraelites, the prieſtes, Leuites,
and Netheneites. And in Jeruſalem dwelt
of the chyldren of Juda, of the children of
Ben Jamin, and of the childrẽ of Ephraim
and Manaſſe: Uthai the ſonne of Amihud,
the ſonne of Omri, the ſonne of Jmri, the
ſonne of Beni: * of the children of Pharez, 1.Eſd.11.a
the ſõne of Juda. And of Siloni, Aſaia the
eldeſte, and hys ſonnes. And of the ſonnes
of zerath, Jehuell and theyr brethren, ſyxe
hundred and nyntye. And of the ſonnes of
Ben Jamin: Salu, the ſonne of Meſullam, B
the ſonne of Hodauia, the ſonne of Senua:
and Jibnia the ſonne of Jeroham. And Ela
the ſonne of Uzi, the ſonne of Michri.
And Meſullam the ſõne of Sephatia, the
ſonne of Rehuell, the ſonne of Jibnia. And
theyr brethren accordyng to theyr kynredes
nine hundred fyftye and ſyxe. Al theſe were
principall men, and auncyent in the houſholdes
of theyr fathers. And of yͤ prieſtes:
Jedaia, Jehoiarib, and Jachin. Azaria the
ſonne of Helkia, the ſonne of Meſullam, yͤ
ſonne of zadoc, the ſonne of Maraioth, the
ſonne of Ahitob the chefeſte in the houſe of
God. And Adaiahu the ſonne of Jeroham
the ſonne of Phaſhur, the ſõne of Melchia.
And Maaſi, the ſonne of Adiel, the ſonne of
Jehezrah, the ſonne of Meſullam, the ſõne
of Meſillomith, the ſonne of Jmmor. And
theyr brethren whiche were heades of the
aũcient houſholdes of theyr fathers, a thouſande
ſeuen hundred and thre ſcore actyue
men, for the worke of yͤ ſeruice of the houſe C
of God: And of the Leuytes, Semeia the
ſonne of Aaſub, the ſonne of Aſricam, the
ſonne of Haſabaia, of the ſonnes of Merari.
And Bacbaker and Heres ⁊ Galal. And
Mathania the ſonne of Michah, the ſonne
of zichri, the ſonne of Aſaph. And Obadia
the ſonne of Semeia, the ſonne of Galal, yͤ
ſonne of Jduthun. And Berechia the ſõne
of Aſa, the ſonne of Elcana that dwelt in yͤ
villages of yͤ Netophatites. * The porters 2.Eſd.11.c
were Sallum, Acub, Talmon, Ahimon:
and theyr brother Sallum, was the chefe.
For they watched hitherto, euen vnto the
kynges gate eaſtwarde, thorowe oute the
tentes of the chyldren of Leui. And Sallũ
the ſonne of Corah the ſonne of Abiaſaph
the ſonne of Corah, and hys brethren the
Corahites (of yͤ houſe of theyr father) had D
theyr buſyneſſe and offyce to kepe the porches
of the tabernacle, and theyr fathers yͤ
hooſt of the Lorde, kept the entrynge. And

Phinehes the ſonne of Eleazar was theyr
foreguyde, and the Lord was with hym.
And zacharia the ſonne of Meſelemia, kept
the watche before the dore of the tabernacle
of witneſſe. All theſe were choſen men to
kepe the threſcholdes, euen two hundred ⁊
twelue: and thorowout al the genealogye,
were they numbred in theyr vyllages. And
them dyd Dauid and Samuel the ſear inſtitute,
becauſe of theyr fydelitie. So they
and theyr chyldren had the ouer ſyght of yͤ
gates of the houſe of the Lorde, euen of the
E tabernacle, to kepe them. *In foure quarters
Nume.3.d dyd they kepe the watch: towarde the
eaſt, weſt, north, and ſouth. And theyr brethren
remayned in the countrey, and came
after ſeuen dayes from tyme to tyme with
thē. For the Leuites (whiche had the ouerſyght
of the veſtryes and treaſures of the
houſe of God) were vnder the cuſtodye of
foure notable porters, and they laye round
about the houſe of God: becauſe the keping
therof pertayned to them, and they had the
keyes to open euery mornyng. And certayne
of them had the rule of the myniſtryng veſſels,
and brought them in and out by tale.
Some of them were appoynted to ouer ſe
the veſſels ⁊ all the ornamentes of the ſanctuary,
and the floure, wyne, oyle, frankenſence,
and ſwete odoures. And certayne of
F the ſōnes of yͤ prieſtes made oyntmētes of
the ſwete odours. And Mathathia one of yͤ
Leuites, which was the eldeſt ſōne of Sallum
the Corathite, had the ouerſight of the
thynges that were made in the fryingepan.
And other of theyr brethren the ſonnes of
Cahath, had the ouerſyght of the ſhewbred
which they prepared euery ſabboth. Theſe
are the ſyngers, euen auncient fathers of yͤ
Leuites, whiche dwelt in ſeparate chambres,
and were fre: for they had to do (in the
temple) both daye and nyght: Theſe were
auncyente fathers of the Leuites in theyr
generacions, and dwelt at Jeruſalem. And
in Gibeon dwelt Abi Gibeon, and Jehiel,
whoſe wife was called Maacha, his eldeſt
G ſōne was Abdō, then zur, Cis, Baal, Ner,
and Nadab, Gedor, Ahio, zacharia ⁊ Mikloth.
And Mikloth begat Simeam. And
they alſo dwelt with theyr brethren at Jeruſalem,
euen hard by them. And Ner begat
1.reg.9.a Cis, and *Cis begat Saul. And Saul
1.Pa.18.c begat Jehonathan, Malchiſua, Abinadab
and Eſbaal. And the ſonne of Jehonathan
was Meribbaal. And Meribbaal begate
Micah: and the ſonnes of Micah were
Pithon, Melech and Thahrea. And Ahaz
begat Jahra: Jahra begat Alameth, Aſmaneth,
zimri: zimri begat Moza: Moza
begat Binea, whoſe ſonne was Rephaia,
and hys ſonne was Elaſa, and hys ſonne
Azell. And Azell had ſyxe ſonnes, whoſe
names are theſe: Azricam, Bochru, Jſmael,
Searia, Obadia and Hanan: Theſe are the
ſonnes of Azell.

The.x. Chapter.

The battayle of Saule agaynſte the Philiſtines: in whiche he dyeth and hys ſonnes alſo.

AND the Philiſtines fought agaynſte
Jſrael. *And the menne of Jſrael fled A
before the Philiſtines, ⁊ were ouerthrowen
and wounded in mounte Gilboa.
And the philiſtines folowed, ⁊ were fearce
after Saul and hys ſonnes, and the Philiſtines
ſmote Jehonathā, and Abinadab,
and Malchiſua, the ſonnes of Saul. And yͤ
battayle went ſore agaynſte Saul, and the
archers founde hym, and he was wounded
of ſhoters. Then ſayde Saul to hys weaponbearer: B
*draw thy ſwerde, and thruſte
me thorow therwith, that theſe vncircumciſed
come not and do me ſhame: but hys
weaponbearer wolde not, for he feared excedyngly.
So Saul caught a ſwerde and
fell vpon it. And when hys harneſbearer
ſaw that Saul was dead, he fel on a ſwerd
alſo, and died. And thus Saul and his thre
ſonnes, and all they of hys houſe dyed together.
And when al the men of Jſrael that
were in the valley ſawe howe they fled, and
that Saul and hys ſonnes were dead, they
forſoke theyr cyties, and ran awaye, and yͤ C
Philiſtines came, and dwelt in thē. *And
it fortuned, that on the morowe when the
Philiſtines came (to ſtryp yͤ dead bodies)
they founde Saul and hys ſonnes ouerthrowen
in mounte Gilboa. And when they
had ſtrypte hym, they toke hys head ⁊ hys
harneſſe, and ſent them into the land of the
Philiſtines rounde aboute to ſhewe them
vnto theyr ydols, ⁊ to the people. And they
put hys harneſſe in the houſe of theyr God,
and ſet vp his head in the temple of Dagō.
And whē al they of Jabes in Gilead heard
all that the Philiſtines had done to Saul, D
they aroſe (al the ſtrongeſt of them) and fet
awaye the body of Saul, and the bodies of
hys ſonnes, ⁊ brought them to Jabes, and
buryed the bones of them vnder an oke in
Jabes, and faſted ſeuen dayes. So Saul
dyed for hys treſpaſſe, that he treſpaſſed agaynſte
the Lorde, in that he kept not the
worde of the Lorde, and in that he ſoughte

and

⁊ aſked coũſayle of a woman yͭ wrought with a ſpiryte, ⁊ aſked not of the Lorde. And therfore he ſlue hym, and turned the kingdome vnto Dauid the ſonne of Iſai.

¶ The.xi. Chapter.

After the deathe of Saul, is Dauid annoynted in Hebron. The Iebuſites rebell agaynſte Dauid, frõ which he taketh ẏ towre of Siõ. His mẽ are nũbred.

A THen all Iſraell gathered them ſelues to Dauid vnto Hebron, Re.5.a *ſayinge: beholde, we bee thy bones and thy fleſh. And moreouer, in time paſt, euen when Saul was kyng, thou leddeſt Iſrael oute ⁊ in: And the Lorde thy God ſayde vnto the: thou ſhalt fede my people Iſrael, ⁊ thou ſhalte bee captayne ouer my people Iſraell.

Therfore came all the elders of Iſraell to the kyng to Hebron, and Dauid made a couenaunt with them in Hebron before the Lorde. And they annoynted Dauid Re.16.a kynge ouer Iſraell, *accordynge to the worde of the Lorde by the hande of Samuel. And Dauid and al Iſrael went to B Ieruſalem, whiche is Iebus: where as were the Iebuſites, the enhabitours of the land. And the enhabitours of Iebus ſayde to Dauid: thou commeſt not here. Neuertheleſſe, Dauid wanne the caſtell of Syon, which is called the cytie of Dauid. Re.5.b. And *Dauid ſayde: whoſoeuer ſmyteth the Iebuſytes fyrſt, ſhal be the principal captayne, and a lorde. So Ioab the ſonne of zaruia went fyrſt vp, and was made ẏ chefe captaine. And Dauid dwelt in the caſtle Sion, and therfore they called it the citie of Dauid. And he buylt the cytie on euery ſide, euen frõ Millo round about. And Ioab repayred the reſt of the cytie. And Dauid proſpered, and waxed C great. And the Lord of hoſtes was with reg.23.a hym. *Theſe are the principall menne of power whom Dauid had, and that claue to hym in hys kyngdom with all Iſrael, to make him king: according to the word of the Lorde vnto Iſraell. And thys is ẏ numbre of the myghtye men whõ Dauid had: Ioſobeam the ſonne of Hachmoni, ẏ chefe among thirtie: he lyft vp his ſpeare agaynſte thre hundred, and wounded thẽ at one time. After hym was Eleazar his vncles ſõne an Ahothite, which was one of the thre myghtieſt. He was wᵗ Dauid at Paſdãmin, and there the Philiſtines were gathered together to battaile. And there was there a parcel of ground ful of barly, ⁊ the people fled before the Philiſtines. And they (the iii. aforeſayd) ſtepte forthe into the middeſt of the fielde, ⁊ ſaued it from burning, and ſlue the Philiſtines. And the Lord gaue a greate victory. And the thre of the thirtye chefe cap- D taynes went to a rocke to Dauid, into ẏ caue Adullã. And the hoſte of the Philiſtines abode in ẏ valey of Rephaim. And whẽ Dauid was in the hold, the Philiſtines watche was at Bethlehẽ the ſame 2.Re.23.b tyme. And Dauid longed, ⁊ ſayde: *Oh, that one wold geue me drinke of the water of the well that is at ẏ gate at Bethlehem. And the thre brake thorowe the hooſte of the Philiſtines, and drue water oute of the well that was by the gate at Bethlehẽ, and toke it and broughte it to Dauid. Neuertheleſſe, Dauid would not drinke of it, but rather offered it to the Lord, and ſayde: my God forbyd it me, yͭ I ſhould do thys thyng. Shall I drinke ẏ bloud of theſe men, that haue put theyr liues in ieopardie? (for with ẏ ieopardie of theyr lyues they brought it) therefore he wolde not drinke it: and this did theſe E thre myghtyeſt. And Abiſai the brother of Ioab, he alſo was captayne amonge thre: for he lift vp hys ſpeare agaynſt .iii. C. and wounded them, ⁊ had a name among the thre: yea, among thre he was more honourable then ẏ two, for he was theyr captayne. Howbeit he attained not vnto the (fyrſte) thre: Banaia the ſonne of Iehoiada (the ſonne of a very ſtrong mã) dyd greater actes thẽ Cabzeel: for he ſlue ii. ſtrong lyons of Moab, ⁊ went downe ⁊ ſlue a liõ in a pit in time of ſnow. And he ſlue an Egipcian, whoſe ſtature was euẽ fyue cubites longe, and in the Egipcians hãd was a ſpeare like a weauers beame. And the other went downe to hym with F a waſter, ⁊ plucked the ſpeare out of ẏ Egipcians hand, ⁊ ſlue him with his owne ſpeare. Such thinges did Banaia ẏ ſõne of Iehoiada, and had the name among ẏ thre mightieſte, and was honourable among .xxx. but attayned not vnto ẏ (firſt) iii. And Dauid made him of his coũſaile.

The other mẽ of armes were theſe: Aſahel ẏ brother of Ioab, Elhanan his vncles ſonne of Bethlehem. Sammoth the Harodite: Helez ẏ Pelonite: Ira ẏ ſonne of Ickes the Thekoite: Abieſer the Anatothite: Sibacai the Huſathite: Ilai the Ahoite: Maharai ẏ Nethophathite: Heled the ſõne of Baana, the Nethophatite: Ithai the ſonne of Ribai of Gibea, that pertaineth to the chyldren of BẽJamin. Benaia the Phirathonite: Hurai of ẏ ryuers of Gaas: Abiel ẏ Arbathite: Azmaneth the Baharumite: Elihaba ẏ Saalbonite. G The ſõnes of Halſẽ the Gezonite: Jonathan the ſõne of Sage an Haraite: Ahiham the ſõne of Sacar the Haraite: Eliphal the ſõne of Ur: Hepher the Mecherathyte: Ahia the Pelonyte: Hezro ẏ Carmelite: Naari the ſõne of Ezbai: Joell the brother of Nathan: Mibhar the ſonne of Hari: zelegam the Ammonite: Naharai a Berothyte, the bearer of the harneſſe of Joab, the ſõne of zeruia: Jra the Jithrite: ⁊ Gared a Gethrite, Uria the Hethite: and zahad the ſõne of Ahlai: Adina the ſonne of Siza a Rubenite, a capitayne of the Rubenites, ⁊ thyrtye wͭ hym. Hanan the ſonne of Maacha, ⁊ Joſaphat a Mithanite: Uzia an Aſtherathite, Sama and Jehiel the ſonnes of Hothan an Aroerite: Jediel the ſonne of zimri, ⁊ Joha hys brother an Hathizite: Eliel a Mahanite: Jeribai and Joſaia ẏ ſõnes of Elnaam, ⁊ Jithma a Moabite. Eliel ⁊ Obed, ⁊ Jaſiel a Meſobaite.

The.xii. Chapter.

What they were that went with Dauid when he fled from Saul.

A These are they ẏ came to Dauid to zikleg while he yet kept him ſelfe cloſe, becauſe of Saule the ſonne of Cis: and they were very ſtrong helpers in battayle. They were weaponed with bowes, and coulde hurle ſtones with the ryght hande and with the lefte: ⁊ ſhote arowes out of a bowe, ⁊ were of Sauls brethrẽ, euen of BenJamin. The chefeſt were Ahiezer ⁊ Joas, the ſonnes of Simaa a Gibeonite: and Jeziel and Pelet the ſonnes of Aſmaneth: Beracah ⁊ Jehu of Anathoth. And Jſmaia a Gilbeonite a myghty man amonge thirtye, and more then the thyrtie. Jeremiah, Jehaziel, Johanan and Joſabad of Gedor, Eleuſai, Jerimoth, Bealia, Semaria, and Seaphatia ẏ Haraphites. Elcana, Jeſia, Azarael, Joezer, Joſebeam Hakorim, Joela and zebadiah, the ſonnes of Jeroam of Gedud. And of the Gadites there B ſeparated thẽ ſelues, ſome vnto Dauid into the holde of the wilderneſſe, men of might, ⁊ men apt for warre, ⁊ that could handle ſhylde ⁊ ſpeare, whoſe faces were lyke the faces of lyons, and they were as ſwyfte as the roes in ẏ mountaynes: Ezer the fyrſt, Obdia the ſecond, ⁊ Eliab ẏ thyrd, Maſmana the fourth, Jeremia ẏ fyfth, Atthai the ſyxth, Eliel the ſeuenth, Johanan the eyght, Elſabath the nynth, Jeremia the tenth, and Macboani the eleuenth. Theſe were of ẏ ſonnes of Gad, and were captaynes ouer the menne of warre, the ſmall purſued an hundred, ⁊ the greate a thouſande. Theſe are they that went ouer Jordan in the firſte moneth, whẽ he had filled ouer al his bãkes. And they put to flyght al thẽ of the valley, both toward ẏ eaſt ⁊ weſt. And there came of the childrẽ of BenJamin ⁊ Juda to the holde vnto Dauid. C And Dauid went out to mete them, and anſwered ⁊ ſayd vnto them: yf ye be come peaceably vnto me, to helpe me, myne heart ſhalbe knyt vnto you: But and yf you come to betraye me to myne aduerſaryes (ſeyng there is no wickedneſſe in myne handes) the God of our fathers loke theron, and rebuke it. And the ſpyrite came vpon Amaſai, which was the chefe among thirtie, and he ſayd: thyne are we Dauid, and on thy ſyde thou ſonne of Jſai: * Peace, peace be vnto thee, ⁊ peace be vnto thyne helpers, for thy God is thy helpe. Then Dauid receyued thẽ, ⁊ made thẽ heades of companyes of the men of warre. D And there fel ſome of Manaſſe to Dauid, whẽ he came with the Philiſtines agaynſte Saul to battayle, * but they helped them not. For ẏ lordes of the Philiſtines toke aduyſement, ⁊ ſent hym awaye agayne, ſaying: he wyll fall to hys maſter Saul, to the ieopardye of our hedes. As he wẽt to zikleg, there fel to hym of Manaſſeh: Adna, Joſadad, Jediel, Michael, Joſabad, Eliu and zilthai, heades of the thouſãdes ẏ were of Manaſſe. And they holp Dauid agaynſt ẏ rouers. For they were al mightie mẽ of warre, ⁊ captaynes in ẏ hooſt. For at that tyme there came one or other to Dauid, daye by daye to helpe him: vntil it was a great hooſte, like the hooſt of God. And this is the numbre of the chefe captaynes that were prepared to battayle, and came to Dauid to Hebrõ to tourne the kingdome of Saul to him, E according to the word of the Lord. The chyldrẽ of Juda that bare ſhild ⁊ ſpeare, were ſixe thouſand ⁊ eight hundred ready prepared to the warre. Of ẏ children of Simeon, men of myght to warre, ſeuẽ thouſande and one hundred. Of the chyldren of Leui, foure thouſand ⁊ ſyxe hundred. And Jehoiada was ẏ chefe of thẽ

of Aaron: ⁊ with him thꝛe thouſand and
ſeuen hundꝛed. And zadock a yonge man
ſtrong and valyaunt, and of hys fathers
houſhold.xxii.capitaynes. And of yͤ children
of BenIamin the bꝛethꝛē of Saul,
thꝛe thouſand. And a great part of them
(did vnto that tyme) folowe the houſe of
Saul. And of the childꝛen of Ephꝛaym,
xx.thouſand and eyght hundꝛed myghtie
men of warre, ⁊ famous mē in the houſholde
of theyꝛ fathers. And of the halfe
F tribe of Manaſſeh .xviii.thouſād, which
were appointed by name to come ⁊ make
Dauid kynge. And of the childꝛen of Izachar
which were men that had vnderſtandyng
in the ryght time, to know (*how
to commaunde,*) what Iſrael ought to do.

The heades of them were two hundꝛed,
and all theyꝛ bꝛethꝛen were at theyꝛ wil.
And of zabulon yͭ went out to yͤ battaile,
and pꝛoceded foꝛthe to the war, with all
maner of inſtrumētes of war, fiftie thouſand
that were pꝛepared to the war without
any doubleneſſe of hearte. And of
Nephthali a thouſand captaines, ⁊ with
them with ſhild and ſpeare.xxxvii.thouſand.
And of Dan, pꝛepared to battayle,
xxviii.thouſand, and ſixe hundꝛed. And of
Aſſer that went out to yͤ warre ⁊ kept yͤ
foꝛefronte of the battayle, fourtye thouſand.
And of the other ſyde of Iordan of
G the Rubenites ⁊ Gaddites, ⁊ of the halfe
trybe of Manaſſe wͭ all maner of inſtrumētes
of war, a hundꝛed ⁊ twentie thouſand.
And theſe were men of war, keping
the foꝛefront of yͤ battayle with perfect
heart, ⁊ came to Hebꝛon to make Dauid
king ouer all Iſrael. And al yͤ reſt of Iſraell
was of one accoꝛde to make Dauid
kynge. And there they were with Dauid
iii.dayes eating and dꝛinking, foꝛ theyꝛ
bꝛethꝛen had pꝛepared foꝛ thē. Moꝛeouer
they that were nye thē vntil Iſacar,
zabulon ⁊ Nephthaly, bꝛought bꝛead on
aſſes, camels, mules, and oxē, and meat,
floure, figges, reyſinges, wyne and oyle,
oxen and ſhepe aboundauntly. Foꝛ there
was ioye in Iſraell.

The.xiii.Chapter.

The arke is bꝛought agayne from Kariath Iarim to Ieruſalem. Vza (otherwyſe called Oſa,) dyeth.

A AND Dauid coūſayled with the capitaynes
of thouſandes ⁊ hundꝛeds,
⁊ with al the loꝛdes, and ſayd vnto
all the congregaciō of Iſraell: yf it ſeme
you good, ⁊ to be of the loꝛd our god, we
will take ⁊ ſend vnto oure bꝛethꝛē, yͭ are
left in al yͤ land of Iſrael: ⁊ with thē alſo,
to yͤ pꝛieſtes ⁊ Leuites whiche are in
theyꝛ cities ⁊ ſuburbes, to gather thē together
vnto vs. And we wil bꝛig againe
yͤ arke of yͤ loꝛd to vs, foꝛ we regarded it
not in yͤ dayes of Saul. And al yͤ cōgregaciō
was cōtent yͭ he should do ſo, foꝛ yͤ
thing ſemed good in the eyes of al yͤ people. B
So Dauid gathered al Iſrael together,
frō Sihoꝛ in Egipt, vnto yͤ entryng
of Hemath, to bꝛing yͤ arke of yͤ Loꝛd frō
Kiriath Iearim. And Dauid wēt vp ⁊ al
Iſrael to an hie place towardes Kiriath
Iearim, yͭ was in Iuda, to fet thence the
arke of yͤ loꝛd god yͭ dwelleth betwene yͤ
cherubs, where hys name is called on.
And they caried yͤ arke of God in a newe
cart out of yͤ houſe of Abinadab. And Vza
⁊ his bꝛother guided yͤ cart. And Dauid C
⁊ al Iſrael played befoꝛe the arke of
god wͭ all theyꝛ might, with ſinging and
harpes, pſalteries ⁊ tūbꝛels ⁊ trōpets.
And when they came vnto yͤ threſſhynge
flooꝛe of Chidō, Vza put foꝛth his hād to
hold yͤ arke, foꝛ yͤ oxē (*being a litle wild*) ſtumbled.
And yͤ loꝛd was wꝛoth wͭ Vza, and
ſmot him, becauſe he put his hand to the D
arke. And there he died befoꝛe God. And
Dauid was out of quiet, becauſe yͤ Loꝛd
had rent a rēt in Vza: ⁊ he called yͤ name
of yͤ place, the renting of Vza, vnto thys
day. And Dauid was afrayd of god that
daye, ſaying: how ſhal I bꝛing yͤ arke of
god home to me? And ſo Dauid bꝛought
not yͤ arke home to him to yͤ citie of Dauid:
but caryed it into the houſe of Obed
Edom a Gethite. And the arke of god remayned
wͭ Obed Edō, euen in his houſe,
thꝛe monethes. And the Loꝛd bleſſed the
houſe of Obed Edō, and all that he had.

¶ The.xiiii.Chapter.

Hiram ſendeth wood and woꝛkemen to Dauid, which hath two victoꝛyes of the Philiſtines.

SO Hirā the king of Tire ſēt meſſēgers A
to Dauid, ⁊ timbꝛe of Cedertrees,
wͭ maſons and carpēters to
build him an houſe. And Dauid perceyued
yͭ the loꝛd had cōfirmed him king vpon
Iſrael, ⁊ that his kingdō was lift vp
on hie, becauſe of his people Iſraell: And
Dauid toke yet mo wiues at Ieruſalē, ⁊
begat mo ſōnes ⁊ daughters. Theſe are B
the names of hys childꝛen whiche were
boꝛne vnto him at Ieruſalē: Sammua,
Sobab, Nathan and Salomō: Iibhar,
Eliſua and Eliphalet, Noga, Nepheg ⁊
Iaphia, Eliſama, Beeliada, ⁊ Eliphalet.

And when ẏ Philiſtines heard that Dauid
was annointed king vpon al Iſrael:
al ẏ Philiſtines went vp to ſeke Dauid.
And Dauid hearde of it, & went oute agaynſte
them. And the Philiſtines came
in, & praunced thorowe the valey of Rephaim.
And Dauid aſked counſayle at
God, ſaying: ſhall I go agaynſt the Philiſtines,
C and wilt thou deliuer them in to
myne hande? And the Lorde ſayde vnto
hym: go vp, for I wyll delyuer them into
thine hand. And ſo they came vp to Baal
Perazim, and Dauid ſmote them there.
And Dauid ſayd: god hath deuyded mine
enemyes with myne hande, as a manne
wolde deuyde water. And therefore they
called the name of that place, Baal Perazim.
And when they had lefte theyr
goddes there, Dauid gaue a commaundement,
and they were burned with fyre.
D And the Philiſtines came together agayne,
and ruſſhed into the valleye. And
Dauid aſked agayne at God. And God
ſayde to hym: go not vp after them, but
turne away from them, that thou maieſt
come vpon them ouer agaynſte the peretrees.
And when thou heareſt a ſound go
in the toppes of the peretrees, thē go out
to battayle: for God is gone forth before
the, to ſmyte the hoſte of the Philiſtines.
Dauid therfore did as god commaunded
hym: and they ſmote the hooſte of ẏ Philiſtines
from Gibeon to Gazer. And the
fame of Dauid went out into all lādes: &
the Lorde made all nacions feare hym.

The.xv.Chapter.

The Leuytes bryng the arke agayne. Dauid daūſyng before it, is deſpyſed of his wife Michol.

A AND Dauid made hym houſes in the
cytie of Dauid, & prepared a place
for the arke of God, and pitched for
it a tente. Then Dauid ſayde: the arke of
God ought not to be caryed, but of ẏ Leuytes.
For them hath the Lorde choſen,
to beare the arke of the Lorde, and to miniſter
vnto him for euer. And Dauid gathered
al Iſrael together to Jeruſalem,
to fetche the arke of the Lorde vnto hys
place whiche he had ordeyned for it. And
Dauid brought together the chyldren of
Aaron and the Leuites. Of the ſonnes
of Cahath was Uriel ẏ chefe, and of hys
brethren there were an hundred & twenty.
Of the children of Merari, Aſaia the
chefe: and of hys brethren two hundred &
twentye. Of the ſonnes of Gerſom, Joel
the chefe: and of his brethren an hundred
& thyrtye. Of the children of Eliſaphan,
Semaia the chefe: & of his brethren two
hundred. Of the ſonnes of Hebron, Eliel
the chefe, and of hys brethrē .lxxx. Of the
ſonnes of Uziel, Aminadab the chefe: &
of hys brethren an hundred and twelue. B
And Dauid called zadoc and Abiathar ẏ
prieſtes, and the Leuites, Uziel, Aſaia,
Joel, Semaia, Eliel, and Aminadab, &
ſayd vnto them: ye that are the principal
fathers of the Leuites, ſe that ye be holy
with youre brethren, that ye maye bring
in the arke of the Lorde God of Iſraell,
vnto the place that I haue prepared for
it. For becauſe ye were not there at the
fyrſt, ẏ Lord our God made a rēt among
vs, for that we ſought hym not, as ẏ faſſhiō
ought to be. So the prieſtes and the
Leuites ſanctifyed them ſelues to fet the
arke of the Lord God of Iſrael. And the
children of ẏ Leuites bare ẏ arke of god
vpon theyr ſhoulders with ſtaues therō,
as Moſes commaunded, accordyng to ẏ
word of the Lorde And Dauid ſpake to
the chefe heades of ẏ Leuites, that they
ſhoulde appoynte certayne of theyr brethren
to ſynge with inſtrumentes of muſycke,
pſalteries, harpes and cymbales: ẏ
they myght make a ſounde, and to ſynge
on hie with ioyfulneſſe. And the Leuites
appoynted Heman the ſonne of Joel: and
(of hys brethren) Aſaph the ſonne of Berechia: C
and of the ſonnes of Merari and
of theyr brethren, Ethan ẏ ſonne of Cuſaiahu.
And with them theyr brethren of
the ſeconde degree, zacharia, Ben Jaazel,
Siniramoth, Jehiel, Unni, Eliab,
Benaiahu, Maaſiah, Mathathiahu, Eliphalehu,
Mikniahu, Obed Edom, and
Jaiel, porters. So Heman, Aſaph & Ethan
the ſingers made a ſoūd with ſimbales
of braſſe. And zacharia, Aziel,
Semiramoth, Jehiel, Unni, Eliab, Maaſiahu,
& Banaiahu played ẇ pſalteries
on an Alamoth. Mathatiahu, Eliphalehu,
Mikniahu, Obed Edom, Jeiell & Azaziah
played vpon harpes an eyght aboue,
with courage. And Chenaniahu ẏ
chefe of the Leuytes, was maſter of the
ſong, for he taught other to ſing, becauſe D
he was a mā of vnderſtādyng. Berechia
& Elcana kept the dore of the arke. And
Secaniahu, Jehoſaphat, Nethanael, Amaſai,
zachariahu, Banaiahu, & Eliezer
ẏ prieſtes, did blow ẇ trompettes before
the arke of God. And Obed Edom & Jehia,
were ẏ kepers of the dore of ẏ arke.

Re.7.c *And Dauid and the elders of Iſraell ⁊ the captaines ouer thouſandes, went to fet the arke of the appoyntment of the Lorde out of the houſe of Obed Edō, with gladneſſe. And when God helped the Leuites yͤ bare the arke of the appointmēt of yͤ Lord, they offred ſeuen oxen and ſeuen rammes. And Dauid had on hym a linnen garment, lyke as had alſo all the Leuytes that bare the arke, and ſo had the ſyngers: and Chenania the ruler of yͤ ſong with the ſyngers. And Dauid had vpon hym an Ephod of lynnen. And all they of Iſraell brought the arke of the Lordes couenaunte wͭ ſhouting and blowyng of the ſhawme ⁊ trōpettes, makynge a noyſe with ſymbales, pſalteries ⁊ harpes. And as the arke of the appoyntemen of the Lord came into the cytie of Dauid, Micholl the daughter of Saul lokyng out at a wyndowe, ſawe kyng Dauid daūſynge and playing, and ſhe deſpyſed hym in her hearte.

The. xvi. Chapter.

Dauid ordeyneth Aſaph and hys brethren to myniſter before the Lorde. He hym ſelfe prayſeth the Lorde God of Iſraell.

A SO they brought in yͤ arke of God, ⁊ ſet it in the myddeſte of the tente, that Dauid pytched for it, ⁊ they offered burnt ſacrifyces and peace offerynges before God. And when Dauid had made an ende of offring the burnt offringes ⁊ peace offrynges, he bleſſed the people in the name of the Lord. And he dealt to al Iſrael (both man and woman) a cracknell of bread, and a good piece of fleſhe, and a flacket of wine. And he appoynted certayne of the Leuites to myniſter before the Lorde, and to repete and to thanke and prayſe the Lorde God of Iſrael. And Aſaph was yͤ chefe, and nexte to hym zacharia, Ieiel, Semicamoth, Ie-
2.reg.6.b. hiell, Mathathia, Eliab, Benaia, *Obed Edom, and Ieiel with pſalteries ⁊ harpes. But Aſaph made a ſounde with ſymbales. Baanaiahu and Iahaziel preaſtes, blewe with trompettes contynuallye before the arke of yͤ couenaūt of god. And yͤ ſame tyme
B Dauid dyd appoynte chefly to thanke the
Psal.104.a Lord by Aſaph and his brethren. *O geue
Esay.12.a thankes vnto the Lord, cal vpon his name, make hys actes knowen amonge the people. Singe vnto hym, and playe vnto hym: talke of all hys wondreful dedes. Reioyce in hys holy name: let the heartes of them yͤ ſeke the Lorde bee glad. Seke the Lorde ⁊ hys ſtrength: ſeke his preſence alwaye. Remembre his maruayles whiche he dyd, and hys wonders, and the iudgementes of hys mouthe. The ſeede of Iſraell are hys ſeruauntes the children of Iacob are his choſen. He is the Lord our God, in all landes are hys iudgementes. Thynke on hys appoyntemente for euer: (and on the worde whiche he commaunded to a thouſand generacions) which he made with Abraham, and of his othe to Iſahac: whiche he ſet before Iacob for a decree, and to Iſraell for an euerlaſtynge couenaunt, ſaying: to thee wil I geue the lande of Canaan, to be the porcyon of youre enherytaunce. When ye were few, and ſmal in numbre, and ſoiourners therin. And they walked from nacion, to nacion, ⁊ from one kyngdom to an other people. He ſuffred nomā to do thē wrong, but rebuked euen kynges for theyr ſakes. Touche not myne annoynted, and do my Prophetes no harme. C

Psal.95.a *Synge vnto the Lorde all the earthe, and ſhewe from daye to day hys ſaluacion.

Tell of hys glorye amonge the Heathen: hys wondrefull dedes amonge all nacions.

For greate is the Lorde, and worthy to bee prayſed excedyngly: he is to bee feared aboue all Gods.

For all the Goddes of the people are of no value: But the Lorde made Heauen.

Prayſe and honour are in hys preſence: ſtrengthe and gladneſſe are in hys place.

Aſcrybe vnto the Lorde ye kynredes of people: Aſcrybe to the Lorde, glorye and domynion. Aſcrybe vnto the Lorde the glory due vnto hys name: brynge ſacrifyces, and come before hym, and worſhip the Lord with holy honour. Let all the earth feare hym, althoughe the compaſſe of the earthe be ſo ſtablyſſhed that it can not bee moued: let the heauens reioyce, and let the earth bee glad, and let men tel amonge the nacyons, that the Lorde is kyng. Let the ſea thundre, and the fulneſſe thereof: let the feldes reioyce and all that is therein. Thē ſhall the trees of the wood reioyce at yͤ preſence of the Lorde, becauſe he commeth to iudge the earth. O geue thankes vnto the Lorde, for he is good, for hys mercye endurethe for euer: and ſaye ye: ſaue vs (O GOD) of oure saluacyon, gather vs together, and delyuer vs from amonge the heathen, that we maye geue thankes to thy holy name, and triumphe in the prayſe of the.

Bleſſed be the Lorde God of Iſrael for euer and euer: and let all people ſaye Amē, and prayſe the LORDE.

And ſo he left there before the arke of the
D Lordes conenaunte, Aſaph & hys brethrē,
to myniſter before the arke contynually, in
ſuche thynges as were to bee done daye by
daye (*and that by theyr courſes.*) And Obed Edom
and hys brethren, threſcore and eyght:
and Obed Edom, the ſonne of Ieduthun,
and Hoſa, were appoynted to bee porters.
And zadok the prieſte and hys brethren the
prieſtes, were before yͤ Tabernacle of the
Lorde, in the hye place that was at Gibeō,
to offer burntoffrynges vnto the Lord, vpon
yͤ burntoffring alter perpetually, in the
mornyng and euenyng: accordyng vnto all
that whiche is wrytten in the lawe of the
Lord, whiche he commaunded Iſrael. And
with them were Heman, and Ieduthun, &
other that were choſen (whoſe names were
expreſſed) to geue thankes to the Lorde,
that his mercie laſteth euer. And with them
dyd Heman and Ieduthun ſynge with the
trompettes and ſymbales, making a ſwete
melody with inſtrumentes of muſyke and
godlye ſonges. And the ſonnes of Ieduthū
were porters. And all the people departed,
euerie man to hys houſe: and Dauid returned
to bleſſe hys houſe.

The.xvii.Chapter.

Dauid is forbidden to buyld an houſe vnto the Lord.
Chriſte is promyſed vnder the fygure of Salomon.

A AND it fortuned, that whē Dauid
dwelt in his houſe, he ſayde
to Nathan the Prophet: lo, I
2.Re.7.a. dwell * in an houſe of Cedar
tree, but the arke of the Lordes couenaunt
remayneth vnder curtaynes: And Nathan
ſayde to Dauid: do al that is in thine heart,
for God is with the. And the ſame nyght it
fortuned, that the worde of God came to
Nathan, ſayinge: goo, and tell Dauid my
ſeruaunt, thus ſayeth the Lorde: thou ſhalt
not buylde me an houſe to dwell in. For I
haue dwelt in no houſe, ſynce the daye that
I brought oute the children of Iſrael vnto
this daye: but haue gone from tent to tent,
and from one habytacyon to an other. And
whereſoeuer I haue walked with al Iſrael,
ſpake I euer one worde to any of yͤ iudges
of Iſraell (whom I commaunded to
fede my people) ſayinge: why haue ye not
buylte me an houſe of Cedar tree? Nowe
B therefore thus ſhalt thou ſaye vnto my ſeruaunte
Dauid: thus ſayeth the Lorde of
hoſtes: I toke the out of the paſtures whē
thou wenteſt after ſhepe, that thou ſhuldeſt
be capitayne ouer my people Iſraell. And
I haue bene with the, whitherſoeuer thou
haſt walked, and haue weded oute al thyne
enemyes oute of thy ſyght, and haue made
thee a name, lyke the name (*of one*) of yͤ greateſt
men that are in the earthe. And I haue
ordeyned a place for my people Iſrael, and
made it faſte, ſo that nowe they maye dwel
in theyr place, and moue no more: Neyther
ſhall the children of wickedneſſe vexe them
any more, as at the begynnyng. And ſynce
the time that I commaunded iudges to be
ouer my people Iſrael, I haue ſubdued al
thyne enemyes: and I tolde thee, that the
Lorde woulde buylde thee an houſe. Thys
alſo ſhall come to paſſe: when thy dayes C
bee expyred, that thou muſte goo vnto thy
fathers, I wyll rayſe vp thy ſeede after the,
whiche ſhalbe of thy ſonnes, & I wyll prepare
for hym the kyngdome. He ſhall build
me an houſe, and I wyll ſtablyſhe hys ſeat
for euer: I wyll bee hys father, and he ſhalbe
my ſonne: and I wyll not take my mercy
awaye from hym, as I toke it from him
that was before thee. But I wyll ſet hym
in myne houſe, and in my kyngdome for euer:
and his ſeate ſhal be ſure for euermore.

Accordynge to all theſe wordes, and accordynge
to all thys vyſion, dyd Nathan
tell kynge Dauid. And Dauid the kynge
came and ſat before the Lorde, and ſayde:
what am I (O Lorde God) and what is
myne houſholde, that thou haſte promoted
me thus farre? And yet thys ſemed lytle
in thyne eyes, O God: But thou haſte alſo
ſpoken of thy ſeruauntes houſe, for a great
whyle to come: and haſte loked vpon me
as vpon a manne of hye degree, (O Lord
God.) What ſhall Dauid deſyre more of
thee, for the hououre of thy ſeruaunte?
for thou haſte knowen thy ſeruaunte: O
Lorde, for thy ſeruauntes ſake, euen accordyng
to thyne owne hearte, haſt thou done D
all thys magnifycence, to ſhewe all greate
thinges. Lorde, there is none lyke the, neyther
is there any God ſaue thou: according
to al that we haue heard with our eares.
Moreouer, what naciō on the earth is lyke
thy people Iſrael, to whō god hath vouchſafed
to come and redeme them to bee hys
owne people, and to make thee a name of
excellencye and terribleneſſe, with caſtynge
oute nacions frō before thy people, whom
yͧ haſt deliuered out of Egipt. Thy people
of Iſrael diddeſt yͧ make thyne owne people
for euer, & thou becameſte theyr God.
Therfore now lord, let yͤ thing yͭ thou haſt
ſpokē concerning thy ſeruaunt & his houſe,
be true for euer, yͭ thou do as yͧ haſte ſayde:

let it come to paſſe, that thy name maye bee
magnyfyed for euer, that it may be ſayde,
the Lord of hooſtes is ỹ God of Iſrael (euē
the God of Iſrael) and the houſe of Dauid
thy ſeruaũt endureth ſtable before the.
For thou (O my god) haſt told thy ſeruaũt,
that thou wylte buylde hym an houſe. And
therefore thy ſeruaunt hathe founde in hys
hearte to praye before the. And nowe Lord
thou art God, ⁊ haſt promyſed thys goodneſſe
vnto thy ſeruaunte. Nowe therfore,
let it bee thy pleaſure, to bleſſe the houſe of
thy ſeruaunte, that it maye continue before
thee for euer. For whom thou bleſſeſt (O
Lorde) the ſame is bleſſed for euer.

The .xviii. Chapter.

The battayles of Dauid agaynſte the Philiſtines.

A And after thys it fortuned, that Dauid
ſmote the Philiſtines, and ſubdued
them, ⁊ toke Geth and the townes
2.Re.8.a. that * longed thereto, oute of the hande of
ỹ Philiſtines. And he ſmote Moab, ⁊ the
Moabites became Dauids ſeruauntes,
and payed him trybute. And Dauid ſmote
Hadarezer kynge of zoba vnto Hanath, as
he went to ſtablyſhe hys domynion by the
ryuer Euphrates. And Dauid toke from
him a thouſande charettes, and ſeuen thouſande
horſemenne, and twentye thouſande
fotemē: and lamed al the charet horſes, and
reſerued of them an hundred charettes.
And when the Syriens of Damaſco came
to helpe Hadarezer kynge of zoba: Dauid
ſlue of the Syriens .xxii. thouſande, ⁊ Dauid
ſubdued Syria Damaſco. And the
Syriens became Dauids ſeruauntes: and
brought hym trybute. And the Lorde preſerued
Dauid in all that he wente to.
And Dauid toke the ſhyldes of golde
B that were on the ſeruauntes of Hadarezer,
and broughte them to Ieruſalem. And frō
Tebhath, and from Chun (cyties of Hadarezer)
broughte Dauid exceadynge moche
braſſe. Wherewith Salomon made ỹ braſen
3.Re.7.b lauatorye, * the pyllers and the veſſels
Iere.52.e of braſſe. And when Tou kynge of Hemath
herde howe Dauid had beaten al the
ſtrength of Hadarezer kynge of zoba, he ſēt
Haduran hys ſonne to kynge Dauid, to
make peace wyth hym, and to bleſſe hym,
becauſe he had fought agaynſt Hadarezer,
C and beaten hym (for Tou had warre with
Hadarezer) and Dauid brought all maner
of Iewels of golde, ſyluer ⁊ braſſe with
hym. And kyng Dauid dedicated them vnto
the Lorde, with the ſiluer and golde that
he brought from all nacyons: from Edō,
from Moab, from the chyldren of Ammō,
from the Philiſtines, and from Amalecke.
And Abiſai the ſonne of zeruia ſlue of the
Edomites in ỹ ſalte valleye, xviii. thouſand,
and put ſouldyers in Edom, and all the Edomytes
became Dauids ſeruauntes.
Thus the Lorde kept Dauid in all that he D
toke in hande. And Dauid raygned ouer all
Iſraell, and executed iudgemente and righteouſneſſe
amonge all hys people. And Ioab
the ſonne of zeruia was ouer the hoſt.
And Iehoſaphat the ſonne of Ahilud recorder:
and zadocke the ſonne of Ahitob, ⁊
Abimelech the ſonne of Abiathar were the
prieſtes: and Saueſa was ſcrybe, and
Banaiahu the ſonne of Iehoiada was ouer
the Crethites and ỹ Phelethites: ⁊ the
eldeſte ſonnes of Dauid were nexte vnto
the kynge.

The .xix. Chapter.

Hanon kyng of the ſonnes of Ammon, doth great iniury to the ſeruauntes of Dauid.

After thys it chaunced, that * Nahas A
the kynge of the chyldren of Ammon 2.reg.10.a
dyed, and hys ſonne raygned in hys
ſtede. And Dauid ſayde: I wyl ſhew kindneſſe
vnto Hanon the ſonne of Nahas: beecauſe
hys father delt kindlye with me. And
Dauid ſente meſſengers to comforte hym
ouer the deathe of hys father. And the ſeruauntes
of Dauid came into the lande of ỹ
chyldren of Ammon to Hanon, to comfort
hym. But the lordes of the children of Ammon
ſayde to Hanon: thynkeſt thou that
Dauid doth honour thy father in thy ſight,
that he hathe ſēt coumforters vnto the? Are
not his ſeruauntes come to ſearche, to loke
and ſpye out the lande? Wherfore Hanon B
toke Dauids ſeruauntes (*and polde them*) and
ſhaued them, ⁊ cut of theyr cootes harde by
theyr buttockes, and ſent them away. And
there wente certayne and tolde Dauid how
the men were ſerued. And the kynge ſent to
mete them (for the men were exceadyngely
aſhamed) and the kyng ſayde: tary at Iericho,
vntyll youre beardes be growen: and
then retourne. And whē the chyldrē of Ammon
ſawe that they ſtanke in the ſyght of
Dauid, Hanon and the chyldren of Ammō
ſent a thouſande talentes of ſyluer to hyre
them charettes ⁊ horſmen out of Meſopotamia
and out of Siria Maacha, and oute
of zoba. And they hyred .xxxii. thouſande
charettes, and the kynge of Maacha ⁊ hys
people, whyche came and pytched before
Meoba.

And the children of Ammon gathered thē C ſelues together from theyr cities, and came to battayle. And when Dauid hearde of it, he ſent Ioab and al the hooſt of ſtrong mē. And the children of Ammon came out, and put them ſelues in araye to battayle before the gate of the citie. And the kynges that were come, kept them by themſelues backe in the felde. When Ioab alſo ſawe that the fronte of the battayle was agaynſte hym before ⁊ behynde, he choſe out of al the choſen men of Iſraell, and put them in araye agaynſte the Sirians. And the reſt of the people he delyuered vnto the hande of Abiſai hys brother, and they put them ſelues in araye agaynſte the children of Ammon.

And he ſayde: Yf the Sirians bee to ſtrong for me, thou ſhalte ſuccour me: and yf the children of Ammon preuayle agaynſte the, I wyll helpe the: Plucke vp thyne hearte, and let vs playe the menne, for oure peoples ſake and for the cities of oure GOD, and the Lorde ſhal do that whiche is good in his owne ſyghte. So Ioab and the people D that were with hym, drue nye before the Sirians vnto the battayle: and they fledde before hym. And when the children of Ammon ſawe that the Sirians were fled, they ranne awaye lykewyſe before Abiſai hys brother, and gate them into the cytie. And Ioab came to Ieruſalem.

And when the Sirians ſawe that they were put to the worſe before Iſraell, they ſente meſſengers and fet oute the Sirians that were beyond the ryuer, and Sophach the captayne of the hoſt of Hadarezer went before them. And it was tolde Dauid: and he gathered all Iſraell and wente together ouer Iordane, and came and ſet vpō them. And when Dauid had put hym ſelfe in araye agaynſte the Sirians, they foughte with hym. But the Sirians fled before Iſraell. And Dauid deſtroyed of the Sirians ſeuen thouſande charettes, and fortye thouſande foote menne, and kylled Sophach the captayne of the hoſte. And when the ſeruauntes of Hadarezer, ſawe that they were put to the worſe, before them of Iſraell: they made peace with Dauid, and became hys ſeruaūtes. Neyther would the Sirians helpe the chyldren of Ammon any more.

The.xx.Chapter.

The thre mooſte victorious battayles of Dauid.

A AND it came to paſſe, that after the yere was expyred (*aboute the tyme that 2.Re.11.a kynges go out a warrefare:) Ioab caryed oute the armye of the hooſte, and *deſtroyed the countrey of the chyldren of 2.Re Ammon, and came and beſyged Rabba, and deſtroyed it: But Dauid taryed at Ieruſalem whyle Ioab ſmote Rabba and deſtroyed it. *And Dauid toke the crowne of 2.Re theyr kynge from of hys heade, ⁊ founde B that it had the weyght of a talent of golde, and there were precyous ſtones in it: and it was ordeyned for Dauids head. And he brought alſo exceadyng moche ſpoyle oute of the cytie. And he brought oute the people that were in it: and tormented them with ſawes, ⁊ harowes of yron, and with other ſharpe inſtrumentes: and ſo dealte Dauid with al the cyties of the children of C Ammon. And Dauid, and all the people came agayne to Ieruſalem. *After thys 2.Re it fortuned, that there aroſe warre at Gazer with the Philiſtines. At whiche tyme, Sobokai the Huſathite ſlue Sippai, that was of the children of *Rephaim: and they were ſubdued. And there was battayle agayne with the Philiſtines: and Elhanan the ſonne of Iair ſlue Lahemi, the brother of Goliath the Gethyte, whoſe ſpeare was D lyke a weauers beame. And there chaunced yet agayne warre at Geth, where as was a manne of a greate ſtature, wyth .xxiiii. fyngers and toes .vi. on euery hand and .vi. on euery foote: and was the ſonne of Raphah. But when he defyed Iſrael, Iehonathan the ſonne of Simea, Dauids brother, ſlue him. Theſe were borne vnto Raphah at Geth, and were ouerthrowē in the hand of Dauid: and in the hande of hys ſeruauntes.

The.xxi.Chapter.

Dauid cauſeth the people to bee numbred: and there dye .lxx. thouſande men of the peſtilence.

A AND Sathan ſtode vp againſte Iſraell, and prouoked Dauid to numbre Iſrael. And Dauid ſayde to Ioab, and to the rulers of the people: Go ye and numbre Iſraell from Beerſeba to Dan, and bringe it to me that I maye knowe the numbre of them. And Ioab anſwered: the Lorde make hys people an hundred tymes ſo many moe as they be. But my Lord, O king, are they not al my lordes ſeruauntes? why than dothe my Lorde requyre thys thynge? why wyll my Lorde bee a cauſe of treſpaſſe to Iſraell? Neuertheleſſe, the kynges worde preuayled agaynſte Ioab.

And Ioab departed and walked thorowoute all them of Iſrael, and came to Ieruſalem againe, and gaue the numbre of the compte of the people vnto Dauid. And all they of Iſrael were a. M. thouſande, and an hundred thouſand men that drew ſwearde: and Iuda was. cccc. lxx. thouſande menne that drewe ſwearde. But the Leuites and BenIamin counted he not amonge them. For the kynges worde was abhominable to Ioab. And the Lorde was diſpleaſed with thys thynge: and ſmote Iſraell. And Dauid ſayde vnto God: I haue ſynned exceadynglye in doing thys thynge. And now (I beſeche thee) do awaye the wyckedneſſe of thy ſeruaunte, for I haue done very fooliſhly. And the Lorde ſpake vnto Gad Dauids ſear, ſaying: go and tel Dauid, ſaying: B Thus ſayeth the Lord: I geue the yͤ choyſe of thre thynges: choſe the one of them, that I may do vnto the. And Gad came to Dauid, and ſayde vnto hym. Thus ſayeth the Lord: Choſe the eyther thre yeares famiſhment, or thre monethes to bee deſtroyed before thyne aduerſaries, and yͭ the ſweard of thyne enemyes maye ouertake thee, or els the ſwearde of the Lorde, and peſtilence in the lande thre dayes: and the aungel of the Lord deſtroying thorowout al the coaſtes of Iſraell. And nowe aduyſe thy ſelfe, what worde I ſhall brynge agayne to hym that ſente me. And Dauid ſayde vnto Gad: I am in an exceding ſtrayte. Let me fal now into the hand of the Lord, for paſſyng great are hys mercyes, but let me not fall into the C hande of menne. So the Lorde ſente peſtylence vpon Iſraell, and there were ouer throwen of Iſraell. lxx. thouſande menne.

And God ſent the aungell into Ieruſalem to deſtroye in it. And as he was aboute to deſtroye, the Lorde behelde, and had compaſſion on the euyl, and ſayed to the aungel that deſtroyed: it is ynoughe, let nowe thy hand ceaſſe. And the angel of yͤ Lord ſtode by the threſſhynge floore of Ornan the Iebuſite. And Dauid lift vp hys eyes, ⁊ ſawe the angell of the Lorde ſtande betwene the earth and heauen, hauyng a drawẽ ſweard in hys hande, ſtretched out towarde Ieruſalem. Then Dauid and the elders of Iſrael, whiche were clothed in ſacke, fel vpon theyr faces. And Dauid ſayde vnto God: Is it not I that commaunded the people to be numbred? It is I that haue ſynned ⁊ done euyll in dede, ⁊ what haue theſe ſhepe done? Let thine hãd (O lord my god) be on me, ⁊ on my fathers houſe, but not on thy people, that they ſhoulde be puniſhed. And the angel of the Lord commaunded Gad to ſaye to Dauid, that Dauid ſhoulde go vp, and ſet vp an alter vnto the Lorde in the threſhynge floore of Ornan the Iebuſite. And Dauid went vp accordyng to the ſaying of Gad, whiche he ſpake in the name of the Lorde. And Ornan turned aboute, and ſawe the angel: and his foure ſonnes were with hym, and hyd them ſelues: But Ornã was threſſhynge wheate. And as Dauid came to Ornan, Ornan loked ⁊ ſawe Dauid, and went out of the threſſhing floore, ⁊ bowed him ſelfe to Dauid with his face to the grounde. And Dauid ſayde to Ornan: geue me the place of the threſſhyng floore, that I maye buylde an aultare therin vnto the Lorde. Thou ſhalte geue it me for as much money as it is worth, that the plage maye ceaſſe from the people. And Ornan D ſayde vnto Dauid: take it to the, and let my lorde the kyng do that whiche ſemeth good in his eyes: lo, I geue the oxẽ alſo for burnt ſacrifyces, and the threſſhyng ſleades for wood, and wheat for meatoffryng: I geue it all. And kyng Dauid ſayde to Ornã: not ſo, but I wil bye it for as muche money as it is worth. For I will not take that which is thyne for the Lorde, nor offer burnt offrynges without coſte. And ſo Dauid gaue to Ornan for that place, ſicles of golde. vi. hundred by wayghte. And Dauid buylte there an aultare vnto yͤ lord, ⁊ offred burntofferinges, ⁊ peace offeringes, ⁊ called vpon yͤ lord, ⁊ he heard him frõ heauẽ in fyre, vpõ the aultare of burntoffryng. And when the Lorde had ſpoken to the aungel, he put vp his ſwearde agayne into the ſheeth of it. At that tyme when Dauid ſaw that the Lord had hearde hym in the threſſhing floore of Ornã the Iebuſyte, he vſed to offre there: For the Tabernacle of yͤ Lord which Moſes made in the wyldernesſe, and the aulter of burntofferynge, were at that ſeaſon in yͤ hyll at Gibeon. And Dauid coulde not goe before it to aſke cõuſaile at god, for he was afrayed of yͤ ſweard of yͤ Angel of the lord.

The. xxii. Chapter.

Dauid willeth his ſonne Salomon to buylde the temple of the Lorde: which thyng he hym ſelfe was forbydden to do.

AND Dauid ſayd: thys is yͤ houſe of yͤ A Lord God, ⁊ this is the aultar for the burntoffring of Iſraell. And Dauid cõmaunded to gather together yͤ ſtraũgers yͭ were in yͤ land of Iſrael, ⁊ he ſet maſons to hewe free ſtone for the buildinge of the houſe of God.

And Dauid prepared plentye of yron for nayles, and dores of the gates and to ioyne with all, and aboundaunce of braſſe without wayght, and Cedre trees without nūbre. For the zidons ⁊ they of Tire brought moch Cedar wood to Dauid. And Dauid ſayed: Salomon my ſonne is yonge and tēder, and the houſe that is to bee buylte for the Lorde, muſte exceade in greatneſſe, that it maye be ſpoken of, ⁊ praiſed in al landes: I wyll therefore make ordinaunce for it.

And ſo Dauid prepared many thinges before hys deathe. And he called Salomon hys ſonne, and charged hym to buylde an
B house for the Lorde God of Iſraell. And
2.Re.7.b. Dauid ſayde to Salomon: *my ſonne, I
3.Re.5.a thought (as it was in myne heart) to build an houſe vnto the name of the Lorde my God. But the worde of the Lorde came to me, ſaying: thou haſt ſhed muche bloude, ⁊ haſte made greate battayles: thou ſhalte therfore not build an houſe vnto my name: for thou haſte ſhed moche bloude vpon the earthe in my ſyghte. Beholde, a ſonne is borne to thee, and he ſhalbee a man of reſte, for I will geue hym reſte from all hys enemyes round about. For hys name is Salomon: and I will ſende reſt and peace vpō Iſrael in hys dayes. He ſhal build an houſe
C for my name, and he ſhall bee my ſonne, and I wil bee hys father, and wyll prepare the ſeate of hys kyngdome vpon Iſraell for euer. Nowe therefore my ſonne, the Lorde bee with thee, and proſpere thou, and thou ſhalte buylde the houſe to the name of the Lorde thy God, as he hathe ſayed of thee. And the Lorde ſhall geue the wyſdome and vnderſtandynge, and ſhall geue the commaundementes for Iſraell, that ye maye kepe the lawe of the Lord thy God. For thē thou ſhalte proſpere: euen when thou takeſt hede, and fulfylleſt the ſtatutes and lawes whiche the Lorde charged Moſes with for Iſraell. Plucke vp thy harte therefore, and bee ſtronge, dreade not, nor bee diſcouraged. Beholde, in myne aduerſitie haue I alſo prepared for the houſe of the Lorde, an hundred thouſand talentes of gold, and a thouſande thouſande talentes of ſyluer, ⁊
D as for braſſe and yron it can not bee noumbred, for it is verye much. And I haue prepared tymbre and ſtone, and thou mayeſt prouide more thereto. More ouer, yͧ haſte workemen with the ynowe, and maſons, and carpenters to worke in ſtone and tymber, and many menne that bee actiue for euery worke. And of golde, ſyluer, braſſe, and yron, there is no number. Up therfore, and be doinge, and the Lorde ſhalbee with the. And Dauid cōmaunded all the lordes of Iſraell to helpe Salomon hys ſonne, ſaying: Is not the Lorde youre God with you? and hathe he not geuen you reſte on euery ſyde? for he hathe geuen the inhabitours of the lande into my hande, and the lande is ſubdued before the Lorde, and before hys people. Nowe therefore ſet youre heartes and youre ſoules to ſeke the Lord youre God. Up, and build ye the temple of the Lorde God, to bringe the arke of the couenaunte of the Lord, and the holy veſſels of GOD into the houſe, ſo buylt for the name of the Lorde.

The .xxiii. Chapter.

Dauid being olde, ordeyneth Salomon kynge. He cauſeth the Leuites to bee numbred, and aſſygneth them to theyr offyces.

SO, when Dauid was olde and A
full of dayes, *he made Salo- 3.Re
mon hys ſonne kyng ouer Iſraell. And then he gathered together al yͤ Lordes of Iſrael with yͤ prieſtes ⁊ the Leuites. And yͤ Leuites wer nūbred frō the age of .xxx. yere and aboue, ⁊ the nōbre and ſumme of them was .xxx. and .viii. thouſande menne. Of whiche .xxiiii. thouſande were ſet to further the worke of the houſe of the Lorde. And ſyxe thouſande were officers and iudges. Foure thouſand were porters, and foure thouſande praiſed the Lord with ſuche inſtrumentes, as was made to prayſe withall. And ſo Dauid put an ordre amonge them, deuydynge them in partes. Of the chyldren of Leui, Gerſon, Cahath, ⁊ Merari: Of the Gerſonites was Laadam ⁊ Semei. The ſonnes of Laadā, the chefe was Iehiel, zethan and Ioel, thre. The ſonnes of Semei: Selomith, Haziell and Haram, thre. Theſe were the auncient
fathers of Laadā. And the ſonnes of Se- B
mei were Iahath, zina, Ieus, ⁊ Beria: theſe foure were the ſonnes of Semei. And Iahath was the chefe, zina the ſeconde. But Ieus ⁊ Beria had not many ſonnes, therefore they were in one rekeninge accordyng to theyr fathers houſhold, rekened for one auncient houſhold. The ſonnes of Cahath, Amram, Izahar, Hebron and Uziel, foure.
*The ſonnes of Amram, Aaron and Mo- Exo
ſes. And Aaron was ſeparated to haue the 1.Pa
rule of the holy thynges in the place mooſte holy, he ⁊ hys ſonnes for euer, and to burne incenſe before the Lord, ⁊ to miniſter vnto hym, and to bleſſe in his name for euer.

Leui.16.a

Moſes alſo the man of God, ⁊ his children, were named wyth the trybe of Leui. The ſonnes of Moſes: Gerſon, and Eliezer. Of the ſonnes of Gerſon, Sebuel was yͤ chefe. The ſonnes of Eliezer: Rehabia the chefe. And Eliezer had none other ſonnes: But yͤ ſonnes of Rehabia were very many. The ſonnes of Izahar: Salomith the chefe. The ſonnes of Hebron: Jeriahu the firſt, Amaria yͤ ſeconde, Jahaziel the thirde, ⁊ Jecameam the fourth. The ſonnes of Uziel: Micha the C fyrſte, and Jeſia the ſeconde. The ſonnes of Merari: Mahli and Muſi. The ſonnes of Mahli, Eleazar and Cis. And Eleazar died, and had no ſonnes, but daughters, and theyr brethren the ſonnes of Cis toke them. The ſonnes of Muſi: Mahli, Eder and Jerimoth, thre. Theſe are yͤ chyldrē of Leui after the houſeholde of theyr fathers: euen yͤ auncient of the fathers accordynge to theyr offyces, and after the numbre and ſumme of the names of them that did the worke in the ſeruyce of the houſe of the Lorde, from the age of twentye yeares ⁊ aboue. And Dauid ſayd: the Lorde God of Iſraell hath gyuen reſt vnto hys people, that they may dwel in Jeruſalem for euer. That the Leuites alſo ſhoulde nowe nomore beare the tabernacle and all the veſſels for the ſeruice thereof: for accordyng to the laſt wordes of Dauid, the Leuites were numbred from twentye yere and aboue, and theyr offyce was vnder the hande of the ſonnes of Aaron, for the ſeruice D of the houſe of the Lorde: in the courtes and celles, ⁊ in yͤ purifying of all holy thinges, and in the worke of the ſeruice of yͤ houſe of God. In the ſhewe bread, in the fyne floure, in the meatofferyng, in the wafers of ſwete bread, in the frying panne, in the grydyron, and in all maner of meaſures and cyſe, and to ſtande euery daye in the mornynge, to thanke and prayſe the Lord, and ſo likewiſe at euen. And to offre al burnt ſacrifices vnto the Lorde, in the Sabbothes, in the newe moones, and on the feaſtful dayes by nūbre and cuſtome continually (as they were commaunded) before the Lorde. And that they ſhoulde wayte on the tabernacle of wytneſſe, and on the holye place, and on the ſonnes of Aaron theyr brethren, in yͤ ſeruice of the houſe of the Lorde.

The.xxiiii. Chapter.

David aſſygneth offyces vnto the ſonnes of Aaron.

A THeſe are yͤ deuiſions of the ſōnes of Aaron. Thē ſonnes of Aaron: Nadab, Abihu, Eleazar, and Ithamar. *Nadab alſo and Abihu Leui.16.a dyed before their father, and had no childrē: But Eleazar and Ithamar executed the prieſtes office. And Dauid ordred them on this maner: zadock of the ſonnes of Eleazar, and Ahimelek of the ſonnes of Ithamar were accordynge to theyr offyces, in theyr miniſtracion. And there were mo auncient men founde amonge the ſonnes of Eleazar, then yͤ ſonnes of Ithamar. And thus were they ordred togyther: Amonge the ſonnes of Eleazar there were ſyxtene rulers, according to the houſholde of theyr fathers: and eight amonge the ſonnes of Ithamar, accordyng to the houſholde of theyr fathers. And thus B were they put in ordre by lot, the one ſorte frō the other, and ſo were there rulers in the Sanctuary and lordes before God, as well of the ſonnes of Ithamar, as of the ſonnes of Eleazar. And Simeia yͤ ſonne of Nathaneel the ſcribe, of the kynred of the Leuites, wrote them before the kynge and yͤ lordes, and before zadock the prieſt, and Ahimeleck the ſonne of Abiathar, and before the auncient fathers, before the prieſtes and the Leuites: one pryncypall houſhold beyng reſerued for Eleazar, and one for Ithamar. And the fyrſte lotte fel to Jehoiarib, and the ſeconde to Jedaia: The thyrd to Harim, and yͤ fourth to Sehorim. The fifth to Melchia, and the ſyxte to Miamin. The ſeuenth to Hakos, and the eyght to Abia. *The nynth Luke.1.a to Jeſua, and the tenth to Secaniahu. The eleuenth to Eliaſyb, and the twelueth to Jakym. The thyrtenth to Hupa, and the fourtenth to Jeſebeab. The fyftenth to Bilga, and the ſyxtenth to Immer. The ſeuententh to Hezir, and the eyghtenth to C Hapzez. The nynetenth to Pathahia, and yͤ twentyeth to Jeheſkel. The.xxi.to Jachin, ⁊ the.xxii.to Gamul. The.xxiii.to Delaiahu, and the.xxiiii.to Maaſiahu. Theſe are the ordynaunces of them in theyr offices, when they came into the houſe of yͤ lord according to theyr maner vnder Aaron theyr father, as yͤ lord God of Iſrael had cōmaunded him. The reſte of the ſonnes of Leui are theſe: of the ſonnes of Amram, Subael: of yͤ ſonnes of Subaell, Jehediahu. Of the ſonnes of Rehabia: the firſt Jeſia. Of yͤ Jezaharites, Selomoth. Of yͤ ſonnes alſo of Selomoth, Jehath. His ſonnes Jeriahu the fyrſte, Amariahu the ſeconde, Jahaziel the thyrde, D ⁊ Jekameam the fourth. Of the ſonnes of Uſiell, Micha. Of the ſonnes of Micha, Sanir. The brother of Micha was Jiſia. Of the ſonnes alſo of Jiſia, zechariahu. The ſonnes of Merari, were Mahli ⁊ Muſi. The ſõnes of Jahaſiahu, Beno. The ſõnes of Merari by Jahaziahu, Beno, Sohem, zacur & Ibri. Of Mahely came Eleaſar, & he had no ſonnes. Of Kis, the ſonnes of Kis, Jerahemeel. The ſonnes of Muſi: Mahli, Eder and Jerimoth. Theſe are the chyldren of the Leuites after yͤ houſholde of theyr fathers. And theſe caſt lottes next to theyr brethrẽ yͤ the ſonnes of Aaron, in yͤ preſence of Dauid the kynge, & zadock and Ahimelech and the auncient fathers, prieſtes, & Leuites: euen yͤ principall fathers before theyr yonger brethren: (*the lot made equal diſtribuciõ among them al.*)

The. xxv. Chapter.

The ſyngers are appoynted, wyth theyr places and lottes.

AND ſo Dauid and the captaynes of
yͤ hooſt appoynted out to do ſeruice,
A the ſonnes of Aſaph, Heman, and
Jeduthun when they dyd prophecye, wyth
harpes, pſalteryes, and ſimbales. And there
was a multitude of the men that were appoynted
to the ſeruice and mynyſtracion.
Of the ſonnes of Aſaph: zaccur, Joſeph,
Nathania, & Aſerela that wayted on Aſaph
whyche prophecyed by the kynge.

Of Jeduthun: the ſonnes of Jeduthun,
Gedeliahu, zeri, Jeſaiahu, Haſabiahu, and
Mathithiahu, ſixe: vnder yͤ handes of theyr
father Jeduthun, whiche prophecyed wyth
an harpe, for to geue thankes and prayſes
vnto the lord. Of Heman, the ſonnes of Heman:
Bukiahu, Mathaniahu, Uziel, zebuel,
Jerimoth, Hanania, Hanani, Eliatha, Gedalthi,
Romãthi, Ezer, Joſbekaſa, Malothi,
Hothir & Mahazioth. Al theſe were yͤ ſonnes
B of Heman whiche was the kynges ſear in yͤ
wordes of God to lift vp yͤ horne of yͤ regal
dignitie. And god gaue to Heman xiiii.
ſonnes, and thre daughters. All theſe alſo
were at yͤ hande of theyr father ſynging in yͤ
houſe of the Lord with ſimbales, pſalteryes
and harpes, when Aſaph, Jeduthun and
Heman executed the ſeruyce in the houſe of
God at the kynges hande. And yͤ multitude
of thẽ wyth theyr brethrẽ that were inſtructe
in the ſonges of the Lord, euen al that were
connyng, were two hundred, foure ſcore and
Prou. 16. d eyght. And they * caſt lottes among them
ſelues howe they ſhould wayte, as well for yͤ
ſmal as for the great, for the ſcoler as wel as
C for the ſcholemaſter. And the fyrſt lotte in
Aſaph fel to Joſeph. The ſeconde to Gedeliahu
(wyth his brethren, and ſonnes) whiche
mẽ were twelue. The third fel to zaccur with
his ſõnes & brethren, being twelue perſõnes.
The fourth to Izri with his ſonnes and
brethren, twelue perſonnes. The fyfth to
Nathaniahu wyth his ſonnes and brethren,
twelue perſonnes. The ſyxth to Bukiahu
wyth hys ſonnes and brethren, twelue perſonnes.
The ſeuenth to Jeſarela wyth hys
ſonnes and brethren, twelue perſonnes.
The eight to Jeſaiahu with his ſonnes and
brethren, twelue perſonnes. The nynth to
Mathaniahu wyth hys ſonnes and brethrẽ,
twelue perſonnes. The tenth to Simei with
his ſonnes and brethren, twelue perſonnes.
The eleuenth to Azarael wyth hys ſonnes & D
brethrẽ, twelue perſõnes. The xii. to Haſabia
with his ſonnes and brethren. xii perſonnes.
The thyrtenth to Subael wyth hys ſonnes
and brethren, twelue perſonnes. The fourtenth
to Mathathiahu with his ſonnes and
brethren. xii. perſonnes. The fiftenth to Jerimoth,
with his ſonnes and brethren twelue
perſonnes. The ſixtenth to Hananiahu with
hys ſonnes and brethren, twelue perſons.
The ſeuententh to Joſbekaſa wͭ his ſonnes
and brethren. xii. perſonnes. The eyghtenth
to Hanani with his ſonnes & brethrẽ, twelue
perſonnes. The. xix. to Malothi, wyth hys
ſonnes and brethren, twelue perſons. The
xx. to Eliathath with his ſonnes and brethrẽ
xii. perſonnes. The. xxi. to Hothir wyth hys
ſonnes and brethren, twelue perſones. The
xxii. to Gidalthi with his ſonnes & brethren,
twelue perſonnes. The. xxiii. to Mahazioth
wyth hys ſonnes and brethren, twelue perſonnes.
The. xxiiii. to Romanthi Azer, with
his ſonnes and brethren, twelue perſonnes.

The. xxvi. Chapter.

The porters of the temple are ordeyned, euerye man to the gate whyche he ſhoulde kepe.

THeſe are yͤ deuiſions of yͤ porters. A
Among yͤ Corethites: Meſelemiahu
yͤ ſonne of Kore of the childrẽ
of Aſaph. And the ſonnes of
Meſelemiahu were theſe: zachariahu the
eldeſt, Jedihell the ſecond, zebadiahu the
thyrde, and Jathniel the fourth, Elam the
fyfth, Jehohanan the ſyxt, and Elioenai the
ſeuenth. The ſonnes of Obed Edom: Semeia
yͤ eldeſt, Jehoſabad the ſecond, Joah yͤ
thyrde, Sacar the fourth, and Nethanael yͤ
fyfth, Amiell the ſyxth, Iſachar the ſeuenth,
Peulthai the eyght, for God bleſſed hym.
And to Simeia his ſon were ſonnes borne,
that ruled in the houſe of theyr father, for
they were men of myghte. The ſonnes of
Semeia, Othni, Rephael, Obed & Elzabad,
and hys brethren were ſtronge men: Elihu,

⁊ Semahiahu. All theſe were of the childrẽ
of Obed Edom, they and theyr chyldrẽ, and
theyr brethren, actyue men of ſtrengthe to do
ſeruice, euen. lxii. of Obed Edom. And
Meliniah had ſonnes and brethren actyue
men. xviii: The ſonnes of Hoſa of yͤ children
of Merari: Simri the chefe, and though he
was not the eldeſt, yet his father ſet hym in yͤ
chefeſt place: Helkiahu yͤ ſecond: Tebaliahu
the thyrde, and zechariahu the fourth: al the
ſonnes and brethren of Hoſa were. xiii.

Amonge theſe was deuided the office of the
B porterſhyp yͤ they ſhoulde be auncient mẽ, to
wayte wyth theyr brethren, when they miniſtred
in the houſe of the Lorde. And they caſt
lottes betwene the great and ſmall after the
houſhold of theyr fathers, for euery gate.

And the lot on the eaſte ſyde fell vpon
Selemeiahu. And for zachariahu his ſon
(whyche was a wyſe counſayler) they caſte
lottes, ⁊ his lot came out toward the north.
And Obed Edoms lot fel to the ſouth. And
for his ſonnes fell the houſes of Aſuppim.
For Suphim and Hoſa, towarde the weſt,
with the gate that ſtandeth towarde the hier
waye: one watche beyng ouer agaynſte an
other. In the eaſt were ſyxe Leuytes: and
toward the north. iiii. a day: toward yͤ ſouth
iiii. a day, and toward Aſuppim, two ⁊ two.
In Pharbar towarde the weſte, two at the
goinge vp, and two in Pharbar. Theſe are
the deuyſions of the porters amonge the
ſonnes of Coreh, and amonge the ſonnes of
Merari. And of the Leuytes, Ahiah had the
ouerſight of the treaſure of yͤ houſe of God,
and of the treaſure of the dedicate thynges.
C As concernyng the ſõnes of Laadan which
were the chyldren of the Gerſonites. Of
Laadan came aunciente fathers: euen of
Laadan there came Gerſuni ⁊ Jehieli: The
ſonnes of Jehieli: zethan and Joel hys brother,
whiche were ouer the treaſures of the
houſe of the lord. Of the Amramites alſo ⁊
Izaharites, Hebronites and Ozielites, was
Subuell the ſonne of Gerſon, the ſonne of
Moſes, a ruler ouer yͤ treaſures. And of his
brethrẽ yͤ ſonnes of Eliezer was Rahabiahu,
whoſe ſon was Iſaiahu, whoſe ſonne was
Jorã, whoſe ſonne was zichri, whoſe ſonne
was Selomith, whych Selomith and hys
brethren were ouer all the treaſures of the
dedicate thynges which Dauid the kynge, ⁊
the aunciente fathers the capitaynes ouer
thouſandes ⁊ hundredes, and the captaines
of the hoſt had dedicated out of the ſpoiles
wonne in battayles: they did dedicate thẽ to
maintaine the houſe of the Lord: and al that
Samuell the ſear, ⁊ Saul the ſon of Cis, ⁊
Abner the ſonne of Ner, and Joab the ſõne D
of zaruia had dedicated, ⁊ whoſoeuer had dedicate
any thyng, it was vnder the hande of
Selomith ⁊ of his brethren. Of the Izaharites
was Chenaniahu and his ſonnes,
appointed to yͤ buſyneſſe wͭ out forth ouer
Iſraell, for they were officers ⁊ iudges. And
of yͤ Hebronites, Aſabiahu and his brethren,
men of actiuitie, a thouſand ⁊ ſeuen hundred
were officers among thẽ of Iſrael beyonde
Jordan weſtward, in al buſineſſe belonging
to God, and ſeruyce of the kyng. Amonge yͤ
Hebronites was Jedia the chefeſt, euen a
prynce among the Hebronites and fathers
of his kynred. And in the. xl. yeare of yͤ kingdome
of Dauid they were ſought for. And
there were found among thẽ mẽ of actiuitie,
at Jazer in Gilead. And hys brethren were
men of actiuitie, euen two thouſande ⁊ ſeuen
hundred auncient fathers, whõ king Dauid
made rulers ouer the Rubenites, Gaddites,
and ouer yͤ halfe tribe of Manaſſe, for euery
Matter pertaynynge to God, and for the
kynges buſyneſſe.

The. xxvii. Chapter.

Of the princes ⁊ rulers that miniſtred vnto yͤ kinge. A

THe childrẽ of Iſrael after yͤ number
of them, the auncient heades ⁊
captaynes of thouſandes and
hundredes, and theyr officers that
ſerued yͤ king, by diuers courſes, which came
in ⁊ went out, moneth by moneth throughoute
al the monethes of yͤ yere. And in euery
courſe were. xxiiii. thouſande. Ouer the fyrſt
courſe for the fyrſte moneth, was Jaſoboã
the ſon of zabdiel. And in his courſe were
xxiiii. thouſande. And the chefeſt of all the
captaynes of the hoſte for the fyrſt moneth,
was of the chyldren of Pharez. Ouer the
courſe of the ſecond moneth was Dodai an
Ahohite, and in hys courſe was Mikloth a
ruler (his helper.) And in yͤ courſe were. xxiiii
thouſande. The chefe captayne of the thyrd 1. par. 11. e
hooſt for the thyrd moneth, was * Banaiahu 2. re. 23. e.
the ſõne of Jehoiada the hie prieſt: ⁊ in his
courſe were. xxiiii. thouſand: this is that
Banaiahu whiche was mooſte myghtye B
among. xxx. and aboue. xxx. And in his parte
was Amizadad his ſonne. The fourth captayne
for the fourth moneth, was Aſaell the
brother of Joab, and zabadia his ſon after
him. And in his courſe were. xxiiii. thouſand.
The fyfth captayne for the fyfth moneth,
was Samhut the Jezrahite: and in hys
courſe were. xxiiii. thouſande. The ſyxth captaine
for the ſyxth moneth, was Ira the ſõne

of Jckes a Theckuyte: ⁊ in his courſe were xxiiii.thouſand. The ſeuenth captayne for yͤ ſeuenth moneth was Helez the Pelonite, of the chyldren of Ephraim: and in his courſe were.xxiiii.thouſand. The eight captaine for the eyght moneth, was Sibechai an Huſathyte of the kynred of zarhi: ⁊ in his courſe were.xxiiii.thouſand. The.ix.captayne for yͤ nynth moneth, was Abiezer an Anathothite of the ſonnes of Jemini: and in hys courſe were.xxiiii.thouſande. The tenth captayne for the tenth moneth, was Mahari the Netophathite of the zarahytes: ⁊ in his courſe were twenty ⁊ foure thouſand. The eleuẽth for the eleuenth moneth, was Banaia the Pirathonyte of the chyldren of Ephraim: ⁊ in hys courſe were. xxiiii. thouſand. The twelueth captayne for the twelueth moneth, was Heldai yͤ Netophathyte, wͭ Othoniel: ⁊ in his courſe were.xxiiii.thouſand. And yͤ

C rulers ouer the trybes of Jſraell were theſe. Among the Rubenites was Eliezer the ſõne of zichri. Among the Simeonytes alſo was Saphatiahu the ſõne of Maacha. Among the Leuytes: Haſabia the ſonne of Kemuel. Amonge the Haronites: zadok. Among thẽ of Juda: Elihu of the brethren of Dauyd. Among them of Jſachar: Omri yͤ ſonne of Michael. Among thẽ of zabulõ: Jeſmaiahu the ſon of Obadiahu. Amonge them of Nephthali: Jerimoth the ſonne of Azriell. Among the chyldren of Ephraim: Hoſea the ſonne of Azariahu. Jn the halfe tribe alſo of Manaſſe: Joel the ſõne of Phedaiahu. Of yͤ half trybe of Manaſſe in Gilead: Jido the ſonne of zachariahu. Among them of Benjamin: Jaaſiel the ſonne of Abner. Among thẽ of Dan: Azarel the ſonne of Jeroham. Theſe are the lordes of the tribes of Jſrael. But Dauid toke not the numbre of thẽ vnder.xx.yere: becauſe the Lorde ſaid he would encreaſe Jſraell lyke vnto the ſtarres of the

1.par.21.a ſkie. And *Joab the ſonne of zarua began to nũbre: but he finiſhed it not, becauſe that there fell wrath for it agaynſt Jſrael, neither was the numbre put into the chronycles of kynge Dauid. Ouer the kynges treaſures

D was Azmaueth yͤ ſonne of Adiel. And ouer the treaſures of the feldes in the cytyes and villages and caſtels, was Jehonathan the ſonne of Uziahu. And ouer the workemẽ in the feldes that tylled the grounde, was Ezri the ſonne of Chelub. And the ouerſight of yͤ vyneyardes had Semei the Ramathite. Ouer the encreaſe alſo of the vyneyardes and ouer yͤ wineſellers, was Sabdi yͤ Haſiphumyte: ⁊ ouer the olyuetrees and mulberytrees that were in the valleys, was Baal Hanan the Gederite. And ouer yͤ treaſure of oile, was Joas: Ouer the oxen that fedde in Saron was Setary yͤ Saronite. And ouer the oxen yͭ were in the valeys, was Saphat the ſonne of Adlai. Ouer the camels, Obil yͤ Jſmaelite. And ouer yͤ aſſes, was Johadiahu yͤ Meronothite. Ouer yͤ ſhepe, was Jaziz the Hagerite. All theſe were the rulers of yͤ ſubſtaunce of king Dauid. And Jehonathã

Psa.7.c. Dauids vncle, a man of counſayle and of vnderſtandyng, was a ſcribe: and Jehiel the ſonne of Hachmoni was wyth the kynges ſonnes (enſtructynge them.) And Ahitophel was of the kynges counſayle. And Huſai the Arachyte was the kinges companyon. And nexte to Ahitophel was Jehoiada the ſonne of Banaiahu and Abiathar. And the captayne of the kynges warre, was Joab.

The.xxviii.Chapter.

Becauſe Dauid was forbydden to builde the temple, he exhorteth Salomon and the people to perfourme it.

A AND Dauid gathered together all yͤ lordes of Jſraell: the lordes of the tribes, the lordes of the companyes yͭ miniſtred to the kyng by courſe, yͤ captaines ouer thouſandes ⁊ ouer hũdredes, ⁊ the lordes that had the ouerſyght ouer all the ſubſtaunce and poſſeſſion of Dauid, his ſonnes, wyth the chamberlaynes: all the myghty and valyaunte, and all actyue men vnto Jeruſalem. And kynge Dauid ſtode vp vpõ his fete, ⁊ ſaid. Heare me my brethrẽ and my people. *J had in my hert to builde an houſe of reſt for the arke of the couenaũt of the Lorde, and for the foote ſtole of our God: and had made redy for the buildyng. But God ſaid vnto me: *yͧ ſhalt not builde an houſe for my name, becauſe thou haſt ben a mã of warre, and haſt ſhed bloude. More-

B ouer, yͤ lord God of Jſrael *choſe me before all yͤ houſe of my father, to be king ouer Jſraell for euer: for in Juda would he choſe a captayne, and of the houſholde of Juda is the houſe of my father, and among yͤ ſõnes of my father he had a luſt to me to make me king ouer al Jſrael. And of al my ſõnes (for yͤ lord hath gyuen me many ſonnes) he hath choſen Salomon my ſonne to ſyt vpon the ſeate of the kingdome of the lorde in Jſrael. And he ſayde vnto me: *Salomon thy ſonne, he ſhall buylde me an houſe and courtes: J haue choſen hym to be my ſon, ⁊ J wil be his father. J wil ſtabliſh his kingdome for euer, if he wil be ſtronge, to do my

commaund

maundementes and my lawes, as it goeth this daye: Now therefore in the ſyght of all Iſrael the congregacion of the Lorde, and in the audience of oure God: kepe and ſeke for all the commaundementes of the Lorde your God, that ye may enioye a good lãde, and leaue inheritaũce for your children after you for euer. And yͤ Salomon my ſone, know thou the God of thy father, and ſerue him with a pure herte, and with a ſwete cou-
Psa.7.c. rage. *For the lord ſearcheth al hertes, and vnderſtandeth all the ymagynacyons of thoughtes: And yf thou ſeke hym, he will be founde of the. But yf thou forſake hym, he will caſt the of for euer. Take hede now, for the Lorde hath choſen the, to builde him an houſe of a Sanctuary. Be ſtrong therfore, and playe the man. And Dauid gaue Sa-
C lomon his ſonne the paterne of the porche (*of the temple alſo*) and of yͤ houſes that longed therto, of the ſtore houſes, vpper chambres, inner parlours, ⁊ of the houſe of the mercyſeate: and the exãple of all that he had in his mynde, for yͤ courtes of the houſe of yͤ lorde, and for all the celles rounde aboute, for the treaſures of the houſe of God, ⁊ for the treaſures of the deditate thinges, ⁊ for the diuiſions of the preaſtes and Leuites that wayted by courſe, and for all the workemanſhip that ſhoulde ſerue for the houſe of the lorde, and for all yͤ veſſels that ſhould ſerue in the houſe of the lord. For gold, ⁊ for the wayght of golde, for all veſſelles of ſondrye miniſtracions: for al maner of veſſelles of ſiluer, in wayghte, and for al veſſelles what ſoeuer purpoſe they ſerued vnto. The wayght of golde for the candleſtyckes, and the golde for their lãpes, with yͤ wayght for euery candleſticke, ⁊ for the lampes therof. And for yͤ candleſtyckes of ſiluer by wayght, both for the candleſtyck and alſo for her lampes, ac-
cordyng to the diuerſitie of the vſe of euerye
D candleſtycke. And by wayght (*he gaue*) golde for the tables of ſhewebread, euen for euery table: and likewiſe ſiluer for yͤ tables of ſyluer. And gold for fleſhhokes, cuppes, ⁊ drinkyng pottes. And pure gold in wayght for baſens, euen for euery baſen. And likewyſe ſiluer by wayght for euery baſen of ſiluer. And for the alter of inſence pure golde by waight. And golde for yͤ paterne of yͤ charet of the cherubs yͭ ſtretched out their winges, and couered the arke of the couenaunte of yͤ lord. All (ſayd he) was gyuen me by wrytyng of yͤ hande of the Lord, which made me vnderſtãde al the workemanſhip of yͤ paterne. And Dauid ſaid to Salomon his ſonne: be ſtrõg, ⁊ do manfully, feare not, nor be fainte herted: for the Lorde God, euen my God is with the, and he ſhall not fayle the, nor forſake the, vntill thou haſte finiſhed all the worke that muſte ſerue for the houſe of the Lorde. Beholde, the prieſtes and Leuites are deuyded in companies for all maner of ſeruice that perteineth to the houſe of God: they are with the for al maner of workmanſhyp, and ſo are all that excell in wiſdom for anye maner of ſeruice. Thou haſte alſo the Lordes and all the people for euery thynge that thou haſt nede of.

The.xxix.Chapter.

The offerynges of Dauid, and of the princes for the buyldynge of the temple. Dauid dyeth: and Salomon his ſonne raygneth in his ſtede.

And Dauid the kyng ſayd vnto al A
the congregacion: *God hath ſpe- 3.reg.5.a.
cially choſen Salomon my ſonne whiche is yet yong and tendre, and the worke is great: for the houſe ſhall not be for man, but for the lord God. Moreouer, I haue prepared with al my might for yͤ houſe of God, gold for veſſels of golde, ſiluer for them of ſiluer, braſſe for thynges of braſſe, yron for thynges of yron, ⁊ wood for thynges of wood: and onix ſtones, and ſtones to be ſet, glyſtryng ſtones, ⁊ of diuers coloure, and all maner of preciouſe ſtones, ⁊ marble ſtones in greate aboundaunce. And becauſe I haue luſte to yͤ houſe of my God: I haue of myne owne proper good, of gold ⁊ ſiluer which I haue ſeuerally gyuen to the houſe of my God, beſyde al that I haue prepared for the holy houſe, euen thre thouſand talen-
tes of golde of Ophir, and ſeuen thouſande B
talentes of tried ſiluer, to ouer lay the walles of the houſes withall: the golde for thynges of golde, ſiluer for them of ſiluer, and for all maner of worke by the handes of artificers. And whoſoeuer is willynge maye this daye conſecrate hys hande vnto the Lorde. And ſo the auncient fathers and the lordes of the tribes of Iſrael, the captaines of thouſãdes and hundredes, with the lordes that were rulers ouer the kynges worke, were willing, and gaue for yͤ ſeruice of the houſe of God, fyue thouſande talentes of golde, and ten thouſand peces of golde, and ten thouſande talentes of ſiluer, and.xviii.thouſande talentes of braſſe, and one hundred thouſande talentes of yron. And they with whome pre-
cious ſtones were founde, gaue them to the C
treaſure of the houſe of the lord, by the hãde of Iehiel the Gerſonyte. And the people reioyſed when they were ſo wyllynge to gyue

their goodes, and with a perfect hearte they
offered vnto the lord. And Dauid the kyng
reioyſed with greate gladneſſe. And Dauid
bleſſed the Lorde before all the congregacion,
and ſayd: Bleſſed be thou lord God of
Iſrael our father, frō euer ⁊ for euer. Thyne
(O Lorde) is greatneſſe and power, glorie,
victory and prayſe: for all that is in heauen
and in earthe, is thine: and thine is the kingdom
(O Lord) and thou excelleſt aboue al,
euen as yͤ head of al. And richeſſe ⁊ honour
come of the, and thou reygneſt ouer all, and
in thyne hande is power and ſtrength, and
in thyne hande it is to make greate, and to
D gyue ſtrength vnto all. And now our God,
we thanke the, ⁊ prayſe thy glorious name.
But who am I: and what is my people, yͭ
we ſhould enforce oure ſelues to gyue theſe
thynges ſo willingly: But al thynges come
of thee: and of that whiche we receiued of
*Ge.47.b thyne hande, we haue gyuē the. *For we be
Pſ.39.c. but ſtraungers before the, and ſoiourners
Heb.11.c, as were al oure forefathers. Oure dayes on
*Sa 2.b the earthe alſo are but as a * ſhadowe, and
there is none abydynge. O lorde our God,
all this ſtuffe yͭ we haue prepared to builde
the an houſe for thyne holy name, commeth
of thyne hande, ⁊ is all thyne. (I wote alſo
my God) that thou trieſt the heartes, ⁊ haſt
pleaſure in vnfaynedneſſe. And in the vnfaynednes
of myne herte, I haue willyngly
offred all theſe thynges. And nowe haue I
ſene thy people whiche are founde here, to
offre vnto the willynglye ⁊ with gladneſſe.
O lord God of Abraham, Iſaac, and of Iſrael,
oure fathers, kepe this for euer as the
begynning of the thoughtes of the herte of
E thy people, ⁊ prepare their hertes vnto thee.
And gyue vnto Salomon my ſonne a perfecte
herte to kepe thy commaundementes,
thy teſtimonies, and thy ſtatutes, and to do
all, and to builde the houſe, for the whiche I
haue made prouiſion. And Dauid ſayde to
al the cōgregacion: Now bleſſe yͤ lord your
God. And all the congregacion bleſſed the
lord God of their fathers, ⁊ bowed downe
their heades, and worſhipped the Lord and
the kynge. And they offred offrynges vnto
the Lord. And on the morowe after the ſayd
daye, they offred burnt offrynges vnto the
lord, euen a thouſande yong oxen, a thouſād
F rammes, and a thouſande ſheepe, with their
drynkoffrynges. Manye ſacrifices offred
they for all Iſraell, ⁊ dyd eate and drynke
before the Lorde the ſame daye, with greate
gladneſſe. And they made Salomon the
ſonne of Dauid kynge the ſecond tyme, and
anoynted him prince before the Lorde: and
Zadoc to be the hye preaſt. *And Salomō
ſate on the ſeate of the lorde, and was kyng
in ſtede of Dauid his father, and proſpered:
⁊ all they of Iſrael obeyed hym. And al the
lordes and men of power, ⁊ al the ſonnes of
kyng Dauid ſubmitted them ſelues, ⁊ were
vnder kynge Salomon. *And the Lorde
magnified Salomon in dignitie, in yͤ ſyght
of all thē of Iſrael, ⁊ gaue him ſo glorious
a kyngdome, as no kyng had before hym in
Iſraell. And ſo Dauid the ſon of Iſai reygned G
ouer all Iſrael. And the ſpace that he
reygned ouer Iſrael was .xl. yere: ſeuē yere
reygned he in Hebron, and .xxxiii. yere reygned
he in Jeruſalē: ⁊ he dyed in a good age,
full of dayes, ryches and honour. And Salomon
his ſonne reygned in his ſtede. The
actes of Dauid yͤ kyng firſt ⁊ laſte, beholde
they are written in the boke of Samuell the
ſear, and in the boke of Nathan yͤ prophete,
and in the boke of Gad the ſear, with all his
kyngdome and power, and tymes that went
ouer him, and ouer all Iſrael, and ouer all
the kyngdomes of the earth.

The ende of the firſt boke of the Chronicles: otherwiſe called the firſt boke of Paralipomenon.

The ſecond booke of the Chronicles, whiche in the Hebrue is one with the firſt.

The firſt Chapter.

The offrynge of Salomon in the hylaulter at Gibeon, where he receyueth an anſwere of God, what wyſedom ſhould be gyuē hym, with the nōbre of his charettes and horſemen.

AND Salomon the ſonne of A
Dauid waxed ſtrong in his
kyngdome: ⁊ the * lorde his
God was with him, ⁊ magnifyed
him in the dignitie.
And Salomon ſpake vnto
al Iſrael, to the captaynes ouer thouſādes,
to the captaines ouer hundredes, to the iudges,
⁊ to euery officer in all Iſraell, ⁊ to the
auncient fathers. And ſo Salomō ⁊ all the
congregacion wͭ him * went to the hye place
that was at Gibeon, ‡ for there was the tabernacle
of yͤ witnes of God, *whiche Moſes
yͤ ſeruaūt of yͤ lord made in yͤ wildernes.
But the arke of God ‡ had Dauid brought
from Kyriath Iarim, into yͤ place whiche
Dauid had prepared therfore. For he had
pytched

pytched a tent for it at Jeruſalē. Moreouer,
Exo 38.a. the braſen aulter * that Bezaleel the ſonne
of Uri, the ſone of Hur had made, was there
before yͤ tabernacle of yͤ lord. And Salomō
and the congregacion went to viſite it. And
B Salomō gat vp there before yͤ lorde, to the
braſen aulter yͭ was before the tabernacle of
3.reg 3.c. witnes, ⁊ * offred a thouſande burntſacrifices
vpō it. And yͭ ſame nyght dyd God appeare
vnto Salomō, ⁊ ſayd vnto him: aſke
what I ſhal gyue the. And Salomon ſayd
vnto God: thou haſte ſhewed great mercy
vnto Dauid my father, and * haſt made me
Sap.9.a. to reygne in his ſtede. ‡ Nowe therfore, O
3.re.3.a. Lord God, let thy promiſe whiche yͧ madeſt
vnto Dauid my father, be true. ‡ For yͧ haſt
3.re.3.a. made me kyng ouer a people whiche is like
the duſt of the earth in multitude: wherfore
gyue me now wyſedome ⁊ knowledge, yͭ I
may be able to go in ⁊ out before this people:
C for who els (*worthely*) can iudge this people
3.reg.3.b. yͭ is ſo great? * And God ſaid to Salomon:
bycauſe this was in thyne herte, ⁊ bycauſe
yͧ haſt not aſked treaſure, richeſſe, and
honour, and yͤ lyues of thyne enemyes, neyther
yet lōge life: but haſt aſked wyſedome ⁊
knowlege for thy ſelfe to iudge my people,
ouer which I haue made the king, wiſedō ⁊
knowlege is grātued vnto the, ⁊ I wil giue
the treaſure ⁊ riches, ⁊ glory: ſo that among
yͤ kynges yͭ haue ben before the or after thee,
none was or ſhal be like the. And ſo Salomon
came frō the hilauter (yͭ was at Gibeō)
D to Jeruſalē, frō the tabernacle of witnes, ⁊
3.reg.10.d reigned ouer Iſraell. * And Salomon gathered
charetes and horſemen: and he had a
thouſādc ⁊ foure hundred charets, ⁊ .xii. M.
horſmē, whō be beſtowed in yͤ charet cyties,
and wͭ the kyng at Jeruſalē. And * the king
3.reg.10.d made ſiluer ⁊ gold at Jeruſalē as plēteous
as ſtones: ⁊ cedre trees made he as plentye
as the mulbery trees yͭ grow in the valeys:
and the horſes whiche Salomon had, were
brought him out of Egipt by yͤ kinges marchātes
that were togither: whiche beyng of
one cōpanye, toke them out at a price. They
came alſo ⁊ brought out of Egipte a charet
for ſyxe hundred peces of ſiluer: euē an horſe
for an hūdred ⁊ fyftie. And ſo brought they
horſes for all the kynges of the Hethytes, ⁊
for the kynges of Syria by their own hāde.

The. ii. Chapter.

Salomon ſendeth to Hiram the kynge of
Tyre for wood and workemen.

A AND Salomō determined to builde an
houſe for the name of the lord, and an
houſe for his kyngdom: and Salomō
tolde out thre ſcore and ten thouſande men
to beare burthens, and foure ſcore thouſand
men to hew ſtones in the mountayne: ⁊ thre
thouſande and ſyxe hundred to ouerſe them.
* And Salomon ſent to Hiram the kynge 3.reg.5.a
of Tyre, ſaying: As thou dyddeſt deale with
Dauid my father, ⁊ * dyddeſt ſend him Cedre 2.reg.5.b.
wood to builde him an houſe to dwel in,
euen ſo deale with me. For I am about to
builde an houſe for the name of the lord my
God, to offre vnto him holy thynges, and to
burne ſwete incēſe, and to ſet ſhewbread before
him continuallye: to offre burnt ſacrifices
of the mornynge and euenynge: on the
Sabboth dayes, in the firſt daye of euerye
new moone, ⁊ in the ſolempne feaſtes of the
lord our God: for it is an ordinaunce to be
continually kepte of Iſrael. And the houſe B
whiche I builde ſhalbe greate, for great is
our God aboue al gods: But who is hable
to builde him an houſe, when that heauen, ⁊
heauen aboue all heauens, is not hable to
receyue him? What am I thē that I ſhould
build hym an houſe? nay, but euen to burne
ſacrifice before him, ſhall this buildyng be:
ſende me now therfore a connynge mā that
can worke in golde ⁊ ſiluer, in braſſe ⁊ yron,
in purple, cremoſyn and yelowe ſylke, ⁊ that
can ſkyl to graue wͭ the cōnyng mē that are
with me in Juda and Jeruſalē, whom Dauid
my father dyd prepare. Sende me alſo
Cedre trees, Pyne trees, ⁊ Almuge trees out
of Libanon. For I wot yͭ thy ſeruauntes cā
ſkyl to hewe tymbre in Libanon. And beholde,
my men ſhalbe with thine, that they
may prepare me tymbre ynough. For the C
houſe whiche I am determyned to buylde,
ſhalbe wondreful great. And beholde, for yͤ
vſe of thy ſeruauntes yͤ cutters and hewers
of tymbre, I haue gyuē .xx. thouſande quarters
of beaten wheate, ⁊ .xx. thouſande quarters
of barly, ⁊ .xx. thouſande bates of wine,
and .xx. thouſāde bates of oyle. And Hiram
kynge of Tyre anſwered in writing whiche
he ſent to Salomon: Bycauſe the lord hath
loued his people, therfore he hath made the
kyng ouer them. And Hirā ſayde moreouer:
bleſſed be the Lorde God of Iſrael whiche
made heauen and earth, ⁊ that hath gyuen
Dauid the kyng a wiſe ſonne, ⁊ one yͭ hath
diſcrecion, prudence and vnderſtandyng to
build an houſe for the lord, and a palace for
him ſelfe. And now I haue ſent a wiſe man,
and a mā of vnderſtāding (whom my father D
Hirā dyd vſe) * the ſonne of a woman of the 3.reg.7.b.
doughters of Dan, ⁊ his father was a man
of Tyre, ⁊ he can ſkyl to worke in gold and

ſiluer, in braſſe and yron, in ſtone, & tymbre,
in purple and yelow ſylke, in fine whyte and
crymoſyn: and can graue ſundry maner of
grauynges, and fynde out diuers maner of
ſubtle worke that ſhalbe ſet before him, with
thy connynge men, and with the connynge
men of my Lorde Dauid thy father. Nowe
therfore the wheat & barlye, oyle and wyne,
which my Lord hath ſpoken of, let him ſẽde
vnto his ſeruauntes. And we will cut wood
in Libanon as muche as thou ſhalt nede, &
will brynge it to the in ſhyppes by ſea to
Japho, frõ whence thou mayſt carye them
to Jeruſalem. And Salomon numbred all
the ſtraungers yͭ were in yͤ lande of Iſrael,
after the numbre of them whom his father
Dauid had numbred. And they wer founde
an hũdred.liii.thouſande, and ſyxe hũdred.
And he ſette.lxx.thouſande of them to beare
burthens, and.lxxx.thouſãde to hew ſtones
in the mountayne: and thre thouſande and
ſyxe hũdred officers to ſet yͤ people a worke.

The.iii. Chapter.

The temple of the lorde, and the porche are builded, with other thinges thereto belongynge.

A AND Salomon began to buylde the
house of the lord at Jeruſalẽ in moũte
1.pa.21.d, Moria *where (the Lorde) appeared
vnto Dauid his father, euen in the place yͭ
Dauid prepared in the threſhyng floure of
Act.7.f. Ornã the Jebuſite. And he*begã to builde
in the seconde daye of the seconde moneth
3.re.6.a. ‡the fourth yere of his reygne. And theſe are
the paternes wherby Salomõ was inſtruct
to build the houſe of God. The length was
threſcore cubites after the olde meaſure, and
the bredth.xx.cubites. The porche, that was
in bredthe as large as the temple, had.xx.
cubites: and the heygth was an hundred
and.xx.cubites. And he ouerlayed it on the
B inner ſyde with pure golde. And the greater
houſe he ſyled with fyrre tree, which he ouer-
layed with the beſt gold, and graued therto
palmetrees and chaynes. And he ouerlayed
the houſe with preciouſe ſtone beautyfully.
And the golde was golde of Paruaim. The
houſe (I ſaye) the beames, pooſtes, walles,
and dores thereof, ouerlayed he with golde,
and made grauen worke vpon the walles.
And he made the houſe mooſte holye, whoſe
length was twẽty cubites, lyke to the bredth
of the houſe: and the bredth therof was alſo
xx.cubites. And he ouerlayed it with good
golde, euen with.vi.hundred talentes. And
the weyght of the nayles of gold was fyftye
C ſycles. And he ouerlayed the vpper chaum-
Exo 25.b. bres with golde. *And in the houſe mooſte
holye, he made two Cherubyns of ymage
worke lyke children, and ouerlayed them
with golde. And the winges of the Cherubs
were.xx.cubites long. The one wyng was
v.cubites reachyng to the wal of the houſe:
and the other wynge was lykewyſe.v.cubi-
tes, reachyng to the winge of the other Che-
rub. And euen ſo the one winge of the other
Cherub was.v.cubites, reachinge to yͤ wall
of the houſe, and the other wynge was.v.
cubites alſo, and reached to the winge of the
other Cherub. So that the wynges of the
ſayde Cherubs were ſtretched out.xx.cubi-
tes, and they ſtode on their feet and loked
inwardes. And he made a fore hangynge of
yelowe ſilke, purple, crymoſyn, & fyne whyte,
and cauſed the pyctures of Cherubs to be D
brodred thereon. And he made before the
houſe two pyllers of.xxxv.cubites hye. And
the head that was aboue on the top of eue-
ry one of them, was.v.cubites, and he made
chaynes of wrethen worke for the quere, &
put them on the heades of the pyllers, and
made an hundred pomegranates, and put
them on the chaynes. And he reared vp the
pillers before the temple, one on the right
hande, & the other on the left: and called the
ryght Jachin, and the left Boaz.

The.iiii. Chapter.

The aulter of braſſe, the lauatorye, the veſſels to waſhe with, the candleſtyckes. &c.

AND he made an aulter of braſſe, xx. cu- A
bites longe, and.xx.cubites brode, and
ten cubites hye.* And he caſt a braſen 3.reg.7.
lauatory of ten cubites from brym to brym,
rounde in compaſſe, and fyue cubites hye: &
a lyne of thyrtye cubites dyd compaſſe it
round about. And vnder it was the faſhion
of oxen which dyd compaſſe it roũde about:
with ten cubites did they compaſſe the laua-
tory roũde about, and there were two rowes
of oxen which were caſt of like moltẽ worke.
And it ſtode alſo vpon twelue oxen: thre
loked towarde the north, thre towarde the
weſt, thre towarde yͤ ſouth, and thre toward
the eaſt: and the lauatory was ſet vpon thẽ,
and all their backes were toward the laua-
torye. And the thickeſte of it was an hand-
brede, and the brym lyke the brym of a cup,
with floures of lylies. And it receyued, and B
helde thre thouſande bates.* And he made *3.re.7.
ten lauers, and put fyue on the ryght hãde,
and fyue on the lefte, to waſhe and cleanſe
in them ſuche thinges as they offred for a
burnt offring. But the great lauatory was
for the prieſtes to waſh in. And he made ten
candleſtyckes of golde (accordynge to the
paterne

paterne that was giuen of thē)and put thē in the temple:fyue on the right hande, and fyue on yͤ left.And he made alſo ten tables, and put thē in the temple:fyue on the ryght C ſyde,and fyue on the lefte.And he made an hundred baſens of golde.And he made the court of the prieſtes and the great court and dores to it:and ouerlayed the doores of thē with braſſe. And he ſet the great lauatorye on the right ſide of yͤ eaſt ende ouer agaynſt the ſouth.And Hiram made pottes,ſhouels and baſens, and finiſhed the worke that he was appoynted to make for kyng Salomō in the houſe of God. The two pillers, the couerynges or two heades on the toppes of the pillers,and the two wrethes to couer the two ſcalpes or heades that were on the toppes of the pillers:and foure hundred pomegranates on the two wrethes,two rowes of pomgranates on one wreth,to couer the two toppes or heades,that were on the pyllers. And he made two botomes:⁊ lauers made he vpon the botomes:the great lauatorye,⁊ twelue oxen vnder it.Pottes alſo ⁊ ſhouels, fleſhhokes,and all theſe veſſels dyd Hiram (his father)make to kyng Salomō, for the houſe of the Lorde of bryght braſſe. In the D playne of Jordan dyd the kynge caſt them, euen in the claye grounde that is betwene Socoth ⁊ zaredatha.And Salomō made al theſe veſſelles in great aboundaunce, for the wayght of braſſe could not be reckened. And Salomon made all the veſſelles that were for the houſe of God:the goldē aulter alſo,⁊ the tables to ſet the ſhewbread vpon. Moreouer,the candleſtickes, wͭ their lāpes (to burne after the maner before the quere) and that of preciouſe golde:and the floures, and the lampes,and the ſnoffers made he of golde,and that perfecte gold,⁊ the dreſſyng knyues,baſens,ſpones,and cenſers of pure golde.And(*he made*)the dore of the temple,⁊ the inner dores wythin the place moſt holy, and the inner dores of the temple were gylted.And ſo was al the worke that Salomō made for the houſe of the Lorde, finiſhed.

The.v.Chapter.

The arke is brought into the temple, whiche is fylled with the glorye of the lorde.

A ANd ſo al the worke that Salomō made in the houſe of the lord was finiſſhed:and*Salomon brought in all the thynges that Dauid hys father had dedicated, with the ſyluer and golde,and all the iewels, and put them amonge the treaſures of the houſe of God.

3.reg.7.g.

3.reg.8.a. Then*Salomon gathered the elders of Iſraell togyther, and all the heades of the tribes,and auncient fathers of the children of Iſrael vnto Jeruſalem,to bring the arke of the couenaūt of the Lorde out of the cytie of Dauid whiche is zion.Wherfore,all the men of Iſraell reſorted vnto the kynge in the feaſt, euen in the.vii.moneth.And al the elders of Iſrael came,and the Leuites toke vp the arke.And the prieſtes and the Leuites B brought awaye the arke and the tabernacle of wytneſſe,and all the holy veſſelles yͭ were in the tabernacle,and they bare thē. And kyng Salomon and al the congregacion of Iſrael that were aſſēbled vnto hym before the arke,offred ſhepe ⁊ oxē,ſo many, that they coulde not be tolde nor numbred for multitude.And the prieſtes brought the arke of the appointment of the Lorde vnto his place,euen into the quere of the temple, wythin the place mooſt holye,⁊ ſet it vnder the wynges of yͤ Cherubs,that the Cherubs ſtretched out their wynges ouer the place of the arke,and the Cherubs couered both the arke and her barres aboue on hye.And the G barres of yͤ arke wer ſo long,yͭ the heades of yͤ barres were ſene without the arke,within the quere,but not without.And there yͤ arke remayned vnto this day.But there was nothing in yͤ arke*ſaue the two tables whiche 3.reg.8.c. Moſes put therin at Horeb,whē the Lorde made a couenaūte wͭ the childrē of Iſraell, after they were come oute of Egipte. And it fortuned,yͭ whē the prieſtes were come oute of yͤ holy place(the Sāctuary was filled wͭ ſmoke)for al the prieſtes yͭ were preſēt were ſanctified ⁊ did not thē wayte by courſe,that both the Leuites and the ſyngers vnder Aſaph, Heman,⁊ Jeduthun,were appointed to ſundry offices,wͭ their children ⁊ brethrē, and were arayed in fine whyte,hauyng ſim- D bales,Pſalteries and harpes,⁊ ſtode at the eaſt end of yͤ alter,and by thē an hundred ⁊ twenty prieſtes blowynge with trumpettes. And the trumpetblowers and the ſyngers ſo agreed yͭ it ſemed but one voice,in prayſynge and thankynge the Lord.And when they lift vp their voyce wͭ the trōpettes,ſimbales,⁊ other inſtrumentes of muſyke:and when they praiſed the lord(*and ſaide:*)howe yͭ he is good,and yͭ his mercy laſteth euer:the houſe of God was filled with a cloude,ſo yͭ the prieſtes could not endure to miniſtre by the reaſon of the cloude.For the maieſty of the Lorde had fylled the houſe of God.

The.vi. Chapter.

The wordes of Salomon to the people,and the praier that he made vnto God.

Then

A THen Salomon ſayd:* the Lord
3,reg.8.b. hath ſpoken, howe that he will
dwell in the cloude. And I haue
buylt an habitaciõ for the, and a
place for thy dwelling for euer. And yͤ kyng
turned his face, ⁊ bleſſed the whole congregacion
of Iſrael, and all the congregacion
of Iſrael ſtode. And he ſayde: bleſſed be the
Lorde God of Iſrael, which hath with his
handes fulfilled it yͭ he ſpake wͭ his mouth
‡2.re.7.a. to my father Dauid, ſaying‡ ſyns the daye yͭ
3.reg.8.b. I brought my people out of the land of Egipt,
I choſe no cytie among al the tribes of
Iſraell to builde an houſe in, that my name
might be there, neither choſe I any man to
be a ruler ouer my people Iſrael: ſauyng yͭ
2.pa 7.d * I haue choſen Ieruſalem, that my name
and.12.d myght be there, and haue choſen Dauid to
2.re.7.a be ouer my people Iſrael. * And whẽ it was
3.re.8.b. in the hert of Dauid my father to builde an
1.pa.22.b houſe for yͤ name of the lord God of Iſrael,
B yͤ lord ſaid to Dauid my father: for aſmuche
as it was in thy hert to builde an houſe for
my name yͭ diddeſt wel that yͭ ſo thoughteſt
in thy hert. Notwithſtandinge, thou ſhalt not
builde yͤ houſe, but thy ſon whiche is proceded
oute of thy loynes, he ſhall builde an
houſe for my name. The lord therfore hath
made good his ſayinge yͭ he hath ſpoken, ⁊
I am ryſen vp in the roume of Dauid my
father, ⁊ am ſet on the ſeate of Iſrael, as the
lord promiſed, ⁊ haue builte an houſe for the
name of the lorde God of Iſrael. And in it
haue I put yͤ arke, wherin is the couenaunt
of the lord yͭ he made wͭ the children of Iſrael.
And yͤ king ſtode before the aulter of yͤ
lord in the preſence of al the cõgregacion of
Iſrael, ⁊ ſtretched out his hãdes. For nowe
Salomõ had made a braſen pulpyt of fyue
cubites longe, ⁊ fyue cubites brode, ⁊ thre of
heygth, ⁊ had ſet it in yͤ myddes of the great
court, and vpon it he ſtode, ⁊ kneled downe
vpon his knees before all the congregacion
C of Iſrael, ⁊ ſtretched out his hãdes towarde
3.reg.8.c. heauen, and ſaid: * O lorde God of Iſrael,
there is no god lyke the in heauẽ ⁊ in earth,
whiche kepeſt couenaũt, and ſheweſt mercye
vnto thy ſeruauntes, that walke before the
with al their hertes. Thou which haſt kepte
with thy ſeruaunt Dauid my father, yͤ thinges
that yͭ promiſeddeſt him: thou ſaydeſt
it with thy mouth, and haſt fulfilled it with
thy handes, as it is to ſe this day. And nowe
lord God of Iſrael, kepe with thy ſeruaunt
3.regum. Dauid my father, the thinges that yͭ promiſeddeſt
2.a.9.b him, * ſaying: thou ſhalt in my ſyght
2.pa.7.d not be without a man that ſhall ſyt vpõ the
ſeate of Iſrael: ſo that thy childrẽ take hede
to their wayes, to walke in my lawe, as thou
haſt walked before me. And now lord God
of Iſrael, let thy ſaying be true whiche thou
ſpakeſt vnto thy ſeruaunt Dauid. And will
God in very dede dwell with men on earth?
Beholde, * heauen, and heauen aboue all 3.reg.
heauens do not contayne the: howe muche Eſa.66
leſſe the houſe whiche I haue builded? Let Act.7.
it be thy pleaſure therefore to turne to the
prayer of thy ſeruaunt, and to his ſupplicacion
(O Lorde my God) to herken vnto the
voyce ⁊ prayer which thy ſeruaunt prayeth
before the: ⁊ let thyne eyes be open towarde
this houſe daye and nyght ouer this place, D
wherin thou haſt ſayde, yͭ thou woldeſt put
thy name, to herken vnto the prayer whiche
thy ſeruaunt prayeth in this place: herken
vnto the prayers of thy ſeruaunt, and of thy
people Iſrael, which they pray in this place:
heare yͭ (I ſaye) out of thy dwellinge place,
euen out of heauen, heare and be mercyfull.
* Yf a man ſynne agaynſt his neyghboure, *3.re.
and take an othe agaynſte him, and make
him to ſweare, and they bothe come before
thyne aultare in this houſe: then heare thou
from heauen, and worke, and iudge thy ſeruauntes,
that thou rewarde yͤ vngodly and
recompence him his waye vpon his heade,
and iuſtifye the rightuous, and gyue hym
accordynge to hys ryghtuouſneſſe. And yf
thy people Iſrael be put to the worſe before
the enemye, bycauſe they haue ſynned agaynſt
the: Yet yf they turne and gyue thãkes
vnto thy name, and make intercesſyon
and praye before the in this houſe, thẽ heare
thou from heauen, and be merciful vnto the
ſynne of thy people Iſrael, and bryng them
agayne vnto the lande whiche thou gaueſt
to them and to their fathers. * When heauẽ E
is ſhut vp, ⁊ there be no rayne, becauſe they Deut.
haue ſynned agaynſt thee: yet yf they praye 3.reg.
in this place, and confeſſe thy name, ⁊ repent
frõ their ſynne, for the which thou chaſteneſt
them: then heare thou in heauẽ, and be mercifull
vnto the ſynne of thy ſeruauntes, and
of thy people Iſrael, and guyde thou them
in to yͤ good way to walke in, ⁊ ſende rayne
vpon thy lande, which thou haſt gyuẽ vnto
thy people for an inheritaunce. And yf there
be derth in the land or peſtilence, corrupciõ,
or blaſtynge of corne, greſhoppers, or caterpillers,
or yͭ their enemyes beſyege thẽ in the
cities of their lande, (*and deſtroye the countryes*)
or what ſoeuer plage or ſyckneſſe it be: Thẽ
what ſupplicaciõs ⁊ praiers ſoeuer ſhall be
made of any man, ⁊ of al thy people Iſrael,
whiche

which ſhal know euery man his owne ſore,
and his owne grefe,⁊ ſhal ſtretche out their
handes toward this houſe,thou ſhalt heare
frō heauen,euen from thy dwellyng place,⁊
ſhalt be mercifull, and gyue euery man accordynge
vnto all his wayes,euen as thou
doeſt knowe euery mannes herte:for thou
onely knoweſt the hertes of the children of
men:that they may feare the,⁊ walke in thy
wayes as longe as they lyue in the lande,
F whiche thou gaueſt vnto oure fathers.
3.re.8.e *Moreouer,the ſtraunger whiche is not of
Ioh.12.c. thy people Iſraell, yf he come from a farre
Act.8.f. lande for thy greate names ſake, and thy
mighty hande,⁊ thy ſtretched out arme: Yf
they come(I ſay)⁊ praye in this houſe:thou
ſhalt heare from heauen,euen frō thy dwellynge
place,and ſhalt do accordynge to all
that the ſtraunger calleth to the for:that all
people of the earth may knowe thy name,⁊
feare the as doeth thy people Iſrael,⁊ that
they may knowe,how ỹ in this houſe which
I haue buylt,thy name is called vpon. Yf
thy people go out to warre agaynſte their
enemyes,by the waye that thou ſhalt ſend
them,⁊ they pray to the,in the way*toward
Deu.6.c. this cytie whiche thou haſt choſen,euen towarde
the houſe whiche I haue buylte for
thy name:then heare thou from heauē their
G ſupplicacion and prayer,⁊ helpe thē in their
3.reg.8.e. ryght. Yf they ſynne agaynſt the,as * there
1.Ioh.1.d is no mā but he doth ſynne,⁊ thou be angry
with thē,and deliuer them ouer before their
enemyes, and they take thē and leade thē awaye
vnto a lande farre or nere: yet yf they
repent in their herte in the lande where they
be in captiuitie,⁊ turne and praye vnto the
in the lande of their captiuitie, ſayinge: we
haue ſynned,we haue done euil ⁊ wyckedly,
and turne agayn to the with all their herte ⁊
all their ſoule,in the lāde of their captiuitie,
where they kepe thē in bondage,and ſo pray
toward their lande which thou gaueſt vnto
their fathers,euen towarde the cytie whiche
thou haſt choſen,⁊ towarde the houſe which
I haue buylte for thy name: Then heare ỹ
from heauen,euen frō thy dwellynge place,
their ſupplicacion ⁊ their prayer,and iudge
their cauſe,and be merciful vnto thy people
which haue ſynned agaynſt the. Nowe my
God,let thyne eyes be open,and thyne eares
attente vnto the prayer that is made in this
Pſ.132.a. place. Nowe vp*O Lorde God,in to thy
reſtyng place,thou ⁊ the arke of thy ſtrēgth.
O lord God,let thy preiſtes be clothed with
health:and let thy ſainctes reioyſe in goodnes.
O lorde God,turne not awaye the face
of thyne annoynted.Remembre the mercyes
whiche thou haſte promiſed to Dauid thy
ſeruaunt.

The.vii.Chapter.

The fyre conſumeth the ſacrifice. The Lorde appeareth
to Salomon the ſeconde tyme.

AND * when Salomon had made an A
ende of prayinge,‡ there came downe 3.reg.8.f.
fyre from heauen and conſumed the ‡ Leu.9.d.
*burnt offrynge and the ſacrifices.And the *3.reg.8.g.
houſe was fylled with the glory of the lord,
and the prieſtes could not go into the houſe
of the Lorde, becauſe the glory of the Lorde
had fylled the Lordes houſe. And when all
the children of Iſrael ſaw how the fyre and
the glory of the lord came downe vpon the
houſe,they fell downe flat vpon their faces
to the earth,vpon the pauement,⁊ worſhipped,
and confeſſed vnto the Lord,that he is
gracious,and that his mercy laſteth euer.
And the kynge and all the people offred ſacrifices B
before the Lorde.And kyng Salomon
offred a ſacrifice of.xxii.thouſande oxē,
and an hundred ⁊ twenty thouſande ſhepe.
And ſo the kynge and al the people dedicated
the houſe of God.And ỹ prieſtes wayted
on their offices,and the Leuites had the inſtrumentes
of muſyke of the Lorde, whiche
kyng Dauid had made to confeſſe vnto the
Lorde,that his mercy laſteth euer,playinge
a Pſalme of Dauid with their hande. And
the prieſtes blewe with trumpettes before
them:and all they of Iſrael ſtode.
Moreouer,Salomon halowed the myddle
of the courte that was before the Lorde,for
there he offred burntoffrynges, and the fat
of the peace offrynges, bycauſe the braſen
aulter whiche Salomō had made,was not
able to receyue the burnt offrynges,and the
meate offrynges,and the fat. So at the
ſame tyme Salomon kept*a feaſt of ſeuen 1.Ma.5.g
dayes,and all they of Iſraell with hym,an C
excedyng great congregacion,euen frō the
entryng in of Hamath,vnto the ryuer of Egypte.
And in the eyght daye they made a
gatherynge: For they kept the dedicacion
of the aulter ſeuē dayes,and the feaſt ſeuen
dayes. And the.xxiii. daye of the ſeuenth
moneth,he let the people departe into their
tentes glad and mery in herte,for the goodneſſe
that the Lorde had ſhewed to Dauid
and to Salomō,⁊ to Iſrael his people. * 3.reg.9.a.
And ſo Salomō finiſhed ỹ houſe of ỹ lorde
and the kynges houſe:⁊ all that came in his
hert to make in ỹ houſe of the lorde,⁊ in his
owne houſe,wente proſperouſly forewarde.
And the lord appered to Salomō by nyght

2.pa.6.a. and ſaid to him: I haue hearde thy peticion,
and *haue choſen this place for my ſelfe, to
be an houſe of ſacrifice. Yf I ſhut vp heauē
that there be no rayne: or yf I commaunde
the locuſtes to deuoure the lande: or yf I
ſende peſtilence amonge my people: and yf
they that are of my people, amonge whome
my name is called vpon, do humble them
ſelues, and make interceſſion, ⁊ ſeke my preſence,
and turne from their wycked wayes:
then will I heare from heauen, and be mercifull
to their ſynne, ⁊ will heale their lande.
D And from hencefor th myne eyes ſhal be opē
and myne eares attente vnto ẏ prayer that
2.par.6.a is made in this place. And therfore now *I
haue choſen and ſanctified this houſe, that
my name be there for euer: and myne eyes ⁊
myne herte ſhall be there perpetually. And
yf thou wilt walke before me, as Dauid thy
father walked, to do all that I haue commaūded
the, and ſhalt obſerue my ſtatutes
and my lawes: then will I ſtabliſh the ſeate
of thy kyngdome, according as I made the
couenaunt with Dauid thy father, ſayinge:
2.reg.2.a *thou ſhalt not be without a mā to be ruler
and.20.b. in Iſrael. But and yf ye turne awaye, ⁊ forſake
2.par 6.c. my ſtatutes, ⁊ my commaundementes
whiche I haue ſet before you, and ſhall go
and ſerue other goddes, ⁊ worſhyp them: thē
will I plucke them vp by the rootes, out of
my lande which I haue gyuen them, ⁊ this
houſe which I haue ſanctified for my name
will I caſt out of my ſyght, and will make
it to be a prouerbe and a ieſt among all nacions.
And euery one that paſſeth by ſhal be
aſtonied at this houſe whiche belonged to ẏ
deu.29.d mooſt hye God, and ſhall ſaye: * why hath
3.re.9.b. the lord delt on this faſhion with this lāde,
Jer.22.c and with this houſe? And they ſhall anſwer:
bycauſe they forſoke the Lorde God of their
fathers, which brought thē out of the lande
of Egypte, and caught holde on other goddes,
and worſhypped them, and ſerued thē:
euen therfore hath he brought all this euyll
vpon them.

The.viii. Chapter.

The cities that Salomon builded after that the
houſe of God was fynyſhed.

A
3.reg.9.b AND *it fortuned, that after.xx.
yere, whē Salomon had buylte
the houſe of the Lord, and hys
owne houſe: he built the cyties ẏ
Hiram gaue hym, ⁊ put of the
children of Iſrael in thē. And Salomō wēt
to Hamath zoba, and ſtrengthed it. And he
built Thadmor in ẏ wildernes, ⁊ repaired
al ẏ ſtore cities which were in Hamath. And
he built Bethoron the vpper, and Bethoron
the nether, ſtrong cityes, hauynge walles,
gates and barres. And Baalah, and all the B
ſtore cityes that Salomon had, and all the
charet cities, and the Cities of the horſemen,
⁊ euery pleaſaunt place that Salomon had
luſt to builde in Ieruſalem, ⁊ Libanon, and
thorowout al the lande of his dominiō. And
al the people that were lefte of the Hethites,
Amorytes, Pherefites, Heuites, and Iebuſites,
whiche were not of the children of Iſrael,
but were the children of them whiche
were lefte after them in the lande, and were
not cōſumed of the children of Iſrael, them
dyd Salomon make to paye tribute vntyll
this daye. But of the children of Iſrael dyd
Salomō make no bondmen for his worke:
but they were men of warre, and rulers, and
great lordes with hym, and captaynes ouer
his charettes ⁊ horſemen. And kynge Salomons
officers that ouer ſawe, and ruled ẏ C
people, were two hundred and fyftie. And
Salomon brought ẏ doughter of Pharao
oute of the citie of Dauid, into ẏ houſe that
he had builded for her. For he ſayd: my wife
ſhall not dwel in the houſe of Dauid kynge
of Iſrael, for it is holy: becauſe that ẏ Arke
of the Lord is come vnto it. Then Salomō
offred burnt offrynges vnto the Lorde, on
the aultare of the lorde, which he had builte
before the porche, doynge euerye thynge in
his due tyme, and offerynge according to the
commaundement of Moſes, in the Sabbothes,
newe Moones, and ſolēpne feaſtes,
*thre tymes in the yeare: that is to ſay, in the Exo.
feaſt of ſwete bread, in the feaſt of weekes, ⁊ Deu.
in the feaſte of Tabernacles. And Salomō
ſet the ſortes of preaſtes to their offices, as
Dauid his father had ordered them: and the
Leuites in their watches, for to prayſe and
miniſter before the prieſtes day by day, ⁊ the
porters by courſe, at euery gate. *For ſo had 1.Pa.
Dauid the man of God commaunded. And D
they omytted not the commaundement of
the kyng vnto the preaſtes and the Leuites,
concernynge any maner of thyng, and concernyng
the treaſures. For Salomon made
prouiſion for the charges, from the firſt day
that the foundacion of the houſe of the lord
was layd, till it was fyniſhed, that the houſe
of the Lorde was perfyte. Then went kyng
Salomon to Ezion Gaber, and to Eloth at
the (red) ſee ſyde in the lande of Edom. And
Hiram ſente hym by the hande of his ſeruauntes,
ſhyppes, and ſeruauntes that had
knowledge of ẏ ſea: and they came with the
ſeruauntes of Salomon to Ophir, and ca-

ryed thence foure hundred and fyfty talentes
of golde,⁊ broughte it to kynge Salomon.

The.ix.Chapter.

The communicacion of Salomon with the quene of
Saba,⁊ the gyftes that the one gaue the other. The
death of Salomon, after whõ succedeth Rehoboam.

A
3.Re.10.a AND* when yͤ Quene of Saba heard
Mat.13.d of the fame of Salomõ,ſhe came to
Luk.10.d proue hym in hard queſtions at Ieruſalem,
wyth a very greate company,with
camels that bare ſpices,⁊ plenty of golde,
⁊ precious ſtones. And when ſhe was come
to Salomon,ſhe communed with him of all
yͭ ſhe had in her hert. And Salomon ſolued
her al her queſtyons,and there was not one
worde hyd from Salomon,which he tolde
her not. And when the Quene of Saba had
ſene yͤ wyſedome of Salomon , ⁊ the houſe
that he had built,and yͤ meate of his table,
the ſittyng of his ſeruauntes ,⁊ the ſtanding
of his wayters,theyr apparell,his buttelers,
theyr apparel,his going vp,by the which he
went into the houſe of yͤ lord,there was no
B more ſpryte in her. And ſhe ſaid to the king:
yͤ ſaying which I hearde in mine owne land,
of thyne actes,and of thy wyſedome,is true.
I beleued not the wordes of them,vntyll I
came,and mine eies had ſene it. And behold,
the one halfe of thy wiſedome was not tolde
me:for thou exceadeſt the fame yͭ I hearde.
Happy are thy men,and happy are theſe thy
ſeruauntes whych ſtande before the alway,
and heare thy wyſdome. Bleſſed be the lord
thy God,wich had luſt to the, to ſet the king
on his ſeate,that thou myghteſt be kynge,
ordeyned by the Lord thy God. Becauſe thy
God loueth Iſrael,and hath delyte to make
thẽ continue euer:therfore made he the king
ouer them,to do ryghte and equitye. And ſhe
C gaue the kynge an hundred and.xx.talentes
of golde,and of ſpyces exceadynge greate
aboundaunce ,and precious ſtones, neither
was there any more ſuch ſpyce,as yͤ Quene,
of Saba gaue kynge Salomon . And the
ſeruauntes of Hyram,and the ſeruauntes of
Salomon which brought golde frõ Ophir
brought alſo Algume wood and precyous
ſtones. And the kynge made of the Algume
wood ſteyres in the houſe of yͤ Lord,and in
the kynges palace,⁊ harpes and pſalteryes
for ſyngers. And there was no ſuche wood
ſene before in the land of Iuda. And kyng
Salomon gaue to yͤ Quene of Saba euery
pleaſaunt thynge that ſhe aſked,but not ſo
much as ſhe brought vnto the kyng. And ſo
ſhe turned and wente awaye to her owne
lande wyth her ſeruauntes. The weyght of
gold yͭ came to Salomon in one yeare,was D
ſyxe hundred.lxvi.talentes of golde,beſydes
yͭ whych chapmen ⁊ marchauntes brought:
and all the kynges of Arabia and rulers of
that countrye,broughte golde and ſiluer to
Salomon. And kyng Salomon made two
hundred bucklers of beaten golde,and ſyxe
hundred ſycles of beaten golde were ſpent
vpon one bucler:and thre hundred ſhyldes
made he of beaten golde,and one ſhylde coſt
thre hundred peces of golde:and the kynge
put them in the houſe that was in the foreſt
of Libanon. And the kynge made a greate
ſeate of Iuory,and ouerlayde it wyth pure
golde. And there were ſyxe ſteppes to yͤ ſeat,
wyth a foteſtole of golde faſtened to yͤ ſeat,
and pommels on eche ſyde of the ſyttynge
place,⁊ two lyons ſtanding by yͤ pommeles.
And.xii.lyons ſtode on the one ſyde and on E
the other vpon the ſyxe ſteppes,ſo that there
was no ſuche worke made in any kingdom.
And al the drynkynge veſſels of kyng Salomon
were of golde,⁊ all the veſſelles of yͤ
houſe yͭ was in the foreſt of Libanon were
of precious golde:for ſyluer was counted
nothyng worth in the dayes of Salomon.
For the kynges ſhippes went to Tharſis wͭ
the ſeruauntes of Hyram:euery thre yeare
ones came yͤ ſhippes to Tharſis,⁊ broughte
golde, ſyluer, Iuory,and apes,⁊ pecockes.
*And kynge Salomon paſſed al the kynges F
of the earth,in rycheſſe ⁊ wyſdome. And *3.re.10.d
al the kynges of yͤ earth ſought the preſence
of Salomon , to heare hys wyſdome that
God had put in his hert. And they brought
euery man hys preſent,veſſels of ſyluer,and
veſſels and golde,raiment,harneſſe , ſpices,
horſes and mules,and what ſo euer myghte
be gotten,yere by yere.*And Salomon had
foure thouſãd ſtalles for horſes,⁊ charettes, *3.Re.4.d
and twelue thouſand horſemen , whom he
beſtowed in the charret cities,and ſome were
wͭ the kyng at Ieruſalem. And he rayned
ouer al the kynges yͭ were from Euphrates
vnto the lande of the Philiſtynes,and to the
border of Egypt.*And yͤ kyng made ſiluer G
in Ieruſalem,as plenteous as ſtones. And *3.re.10.d
Ceder trees as plenteous as the mulberye 2.para.1.d
trees that growe in the valleyes. And they
broughte vnto Salomon horſes out of
Egypte,and out of all landes.
*The reſt of the actes of kynge Salomon *3.re.11.g
fyrſt ⁊ laſt,are they not wrytten in the sayinges
of Nathan yͤ prophete,and in yͤ propheſye
of Ahiah the Silonite,⁊ in yͤ viſions of
Iddo yͤ ſear of viſions againſt Ieroboã the

ſonne of Nebat. And Salomon raygned in
Ieruſalem vpõ al Iſrael fourty yeres. And
Salomon ſlepte wyth hys fathers, and they
buried him in the citye of Dauid his father:
and Rehoboam his ſonne raygned in hys
ſteade.

The. x. Chapter.

The fooly ſhenesse of Rehoboam, and the deuyſyon of hys realme.

A *3.re.12.a AND *Rehoboam went to Sichem: for
to Sichem were all Iſraell come to-
gyther, to make hym kynge. And whẽ
Ieroboam the ſonne of Nebat (which *was
*3.re.10.g fled into Egypte from the preſence of Sa-
lomon the kynge) heard it, he retourned out
of Egypte. And they ſent and called hym.

And ſo Ieroboam and all they of Iſraell
came ⁊ comuned wyth Rehoboam, ſayinge:
Thy father layd a greuous yoke vpon vs:
nowe therefore remyt thou ſomwhat of the
greuous ſeruyce of thy father, ⁊ of his heuy
yocke that he put vpon vs, and we wil ſerue
the. And he ſayd to them: come agayne vnto
me after thre dayes And yͤ people departed.
And kynge Rehoboam counſayled with the
B elders that had ſtande before Salomon his
father, whyle he yet lyued, and he ſayd: what
counſaile geue ye me, to anſwere this people
agayne? And they tolde him, ſaying: Yf thou
be kynde to thys people, and ſhewe thy ſelfe
lowly to them, and ſpeake louing wordes to
thẽ, they wyl be thy ſeruauntes for euer. But
he left the counſayle whiche the elders gaue
hym, and toke counſayle wyth the yonge mẽ
that were growen vp wyth hym and that
ſtode in his preſence. And he ſayd vnto thẽ:
what aduiſe geue ye, that we maye anſwere
this people, whiche haue comuned with me,
ſaying: Abate ſomwhat of the yocke whyche
C thy father dyd put vpon vs. And the yonge
men that were growen vp wyth hym, ſpake
vnto hym, ſaying: Thus ſhalt thou anſwere
the people that ſpake to the, ſayinge: Thy
father made our yocke heuy: but make thou
it ſomwhat lyghter for vs. Thus ſhalt thou
ſay vnto thẽ: my lytle fynger ſhalbe heuyer
3.Re.12.e then my fathers loynes. *For where my
father put a heuy yocke vpõ you, I wil put
more to your yocke: my father chaſtyſed you
with whyppes, but I wyll chaſtice you with
ſcorpyons. And ſo Ieroboam and all the
people came to Rehoboam the thyrde daye,
as the king bad, ſayinge: come againe to me
the thyrde daye.

And yͤ kynge anſwered them cruelly: ⁊ king
Rehoboam left the councel of the aged mẽ,
and anſwered them after the aduyſe of the
yonge men, ſayinge: My father made youre
yocke greuous, and I wyll adde therto: my
father chaſtiſed you wyth whyppes, but I
wyll chaſtyce you wyth ſcorpions. And ſo yͤ
kynge herkened not vnto the people, but yͤ
occaſyon came of God, that the Lord might
make good hys ſaying, *whyche he ſpake,
by yͤ hand of Ahia the Silonite to Ieroboã *3.re.11
D the ſonne of Nebat. And when all they of
Iſrael ſawe that the kyng woulde not agre
vnto them the people anſwered the kynge,
ſayinge: what parte haue we wyth Dauid,
or enherytaunce wyth the ſonne of Iſai? Let
euerye man of Iſraell go to hys tent. *And
nowe Dauid, ſe to thyne owne houſe. And ſo *3.re.1
all Iſraell gat them to theyr tentes, ſo that
Rehoboã raygned ouer no mo of the chyldrẽ
of Iſrael, then dwelt in the cityes of Iuda.
Then kynge Rehoboam alſo ſente Hadurã
that was ruler ouer the trybute, and the
chyldren of Iſraell ſtoned him wyth ſtones
that he dyed. But kynge Rehoboam made
ſpede to get hym vp to hys charet, to flye to
Ieruſalem. And they of Iſraell rebelled a-
gaynſt the houſe of Dauid, vnto thys daye.

The. xi. Chapter.

Rehoboam is forbydden to fyght agaynſt Ieroboã. He hath. xviii wyues, and. lx. concubynes, and by them. xxviii. ſonnes, and. lx. daughters.

AND when Rehoboam was come to A
Ieruſalem, *he gathered of the houſe *3.Re
of Iuda and Ben Iamin, nyne ſcore
M. choſen men of warre to fyghte agaynſte
Iſrael, and to bryng the kyngdome againe
to Rehoboam. And the worde of the Lorde
came to Semeiahu the mã of God, ſaying:
ſpeake vnto Rehoboam, the ſonne of Sa-
lomon kynge of Iuda, and to all them of
Iſrael that are in Iuda, and Ben Iamin, ⁊
ſaye: thus ſayeth the Lorde: Ye ſhall not go
vp nor fyght agaynſt your brethren: returne
euery mã to his houſe, for this thing is done
of me. And they obeyed the wordes of the
Lorde, and returned from goynge agaynſte
Ieroboam. And Rehoboam dwelte in Ie- B
ruſalem, and built ſtronge cityes in Iuda.
He builded vp Bethlem, and Etham, and
Theko: Bethzur, Socho, ⁊ Adullam: Gath,
and Mareſa: and ziph Adurahim, Lachis ⁊
Aſecha: zorea, Aialon and Hebron, whych is
in Iuda ⁊ Ben Iamin, ſtronge cityes. And
he repayred the ſtronge holdes, and put
captaynes in them and ſtore of vitayle, and
wyne, ⁊ oyle. And in al cityes he put ſhildes
and ſpeares, and made them exceadynge
ſtronge hauynge Iuda and Ben Iamin
on hys ſyde.

And the prieſtes and the Leuites that were
C in all Iſraell,reſorted vnto him out of all
theyr coaſtes.For the Leuites left theyr ſuburbes
and theyr poſſeſſyon,⁊ came to Juda
2.pa.13.b and Jeruſalem:*for Jeroboam and hys
ſonnes had caſt them out from miniſtrynge
3.re.12.g vnto yͤ lord.*And he ordeined hym Prieſtes
for the hylaulters,for the deuels,and for the
calues whyche he had made.And after the
Leuites there wente of all the trybes of Iſrael,
ſuche as ſubmytted theyr hertes to ſeke
the Lorde God of Iſraell,and came to Jeruſalem,
to offer vnto the lord God of theyr
fathers.And ſo they ſtrengthed yͤ kyngdom
of Juda, and made Rehoboam the ſonne
of Salomon myghtye thre yeare longe,for
thre yeare they walked in the way of Dauid
D and Salomon:And Rehoboam toke hym
Mahalath the daughter of Jerimoth the
ſonne of Dauyd to wyfe,and Abihail the
daughter of Eliab the ſonne of Iſai,which
bare hym chyldren,Jeus,Samacia,⁊ zaha.
3.re.15.a And after her he toke*Maaka yͤ daughter
of Abſalom whyche bare hym Abia,Atthai,
ziza,and Selomith.And Rehoboam loued
Maacah the daughter of Abſalõ aboue all
his wiues ⁊ cõcubines,for he toke eightene
wiues,and thre ſcore concubines,and begat
xxviii.ſõnes,and thre ſcore daughters.And
Rehoboã made Abiah yͤ ſonne of Maacah
the chefe ruler amonge his brethren,and to
haue the ouerſyght of the kyngdome.And
he playde wyſely,and ſcatered al his childrẽ
thorowout all the countreyes of Juda and
Ben Jamin vnto euery ſtrong citie.And he
gaue them aboundaunce of vitayle,and obtayned
many wyues.

The.xii.Chapter.

Seſack kynge of Egypte robbeth the temple of the Lorde. Rehoboam dyeth,and Abia hys ſonne ſucceadeth hym.

A And it came to paſſe,that when Rehoboam
had ſtablyſhed the kingdome
and became myghty, he forſoke the
lawe of the lorde,and al Iſraell wyth him.
3.re.14.f. *And it fortuned that in the fift yere of king
Rehoboam,Seſac yͤ kynge of Egypt came
vp agaynſte Jeruſalem,becauſe they had
tranſgreſſed agaynſte the lorde,wyth.xii.C
charettes,and.lx.M.horſemen.And the
people were without numbre,yͭ came with
hym out of Egypt,Lubim,Suckim,and yͤ
blacke mores.And they toke the ſtronge
cityes in Juda,and came to Jeruſalem.
B Thẽ came Semeia the prophet to Rehoboam
⁊ to yͤ lordes of Juda,yͭ were gathered
together wythin Jeruſalẽ for Seſac,⁊ ſayd
vnto them:thus ſayeth the Lorde:ye haue
lefte me,and therfore haue J alſo left you in
the handes of Seſac.Wherupon the lordes
of Iſrael,and the kyng humbled thẽ ſelues,
and ſayde:the Lorde is righteous.And whẽ
the Lorde ſawe that they ſubmytted them
ſelues,yͤ worde of the lord came to Semeia,
ſayinge:They ſubmyt them ſelues,therfore
J wyl not deſtroye them.But J wil deliuer
them ſomwhat, and my wrathe ſhall not
burne vpon Jeruſalem by the hande of
Seſac. Neuertheles ,they ſhall be his ſeruauntes,
to knowe what dyfference is betwene
my ſeruice,and the ſeruice of the kingdomes
of the worlde.And ſo Seſac king of
Egypte came to Jeruſalem,and toke away C
the treaſures of the houſe of the lord,and the
treaſures of the kinges houſe:he toke euẽ al.
And he caryed awaye the ſhyldes of golde,
*whyche Salomon made . Jn ſteade of 3.reg.10.d
whiche,kynge Rehoboam made ſhyldes of
braſſe,and committed thẽ to the handes of
the captaynes,whyche had the ouerſyght of
the fote men,and that kept the entraunce of
the kynges houſe.And it came to paſſe that
when the kynge entred into the houſe of the
Lord,the garde came and fet thẽ ⁊ brought
them agayne vnto the garde chamber.And
when he humbled hym ſelfe,the wrath of the
lord turned from hym,that he woulde not
deſtroye all together.And in Juda all was
wel.And ſo kynge Rehoboã waxed mighty, D
and raygned in Jeruſalẽ. And Rehoboam
was.xli.yeare olde,whẽ he began to raigne,
and he raygned xvii.yeares in Jeruſalẽ,the
citye whyche the Lorde had choſen out of
all yͤ tribes of Iſrael to put his name there.
And hys mothers name was Naama an
Ammoniteſſe.*And he dyd euell becauſe he 3.reg.14.f
prepared not his hert to ſeke the Lord.The
actes alſo of Rehoboam, fyrſte and laſt,are
they not written in the ſayinges of Semeia
the prophet,and of Jddo yͤ Sear,which noted
the genealogy:and there was warre alwaye
betwene Rehoboam and Jeroboam.
And Rehoboam ſlepte wyth hys fathers,⁊
was buried in the citye of Dauyd,and Abia
hys ſonne raygned in hys ſteade.

The.xiii. Chapter.

The victory of Abia agaynſt Jeroboam.

THe.xviii,yeare of kynge Jeroboam A
*began Abia to raygne ouer Juda, *3.re.15.a
and he rayned thre yeare in Jeruſalẽ.
His mothers name alſo was Michaiahu yͤ
daughter of Vryell of Gibea . And there
was warre betwene Abia and Jeroboam.
And Abia made prouiſion for the
warre,

warre, hauing valeaunte and expert men of warre, euen .iiii. C. M. choſen men. And Jeroboam ſet hym ſelfe in aray to fyghte agaynſte hym wyth .viii. C. M pycte men, whyche were ſtronge and men of armes.

And Abia ſtode vp vpon zemaraim an hill, whiche is in mount Ephraim, ⁊ ſayde: heare me thou Jeroboā ⁊ all Iſraell. Do not you knowe howe that the Lorde God of Iſrael gaue the kyngdome ouer them of Iſrael, to Dauid for euer, euen to hym and to hys ſonnes wyth a ſalted couenaunte? And Jeroboam the ſonne of Nebat the ſeruaunt of Salomon the ſonne of Dauid, is ryſen vp, and hath rebelled agaynſt his lord. And B there gathered to hym lewde men the chyldrē of Belial, and preuailed againſte Rehoboā the ſonne of Salomon, when Rehoboam was yong and tender herted, and could not ſtande before them. And nowe ye ſaye, that ye be able to preuayle agaynſte the kyngdome of the Lorde, whyche is in the hande of the ſonnes of Dauid, and ye be a greate *3.re.12.f multitude, ⁊ haue the golden calues* which Jeroboā made you for goddes. ‡And haue ‡2.pa.11.c ye not caſte out the prieſtes of the Lorde the ſonnes of Aaron, and the Leuites, and haue made you prieſtes after the maner of the nacyons of other landes? ſo that whoſoeuer commeth and conſecrateth hys hand wyth a yonge oxe and .vii. rammes, the ſame may be a Prieſte of them that are no goddes.

But we belong vnto the lord our God whō we haue not forſaken, and the prieſtes are yͤ ſonnes of Aaron whyche miniſter vnto the C Lorde, and the Leuites wayte vpon theyr offyce. They burne vnto the Lorde euery mornynge and euenynge, burnt ſacrifyces ⁊ ſwete incenſe, the ſhewe breade ſet they in order vpon a pure table: and prepare the candelſtycke of golde wyth the lampes of yͤ ſame to burne euer at euen. And truelye, we kepe the watche of the Lorde our God: but ye haue forſaken him. And behold, God him ſelfe is our captayne, ⁊ his preſtes blowe wᵗ *Leu.10.a the *trompettes, ⁊ crie alarum againſt you.

O ye children of Iſrael, fight not againſt the Lord God of your fathers, for it wyl not proſper wyth you. But for all that, Jeroboā conueyed mē priuely about, to come behind them: and ſo they were before Juda, and the lyers in wayte were behynde them. And whē they of Juda loked aboute, beholde, the battayle was before and behynde, and they cryed vnto the lord, and the preſtes blewe wᵗ the trompettes, and the men of Juda gaue a ſhoute. And as the men of Juda ſhouted, it came to paſſe, that God ſmote Jeroboam and al Iſrael before Abia ⁊ Juda. And the chyldren of Iſrael fled before Juda, ⁊ God D deliuered thē into theyr hande. And Abia ⁊ hys people ſlue a greate ſlaughter of them: there fel downe woūded of Iſrael .v. C. M. choſen men. And ſo the chyldren of Iſraell were broughte vnder at that tyme: and the chyldren of Juda preuayled, becauſe they leaned vnto the Lord God of theyr fathers. And Abia folowed after Jeroboam, ⁊ toke cytyes from hym: Bethel, wyth the townes belonging therto: Jeſana, wyth the townes that longed therto: and Ephron wyth her townes. And Jereboā recouered no ſtrēgth agayn in the dayes of Abia. And the Lorde plaged hym, and he dyed. But Abia waxed myghtie, and maryed .xiiii wyues, and begat .xxii. ſonnes, and .xvi daughters. The reſt of yͤ actes of Abia, his cuſtomes ⁊ his ſayinges are wrytten in the ſtory of yͤ prophet Jddo.

The. xiiii. Chapter.

Of Aſa kynge of Juda.

SO Abia ſlepte wᵗ his fathers, ⁊ they A buried hym in the cytie of Dauid, ⁊ * Aſa his ſonne reigned in his ſteade: In whoſe daies the land was in quyetneſſe ten yeare. And * Aſa did that was good and ryghte in the eyes of the Lorde hys God: for he toke awaye ſtraunge aulters and the hilaulters, and brake downe the ymages, and cut downe the groues, and cōmaunded Juda to ſeke the Lorde God of theyr fathers, and to do accordynge to the lawe and commaundemente. And he put awaye out of all the cytyes of Juda, the hylaulters and the ymages: and the kyngdome was quyete before hym. And he buylte ſtronge Cityes in Juda: becauſe the lande was in reſt, and he had no warre in thoſe yeres.

For the Lorde had geuen hym reſte. Therfore he ſayd to Juda: let vs buyld theſe B Cityes ⁊ make aboute them walles, towres, gates, and barres, for the lande is yet in reſt before vs, becauſe we haue ſought the lorde our God: we haue ſought hym, and he hath geuen vs reſt on euery ſyde: ⁊ ſo they builte, and it proſpered wyth thē. And Aſa had an army of men that bare ſhildes and ſpeares: out of Juda, thre hundred thouſande: ⁊ out of Ben Jamin yͤ bare ſhyldes, ⁊ drue bowes, two hundred ⁊ foure ſcore thouſand, al theſe were valiaūt mē. And ther came out againſt C thē, zarah yͤ blacke Morian * wᵗ an hoſte of *2.pa.16 ten hundred thouſand, ⁊ thre hundred charettes, ⁊ came as farre as Mareſa. And Aſa went out before him, ⁊ they ioined yͤ battayll in yͤ valley of zephata beſide Mareſa. And Aſa cried vnto the lord his God, ⁊ ſaid: lord

it

3.reg.14.D *It is no harde thyng with the to helpe either many, or them that haue no power: helpe vs therfore, O lord our god, for we truſt to the, & in thy name we go agaynſt this multitude. Thou art the Lorde oure god, and no man ſhal preuaile againſt the.

D So the lord ſmote ẏ blacke mores before Aſa and Juda, & the blacke mores fled. And Aſa & the people that was with him folowed after them vnto Gerer. And the blacke mores hooſt was ouerthrowen, ẏ there was none of them lefte, but were deſtroyed before the lord and before his hoſt. And they caryed awaye a mightye greate pray. And they ſmote al the cities round about Gerer. For ẏ feare of ẏ lord came vpon thẽ. And they ſpoiled al ẏ cities, & ther was exceding much ſpoile in thẽ: thei ſmote alſo ẏ tentes of cattel, & caried away plẽty of ſhepe & camels, & returned to Jeruſalẽ.

The .xv. Chapter.

Kyng Aſa by the monicion of the prophete Azaria, ſacrifyceth to the Lord. He depriueth his mother of her dominion.

A AND ẏ ſprite of god came vpõ Azaria, the ſonne of Obed. And he wente out to mete Aſa, and ſaid vnto him: heare me Aſa, & al Juda, & Ben Jamin. The lord is with you, while ye be with him, & when ye ſeke hym, he wil be found of you: and agayne, when ye forſake hym, he alſo wyll forſake you. And truly for a long ſeaſon in Iſrael no man ſought the true god, no mã regarded the prieſt that taught them, no man cared for ẏ law. And whẽ any man in his trouble dyd turne vnto the lord god of Iſrael, and ſought him, he was founde of them. And in that tyme there was no peace to hym, that dyd go out and in: but greate ſedityon was there among al the enhabyters of the earth. And nacion was deſtroyed of nacion, and citie of citie: For god did moue al aduerſitie among them. Playe ye therefore the men, and let not your handes

B ſlacke, for your worke ſhall be rewarded. And whẽ Aſa heard thoſe wordes, and the prophecye of Azarya, the ſonne of Obed ẏ prophete, he tooke courage, and put away the abhominable ydols out of al the lande of Juda and Ben Jamin, and out of the cityes which he wanne in mount Ephraim: and renued the Alter of the lord, that was before the portche of the Lorde. And he gathered all Juda and Ben Jamin, and the ſtraungers wyth them oute of Ephraim, Manaſſe, and Symeon. For there fel many to hym out of Iſraell, when they ſawe that the lorde his god was with him. So they aſſembled at Jeruſalem the thyrde moneth, the fiftenth yere of the reigne of Aſa. And they offered vnto the Lord ẏ ſame time of the ſpoile which they had brought, vii. hundred oxen, and vii. thouſand ſhepe.

C And they made a couenaunt to ſeke ẏ lorde God of theyr fathers, with all theyr heart, and al theyr ſoule. And whoſoeuer would not ſeke the lord god of Iſrael, ſhould dye for it: whether he were ſmall or great, mã or woman. And they ſware vnto the lorde with a loude voyce, ſhouting and blowing with trompets & ſhawmes. And al they in Juda reioyſed at the othe, for they hadde ſworne vnto the lord with al theyr heart, & ſought hym with al theyr luſt, and he was found of them. And the lorde gaue thẽ reſte rõd about on euery ſide.

D And king Aſa put Maacha his mother out of auctoritye, becauſe ſhe had made an abhominable ydole (of Priapus) ĩ a groue: & Aſa brake down her idole, & ſtamped it, and burnt it at ẏ broke Cedron. But all the hillalters were not taken away out of Iſraell: though the hearte of Aſa was perfecte al his dayes. And he brought into the houſe of God ẏ thinges ẏ his father had dedicate, & that he himſelfe hadde dedicate: euen ſiluer, and golde, and Jewelles. And there was no more warre vnto the .*xxxv. yere of the reygne of Aſa. Judi.3.b.

The .xvi. Chapter.

Aſa for feare of Baaſa king of Iſrael, maketh a couenaunt with Benhadad kinge of Syria.

A 3.reg.15.c. IN the .xxxvi. yere of ẏ reygne of Aſa, came *Baaſa king of Iſrael vp againſt Juda, & built Rama, to thentent ẏ he woulde lette none paſſe out or in (ſafely) to Aſa kyng of Juda. And Aſa fet out gold and ſiluer, out of the treaſures of the houſe of the Lorde, and of the kinges houſe, and ſent to Benhadad kyng of Siria ẏ dwelt at Darmeſec, and ſayd. Ther is a confederacion betwene me and the, betwene my father and thyne. Beholde, I haue ſent the ſiluer and golde, ẏ thou wilt come and breake thine appoyntmente with Baaſa king of Iſrael, that he

B may depart frõ me. And Benhadad graũted vnto kyng Aſa, and ſent the captaynes of hys armye to the cytyes of Iſraell. And they ſmote Ijon, Dan, and Abelmain, and the ſtrong cityes of Nephthaly. And whẽ Baaſa hearde thys, he lefte buyldynge of Rama, and lette hys worke ceaſſe. And then Aſa the kyng tooke all Juda, and caried away the ſtones and timber of Rama wherewith Baaſa was a buylding, and he builte therewyth Geba and Mizpa.

C At thatſame tyme Hanani the ſear came to Aſa kyng of Juda, and ſayd vnto him: becauſe thou haſte truſted in the Kynge of Syria, and not rather put thy truſte in the Lord thy god, therefore is the hooſt of the kyng of Syria eſcaped out of thyne hand. *Had not the blacke Mores, and Lubim 2.pa.14.c, an excedyng great hooſt, with manye charettes and horſemen? And yet becauſe thou truſtedſt in the Lorde, he deliuered them into thine hand. For the eyes of the Lorde beholde all the earth, to ſtrength them that Gen,31.d. are of perfect heart to warde hym. *Herein ii.reg.13.c thou haſte done foliſhely, and therefore frõ D henceforth thou ſhalt haue warre. And Aſa was wroth with the ſear, and put him into a pryeſon houſe, for he was diſpleaſed with hym, becauſe of this thyng. And Aſa deſtroyed certayne of the people the ſame ſeaſon. And behold, theſe dedes of Aſa firſt and laſte, are written in the booke of the kynges of Juda and Iſraell. And Aſa in the.xxxix.yeare of hys reygne, fell ſycke in hys fete, and that dyſeaſe contynued verye Ecc.38.a. long. And* in his ſyckenes, he ſought not the Lorde, but phyſicions. And Aſa ſlepte with hys fathers, and dyed in the.xli.yeare of hys reygne. And they buryed him in his owne ſepulchre, whiche he hadde made for hymſelfe in the Citye of Dauid, and layde hym in the bed whiche he hadde filled wyth dyuerſe kindes of ſpices and ſwete odours, made by the crafte of the poticaries. And they burnt very muche ſpyce aboute hym

The.xvii. Chapter.

Jehoſaphat cauſeth the feare of the Lorde to be reuiued among the people.

A Mat.1,b. AND* Jehoſaphat his ſõne reigned in his ſteade, and preuayled againſte Iſraell. And he putte ſouldyers in al the ſtrong cities of Juda, ⁊ ſet rulers in the land of Juda, ⁊ in yͤ cities of Ephraim, whiche Aſa his father had won. And the lord was with Jehoſaphat, becauſe he walked in the olde waies of his father Dauid, ⁊ ſoughte not Baalim: But ſought yͤ lord god of his father, ⁊ walked in his cõmaundementes: ⁊ not after the doinges of Iſrael. And yͤ lord ſtabliſhed yͤ kingdom in his hand, ⁊ al thei yͭ were in Juda, brought him preſentes, ſo yͭ he had aboundaunce of riches ⁊ honor. And he lyft vp hys hearte vnto the wayes of the lord. ⁊ he put down yet more of yͤ hil alters and groues out of Juda.

In the thyrde yeare of hys reygne, he ſente to hys lordes, euen to Benhail, B Obadia, Zacharia, Nethanel, and to Michaahu, that they ſhould teache in the cityes of Juda, and with them he ſente Leuites: euen Semeiahu, Nethaniahu, Zabadiahu, Aſahel, Semiramoth, Jehonathã, Adoniahu, Tobiahu and Tubadonia, and with them Elyſamath and Jehoram Pryeſtes. And they taught in Juda, and had the booke of the lawe of God with them, and wente aboute throughout all the cytyes of Juda, and taught the people. And the feare of the C Lorde fell vpon all the kyngdomes of the landes that were round about Juda, and thei foughte not againſte Jehoſaphat: and ſome of the Philiſtines broughte Jehoſaphat giftes and tribute ſyluer. And thereto the Arabians brought hym cattel: euen vii.M.and.vii.C.rams, and.vii.M.⁊.vii.C.he gotes. And ſo Jehoſophat proſpered and grewe vp on hye. And he buylt in Juda, caſtels and ſtrong cityes, and he hadde great ſubſtaunce in the cities of Juda, but the men of armes and ſtrongeſt ſouldyers were in Jeruſalem. And theſe are the offyces of them in the houſes of theyr fathers, the captaynes ouer thouſandes in Juda. D Adna the captayne, and with him of fightyng men.iii.C.M. And nexte to his bande was Jehohanan a captaine, and with him ii.C.and.lxxx.M. And next hym was Amazia the ſonne of Zichry, whiche of hys owne good wyll offred hymſelfe vnto the Lorde, and wyth hym.ii.C.M.myghtye men of warre. And of the chyldren of BenJamin, Eliada a man of myghte, and had with hym armed men wyth bowe ⁊ ſhilde ii.C.M. And next hym was Jehoſabad, ⁊ with hym an.C.lxxx.M.that wer prepared for the war. Theſe waited on the king, beſides thoſe whiche the kynge putte in the ſtrong cityes throughout all Juda.

The.xviii. Chapter.

After Ahab had aſked councell of the foure hundred prophetes, he put Michea in pryeſon. He dieth wyth the ſhotte of an arrowe.

A AND Jehoſaphat had aboundaunce of ryches and honoure, and ioyned affynytie wyth Ahab. And* after cer- 3.re tain yeares he wẽt down to Ahab to Samaria. And Ahab ſlue many ſhepe and oxẽ for him, ⁊ for yͤ people yͭ he had with him, ⁊ entreated him to go vp wͭ him vnto Ramoth in Gilead. And Ahab king of Iſrael ſaid to Jehoſaphat kinge of Juda: wilte yͧ go wyth me to Ramoth in Gilead? And he

answered him: I will bee as thou, and my
people ſhalbee as thyne, and wee wyll goe
with the to the war. And Jehoſaphat ſaid
B vnto yͤ king of Iſrael: aſke counſel I pray
the at the worde of the lord this ſame day.
Therefore the king of Iſrael gathered together
of prophetes. iiii. C. men, and ſayde
vnto them: ſhall we goe to Ramoth in Gilead
to fyght, or ſhoulde I ceaſſe? And they
ſaid: go vp, and god ſhal delyuer it into the
kynges hande. But Jehoſaphat ſayde: is
there yet here neuer a prophete more of the
lordes that we myghte aſke of hym? And
the kinge of Iſrael ſaide vnto Jehoſaphat:
there is yet one man, by whome wee maye
aſke the lorde. But I hate hym, for he neuer
prophecieth me good, but alway euill,
and the ſame is Michea the ſōne of Jimla.
And Jehoſaphat ſayd: lette not the kynge
ſaye ſo. And the king of Iſrael called one of
his chāberlains, & ſaid: fetche hither quickly
Michea the ſonne of Jimla. And yͤ king
of Iſrael, and Jehoſaphat king of Juda,
ſat eyther of them on hys ſeate in theyr apparel,
in a threſhyng floure beſyde the gate
of Samaria, and all the Prophetes Prophecied
before them. And one zedekia the
ſonne of Canana had made him hornes of
C yron, and ſayde: thus ſayeth the lord, with
theſe ſhalt thou ouerthrowe Siria, vntyll
they be brought to nought. And al the prophetes
prophecied euen ſo, ſaying: Goe vp
to Ramoth in Gilead, and it ſhall proſper
with the: for the lorde ſhall deliuer it into yͤ
hande of the kinge. And the meſſenger that
went to cal Michea, ſpake to hym, ſaying:
behold, yͤ wordes of the prophetes ſpeake
good to the king with one aſſente, lette thy
wordes therfore be like one of theyrs, that
thou ſpeake that which is pleaſaunte. And
Michea ſayd: as truly as the lorde lyueth,
euē what my God ſaith, that wil I ſpeake.
And when he was come to the king, yͤ king
ſaid vnto him: Michea, ſhoulde wee goe to
Ramoth i Gilead to fight, or leaue of? And
he ſaide: goe vp, and all ſhall be well: & they
ſhalbee deliuered into your hande. And the
D king ſaide to hym: So and ſo many times
doe I charge thee, that thou ſaye nothyng
but the truth to me, in the name of the lord.
Then he ſaide: I did ſee all them of Iſraell
ſcatered in the mountaines, as ſhepe yͭ haue
no ſhepeheard. And yͤ lord ſaied: theſe haue
no maiſter, let them returne euery mā therfore
to his houſe in peace. And the kinge of
Iſraell ſaied to Jehoſaphat: did I not tell
the, yͭ he would not prophecye good vnto
me, but euil? But he ſaied again: therefore
heare ye the worde of the lord: * I ſaw yͤ 3.re.22.d, Eſay.6.a
lord ſit vpon his ſeate, and all the company
of heauen ſtode on his righte hand, and on
his left. And the lord ſaid: who ſhal diſceiue
Ahab, king of Iſrael: that he maye goe vp
and be ouerthrowē at Ramoth in Gilead?
And he ſaid: one ſaieth this, another yͭ. And E
there came out a ſpirit and ſtode before the
lord, and ſaid: I will diſceiue him. And the
lord ſaid vnto him: Wherein? And he ſaid:
I wil goe out, and be a lying ſpyrite in the
mouth of all his prophetes. And the lorde
ſaid, thou ſhalt diſceyue hym: and ſhalt preuayle,
go out and do euē ſo: And now therfore
beholde, * the lord hath putte a lyinge 3.Re.22.d
ſpyrite in the mouthes of all theſe thy prophetes, Iob.12.d
& the lord hath ſpoken euil againſte Eze.14.c.
the. And zedekia the ſonne of Canana went
to, and ſmote Michea vpon the cheke, and
ſayd: by what waye went the ſprite of the
Lorde from me, to ſpeake with thee? And
Michea ſayd: thou ſhalt ſee the daye when
thou ſhalt go in from chamber to chamber
for to hyde thy ſelfe. And the king of Iſrael F
ſaid: take ye Michea, & bring him to Amō
the gouernoure of the cytie, and to Joas yͤ
kinges ſonne, and ye ſhal ſaye, thus ſayeth
yͤ king: put this felow in the priſon houſe,
and fede him with breade of affliccion and
water of trouble, vntyl I come againe in
peace. And Michea ſayde: yf thou come again
in peace, then hath not yͤ lord ſpokē to
me. And he ſaide: herken to ye people euerye
one of you. And ſo the kinge of Iſrael and
Jehoſaphat yͤ king of Juda, wēt vp to Ramoth
in Gilead. And the kynge of Iſraell
ſaid vnto Jehoſaphat: I muſt chaūge me,
whē I go to yͤ battaile: but ſe yͭ thou haue
thine own apparel vpō the. And the king of
Iſraell chaunged hymſelfe, & they came to
battaile. But the kinge of Siria had commaūded
yͤ captaines of the charrets yͭ wer
wͭ him, ſaying: ſee yͭ ye fighte not agaynſte
ſmal or great, ſaue againſt the king of Iſrael
onelye. And when the captaines of the
charets ſaw Jehoſaphat, they ſaid: it is yͤ G
king of Iſraell, & therefore they cōpaſſed about
him to fight. But Jehoſaphat cryed
out, and the lord helped him, and god chaſed
them awaye from hym. For it came to
paſſe yͭ whē the captaynes of the charettes
perceiued yͭ it was not the king of Iſraell,
they turned backe again frō him. And a certain
mā drew a bow wͭ al his mighte, and
ſmote the king of Iſrael betwene yͤ ioyntes
of his habergin. And he ſaid to his charet-

man: turne thine hand, that thou mayeſt cary me out of the hoſt, for I am woũded. And the battaile ceaſſed yͤ daye. Howbeit the king of Iſrael cauſed his charet to ſtãd ſtil againſt yͤ Siriãs vntil euẽ. And about the time of the ſunne going down, he died.

The. xix. Chapter.

After Iehoſaphat was rebuked by yͤ prophet Iehu, he called again yͤ people to the honouring of yͤ lord.

A AND Iehoſaphat the kynge of Iuda came home again in peace to Ieruſalem. And Iehu the ſonne of Hanani yͤ ſear wẽt out to mete him, and ſayd to king Iehoſaphat: Wouldeſt thou helpe the vngodly, and loue them yͭ hate the lord? therfore is wrath come down vpon the, frõ before the lord. Neuertheleſſe, there are ſome good actes founde in the, in that thou haſt hewen down the groues out of the land, ⁊ haſt prepared thine heart to ſeke god. And ſo Iehoſaphat dwelte at Ieruſalem: and turned, and wente oute to the people from Berſeba to mount Ephraim, and brought B them agayne vnto the lorde God of theyr fathers. And he ſet iudges in the land thoroughout al the ſtrong cities of Iuda, cytie by citie, and ſaid to the iudges: take hede what ye dooe, for ye execute not the iudgementes of man, but of God: which is with you in the iudgemente. Wherfore now let the feare of the lord be vpon you, ⁊ take hede, and be doynge the thynge that pleaſeth hym: for there is no vnrighteouſneſſe with the lord our god: * yͭ he ſhoulde haue any reſpect of perſones, or take rewardes. C Moreouer in Ieruſalem did Iehoſaphat ſet of the Leuites, and of the Prieſtes, and of the aunciente fathers ouer Iſraell, in the iudgement and cauſe of the lorde. And they returned again to Ieruſalem. And he charged thẽ, ſaying: Thus ſhal ye doe in yͤ feare of the lord, with the truth and a pure hert: what cauſe ſo euer come to you of youre brethren that dwel in theyr cities, betwene bloude and bloude, betwene law and commaundement, betwene ſtatutes and ordinaunces, ye ſhal warne them that thei treſ- D paſſe not againſt the lord, ⁊ ſo wrath come vpon you and on your brethren. Thus do, and ye ſhal not offende. And behold, Amaria the hye prieſt is among you in all matters of the lord, and zebadia the ſone of Iſmael, a ruler of the houſe of Iuda, he is ouer ſuche buſineſſes as concerne the kinge: there bee officers of yͤ Leuites alſo before you. Take courage to you therefore, ⁊ bee doing manfully: and the lord ſhalbe wyth ſuche as bee good.

roma. 2. b.
Acte. 10. c.
Ephe. 6. b.
collo. 3. d.

The. xx. Chapter.

The marueilous victory that the Lord gaue Iehoſaphat king of Iuda againſt the Moabites, and the children of Ammon, and them of Seir.

A AFter this alſo, it fortuned that yͤ chyldren of Moab and the childrẽ of Ammon, and wyth them other of yͤ Ammonites came againſt Iehoſophat to battaile. And there came ſome that told Iehoſaphat ſaying: there commeth a great multitude againſt the from the other ſide of the ſea, and out of Siria. And behold, they bee in Haſaſon Thamar, whiche is Engadi. And Iehoſaphat feared, and ſet hymſelf to ſeke the lord, and proclaimed faſtyng thoroughout all Iuda. And they that were in Iuda, gathered thẽſelues together to aſke counſel of the lord. And they came out of al the cities of Iuda to make interceſſion to yͤ lorde. And Iehoſaphat ſtoode betwene the congregacion of Iuda and Ieruſalem, in the houſe of the lorde before the new court, B and ſaid: O lorde god of oure fathers, arte not thou god in heauen, and raygneſt not thou on al the kyngdomes of the heathen? And in thine hande is power and mighte, and there is no man that is hable to wythſtand the. Art not thou oure God, whyche dideſt caſt out the inhabiters of this lande before thy people Iſraell, and gaueſt it to the ſede of Abraham thy louer for euer? And they dwelt therein, ⁊ haue buylte the a temple therein for thy name, ſaying: * yf euyl come vpõ vs, as the ſweord of iudgement, peſtilence, or hunger, then yf we ſtãd before this houſe in thy preſence, for thy name is in this houſe, and crye vnto the in oure tribulacion, heare thou and helpe. C And now beholde, the chyldren of Aminon and Moab, ⁊ mount Seir, by whõ yͧ wouldeſt not let thẽ of Iſrael go, whẽ thei came out of yͤ land of Egipt, but thei departed from thẽ, ⁊ deſtroied thẽ not: Se howe they reward vs, to come for to caſt vs out of thy poſſeſſiõ, which yͧ haſt geuẽ vs to enherit. O our god, wilt yͧ not iudge them? for we haue no might agaĩſt this great cõpany yͭ cõmeth againſt vs. Nether wote we what to do, but our eyes be vnto the. And al Iuda ſtode before yͤ lord wͭ their yonge ones, their wiues, ⁊ their childrẽ, ⁊ ther was Iehaſiel yͤ ſon of zacharia, yͤ ſon of Banaia, yͤ ſon of Ieiel, the ſonne of Mathania a Leuite, of the ſonnes of Aſaph, and vpon him came the ſpirit of the lorde, euen in the middes of the congregacion. And he ſayd: hear-

ken all Juda, ⁊ ye inhabiters of Jeruſalē,
⁊ thou king Jehoſaphat: Thus ſayth
the Lorde vnto you: be not afrayde, nor
faynt herted by reaſon of this great multitude:
for the battayle is not yours but
D Gods. To morow goe ye down agaynſt
them, for they come vp at Ziz, and ye ſhal
fynd them at the end of the broke before
the wildernes of Jeruel. Ye ſhal not nede
to fight in this battayle: but ſtep furth ⁊
ſtand, and beholde, the helpe of the lorde
which is with you: feare not, nor let your
heartes fayle you, O ye of Juda, and of
Jeruſalem. To morow goe out agaynſt
them, for the lorde wil be with you. And
Jehoſaphat bowed his face to yͤ earth:
and al Juda, ⁊ the inhabitours of Jeruſalem
fel before the lorde, wurſhipping
the lord. And the Leuites of the childrē
of the Cahathites, and of the children of
the Corathites, ſtoode vp to prayſe the
lorde God of Iſrael, with a loude voyce
on hye. And when they aroſe early in the
mornyng, they gat thē out vnto the wildernes
of Thekoa. And as they wēt out,
E Jehoſaphat ſtode, and ſaid: heare me, O
Juda, and ye inhabiters of Jeruſalem.
Put your truſt in the lord your god, that
ye may be found faithful. Geue credence
to his prophetes, and ſo ſhal ye proſper.
And he gaue the people counſell, and ſet
ſome to ſing vnto the lord, and to prayſe
him in the beauty of holynes, and to goe
out before the army, as they wēt, and to
ſay: prayſe yͤ lorde, for his mercy laſteth
euer. And what tyme as they began to
laude ⁊ praiſe, then yͤ lord ſtiered vp certayn
of the children of Ammon ⁊ Moab,
which laid wayte for them that were of
mout Seir: which wer come againſt Juda.
And they were ouerthrowen with
ſtrokes among themſelues. For the children
of Ammon and Moab, roſe againſt
the inhabiters of mount Seir. And they
ſlewe ⁊ deſtroyed them. And when they
hadde made an ende of the inhabiters of
Seir, euery one helped to deſtroye an other
among themſelues. And whē Juda
came to the edge of the wildernesse, they
F looked vnto the multitude. And beholde,
they wer dead carcaſes fallen to yͤ earth,
and none eſcaped. And whē Jehoſaphat
and hys people came to take awaye the
ſpoyle of them, they founde among them
aboundaunce of goodes, raymente and
pleaſaunt Jewels, whiche they toke for
themſelues, more then they coulde cary
awaye: ſo that they were three dayes in
gathering of the ſpoyle, it was ſo much.
And yͤ fourth daye they aſſembled in the
valley of bleſſyng, for there they bleſſed
the Lorde. And therefore they called the
name of yͤ ſame place: the valley of bleſſing,
vnto this day. And ſo al the men of
Juda and Jeruſalem returned with Jehoſaphat
theyr heade, for to goe agayne
to Jeruſalem with gladnes, for the lord
had made them to reioyce ouer their enemies.
And they came to Jeruſalem with
pſalteries, and harpes, and ſhawmes, euen
vnto the houſe of the Lord. And the
feare of God fel in the kyngdomes of all
landes, when they had hearde that the
Lord fought agaynſt the enemies of Iſraell.
And ſo the realme of Jehoſaphat
was in tranquilitye: and hys God gaue G
hym reſte on euerye ſyde. And * Jehoſaphat *3.re.22.f
reigned vpon Juda, and was .xxxv.
yere olde when he beegan to reygne, and
reigned .xxv. yere in Jeruſalem, and hys
mothers name was Aſuba the daughter
of Silhi. And he walked in the waye
of Aſa hys father, and bowed not therefrom,
dooing that whiche was ryghte in
the ſyght of the Lorde. Howbeit the hillaulters
were not taken awaye, for the
people had not yet prepared their hertes
vnto the God of theyr fathers. The reſt
of the actes of Jehoſaphat firſt and laſt:
beholde, they are written among the ſayinges
of Jehu, yͤ ſonne of Hanany, which
noted them in the booke of the kinges of
Iſrael. After this dyd Jehoſaphat kyng
of Juda, ioyne hymſelfe with Ahaziahu
king of Iſraell, whoſe mynde was to do
wickedly. He coupled himſelfe with him
to make ſhippes to goe to Tharſis. And
they made the ſhyppes in Ezion Gaber.
And Eliezer the ſonne of Dodanah of
Mareſa, prophecied againſt Jehoſaphat
ſaying: becauſe thou haſt ioined thy ſelfe
with Ahaziahn, the Lorde hath broken
thy workes. And the ſhippes were broken,
that they were not able to goe to
Tharſis.

The .xxi. Chapter.

Jehoſaphat dyeth, and Jehoram ſucceedeth him,
whiche kylleth his brethren, and is oppreſſed of the
Phyliſtines, and dyeth of the flyxe.

IEhoſaphat alſo * ſlepte with A
hys fathers, and was buryed 3.Re.2.g
with hys fathers in the citye
of Dauid, and Jehoram hys
ſonne reigned in his ſteade: and he hadde

brethren whiche were the ſonnes of Jehoſaphat,
Azaria, Jehiel, zacharia, Aſaria,
Michael, and Sephatiahu. All theſe
were the ſonnez of Jehoſaphat kyng of
Juda. And theyr father gaue them many
great giftes of gold and ſiluer, and other
ſpeciall ſubſtaunce, with ſtrong cities in
Juda: but the kyngdome gaue he to Jehoram,
for he was the eldeſt. And Jehoram
roſe vp agaynſte the kyngdome of
Judi.9.a hys father, and preuayled, and *ſlue all
hys brethren with the ſweorde, and dyuerſe
4.Re.8.c of yͤ Lordes of Iſrael. *Jehoram
was .xxxii. yere olde when he beganne to
raigne, and he raygned .viii. yere in Jeruſalem.
And he walked in the waye of
B the kinges of Iſraell, lyke as dydde the
houſe of Ahab, for he had the daughter
of Ahab to wife, and he wrought euil in
the eyes of the Lorde. Howbeit, the lord
would not deſtroy the houſe of Dauid,
3.Re.2.a. because of the *couenaunt that he hadde
and.9.b made with Dauid, as he promyſed to
2.Par.6.c. geue a light to him, and to his ſonnes for
and.7.d. euer. ‡In his dayes yͤ Edomites rebelled
‡2.Re.8.c whẽ they were vnder yͤ dominyon of
3.re.22.g
4.Re.8.c. Juda, and made themſelues a king. And
Jehoram went furth with his lordes, &
all his charets were with him: & he roſe
vp by night, & ſmote yͤ Edomites, which
compaſſed him in, & the captaynes of the
charets. But Edom rebelled ſtil, ſo that
they woulde not bee vnder the hande of
Juda vnto this day. That ſame time alſo
C did Libna departe from beyng vnder
his hand, becauſe Jehoram had forſakẽ
the lord God of his fathers. Moreouer
he made hilaulters in the cities of Juda,
& cauſed yͤ inhabiters of Jeruſalẽ to cõmit
fornicacion, & prouoked Juda to Idolatry.
And ther came a writing to him
from Elia yͤ prophet, ſaying. Thus ſaith
yͤ lord god of Dauid thy father: becauſe
thou haſt not walked in yͤ wayes of Jehoſaphat
thy father, & in the wayes of
Aſa kyng of Juda, but walkedſte in the
wayes of the kinges of Iſrael, and haſt
made Juda & the dwellers of Jeruſalẽ
to goe a whoring, lyke to yͤ whoredome
of yͤ houſe of Ahab, & haſt ſlayne thy brethren,
euen thy fathers houſe, which wer
better then thou: beholde, with a greate
plage wil the lorde ſmyte thy folke, thy
childrẽ, thy wiues and thy goodes. And
thou ſhalt ſuffer great payne: euen a diſeaſe
of thy bowels vntil thy guttes fall
out by reaſon of thy ſicknes, day by day.
And ſo the lord ſtiered vp againſt Jehoram
yͤ ſpirite of the Philiſtines, & the Arabians D
yͭ were beſyde yͤ blacke Mores.
And they came vp into Juda, & waſted it
& caried awaye al yͤ ſubſtance that was
found in the kinges houſe, & his ſonnes,
& his wiues: ſo yͭ there was neuer a ſõne
left him ſaue Jehohahas, whiche was yͤ
yongeſt among his ſonnes. And after all
theſe thinges, the lord ſmote hym in hys
bowels with an vncurable dyſeaſe. And
it came to paſſe, yͭ in proceſſe of time, euen
after yͤ end of .ii. yeres, his guttes fel out
in his ſicknes: & ſo he dyed of very euyll
diſeaſes. And they made no burning for
him, like yͤ burning of his fathers. When
he begã to reigne, he was .xxii. yere old,
& reigned in Jeruſalem .viii. yere, & liued
wretchedly: howbeit they buried him in
the citie of Dauid, but not amonge the
Sepulchres of the kinges.

The .xxii. Chapter.

Ahaſiahu reigneth in yͤ rowme of Jehoram. Jehu king of Iſrael killeth Ahaſiahu. Athalia putteth to death al the kinges linage, onely Joas eſcapeth.

AND *the inhabiters of Jeruſalem, made Ahaziahu his yong ſõne king
in hys ſteade. For the men of warre
*that came with the hooſt of the Arabians,
had ſlaine al hys eldeſt ſonnes. And
ſo Ahaziahu yͤ ſonne of Jehoram king of
Juda, was made king. Two and fourty
yere olde was he when he began to
reigne, & he reigned one yere in Jeruſalẽ.
Hys mothers name was Athaliahu the
daughter of Amri. And he walked alſo
in the wayes of yͤ houſe of Ahab: for his
mother (by her coũſel) entiſed him to doe
wickedly. Wherfore he dyd that whiche
was euil in yͭ ſight of yͤ lord, as dyd they B
that were of the houſe of Ahab: for they
were hys counſellers after the deathe of
his father, to hys deſtruccyon. And he
walked after their counſel, & went with
Jehoram the ſonne of Ahab king of Iſrael,
to fight agaynſt Hazael king of Siria
at Ramoth in Gilead: and the Sirians
ſmote Joram. And he returned to be
healed in Jezrel, of the woundes which
were geuẽ him at Rama, whẽ he fought
with Hazael kyng of Siria. And Ahaziahu C
the ſonne of Jehoram king of Juda,
went down to ſe Jehoram the ſõne of Ahab
at Jezrel, becauſe he was dyſeaſed.
And it came of God, yͭ Ahaziahu ſhoulde
be deſpiſed for his cũming to Jehoram:
for when he was come, he wẽt out with

Jehoram agaynſte Jehu the ſonne of
4.reg.9.b Nymſi, *whome the Lorde hadde anoynted
to deſtroye the houſe of Ahab.
And ſo it came to paſſe that when Jehu
was executynge iuſtyce vpon the houſe
of Ahab, and hadde founde the Lordes
of Juda and the ſonnes of the brethren
of Ahaziahu that wayted on Ahaziahu,
he ſlue them. *And he ſought Ahaziahu,
4.reg.9.f and they caughte hym where he was hid
in Samaria, and broughte hym to Jehu.
And when they hadde ſlayne hym,
they buryed hym, becauſe (ſayde they)
he is the ſonne of Jehoſaphat, whiche
ſoughte the Lorde with all hys hearte.
And the houſe of Ahaziahu, hadde no
power to kepe ſtyll the kyngdome. D

4.Re.11.f *But when Athalíahu the mother of
Ahaziahu ſaw that her ſonne was dead,
ſhe aroſe and deſtroyed all the Kynges
ſeede in the kynred of the houſe of Juda.
And Jehoſabeth the daughter of the
kyng tooke Joas the ſonne of Ahaziahu,
and ſtale hym from among the kynges
ſonnes that were ſlayne, and putte hym
and hys nurce in a prieuye chaumbre.
And ſo Jehoſabeth the daughter of king
Jehoram ẏ wyfe of Jehoiada the prieſt,
and the ſyſter of Ahaziahu, hydde hym
frõ Athaliahu, that he was not ſlayne.
And ſo he was with them hydde in the
houſe of God ſixe yere. And Athaliahu
reygned ouer the lande.

The.xxiii. Chapter.

Joas the ſonne of Ahaziahu, is made kyng. Athaliahu is put to deathe.

A
4.reg.11.a AND* in the ſeauenth yere, Jehoiada
being bolde, tooke the
captaynes of hundreddes, Azariahu
the ſonne of Jehoram,
and Iſmaell the ſonne of Jehohanam,
Azariahu the ſonne of Obed, Maaſiahu
the ſonne of Adaiahu, and Elizaphat
the ſõne of zichri, and made a bond
with them. And they wente aboute in
Juda, and gathered the Leuites out of
all the cityes of Juda, and the auncyent
fathers of Iſraell: and they came to Jeruſalem.
And all the congregacion made
a bonde with the Kynge in the houſe of
God. And he ſayde vnto them: beeholde,
*3.re.2.a. and.9.b 2.pa.6.c 7.d.&.21.b the kynges ſonne muſte reygne, * as the
lord hath ſayd of the children of Dauid.
Thys is it therefore that ye ſhal doe:
The thyrde parte of you ſhall (on the
Sabboth) come to ẏ prieſtes, Leuites,
and keepers of the porches. And another
thyrde parte ſhall bee by the kynges B
houſe, and an other thyrde parte ſhall be
at the gate of the foundacion, and all the
people ſhall bee in the * courtes of the Exo.27.b
houſe of the Lorde. But there ſhall none
come into the houſe of the Lorde, ſaue
the Prieſtes, and they that minyſter vnto
the Leuites. They ſhall goe in, for
they are holye: but all the people ſhall
kepe the watche of the Lorde. And the
Leuites ſhall compaſſe the kyng rounde
aboute, and euerye manne ſhall haue his
weapon in hys hande: and what other
manne ſoeuer dooth come into the houſe
of the Lorde, he ſhall be ſlayne: and lette
them be with the kyng, when he cũmeth
in, and when he goeth out.

And the Leuites and all Juda dyd
accordyng to all thynges that Jehoiada
the Prieſt hadde commaunded, and toke
euerye manne hys menne that came in on
the Sabboth, with them that went out
on the Sabboth daye, neyther dyd Jehoiada
the Prieſte lette the companyes
departe. And Jehoiada the Prieſte deliuered C
to the captaynes of hundreddes,
ſpeares, ſhyldes, and bucklers, that had
pertayned to kyng Dauid, and were in
the houſe of God. And he ſette all the
people, euerye manne hauyng hys weapon
in hys hande, from the ryghte ſyde
of the temple, to the left ſyde of the temple,
alonge by the aulter and the temple,
rounde aboute the Kyng. And they
broughte oute the kinges ſonne, and put
vpon hym the crowne, and *the teſtymonye, *De.17.d
(*and they gaue hym in hys hande the lawe, that
was to be kept*) and made hym kyng. And Jehoiada
and hys ſonnes annoynted hym,
and ſayde: God ſaue the kyng.

When Athaliahu hearde the noyſe
of the people runnyng and prayſyng the
Kynge, ſhe came to the people into the
houſe of the Lorde. And ſhe looked, and
beeholde, the Kyng ſtoode in hys place
at the entryng in, and the Lordes and the
trompettes were by the Kyng, and all
the people of the lande reioyſed, blowinge
with trompettes, and dydde playe
with inſtrumentes of muſyke, & taughte
to ſyng and prayſe. But Athaliahu rent
her clothes, and ſayde: treaſon, treaſon.
And Jehoiada the Prieſte wente out to
the captaynes of hundreddes that were D
gouerners of the hooſte, and ſayde vnto
them: haue her oute without the doore

of the temple: and whoſo foloweth her,
lette hym bee ſlayne with the ſweorde.
For the Prieſte ſayde, that they ſhoulde
not ſlaye her in the houſe of the Lorde.
And they layde handes on her, tyll ſhe
was come to the entrynge of the horſe-
gate, beeſyde the kinges houſe, and there
they ſlue her.

*4.re.11.d *And Jehoiada made a bonde be-
tweene hym and all the people, and the
kyng, that they ſhoulde bee the Lordes
people. And all the people wente to the
houſe of Baall, and deſtroyed it, and
brake hys aulters and his ymages, and
ſlue Mathan, the Prieſte of Baall, bee-
fore the aulters. And Jehoiada putte
the offyces for the houſe of the Lorde
vnder the hande of the Prieſtes and Le-
1.Pa.15,16 uites, *as Dauid hadde dyſtrybuted
Nu.28,a. them in the houſe of the Lorde, to offre
burnte offerynges vnto the Lorde, *as
it is wrytten in the lawe of Moſes,
with reioyſynge and ſyngyng, as it was
ordayned by Dauid. And he ſette por-
ters by yͤ gates of the houſe of the lorde
that none whiche was vncleane in anye
thyng, ſhoulde entre in.

And he tooke the captaynes of hun-
dreddes, and all the nobles, and the go-
uernours of the people, and all the folke
of the lande, and cauſed the Kynge to
come down out of the houſe of the lord,
and they came thorow the hye gate into
the kinges houſe, and ſette the Kynge v-
pon the ſeate of the Kyngdome. And all
the people of the lande reioyſed, and the
citie was in trãquillitye, after that they
had ſlayne Athaliahu with the ſweorde.

The.xxiiii.Chapter.

Joas durynge the lyfe of Jehoiada, kepeth the
lawe: but after his death he regardeth it not. He kil-
leth zachariah the Prophete. Joas is kylled of hys
owne ſeruauntes, after him reygneth Amaziahu.

A IOas was ſeauen yere olde,
when he beganne to reygne,
4.Re.11.d *and he reygned fourtye yere
in Jeruſalem. Hys mothers
name alſo was ziba of Beer Seba. And
Joas dydde that whiche was ryghte in
the ſyghte of the Lorde, all the dayes
of Jehoiada yͤ prieſt. And Jehoiada toke
hym two wyues, and he beegat ſonnes
and daughters. And it chaunced after
thys, that Joas was mynded to renue
the houſe of the Lorde, and he gathered
together the Prieſtes and the Leuites,
and ſayde to them: goe oute vnto the ci-
tyes of Juda, and gather of all Jſraell
money to repayre the houſe of your god,
from yeare to yeare, and ſee that ye haſte B
the thynge: howebeit, the Leuites were
ſlacke. And yͤ kyng called Jehoiada, that
was the chiefeſte, and ſayde vnto hym:
Why requireſt thou not of the Leuites
to bryng in out of Juda and Jeruſalem,
*the colleccyon of money, accordynge to Ex
the commaundemente of Moſes the ſer-
uaunte of the Lord: and the congregaci-
on of Jſraell ſhoulde offre it for the ta-
bernacle of witneſſe. For wicked Athali-
ahu and her chyldren brake vp the houſe
of God, and all the thynges that were
dedicate for the houſe of the Lorde, dyd
they beſtowe for Bealim. And at the 4.Re
kynges commaundemente *they made a
cheſte, and ſette it without at the gate of
the houſe of the Lord, and made procla-
macion thorow Juda and Jeruſalem, to
brynge into the Lorde *the taxacion of Ex
money, that Moſes the ſeruaunt of god
ſette vpon Jſrael in the wilderneſſe. And
the Lordes and all the people reioyſed,
and broughte in, and caſt into the cheſte, C
vntyll it was full. And it fortuned, that
at yͤ ſame time they brought in the cheſte
(vnto them whiche were in the kynges
buſines) by the hand of the Leuites. And
when they ſawe that there was muche
money, the kynges ſcrybe (& one appoyn-
ted by the hye Prieſt) came and emptyed
the cheſt, and tooke it, and caried it to his
place agayne: thus they dyd day by day,
and gathered much money. And the king
and Jehoiada gaue it to ſuche as dydde D
the laboure and woorke in the houſe of
the Lorde, and hyred maſonnes and car-
penters to repayre the houſe of the lord,
& ſo dyd they artificers in yron & braſſe,
to amende the houſe of the Lord. And ſo
the workemen wrought, and the worke
mended thorowe theyr handes: and they
made the houſe of God as it oughte to
be, and ſtrengthed it. And whẽ they had
finyſhed it, they broughte the reſte of the
money beefore the kynge and Jehoiada,
and therewith were made veſſelles for
the houſe of the Lorde: euen veſſelles to
minyſter withall, and to ſerue for burnte
offerynges, chargers, and ſpoones, veſ-
ſelles of golde and ſyluer. And they of-
fered burnte offerynges in the houſe of
the Lorde continuallye, all the dayes of
Jehoiada

Jehoiada:But Jehoiada waxed olde,
E ⁊ dyed ful of dayes.For an.C.⁊ thyrtye
yere olde was he when he died.And they
buried him in the citie of Dauid among
the kynges,because he delt wel with Iſrael,
and with God,and with hys houſe.
And after the deathe of Jehoiada, came
the Lordes of Juda , and made obeyſaunce
to the kyng.And the kyng hearkened
vnto them.And ſo they left the houſe
of the Lorde God of theyr fathers, and
ſerued groues ⁊ ydolles.And then came
the wrath of God vpon Juda and Jeruſalem,
for this theyr treſpaſſes ſake.And
he ſent prophetes to them,to bryng thē
againe vnto the lorde.And they teſtifyed
vnto them:But they woulde not heare.
And the ſpirite of god came vpon zacharia
the ſonne of Jehoiada the Prieſte,
F whiche ſtoode by the people, and ſayde
vnto them:Thus ſayth God:why tranſgreſſe
ye the commaundementes of the
lord,that ye cannot proſper?For becauſe
ye haue forſaken the Lorde,he alſo hath
Mat.23.d forſakē you.*And they cōſpired againſt
hym,and ſtoned hym with ſtones at the
commaundement of the kyng:euen in the
court of the houſe of the lord.And ſo Joas
the kyng remembred not the kyndnes
whiche Jehoiada hys father had doone
to hym,but ſlue hys ſonne.And when he
dyed, he ſaide:the lord looke vpon it,and
require it.And when the yere was oute,
it fortuned that the hoſte of Siria came
vp agaynſte him,and they came agaynſte
G Juda and Jeruſalem, and deſtroyed all
the Lordes of the people from among
the people , and ſente all the ſpoyle of
them vnto the king to Damaſco:for the
Sirians came with a ſmall company of
menne,and the Lorde delyuered a verye
greate hooſte into theyr hande, beecauſe
they hadde forſaken the Lorde God of
theyr fathers . And moreouer,they ſerued
Joas accordyng to his deedes.And
when they were departed from him,they
4.re.12.d lefte hym in greate dyſeaſes , and * hys
owne ſeruauntes conſpired agaynſt him,
for the bloude of the chyldren of Jehoiada
the Prieſt,and ſlue him on hys bed,
and he dyed,and they buried hym in the
citie of Dauid:but not in the ſepulchres
of the Kynges . And theſe are they that
conſpired agaynſte him:zebad the ſonne
of Simeath an Ammonite , and Jehoſabad
the ſonne of Simrith a Moabite.
And his ſōnes,and the ſumme of the taxe
that was rayſed in hys tyme,and the repayryng
of the houſe of God : beeholde,
they are written in the ſtorye of the boke
of the kinges.And Amaziahu hys ſonne
reygned in hys ſteade.

The.xxv.Chapter.

Amaziahu ouercummeth the Edomites.And Joas king of Iſrael ouercummeth Amaſiahu.

AMaziahu was.xxv.yere olde, A
when he beegan to reygne,and
he reygned.xxix.yere in*Jeruſalē. *4.re.14.
Hys mothers name was
Jehodadan of Jeruſalem. And he dyd
that which is right in ẏ ſight of the lord:
but not with a perfecte hearte . And as
ſoone as he was ſetled in the kyngdome,
he ſlue hys ſeruauntes, that hadde kylled
the kyng hys father.But he ſlue not their
children,becauſe it is written thus in the
law and booke of Moſes,where the lord *De.24.c
commaunded,ſaying:*the fathers ſhall 4.re.14.b.
not dye for the chyldren, neyther ſhal the Iere.31.e
children dye for the fathers, but euerye Eze.18.e
manne ſhal dye for hys owne ſynne.And B
Amaziahu gathered Juda together,and
made them captaynes ouer thouſandes,
and ouer hundreddes , accordyng to the
houſes of theyr fathers, thorowout all
Juda and Beniamin . And he numbred
them from twenty yere olde, and aboue,
and founde among them , three hundred
thouſande choſen menne, able to goe to
battayle , and that coulde handle ſpeare
and ſhielde . He hyered alſo an hundred
thouſande ſtrong fyghtyng menne oute
of Iſrael, for an hundred talentes of ſyluer.
And there came a manne of God to
hym,and ſayde:O kyng lette not the armye C
of Iſraell come with thee:for the
Lorde is not with Iſraell,neyther with
all the houſe of Ephraim . But if thou
wilt nedes be faithles,come on, and take
the battayle in hande,and god ſhal make
thee fall before the enemy.For god hath
power to helpe, and to caſte downe.And
Amaziahu ſaid to the man of God:what
ſhal we do then,for the hundred talentes
which I haue geuen for the hooſt of Iſrael?
The manne of God aunſwered:the
lorde is able to geue the much more then
they bee . And Amaziahu ſeuered them
to ẏ army that was come to hym out of
Ephraim,to go home againe.Wherfore
they were exceding wroth wᵗ Juda,⁊ returned
home in great anger.And Amaziahu
tooke heart ⁊ caried out his people,
⁊ went to the ſalt valley,⁊*ſmote of the 4.re.14.b
children

chyldren of Seir, ten thouſande. And other ten thouſand did the children of Juda take alyue, and caryed them vnto the top of a rocke, and caſt them down from the top of the rocke, that they al to burſt: D but the ſouldiers of the army whiche Amaziahu ſente awaye, that they ſhoulde not goe with his people to battayle, fell vpon the cities of Juda from Samaria vnto Bethhoron, and ſmote .iii.M. of them, and tooke muche ſpoyle. And it chaũced, after that Amaziahu was come from the ſlaughter of the Edomites, he broughte the goddes of the chyldren of Seir, and ſette them vp to be his gods, and bowed hymſelfe beefore them: and burned incenſe vnto them. Wherfore the Lorde was wroth with Amaziahu, and ſent vnto him a prophete, whiche ſayde vnto him: why haſt thou ſought ỷ gods of the people, which wer not able to deliuer E their own people out of thy hande? And it chaunſed ỷ as the prophete talked with hym, the kyng ſayd vnto hym: haue menne made thee of the kinges counſell? ceaſe, why wilt thou be beaten? And the prophet ceaſſed, and ſaid: I am ſure that God is mynded to deſtroy thee, becauſe thou haſt done this, and agreeſt not vnto 4.Re.14.b my counſell. * Then Amaziahu kyng of Juda toke aduyſe, and ſent to Joas the ſonne of Jehoahaz the ſonne of Jehu king of Iſrael, and ſayde come, that we may ſee eyther other. And Joas kyng of Iſraell ſent to Amaziahu kyng of Juda, ſaying: a thiſtle that is in Libanõ ſent to a Cedre tree of Libanon, ſaying: *4.re.14.c Judi.9.c 4.Re.4.b * geue thy daughter to my ſonne to wyfe. And there came a wylde beaſte of Libanon, ⁊ F trode down the thiſtle. Thou ſaieſt that thou haſt beaten the Edomites, ⁊ thyne heart maketh thee proude to glorify thy ſelfe. Nowe therfore byde at home: why doeſt thou prouoke vnto euill, that thou maiſt periſhe, both thou and Juda with thee? But Amaziahu would not hearken to hym: for it came of God, euen to deliuer them into the hande of their enemies, becauſe they ſought counſell at the gods of Edom. And ſo Joas the king of Iſraell came vp: and they ſawe either other, both he and Amaziahu kyng of Juda at Bethſames, which is in Juda. And Juda was put to the worſe before Iſrael, G and they fledde euery manne to his tent. And Joas the kyng of Iſraell tooke Amaziahu king of Juda the ſõne of Joas, the ſonne of Johoahas at Bethſames: ⁊ brought him to Jeruſalem, and tare the walle of Jeruſalem (from the gate of Ephraim, vnto the gate that was ouer agaynſt it) foure hundred cubites. And he toke away alſo al the golde and ſiluer, ⁊ all the Jewelles that were founde in the houſe of God with Obed Edom, and the treaſures of the kynges houſe, and the yong wardes, and returned to Samaria. And Amaziahu the ſõne of Joas king of Juda, lyued after the deathe of Joas ſonne of Jehoahas kyng of Iſraell .xv. yere. The reſt of the actes of Amaziahu firſt and laſt, are they not written in the boke of the kynges of Juda and Iſrael? And after the tyme that Amaziahu dyd turne away from the lord, * they conſpired treaſon agaynſt him in Jeruſalem: 4.Re ⁊ when he was fled to Lachis, they ſent to Lachis after him, and ſlue him there: and brought him vp with horſes, and buried him with hys fathers in * the citye of Juda.

The .xxvi. Chapter.

After the death of Amaziahu reigneth Uziahu, (otherwiſe called Oſia) which is ſtriken with the lepric, and Joatham reigneth in his rowme.

THen all the people of Juda toke A Uzia which was. * xvi. yere olde, and made him king in the rowme of his father Amaziahu. And he built Eloth, ⁊ brought it agayn to Juda after that the king was laid to ſlepe with his fathers. Sixteene yere olde was Uzia, when he began to reygne, and he reygned .lii. yere in Jeruſalem. Hys mothers name alſo was Jecholia of Jeruſalem. And he did that which was right in the ſight of the Lorde: according to all, as dyd hys father Amaziahu. And it came to paſſe that he ſought God * in the dayes of Zachariahu, (which mainteined the feare of God) and as long as he ſought the lord, god made him to proſper. And he wẽt to battayle againſt the Philiſtines ⁊ brake B down the walle of Geth, and the walle of Jabne, and the walle of Aſdod, and built cities about Aſdod, and among the Philiſtines. And God holpe hym againſt the Philiſtines, and agaynſte the Arabians, ỷ dwelte in Gurbaal, ⁊ Hammehunim. And ỷ Ammonites gaue tribute to Uzia, ⁊ his name ſpred abroade euen to the entring in of Egipt: for he played the man excedingly. Moreouer, Uzia builte towers in Jeruſalē by the corner gate, & by the valley gate, & at the turnyng of the walle: & made them ſtrong. And he built towers in the wildernes, & digged many welles: For he had much catall in the valleyes & playnes, plowmen, & vine dreſſers in the moũtaines, & in Charmel: for he loued huſbãdry. And Uzia had an hoſt of fighting menne that went out to warre in the armye, according to the nũber of their office vnder the hande of Jetel the ſcribe, & Maaziahu the ruler, and vnder yͤ hand of Hananiahu, which was one of the kinges lordes. And the whole number of the auncient fathers, & of the C men of might, wer .ii. M. & .vi. C. & vnder the hand of them was the army of yͤ men of warre, euen .iii. hundred & ſeuen thouſande, & .v. hundred yͤ made warre with the power of an army, helpyng the Kyng agaynſte the enemyes. And Uzia prouyded them thorowout al the hoſt, ſhildes, ſpeares, helmettes, habergyns, bowes & ſlinges for to caſt ſtones. And he made ſubtil engins in Jeruſalem, which he inuented & laid on the towers & corners, to ſhote arowes & gret ſtones withal. And his name ſpred farre abrode, becauſe he was helped ſo excellently, ſo that he became very mighty. But in hys ſtrengthe, his heart aroſe to hys deſtruccyon. For he tranſgreſſed againſt the lord his God, and went into the temple of the Lord to burne cẽſe vpon yͤ aulter of incenſe. And Azariahu the prieſte went in after him, & with him foure ſcore prieſtes of the lord yͤ were valeaunt men. And they ſtode by um.18.a. Uzia the king & ſaid vnto him: *it perteineth not to the Uzia to burne incenſe vnto the lord, but to the prieſtes the childrẽ of Aaron, that are conſecrate for to offer incenſe: Come therefore out of yͤ ſanctuary for thou haſt treſpaſſed, & it is no worſhip to thee beefore the Lorde God. And Uzia was wroth, and had incenſe D in his hande to burne it: and ſo whyle he had indignacion agaynſte the Prieſtes, 4.Re.15.a *the leproſy ſprang in hys forehead beefore the prieſtes in the houſe of the lord, euen beſyde the incenſe aulter. And Azariahu the chiefe Prieſt with all the other prieſtes, looked vpon hym: and beholde, he was become a lepre in hys forehead, and they vexed hym thence. And he was fayne to goe out, becauſe the Lord had ſmitten him. And Uzia the kyng continued a lepre vnto the day of his death, and dwelte ſeueral, in an houſe, beyng a lepre and ſhutte out of the houſe of the Lorde. And Jotham hys ſonne had the gouernaunce of the kynges houſe, and iudged the people of the lande. The reſte of the actes of Uzia firſt and laſt, did Eſay the Prophete the ſonne of Amos, wryte. And ſo Uzia ſlept with hys fathers: and they buried him with his fathers, in the fielde of the buriall whiche was beſyde the Sepulchres of the kinges. For they ſayde: he is a Lepre. And Jotham hys ſonne reigned in his ſteade.

The .xxvii. Chapter.

Jotham reigneth, and ouercũmeth the Amorites. Ahas his ſonne reigneth in his ſteade.

IOtham was fyue and twenty A yere olde, when he *began to *4.re.15.b reigne, and reygned .xvi. yere, in Jeruſalem. Hys mothers name alſo was Jeruſa the daughter of zadoc. And he did that which was right in the ſyghte of the Lorde in all poyntes as dydde hys father Uzia, ſaue that he came not into the temple of the Lorde, and the people dydde yet wickedlye. He buylte the hye gate of the temple of the Lord, and on the walle (where the houſe of ordynaunce was) he buylte muche. Moreouer, he builte cities in the moun- B taynes of Juda, and in the wood countrey he builte caſtelles and towers. He foughte with the Kyng of the chyldren of Ammon, and preuayled agaynſte thẽ. And the chyldren of Ammon gaue hym the ſame yere an hundred talentes of ſyluer: and tenne thouſande quarters of wheate, and tenne thouſande of barley. So muche dydde the chyldren of Ammon geue hym the ſeconde yere, and the thyrde alſo. So Jotham became mightye, becauſe he dyrected hys waye before the Lorde hys God.

The reſte of the actes of Jotham, and all hys warres, and hys conuerſaci- C on, loe, they are wrytten in the booke of the kynges of Iſraell, and Juda. He was fyue and twenty yere olde, when he beganne to reygne, and reygned ſyxteene yere in Jeruſalem. And Jotham ſlepte with hys fathers: and they buried hym in the citie of Dauid: and Ahaz his ſonne reygned in hys ſteade.

The .xxviii. Chapter.

The wickedneſſe of Ahaz king of Juda. After him reygneth Hezekia.

A 4.re.16.a AHaz was*twentye yere olde when
he began to reigne, and reigned.xvi
yere in Jeruſalem:and he didde not
that which is ryghte in the ſyght of the
Lorde,as did hys father Dauid:For he
walked in the wayes of ẏ kinges of Iſrael,
and made molten ymages for Baalim.
He offered incenſe in the valley of the
*De.18.b ſonne of Hinnom, and*burnte hys chyldren
4.Re.21.a in fyre, after the abhominacions of
the Heathen,whome the lord caſt out before
the children of Iſrael.He offered alſo,
and burnte incenſe in hylaulters, and
on mountaynes,and vnder euery greene
4.re.16.a tree.*Wherfore the lorde hys God deliuered
Eſai.7.a hym into the hande of the Kyng of
the Sirians:whiche bet hym,and caried
away a great multitude of hys, captiue,
and brought them to Damaſcon.And he
was deliuered into the hande of the king
of Iſrael,which ſmote him with a great
ſlaughter.For Pecah the ſōne of Remaliahu,
ſlue in Juda an hundred and.xx
thouſand in one day,which were al fightyng
men:and that becauſe they had forſaken
the Lorde God of theyr fathers.
And zichri a myghtye manne of Ephraim,
ſlue Maaſiahu the kynges ſonne,and
Aſrica the gouernoure of the houſe, and
Elcana that was nexte to the Kyng. And
B the children of Iſrael toke prieſoners of
theyr brethren, two hundred thouſande
weomen,ſonnes and daughters,and caryed
awaye muche ſpoyle of them, and
broughte the ſpoyle to Samaria. But
there was a Prophete of the Lordes,
(whoſe name was Obed) and he wente
out before the Hooſte that came to Samaria,
and ſayd vnto them:Beholde,becauſe
the Lorde God of your fathers is
wroth with Juda,he hath delyuered thē
into your hand.And ye haue ſlayne them
with cruelneſſe, that reacheth vp to heauen.
And nowe ye purpoſe to kepe vnder
the children of Juda and Jeruſalem,and
to make them bondemenne and bondeweomenne.
And dooe ye not lade youre
ſelues with ſinne,in the ſight of the lord
your God?Now heare me therfore,and
deliuer ẏ captiues again, which ye haue
taken of your brethren,for elles ſhall the
C great wrath of god be vpon you.Wherfore
certayne of the heades of the childrē
of Ephraim, as Aſaria the ſonne of Jehohanan,
Berechiahu the ſonne of Meſillemoth,
and Jehezkiahu the ſonne of
Sallum, and Amaſa the ſonne of Hadlay,
ſtoode vp agaynſte them that came
from the warre, and ſayde vnto them:
bryng not in the captyues hyther. For
where as we haue offended toward god
alreadye,ye intende to adde more to our
ſinnes and treſpaſſe.For our treſpaſſe is
great alreadye,⁊ there is a fearce wrath
agaynſt Iſraell.And vpon that, the men
of armes left the captiues and the ſpoyle
before the Lordes and all the congregacion.
And the menne that were nowe rehearſed
by name, roſe vp and tooke the
prieſoners,and with the ſpoyle clothed
al that were naked among them, and arayed
them, and ſhooed them,and gaue
them to eate and to drinke, and annoynted
them,and caried all that were feeble
of them vpon aſſes, and broughte them
to Jericho (the citye of Palmetrees) to
theyr brethren:and then they returned to
Samaria agayne. *At that ſame tyme 4.re.1
dyd kyng Ahaz ſende vnto the kynges of
Aſſur,to haue helpe of them.And the Edomites
came agayne, and ſlue ſome of
Juda,and caryed awaye captiues.And
the Philiſtines inuaded the cityes in the
lowe countrey, and toward the South
of Juda,and tooke Bethſames, and Aialon,
and Gederoth, and Socho, with
the townes longing therto,and Thimna
with the townes of the ſame:Gimſo,⁊
the townes therof,and dwelt there.For
the Lorde brought Juda lowe,becauſe
of Ahaz king of Juda, whiche made Juda
naked, and tranſgreſſed ſore agaynſte
the lorde.And Thilgath Pilneſer king of
the Aſſiryans came vpon hym,and troubled
him rather then ſtrengthed him.For
Ahaz tooke awaye a porcion out of the
houſe of the Lord,and out of the kinges
houſe,and oute of the Lordes houſes,⁊
gaue vnto the kyng of the Aſſirians,and
yet it helped hym not. And in the verye D
tyme of hys tribulacion did Kyng Ahaz
treſpaſſe yet more agaynſte the Lorde.
For he offred vnto the Goddes of them
of Damaſco, whiche bette hym,and he
ſayde:becauſe the goddes of the kynges
of Siria helpe them, therfore wil J offer
to them, that they may helpe me allſo.
But they were hys deſtruccyon,and the
deſtruccyon of all Iſraell.And Ahaz gathered
together the veſſels of the houſe
of God,and brake them,and*ſhut vp the 2.pa.
doores of the houſe of the Lorde, and
made hym*aulters in euerye corner of 2.pa.
Jeruſalem. And in all the cityes of Ju-

da he made hilalters, to burne incence vnto other goddes, and angred the lorde God of hys fathers. The reſte of his actes, and his workes fyrſt and laſt: behold, they are wrytten in the boke of the kinges of Juda, and Iſraell. And Ahaz ſlepte wyth hys fathers, and they buryed hym in the cytye of Jeruſalē: but brought him not vnto the ſepulchres of the kynges of Iſrael. And Hezekia his ſonne reygned in hys ſteade.

The. xxix. Chapter.

Hezekia otherwyſe called Ezekias (or Jehizkiahu) reſtoreth vnto the Temple of the Lorde, al the thynges yͭ had not beene regarded of his predeceſſours.

A HEzekia beganne to reygne, when he
4.reg.18.a was fiue and twenty yeare old, and reygned nyne and twentye yeare in Jeruſalem. And hys mothers name was Abia the daughter of zachariahu. And he dydde that whyche was ryght in the ſight
4.re.1 of the Lorde, in al poyntes, as dyd Dauid
2.par.28.d his father. * He opened yͤ dores of yͤ houſe of the Lorde (in the fyrſte yeare and fyrſte moneth of hys reygne) and repaired them. And he broughte in the Pryeſtes and the Leuites, and gathered them together into the Eaſt ſtrete: and ſayde vnto them.

Heare me ye Leuites, and nowe be ſanctifyed and halow the houſe of the Lord god of your fathers, bryng fylthyneſſe out of yͤ holye place. For oure fathers haue treſpaſſed, and done euyl in the eyes of the Lorde our God, and haue forſaken hym: and tur-
B ned away theyr faces from the habitacion of the Lorde, and turned theyr backes on it. And beſyde that, they haue ſhut vp the dores of the portche, and quenched the lampes, and haue nether burnt incence, nor offered burnte offerynges in the holye place vnto the God of Iſraell.

Wherefore the wrathe of the Lorde fell on Juda, and Jeruſalē: and he hath brought them to trouble, to be wondred on, and to be hyſſed at, euen as ye ſee with oure eyes. For loe, our fathers were ouerthrowen wͭ the ſweorde, and our ſonnes, oure daughters, ⁊ our wyues wer caryed awaye captiue for yͤ ſame cauſe. And nowe it is in my hearte, to make a couenaunt with the lord god of Iſraell: that he maye turne awaye his heuy indignacion from vs. Now ther-
u.18.a fore my ſonnes, be not negligente: for the * Lord hath choſen you to ſtand before him, and for to mynyſter and ſerue hym, and to
C burne incenſe. Then yͤ Leuites aroſe: Mahath the ſonne of Amaſai, and Joell the ſonne of Aſariahu of the childrē of the Cahathytes. And of the ſonnes of Meraki, Kis the ſonne of Addy, and Aſariahu the ſōne of Jehalelel. And of yͤ ſonnes of yͤ Gerſonites, Joah the ſonne of Simma, and Eden the ſonne of Joah. And of the ſonnes of Eliſaphan, Symri, and Jehiell. And of the ſonnes of Aſaph, zechariahu, and Mathaniahu. And of the ſonnes of Hemā, Jehiel, and Simei. And of the ſonnes of Jeduthun, Semaia and Uziel. And they gathered theyr brethren, and puryfyed themſelues, and came accordyng to the cōmaundemente of the kynge, and the woordes of the lorde, for to clenſe the houſe of the lord.

And the Pryeſtes wente into the inner partes of the houſe of the Lorde, to clenſe it: and broughte oute all the vnclenneſſe that they founde in the temple of the lorde, into the courte of the houſe of the Lorde. And the Leuites tooke it, to carye it out into the broke Cedron.

D They beganne the fyrſte daye of the fyrſte moneth to puryfye, and the eyghte daye of the moneth came they to the portch of the Lorde: and pourged the houſe of the Lorde in eyghte dayes, and in the ſyxtene daye of the fyrſte moneth they made an end. And they went in to Hezekia the kynge and ſayed: we haue clenſed all the houſe of the Lorde, the alter of burnte offerynge, wyth all hys veſſelles, and the ſhewbreade table, wyth all hys apparell: and all the veſſels whiche kynge Ahaz dydde caſte aſyde when he reigned, and tranſgreſſed, them we haue prepared and ſanctifyed: and behold, they are before the alter of the Lorde. And Hezekia the kyng roſe earlye, and gathered the lordes of the citie, ⁊ went vp to yͤ houſe of the Lord. And they brought ſeuen oxen,
E ſeuen rammes, ſeuen ſhepe, and ſeuen he goates, to be a ſynneofferyng for the kingdome, for the Sanctuarye, and for Juda. And he commaunded the Pryeſtes, the ſonnes of Aaron, to offer them on the alter of the lorde.

And they ſlewe the oxen, and the Pryeſtes receyued the bloude, and ſprinkled it vpon the alter: lykewyſe, when they had ſlayne yͤ rammes, they ſprynkeled the bloude vpon the altar: they ſlew alſo the ſhepe, and they ſprinkled the bloud vpon the alter. And thē they broughte foorth the he goates for the ſynneofferyng, before the kyng and the congregaciō, and put theyr handes vpon thē. And the prieſtes ſlew thē, ⁊ with yͤ bloude of them they clenſed the alter to make ſatyſfaccyon for all Iſraell: for the Kynge commaunded that the burnt offering and yͤ ſinoffering ſhould be made for al Iſrael.

F And ſet the Leuites in the houſe of the lord 1,par 25.a with ſimbals, pſalteries, and harpes: *according to the commaundemēt of Dauid, & of Gad the kinges ſear, and Nathan the prophete. For ſo was the commaundemēt of the lord, through the hande of hys prophetes. And the Leuites ſtode hauyng the inſtrumentes of Dauid, and the Prieſtes helde the trompets. And Hezekia cōmaunded to offer the burnt offeryng vpon yͤ alter. And when the burntoffering began, yͤ ſong of the lord began alſo, & the trompets with yͤ inſtrumentes that wer ordeined by the hand of Dauid king of Iſrael. And all the congregacion worſhypped, ſyngynge a ſong, and blowing with the trompets, and al this continued, vntil the burntofferynge was finiſhed. And whē they had made an ende of offeryng, the kyng and all that wer preſent with hym bowed themſelues, and worſhipped. And Hezekia the king, and the Lordes ſpake to the Leuites to prayſe the Lorde with the wordes of Dauid, and of Aſaph the ſear. And yͤ Leuites ſang prayſes with gladnes, and the other bowed thē ſelues, and worſhipped. And Hezekia anſwered, and ſayde: now ye haue conſecrate your handes to the lorde: goe to therfore, and bringe in the ſacrifices and thankeofferinges into the houſe of the lorde. G And the congregaciō brought in the ſacrifices, and thankeofferinges, and burnteofferinges, as many as were of a free liberal hert. And the number of the burntofferinges whiche the congregacion brought, was .lxx. oxen, an hundred rams, and two hundred ſhepe: which wer al for the burnt offeryng of the Lorde. And there were dedicated ſyxe hundred oxen, & thre thouſand ſhepe. And the Prieſtes wer to few to fleye all the burnt offeringes: but theyr brethren the Leuites dyd helpe them, tyll they hadde ended the work: : and vntil the prieſtes wer ſanctyfyed. For the Leuites were purer hearted to be ſanctified, then the prieſtes. And thereto the burntofferynges were many, with the fatte of the peace offeringes, and the drinke offeringes that belonge to the burnteofferinge. And ſo the ſeruyce pertaininge to the houſe of the lorde, was finiſhed. And Hezekia reioyſed and all the people, that God had made the folke ſo readye: and that the thing was ſo ſoone done.

The .xxx. Chapter.

Hezekia renueth the feaſt of Paſſeouer.

A AND Hezekia ſēt to al Iſrael, and Iuda, and wrote letters to Ephraim & Manaſſe, that they ſhould come to the houſe of the Lorde at Ieruſalem, and offer Paſſeouer vnto the Lorde god of Iſraell. And the king held a councel with his lordes and al the congregacion of Ieruſalem *to kepe the feaſte of Paſſeouer in the ſeconde moneth. For they could not kepe it at that tyme: becauſe the prieſtes were not ſanctyfyed ſuffycientlye, neyther was the people gathered together to Ieruſalem. And the thing pleaſed the kyng, and all the congregacion. And they decreed that it ſhoulde be proclaymed throughoute all Iſraell from Berſabe to Dan, that they ſhoulde come, and holde the feaſte of Paſſeouer vnto the Lorde God of Iſraell, at Ieruſalem: for they hadde not done it of a great ſeaſon as they ſhoulde haue done by the lawe. So yͤ poſtes wente with letters of the hande of the kyng, and of his lordes, throughout al Iſrael and Iuda: and at the commaundement of the king, they ſaid: ye childrē of Iſrael turne again vnto yͤ lord god of Abraham, Iſaac and Iſraell, and let euerye one returne to yͤ remnaūt that are eſcaped you oute of the hande of the kinges of Aſſur. And be not ye like your fathers, and youre brethren, which treſpaſſed againſt the lord god of theyr fathers: which gaue them vp to be deſtroyed as ye ſee. D And now be not ye ſtifnecked like as wer your fathers: but yelde your ſelues vnto the lord, and enter in to his holy place, whiche he hath ſanctifyed for euer: and ſerue the lorde your God, and the fearceneſſe of his wrathe ſhall turne away from you. For if ye turne again vnto the lord, then ſhall your brethren and your children finde compaſſion in preſence of thē that tooke them captyue, and they ſhall come agayne vnto this lande, *for yͤ lorde youre god is gracyous and mercifull, and will not turne awaye his face from you if ye conuerte vnto hym. And ſo the poſtes went from cytye to cytye in the lande of Ephraim and Manaſſe, euen vnto zabulon. But they laughed them to ſcorne, & mocked them. Neuertheleſſe, yet diuerſe of Aſſer, Manaſſe, and of zabulon ſubmytted themſelues, and came to Ieruſalem. And the hande of God was in Iuda, ſo that he gaue them one hearte to do the commaundement of the king and of the rulers, according to the worde of the Lorde. And there aſſembled to Ieruſalem muche people, and there was preſent a mighty great congregacion

gacion, to holde the feaſt of ſwete breade C in the ſeconde moneth. And they aroſe, and 2.par.28.d removed the * alters that were in Jeruſalem. And all the veſſels of incence dyd they away, ⁊ caſte them into the broke Cedron. And they ſlew Paſſeouer yͤ fourtenth day of the ſecond moneth. And the prieſtes and Leuites whiche were aſhamed, ſanctifyed themſelues, and brought in the burnt offerynges into the houſe of the Lorde. And they ſtode in theyr office after theyr maner, and accordynge to the lawe of Moſes the man of god. And the prieſtes ſprinkled the bloud, which thei receiued by yͤ hādes of yͤ Leuites. For there wer many in yͤ congregaciō yͤ were not ſanctifyed: ⁊ the Leuites did ſlay Paſſeouer for al yͤ were not cleane, and yͤ might not execute the holy worke of yͤ lord. For many of yͤ people, ⁊ very many out of Ephraim, Manaſſe, Jſakar ⁊ zabulō wer not clenſed, ⁊ yet did eat Paſſeouer againſt yͤ law appointed. Wherfore Hezekia prayed for thē, ⁊ ſaid: the good lord bee merciful vnto thē: For he ſet his whole hert to ſeke the lord god, euē the god of hys fathers: but all yͤ other did not ſo accordyng to vnfained holines. And yͤ lord heard Hezekia, ⁊ healed the people. And the children of Jſrael yͤ were preſent at Jeruſalem, held the feaſt of ſwete breade ſeuen dayes with great gladnes, ⁊ the Leuites, ⁊ the prieſtes prayſed, ⁊ magnified yͤ power of the lord, daye by day, vpon inſtrumentes. And D Hezekia ſpake hertely vnto all yͤ Leuites that had vnderſtandyng, ⁊ wer of a good mind toward the lord. And they did eat throughout yͤ feaſte, ſeuen daies longe, and offred peace offerynges, and thanked the Lorde god of theyr fathers. And yͤ whole aſſēblye toke counſaile, to do ſo other ſeuen dayes, ⁊ they held thoſe ſeuen dayes with gladnes. For Hezekia kyng of Juda toke out (from among his cattell) for the congregacion, a thouſand yonge oxen, and ſeuen thouſande ſhepe. And the lordes gaue oute to the congregacion a thouſande yonge oxen, and ten thouſande ſhepe. And a great noumbre of the Pryeſtes were ſanctyfyed. And all the congregacion of Juda with the prieſtes ⁊ Leuites, and all the congregacion yͤ came out of Jſrael, ⁊ the ſtraungers yͤ came out of the land of Jſrael, and that dwelt in Juda reioyſed: and there was great gladneſſe in Jeruſalem. For ſence the tyme of Salomon the ſonne of Dauid kynge of Jſraell, ther was no ſuche ioye in Jeruſalem. And the pryeſtes and the Leuites aroſe, ⁊ bleſſed the people, and theyr voyce was hearde of the Lord, and theyr prayer came vp vnto heauen: his holy dwellyng place.

¶ The. xxxi. Chapter.

After that Hezekia had called agayne the people vnto the waye of the lorde, he ordeined the prieſtes, vnto whome he commaunded to geue tithes.

AND when all theſe thynges wer fynyſhed, all they of Jſraell that A were preſente in the cytyes of Juda, went out and brake the ymages, * and cut downe yͤ ydolles groues, 2.pa.14.a. and all to brake the hye places, and * alters 2.pa.33.c. throughout all Juda, and Ben Jamin, in Ephraim alſo ⁊ Manaſſe, vntyll they had vtterly deſtroyed thē al. And al the chyldrē of Jſraell returned euerye manne to hys poſſeſſions, and to theyr owne cytyes. And Hezekia appoynted ſondrye coumpanyes of the Prieſtes and Leuytes after the dyuerſytye of theyr mynyſtracions, euerye man accordyng to his offyce, both prieſtes and Leuites, for the burnte offerynge and peace offerynges, to miniſter, and to geue thankes, and prayſe in the gates of yͤ hoſt of the Lorde. And the kynges porcyon of hys ſubſtaunce that he gaue, were daylye burnte offerynges in the mornynge and euening, and burnt offeringes for the Sabboth dayes, newe Moones, and ſolemne feaſtes, accordyng * as it is written in the Nu.28.b. law of the lord. And he bad the people that dwelt in Jeruſalem, geue the parte to the Pryeſtes, and Leuites, that they myghte ſubſtancially apply themſelues to yͤ lawe B of the lorde. And aſſone as the kynges cōmaundemente came abroade, the chyldren of Jſraell broughte aboundaunce of fyrſt fruites, of corne, wyne, oyle, hony, and of al maner of fruites of the fyeld, and the tithes of all maner of thynges, broughte they in plenteouſly. And the chyldren of Jſraell ⁊ Juda that dwelt in yͤ cities of Juda, they alſo brought in the tithes of oxen ⁊ ſhepe, and other holy tithes which wer conſecrate vnto the lord theyr God, they dydde offer, and broughte them all by heapes. In the thyrde moneth they beganne to laye the heapes (in maner of a foundacion) and fyniſhed thē in the ſeuenth moneth. And when Hezekia and the lordes came, and ſawe the heapes, they bleſſed the lorde and hys people Jſraell. And Hezekia queſtyoned wͭ the Pryeſtes and the Leuites, concernyng the heapes. And Azaria the chyfe Pryeſte of the houſe of zadocke, anſwered hym and ſayd: ſynce the people began to brynge the

heue offerynges into the houſe of the Lord,
we alſo haue had ynough to eate, there remayned
ſo muche: for the lorde hath bleſſed
hys people, and thys heape is left. And Hezekia
C bad prepare the chambers in yͤ houſe
of the lorde. And they dyd prepare them, ⁊
caried in the fyrſte fruites, the tithes, and yͤ
dedicate thinges faythfully. Ouer whyche
Conaniahu yͤ Leuite had yͤ rule, and Semei
his brother nexte to hym. And Jehiell,
Azaziahu, Nahath, Aſaell, Jerimoth, Joſabad,
Eliell, Jeſmachiahu, Mahath and
Banaiahu, wer ouerſeers ordeined by Conaniahu,
and Semei hys brother was an
officer of Hezekia the kyng, ⁊ Azaria was
the ruler of the houſe of God, (*vnto whome al
theſe thinges belonged.*) And Chore the ſonne of
Imna the Leuite, and yͤ porter of yͤ Eaſte
dore, had the ouerſyghte of the thynges yͭ
were offered of a free wyll vnto God (and
wer geuẽ in maner ſeuerally vnto the lord)
and ouer the thinges moſt holy. And vnder
his hande were Eden, Miniamin, Jeſua,
Semeiahu, Amariahu, and Sechaniahu
in the cityes of the prieſtes appoynted of
theyr fidelitye to geue to their brethren
theyr porcions: aſwel to the ſmall as to yͤ
great. Except that to the males that wer
rekened from thre yere and aboue (amõg
al that went into the houſe of the Lorde)
they ſhoulde geue daye by daye, for theyr
mynyſtration, and for theyr geuyng attẽdaunce,
D and for theyr dyuerſe waytynges
by courſe. And to the prieſtes and Leuites
throughout the houſhold of theyr fathers
from twentye yeare and aboue, to wayte
whẽ theyr courſes came. And to the famylyes
of al theyr babes, wiues, ſonnes, and
daughters through al the congregacion.
For vpon the fidelitye of them were the holy
thynges beſtowed. And to the chyldren
of Aaron, the Prieſtes whiche were in the
fieldes and ſuburbes of theyr cytyes, cytye
by cytye, the men (whoſe names were expreſſed
afore) ſhould geue porcions, euen
to all the males amonge the prieſtes, and
to all the Leuites, according to theyr noũbre.
And of this maner dydde Hezekia
throughout al Juda, and wrought it that
is good, and ryght, and true, before yͤ lord
hys God. And in all the woorkes that he
beganne for the ſeruice of the houſe of god,
for the law and for the commaundemẽtes,
he ſoughte his god, and that dyd he wyth
all hys hearte, and proſpered.

The.xxxii. Chapter.

Sennacheryb (or Sanherib) beſeiging Jeruſalem, is ſtriken of the aungel. Hezekia dyeth, after whome ſucceedeth Manaſſe.

After that theſe dedes wer faithfully A
done: *Sennacherib kyng 4. re
of Aſſur came, and entred into Eſa.36
Juda, and compaſſed yͤ ſtronge Ecc.48
Cities, and thought to win them for himſelfe.
And ſo when Hezekia ſawe that Sennacherib
was come, and that he was purpoſed
to fyght againſt Jeruſalem, he toke
counſayle wyth hys Lordes and menne of
might, to ſtop the water of the fountaines
without the cytye: and they dyd helpe him.
For there gathered many of the people together,
and ſtopt al the welles, ⁊ the broke
that ran through the myddes of the lande,
ſaying: why ſhal the kinges of Aſſur come,
and fynd much water? And Hezekia went
to luſtely, and buylt vp al the wall where
it was broken, and made ordinaunce vpon
the towres and to the other wal without,
and repayred Millo in the cytie of Dauid, B
and made manye dartes and ſheldes. And
he ſet captaynes of warre ouer the people,
and gathered them together to hym in the
large ſtrete of the gate of the cyty, ⁊ ſpake
gentlye to them, ſayinge: Plucke vp youre
heartes, and be ſtrong: Be not afrayd nor
diſcouraged for the king of Aſſur, and for
all the multitude that he hath with him: * 4.re
For there bee moe with vs then with hym.
With hym is an *arme of fleſhe. But with Jere
vs is the lorde our God for to helpe vs, ⁊
to fight oure battailes. And the people toke
a courage thorowe the wordes of Hezekia 4.re.19.
king of Juda. *After this did Sennacheryb 3.re
kyng of Aſſur ſend of hys ſeruauntes
to Jeruſalem (but he hymſelfe remayned
beſyde Lachis: hauing al hys power with
hym) vnto Hezekia kyng of Juda, and vnto
all Juda that were at Jeruſalem, ſayinge: C
Thus ſayeth Sennacheryb kynge of
Aſſur: *wherein dooe ye truſte, O ye that 4.re
dwell in Jeruſalem whyche is beſieged?
Dothe not Hezekia entyce you to geue ouer
your ſelfes vnto death, hunger ⁊ thirſte,
ſaying: the Lorde oure God ſhal rydde vs
out of the hand of the kyng of Aſſur. Hath
not the ſame Hezekia putte downe hys hye
places and hys alters, and commaunded
Juda and Jeruſalem, ſayinge: Ye ſhall
worſhippe before one alter, and burne incence
vpon the ſame? Knowe ye not what I
and my fathers haue done vnto the people
of all landes? Were the Goddes of the
people of other landes able or myghtye to
ſaue

ſaue theyr landes out of my hand? which of
al yͤ goddes of thoſe nacions (yͤ my fathers
deſtroyed) coulde delyuer his people out
of mine hande? And ſhal your God be hable
to deliuer you out of mine hande? Wherfore
nowe, let not Hezekia deceyue you, nor perſwade
you of this faſhiō, nor yet beleue him.
For as no god amonge all nacions & kingdomes
D was able to rid his people out of my
hand, & out of the hand of my fathers: How
much leſſe ſhal your goddes be able to kepe
you out of my hande? And yet mo thynges
dyd his ſeruauntes ſpeake agaynſt the lord
God, & agaynſt hys ſeruaunt Hezekia. And
(Sennacheryb) alſo wrote a lettre, to rayle
on the lorde God of Iſraell, & ſpake againſt
him, ſaying: as the gods of the nacions of
other landes haue not bene able to delyuer
theyr people out of my hande: Euen ſo ſhall
not the God of Hezekia deliuer his people
out of myne hande. And they cryed wyth a
loude voyce in the Iewes ſpeache vnto the
people of Ieruſalem that were on the walle
to feare them, & to make them faynte herted,
& that they myght ſo take the citie. And they
ſpake agaynſte the God of Ieruſalem, as
agaynſte the goddes of the nacions of the
erth, whych were the workes of yͤ handes of
men. But Hezekia the kyng, and yͤ prophet
E Iſai the ſōne of Amoz, prayed agaynſte that
blaſphemye, and cryed vp to heauen. And yͤ
lord ſente an aungel whych deſtroyed al the
men of war, & the lordes and captaynes of
the hooſt of the kyng of Aſſur, that he turned
hys face agayne wyth ſhame towarde hys
4.re.19.g owne lande. *And when he was come into
the houſe of hys God, they that came of hys
owne body, ſlue hym there wyth the ſwerde.
And ſo the Lorde ſaued Hezekia and the
inhabiters of Ieruſalem, out of the hande of
Sennacheryb kynge of Aſſur, and from the
hande of al other, and mayntayned them on
euery ſide. And many brought offringes vnto
the Lorde to Ieruſalem, and preſentes to
Hezekia kynge of Iuda: ſo that he was
F magnifyed in the ſyght of al nacions from
4.re.20.a. thence forth. *In thoſe dayes Hezekia was
Eſay.38.a ſycke vnto the death, and prayed vnto the
lord, whych anſwered hym, and ſhewed hym
a wonderfull miracle. But Hezekia did not
agayne vnto God accordyng to it yͭ he had
ſhewed hym, for his herte aroſe & there came
wrath vpon hym, and vpon Iuda and Ieruſalem.
Notwythſtandynge Hezekia ſubmytted
hym ſelfe (after that his hert was ryſen
vp) he, and the inhabiters of Ieruſalem:
and the wrath of the Lorde came not vpon
them in the dayes of Hezekia. And Hezekia
had excedyng much ryches and honoure.
And he gat him treaſures of ſyluer and
golde, precious ſtones and ſpyces, ſhildes, &
of all maner pleaſaunt iewels: and made
ſtore houſes for the frutes of corne, for wine
and oyle: & ſtalles for all maner of beaſtes,
& foldes for ſhepe. And he made him cities, & G
had of ſhepe and oxen great aboundaunce.
For God had giuē him ſubſtaunce exceding
much. This ſame Hezekia ſtopped yͤ vpper
water ſprynges of Gihon, and brought thē
downe to the weſt ſide of the citie of Dauid.
And Hezekia proſpered in all hys workes.
And when the princes of Babilon ſent vnto
hym embaſſadours, to enquire of yͤ wondre
that chaunced in the lande, God lefte hym
*to trye hym, and that all that was in hys Deut.8.a
herte myghte be knowen. The reſte of the
dedes of Hezekia, and hys goodnes: behold,
they are wrytten in the vyſyon of Iſay the
prophet the ſonne of Amoz, in the boke of yͤ
kynges of Iuda and Iſraell. And Hezekia
ſlepte wyth his fathers, and they buried him
in the mooſt worthy place of the ſepulchres
of the ſonnes of Dauid: and al Iuda and yͤ
inhabiters of Ieruſalem did him worſhippe
at hys death. And Manaſſe his ſonne raygned
in hys ſtede.

The. xxxiii. Chapter.

Manaſſe is taken pryſoner, and after that he commeth
out, he deſtroyeth the ydols. He dyeth, & after
hym ſucceedeth Amon, whych is kylled of his owne
people, & Ioſias his ſonne raygneth in his ſtede.

Manaſſe was. xii. yere olde *whē A
he beganne to raygne, and he *4.re.21.a
raigned fyue and fyfty yere in
Ieruſalem: but did euel in the
ſyght of the Lorde, lyke vnto
the abhominacions of the Heathen, whom yͤ
Lorde caſt out before the chyldrē of Iſrael.
For he went to, & builte the hilaulter *which 4.reg.18.a
Hezekia hys father had broken downe. And
he reared vp aulters for Baalim, and made
groues, & worſhypped al the hoſt of heauē
and ſerued them. And he buylt aulters in the
houſe of the Lord, where as the lord yet had
ſayde: *in Ieruſalem ſhall my name be for *2.re.7.b
euer. And he builded aulters for al the hooſt 2.par.6.a
of heauen, in the two courtes of the houſe of and.7.c
the lorde. And he burnt his children in fyre
in the valley of the ſon of Hinnon. He was a
ſorcerer, he regarded the cryinge of byrdes,
vſed inchauntmentes, and mayntayned
workers with ſpyrites, & ſears of fortunes:
and wrought much euill in the ſyght of the
Lorde, to angre hym wythall.
And he put yͤ kerued ymage, & an ydol which B

he had made, in the houſe of God. Of whych
houſe God had ſayd to Dauid, and to Salomon
hys ſonne: in this houſe and in Ieruſalem,
whyche I haue choſen afore all the
*2 reg.7.b trybes of Iſraell, *wyll I put my name for
3.reg.8.b euer, and wyll nomore bringe the ſeate of
2.par.6.a Iſrael frō the lande, which I haue ordeined
and.7.c for your fathers: Yf ſo be that they wyll be
diligent, ⁊ do all that I haue commaunded
thē in al the lawe and ſtatutes, ⁊ ordinaunces
by yͤ hande of Moſes. And ſo Manaſſe
made Iuda and the inhabiters of Ieruſalē
to erre, ⁊ to do worſe then the Heathen whō
the lorde deſtroyed before the chyldren of
Iſraell. And the Lorde ſpake to Manaſſe ⁊
to hys people, but they woulde not regarde.
Wherfore, the lord brought vpon them the
C captaynes of the hooſt of the kynge of the
Aſſyrians, whyche toke Manaſſe in holde, ⁊
bound him with chaynes, and caryed him to
Babylon. And when he was in tribulacion,
he beſought the Lord hys God, ⁊ humbled
him ſelfe excedyngly before the God of hys
fathers, and made interceſſion to him: and
God was entreated of him, and hearde his
prayer, ⁊ broughte hym agayne to Ieruſalē
into his kingdome. And then Manaſſe
knewe that the Lorde was God. After thys
he buylt a wal wythout the citie of Dauid,
on the weſt ſide of Gion, in the valey as they
come to the fyſhe gate, and rounde aboute
Ophel, and brought it vp of a very greate
heigth, and put captaines of warre in al the
ſtrong cytyes of Iuda. And he toke awaye
ſtraunge goddes and ymages oute of the
houſe of God, and *all the aulters that he
2.pa.14.a had buylt in the mounte of yͤ houſe of God,
and.31.a and in Ieruſalem, ⁊ caſt thē out of the citie.
And he prepared the alter of the Lorde, and
ſacryfyced theron peace offrynges, ⁊ thanke
offerynges, and charged Iuda to ſerue the
Lorde God of Iſraell. Neuertheleſſe, the
people dyd offre ſtyll in the hylaulters, how
be it vnto the Lorde theyr God onely. The
D reſt of the actes of Manaſſe, and his prayer
vnto hys God, and the wordes of the ſears,
and of them that ſpake to hym in the name
of the Lord God of Iſrael, beholde, they are
wrytten in the ſayinges of the kynges of
Iſrael. And his praier, and how that he was
hearde, and all hys ſynnes and his treſpaſſe,
and the places where he made hylaulters,
and ſet vp groues and ymages (before he
was mekened) beholde, they are wrytten
among the ſayinges of the ſears. And Manaſſe
ſlepte with his fathers, and they buried
him in his owne houſe. And Amon his ſon
raigned in his roume. Amon was two and
twenty yere olde when he began to raigne, ⁊
raigned two yeare in Ieruſalem. But he did
euel in the ſight of the lord, like as did Manaſſe
his father: for Amon ſacrifyced to al yͤ
kerued ymages, whych Manaſſe his father
had made, and ſerued them, and ſubmytted
not hym ſelfe before the lorde, as Manaſſe
his father hadde mekened hym ſelfe. But
Amon treſpaſſed greatly. And his owne ſeruauntes
conſpyred agaynſt hym, and ſlewe
hym in his owne houſe. But the people of yͤ
lande ſlue all them yͭ had conſpyred agaynſt
kyng Amon. And the ſame people of the lād
made Ioſia his ſonne king in hys roume.

The.xxxiiii. Chapter.

Ioſia deſtroyeth the ydolles: and reſtoreth yͤ temple in whyche is founde the booke of the lawe. He ſendeth to Hulda the propheteſſe for counſayle.

IOſia was eyght yeare olde when A
he began to raigne, *⁊ he raigned 4.reg.
in Ieruſalem.xxxi.yeare. And he
dyd that whiche was right in the
lyghte of the lord, ⁊ walked in the wayes of
Dauid hys father, and bowed neither to the 4.re.22.b.
right hand nor to yͤ left. In the eight yeare
of hys raigne (whē he was yet a child) he began
to ſeke after the God of Dauyd hys
father. And in the twelueth yere he began to
pourge Iuda, ⁊ Ieruſalē from hilaulters,
groues, kerued images, ⁊ images of metal:
⁊ they brake downe the aulters of Baalim,
euen in hys preſence: and other ymages, yͭ
were in greater honoure then they, he cauſed
to be deſtroyed. And the groues, kerued
images, and images of metal he brake, and
made duſte of thē, and ſtrawed it vpon the
graues of them that had offered vnto thē.
And he burnt the bones of the preiſtes vpō B
the aulters of them, and clenſed Iuda and
Ieruſalem. And euen ſo dyd he in the cities
of Manaſſe, Ephraim, Symeon, vnto
Nephthali. And in the wilderneſſes of them,
round aboute, he plucked a ſondre yͤ aulters
and the groues, and did beate them and
ſtampe them to pouldre, and beate downe al
the ymages thorowoute al yͤ land of Iſrael:
and returned to Ieruſalem agayne. In the
xviii. yere of his raigne, whē he had pourged
the lande and the temple, *he ſent Saphan *4.re.
the ſonne of Amaziahu, and Maaſiah the
gouernoure of the cytye, and Ioah the ſōne
of Ioahaz the recorder, to repayre the houſe
of the lord his God. And when they came to
Helkiah the hie prieſt, they delyuered thē the
money

money that was broughte into the houſe of
God, whych the Leuites that kept yͤ entries,
had gathered of the hande of Manaſſe, and
Ephraim, ⁊ of all yͭ yet remained in Iſraell,
and of al Juda and BenJamin, and of the
inhabytours of Jeruſalem. And they put it
in the handes of the workemen that had the
ouerſyght of the houſe of the lorde: and they
gaue it to the labourers that wrought in yͤ
houſe of the Lord, to repayre and amende yͤ
C houſe. Euē to maſons and carpenters gaue
they it, to get ſtone and tymbre for couples
and for beames of the houſes, whyche the
kynges of Juda had deſtroyed: And the mē
did the worke faithfully. And yͤ ouer ſears
of them to courage them forwarde, were
Jahath ⁊ Obadiahu Leuites, of the childrē
of Merari: and Secharia, and Meſullam,
of the chyldren of the Cahathytes, and other
of the Leuytes: whyche all coulde ſkyll of
A instrumentes of muſike. And ouer yͤ bearers
4.reg. of burthens, ⁊ ouer al that wrought, in what
ſoeuer workmanſhyp it were, were there
ſcribes, officers, and porters of the Leuites.
And whē they brought out the money yͭ was
brought into the houſe of the Lorde, Helkia
4.re.22.b. the prieſt * founde the booke of the lawe of
the lord giuē by Moſes. And Helkia anſwered
and ſayd to Saphan the ſcrybe: I haue
founde the booke of the lawe in the houſe of
the lord, ⁊ Helkia gaue the boke to Saphā.
D And Saphan caryed the boke to the kynge,
⁊ brought the kyng worde agayne, ſaying:
all that was commytted to thy ſeruauntes, yͭ
do they. And they haue gathered togyther yͤ
money that was founde in the houſe of the
lord, and haue deliuered it into the handes of
the ouerſears of the worke, and to yͤ handes
of the workemen. And then Saphan the
B ſcrybe ſhewed the kynge, ſaying: Helkia the
prieſte hath gyuē me a booke, and Saphan
read in it before the kyng. And it fortuned,
that when the kynge had hearde the wordes
of the lawe, he tare hys clothes: and yͤ kynge
commaunded Helkia and Ahikam the ſōne
of Saphan, ⁊ Abidon the ſonne of Micah,
and Saphan the ſcrybe, ⁊ Aſaia a ſeruaūt
of the kynges, ſaying: go and enquyre of the
Lorde for me, and for them that are lefte in
Iſrael and Juda, concerning the wordes of
4.re. the boke that is found. For great is yͤ wrath
of the lorde that is fallen vpon vs, becauſe
our fathers haue not kepte the worde of the
lord, to do after al yͭ is wrytten in this boke.
E And Helkia and they that the king had appointed, went to Hulda a prophetesse, yͤ wife
of Sallum, the ſonne of Tokhath, the ſōne
of Haſra keper of yͤ wardrope (for ſhe dwelt
in Jeruſalem within the ſecond wall) and ſo
they communed wᵗ her. She anſwered thē:
thus ſaieth the Lord God of Iſrael: tel ye yͤ
man that ſent you to me. Euen thus ſayeth
the lorde: beholde, I wyll brynge euyl vpon
this place, and vpon the inhabiters therof
(euen al the curſes that are wryttē in yͤ boke
which they haue read before yͤ king of Juda)
becauſe they haue forſakē me, ⁊ haue offered
vnto other goddes, to angre me wᵗ al maner
workes of theyr hādes: therfore is my wrath
ſet on fyre agaynſte thys place, and ſhall not
be quenched. And as for the kyng of Juda
whyche ſente you to enquyre of the Lorde, ſo
ſhall ye ſaye vnto hym: thus ſayeth the lorde
God of Iſraell, concernynge the wordes
whyche thou haſte hearde.
Becauſe thyne hert dyd melt, and thou didſt
meke thy ſelf before God when thou herdeſt
his wordes againſte this place ⁊ againſt yͤ
inhabiters therof: and humbledſt thy ſelfe F
before me, and tareſt thy clothes, ⁊ wepteſt
before me, that haue I heard alſo ſaieth the
lord. Beholde I wil take the to thy fathers,
and thou ſhalt be put in thy graue in peace,
and thyne eyes ſhall not ſe al the myſchefe yͭ
I will bryng vpon this place, and vpon the
enhabyters of the ſame And they brought yͤ
king word agayne. *Thā the kyng ſent and 4.re.23.a
gathered togyther al yͤ elders of Juda and
Jeruſalem. And the kyng went vp into the
houſe of the Lorde, and al the men of Juda,
and the inhabyters of Jeruſalem, and the
prieſtes ⁊ Leuites, and all the people great
and ſmall: and the kynge did reade in theyr
eares al the wordes of the boke of the couenaunt yͭ was founde in yͤ houſe of the lorde.
And the kyng ſtode at his ſtandyng, ⁊ made
a couenaunte before the lorde, to folowe the
Lorde, and to kepe his commaundementes,
his wytneſſes, and his ſtatutes, wyth all hys
herte, and wyth all hys ſoule: and to fulfyl yͤ
wordes of the appoyntement wrytten in the
ſaide booke. And he ſet in theyr roume al thē
yͭ were founde in Jeruſalem, ⁊ BenJamin,
⁊ the enhabyters of Jeruſalē did according
to the couenaunte of the lorde God of theyr
fathers. And Joſia put awaye all maner of
abhomynacions out of all landes that pertayned to the chyldren of Iſrael, ⁊ brought
in all that were found in Iſrael, to worſhyp
and to ſerue the lorde theyr God.

And they turned not aſyde from after the
Lorde God of theyr fathers, as longe as
he lyued.

The.xxxv. Chapter.

Joſia holdeth paſſeouer. He fyghteth agaynſt the
kyng of Egypt, and dieth. The people bewayle him.

A AND Joſia helde the*feaſt of paſſe-
4.re.23.c. ouer vnto the Lord in Jeruſalem, &
3.Eſd.1.a they ſlue paſſeouer in the.xiiii.daye
of the fyrſt moneth. And he ſet the prieſtes
in theyr offices, and aided them in the ſeruice
of the houſe of the lorde. And he ſayd vnto
the Leuytes (that taught al Iſrael and were
ſanctifyed vnto the lorde:) put the holy arke
in the houſe whyche Salomon the ſonne of
Dauid king of Iſrael did builde, there ſhall
no other burthen be layed vpon youre
ſhulders: But nowe ſerue the lord your God
and his people Iſraell. And prepare youre
ſelues by youre auncyente houſholdes and
companyes, accordynge to the wrytyng of
Dauid kinge of Iſrael, and the wrytyng of
Salomon his ſonne, and ſtande in the holy
place accordynge to the deuyſyon of the
aunciente houſholdes of youre brethren the
chyldren of the people, and after the deuiſiō
of the aunciente houſholdes of the Leuites:
kyll paſſeouer, and ſanctify & prepare youre
brethren, that they may do accordyng to the
worde of the Lord by the hande of Moſes.

And Joſia gaue to the people flockes of
B ſhepe and kyddes, al for paſſeouer, and for
al that were preſent, thyrty thouſand by tale,
and thre thouſand oxen, and theſe were euen
of the kynges ſubſtaunce. And hys lordes
gaue wyllynglye both vnto the people and
to the prieſtes, and vnto the Leuytes.
Helkia alſo, zacharia and Jehiel rulers of yͤ
houſe of God, gaue vnto the prieſtes for
paſſeouer offrynges, two thouſand and ſyxe
hundred ſhepe, & thre hundred oxē. Conania
and Semeiahu and Nethanel his brethren,
and Haſabiahu and Jaiel, and Joſabad,
rulers of the Leuytes, gaue vnto yͤ Leuites
paſſeouer offrynges, euen fyue thouſande
ſhepe, and fyue hundred oxen. And ſo the
ſeruyce was prepared, and the prieſtes ſtode
in theyr places, & the leuites in theyr diſtinct
companies at the kinges commaundement.
And they ſlue paſſeouer, and the prieſtes
ſprynkled the bloud wyth theyr hand, and yͤ
Leuytes pulled of the ſkynnes of yͤ beaſtes.
And they fet awaye the burnt offrynges to
giue thē vnto the people that were deuided
by auncient houſes, & that they ſhould offre
*Leui.1.a vnto the lord, lyke*as it is written in yͤ boke
of Moſes. And ſo did they wͭ the oxen alſo.
Exo.12.b And*they dreſſed yͤ Paſſeouer wyth fyre, as
yͤ maner was. And yͤ other dedicate beaſtes
ſod thei in pottes, cauldernes, & pannes, & de-
uided thē amōg al yͤ people. And afterward
they made redy for them ſelues and for the C
prieſtes: for yͤ children of Aaron were buſied
in offeryng of burnte offrynges, and the fat
vntyll nyght: therfore the Leuites prepared
for thē ſelues, and for the prieſtes the ſōnes
of Aaron. And the ſyngers the children of
Aſaph ſtode in theyr ſtandyng*accordyng 1.Pa.
to the commaundement of Dauid, & Aſaph, and.
Hemā, and Jeduthum the kinges ſear: and
the porters wayted at euery gate, and might
not departe from their ſeruyce: for theyr
brethren the Leuites prepared for them.
And ſo all the ſeruice of the Lorde was
prepared the ſame daye, to offer Paſſeouer,
& to offre burnt offrynges vpon the aultare
of the lord, accordyng to the cōmaundemēt
of king Joſia. And ſo the children of Iſrael
that were preſent, offred Paſſeouer the ſame
time, and kepte the feaſte of ſwete bread ſeuē
dayes, and there was no Paſſeouer lyke to yͭ
kepte in Iſrael, from the dayes of Samuel
the prophet: neither dyd all the kynges of
Iſrael holde ſuche a Paſſeouer feaſt as did
Joſia and the prieſtes and Leuytes and all
Juda and Iſrael that were preſent, and the
inhabiters of Jeruſalem. This Paſſeouer
was holden in the.xviii.yeare of the raygne D
of Joſia.*After al this, whē Joſia had pre- 4.re.
pared yͤ temple. Necho kyng of Egipt came
vp to fyghte agaynſte Carcamis beſyde
Euphrates, and Joſia wente oute agaynſte
hym: whych ſent meſſengers to hym, & ſayd:
what haue I to do wyth the thou kynge of
Juda? Be not thou agaynſte thy ſelfe thys
daye: for my war is againſt an other houſe,
and God bad me make haſte. Leaue of
therfore and medle not wyth God which is
wyth me, leſt he deſtroye the. Neuertheleſſe,
Joſia would not turne his face from hym,
but rather toke aduyſe to fighte with hym, &
hearkened not vnto yͤ wordes of Necho out
of the mouth of God, and came to fighte in
the valley of Magedo, and the ſhoters ſhot
dartes at kynge Joſia. And the kyng ſaid to
his ſeruauntes: cary me awaye, for I am
ſore wounded. His ſeruauntes therfore had
hym oute of that charet, & put him (as a kinge)
in an other charet that they had. And when
they had broughte him to Jeruſalē, he died,
& was buried in yͤ ſepulchre of his fathers.
*And al Juda and Jeruſalem mourned for zach.
Joſia. And Jeremia lamented Joſia, & all
ſyngyng men and ſinging women mourned
for Joſia in theyr lamentacions to this day,
& made yͤ ſame lamentacyōs an ordinaunce

in Iſrael, and beholde, they be written in the lamentaciõs. The reſt of the actes of Ioſia and his goodnes which he dyd in folowing the wrytynge of the lawe of the Lorde, and his ſayinges firſt and laſt: beholde, they are wrytten in the booke of the kynges of Iſraell and Iuda.

The.xxxvi. Chapter.

After Ioſia reygneth Iehoahaz, after Iehoahaz, Iehoakim, after Iehoakim, Iehoacin, after Iehoacin zedekiah, in whoſe tyme all the people were caryed away to Babilon, and were brought agayne the ſeuentye yere after by kynge Cyrus, otherwyſe called Chores.

A AND*the people of the lande toke Iehoahaz
4.reg,23.f the ſonne of Ioſia, and made him kyng in his fathers ſtede in Ieruſalem. And Iehoahaz was.xxiii.yere olde when he began to reygne, and he reygned thre monethes in Ieruſalem. And the kyng of Egipt put him downe at Ieruſalem, and merced the lande in an hundred talentes of ſiluer, and a talent of golde. And the kynge of Egipt made Eliakim his brother, kynge vpon Iuda and Ieruſalem, and turned his name vnto Iehoakim: and Necho toke Iehoahaz his brother, and caryed hym to Egypte. Iehoakim was.xxv.yere olde when he began to reygne, and he reygned.xi.yere in Ieruſalẽ: and he dyd euyll in the ſyght of the Lord his God. Agaynſt him then came vp Nabuchodonozor kynge of Babylon, & bounde hym with two chaynes to cary hym
4,re,24.a to Babilon. The kyng*Nabuchodonozor
B alſo caried of the veſſels of the houſe of the the Lorde to Babilon, and put them in hys temple at Babilon. The reſt of the actes of Iehoakim, and his abhominacions whiche he dyd, and carued ymages that were layed to his charge, behold, they are written in the boke of the kynges of Iſrael and Iuda: & Iehoacin his ſonne reygned in his ſtede.

Iehoacin was eyght yere old when he begã to reygne, and he reygned thre monethes & ten dayes in Ieruſalem: and dyd euil in the ſight of the Lorde. And when the yere was out, kynge Nabuchodonozor ſent, & fet him to Babilon with the goodly veſſels of the houſe of the lord, and made zedekia (his fathers brother) kynge ouer Iuda and Ieruſalem.
Ier.55.a, *zedekia was.xxi.yere olde, when he
4.re.24.b. began to reygne, and reygned.xi.yere in Ieruſalem. And he dyd euyll in the ſyghte of the Lorde his God, and humbled not him ſelfe before Ieremia yͤ prophet at yͤ mouth of the lord. And he rebelled agaynſte Nabuchodonozor, whiche had receiued an othe of him, by God. But he was ſtyfnecked, and to hard herted to turne vnto the Lord God of Iſrael. C Moreouer, all the rulers, the preſtes and the people treſpaſſed more, ſinnyng after all maner of abhominacions of the Heathen, and polluted the houſe of the Lord which he had halowed in Ieruſalem.
*And the Lord God of their fathers ſent to Iere.25.a
thẽ, by his meſſengers, ryſinge vp by tymes, and ſendyng, for he had compaſſion on hys people, and on his dwellynge place. But they mocked the meſſengers of God, and deſpiſed his wordes, and myſuſed his prophetes, vntill the wrath of the Lorde aroſe agaynſte his people, and tyll there was no remedy. And ſo*he brought vpon them the 4.reg.25.a
kynge of Caldee, whiche ſlue their younge men with the ſwerde in their holy temple, & ſpared neyther younge man, mayden, olde man, nor him that ſtouped for age. He gaue them all into his hande. And all the veſſels of the houſe of God (both great and ſmall) and the treaſures of the houſe of the Lorde, and the treaſures of the kynge, and of hys lordes: all theſe caried he to Babilon. D And they burnt the houſe of God, & brake downe the wall of Ieruſalem, and burnt all the places thereof with fyre, and deſtroyed all the goodlye iewelles thereof. And the reſt that had eſcaped yͤ ſwerde, caryed he to Babilon, where they were bounde to hym and his children, vntil the tyme that Perſia had the Empire. To fulfill the word of the lord
*by the mouth of Ieremia, vntill the lande Iere.25.b
had her pleaſure of her Sabbothes: for as longe as ſhe laye deſolate, ſhe kepte Sabboth, vntill ſeuentye yeres were fulfylled.

*And the firſt yere of Cyrus kyng of Per- 1.Eſdr.1.a
ſia (when the worde of yͤ lorde ‡ ſpoken by ‡ Ier.25.c
the mouthe of Ieremia was fyniſſhed) the and.26.c.
Lorde ſtered vp the ſpirite of Cyrus kynge of Perſia, that he made a proclamaciõ thorowout all his kyngdome, and that by wrytynge, ſayinge: Thus ſayeth Cyrus kynge of Perſia: all the kyngdomes of the earthe hath the Lorde God of heauen gyuen me, and hath charged me to build him an houſe in Ieruſalem, that is in Iuda. Wherefore, whoſo euer is amonge you of all his people, the Lorde his God be with him, and let hym goe vp.

¶ The ende of the ſecond booke of the Chronicles.

¶ The firſt booke Eſdras.

The firſt Chapter.

Cyrus ſendeth agayne the people that was in captiuitie, and reſtored them their holye veſſels. And commaundeth thē to builde agayne the temple.

A 2.pa.36.d. IN the firſte yere of * Cirus kyng of Perſia (that the worde of the Lorde ſpoken * by the mouthe Iere.25.b of Ieremy might be fulfilled) the lord ſtirred vp the ſpirite of Cirus king of Perſia, that he cauſed to be proclaymed thorowout al his empire, and to be written, ſaying: Thus ſaieth Cyrus yͤ kyng of Perſia: The lord God of heauen hath gyuē me Eſai,44.d all the kyngdomes of the earth, * and hath commaunded me to builde him an houſe at B Ieruſalem, whiche is in Iuda. Whoſoeuer now among you is of his people, the lorde his God be with him, and let him go vp to Ieruſalem in Iuda, and builde yͤ houſe of the lord God of Iſrael. He is the God that is at Ieruſalem. And whoſoeuer remaineth yet in anye maner of place (where he is a ſtraunger) let the men of yͤ place helpe him with ſiluer ⁊ golde, with good and cattell, beſyde that whiche they wyllyngly offre, for C the houſe of God that is at Ieruſalē. Then gat vp the principall fathers of Iuda and Ben Iamin, ⁊ the prieſtes ⁊ Leuites, ⁊ all they whoſe ſpirit God had rayſed to go vp, ⁊ to build the houſe of yͤ Lord whiche is at Ieruſalē. And all they that were about thē ſtrengthed their hande, with veſſels of ſiluer ⁊ golde, with good ⁊ cattell, and iewels: inſomuche that euery one, ſhewed hym ſelfe liberall. And kyng Cyrus brought forthe the 2.Pa.36.c 5 reg.25.a. Dani,1.a, veſſels of the houſe of the lord, * which Nabuchodonozor had taken out of Ieruſalē, ⁊ D had put in the houſe of his God. Thoſe dyd Cirus yͤ king of Perſia bring forth by yͤ hād of Mithridates the treaſurer, and numbred thē vnto Seſbazer the prince of Iuda. And this is yͤ nūbre of thē .xxx. chargers of gold, M. chargers of ſiluer .xxix. knyues .xxx. baſens of golde: ⁊ of other ſiluer baſēs .iiii. C ⁊ x. and of other veſſels. M. All the veſſels of golde ⁊ ſiluer were .v. M. ⁊ .iiii. C. All theſe dyd Seſbazar carye awaye with them that came vp out of the captiuitie of Babylon vnto Ieruſalem.

The .ii. Chapter.

The nūbre of thē that returned frō the captiuitie.

THeſe are the children of the lande that went vp out of the captiuitie A (whom Nabuchodonozor yͤ king of Babilō had caried away vnto Babilō) ⁊ came agayne vnto Ieruſalem, ⁊ into Iuda, euerye one vnto his cytie. They that came with zorobabel are theſe: Ieſua, * Nehemiah, Saraia, Raelaia, Mardochai, Bilſan, Miſpar, Biguai, Rehum, Baana. This is the numbre of the men of yͤ people of Iſrael. The childrē of Phares, two thouſand, an hundred, ſeuentie and two: the childrē of Saphatia, thre hundred, ſeuentie and two: the children of Arath, ſeuen hundred, ⁊ fyue and ſeuenty: the childrē of the captayne of Moab, amonge the children of Ieſua ⁊ Ioab, two thouſande, eyght hundred and twelue: the children of Elam, a thouſande, two hundred, and foure and fyfty: the chyldreñ of zathu nyne hūdred, ⁊ fyue and fourty: the childrē of zaccai ſeuē hundred, ⁊ thre ſcore: the children of Bani, ſyxe hūdred, and two and fourtie: the children of Bebai, ſyxe hundred, and thre and twenty: the childrē of Aſgad, a thouſand, two hundred, and two ⁊ twenty: the children of Adonicam, ſyxe hundred, and ſyxe and ſyxtye: the childrē of Beguai, two thouſande, and ſyxe and fyfty: the children of Adin, foure hundred, and foure and fyftye: the children of Ater of Hezekia, eyght ⁊ nynetye: the children of Bezai thre B hundred, and thre and twentye: the children of Iora, an hundred, and twelue: the chyldren of Haſum, two hundred, and thre and twentye: the childrē of Gebar, fiue and nyntye: the childrē of Bethlehem, an hundred and thre and twentye: the men of Netopha, ſyxe and fyfty: the men of Anothoth, an hūdred and eyght ⁊ twenty: the children of Aſmaueth, two and fourtie: the children of Kiriath Iarim, euen the children of Cephira, ⁊ Beeroth, ſeuen hundred, ⁊ thre and fourtye: the children of Harama and Geba, ſyxe hūdred, ⁊ one ⁊ twenty: the men of Mychmas, an hundred, and two and twentye: the men of Bethel and Hay, two hundred, and thre and twentye: the children of Nebo, two and fyftye; the children of Magbis, an hundred and ſyxe and fyftye: the children of the other Elam, a thouſande, and two hūdred, ⁊ foure and fyftye: the children of Harim, thre hundred and twentye: the children of Lodhadid and Ono, ſeuen hundred, and fiue and twētye: the children of Iericho, thre hundred ⁊ fyue and fourtye: the children of Senaa, thre thouſande, ſyxe hundred and thyrtye. The prieſtes of the childrē of Iedaia of the

houſe of Jeſua, nyne hundred and thre and
ſeuẽty: the children of Jmmer, a thouſande,
⁊ two and fyfty: the children of Phaſhur, a
thouſande, two hundred ⁊ ſeuen and fourtye:
the children of Harim, a thouſande and
ſeuentene. The Leuites: The childrẽ of Jeſua,
⁊ Cadmiel of the chyldren of Hodauia,
foure ⁊ ſeuenty. The ſingers, the children of
Aſaph, an hundred and eyght and twentye.
The children of the dore keper. The childrẽ
of Sallũ, the children of Ater, the children
of Talmon, the children of Akub, the children
of Hatita, the childrẽ of Sobai: all togither
an hundred ⁊ .xxxix. The Nethinims,
C the chyldren of ziha, the childrẽ of Haſupha,
the children of Tabaoth, the children of Ceros,
the children of Sicha, the children of
Padon, the children of Lebanaa, the childrẽ
of Hagabh, the children of Akub, the childrẽ
of Hagab, the children of Samlai, the children
of Hanan, the children of Gyddell, the
children of Gahar, the children of Reaia, the
children of Razin, the children of Necoda, ẏ
children of Gaſam, the children of Uſa, the
children of Paſſeah, the children of Beſſai,
the children of Aſna, the children of Mehunim,
the children of Nephuſſim, the children
of Bacbuc, the children of Hacuba, the children
of Harhur, the children of Bazluth, the
children of Mehira, the children of Harſa, ẏ
children of Barcom, the children of Siſara,
the children of Thamah, the childrẽ of Neziah,
the children of Hatipha. The children
of Salomons ſeruauntes: the children of
Sotai, the children of Sophereth, the children
of Peruda, the children of Jaala, the
children of Darcon, the children of Giddel,
the children of Sephatiah, the children of
Hattil, the children of Pochereth Hazbaim,
the children of Ami. Al the Nethinims, and
the children of Salomons ſeruauntes were
all togyther thre hundred, nynetye and two.
And theſe went vp from Thelmelah, ⁊ from
Thelharſa, Cherub, Addon, and Jmmer.
But they coulde not diſcerne their fathers
houſe and their ſeed: whether they were of
D Jſrael. The children of Delaiah, the chyldren
of Tobia, The children of Necoda,
ſyxe hundred and two and fyfty. And of the
children of the prieſtes: The children of Hebaia,
the children of Hacoz, the children of
2.re.17.g, Berzilay, whiche toke one of the doughters
and.19.f. of *Berzilai the Giliadyte to wife, and was
3 reg.2,b. called after their name: theſe ſought their
euidence amonge them that had the regiſter
of byrth, and were not found therin, therfore
were they put from the prieſthode. And Hathirſatha
ſayd vnto them, that they ſhoulde
not eate of the mooſt holy, tyll there roſe vp Exo.28 c,
a *prieſt, to weare Urim ⁊ Thumim. The
whole congregaciõ togither, was .xlii. thouſande,
thre hundred and thre ſcore, beſyde
their ſeruauntes and maidens: of whõ there
were ſeuen thouſande, thre hundred ⁊ ſeuen
and thyrty. And there were amonge thẽ two
hundred ſyngynge men and women. Their
horſes were ſeuen hũdred, and ſyxe ⁊ thyrty.
Their mules, two hundred and fyue and
fourtye: and their camels, foure hundred ⁊
fyue and thyrtye. Their aſſes, ſyxe thouſãde,
ſeuen hundred and twentye. And certayn of
the chefe fathers, when they came, becauſe of
the houſe of the Lorde at Jeruſalem, they
offred them ſelues wyllinge for the houſe of
God, to ſet it in his place: ⁊ gaue golde after
their habilitie, vnto the treaſure of ẏ worke,
euen .lxi. thouſande peces, and fiue thouſãde
pounde of ſiluer, and an hundred prieſtes
garmentes. So the prieſtes ⁊ the Leuites,
and a certayne of the people, ⁊ the ſyngers,
and the porters, and the Nethinims dwelt
in their cyties, and all Jſraell in their cities.

The.iii. Chapter.

After the foundacion of the temple once renued,
they ſacrifyce vnto the Lorde.

AND when *the ſeuenth moneth came, ⁊ A
the childrẽ of Jſrael were now in their 2.Eſ.8,a
cyties: the people came togyther (euen 3.Eſd.5.c.
as one man) vnto Jeruſalẽ. And there ſtode
vp Jeſua the ſonne of Joſedec, and his brethren
the prieſtes, and zorobabell the ſonne
of Salathiel, and his brethren, and builded
the aultare of the God of Jſraell, to offre
burnt offrynges thereon, as it is wrytten in
the law of Moſes the man of God: and the
aultare ſet they vpon his ſockettes (for there
was a fearfulneſſe amõg them, bycauſe of ẏ
nacions ⁊ landes) therfore they offred burnt
offrynges theron vnto the Lord *in ẏ mornynge Nu.28.a.
and at euen. And they held the feaſte B
of tabernacles *as it is wrytten: and offred Nu.29.a.
burntſacrifyces daply, accordyng to the nũbre
and cuſtome, daye by daye. Afterwarde
they offered daylye burnt offrynges alſo,
and in the newe mones, and in all the feaſtdayes,
that were conſecrate vnto the Lorde,
and for all them whiche dyd (of their owne
free will) offre vnto the Lorde. From the
fyrſt daye of the ſeuenth moneth began they
to offre burnt ſacrifices vnto the Lord: euen
when the foundacyon of the temple of the
Lorde was not yet layed. They gaue money
alſo vnto the maſons and carpenters,

and meate and drynke and oyle vnto them
of zidon and of Tyre, to brynge them Cedre
tymbre from Libanus by ſea vnto Ioppa,
accordynge to the graunt that they had of
C Cirus the kynge of Perſia. In the ſeconde
yere of their commyng vnto the place of the
houſe of God at Ieruſalem, in the ſeconde
moneth began Zorobabel the ſonne of Salathiel,
and Ieſua the ſonne of Ioſedec, and
the remnaunt of their brethren the prieſtes
and Leuites, ⁊ all they that were come out
of the captiuitie vnto Ieruſalem, and appoynted
the Leuites from twenty yere olde
and aboue, to ſe that the worke of the houſe
of the lord went forwarde And Ieſua ſtode
with his ſonnes and brethren: and Cadmiel
with his ſonnes, and the children of Iuda,
to further the workmē of the houſe of God,
euen the childrē of Henadab, with their children,
and their brethren the Leuites. And
when the builders layed the foundacion of
the temple of the Lord, the prieſtes ſtode in
their aray with trompets. And the Leuites
the children of Aſaph wͭ cymbales, to praiſe
1.pa.16.b. the Lorde *after the maner of Dauid king
of Iſrael. And they ſange togither when
they gaue praiſe and thākes vnto the lorde,
bycauſe he is gracious, ⁊ bycauſe his mercy
endureth for euer vpon Iſraell. And all the
people ſhowted loude, in prayſyng the lord
bycauſe the foundacion of the houſe of the
Lord was layed. Many alſo of the prieſtes
and Leuites ⁊ auncient fathers, which had
ſene the firſt houſe (when the foundacion of
this houſe was layed before their eyes) wept
with a loude voice. And many ſhouted with
ioye, ſo that the noyſe gaue a great ſounde:
in ſo muche that the people coulde not diſcerne
the ioyful ſounde and gladnes, from
the noyſe of the wepyng among the people:
for the people ſhouted with a loude cry, and
the noyſe was hearde farre of.

The.iiii. Chapter.

The buyldinge of the temple is hyndred and let.

A BUt *the aduerſaries of Iuda and Bēiamin,
3.Eſd.5.g hearde that the chyldrē of the
captiuitie builded the temple vnto the
Lorde God of Iſrael. And they came to zorobabel,
and to the principall fathers, and
ſayde vnto them: We will builde with you,
for we ſeke the Lorde your God lyke as ye
do. And we haue done ſacrifice vnto hym
ſyns the tyme of Aſſor Hadon the kynge of
3.reg.17.d Aſſur *whiche brought vs vp hyther. And
zorobabell, and Ieſua, and the other auncient
fathers of Iſrael, ſayde vnto them: It
can not be, that you and we togither, ſhould
builde the houſe vnto our God: for we oure
ſelues will builde alone vnto the Lord oure
God of Iſrael, *as Cyrus the king of Per- 1.Eſd.
ſia hath commaunded vs. And it came to
paſſe, that the folke of the land hyndred the
people of Iuda, and troubled them as they
were buildyng, ⁊ hyred counſailers againſt
them, to hyndre theyr deuice, as long as Cirus
the kynge of Perſia lyued, vntill the
reygne of Darius kynge of Perſia. And in
the reygne of Ahaſuerus (euē in the beginning
of his reygne) wrote they vnto hym a
complaynt agaynſt the inhabiters of Iuda
and Ieruſalē. And in yͤ dayes of Arthaxerſes,
wrote Mithridath Tabeel, and yͤ other
of his counſell vnto Arthaxerſes yͤ kyng of
Perſia with fayre wordes. And the ſcripture
of the letter was wrytten in the Sirians
ſpeche, and interpretated in the language of
the Sirians. Rehum the recorder, and Sāſai B
the ſcribe wrote a letter from Ieruſalem
to Arthaxerſes the kynge, as it foloweth.
Thē Rehum the recorder, and Samſai the
ſcribe, and other of their company of Dina,
of Arphaſath, of Tarpla, of Perſia, of Arach,
of Babilon, of Suſan, of Deha, of Elan,
⁊ other of the people *whom the great 3.reg.17
and noble Aſnapar brought ouer, and ſet in
the cyties of Samaria, and other, that are
nowe on this ſyde the water. This is the copye
of the letter that they ſent vnto kynge
Arthaxerſes. Thy ſeruauntes and the men
that are now on this ſyde the water. Be it
knowen vnto the kyng, that yͤ Iewes which
came vp from the to vs, are come vnto Ieruſalem
(a citye ſedicious and froward) and
builde the ſame, and ſette vp yͤ walles therof,
and laye the foundacions. Be it knowen C
now alſo vnto the kyng, that yf this cytie be
builded, and the walles thereof made vp agayne,
then ſhal not they gyue tolle, tribute,
and cuſtome, and the kynges profyte ſhall
incurre dammage. And nowe in the meane
ſeaſon we haue deſtroyed the temple, and
woulde no longer ſe yͤ kynges diſhonoure.
Therfore ſent we out alſo, and certifyed the
kynge: that it maye be ſought in the booke
of the Chronicles of thy progenytours, and
ſo ſhalt thou fynde in the boke of the Chronicles,
and perceyue that this citye is ſedicyous
and noyſome vnto kynges ⁊ landes, ⁊
that they cauſe other alſo amonge them to
rebell of olde, ⁊ for the ſame cauſe was this
cytie deſtroyed. Therfore do we certifie the
kynge, that yf this cytie be builded agayne,
and the walles therof made vp, thou ſhalte
hereafter haue no porcion on this ſyde the
water.

water. Then ſent the kynge an anſwere
vnto Rehũ the recorder, & Samſai yͤ ſcribe,
and to the other of their cõpanions yͭ dwelt
in Samaria, & vnto the other that were beyond
yͤ water, in Selan and Cheheth. The
letter which ye ſent vnto vs, hath ben opẽly
read before me, & I haue commaunded to
make ſearche: & it is foũd yͭ this citie of old,
D hath made inſurreccion againſt kinges, and
that rebellion & ſedicion hath bene cõmitted
therein. There haue ben myghtye kynges
alſo at Ieruſalẽ, whiche haue reygned ouer
all countryes, beyonde the water: and tolle,
tribute, & cuſtome was gyuẽ vnto thẽ: Gyue
ye nowe therfore commaundement, that the
ſame men be forbyddẽ, and that the cytie be
not buylded agayne, tyll I haue gyuen an
other cõmaundement. Take hede now that
ye be not negligẽt to do this: for why ſhould
the kynge haue harme therethorowe? Nowe
when the copye of kynge Arthaxerſes lettre
was read before Rehum & Sãſai yͤ ſcribe, &
their cõpanions, they went vp in all the haſt
to Ieruſalem, vnto the Iewes, and forbade
them with violẽce and power. Then ceaſſed
the worke of the houſe of God at Ieruſalẽ:
and contynued ſo vnto the ſeconde yeare of
Darius kynge of Perſia.

The.v.Chapter.

By the exhortacion of Aggeus and zacharie, is
the temple builded agayne.

A 1.Eſd,6.a THe prophetes Aggeus, & zachary
yͤ ſonne of Iddo, prophecied vnto
the Iewes that wer in Iuda and
Ieruſalẽ, in the name of the God
Agge.1,b. of Iſrael. * Then gat vp zorobabel yͤ ſonne
of Salathiel, and Ieſua the ſonne of Ioſedec,
and began to builde the houſe of God
at Ieruſalẽ: and with thẽ were yͤ prophetes
of God, whiche helped them. At the ſame
tyme came to thẽ Tathnai, whiche was captayne
on this ſyde the water, and Starbaznai,
& their companiõs, and ſayde thus vnto
them: Who hath commaũded you to builde
this houſe, and to make vp theſe walles?
Then tolde we them the names of the men
that made this buyldynge. But the eye of
theyr God was vpõ the elders of yͤ Iewes,
that they coulde not cauſe them to ceaſſe, till
the matter was brought to Darius, and
then they anſwered by letters therevnto.

B This is the copie of the lettre, that Tathnai
(whiche was captayne on this ſyde the water)
and Starbaznai, & the counſaylers of
Aphaſrah (whiche were on this ſyde the water)
ſent vnto kyng Darius. And the matter
that they ſent vnto hym, was written thus
within the letter: Unto Darius the kyng, all
peace. Be it knowen vnto the kyng, that we
went in to the lande of Iewrye, to the houſe
of the greate God, whiche is builded with
mighty great ſtones, and beames are layed
in the walles, and the worke goth faſt forth, C
and proſpereth in their handes. Thẽ aſked
we the elders, and ſaid vnto them as it foloweth:
Who cõmaunded you to builde this
houſe, and to make vp the walles thereof?
We aſked their names alſo, that we myght
certify the, and wryte yͤ names of the men yͭ
were their rulers. But they anſwered vs wͭ
theſe wordes, and ſayd: We are yͤ ſeruaũtes
of hym that is God of heauen and erth, and
buylde the houſe that was buylded many
yeres ago, * whiche a great kyng of Iſraell 3.Re.6.a
builded, and ſet vp. But after yͭ our fathers 2.Pa.3.a.
had prouoked yͤ God of heauẽ vnto wrath,
* he gaue them ouer into the hand of Nabuchodonozor 4.reg.24. and.25.
the kyng of Babilon, and of
the Caldees, which brake downe this houſe,
and caryed the people awaye captyue vnto
Babilon. * But in the firſt yere of Cirus the 1.Eſd.1.a
D kynge of Babilon, the ſame kynge Cyrus
gaue commaundement concernynge thys
houſe of God, that it ſhoulde be buylded agayne.
And the veſſels of gold and ſiluer of
the houſe of God, whiche Nabuchodonozor
toke out of the temple that was at Ieruſalem,
& brought them into the temple at Babilon,
thoſe dyd Cyrus the kyng take out of
the temple at Babilon, * and they were deli- 1.Eſd.1.d
uered vnto one Saſoazar by name, whome
he made captayne, and ſaid vnto him: Take
theſe veſſels and go thy way, and ſet them in
the temple that is at Ieruſalem, and let the
houſe of God be builded in his place. Thẽ
came the ſame Saſoazar and layed the foũdaciõ
of yͤ houſe of God, whiche is at Ieruſalẽ.
Syns that tyme alſo vntyll now hath
it been in buyldynge, and yet is it not finyſſhed.
Yf it pleaſe the kynge nowe therefore,
let there be ſerche made in the kynges librarye
whiche is there at Babilon, whether it
haue been kynge Cyrus commaundement,
that this tẽple of God at Ieruſalẽ ſhoulde
be builded, and let hym ſende vs yͤ kynges
mynde concernynge the ſame matter.

¶ The.vi.Chapter.

At the cõmaundement of Darius king of Perſia,
after the temple was builded and dedicate, the children
of Iſrael kepe the feaſt of vnleuened bread.

THen cõmaunded kynge Darius, and A
they made ſearche in the librarye, euen
in the place where they layed vp the
treaſure

Eſ.6.c treaſure at Babilon.* And there was foũde in a cõfre (in yͤ palace that is in the land of the Medes) a volume, ⁊ therin was it thus wrytten, ⁊ ſuche a memoriall: In the firſte yere of kynge Cyrus, gaue the ſame kynge Cyrus commaundement concernynge the houſe of God at Ieruſalẽ, yͭ the ſame houſe ſhoulde be builded in the place where they offre the ſacrifices, and to ioyne the walles togyther of threſcore cubites heygth, and threſcore cubites breadth. Thre rowes of roughe ſtones, and one rowe of tymbre, and the expences ſhall be gyuen of the kynges houſe. And let the golde and ſyluer veſſel of the houſe of God, (whiche Nabuchodonozor toke out of the temple at Ieruſalẽ and brought vnto Babylon) be reſtored, and broughte agayne vnto the temple at Ieruſalem to theyr place in the houſe of God.

B Get you far from thẽ therefore, thou Thahnai captayne beyonde the water, and Starbuzanai, and youre counſaylers, and Apher Sechei, which are beyonde the water, get ye away from them. Let the worke of the houſe of this God alone, that the captayne of the Iewes and their elders may builde yͤ houſe of God in his place. I haue commaunded what ſhal be done to the elders of Iuda for the buildyng of the houſe of God, that there ſhall be diligent hede taken of the kynges goodes, euen of the rentes beyonde yͤ water, and gyuen vnto the men, that they be not hyndred. And yf they haue nede of calues, rammes, ⁊ lambes for the burntoffrynge of the God of heauen, wheate, ſalte, wyne, and oyle, after the cuſtome of the prieſtes at Ieruſalem, let the ſame be gyuẽ thẽ daily without anye delaye: that they maye offre ſwete ſauours vnto the God of heauen, and pray for the kynges life and for his children. And ſuche a cõmaundement haue I gyuen, that what man ſoeuer he be that altereth this worde, there ſhall a beame be takẽ from his houſe, and ſet vp, and he ſhall be hanged theron, and his houſe ſhal be made a donge hyll, for the ſame thynge. And the God that ſet his name there, deſtroye all kynges and C people that put to theyr hande to altre, and to breake downe the houſe of God which is at Ieruſalem. I Darius haue cõmaunded, that this be done with ſpede. Then Thahnai the captayne of the countrye beyonde yͤ water, ⁊ Starbuzanai with their cõſaylers (to whom kynge Darius had ſent) did their diligẽce: And the Elders of the Iewes builded, and they proſpered thorow the prophecyenge of Aggeus the prophete, ⁊ zacharye the ſonne of Iddo: and they builded ⁊ laied vp the foundacion, accordynge to the commaundemente of the God of Iſrael, and after the commaundement of Cyrus and Darius, and Arthaxerſes, kinges of Perſia.

And the houſe was finiſſhed the thyrde day of the moneth Adar, euen in the ſyxt yeare of the reygne of kyng Darius.* And the children 2.Pa of Iſrael, the prieſtes, the Leuites, and the other children of the captiuitie, helde the dedicacion of this houſe of God with ioye, and offred at the dedicacion of this houſe of god, an hundred oxen, two hundred rammes, foure hundred goates: and for the recõcilinge of al Iſrael twelue he goates, accordinge to the numbre of the tribes of Iſrael: and ſet the prieſtes in their ſondrye courſes: and the Leuites in their diuers offices, to miniſtre vnto God at Ieruſalem: as it is wrytten in the boke of Moſes. And the children D of the captiuitie held Paſſeouer vpon the fourtenth daye of the firſt moneth, for yͤ prieſtes and Leuites were purifyed, ſo that they were all cleane togyther, and kylled Paſſeouer for all the children of the captiuitie, ⁊ for their brethren the prieſtes, and for thẽ ſelues. And the children of Iſrael which were come agayne out of captiuitie, and all ſuch as had ſeparated them ſelues vnto thẽ, from the fylthyneſſe of the heathen of the lãde, to ſeke yͤ lord God of Iſrael, dyd eate, and helde the feaſt of vnleuened bread ſeuẽ dayes with ioye: for the Lord had made thẽ glad ⁊ turned the hart of the kyng of Aſſur vnto thẽ to ſtrẽgthẽ their handes in yͤ worke of the houſe of God, euen the god of Iſrael.

The.vii. Chapter.

By the commaundement of Arthaxerſes, Eſdras taketh his companyons the children of Iſraell, and returneth to Ieruſalem.

I 3.Eſd After theſe actes, there was in the reygne of Artaxerſes kyng of Perſia, one Eſdras the ſonne of Sariah the ſonne of Azaria, the ſon of Helkia, the ſonne of Sallum, the ſõne of zador, the ſonne of Ahitob, the ſonne of Amaria, the ſonne of Azaria, the ſonne of Meraioth, the ſonne of zeraia, the ſonne of Vſi, the ſõne of Bucki, the ſonne of Abiſua, the ſonne of Phinehes, the ſonne of Eleaſar, the ſonne of Aaron the chefe prieſt. This Eſdras alſo went vp from Babylon, and was a perfyte ſcribe in the lawe of Moſes,* which the Exo.x lorde God of Iſrael dyd gyue. And yͤ kyng gaue hym all that he required bycauſe the hande of the Lorde his God was vpõ hym. And there wente vp certayne of the chyldren of Iſraell, of the prieſtes, Leuites, ſyngers, porters, ⁊ of the Nethinims, vnto Ieruſalē, in ẏ ſeuenth yeare of king Arthaxerſes. And he came to Ieruſalē in ẏ fifth moneth, euē in ẏ ſeuenth yeare of the kyng. For vpō ẏ firſt day of the firſt moneth, began he to go vp frō Babilon, ⁊ on the firſt daye of the firſt moneth came he to Ieruſalem, becauſe the good hāde of God was vpon him. For Eſdras prepared his hearte to ſeke the lawe of the lord, ⁊ to do it, and to teache the precept and iudgement in Iſrael. And this B is the coppye of ẏ letter, that kyng Arthaxerſes gaue vnto Eſdras the prieſt and ſcribe, whiche was a writer of the wordes and cōmaundementes of the lord, ⁊ of his ſtatutes ouer Iſrael. Arthaxerſes a kyng of kynges. Vnto Eſdras the prieſt, ⁊ ſcribe of the lawe of the God of heauen, peace ⁊ ſalutacion. I haue cōmaunded, that all they of the people of Iſraell, ⁊ of the prieſtes, ⁊ Leuites in my realme (whiche are mynded of their owne good will to go vp to Ieruſalem) go with the: and therfore art ẏ ſent of the kynge ⁊ of his ſeuen counſaylers, to viſyt Iuda ⁊ Ieruſalē, accordynge to the lawe of thy God, which is in thy hāde. And ẏ thou ſhouldeſt take with the, ſiluer ⁊ gold, which ẏ kynge ⁊ his coūſaylers offre of their owne good wil, vnto the God of Iſrael (whoſe habitacion is at Ieruſalem,) ⁊ al the ſiluer and gold ẏ thou canſt fynde in all the countrey of Babilon, with it that the people offre of their owne good wil, and the prieſtes gyue for ẏ houſe of their God whiche is at Ieruſalem.

C Take thou the ſame, ⁊ bye diligētly with ẏ ſame money, oxen, rāmes, and lambes, with their meatofferynges ⁊ drynkeofferynges: ⁊ thou ſhalt offer them vpon the aulter of the houſe of your God, which is at Ieruſalem. And loke what it lyketh the ⁊ thy brethren, to do with the remnaunt of the money, that do, after ẏ wil of your God. And the veſſels that are gyuē the for the miniſtracion in the houſe of thy God, thoſe deliuer thou before God at Ieruſalem. And what ſoeuer thyng more ſhalbe nedeful for ẏ houſe of thy God, whiche is neceſſarye for the to ſpende, thou ſhalte receyue the charges out of ẏ kynges treaſure houſe. I king Arthaxerſes haue cōmaūded al the treaſurers beyonde ẏ water, that loke what ſoeuer Eſdras the prieſt and ſcribe, in the lawe of the God of heauen, requireth of you, ẏ ye fulfyll the ſame ſpedely, vntyll an hundred talentes of ſiluer, vntill an hūdred quarters of wheat, and tyl an hūdred Batthes of wyne, and tyll an hundred *Batthes of oyle, ⁊ ſalte wythout meaſure. 3.reg.7.d What ſoeuer alſo belongeth to ẏ lawe of ẏ God of heauē, let the ſame be done without any delay for ẏ houſe of the God of heauē, that he be not wroth agaynſt ẏ realme, and agaynſte the kynge ⁊ his chyldren. And we D certifie you, that ye haue no authoritie to require taxynge and cuſtome, and yearlie rētes vpon any of the prieſtes, Leuites, ſyngers, porters, Nethinims, and miniſtres in the houſe of his God. And thou Eſdras (after the wyſedome of thy God, that is in thy hande) ſet iudges and arbitrers by my authoritie, to iudge all the people ẏ is beyonde the water, euen all ſuche as knowe the lawe of thy God: and thē that knowe it not, thoſe ſe that ye teache. And whoſoeuer wil not fulfyll the law of thy God, ⁊ the kynges lawe, lette him haue his iudgemente wythout delay, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in prieſon. *Bleſſed be the lord God of 4.Eſd.8,c. our fathers, whiche ſo hath inſpired the kynges herte, to garnyſhe the houſe of the lord, that is at Ieruſalē: and hath enclined hys mercy vnto me, in the preſence of the kynge and his counſaylers, ⁊ before al the kynges hye eſtates. And I was cōforted (euen as ẏ hande of the Lord my God was vpon me) and ſo gathered I the heades of Iſrael togyther, that they myght go vp with me.

¶ The. viii. Chapter.

The numbre of them that returned to
Ieruſalem with Eſdras.

A 3.Eſd.8.c. THeſe are the principall fathers of them, ⁊ this is their regiſter that wente vp with me from Babilō, what tyme as kyng Arthaxerſes reygned. Of the children of Phinches, Gerſom: of the children of Ithamar, Daniel: of the children of Dauid, Hatus: of the childrē of Zechania among the childrē of Pharos, Zacharye: and with hym were numbred an hundred and fyfty men. Of the children of ẏ captayne of Moab, Elioenai, the ſonne of zerahia, and with hym two hundred men.

Of the children of zechania the ſonne of Iahaſiel, and with hym thre hundred men. Of the children of Adin, Abed the ſonne of Ionathan, and with him fyfty men. Of the children of Elam, Iſai the ſonne of Athalia, and with hym ſeuenty men. Of the chyldren of Saphatia, zebadia the ſōne of Michael, and with him foure ſcore men. B Of the children of Ioab, Obadia the ſonne of Iehiel, and with hym two hundred and eyghtene men. Of the children of Selomith the ſonne of Ioſephia, and with hym an hundred and thre ſcore men. Of the children of Bebai, Zachary the ſonne of Bebai, & with hym eyght and twenty men. Of the childrē of Aſgad, Iohanan the ſonne of Hakatan, and with him an hundred and ten men.

Of the children of Adonicam, that were the laſt, whoſe names are theſe: Eliphelet, Iehiell and Samaiah, and with thē thre ſcore men. Of the children of Biguai, Uthai, and zabud, and with them ſeuenty men. And I gathered them togyther by the water that runneth towarde Ahaua, and there abode we thre dayes. And I loked amōg the people and the prieſtes, and founde there none C of the children of Leui. Thē ſent I to Eliezer, to Ariel, Semeia, Elnachan, Iarib, Elnathan, Nathan, zachary, and to Meſullam the rulers, and to Ioiarib and Elnathan, whiche were men of vnderſtandyng, and to thoſe gaue I commaundement, vnto Iddo the chefeſt at Caſphia, ỷ they ſhoulde fetche vs miniſters for the houſe of oure God: and I tolde them what they ſhoulde ſaye vnto Iddo, and to hys brethren the Nethinims at Caſphia. And (thorowe the good hande of our God vpō vs) they brought vs a wiſe man from among the children of Moholi, ỷ ſonne of Leui, the ſonne of Iſrael: and Sarabia with his ſonnes and his brethrē, euen eyghtene. And Haſabia, and with hym Iſai of the children of Merari, with his brethrē, D and their ſonnes, twentye. And of the Nethinims, whome Dauid & the princes gaue to miniſter vnto the Leuites, two hundred and twentye of Nethinims, whiche all were named by name. And euē ther at the water, beſyde Ahaua, I proclamed a faſte, that we myght humble our ſelues before our God, and ſeke of hym a ryght way for vs, and for our children, and for al our ſubſtaunce. For I was aſhamed to require of the kynge, ſouldyours & horſemen, to helpe vs agaynſt the enemy in the waye: but we ſayd vnto the kynge: The hande of our God is vpon all them that ſeke him in goodnes, & (*his dominiō*) his violence and wrath is agaynſt all them E that forſake hym. So we faſted, & beſought our God for this, and he hearde vs. And I toke out twelue of the chefe prieſtes, Sarabia and Haſabia, and ten of their brethren with them, & wayed them the ſiluer & golde, & veſſels that were appoynted for the houſe of our God, which the kynge and his counſailers and his lordes, & al Iſrael that were there at hande had gyuen togither. And I wayed vnto their hande ſyxe hundred and fyfty talentes of ſiluer, and in ſiluer veſſell, an hundred talētes, and in golde, an hūdred talentes: twentye baſens of golde, of a thouſande pieces, and two coſtly ornamentes, of good braſſe, as cleare as golde, and I ſayde vnto them: Ye are conſecrate vnto the lord, lyke as the veſſels are holy alſo, & the golde and ſiluer are gyuen of a good wil vnto the Lord God of your fathers. Watche ye, and kepe it: for ye ſhall waye it downe before the F chefe prieſtes and Leuites, and auncient fathers of Iſrael at Ieruſalem, in the treaſuryes of the houſe of the Lord. Then toke the prieſtes and Leuites the wayed ſiluer and golde, and veſſell, to brynge it to Ieruſalē, vnto the houſe of oure God. And we brake vp, from the water of Ahaua on the twelft daye of the firſte moneth, to goe vnto Ieruſalem: and the hande of our God, was vpon vs, and deliuered vs from the hande of the enemyes, and of ſuche as layed waite for vs by the waye. And we came to Ieruſalē, and abode there thre dayes. But on the fourthe daye was the ſiluer and golde and veſſell weyed in the houſe of our God by the G hande of Meremoth the ſonne of Uria the preaſt, and with hym was Eleazar the ſonne of Phinehes, and with them was Ioſabad the ſonne of Ieſua, and Noadia the ſonne of Benoi the Leuites. Accordynge to the numbre and weyght of euerye one, was the weyght all wrytten vp at the ſame tyme.

And the chyldren of the captiuitie, whiche were come out of priſon, offred burntoffrynges vnto the God of Iſraell, twelue bullockes, for all Iſrael, ſyxe and nyntye rammes, ſeuen and ſeuentye lambes, twelue he gotes for a ſynne offrynge, all to the burntoffrynge of the Lorde. And they deliuered the kynges commiſſion vnto the kynges officers, & to the captaynes that were on this ſyde the water. And they promoted the people and the houſe of God.

The.ix. Chapter.

Eſdras complayneth on the people that had turned them ſelues from God, and maryed with the Gentiles.

Whē theſe thynges were done, the A rulers came to me, and ſayd: The people of Iſrael, & the prieſtes & Leuites are not ſeparated frō the people of the landes (as touching their abhominacions) namely, of ỷ Cananites, Hethites, Phereſites, Iebuſites, Amonites, Deu.7.a Moabites, Egiptians, and Amorites. *For Ioſu.23. they haue taken the doughters of the ſame Iudi.3. to them ſelues, & to their ſonnes, & the holye ſeed is myxed with yͤ nacions in the lande, & the hand of the princes and rulers hath ben 3.Eſd.8.c. principall in this treſpaſſe. *And when I heard this ſaying, I rente my clothes & my garment, & pluckt of the heer of my heade, and of my beerde, and ſat mournyng. And there reſorted vnto me all ſuche as feared yͤ wordes of the Lord God of Iſrael, becauſe of the tranſgreſſion of the people of the captiuitie. And I ſat mournyng vntil yͤ euening ſacrifice. And about the euenyng ſacrifice, I aroſe vp fro my heuynes, & rent my clothes, and my rayment and fell vpon my knees, & ſprede out my handes vnto yͤ lord my God, B & ſayed. My god, I am aſhamed, & dare not lifte vp mine eyes vnto thee my god: for our wyckedneſſes are growen ouer oure head, & our treſpas is waxed greate vnto the heauē. Sins the tyme of oure fathers, haue we ben Deut.18.d 2.pa.33.b 3.re.24.d in greate treſpaſſe vnto thys daye, * and becauſe of our wyckedneſſes haue wee & our kynges bene delyuered into the hande of yͤ kynges of the nacyons, into the ſwarde, into captiuitie, into ſhame, and into confuſion of face: as it is to ſe thys daye. And nowe is there a litle and ſodayne graciouſneſſe come from the lorde oure God, in cauſing ſome of vs to eſcape, and that he maye geue vs a nayle in his holy place, and that oure God maye lyght our eyes, and gyue vs a litle life to take breath in our bondage. For we are bondmen, & our God hath not forſaken vs C in oure bondage, and hath enclined mercye vnto vs in the ſight of yͤ kinges of Perſia, to gyue vs lyfe, to ſet vp the houſe of oure God, and to redreſſe the deſolacion therof, and to giue vs a wal in Iuda and Ieruſalē. And now O our God, what ſhal we ſaye after this? For we haue forſaken thy cōmaūdementes whyche thou haſt commaunded by thy ſeruauntes the prophetes, ſaying: The lande vnto whyche ye go to poſſeſſe, it is an vncleane lande becauſe of the fylthyneſſe of the people of the landes, whyche wyth theyr abominaciōs haue made it ful of vncleneſſe Deut.7.a on euery ſyde. *Therfore ſhall ye not gyue your doughters vnto their ſonnes, and theyr doughters ſhal ye not take vnto your ſōnes, nor ſeke theyr peace and wealth for euer, yͭ ye maye be ſtronge and enioye the good in D the lande, and yͭ ye and your chyldren maye haue the enheritaunce of it for euermore.

And after that al theſe thinges are come vpon vs(becauſe of our euel dedes, and greate treſpaſſes) thou our god haſt thruſt downe oure wyckedneſſes, and haſte gyuen vs a delyueraunce, (as it is come to paſſe thys daye.) And yf we turne backe againe, to let go thy cōmaundementes, and make contract with the people of theſe abomynacions, wilt thou not then be wroth at vs(and not without cauſe)tyl we be vtterly conſumed, ſo that nothynge remayne, and tyll there be no delyueraunce? O Lord God of Iſrael, thou art righteous, for we remaine yet eſcaped as it is to ſe thys daye. Beholde alſo, in thy preſence are we in our treſpaſſes, & becauſe of it maye we not ſtand before the.

The. x. Chapter.

The people repent and turne, and put awaye theyr ſtraunge wyues.

A 3.Eſd.8.g AND when *Eſdras prayed after thys maner, and knowleged, wept, and laye before the houſe of God, there reſorted vnto him out of Iſrael a very great congregacion of men and women and chyldren: & the people wept very ſore. And Sechania yͤ ſonne of Iehiel one of the chyldren of Elam anſwered, and ſayde vnto Eſdras: We haue treſpaſſed agaynſte our God, and haue takē ſtraunge wyues of the people of the lande. Now there is hope yet in Iſrael concerning thys thynge: For nowe wee wyll make a couenaunte wyth our God, and putte away al the wiues(and ſuch as are borne of them) accordyng to the counſell of the Lorde: and we wil be in yͤ feare of the cōmaundemētes of our god, that we maye do accordyng to yͤ lawe. Get the vp, for this matter belongeth vnto the: we alſo wil be wyth the, be of good comforte therfore, and do it. *Then aroſe 3.Eſd.9.a Eſdras, and toke an oth of the chefe prieſtes B and Leuites, & of al Iſrael, that they ſhould do accordyng to this worde: & they ſweare. And Eſdras ſtode vp from before yͤ houſe of God & went into yͤ chamber of Iohanan the ſonne of Eliaſib. And when he came thyther, he dyd eate no bread, nor dronke water, for he mourned, bycauſe of the tranſgreſſyon of the people that had bene in captiuitie. And they cauſed a proclamacion to go thorowout Iuda & Ieruſalem, vnto al the chyldrē which had bene in captiuitie, yͭ they ſhoulde gather them ſelues togyther vnto Ieruſalem. And that whoſoeuer came not wythin thre dayes accordynge to the deuyce of the rulers and elders, al his ſubſtaunce ſhould be forfayt, and he ſhould be putte out from yͤ congregaciō of yͤ captiue. Then al the men of Iuda and Ben Iamin gathered thē ſelues together vnto Ieruſalē within thre dayes, euen the twentye daye of the ninth moneth: and al yͤ people ſate in the ſtrete before the houſe of God, ⁊ trembled because of thys matter, and for the rayne.

And Esdras the prieſt ſtode vp, ⁊ ſaid vnto
*Deu.7.a thē: *Ye haue tranſgreſſed, and haue taken
Judic.3.a ſtrange wiues, to make yͤ treſpaſſe of Iſrael
yet more: confeſſe nowe therfore vnto yͤ lord God of your fathers, and do hys pleaſure, ⁊ ſeparate your ſelues from the people of the lande, and from the ſtraunge wyues. And al the congregacion anſwered, and ſaid with a loude voyce: it ſhalbe ſo, and we wyl do as thou haſt ſayde. But the people are many, ⁊ it is a raynye wether, and the people are to faynte to tary wythout in the ſtrete, nether is thys a worke of one daie or two: for we haue offended very ſore in thys thynge. Let oure rulers ſtande therfore in al the congregaciō, and let al them whych haue taken ſtraunge wyues in our cytyes, come at the tyme appoynted, and let the elders of euery cytie and theyr iudges be wyth them, tyll they haue turned yͤ wrath of our God awaye from vs
C cōcerning this matter. Thē were appointed Jonathan the ſonne of Aſahel, and Jahaſia the ſonne of Thekua, ouer thys matter: And Moſullam ⁊ Sabatha the Leuites helped them. And the chyldren of the captiuitie dyd euen ſo. And Esdras yͤ prieſt, and yͤ auncient heades thorow the houſe of theyr fathers, al men of great fame, ſeparated them ſelues, ⁊ ſat them downe on the fyrſt daye of the tenth moneth, to examyn the matter. And vntyl yͤ fyrſte daye of the fyrſte moneth, they were finiſhing the buſynes, wyth all the men that had taken ſtraunge wyues. And among the chyldren of the prieſtes there were mē found that had taken ſtraunge wyues, namely amonge the chyldren of Jeſua, the ſonne of Joſedec, and of hys brethren, Maſiah, and Eliezer, Jarib, and Gedalia, and they gaue theyr handes there vpon, that they woulde put awaye theyr wyues, ⁊ for theyr treſpaſſe offryng to giue a ramme for theyr treſpaſſe. And among the chyldren in Emer, Honany, and zabadia. Among the chyldrē of Harim, Maaſia, Elia, Semeiah, Jehiel and Uſia. Among the chyldren of Phaſhur, Elioenai, Maaſia, Iſmael, Nethanel, Joſabad, and Elaſa. Among yͤ Leuites, Joſabad, Simei and Kelaia, (whyche ſame is Kalithah) Pathahiah, Juda and Eleazer. Among the ſingers, alſo Eliaſib. And among yͤ porters
D Sellū, and Telem and Uri. And of Iſrael. Among the chyldren of Pharhos, Remia, Jeſiah, Malchia, Miamin, Eleazar, Malchia and Banaia. Amonge the chyldren of Elam, Methania, zachary, Jehiel, Abdi, Jerimoth and Elia. Amonge the chyldren of zathu, Elioenai, Eliaſib, Mathania, Jerimoth, zabad, and Aziza. Among the chyldrē of Bebai, Jehohanan, Hanania, zabai, and Athalai. Amonge the chyldren of Beni, Meſulam, Maluc, Adaiah, Jaſub, Saal ⁊ Jerimoth. Amonge the chyldren of the captaine Moab, Adna, Cholal, Benaia, Maſia Mathania, Bezelel. Benui and Manaſſe. Amonge the chyldren of Harim: Eliezer, Jeſia, Malchia, Semeia and Simeon, Ben Jamin, Malluch ⁊ Samaria. Among yͤ childrē of Haſum, Mathanai, Mathathah, zabad, Eliphelet, Jeremye, Manaſſe, and Semei. Among yͤ childrē of Bani: Madai, Amram, Huel, Banea, Cheluhi, Badaiah, Uaniah, Maremoth, ⁊ Eliaſib, Mathania, Mathanai, Jaeſai, Bani, Beni, ⁊ Semeiah, Selemia, Nathan, ⁊ Adaia, Machnadbai, Saſai, and Sarai, Aſarel, Selemiahu, ⁊ Samariah, Sallum, Amaria, and Joſeph. Amonge the chyldren of Nebo, Jehiel, Mathathia, zabad, zabina, Jadai, Joel, and Banaia. All theſe had takē ſtraunge wiues. And amonge the ſame, there were ſome that had chyldren by the wyues.

The ende of the fyrſt booke of Esdras.

The ſecond boke of Esdras, otherwyſe called the booke of Nehemia.

The fyrſt Chapter.

Nehemia butteler to kynge Arthaxerſes, prayeth to God for the people.

THe wordes of Nehemia A
the ſon of Hachalia. It fortuned in the moneth Chiſleu, in the twenty yeare, that I was in the caſtell at Suſan: and Hanani, one of my brethren, came wt certayne men of Juda, and I aſked them howe the Jewes dyd that were delyuered and eſcaped from the captiuitye, and howe it wente at Jeruſalem. And they ſayde vnto me: The remnaunte of the captiuitye are there in the
land in great myſfortune and rebuke. *The 4.Re
wall of Jeruſalem alſo is broken downe: ⁊
the gates therof are brente wyth fyre. It B
fortuned, that when I hearde theſe wordes, I ſate me downe and wepte, and mourned certaine daies, and faſted ⁊ prayed before yͤ God of heauen, ⁊ ſaid: O lord God of hea-
uen, thou greate ⁊ terryble God, *thou that *Exo.
kepeſt couenaunt ⁊ mercy for thē that loue and.
the, ⁊ obſerue thy cōmaundementes: let thine Deut.7.

eares herken, I beſeche the, ⁊ let thyne eyes be open, that thou mayeſt heare the praier of thy ſeruauntes, which I praye now before thee day ⁊ nyght, for the chyldren of Iſrael thy ſeruauntes, and knowledge the ſynnes of the children of Iſrael, whyche we haue C ſynned againſt the. I and my fathers houſe haue ſynned: we haue been vtterly diſperſed from thy lawe, and haue not kepte the commaundementes, ſtatutes and lawes, whyche thou commaũdeddeſt thy ſeruaunt Moſes. I beſeche the, cal to remembraunce yͤ worde that thou commaundedſte thy ſeruaunte Moſes, and ſaydeſt: Ye wyl tranſgreſſe, and Deu.27.c. *I wil ſcater you abrode among yͤ naciõs. But yf ye turne vnto me, and kepe my commaundementes, and do thẽ: though ye were caſte out vnto the vttermoſt parte of heauen, yet wyll I gather you from thence, ⁊ wyl brynge you vnto the place that I haue choſen, to ſet my name there. They are thy ſeruauntes and thy people, whom thou haſt delyuered thorowe thy great power ⁊ in thy myghtye hande. O lorde, I beſeche the, let thyne eare herkẽ to yͤ prayer of thy ſeruaunt, and to the prayer of thy ſeruauntes, whoſe deſyre is to feare thy name: ⁊ let thy ſeruaũt proſpere thys daye, and graunte him mercy in the ſight of this mã, for I was the kinges butteler.

The.ii.Chapter.

After Nehemia had obtained letters of Arthaxerſes, he came to Ieruſalem and buylded the walles.

Marche. A IT fortuned, that in the moneth *Niſan in the twentyeth yeare of kinge Arthaxerſes, the wine ſtode before him, and I toke vp the wyne, and gaue it vnto the kyng. And I was heuy in his preſence. And the kynge ſayd vnto me: why lokeſt thou ſo ſadly, when thou art not ſicke? it is nothyng els, but that thou art heuye herted. And I was ſore afrayed, and ſayd vnto the kynge: God ſaue the kynges lyfe for euer. Howe ſhoulde I not loke ſadly, when the citye and place of my fathers buriall lyeth waſt, and yͤ gates therof are conſumed wyth fyre.

And the kynge ſayd vnto me: what is then thy requeſt? I made my prayer alſo to the God of heauen, and ſayd vnto the kynge: yf it pleaſe the kyng, and yf thy ſeruaunt haue founde fauoure in thy ſyghte, ſende me into Iuda vnto the citye of my fathers buryall, B that I maye buylde it. And the kynge ſayed vnto me (the quene his wife ſitting by him:) how longe ſhall thy iourney continue, and when wilt thou come againe? And it pleaſed the kynge to ſende me, and I ſet hym a tyme, and ſayde vnto the kyng: yf it pleaſe the kyng, let hym geue me letters to the captaynes whyche are beyonde the water, that they maye conuay me ouer, tyll I come into Iuda: and letters vnto Aſaph the lorde of the kynges wood, that he maye gyue me timber to make beames for the gates of the palace (whych is harde by the houſe) and for the walles of the citie, and for the houſe that I ſhall enter into. And the kynge gaue me accordyng to the hande of my God, whyche was good vpon me. And when I came to yͤ captaynes beyonde the water, I gaue them yͤ kinges letters. And yͤ kyng had ſente captaynes and horſemen wyth me. Sanabalat C alſo the Horonyte, and Tobia a ſeruaunte (the Ammonite) heard of it, and it greued thẽ ſore, yͭ there was come a man whych ſoughte the wealth of the chyldren of Iſrael. And I came to Ieruſalem, ⁊ was there thre dayes, and I gat me vp in the nyght ſeaſon, and a fewe men with me, neither tolde I any man, what God had gyuen me in my hert to do at Ieruſalem: and there was not one beaſt wͭ me, ſaue it yͭ I rode vpon. And I departed in the nyghte by the valleye port, before the draggon well, and to the donge porte, and conſydered the walles of Ieruſalem howe they were broken downe, ⁊ the portes therof conſumed wyth the fyre. And I wente ouer vnto the well porte, and to the kynges condupte, and there was no rowme for the beaſt yͭ was vnder me to paſſe. Then wente I on in the night by the brooke ſyde, ⁊ conſidered the wal, and turned backe, and came home agayne by the valleye porte. And the rulers D knewe not whyther I wente, or what I did: neyther dyd I as yet tell it vnto the Iewes, to the prieſtes, to yͤ noble men, to the rulers, and to the other that laboured in yͤ worke. Then ſayde I vnto them: ye ſe the myſerye that we are in, howe Ieruſalem lyeth waſte, and howe the gates therof are brente wyth fyre: come therfore, that we maye buylde vp the wall of Ieruſalem, and that we be nomore a rebuke. And I tolde them of the hãd of my God, (that it was graciouſe ouer me) and the kynges wordes that he had ſpoken vnto me. And they ſayde: let vs get vp, and buylde: and they ſtrengthed theyr hande to good. But when Sanabalat the Horonite, and Tobia the ſeruaunte (an Ammonite) and Geſem the Arabian hearde it, they laughed vs to ſcorne, and mocked vs, and ſayde: what is thys that ye do? Wyll ye fall awaye from the kynge? Then anſwered I thẽ, and ſaid: the God of heauẽ,

he it is that hath graunted vs proſperytie: &
we be hys ſeruauntes. Let vs get vp and
buylde. As for you, ye haue no porcion nor
ryght, nor remembraunce in Jeruſalem.

The.iii. Chapter.

The number of them that buylded the walles.

AND Eliaſib the hye prieſte gat him vp
wyth hys brethren the prieſtes, and they
A builded the ſhepegate. They repaired
it, and ſet vp the doores of it: euen vnto the
towre Mea, repayred they it, and vnto the
*Ier.31.g *towre of Hananeell. Next vnto him alſo
zaca.14.c builded the men of Jericho. And beſide him
builded Sachur the ſonne of Amri. But the
fiſſhe porte did the childrē of Sanaa build,
whych alſo layed the beames therof, and ſet
on the dores, lockes and barres of it. And
next vnto hym builded Meremoth, ẏ ſonne
of Uria, the ſonne of Hakoz: and nexte vnto
them buylded Meſulam ẏ ſonne of Berechia,
the ſonne of Meſeſabeel: and next vnto
him builded zadoc the ſonne of Baana. And
next vnto him builded they of Thekoa. But
the great men that were among thē, put not
theyr neckes to the worke of theyr Lorde.
B The Olde gate buylded Jehoiada the ſōne
of Paſeah, & Meſulam ẏ ſonne of Beſodia,
they layed the beames therof, and ſet on the
dores, lockes and barres of it. Next vnto thē
buylded Melatiah of Gibeon, and Jadon
of Merano, men of Gibeon, and of Miſpa,
where he that was captayne of thys ſide the
water had a manſiō. Next vnto him builded
Uſiel the ſonne of Harhaiah ẏ goldſmith.
Nexte vnto hym alſo buylded Hanania ẏ
ſōne of Harakahum, & they repaired Jeruſalē
vnto the brode wal. Nexte vnto thē builded
C Raphaiah the ſonne of Hur, the ruler of the
halfe parte of Jeruſalem. Nexte vnto hym
buylded Jedaia the ſonne of Harumaph,
ouer agaynſte hys houſe: and nexte vnto
hym buylded Hatus, the ſonne of Haſabnia.
But Melchia the ſonne of Harim, & Haſub
the ſonne of the captaine of Moab, buylded
the other pece, and the towre beſyde the fornaces.
Nexte vnto him builded Sallum a
ſyngers ſonne, the ruler of the halfe parte of
Jeruſalem, he and hys daughters.
D The valley gate buylded Hanum, & the citizins
of zanoa. They buylded it, and ſet on ẏ
dores, lockes, and barres therof, and a.M
cubytes on the wall, vnto the donge porte.
But the donge port buylded Melchiah the
ſonne of Rechab, the ruler of the fourth part
of Bethcharem: he repayred it, and ſet on the
dores, lockes and barres therof. But the wel
gate repayred Sallū ẏ ſonne of Cholhoſah,
the ruler of the fourth parte of Myſpa.
He buylded it, and layd the beames, and ſet
on the dores, lockes & barres therof, and the
wall vnto the poole of Siloah, by ẏ kinges
garden, and vnto ẏ ſteppes that go downe
from the citie of Dauid. After him builded
Nehemiah the ſonne of Aſbok, the ruler of ẏ
halfe parte of Bethzur, vntyl the other ſyde
ouer agaynſt the ſepulchres of Dauid, and
to the poole that was repayred, and vnto the
houſe of the myghty. After him builded the
Leuytes, Rehum the ſonne of Bani: & nexte E
vnto hym buylded Haſabia the ruler of the
halfe parte of Keilah, in hys quarter. After
hym buylded their brethren: Banai the ſōne
of Henadad the ruler of the halfe parte of
Keilah: and after him builded Ezer the ſōne
of Jeſua the ruler of Miſpa the other pece,
harde ouer agaynſte the goyng vp to the
houſe of ordinaunce that was in the corner.
Againe, after him brake forth Baruch the
ſōne of zachai of indignacion, and repayred
the other pece from the turnyng corner, vnto
the dore of the houſe of Eliaſib ẏ hie prieſt.

After hym alſo buylded Meremoth the
ſonne of Uria the ſonne of Hacos, he other
pece from the dore of the houſe of Eliaſyb,
euen as longe as the houſe of Eliaſib extended.
After hym buylded the prieſtes, the mē F
of ẏ plaine. After him buylded Ben Jamin
and Haſub, ouer agaynſt theyr houſe: and
after him wroughte Aſaria, the ſonne of
Maaſia, the ſonne of Anania, next vnto hys
houſe. After hym alſo buylded Benui the
ſonne of Henadad the other pece, from the
houſe of Azaria vnto ẏ turnyng of the wall,
& vnto the corner. After him buylded Pala
the ſonne of Uſai, ouer agaynſt the corner
and the hye towre, whych lyeth out ouer frō
the kynges houſe, ẏ was beſide the courte of
the pryſon. After hym Phedaia the ſonne of
Pharhos (as for the Nethinims they dwelt
in the ſtronge holde vnto the water gate, toward
the eaſt, & to ẏ towre ẏ lieth out.) After
him builded they of Thekua the other pece
ouer againſt ẏ great towre, ẏ lieth outward,
vnto the wall of the ſtrong holde. But from G
aboue ẏ horſe gate forth builded ẏ prieſtes,
euery one ouer againſt his houſe. And after
thē builded zadock ẏ ſonne of Jmmer ouer
againſt his houſe. After him builded alſo
Semeia the ſōne of Sechania, ẏ keper of ẏ
eaſtgate. After him builded Hanania ẏ ſōne
of Selemia, and Hanun the ſōne of zalaph
the ſyxte, the other pece. And after hym
buylded Meſulam the ſonne of Barachia
ouer agaynſte hys ſtorehouſe.

After hym buylded Malachia the golde
ſmythes ſonne, vntyll the houſe of Nethinins,
and of the marchantes ouer againſte
the gate of Maphkad, and to the parlour
in the corner. And betwene the parlour of
the corner vnto the ſhepegate, buylded the
goldſmythes and the marchauntes.

The.iiii. Chapter.

The buylding of Jeruſalem is hindered and let,
but the Jewes buyld it, beyng redye harneſſed leſte
theyr enemyes ſhould inuade them.

A BUT when Sanabalat hearde
that we builded the wal, he was
wroth in himſelf, and toke great
indygnacyon, and mocked the
Jewes, and ſayed before his brethren and
the ſouldyers of Samaria: what do theſe
impotente Jewes? wyll the heathen ſuffer
them? ſhall they offer? ſhall they perfourme
it in one daye? ſhall they make the ſtones
whole agayne that are broughte to duſte
and brente? And Tobyah the Ammonite
was beſyde hym, and ſayed: Though they
buylde, yet yf a foxe go vp, he ſhall breake
down theyr ſtony wal. Heare (O thou our
God) for we are deſpiſed, turne their ſhame
vpon theyr owne heade, and geue them ouer
into deſpyſynge, in the lande of theyr
captyuytye. Couer not theyr wyckednes,
and let not theyr ſynne be put outte in thy
preſence: for they haue prouoked the builders.
And ſo builded wee the wall, and it
was ioyned whole together, vnto the half
heygth thereof. And the people were myn-
B ded to laboure. And it fortuned, that whẽ
Sanabalat, and Tobyah, and the Arabians,
Ammonites, and Aſodites hearde ẏ
the walles of Jeruſalem were made vp, &
that the gappes began to be ſtopped, they
wer very wroth, and conſpired altogether
to come and fyght agaynſte Jeruſalem, &
to make the people an hynderaunce therin.
Neuertheleſſe we made oure prayer vnto
our God, and ſet watchmen by thẽ, which
builded day and night, ouer againſt them.
And Juda ſaid: the ſtrẽgth of the bearers
is to feble, and ther is yet much more morter,
and wee are not able to buylde on the
wall. And our aduerſaryes ſaid: they ſhall
not knowe neither ſe, tyll wee come in the
middes among them, and ſlaye them, and
hinder ẏ worke. But it fortuned that when
the Jewes (which dwelt beſide thẽ) came,
thei told vs as good as ten times, that in al
C places where ye go vnto, they are appointed
to fall vpon vs. Therefore ſette I the
people after theyr kyndreds wyth theyr
ſweordes, ſpeares, and bowes beneth in
the low places behynde the wal: and I loked,
and gat me vp, and ſayd vnto the chief
men, to the rulers, and to the other people:
be not ye afrayde of thẽ, *but thinke rather 2 Eſd.1.b.
vpon the great lord, whiche oughte to bee and.9,f.
feared, and fyght for your brethren, youre
ſonnes, your daughters, your wiues, and
youre houſes. Neuertheleſſe, it chaunced ẏ
when our enemyes hearde that we hadde
gotten woorde of it, God broughte theyr
counſell to noughte: and wee turned all agayne
to the wall, euerye one vnto hys laboure.
And from that tyme foorth it came
to paſſe, that the halfe part of the yong men
dyd the laboure, and the other halfe parte
of them held the ſpeares, ſhildes, bowes,
and breſtplates: and ẏ rulers ſtode behynd
all the houſe of Juda, whiche buylded on
the wall, and bare burthens from thoſe ẏ
laded them. With one hande dyd euery one
worke: & wyth the other helde he his weapen.
And euery one that buylded, had hys
ſweorde gyrde by hys thygh, and ſo builded D
thei. And the trumpet blew beſide me.
And I ſayd vnto the principall men, to the
rulers, and to the other people: the worke
is greate and large, and wee are ſeparated
vpon the wal, one farre from another.
Looke in what place therefore ye heare the
noyſe of the trumpet, reſorte ye thyther vnto
vs, *and oure God ſhall fyghte for vs: Exo.14 c.
and we wyll bee labourynge in the woorke.
And the halfe part of them helde ẏ ſpeares
from the mornyng ſpryng, tyll the ſtarres
came forth. And at the ſame tyme ſayde I
vnto the people: euery one abyde with hys
ſeruaunt at Jeruſalem, that in the nyghte
ſeaſon wee maye watche, and laboure on ẏ
daye tyme. As for me and my brethren, my
ſeruauntes and the menne of the watche
(whiche were behynde me) we putte neuer
of our clothes, no more then the other didde
theyr harnes, ſaue only becauſe of ẏ water.

The.v. Chapter.

The people are vexed wyth hunger. He requireth
not the lyuyng of a captayne.

AND ther aroſe a great complaint
of the people, and of their wiues, A
againſte theyr brethren the
Jewes. For there wer ſome that
ſayed: oure ſonnes and daughters and we
are to manye, therefore wyll we take corne
for them, that wee maye eate and lyue.
Some alſo there were that ſayed: lette vs
ſette oure landes, vyneyardes and houſes
to pledge, and take vp corne in the dearth.

But ſome there were that ſaide: let vs borowe moneye for the kinges tribute: and yͤ vpon oure landes and vyneyardes. Beholde, oure bodyes as the bodyes of oure brethren, and oure children as theyr chyldren: els ſhoulde wee ſubdue oure ſonnes & daughters vnto bondage: and ſome of our daughters are ſubdued vnto bondage already, & no ſtrength is ther in our handes, and other men haue oure landes and vyneyardes. And whē I heard theyr complaint
B and ſuche woordes, it diſpleaſed me ſore: & I aduiſed ſo in my minde, that I rebuked the councellours, and the rulers, and ſayde vnto them: Euerye one of you is to chargeable vnto his brother. And I broughte a great congregacion againſte them, and ſaide vnto them: wee (after oure abilitye) haue boughte oure brethren the Jewes, whiche wer ſold vnto the heathen. And wil you ſell your brethren agayne vnto yͤ heathen, after that they haue beene ſolde vnto vs? Then helde they theyr peace, & coulde fynde nothynge to aunſwere. And Nehemia ſaide: It is not good that ye dooe. Ought ye not to walke in the feare of god, becauſe of the rebuke of the Heathen that are oure enemies? I and my brethren, and my ſeruauntes doe lende them money and corne: as for vſurye let vs leaue it. Therefore, this ſame daye I praye you ſe that ye reſtore them theyr landes again, their vineyardes, oyle gardens, and theyr houſes, & remit the hundred parte of the money of the corne, wine, & oyle yͤ ye haue won of them.
C Then ſaide they: wee wyll reſtore them agayne, and wil require nothynge of them: and wil do as thou haſt ſpoken. And I called the prieſtes, & toke an oth of them, that they ſhould doe ſo. And I ſhoke my lappe, and ſayde: God ſhake out euerye man after the ſame maner from his houſe and labor, that mayntayneth not thys woorde: euen thus bee he ſhaken oute, and voyde.

And all the congregacion ſaide: Amen, and prayſed the lorde: And the people dyd ſo. And from the tyme foorth that (yͤ king) committed vnto me to bee a captayne of them that were in the lande of Juda, euen from the twentye yeare vnto the two and thyrtye yeare of the king Arthaxerſes (that is twelue yere,) I with my brethren liued not of ſuche ſubſtaunce as was geuen to a
D captaine. For the olde captaines that wer before me, hadde bene chargeable vnto the people, and hadde taken of them breade and wyne, and fourty ſicles of ſyluer: yea, and theyr ſeruauntes hadde oppreſſed the people: But ſo did not I, and that becauſe of the feare of God. But I laboured alſo in the woorke vpon the wall, and boughte no lande. And all my ſeruauntes came thyther together vnto the woorke. Moreouer there were at my table an hundred and .l. of the Jewes and rulers, whiche came vnto me from amonge the heathen that are aboute vs. And there was prepared for me daylye an oxe, and ſyxe choſen ſhepe, and byrdes, and euer once in ten dayes a greate ſumme of wine. Yet required not I the liuinge of a captayne, for the bondage was greuous vnto the people. * Thynke vpon me my God vnto the beſte, according to al that I haue done for this people.

The .vi. Chapter.

The buyldyng is yet again hindered and left.

A And when Sanaballat, Tobiah, and Geſem the Arabian, and the other of of oure enemies hearde that I hadde buylded the wall, and that there were no moe gappes therein (howebeit at the ſame tyme hadde I not hanged the dores vpon the gates,) Sanabalat and Geſem ſente vnto me, ſayinge: come that we maye mete and take counſell together in the villages that are in the plaine of the citye Ono. Neuertheleſſe they thoughte to doe me euyll. And I ſent meſſengers vnto them, ſaying: I haue a great buſyneſſe to doe, and I can not come downe. The worke ſhould ſtand ſtil, if I were negligente, and came downe to you. Howbeit, they ſente vnto me as good as foure times after the ſame maner. And I gaue them the ſame anſwere. Then ſente Sanabalat his ſeruaunt agayne vnto me the fifth time, with an open letter in his hande, wherein was written: it is tolde the heathen, and Geſem hath ſayde it, that thou and the Jewes thinke to rebell, for yͤ which cauſe thou buyldeſte the wall that thou mayeſt be theyr king in theſe matters, and haſt ordeined the prophetes to preache of thee at Jeruſalem, and to ſaye: He is king of Juda. And now ſhal this come to yͤ kinges eares, come now therfore, and let vs take our counſel together. And I ſent vnto him, ſaying: there is no ſuche thinges done as yͧ ſaieſt, for thou faineſt thē out of thine own hert. For they wer al minded to make vs afraide, ſayinge: they ſhall withdrawe theyr handes from the worke, that it ſhall not be finiſhed. Howbeit, I ſtrengthed my hande yͤ more. And I came vnto yͤ houſe of Semeia the ſonne of Delaia the ſonne of

Mehetabeel

Mehetabeell, and he had ſhut himſelf wͭin,
and ſayde: lette vs come together into the
houſe of God, euen vnto the middes of the
temple, and ſhut yͤ dores of the temple, for
they wyll come to ſleye the: yea, euen in the
nighte will they come to put thee to death.
And I ſaid: ſhould any ſuch man as I flie?
C Who is that beyng as I am, that wil goe
into the temple, to ſaue his lyfe? I will not
goe in. And I perceyued, that God hadde
not ſent him. Yet ſpake he prophecye vpon
me, neuertheleſſe Tobiah and Sanabalat
had hyred him for moneye. Therefore toke
he the money, that through feare I ſhould
ſo doe, and ſinne: that they myghte haue an
euyl reporte of me, to blaſpheme me. My
God thynke thou vpon Tobiah and Sa-
nabalat accordig vnto theſe their workes,
and of the prophete Noadia, and of the o-
ther prophetes that woulde haue put me
in feare. And the wall was finiſhed on the
D fyue and twentye day of the moneth Elul,
in two and fyftye dayes. And when al our
enemies hearde thereof, al the heathen that
were aboute vs, were afrayde, and theyr
courage fayled them. And they perceiued,
that this worke came of our God. And at
theſame time were there many of the chyef
of Iuda, whoſe letters wente vnto Tobi-
ah, and agayne from Tobiah vnto them
(for there were manye in Iuda, that were
ſworne vnto hym, for he was the ſonne in
law of Sechania, the ſonne of Arah, & his
ſonne Iehonathan had the daughter of
Meſullam, the ſõne of Barachia, and they
ſpake good of hym before me, & tolde hym
my woordes) and Tobyah ſent letters, to
put me in feare.

¶ The. vii. Chapter.

After the wall once builded, is the watch appoin-
ted. They that returned from the captiuitie are
numbred.

A NOw whẽ the wal was builded, I
hanged on the dores alſo, & the por-
ters, ſingers, and Leuites were ap-
pointed. And I commaunded my brother
Hanani, and Hanania the ruler of the caſtel
at Ieruſalem: for he was a faythful man,
& feared god more thẽ did many other. And
I ſayd vnto them: let not the gates of Ie-
ruſalẽ be opened vntill the ſunne be whote.
And while they wer ſtanding in the watch,
they ſhut the dores, and barred them: And
we appointed certain citeſins of Ieruſalẽ,
appoĩted to be watch mẽ, euery one to kepe
hys watche, & euery one to be ouer againſt
hys houſe. As for the cytie, it was large of
roume, & great: but the people were fewe
therin, & the houſes were not builded. And B
my god gaue me in my hearte, that I ga-
thered together the principal men, & the of-
ficers and the people, to number them: and
I founde a regiſter of the number of them
*whiche came vp before out of the capty- 1. Eſd. 2. a
uitye, and founde written therein: theſe are
the ſonnes of the lande that wente vp from
the captiuitye of the carying awaye (whõ
Nabuchodonozor the king of Babilõ had
brought away) and came againe to Ieru-
ſalem and Iuda: euery one vnto his citye.
Thei which came with Zorobabel are theſe,
Ieſua, Nehemia, Aſariah, Raamia, Na-
hamani, Mardochee, Belſam, Meſperath,
Beguai, Nahum, and Baanah. Thys is
the number of the men of the people of Iſ-
raell. The children of Pharos were. ii. M.
an hundred and two and ſeuentye: the chyl-
dren of Saphatiah, thre hundred & two &
ſeuentye: the chyldren of Arah, ſyxe hun-
dred and two and fyftye: the chyldren of yͤ
captaine of Moab among the chyldren of
Ieſua and Ioab, two thouſande, eyghte C
hundred, and eyghtene: the children of Elã,
a thouſande, two hundred and foure and
fyftye: the children of Zathua, eyghte hun-
dred and fyue and fourtye: the chyldren of
Zachai, ſeuen hundred and three ſcore: the
chyldren of Banui, ſyxe hundred & eyghte
and fourtye: the chyldren of Bebai, ſyxe
hundred and eyghte and twentye: the chil-
dren of Aſgad, two thouſande, three hun-
dred and two and twentye: the children of
Adonicam, ſyxe hundred three ſcore and ſe-
uen: the children of Begoai, two thouſand,
three ſcore and ſeuen: the children of Adin,
ſyxe hundred and fiue and fiftye: the childrẽ
of Ater of Hezekia, eyght and nyntye. The
chyldren of Haſom. iii. C. and eyghte and D
twentye: the children of Beſai. iii. hundred
and foure & twenty: yͤ children of Hariph,
an hundred and twelue: the children of Gi-
beon, nyntye and fiue: the men of Bethleem
and Nethophah, an hundred foure ſcore &
eyght: the men of Anathoth, an hundred &
eyght and twenty: the men of Beth Aſma-
neth, two and fourty: the menne of Kariath
Iarim, Cephirah and Beeroth, ſeuen hun-
dred and thre and fourtye: the men of Ra-
mah and Geba, ſyxe hundred and one and
twenty: the men of Michmas, an hundred
and two and twentye: the menne of Bethell
and Ai, an hundred and thre and twenty: yͤ
men of Nebo, an hundred and two and fif-
ty: the children of the other Elam, a thou-

ſande, two hundred and foure and fyftye: the chyldren of Harim, three hundred and twentye, the children of Iericho, three hundred and fiue and fourtye: the chyldren of Lodhadid and Ono, ſeuen hundred & one and twentye: the chyldren of Sanaa, three thouſande, nine hundred and thyrtye. The prieſtes. The childrē of Iedaiah of yͤ houſe of Ieſua, nine hundred and thre and ſeuenty: the chyldren of Immer, a thouſand and two and fiftye: the chyldren of Phaſhur, a thouſande two hundred and ſeuen and .xl. the children of Harim, a thouſand and .xvii.

E The Leuites. The chyldren of Ieſua of Cadmyel, and of the chyldren of Hoduah, foure and ſeuentye. The ſyngers: The children of Aſaph, an hundred and eyghte and fourty. The porters: The chyldrē of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the children of Hatita, the childrē of Sobai, altogether an hundred and eight and thyrty. The Nethinims. The chyldren of ziha, the children of Haſupha: the chyldren of Tebahoth, the chyldren of Ceros: the chyldren of Sia, yͤ chyldren of Phadon: the children of Lebanah: the children of Hagaba, the children of Salmai, the chyldren of Hanan: the childrē of Gidel: the children of Gaher: the childrē of Reaia, the children of Rezin: the childrē of Necoda: the children of Gaſam: the children of Uſa: the chyldren of Phaſeah, the children of Beſai, the children of Meunim, the children of Nephuſim, the chyldren of Bachuc, the children of Hachupha, the children of Harhur, the chyldren of Bazlith, the chyldren of Mehida, the children of Harſa, the chyldren of Barcos, the chyldren of Siſſera: the childrē of Thamah, the childrē of Neziah, the chyldren of Hatipha.

F The chyldren of Salomons ſeruauntes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Iaala, the chyldren of Darcon, the chyldren of Giddell, the chyldren of Saphatiah, the chyldren of Hatyl, the chyldrē of Pochereth of zabaim, yͤ children of Amon. All theſe Nethinims, and yͤ chyldren of Salomons ſeruauntes, were three hundred, nynetye and two.

And theſe went vppe alſo of Thel Mela, Thel Harſa, Cherub, Adon, and Immer: but they coulde not ſhewe theyr fathers houſe, nor theyr ſeede, and that they were of Iſraell. The chyldren of Dalaiah: the chyldren of Thobia, and the children of Nechoda, ſyxe hundred and two and fourtye. And of the Pryeſtes the chyldren of Habaiah, the chyldren of Hacos, the chyldren of Berſilai: whyche tooke one of the daughters of Berſilai the Gilladite to wyfe, and was named after theyr name. Theſe ſoughte theyr wrytynge in yͤ regiſter of theyr generacion, but they were not founde, therefore they were put from the Pryeſthoode.

And Hathirſata ſayd vnto them, that they ſhoulde not eate of the moſte holye, tyl there came vppe a Pryeſte whiche ſhould weare Urim and Thumim. And ſo the whole congregacion together was two & fourtye thouſande, three hundred and thre ſcore, beſydes theyr ſeruauntes and maydens, of whome there were ſeuē thouſand, three hundred, and ſeuen and thyrtye. And they hadde two hundred, and ſeuen and fourtye ſyngynge men and wemen. G Theyr horſes, ſeuen hundred and ſyxe and thyrty, and their mules two hundred and fiue and fourtye. The camels foure hundred and .v. and thyrtye: ſyxe thouſande, ſeuen hundred and twentye aſſes. And certain of the auncient fathers gaue vnto the worke. Hathirſatha gaue to the treaſure a thouſande pieces of golde, fyfty baſens, fiue hundred and thirty Prieſtes garmentes. And ſome of the chiefe fathers gaue vnto the treaſure of the worke, twentye thouſande pyeces of golde, and two thouſand and two hundred pound of ſiluer. And the other people gaue twentye thouſande pieces of golde, & two thouſande pounde of ſiluer, and three ſcore and ſeuen Pryeſtes garmentes. And the Pryeſtes and Leuites, the porters and the ſyngers and the other of the people, and the Nethinims and all Iſraell, dwelte in theyr cities: And the ſeuenth moneth came, and the chyldren of Iſraell were in theyr cytyes.

The .viii. Chapter.

Eſdras gathereth together the people, and readeth to them, the law. They kepe the feaſt of tabernacles or bothes.

AND all * the people gathered them ſelues together, as one manne, in the ſtrete that was beefore the watergate, and they ſayde vnto Eſdras the ſcrybe, that he ſhoulde fetche * the booke of the law of Moſes, whyche the lorde commaunded to Iſraell. And Eſdras the Pryeſte brought the lawe before the congregacion both of men and women: and all that coulde vnder- A

ſtand

ſtande dydde hearken vnto it, vpon the
fyrſte day of the ſeuenth moneth: and he
read therein, in the ſtreete that was beefore
the watergate (from the mornynge
vntyll the noone daye) before menne and
weomenne that dyd hearken to it: and the
eares of all the people were inclyned vnto
the booke of the lawe. And Eſdras
the Scrybe ſtoode vpon an hye pulpit of
wood, which they had made for the preching,
and beſyde him ſtode Mathathia,
Sema, Anania, Vriah, Helkia, and Maaſeia:
on his right hande, and on hys lefte
hande ſtoode Pedaia, Miſael, Malchia,
Haſum, Haſebadana, zachari, and Meſulam.
B And Eſdras opened the boke before
the people, for he ſtode aboue al the
people: And when he opened it, all the
people ſtoode vp. And Eſdras prayſed
the Lord the great God. And al the people
aunſwered: Amen, Amen, with theyr
handes vp, and bowed themſelues, and
wurſhipped the Lorde, fallyng downe
vpon theyr faces to the ground. And Ieſua,
Baam, Serabiah, Iamin, Acub, Sebathai,
Hadaia, Maaſia, Celita, Azaria,
Iozabad, Hanan, Pelaia, & the Leuites
cauſed the people to geue hede vnto the
lawe, and the people ſtode in their place.
And they read in the boke of the lawe of
God diſtinctly and playnly, ſo that menne
vnderſtode the thing that was read. And
Nehemiah (which is Hathirſatha) & Eſdras
the Prieſte and ſcribe, and the Leuites
that cauſed yͤ people to take hede,
ſayd vnto al the people: this day is holy
vnto the Lord your God: be not you ſory,
& wepe not. For al the people wepte,
when they hearde the woordes of the
ſd.9.g lawe. And he ſayde vnto them: *go your
C waye and eate the fatte, and drynke the
ſwete, and ſend part vnto them alſo that
haue not prepared themſelues: for thys
day is holye vnto our Lorde, bee not ye
ſory therfore: for the ioye of the lorde is
your ſtrengthe. And the Leuites ſtylled
al yͤ people, & ſayd: holde your peace, for
the day is holye, vexe not ye your ſelfes.
And al the people wente theyr waye to
eate and drynke, and to ſende parte vnto
other, and to make great myrth: becauſe
they had vnderſtande the woordes that
wer declared vnto them. And on the next
daye were gathered together the chiefe
fathers amonge all the people, and the
Prieſtes and Leuites, vnto Eſdras the
ſcribe, that they myghte vnderſtande the
woordes of the lawe. And they founde
written in the law, *(which the lord had Leu.23.f
commaunded by Moſes) that the chyldren Nu.29.b.
of Iſrael ſhoulde dwell in bothes, 2.mac.1.c
in the feaſte of the ſeauenth moneth, and
that they ſhoulde cauſe it to bee declared
and proclamed in al theyr cities, and throweout
Ieruſalem, ſaying: goe foorth
vnto the mounte, and fetche oliue braunches,
pinebranches, myrbranches, palmebranches, D
and braunches of thicke trees,
to make bothes, as it is written. And ſo
the people went furth, and fet them, and
made them bothes, euerye one vpon the
roofe of his houſe, and in theyr courtes,
and in the courtes of the houſe of God,
and in the ſtrete by the watergate, and in
the ſtrete by porte Ephraim. And all the
congregacion of them that were come again
out of the captiuitie, made bothes, &
ſate vnder the bothes: for ſynce the time
of Ioſua the ſonne of Nun vnto thys
day, had not the children of Iſrael done
ſo, and there was very great gladneſſe.
And euery daye from the firſte day vnto
the laſte, read Eſdras in the booke of the
law of God. And ſeuen dayes helde they
the feaſt, and on the eight day they gathered
together, according vnto the maner.

The .ix. Chapter.

The people repent, and forſake theyr ſtraunge
wyues. Eſdras receyteth the benefytes of God, and
the ſynnes of the people.

A IN the .xxiiii. daye of thys moneth,
came the chyldren of Iſraell
together agayne with
*faſting, ſackeclothes, & earth
vpon them: & they that were of the ſeede *1.Eſ.8.d
of Iſraell were ſeparated from all the Eſai.58.a
ſtraunge children, and ſtoode, and knowledged
their ſinnes, and the wickedneſſes
of their fathers, & ſtode vp in their place
& read in the booke of the law of the lord
their god .iiii. times on the day: and they
knowledged and wurſhypped the lorde
their god .iiii. times on the daye. And the
Leuites ſtode on hye, namely Ieſua, Bani,
Cadmiell, Sabaniah, Buni, Sarebiah,
Bani and Canani, and cried loude vnto
the lord their God. And the Leuites,
Ieſua and Cadmiel, Bani and Haſabnia,
Serebia and Hodia, Sebania and Phathahya,
ſayde: ſtande vp, and prayſe the
Lord your god for euer: and let thankes
bee geuen vnto the name of thy glorye,
whiche excelleth all thankeſgeuyng and
prayſe. Thou art lorde alone. Thou haſt

made heauen, ⁊ the heauen of all heauens wͭ al theyr hoſt, the earth, and al things yͭ are therin, yͤ ſea, and al that is therin, and thou preſerueſt them all, ⁊ the hoſt of heuen B worſhippeth thee. Thou art yͤ lorde god, that haſt choſen Abram, ⁊ broughteſt *Ge.11.d him oute of *Ur in Chaldea: ‡ ⁊ calledſt ‡Ge.17.a him Abraham, ⁊ foundeſt his heart *Ge.15.d faithful before thee, *and madeſt a couenant with him, to geue vnto his ſeede the land of yͤ Cananites, Hethites, Amorites Phereſites, Jebuſites, and Gerſites, ⁊ haſt made good thy wordes: for thou Exod.3.d art righteous, *⁊ haſt conſidered the miſery of our fathers in Egipt, and hearde their complaynt by yͤ red ſea, and ſhewed tokens ⁊ wonders vpon Pharao, ⁊ on al his ſeruauntes, ⁊ on al the people of his land: for thou kneweſt yͭ they were preſumpteous and cruel agaynſt them, ⁊ ſo madeſt yͧ thee a name, as it is thys day. And the red ſea didſt thou deuide in ſundre before them, ſo that they wente thorow the middeſte of the ſea drye ſhodde: and theyr perſecuters threweſt thou into the depe (as a ſtone) in yͤ mighty waters: and leddeſt them on the daye tyme in a cloudie piller, and on the nighte ſeaſon in C a piller of fyre to ſhewe them lighte in yͤ Exo.19.a way that they wēt. *Thou cameſt down alſo vpon mount Sinai, and ſpakeſt vnto them from Heauen, and gaueſte them ryghte iudgementes, true lawes, good commaūdementes and ſtatutes, and declaredſt vnto them thy holy Sabboth, and commaundedſt them preceptes, ordinaunces, ⁊ lawes, by the hand of Moſes Exo.16.d thy ſeruant: and *gaueſt them bread from heauen, when they were hungrye, ‡Ex.17.d and ‡ broughteſt foorth water for them Nu.25.b out of the rocke, whē they were thirſty: and promyſedſt them that they ſhoulde goe in, and take poſſeſſion of the laude: ouer whiche thou haddeſt lyfte vp thyne hande for to geue them. But they and our fathers were proude ⁊ hard necked, ſo that they folowed not thy commaundementes: and woulde not obeye, neyther were mindful of the wonders that thou didſt for them: but became obſtinate and headye, inſomuche that they tourned backe to theyr bondage, for theyr diſobedyence. And thou my God forgaueſte, and waſt gracyous, mercyfull, paciente, D and of great goodneſſe, and forſookeſte Exo.32.a them. *And though they made a molten calfe (and ſayde: Thys is thy Gods that broughte thee out of the land of Egipt) and did great blaſphemies, yet forſokeſt thou them not in the wilderneſſe, according to thy great mercy. *And the cloudye pyller departed not from them on the daye tyme, to leade them the waye: Exo. num. 1.Co. neyther the pyller of fyre in the nyghte ſeaſon, to ſhewe them lyghte in the waye that they wente. And thou gaueſt them thy good ſpirit to enfourme them: *and withheldeſt not thy Manna from theyr mouthe, ‡ and gaueſte them water Exo. ‡Exo. Nu. when they were thyrſtye. Fourtye yeres long madeſte thou prouiſion for them in the wylderneſſe, ſo that they lacked nothyng: *theyr clothes waxed not olde, *De. and. and theyr fete ſwelled not. And thou gaueſt them kyngdomes and nacyons, and parteddeſt them accordyng to theyr porcions: ſo that they poſſeſſed *the lande of *Nu. Sehon king of Heſebon: and the land of Og the kyng of Baſan. And theyr childrē multiplyeddeſt thou, as the ſtarres of Heauen, and broughteſte them into the lande, wherof thou haddeſt ſpoken vnto theyr fathers, that they ſhoulde goe into it, and haue it in poſſeſſion. And the chyldren wente in, and poſſeſſed the land E *and thou ſubdueddeſt before them the Joſu. and. inhabiters of yͤ land, euen the Cananites, and gaueſte them into theyr hande, with theyr kinges and the people of the land, that they myghte dooe with them what they woulde. And they wan theyr ſtrong cities, and a fat land, ⁊ toke poſſeſſion of houſes, that were full of all manner of goodes: welles digged out, vineyardes, oylegardens, and many fruitfull trees, and they dyd eate, and were fylled, and became fat, and liued in welthe thorowe thy greate goodneſſe. Neuertheles they were dyſobedyente, and rebelled agaynſt thee, and caſte thy lawe beehynde theyr backes, aud *ſlue thy Prophetes (which exhorted them erneſtly, that they might bring them agayne vnto thee) and dydde greate blaſphemyes. Therfore thou gaueſt them ouer into the hande of theyr enemyes that vexed them.

And in the tyme of their trouble when they cryed vnto thee, thou heardeſt them from heauē: and thorow thy great mercye thou gaueſt them ſauyoures whiche helped them out of the hande of theyr enemies. But when they came to reſt, they turned backe agayne, to doe euil before thee: therefore lefteſte thou them in the hande of theyr enemies,ſo ẏ they had the dominion ouer them. And whē they conuerted and cryed vnto the,thou heardeſt them from heauen,and many tymes haſt thou delyuered them accordynge to thy great mercye, and teſtyfyedſt vnto them that thou myghteſte bryng them agayne vnto thy lawe. Notwithſtandyng, they F were proude, and hearkened not vnto thy commaundementes,but ſinned in thy *Le.18.a Rom.10.a Gala.3.b Eze.20.b lawes*(which if a man do,he ſhal liue in thē)and turned the ſhoulder away,and were ſtiffe necked, and would not heare. And many yeres didſt thou forbeare thē, and teſtifyedſt vnto thē thorow thy ſpirite,euen by the hande of thy prophetes: and yet would they not heare. Therfore gaueſt thou them into the hand of the nacyons in the landes.And for thy greate mercies ſake, thou haſt not vtterly conſumed them, neyther forſaken them:for thou art a gracious and mercifull God. 2.Eſ.1.a. Exo.20.b. and.34.a. *Nowe therfore our God, thou greate God,mighty and terryble, thou that kepeſt couenaunt and mercy,regarde not a litle al the trauayle that hath happened vnto vs,⁊ our kinges, our Princes,our prieſtes,our Prophetes ⁊ our fathers, and all thy people ſynce the tyme of the kinges of Aſſur vnto this day.And truely thou art iuſt,in al ẏ thou haſt brought vpon vs:for thou haſt done right. G As for vs we haue bene vngodly,⁊ our kinges, and our prynces, our Prieſtes,and oure fathers,haue not doone after thy lawe, nor regarded thy commaundementes, ⁊ thy earneſt exhortacyons wherewith thou haſt exhorted them: and they haue not ſerued thee in theyr kingdome,and in thy great goodes that thou gaueſt them, and in the large and plenteous lande whiche thou gaueſte beefore them, and haue not conuerted from theyr wicked workes. Beeholde, we are in bondage thys daye:and ſo is the lande that thou gaueſte vnto oure fathers, to enioye the fruites and goodes therof:beholde,ther are we bondmenne.And greate is the increaſe of it vnto the kinges whome thou haſt ſet ouer vs,beecauſe of our ſynnes: and they haue domynyon ouer our bodies and cattell (euen as they will themſelues)and we are in great trouble. And in all this make we a ſure couenante,and wryte it,and our prynces, Leuites, and prieſtes ſeale vnto it.

The.x.Chapter.

The names of them that ſealed the couenaunte betwene God and the people.

A The ſealers were Nehemiah(that is Hathirſatha:the ſonne of Hachalia, and zedekia)Saraia, Aſariah,⁊ Ieremy, Phaſhur, Amaria,Malchia, Hatus,Sebaniah,Malluch,Harim,Merimoth,and Obadia, Daniel, Ienthon,⁊ Baruch,Meſulam, Abia, and Miamin, Maaſia,Belgai and Semeia:theſe wer Prieſtes. The Leuites were Ieſua the ſonne of Azania,Benui, among the chyldren of Henadad and Cadmiel. And their brethren Sechania, Hodia, Celita, Pelaia,Hanan,Micha, Rehob,and Haſabiah,Sachur,Serebia,Sabania,Hodia, Bani and Beninu. The heades of the people were, Phares the captayne of Moab,Elam, zathu and Bany, Bony, Aſgad, Bebai,Adonia,Begoai,Adin,Ater, Hezekia,Aſur,Hodia,Haſum,Beſai,Harip, Anathoth and Nebai, Magphias, Meſulā,Heſir, Meſeſabel,zadoc, Iaddua, Phalatia, Hanan, Anaia, Hoſea, Hanania,Haſub,Halohes,Phalea,Sobek, Rehum, Haſebna, Maaſia, Ahia, Hanan and Anan, Malluch, Harim, and Baana. B And the other people, ẏ Prieſtes, Leuites,porters,Singers,Nethinims ⁊ al they that had ſeparated themſelues from the people in the landes vnto the lawe of God, with theyr wyues, theyr ſonnes and theyr daughters, and as many as coulde vnderſtand, ⁊ theyr lordes that had rule of thē,receyued it for theyr brethren.*And they came to ſweare and *Io 24.f 2.Pa.15.e to bind themſelues with an oth to walke in Gods law, which was geuen by Moſes the ſeruāt of god:⁊ that they would obſerue ⁊ do accordyng vnto al the commaundementes,iudgementes ⁊ ſtatutes of the lord our God:*⁊ that we woulde Deut.7.a not geue our daughters vnto ẏ people, in the lande,neither to take theyr daughters for oure ſonnes.*And if the people *2.Eſ.13.c of the land broughte ware on the Saboth,and all maner of vitayles to ſell,ẏ we would not take it of them on ẏ Saboth and on the holye dayes:*⁊ that we Leut.25.a Deu.15.a woulde let the ſeauenth yere be free,concernyng all maner of charge. C And we decreed a ſtatute vpon our ſelues,to geue yerely the thirde parte of a ſicle to the miniſtracion in the houſe of our God,to the ſhewbread, to the dayly meateoffring,to the daylye burnte offeryng of the Sabbothes,of the newe moones and feaſte-

dayes, and to the thinges that were ſanctifyed,
and to ỹ offeringes of attonement
to reconcile Iſrael withal, and to all the
buſines in the houſe of our god. And we
caſt the lot among the prieſtes, Leuites,
and the people, for offeryng of the wood
to bee broughte vnto the houſe of oure
god from yere to yere, after the houſes of
our fathers: that it myghte bee brente at
times appoynted, vpon the aulter of the
Lorde God, as it is written in the lawe:
and to bring the firſtlinges of our lande,
and the firſtlynges of our fruites of all
trees, yere by yere vnto the houſe of the
D Lord: and the firſtlinges of our ſonnes,
and of our cattell, as it is written in the
lawe, and the firſtlinges of our oxen and
of our ſhepe, which we ſhould bring to ỹ
houſe of our God, vnto the prieſtes that
miniſter in the houſe of our god: and ỹ we
ſhould bring ỹ firſtlynges of our dough
and of our heueofferynges, & the fruites
of all maner of trees, of wine alſo, and of
oyle, vnto the Prieſtes, to the cheſtes of
the houſe of our God. And the tythes of
our land vnto the Leuites, ỹ the Leuites
might haue the tythes in all the cities of
our miniſtracion. And the Prieſt the ſõne
of Aaron ſhal with the Leuites, haue alſo
of the tythes of the Leuites, ſo that ỹ
Leuites ſhal bring vp the tithes of their
tythes vnto the houſe of our God, to the
ſtore houſes, and to the treaſure houſes.
For the children of Iſraell, and the chyldren
of Leui, ſhal bring vp the heueofferynges
of the corne, wyne and oyle vnto
the ſtore houſes, there as are the veſſels
of the Sanctuary: and the Prieſtes that
minyſter, and the porters and ſyngers,
that we forſake not ỹ houſe of oure god.

The .xi. Chapter.

Who dwelled in Ieruſalem after it was builded,
and who in the cities of Iuda.

A AND the rulers of the people
dwelte at Ieruſalem: The other
people alſo caſte lottes,
that among .x. one parte ſhould
goe to Ieruſalem into the holye citie to
dwell, and nine partes to be in the cities:
and the people thanked al the menne that
were willing to dwel at Ieruſalẽ. Theſe
are the heades of the lande that dwelt in
Ieruſalem and in the cities of Iuda, euerye
one in hys poſſeſſion, and in theyr cities:
they of Iſrael, the prieſtes, Leuites
ỹ Nethinims, and the children of Salomons
ſeruauntes. And at Ieruſalem
dwelte certayne of the chyldren of Iuda
& of Beniamin. Of the children of Iuda:
Athaia the ſonne of Uſia, the ſonne of
zachari, the ſonne of Amaria, the ſonne of
Saphatia, the ſonne of Mahalaleel, of
the chyldren of Phares. And Maaſia the
ſonne of Baruch, the ſonne of Chal Hoſe,
the ſonne of Haſaia, the ſonne of Adaia,
the ſonne of Ioiarib, the ſonne of zachari,
the ſonne of Siloni. All theſe were the
children of Phares that dwelte at Ieruſalem,
euen foure hundred, threeſcore and
eyghte valeaunte menne. Theſe are the
chyldren of Beniamin, Salu the ſonne B
of Meſullam, ỹ ſonne of Ioed, the ſonne
of Pedaia, the ſonne of Calaia, the ſonne
of Maſia, the ſonne of Ithiel, the ſonne
of Iſai. And after hym Gabai, Selai,
nine hundred & .xxviii. And Ioell ỹ ſonne
of zichri had the ouerſyght of them: and
Iuda the ſõne of Senua was next ouer
the citie. *Of the Prieſtes: Iedaiah the
ſonne of Ioiarib, Iachin, Saraiah the
ſonne of Helkia, the ſonne of Meſullam,
the ſonne of zadoc, the ſonne of Meraioth,
the ſonne of Ahitob, was Prince in
the houſe of God: and hys brethren that
perfourmed the woorke in the temple,
viii. C. and .xxii. And Adaia the ſonne of
Ieroham, the ſonne of Plalaliel, the ſõne
of Amzi, the ſonne of zachari, the ſonne
of Phaſhur, the ſonne of Malchia, and
hys brethren chiefe amonge the fathers,
two hundred and two and fourty. And
Amaſai the ſonne of Iſarell, the ſonne of
Ahaſai, the ſonne of Moſelemoth, the
ſonne of Immer: and hys brethren were
valeaunte menne, an hundred and eyghte
and twentye. And theyr ouerſeer was
zabdiel a ſonne of one of the greate men.
*Of the Leuytes: Semeia the ſonne
of Haſub, the ſonne of Aſerkam, the ſõne C
of Haſabia the ſonne of Bunni, and Sabathai,
and Ioſabad of the chefe of the
Leuites, had the ouerſyght of the outwarde
buſyneſſe of the houſe of God.
And Mathania, the ſonne of Micha, the
ſonne of zabdy, the ſonne of Aſaph, was
the principall to begynne the thankeſgeuing
and prayer. And Bakbukia the ſecond
among hys brethren, and Abda, the
ſonne of Sammua, the ſonne of Galal, ỹ
ſonne of Ieduthum. All the Leuytes in
the holy cytie were two hundred, foure
ſcore and foure. *And the porters Acub
and Talmon, and theyr brethren that
kepte

kepte the portes, were an hundred and two and ſeuentie. As for the reſydue of Iſraell, the Prieſtes and Leuytes, they were in all the cities of Juda, euery one in his inherytaunce. And the Nethinims dwelte in Ophel: and ziba and Giſpa was ſet ouer the Nethinims. The ouerſear of the Leuites at Jeruſalem was Uſi, the ſonne of Baany, the ſōne of Haſabia, the ſonne of Mathania, the ſonne of Micha. Of the chyldren of Aſaph there were ſyngers about the buſyneſſe D in the houſe of GOD, for it was the kynges commaundemente concernynge them: that the ſyngers ſhoulde deale faythefully euery daye as was according. And Pathaia the ſonne of Meſababel of the chyldren of zerah the ſonne of Juda, nexte the kynge in all matters concerning the people, and theyr vyllages ⁊ landes. And ſome of the children of Juda that were without in the townes of theyr land, dwelte at Kariath Arbe, and in the villages therof: at Didon, and in the villages therof: and at Jecabzcel, and in the vyllages thereof: at Jeſua, Moladath, Bethphalet in the towne of Sual, Beerſeba, and in theyr vyllages: at Sikelag and Moconah, and in theyr villages: and at Enremon, zarah, Jerimoth, zonoa, Odollam, and in theyr vyllages: at Lachis and in the feldes therof: at Aſka, and in the vyllages therof: and they dwelt frō Berſabe vnto the valey of Hinnon. The chyldren alſo of BenJamin, of Geba, dwelt at Machmas, Aia, Bethel, and in theyr vyllages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadyd, zeboim, Nabalath, Lod and Ono, the carpenters valleye. And the Leuites hadde poſſeſſyon bothe in Juda, and in Beniamin.

¶The .xii. Chapter.

The prieſtes and Leuites which came with zorobabel vnto Jeruſalem are numbred, and the walle is dedicate.

A These are the Prieſtes and Leuites that wente vp with zorobabel the ſonne of Salathiel, and with Jeſua, Sararia, Jeremy and Eſdras, Amaria, Maluch, Hatus, Sechadia, Rehum, Merimoth, Iddo, Genthoi, Abia, Miamin, Maaria, Belga, Semeia, Joiarib, Jadaia, Salu, Amocke, Heikia ⁊ Jadaia: Theſe were the heades among the prieſtes, and theyr brethren, in the dayes of Jeſua. The Leuites wer theſe: Jeſua, Bennui, Cadmil, Sarabia, Juda, and Mathania, whiche was ouer the office of thankeſgeuing, he and his brethrē. Bacbukia and Himni, and theyr brethren, were about them in the watches. Jeſua begat Joakim: Joakim alſo begat Eliaſib: and Eliaſib begat Joiada: Joiada begat Jonathan: and Jonathan begat Jadua. In the dayes of Joakim were theſe the chiefe fathers among the Prieſtes: vnder Sararia, Maraia: vnder Jeremye, Hanania: vnder Eſdras, Meſullam: vnder Amaria, Jehoanan: vnder Melico, Jonathan: vnder Sebania, Joſeph: vnder Harim, Adna: vnder Maraioth, Helca: vnder Iddo, zachari: vnder Genthon, Meſullam: vnder Abia, zichri: vnder Miniamin and Moadia, Piltai: vnder Belga, Samua: vnder Semeia, Jehonathā: vnder Joiarib, Mathenai: vnder Jadaia, Uſi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Haſabia: vnder Jadaia, Nathanael. B And in the tyme of Eliaſib, Joadia, Johanan and Jadua, were the chiefe fathers among the Leuites and the Prieſtes, written vnder the reigne of Darius the Perſian. The children of Leui, the pryncypal fathers were written in the Chronicles vnto the tyme of Jonathan the ſonne of Eliaſib. And theſe were the chiefe amōg the Leuites: Haſabia, Serebia, ⁊ Jeſua the ſonne of Cadmiel, ⁊ their brethren in theyr preſence to geue prayſe ⁊ thankes, according as Dauid the man of god had ordeyned it, one watch ouer againſt another: Mathania, Balbukia, Obadia, Meſullam, Talmon and Acub were porters in the watche at the threſholdes of the gates. Theſe were in the dayes of Joakim the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Nehemia the captayne, ⁊ of the Prieſt Eſdras the Scribe. And in ẏ dedicacion of ẏ walle at Jeruſalē, they ſought ẏ Leuites out of all theyr places, that they mighte bee brought to Jeruſalē to kepe ẏ dedicaciō ⁊ gladnes, wͭ thankeſgeuinges ⁊ ſinging with cimbales, pſalteries ⁊ harpes. And the children of the ſingers gathered thēſelfes together from euery ſide out of ẏ plain coūtrey about Jeruſalem, ⁊ from ẏ villages of Netophathi, from ẏ houſe of Gilgal, ⁊ out of ẏ cūtreies of Geba, ⁊

Aſmaueth: for the ſyngers had builded
them villages round about Jeruſalem.
And the Prieſtes and Leuites were purified,
⁊ clenſed the people, and the gates
and the walle. And J broughte the princes
of Juda vp vpon the walle, and appoynted
two great quieres of menne to
geue thankes, which went on the ryghte
C hand of the walle toward ẏ dong gate, ⁊
after them went Hoſaia, and halfe of the
Princes of Juda, and Aſaria, Eſdras, ⁊
Meſullam, Juda, Beniamin, Semia ⁊
Jeremy: ⁊ certayn of the prieſtes childrẽ
with trompettes, namely zachari ẏ ſõne
of Jonathan, the ſonne of Semeia, the
ſonne of Mathania, ẏ ſonne of Michaia
the ſonne of zacur, ẏ ſonne of Aſaph and
his brethren, Semeia, Aſarael, Malalai
Gilalai, Maai, Nathanael, ⁊ Juda ⁊ Hanani,
with ẏ muſical inſtrumẽtes of Dauid
ẏ man of god. And Eſdras ẏ ſcribe
went before them, ⁊ beſyde the welgate,
they went vp ouer agaynſt them vpon ẏ
ſteppes of the citie of Dauid, at ẏ going
vp of the wall beyond the houſe of Dauid,
vnto the watergate Eaſtward. The
other quiere of them that gaue thankes,
went ouer agaynſt them, ⁊ J after them,
and the halfe part of the people vpon the
walle, beyonde the fornace gate vnto the
brode walle, ⁊ beyond ẏ port of Ephraim,
⁊ beyond the olde gate, beyond ẏ fiſhgate,
⁊ the tower of Hananaell, ⁊ the tower
of Mea, vntil ẏ ſhepegate. And they
ſtode ſtil in the prieſon gate, and ſo ſtode
the two quieres (of them that gaue thankes)
in the houſe of God: ⁊ J and ẏ halfe
of the rulers with me, and the prieſtes,
namelye Eliakim, Maaſia, Miniamin,
Michaia, Elioenai, zachari, ⁊ Hanania,
with trompettes, ⁊ Maaſia, Semeiah,
D Eleaſar, Vrſi, Jehohanan, Melchiah, Elam
⁊ Ser. And the ſyngers ſang loude,
hauing Jeſtahiah for their ouerſeer. And
the ſame day they offered great ſacrifices
⁊ reioiſed: for god had geuen them great
gladnes, ſo ẏ both the wyues and chyldren
were ioyful: and the mirth of Jeruſalem
was heard farre of. At the ſame
time were there men appointed ouer the
treaſure houſes (wherin were the heueofferynges,
the firſtlinges, ⁊ the tythes)
that they ſhoulde gather them out of the
fieldes aboute the cities, to diſtrybute
them vnto the Prieſtes and Leuites, according
to the lawe: for Juda was glad
of the Prieſtes and Leuites, that they
ſtode ⁊ wayted vpon the offyce of their
God, which is a pure office. And the ſyngers
⁊ porters ſtode after the commaũdement
of Dauid, and of Salomon hys
ſonne, *for in ẏ time of Dauid ⁊ Aſaph, 1.Par.
were the chiefe ſingers founded, and the
ſonges of prayſe ⁊ thankeſgeuyng vnto
God. In the time of zorobabell, and Nehemiah
did al they of Jſraell, geue porcions
vnto the ſingers and porters, euery
daye his porcion, and they gaue tithes
vnto the Leuites, and the Leuites gaue
tythes again vnto the children of Aaron. *b.Eſ.5.c.

The .xiii. Chapter.

The lawe is read, and when they haue heard it
they ſeparate from them al ſtraungers. ⁊c.

AND that daye did they reade in the A
boke of Moſes, ⁊ the people harkened
therto, ⁊ there was foũd written,
*that ẏ Ammonites and Moabites De.
ſhould neuer come into the congregacion
of god, becauſe they met not the children
of Jſrael with breade ⁊ water: *but hyred Nu.
Balaam againſt thẽ, that he ſhoulde
curſe them, and our god turned the curſe
into a bleſſing. Now when they heard ẏ
law, it fortuned that they ſeparated frõ
Jſrael euery one that had mixt himſelfe
therein. And before this had the prieſt Eliaſib
the ouerſighte of the treaſurye of
the houſe of our God, and he was kynſman
to Tobia: ⁊ had made him a greate
chaumbre, and there had they afore tyme
layde the offeringes, frankẽſence, veſſel,
and the tythes of corne, wyne ⁊ oyle (according
to the commaundemente geuen
to the Leuites, ſingers and porters) and
the heueofferinges of the prieſtes. But in B
al thys tyme was not J at Jeruſalem:
for in the .xxxii. yere of Arthaxerſes king
of Babilon, came J vnto the kyng, and
after certayn dayes obtayned J lycence
of the king to come to Jeruſalem. And
J gate knoweledge of the euyll that
Eliaſib did vnto Tobia, in that he hadde
made him a chaumbre in the court of the
houſe of god, and it grieued me ſore: and
J caſt furth al the veſſelles of the houſe
of Tobia oute of the chambre, and commaunded
them to clenſe the chaumbres.
And thither brought J again ẏ veſſelles
of the houſe of god, with ẏ meatoffering
and the incenſe. And J perceiued that the
porcions of the Leuites were not geuen
them, and that euerye one fledde to hys
lande, euen the Leuites and ſyngers
that executed the worke. Then reproued

ued I the rulers,and ſayde: why is the
houſe of God forſaken? And I gathered
them together, and ſette them in theyr
place. Then brought al Iuda the tythes
of corne and wine,and oyle, vnto the tre-
ſure. And I made treaſurers ouer ẏ tre-
ſure,euen Selemiah the Prieſt, and za-
doc the ſcribe, and of the Leuites, Pha-
daia,and vnder theyr hande was Hanan
the ſonne of zacur, the ſonne of Matha-
nia,for they were counted faythfull,and
theyr office was to diſtribute the porcy-
ons vnto theyr brethren.* Thynke vpon
me,O my God herein,and wype not out
my mercye that I haue ſhewed on the
houſe of my God, and on the offyces
thereof. At the ſame tyme ſawe I ſome
treadyng winepreſſes on the Sabboth,
and bryngyng in ſheues,and aſſes laden
with wine,grapes,figges,and bringing
all maner of burthens vnto Ieruſalem
vpon the Sabboth day. And I rebuked
them earneſtlye the ſame daye that they
C ſolde the vittayles. There dwelt men of
Tyre alſo therein, which broughte fyſhe
and all maner of ware, and ſolde on the
Sabboth vnto the chyldren of Iuda in
Ieruſalem. Then reproued I the rulers
in Iuda,and ſayde vnto them: what euil
thing is this that ye doe, and breake the
Sabboth day? Dyd not your fathers e-
uen thus, and our God brought all thys
plage vpon vs,and vpon thys citie? And
ye make the wrath more yet vpon Iſra-
el,in that ye breake the Sabboth. And
it fortuned that when the portes of Ie-
ruſalem began to be darke in the euening
before the Sabboth, I commaunded to
ſhutte the gates, and charged that they
ſhoulde not be opened til atter the Sab-
both:and ſome of my ſeruantes ſet I at
the gates,that there ſhoulde no burthen
be brought in on the Sabboth day. Thẽ
remained ẏ chapmen ⁊ marchantes once
or twiſe ouer night without Ieruſalem,
with al maner of wares. Then reproued
I them ſore, ⁊ ſayd vnto them: why tary
ye al night about the walle? If ye doe it
once agayn,I wil lay handes vpon you.
From that time furth came they no more
on the Sabboth. And I ſayd vnto ẏ Le-
uites ẏ they ſhoulde clenſe themſelues, ⁊
that they ſhoulde come ⁊ kepe the gates,
D to halow ẏ Sabboth day. Thynke vpon
me(O my god) concerning this alſo,and
ſpare me according to thy great mercy.
And at the ſame time ſaw I Iewes that
maried wiues of Aſdod, of Ammon,and
of Moab, and theyr children ſpake halfe
in the ſpeche of Aſdod, and coulde not
ſpeake in the Iewes language, but by
ẏ tong might a man perceiue euery peo-
ple. Then I reproued them,and curſed
them,and ſmote certayne men of them, ⁊
made them bare, ⁊ toke an oth of them by
God: Ye ſhall not geue your daughters
vnto their ſõnes,neither ſhal ye take their
daughters vnto your ſõnes, or for your
ſelues. Did not Salomõ the king of Iſ-
rael ſinne for ſuch? and yet among manye
heathẽ was there no king like him which
was dere vnto his god, ⁊ god made him
kyng ouer all Iſrael: ⁊ yet neuertheleſſe,
outlandiſh weomen cauſed him to ſinne.
Shal we then obey vnto you, to doe all
this great euil, ⁊ to tranſgreſſe agaynſte
our God,and mary ſtrange wyues? And
one of the children of Iehoiada the ſonne
of Eliaſib the hye prieſt, had made a con-
tract with Sanabalat the Horonite: but
I chaſed him fro me:(O my god) thinke
thou vpon them that defyle the Prieſt-
hood,and the couenant of the prieſthod ⁊
of the Leuites. Thus clenſed I them
from al ſuch as were outlandyſhe, ⁊ ap-
poynted the courſes of the prieſtes and
Leuites euery one in his office,and to of-
fer the wood at tymes appoynted,and ẏ
firſte fruites: Thynke thou vpon me (O
my God) for the beſt. (*Amen.*)

The ende of the ſeconde booke of Eſdras, otherwiſe called, the boke of Nehemia.

¶ The booke of Eſther.

The firſt Chapter.

King Ahaſuerus maketh a royal feaſt, wherunto ẏ quene Vaſthi wil not come, for which cauſe ſhe is deuorſed.

IT fortuned, in ẏ dayes of A- A
haſuerus, which reigned frõ
India vnto Ethiopia (ouer
an.C.⁊.xxvii.landes) euẽ in
thoſe dayes when ẏ king A-
haſuerus ſat on his ſeate royal, whiche
was in Suſan ẏ chiefe citie, in the thirde
yere of his reigne: he made a feaſt vnto al
his princes ⁊ ſeruauntes. And ẏ mighty
menne of Perſia and Media, the Cap-
taynes alſo ⁊ rewlers of his countreyes
were before hym, ⁊ he ſhewed the riches
and

and glory of hys kyngdome, and the glo-
rious worſhippe of his greatnes manye
dayes long: euen an. C. and. lxxx. dayes.
And when theſe dayes were expired, the
B king made a feaſte to all the people that
were in Suſan the chiefe citie, bothe vn-
to great and ſmall. vii. dayes long, in the
court of the garden by the kinges palace:
where there hanged whyte, grene and ye-
low clothes, faſtened with cordes of fine
ſylke, and purple, in ſyluer rynges, vpon
pillers of marble ſtone. The benches al-
ſo were of golde and ſyluer, made vpon
a pauemente of greene, whyte, yelowe,
and blacke marble. And they dranke in
veſſels of golde. And changed veſſel af-
ter veſſel. And yͤ kinges wine was much
according to the power of the kyng. And
the drinke was ſo appoynted, that none
ſhould compel any manne: for ſo the king
had commaunded by the officers of hys
houſe, that euery one ſhould doe, as it li-
ked hym. And the Quene Vaſthi made a
feaſt alſo for the weomen in the palace of
Ahaſuerus. And on the ſeuenth day whē
the king was mery after the wyne, he cō-
maunded Mehuman, Biztha, Harbona,
Bigtha, Abagthan, zethar, and Carchas,
the. vii. chamberleynes (that dyd ſeruice
C in the preſēce of king Ahaſuerus) to fetch
Vaſthi with the crowne regall into the
kinges preſence, that he might ſhewe the
people and princes her fayrenes, for ſhe
was beautifull. But the Queene Vaſthi
would not come at the kynges word, by
hys chamberlaynes. Then was the kyng
very wroth, and his indignacion kindled
in hym. And the kyng ſpake to the wyſe-
men, that had vnderſtanding in the ordi-
naunces of the lande: for the kinges mat-
ters muſt be handled before all ſuche as
haue knowledge of the lawe and iudge-
mente: and the (chiefe and) nexte vnto hym,
were Carſena, Sethar, Admata, Thar-
ſis, Mares, Marcena and Mamucan,
the ſeauen princes of Perſia and Media,
which ſaw the kinges face, ⁊ ſatte aboue
in the kingdom. What law (ſaith yͤ king)
ſhould be executed vpon yͤ quene Vaſthi
beecauſe ſhe dydde not accordyng to the
woorde of the kyng Ahaſuerus, whiche
he commaunded by hys chaūberlaynes.
D And Memucan aunſwered beefore the
kyng and the Princes: The quene Vaſthi
hath not onely doone euyll agaynſte the
kyng, but alſo agaynſte all the Prynces,
and agaynſt all the people that are in all
the landes of King Ahaſuerus: for thys
dede of the quene ſhal come abroade vn-
to all weomen, ſo that they ſhall deſpyſe
theyr huſbandes, beefore theyr eyes, and
ſhal ſay: the king Ahaſuerus commaun-
ded Vaſthi the quene to bee broughte in
beefore hym, but ſhe woulde not come.
And ſo ſhall the Princeſſes in Perſia and
Media, ſaye lykewiſe vnto al the kinges
Princes, when they heare of this dede of
the Quene: thus ſhal there ariſe to much
deſpytefulneſſe and wrathe. If it pleaſe
the kyng therfore, lette there goe a com-
maundemente from hym, and lette it bee
written accordynge to the lawes of the
Perſians, and Medians (and not to bee E
tranſgreſſed) that Vaſthi come no more
before king Ahaſuerus: and let the kyng
geue her kingdome vnto an other that is
better then ſhe. And when this commaū-
dement of the kyng (which ſhal be made)
is publiſhed thorowout all his empire,
(whiche is great) al weomen ſhall holde
theyr huſbandes in honour both among
greate and ſmall. Thys pleaſed the king
and the Princes, and the kyng dyd accor-
dynge to the woorde of Memucan. For
he ſent letters foorth into all the kynges
landes, into euerye lande accordyng to
the wrytyng thereof, and to euerye peo-
ple after theyr language, that euery man
ſhoulde be lorde in his owne houſe. And
this cauſed he to be ſpoken after the lan-
guage of hys people.

The. ii. Chapter.

After the Quene is putte awaye, certayne goodly
young damoſelles are ſearched out. Ediſſa, other-
wyſe called Eſther, pleaſeth the king, and is made
Quene. Mardocheus openeth vnto the kyng thoſe
that woulde betray hym.

After theſe actes, when the diſ- A
pleaſure of Kyng Ahaſuerus
was nowe layde, he thoughte
vpon Vaſthi, and what ſhe had
doone, and what was concluded againſt
her. Then ſayde the kynges ſeruauntes
that minyſtred vnto hym: Lette there be
fayre young virgins ſought for the king:
and the kyng appoynted certayne menne
in all the landes of hys empyre, whome
he charged that they ſhoulde bring toge-
ther all the fayre younge vyrgyns vnto
Suſan the head citie, to the weomennes
buildinge, vnder the hande of Hagei the
Kynges chaumberlayne, that kepte the
weomenne to geue them theyr apparell,
(and

(and other thinges neceſſarye to bee had.) And that
the damſell whiche pleaſed the king ſhould
be in quene Vaſthis ſtead. And this pleaſed
the kyng: and he dyd ſo. In the citie of Su-
ſan there was a Iewe, whoſe name was
Mardocheus the ſonne of Iair, the ſonne
of Semei, the ſonne of Cis a mā of Iemi-
ni, whiche was caryed away from Ieru-
i.Re,24.c ſalem * when Iekonia the Kynge of Iuda
Ier,24.a. was led away, (whom Nabuchodonozor
the kinge of Babilon caryed thence) and he
nouriſhed Hadaſſa (yͭ is Eſther) his vncles
daughter: for ſhe hadde neyther father nor
mother, and ſhe was a fayre beutiful dam-
ſel: whom Mardocheus (when her father
and mother was deade) receyued for hys
B owne daughter. So it fortuned, that whē
the kinges commaundemente and commiſ-
ſion was publiſhed, and manye damſelles
were brought together in the citie of Su-
ſan, vnder the hand of Hagei: Eſther was
brought alſo vnto the kinges houſe, vnder
the hand of Hagei the keper of the wemen,
and the damſell pleaſed him, and ſhe found
fauoure in his ſighte. And he cauſed orna-
mentes to be geuen her, and ſuche thynges
as belonged to her, and appointed her ſeuē
comely damſels out of the kinges houſe, &
fauoured bothe her and her gentil wemen
ſyngularly in the houſe of the women. But
Eſther ſhewed not her people and her kyn-
red: for Mardocheus had charged her, that
ſhee ſhoulde not tell it. And Mardocheus
walked euery daye before the courte of the
womens houſe, that he myght know how
Eſther dyd, & what ſhould become of her.

And when the appoynted tyme of e-
uerye damſell came, that ſhe ſhoulde goe in
to the kyng Ahaſuerus, after that ſhe had
bene twelue monethes in the deckynge of
the women (for theyr deckynge muſt haue
ſo muche tyme, namelye, ſyxe monethes
wyth balme and myrre, and ſixe monethes
wyth good ſpyces, ſo were the wemenne
beutyfyed) then wente there one damſel vn-
to the king, and whatſoeuer ſhe required (ſo
that it were comelye) that muſte bee geuen her,
to goe with her oute of the womens buyl-
dynge vnto the kynges palace. In the eue-
nyng ſhe wente, and on the morowe again
into the ſeconde houſe of the women, aby-
C dynge vnder the hande of Saaſgas the
kynges chamberlayne, whiche kepte the
concubines.

And ſhe came in vnto the kyng nomore,
excepte it pleaſed the kyng to haue her, and
that he called her by name. Nowe when
the tyme came of Eſther the daughter of
Abihan the vncle of Mardocheus (whiche
hadde receyued her as his own daughter)
that ſhe ſhoulde come in to the kyng, ſhe de-
ſyred nothinge, but what Hagei the kinges
chamberlaine the keper of the wemen, ſaid.

And Eſther founde fauoure in the
ſyght of al them that loked vpon her. And
Eſther was taken vnto kinge Ahaſuerus
into his houſe royal in yͤ .x. moneth, which
is the moneth * Tebeth, in the ſeuenth yere Decēber.
of his reygne. And the kyng loued Eſther
aboue all the wemen, and ſhe founde grace
and fauoure in hys ſyght before al the vir-
gins: ſo that he ſet the crowne of the kyng-
dome vpon her heade, and made her quene
in ſteade of Vaſthi. And the kynge made a
greate feaſte vnto all his Princes and ſer- D
uauntes (whiche feaſt was becauſe of Eſt-
her) and cauſed the landes to bee in quiete-
neſſe, and gaue giftes, as became the royal-
tye of a kynge.

And when the vyrgyns were gathe-
red together the ſeconde tyme, Mardoche-
us ſate in the kinges gate. And as yet had
not Eſther ſhewed her kynred and her peo-
ple, according as Mardocheus had bidden
her: for Eſther did after the word of Mar-
docheus, lyke as yf ſhe had bene yet vnder
his gouernaunce. At the ſame tyme whyle
Mardocheus ſat in the kynges gate, two
of the kinges chamberlaynes, Bigthan &
Theres, whych kept the dore, wer wroth,
and ſoughte to laye theyr handes on the
Kynge Ahaſuerus: whereof alſo Mar-
docheus gatte knoweledge * and tolde Eſth.6.a
it vnto Quene Eſther, and Eſther certi-
fyed the Kynge thereof in Mardocheus
name. And when inquyſycion was made,
it was foūd ſo. And they wer both hanged
on tre: and it was written in the chronicles
before the Kynge.

The.iii. Chapter.

Haman the Macedonian, after he was ex-
alted obtayned of the kynge, that all the Iewes
ſhoulde bee putte to deathe, becauſe Mardo-
cheus hadde not doone hym worſhyppe as other
hadde.

AFTER theſe Actes did the
Kynge Ahaſuerus promote A
Haman the ſonne of Amada-
tha the Agagite, and ſette
hym on hye, and ſette his ſeat
aboue al the prynces that he had with him.
And al the kinges ſeruauntes that were in
the Kynges gate, bowed theyr knees, and

worſhipped Haman: for the king had ſo cō-
maunded concerninge him. But Mardo-
cheus bowed not the knee, and worſhyp-
ped him not. Then the kinges ſeruauntes
whiche were in the kinges gate, ſayd vnto
Mardocheus: why tranſgreſſeſt thou the
kynges commaundement? And when they
ſpake this dayly vnto hym, he folowed thē
not, and they told Haman: that they might
ſee how Mardocheus matters would en-
dure: for he had tolde them, that he was a
B Iewe. And when Haman ſaw yͭ Mardo-
cheus bowed not the knee vnto hym, nor
worſhipped him, he was full of indigna-
cion, and thoughte it to litle to laye handes
only on Mardocheus: for they had ſhewed
him the nacion of Mardocheus, wherfore
he ſought to deſtroye al the Iewes, yͭ were
throughout the whole empire of Ahaſue-
rus, and that were of the nacion of Mar-
docheus. In the fyrſte moneth (that is the
moneth Niſan) in the twelueth yeare of
king Ahaſuerus, they caſt Phur (that is a
lot) before Haman from daye to daye, and
from moneth to moneth, to the.xii. moneth,
that is yͤ moneth Ader. And Haman ſayd
vnto kyng Ahaſuerus: Ther is here a peo-
ple ſcatered abrode, and diſperſed amonge
C al people in all the landes of thyne empyre,
and they haue theyr lawes contrary from
all people, and dooe not after the kynges
lawes: neyther is it the kynges profyte to
ſuffer them after thys maner. Yf it pleaſe
the kynge, let it be wrytten that they may
be deſtroyed, and ſo will I wey downe ten
thouſande talentes of ſyluer by the handes
of the workemen, to bee broughte into the
kynges treaſure. And the kynge tooke his
rynge from his hand, and gaue it vnto Ha-
man the ſonne of Amidatha the Agagite
the Iewes enemye. And the king ſayd vn-
to Haman: Let the ſiluer be geuen the, and
dooe with that people as it pleaſeth thee.
D Then were the kinges ſcribes called on the
Marche. thirtēth day of the firſt moneth* (Niſā) and
there was written (accordyng as Haman
commaunded) vnto al the kinges officers,
and to the captaynes that wer in al landes,
and to yͤ rulers of euery people in the coū-
tryes on euery ſyde, accordinge to the wri-
tyng of euery nacion, and after theyr lan-
guage: in yͤ name of kyng Ahaſuerus was
it written, and ſealed with yͤ kynges ring.
And the writinges were ſente by poſtes in
to al the kynges landes, to roote out, to kil,
and to deſtroy al Iewes, both younge and
old, children and women, in one day (name-
ly, vpon the thirtenth day of the twelueth
moneth, whiche is the moneth* Ader) and februarij
to ſpoile theyr goodes. This was yͤ ſūme
of the writing, that there ſhould be a com-
maundement geuen in al landes, and pub-
liſhed vnto all people, that they ſhould bee
ready againſt the ſame day. And the poſtes
went in al the haſte, according to yͤ kinges
commaundemente. And in Suſan yͤ chiefe
citye was the commaundemente deuiſed.
And the king and Haman ſat and dranke,
when in the meane time the cyty of Suſan
was diſquieted.

The.iiii. Chapter.

Mardocheus geueth the Quene knowlage of the
cruell decre of the kynge agaynſt the Iewes.

WHEN Mardocheus perceyued A
all that was done, he rente hys
clothes, and putte on ſackecloth
with aſſhes, and went out into yͤ
myddes of the cytye, and cryed loude, and
lamentablye, and came before the kynges
gate, but he myghte not enter wythin the
kynges gate, becauſe he hadde ſackecloth
on.

And in al landes, countreyes and places,
as farre as the kynges woorde and com-
maundemente extended, there was great
lamentacion amonge the Iewes, faſting,
wepynge and mournynge, and manye lay
in ſackeclothes and in aſſhes. So Eſthers
damſels and her chamberlaynes came and
told it her. Then was the Quene exceedyng-
lye aſtonied. And ſhe ſente raymente, that
Mardocheus ſhould put on, & lay yͤ ſacke- B
cloth from him. But Mardocheus would
not take them. Thē called Eſther Hathath
one of the kinges chamberlaines (whyche
ſtode before her) and gaue him a commaū-
dement vnto Mardocheus, that he might
knowe what it were, wherefore he dyd ſo.
So Hathath went forth to Mardocheus
vnto the ſtrete of the citye, whiche was
before the kynges gate.

And Mardocheus tolde hym of al
that hadde happened vnto hym, and of
the ſumme of ſyluer that Haman hadde
promyſed to weye downe into the kynges
treaſurye becauſe of the Iewes, yf he
woulde deſtroye them (and he gaue hym
the copye of the kynges commaundemente
that was deuyſed at Suſan, to deſtroy
them, that he myghte ſhewe it vnto Eſt-
her) and to ſpeake to her, and charge her,
that ſhe ſhoulde gooe in to the kynge, and
make her prayer and ſupplicaciō vnto him
for her people.

And when Hathath came in, he tolde Eſther
C the woordes of Mardocheus. And agayne
Eſther ſpake vnto Hathath, and cōmaunded
him to ſaye vnto Mardocheus:
al the kinges ſeruauntes and the people in
the landes of the kyng, knowe that whoſoeuer
commeth within the courte vnto the
kinge, whether it be manne or womanne,
whiche is not called, the commaundemente
is, that the ſame ſhall dye: excepte the kinge
holde out the golden ſceptre vnto him, (*in
token of graciouſnes*) for then he ſhal liue. As for
me, I haue not beene called to come in to
the king nowe this thyrty dayes. And they
certified Mardocheus of Eſthers wordes:
and Mardocheus badde ſaye agayne vnto
Eſther: thinke not to ſaue thyne owne life,
while thou art in the kinges houſe, before
all Iewes: for if thou holdeſte thy peace at
this tyme, then ſhal the Iewes haue helpe
and deliueraunce out of an other place, and
D thou and thy fathers houſe ſhalbe deſtroyed.
And who knoweth whether thou arte
come to the kingdom, for this cauſes ſake?
Eſther bad them geue Mardocheus this
anſwere: Goe thou thy waye, and gather
all the Iewes together that are founde at
Suſan, and faſt ye for me, that ye eate not
and drinke not in thre daies, neither day nor
nyghte. I and my damſels will faſte likewiſe,
and ſo wil I go in to the kyng, which
thyng is yet contrary to the commaundemente:
and yf I periſh I periſh. So Mardocheus
wente his waye, and dyd all that
Eſther had commaunded hym.

The. v. Chapter.

Eſther entreth in to the kynge, and byddeth hym
and Haman to a feaſt. Haman prepareth a gallous
for Mardocheus.

A AND on the thyrde daye it fortuned that Eſther putte on her
royall apparell, and ſtoode in
the courte of the kynges palace
within, ouer againſt the kinges houſe. And
the king ſat vpon his roial ſeat in yͤ kinges
palace ouer agaynſt the gate of the houſe.
And when the king ſawe Eſther the quene
ſtandinge in the courte, ſhe founde grace in
his ſighte. And the kinge helde out the golden
ſcepter that was in his hande toward
Eſther. So Eſther ſtept foorth, ⁊ touched
the top of the ſceptre. Then ſayde the king
B vnto her. What wilt thou Quene Eſther?
and what requireſte thou? aſke euen the
halfe of the empire, and it ſhall bee geuen
thee. And Eſther anſwered: yf it pleaſe the
kyng, let yͤ king and Haman come this day
vnto the banket, that I haue prepared for
hym. And the kynge ſayd: cauſe Haman to
make haſte that he may do as Eſther hath
ſayde. So the kinge and Haman came to
the bankette that Eſther had prepared, and
the kynge ſayde vnto Eſther at the banket
of wine: what is thy peticion, that it maye
be geuen thee? And what requireſte thou?
yf it bee euen the halfe of the empyre, it ſhall
bee done.

Then anſwered Eſther, ⁊ ſaid: my peticion
and deſyre is, yf I haue found grace in the C
ſighte of the kyng, and yf it pleaſe the king
to geue me my petycion, ⁊ to fulfill my requeſt,
than let the kyng and Haman come
to the banket that I ſhal prepare for them,
and ſo wyll I do to morowe, as the kyng
hath ſayde.

Then wente Haman forthe the ſame daye
ioyfull and mery in his mynde. And when
the ſame Haman ſawe Mardocheus in the
kynges gate, that he ſtode not vp and kneled
before hym, he was full of indignacion
at Mardocheus. Neuertheleſſe, Haman reſtrained
himſelfe: and when he came home,
he ſente, and called for his frendes, and zares
his wife, and Haman tolde them of the
glorye of his riches, and the multitude of
his children, and altogether howe the king
had promoted him ſo greatelye, and howe
that he had ſette him aboue the princes and D
ſeruauntes of the king. Haman ſaid moreouer:
Yea, and Eſther the quene dyd let no
man come in with the king vnto the banket
that ſhe had prepared, excepte me. And to
morowe am I bidden vnto her alſo wyth
the king. But in all this am I not ſatiſfied,
as long as I ſe Mardocheus the Iew ſitting
at the kinges gate. Then ſayde zares
his wife, and all his frendes vnto him: Let
them make a galous of fiftye cubites hye,
and to morowe ſpeake thou vnto the
kyng, that Mardocheus maye be hanged
thereon: and goe thou in merelye with the
kyng vnto the bankette And Haman was
well contente wythall, and cauſed the galous
to bee made.

The. vi. Chapter.

The kyng turneth ouer the Chronicles, and fyndeth
the fidelitye of Mardocheus: and then to the
confuſion of Haman, commaundeth Mardocheus
to be had in honoure.

THE ſame nyghte coulde not the king A
ſlepe, and he commaunded to bringe
the Chronicles and ſtoryes: whiche
whē they wer read before yͤ king, thei happened
on yͤ place, wher it was writtē how
Mardocheus

Eſth.2.d. *Mardocheus had tolde that Bigthana,
and Theres the kinges two chamberlains
(whiche kept the threſholdes) ſought to lay
handes on the kynge Ahaſuerus. And the
king ſaide: What worſhip and good haue
we done to Mardocheus therefore? Then
ſayde the kynges ſeruauntes that mynyſtred
vnto hym: There is nothynge at all
done for hym. And the kyng ſayd: Who is
B in the courte? (for Haman was gone into
the courte wythoute before the kynges
houſe, that he myght ſpeake vnto the king
to hange Mardocheus on the tree that he
had prepared for him.) And the kinges ſeruauntes
ſayde vnto hym: beholde, Haman
ſtandeth wythoute in the courte. And the
king ſaied: let hym come in. And when Hamã
came in, the king ſaid vnto hym: What
ſhall bee done vnto the manne whome the
kyng woulde faine bryng vnto worſhyp?
Haman thoughte in his hearte: whom deſyreth
C the kyng to bryng vnto woorſhippe
more then me? And Haman aunſwered the
king: Let the man whome the kynge pleaſeth
to brynge vnto worſhyp, be broughte
hither: yͤ he may be arayed with the royall
garmentes which the king vſeth to weare,
and the horſe that the kyng rydeth vpon,
and that the crowne royall maye bee ſette
vpon his heade. And let this raimente and
horſe bee delyuered vnder the hande of one
of the kinges princes, that they maye aray
the man withall (whome the king is diſpoſed
to bryng to honoure) and carye him vpon
the horſe through the ſtrete of the city,
and proclaime before him: thus ſhall it bee
done vnto the man whome the kinge pleaſeth
to bring to honor. And the kyng ſaid:
make haſte, and take as thou haſte ſayd, the
raiment and the horſe: and do euen ſo vnto
Mardocheus the Iewe, that ſitteth before
D the kinges gate, and let nothing fayle of al
that thou haſt ſpoken. Then tooke Haman
the raimẽt and the horſe, and araied Mardocheus,
and broughte him on horſebacke
through the ſtrete of the citye, and proclaimed
before him: Euen thus ſhall it be done
to the man whome the kyng is diſpoſed to
honor. And Mardocheus came again to yͤ
kinges gate: but Haman gat hym home in
all the haſte, mourninge, bareheaded, and
tolde zares his wife, and all his frendes, euery
thinge that had happened him. Then
ſaied his wiſe men, and zares his wife vnto
him: yf it be Mardocheus of the ſede of
the Iewes, before whome thou haſte begonne
to fall, thou ſhalte not preuayle againſte
him, but ſhalte ſurelye fall beefore
him. And whyle they wer yet talkyng with
hym, came the kinges chamberlaines, and
cauſed Haman to make haſte, to come vnto
the bankette that Eſther hadde prepared.

¶ The.vii.Chapter.

The quene byddeth the kyng and Haman again, and prayeth for her ſelfe, and for her people. She accuſeth Haman, and he is hanged on the gallous, whyche he had prepared for Mardocheus.

AND the king and Haman came into A
the banket that Quene Eſther hadde
prepared, and the king ſaid vnto Eſther
on the ſeconde daye at the bankette of
wine: What is thy peticion, (Quene Eſther)
that it maye be geuen thee? And what
requireſte thou? yea, aſke euen halfe of the
empire, and it ſhall bee doone. And Eſther
the Quene anſwered, and ſayd: Yf I haue
founde grace in thy ſyght (O kyng) and yf
it pleaſe the kinge, then graunt me my lyfe
at my deſyre, and my people for my peticions
ſake: for we are ſold, I and my people,
to bee deſtroyed, to bee ſlayne, and to periſhe.
And woulde God wee were ſolde
to bee bondemenne and bondewomen, then B
woulde I hold my tounge: For the enemy
pondereth not the kynges harme.
The kinge Ahaſuerus anſwered, and ſaide
vnto Quene Eſther: Who is he? and wher
is he, that dare preſume in his mind to do
after that maner? And Eſther ſaide: the enemye
and aduerſarye is this wycked Haman.
Haman was exceadingly afrayde before
the king and the Quene. And the king
aroſe from the banket ⁊ from yͤ wine in his
diſpleaſure, ⁊ wente into the palais garden. C
And Haman ſtode vp, and beſoughte
Quene Eſther for his life: for he ſawe that
there was a miſchiefe prepared for hym of
the kinge already. And when the king came
againe oute of the palace garden, into the
place wher they dranke wine, Haman had
layde him vpon the bed that Eſther ſat vpon.
Then ſayde the kinge: wil he force the
Quene alſo before me in the houſe? As ſone
as that woorde wente oute of the kinges D
mouthe, they couered Hamans face: and
Harbona one of the chamberlains yͤ ſtode
before the king, ſaid: behold, there ſtandeth
a gallous in Hamans houſe. l. cubites hye,
which he had made for Mardocheus, that
ſpake good for the kynge. The Kyng ſaid:
hange him thereon. So they hanged Haman
on the galous, that he had made for
Mardocheus.

Then was the kynges wrath pacifyed.

¶ The.viii.Chapter.

After the death of Haman, was Mardocheus exalted, and then there are comfortable letters ſente vnto the Iewes.

A THeſame day dyd kyng Ahaſu-
erus geue the houſe of Haman
the Iewes enemy, vnto Quene
Eſther. And Mardocheꝰ came
before the kyng: for Eſther tolde howe
that he belonged vnto her. And the
kyng put of his fynger rynge whiche he
had taken from Haman, and gaue it vn-
to Mardocheus. And Eſther ſet Mardo-
cheus ouer the houſe of Hamã. And Eſt-
her ſpake yet before the kyng, and fell
downe at his fete weping, and beſought
him that he would put away the wycked-
neſſe of Haman the Agagite, and hys de-
uyce that he had ymagined agaynſt the
Iewes. And the kyng *(according to the maner)*
helde oute the golden ſcepter towarde
Eſther. *(whereby was declared a token of gracious-*
B *neſſe.)* Then aroſe Eſther, and ſtode be-
fore the kyng, and ſayde: yf it pleaſe the
kyng, and yf I haue founde grace in
hys ſyght, and yf it bee acceptable be-
fore the kyng, then let it be wrytten, that
the letters of the deuyce of Haman the
ſõne of Hamadatha the Agagite, may be
called agayne: whiche letters he wrote to
deſtroy the Iewes, whiche are in all the
C kinges landes. For how can I ſuffer and
ſee the euyll, that ſhall happen vnto my
people? Or how can I loke vpon the de-
ſtruccion of my kynred? And the king A-
haſuerus ſayde vnto Quene Eſther, ⁊ to
Mardocheus the Iewe: Behold, I haue
geuen Eſther the houſe of Haman, whom
they haue hanged vpon a tree, becauſe he
layed hande vpon the Iewes. Wryte
ye alſo for the Iewes as it lyketh you, in
the kynges name, and ſeale it wyth the
kynges rynge, (for the wrytynges that
were wrytten in the kynges name, ⁊ ſea-
led with the kynges rynge, durſt no man
diſanull.) Then were the kynges ſcribes
called at theſame tyme, euen in the thyrd
Maye. moneth, that is the moneth * Siuan, on
the.xxiii.daye. And it was wrytten (accor-
dyng to all as Mardocheus commaun-
D ded) vnto the Iewes and to the prynces,
to the deputies ⁊ captaines in the landes
whiche are from India vnto Ethiopia,
namely an hundred and ſeuen and twen-
tye landes, vnto euery one accordyng to
the wrytyng thereof, and to euery people
after theyr ſpeache, and to the Iewes ac-
cordyng to theyr wrytyng and language.

And he wrote in the kyng Ahaſuerus
name, and ſealed it with the kinges ring.
And by poſtes that rode vpon horſes, ⁊
ſwyfte younge mules, ſente he the wry-
tynges wherein the kyng graunted the
Iewes (in what cyties ſoeuer they were)
to gather themſelues together, and to
ſtande for theyr lyfe, ⁊ for to roote out, to
ſlay ⁊ to deſtroye all the power of the peo-
ple ⁊ lande, that would trouble thẽ, with
children and wemen, and to ſpoyle theyr
good vpon one daye in all the landes of
kyng Ahaſuerus, namely, vpon the thyr-
tenth daye of the twelueth moneth which
is the moneth * Adar. The ſumme of the February.
E wrytynge was, howe there ſhoulde be a
commaundemente geuen in all landes,
and publyſhed among all people, ⁊ that
the Iewes ſhould be ready agaynſt that
daye, and to auenge themſelues on theyr
enemyes. And ſo yͤ poſtes that rode vpon
the ſwyfte horſes and mules, made haſte
wyth all ſpede, to execute the kynges
worde: and the commaundemente was
deuyſed in Suſan the chefe cytie. And
Mardocheus went out *(from the palace, and)*
from the king, in royal apparell of yelow
and whyte, and with a great crowne of
golde, beyng arayed with a garmente of
ſylke and purple: and the citie of Suſan
reioyſed, and was glad, ⁊ vnto the Iewes
there was come *(a newe)* lyght and glad-
neſſe, ioy and worſhyp. In al landes and
cyties, into what places ſoeuer yͤ kinges
worde and commaundemente reached,
there was ioy and myrth, proſperitie and
good dayes among yͤ Iewes: inſomuche
that many of the people of the lande be-
came of the Iewes belefe, and the feare
of the Iewes came vpon them.

The.ix.Chapter.

At the commaundemente of the kyng, the Iewes put theyr aduerſaries to death. The ſonnes of Haman are hanged. The Iewes kepe a feaſt daye in remembraunce of theyr delyueraunce.

IN the twelueth moneth, that
is the moneth Adar, vpon the A
thyrtenthe daye of theſame,
when the kynges worde and
commaundemente ſhoulde be done, euen
vpon theſame daye that the enemyes
ſhould haue deſtroyed yͤ Iewes, to haue
oppreſſed them, it turned contrary wyſe,
euen that the Iewes ſhould ſubdue their
enemyes. For then gathered the Iewes
together in theyr cyties, wythin all the

landes of kyng Ahaſuerus, to lay hande on ſuche as would do them euill, and no man coulde with ſtand them: for the feare of them was come ouer all people. And all the rulers in the landes, and prynces and deputies, and officers of the kyng, promoted the Iewes, for yͤ feare of Mardocheus came vpon them. For Mardocheus was greate in the kynges houſe, and the reporte of hym was noyſed in al landes, howe he encreaſed and grewe.

B Thus the Iewes ſmote all theyr enemyes with a ſore ſlaughter, and ſlue and deſtroyed, and dyd after theyr wyll vnto ſuche as were theyr aduerſaryes. And at Suſan the chefe cytie ſlewe the Iewes, and deſtroyed, fyue hundred menne, and ſlewe Pharſandatha, Dalphou, Aſphatha, Phoratha, Adalia, Aridatha, Pharmaſtha, Ariſai, Aridai and Vaizatha the ten ſonnes of Haman, the ſonne of Hamadata the enemy of the Iewes: but on his goodes they layed no handes. At theſame tyme was the kyng certyfyed of the numbre of thoſe that were ſlayne in the cytie of Suſan. And the kyng ſayde vnto Quene Eſther. The Iewes haue ſlayne and deſtroyed fyue hundred men in the citie of Suſan, and the ten ſonnes of Haman: what haue they done (thinkeſt thou) in yͤ other landes of the kyng? And what is thy peticion, that it maye be geuẽ the? Or what requyreſt thou more to bee done? C Eſther anſwered: yf it pleaſe the kyng, let him ſuffre the Iewes to morow alſo to dooe accordyng vnto this dayes commaundement, that they maye hange Hamans ten ſonnes vpon yͤ tree. And the kyng charged to doe ſo, ⁊ the commaundement was deuyſed at Suſan, and they hanged Hamans tenne ſonnes. For the Iewes that were in Suſã gathered thẽſelues together, vpon the fourtenth daye of the moneth Adar, and ſlue thre hundred men at Suſan, but on theyr goodes they layed no handes. As for the other Iewes that were in the kynges landes, they came together, and ſtode for theyr lyues, that they myght haue reſt from theyr enemies, and ſlew of theyr enemies fyue and ſeuentie thouſande: howbeit, they layed no handes on theyr goodes.

D This they dyd on the thyrtenth daye of the moneth Adar, and on the fourtenth day of theſame moneth reſted they: which daye they helde with feaſtyng and gladneſſe. But the Iewes which were at Suſan came together, both on the thyrtenth day, ⁊ on the fourtenth, ⁊ on the fyftenth day of theſame they reſted, and held that day with feaſtyng ⁊ gladnes. And therefore yͤ Iewes that dwelt in the vyllages and vnwalled townes, helde the fourtenth day of the moneth Adar with gladneſſe and feaſtyng, and kepte holy daye, and euery one ſent gyftes vnto another.

And Mardocheus wrote theſe actes, ⁊ ſent the wrytynges vnto all the Iewes that were in all the landes of kyng Ahaſuerus, both nye ⁊ farre, that they ſhould make a lawe amonge themſelues, and holde the fourtenth, and fyftenth daye of the moneth Adar, as the dayes wherein E the Iewes came to reſt from theyr enemyes, and as a moneth wherein theyr payne was turned to ioy, and theyr ſorowe into an holy daye: and that in thoſe dayes they ſhould make feaſtes, ⁊ gladneſſe, and one to ſende gyftes vnto another, and to diſtribute vnto the poore.

And the Iewes were contente with th that they had begonne to doe, and that Mardocheus wrote vnto them: howe that Haman the ſonne of Hadamatha all the Iewes enemye, had deuyſed agaynſt the Iewes, howe he myght deſtroy them, and cauſed to caſt Phur (that is a lot) for to put them in feare, and to bryng them to naught: and howe Eſther wente and ſpake to the kyng, that thorowe letters his wycked deuyſe (whiche he ymagyned againſt the Iewes) might be turned vpon his owne head, and howe he and hys ſonnes were hanged on the tree. For the whiche cauſe they called this daye Phurim, becauſe of the name of the lotte, and becauſe of al the wordes of this wrytyng: and what they themſelues had ſene, and what had happened vnto them. F And the Iewes ſet it vp, and tooke it vpon them and theyr ſede, and vpon al ſuche as ioyned themſelfes vnto thẽ, that they would not myſſe, but obſerue theſe two dayes yearely, accordyng as they were wrytten and appoynted: how that theſe dayes are not to be forgotten, but to be kept of childers chyldren among al kynreddes, in al landes and cytyes. They are the dayes of Phurim, which are not to be ouerſlypt among the Iewes, and the memoryall of them ought not to periſh from theyr ſede.

And Quene Eſther the doughter of Abihail, and Mardocheus the Iew, wrote with al authoritie (to confirme the ſecond

wrytyng of Phurim) and ſent the letters
vnto all the Jewes in the hundred and
ſeuen and twentye landes of the empyre
of Ahaſuerus, with frendly and faythful
wordes, to confyrme theſe dayes of Phurim
in theyr tyme appoynted, accordyng
as Mardocheus the Jewe, ⁊ Eſther the
Quene had appoynted them. And they
bounde theyr ſoule and theyr ſede to faſtyng
and prayer. And Eſther ſtablyſhed
the woordes of theſe lottes, as it is wrytten
in the booke. And the kyng Ahaſuerus
G layed tribute vpon the land, and vpon
the yles of the ſea. And all that he dyd
by hys power and authorytie, and the
great worſhyppe of Mardocheus, which
the kyng gaue hym, be they not wrytten
in the Chronicles of the kynges of Media
and Perſia? For Mardocheus the
Jewe was the ſeconde nexte vnto kyng
Ahaſyerus, ⁊ greate among the Jewes,
and accepted amonge the multytude of
his brethren, as one that ſeketh the welth
of his people, and ſpeaketh the beſt for
all his ſede.

¶ The ende of the booke of Eſther.

¶ The booke of Job.

The firſte Chapter.

Job is plaged of God by the loſſe of hys goodes and chyldren.

Gen.22.d IN the lande of * Hus
A there was a mã whoſe
name was Job: ⁊ the
ſame was a perfect and
iuſt mã, ſuche a one as
feared god, ⁊ eſchewed
euil. And he had ſeuen
Job.42.d ſonnes, and three daughters. * His ſubſtaunce
alſo was ſeuen. M. ſhepe, ⁊ three
M. Camels, fyue. C. yoke of oxen, ⁊ fyue
C. she aſſes, ⁊ a very great houſeholde, ſo
that he was one of the moſt principall mẽ
among al them of the Eaſt country. And
his ſonnes wente and made bankettes,
one day in one houſe, an other day in an
other, and ſente for theyr three ſyſters to
eate and drynke with them. And it fortuned,
that when they had paſſed ouer the
tyme of theyr bankettyng rounde about,
Job ſente for them, and ſanctyfied them,
and gat vp early and offred for euery one
a burnt offryng. For Job ſayde: leſte peraduenture
my ſonnes haue done ſome offence,
⁊ haue been vnthankfull to God in
theyr hertes. Thus dyd Job euery daye:
And vpon a daye when * the children of Job.2.a.
God came and ſtode before the Lorde, it
fortuned that Satan came alſo amonge
them. And the Lorde ſayde vnto Satan:
From whence commeſt thou? Satan anſwered
the Lorde, and ſayde: * I haue 1.peter.5.c
gone aboute the lande, and walked thorow
it. And the Lord ſayde vnto Satan: B
Haſte thou not conſydred my ſeruaunte
Job, howe that there is none lyke him in
the lande? a perfecte and a iuſt manne:
ſuche a one as feareth God, ⁊ eſcheweth
euyll. Satan anſwered, and ſayde vnto
the Lorde: Doeth Job feare God for
nought? haſt thou not preſerued him and
his houſe, and all that he hath on euery
ſyde? Thou haſte bleſſed the workes of
his handes, and his poſſeſſion is encreaſed
in the land. But lay thyne hand now
vpon hym, (a lytle) and touche all that he
hath, and he ſhall curſe thee to thy face.
And the Lorde ſayed vnto Satan: loe,
all that he hath, be in thy power: onely
vpon hymſelfe, ſee that thou laye not thy
hande. And Satan went forth from the
preſence of the Lorde. And vpon a certayne
daye, it fortuned that hys ſonnes C
and doughters were eatyng and drynking
wyne in theyr eldeſt brothers houſe,
and there came a meſſenger vnto Job,
and ſayd: Whyle the oxen were a plowing,
and the aſſes going in the paſture beſyde
them, the Sabees came in vyolently,
and tooke them awaye: yea, they haue
ſlayne thy ſeruaũtes with the edge of the
ſwerd, and I onely ranne my way to tell
thee. Whyle he was yet ſpeakyng, there
came an other, and ſayde: The fyre of
God is fallen from heauen, ⁊ hath brent
vp all thy ſhepe and ſeruauntes, and conſumed
them: and I onely ranne away, to
tell thee. And whyle he was yet ſpeaking,
there came another, and ſayde: The Caldees
made three armyes, and fel in vpon
the camels, and haue caryed them away: D
yea, and ſlayne thy ſeruauntes with the
ſweard: and I onely am gotten away to
tel thee. And whyle he was yet ſpeaking,
there came an other, ⁊ ſayde: Thy ſonnes
and thy doughters were eatyng ⁊ drynking
wyne in theyr eldeſt brothers houſe:
and beholde, there came a mightye great
wynde out of the ſouth, ⁊ ſmote the foure
corners of the houſe, which fell vpon thy

chyldren, and they are dead: and I am gotten away alone to tell the. Then Job stode vp, and rente his clothes, and ſhaued his head, fell downe vpon the groũd, Eccle.v.c. 1.Ti. 6.b. worſhypped, and ſayde.* Naked came I out of my mothers wombe, and naked ſhall I turne thyther againe. The Lorde gaue, and the Lorde hath taken awaye, (euen as it hath pleaſed the Lorde, ſo is it come to paſſe) Job.2.c. bleſſed be the name of the Lorde.* In all theſe thynges dyd Job not offende, nor murmured folyſhly agaynſt God.

The.ii.Chapter.

Job is plaged with ſore byles, and afterward is mocked of his wyfe. His frendes vyſytte hym, and haue compaſſion on hym.

A AND the chyldren of God came and ſtode before the Lorde, and Satan came alſo amonge them, and ſtode before the Lord. And the Lord ſayde vnto Satan: From whence commeſt thou? Satā anſwered the Lord, ⁊ ſayde: I haue gone about the land, ⁊ walked thorow it. And the Lorde ſayde vnto Satan: haſte thou not conſydred my ſeruaunte Job? for there is none lyke hym in the lande. For he is a perfect and iuſt manne: ſuche a one as feareth God, and eſcheweth euyll, and continueth ſtyll in his godlyneſſe. And thou mouedſt me againſt him, B that I ſhould punyſhe hym for nought. And Satan anſwered the Lorde, ⁊ ſayd: Skynne for ſkynne, yea a man wil geue all that euer he hath for his lyfe. But lay thyne hande nowe vpon him, and touche once his bone and fleſh, and he ſhal curſe the to thy face. And the Lorde ſayde vnto Satan: loe, there haſte thou hym in thy power, but ſpare his lyfe. So went Satan forth from the preſence of the Lorde, and ſmote Job, with maruaylous ſore byles, from the ſole of his fote, vnto his crowne, ſo that he ſat vpon the grounde: in the aſſhes, ⁊ ſcraped of the fylth of hys C ſores with a potſharde. Then ſayde hys Tobi.2.d. wyfe vnto hym:* Doeſt thou continue Job.4.b yet in thy perfectneſſe? curſe God ⁊ dye. But Job ſayde vnto her: thou ſpeakeſt lyke a folyſhe woman. Shall we receyue proſperitie at the hande of God, and not Job.1.d. receyue aduerſytie?* In al theſe thinges dyd not Job ſyn with his lyppes. Nowe when Jobs frendes heard of al the trouble that happened vnto hym, there came three of them, euery one from his owne place, namely, Eliphas the Themanite, Baldad the Suhite, and Zophad the Naamathite. And they were agreed together to come to ſhewe theyr compaſſion D vpon hym, and to comfort hym. So whe they lyfte vp theyr eyes a farre of, they knewe hym not. Then they cryed and wepte, and euery one of them rente his clothes, and ſprynkled duſt vpon theyr heades in the ayre. They ſat them downe by him alſo vpō the ground, ſeuen dayes, and ſeuen nyghtes. Neyther was there any of them that ſpake one woorde vnto hym: for they ſawe, that his payne was very greate.

The.iii.Chapter.

The woordes of Job, wherein he declareth that this preſent lyfe is myſerable, and that the death of the ryghteous is ioyous and fortunable.

AFTER this opened Job his mouth, and curſed his day. A And Job anſwered, ⁊ ſayde: loſte be that daye, wherin I was borne: and the nyght in the whiche it was ſayd: there is a manchyld conceiued. The ſame daye bee turned to darkeneſſe, and not regarded of God from aboue: neyther let hym ſhyne vpon it with lyght, but let it be ſtayned with darkeneſſe, and the ſhadowe of death. Let the dymme cloud fall vpon it, and lette it be lapped in with ſorowe on the daye tyme. Lette the darke ſtorme ouercome that night, ⁊ let it not be ioyned vnto the dayes of the yeare, nor counted in the monethes. Deſolate bee that nyght, and without gladneſſe: let them that curſe the daye and that be redy to rayſe vp mournyng, geue it alſo theyr curſe. Lette the ſtarres of that nyght be dymme thorowe darkeneſſe of it. Lette it B looke for lyght, but let it ſee none: neither the ryſyng vp of the fayre mornyng, becauſe it ſhut not vp the wombe that bare me. For then ſhould theſe ſorowes haue been hyd from myne eyes.

Alas* why dyed I not in the byrth? Ie why dyd not I peryſh as ſone as I came out of my mothers wombe? Why ſette they me vpō theyr knees? why gaue they me ſoucke wyth theyr breaſtes? Then ſhould I nowe haue lyen ſtyll, I ſhould haue ſlepte, and been at reſt, lyke as the kynges and Lordes of the earth, whiche haue buylded themſelues ſpecial places: Or as the prynces that haue had greate ſubſtaunce of golde, and theyr houſes ful of ſyluer. Or why was I not hyd, as a thyng borne out of tyme, eyther as yong chyldren, whiche neuer ſawe the lyght?

There muſt the wycked ceaſe from theyr
C tyrannye, and there ſuche as be ouerlaboured
be at reſt: there are thoſe lette out
free, whiche haue been in pryſon, ſo that
they heare no more the voyce of the oppreſſoure.
There are ſmal and great, and
the ſeruaunte is free from his maſter.

Wherefore is the lyght geuen to hym
that is in myſerye? and lyfe vnto them
that haue heuy heartes? Which long for
D death (& though it come not) woulde dyg
it out of hyd places, whiche alſo woulde
be exceadyng glad and reioyce, yf they
could fynde their graue any where. That
ſhould be ioy to that man whoſe way is
hyd, and God kepeth it backe from hym.
For my ſyghes come before I eate, and
my rorynges fall out lyke the water. For
the thyng that I feared is come vpon
me: and the thyng that I was afrayde
of, is happened vnto me: was I not happye?
Had I not quyetneſſe? Was I not
in reſt? And nowe commeth ſuche myſerye
vpon me.

The.iiii. Chapter.

Job is reprehended of impacience & vniuſtice: and of the preſumpcion of his owne ryghteouſneſſe.

A AND Eliphas yͤ Themanite anſwered, and ſayde: Yf we begyn
to commune with the, wylt thou
be diſcontente? But who canne
withholde hymſelfe from ſpeakyng? Beholde,
thou haſte been a chaſtener of manye,
& haſte comforted the wery handes.
Thy woordes haue ſette vp thoſe that
were fallen, thou haſte refreſhed yͤ weake
knees. But nowe that the plage is come
vpon the, thou art greued: nowe that it
hath touched thy ſelfe thou art faynt herted.
Tobi.2.d. *Is not this thy feare, thy ſtedfaſtneſſe,
Job.2.c. thy pacience, and the perfectneſſe of
B thy wayes? Conſydre (I praye the) who
euer peryſhed beyng an innocente? Or
when were the godlye deſtroyed? For (as
I haue proued by experyence:) they that
Gala.6.b plowe iniquitie, and *ſow wretchedneſſe,
reape the ſame. With the blaſte of God
they peryſhe, and with the breath of hys
noſtrylles are they conſumed awaye: The
roryng of the lyon, and the voyce of the
lyon, and the teeth of the lyons whelpes
are pulled out. The lyon peryſheth for
lacke of pray, and the lyons whelpes are
ſcatred abrode.
And vnto me came the woorde ſecretlye,
and myne eare hath receiued a lytle therof.
In the thoughtes and viſions of the
nyght (when ſlepe commeth on mē) feare
came vpon me, and drede, which made al
my bones to ſhake. The wynde paſſed
by, before my preſence, & made the heeres
of my fleſhe to ſtande vp. He ſtode there,
and I knew not his face: an ymage there
was before myne eyes, and in the ſtylnes
heard I a voyce. *Shall manne be more Job.25.a.
iuſt then God? Or ſhall a manne be purer Pſa.143.a
then his maker? Beholde, he founde Rom.3.c
no trueth in his ſeruauntes, and *in hys *2.pet.2.b
Aungels there was folye: Howe muche D
more in them that dwel in houſes of clay,
and whoſe foundacion is but duſt, which
ſhalbe conſumed as it were with a moth?
They ſhall be ſmytten from the mornyng
vnto the euenyng: yea, they ſhall peryſh
for euer, when no manne thynketh thereon.
Is not theyr royaltie gone awaye
with them? they ſhall dye truly: and not
in wyſedome.

The.v. Chapter.

The ende of a foole: The ryghteouſneſſe of God. The Lord chaſteneth his, & delyuereth them again.

CRYE (I praye the) yf happely
there be any that wyll anſwere A
thee, and looke thou vpon any
of the holy men. As for the folyſhe
manne, diſpleaſure kylleth hym,
and anger ſleyeth the ignoraūt. *I haue Pſal.37.f
ſene my ſelfe, when the folyſhe was depe
rooted, and ſodenly I curſed his habitacion.
His chyldren were without proſperitie,
and they were ſlaine in the gate, and
there was no man to delyuer them. *His Deu.28.a.
harueſt was eaten vp of the hungry, and
the weaponed manne ſpoyled it, and the
thyrſtye dranke vp theyr laboure. It is
not the earth that bryngeth forth iniquitie,
neyther commeth ſorowe out of the
grounde: but manne is borne vnto laboure,
lyke as the ſparkes flye vp out of
the hote coles. But I wil aſke counſayle B
at the Lorde, and wyll talke with God,
whiche doth thynges that are vnſearcheable,
and meruels without numbre. *He Deu.28.b.
geueth rayne vpon the earthe, and powreth
water vpon the ſtretes, to ſette ‡ vp ‡Ecc.10.b
them that be of lowe degree, & that thoſe 1.regū.2.c
which are in heuineſſe, may come to proſperitie.
He deſtroyeth the deuyſes of the
ſubtyle, ſo that theyr handes are not able
to perfourme any ſtedfaſt thyng. *He cōpaſſeth 1.Cor.3.f
the wiſe in theyr owne craftynes,
and ouerthroweth the counſayle of the
wycked, In ſo muche, that they runne

into darkeneſſe by fayꝛe daye, * ⁊ grope
Deu.28.d abouute them at the noone day, lyke as in
C the night. He ſhall deliuer the pooꝛe from
the ſwearde, and from the thꝛeatnynges
of the vngodly, and from the vyolence of
the myghtye. He is the hope of the pooꝛe:
and the mouthe of the wycked ſhall bee
*He.12.b. ſtopped. Beholde, *happye is the manne
Apoca.3.d whome God punyſheth: therfoꝛe refuſe
Proue.3.b. not thou the chaſtenyng of the almyghtye.
‡Oſe.6.a. Foꝛ ‡ though he make a wounde, he
geueth a playſter: though he ſmyte, hys
hande maketh whole agayne.

He ſhall delyuer the in ſyxe troubles,
and in the ſeuēth there ſhall no euil come
to the. In hunger he ſhall ſaue the from
D deathe: and when it is warre, from the
power of the ſweard. Thou ſhalt be kept
from the euyll tonge, and when trouble
commeth, thou ſhalt not nede to feare. In
deſtruccion and derth thou ſhalt be mery,
Pſal.91.a. and * ſhalt not be afrayde of beaſtes of
the earth. Foꝛ the ſtones of the lande ſhal
be confederate with the, and the beaſtes
of the fielde ſhall geue the peace.

And thou ſhalt knowe that thy dwellyng
place ſhall be in reſt, and thou ſhalt
go and behold thy habitacion, and ſhalt
not ſynne. Thou ſhalt ſee alſo, that thy
ſede ſhall encreaſe, and that thy poſterytie
ſhall be as the graſſe vpon the earth.
Thou ſhalt come alſo to thy graue in a
fayꝛe age: lyke as when they take vp a
coꝛne ſhefe in due ſeaſon. Lo, this we our
ſelues haue pꝛoued by experience, and euen
thus it is. Herkē thou to it alſo, that
thou mayſt take hede to thy ſelfe.

The .vi. Chapter.

Job anſwereth that his payne is moꝛe greuous then his faulte, yet notwithſtandyng he delyteth therein.

A IOb anſwered alſo and ſayde:
O that the diſpleaſure whiche
I haue, were truly weyed, and
my punyſhment layd in the balaunces
together: foꝛ nowe is it heuyer
then the ſande of the ſea. And this is the
cauſe that my wooꝛdes are ſo ſoꝛowfull.

Foꝛ the arowes of the almyghtye are
rounde aboute me, whoſe indignacion
hath dꝛonke vp my ſpyꝛite, and the terrible
feares of God are ſette agaynſte me.
Amos.3.a *Doeth the wylde aſſe roꝛe when he hath
graſſe? Oꝛ cryeth the oxe when he hathe
foddꝛe ynough? That whiche is vnſauerye,
ſhall it be eaten without ſalte? oꝛ is
there any taſte in the whyte of an egge?
The thinges that ſom etime I might not
awaye withall, are nowe my meate foꝛ
verye ſoꝛowe. O that I myght haue my
deſyꝛe, and that God would graunte me
the thyng that I long foꝛ. O that God
would begynne and ſmyte me: that he
would lette his hande goe, and take me
cleane awaye. Then ſhould I haue ſome B
comfoꝛte: yea, I would deſyꝛe hym in my
payne, that he ſhould not ſpare, foꝛ I wil
not be agaynſt ẏ woꝛdes of the holy one.

Foꝛ what power haue I to endure?
And what is myne ende, that my ſoule
myght be paciente? Is my ſtrength the
ſtrength of ſtones? Oꝛ is my fleſhe made
of bꝛaſſe? Is it not ſo, that there is in me
no helpe, and that my ſubſtaunce is taken
fro me? He that is in trybulacion
ought to be comfoꝛted of his neyghbour:
but the feare of the Loꝛde is cleane away.
Myne owne bꝛethen paſſe ouer by me as
the water bꝛoke, ⁊ as the ryuer of the water,
do haſtely goe awaye. But they that
feare the hoꝛefroſte, the ſnowe ſhall fall
vpon them. When theyꝛ tyme commeth, C
they ſhalbe deſtroyed and peryſhe: when
they be ſet on fyꝛe, they ſhall be remoued
out of their place: foꝛ the pathes that they
goe in, are croked, they haſte after vayne
thynges, and ſhall peryſhe. They turne
them to the pathes of Theman, and to
the wayes of Saba, wherein they haue
put their truſt. Confounded are they that
put any confydence in them. Foꝛ when
they come to obtayne the thynges, that
they loke foꝛ, they are bꝛought to confuſion.
Euen ſo are ye alſo come vnto me: D
but nowe that ye ſee my myſerye, ye are
afrayde. Did I deſyꝛe you to bꝛyng vnto
me, oꝛ to geue me any of your ſubſtaunce?
To delyuer me from the enemyes hande,
oꝛ to ſaue me from the hand of tyꝛaūtes?
Teache me, and I wyll holde my tonge:
and when I dooe erre, ſhewe me wherein.
Howe ſtedfaſte are the wooꝛdes of
trueth? And whiche of you canne rebuke
and repꝛoue them? Do ye take delyberacion
to checke mens ſayinges, and iudge
a pooꝛe wooꝛde ſpoken in vayne? Ye fall
vpon the fatherleſſe, and goe aboute to ouerthꝛowe
your owne frende. And therefoꝛe
bee contente, and looke nowe vpon
me, and I wyll not lye befoꝛe youre face.
Turne (I pꝛaye you) bee indifferent
iudges, turne againe, and ye ſhall ſee m
vngyltyneſſe, whether there bee any vn
ryghteouſneſſe in my tounge, oꝛ vayn
wooꝛdes in my mouth.

The.vii.Chapter.

Job ſheweth that thys lyfe is but a battayle, or warfare.

A Psal.39.b. HA the man any certayne tyme vppon earth? *Are not hys dayes alſo like the dayes of an hyred ſeruaunt? For like as a bonde ſeruaunte deſyreth the ſhadowe, ⁊ as an hyrelinge wolde fayne haue an end of hys worke: Euen ſo haue I laboured whole monethes longe, (but in vayne) ⁊ many a careful night haue I told. *Whē I laye me downe to ſlepe, I ſay: O when ſhall I aryſe? Agayne, I longed ſore for the nyght. And in the meane tyme am I full of ſorowes vntyll the twylyghte. (De.28.g)

B My fleſhe is clothed with wormes and duſte of the earth, my ſkynne is wythered and become horryble, *my dayes paſſe ouer more ſpedely then a weuer can weue out hys web, ⁊ are gone or I am aware. (Job.9.c. and.14.a.) O remember that my lyfe is but a wind, and that myne eye ſhall nomore ſee pleaſures therof: yea, ⁊ that none other mens eye ſhall ſee me any more. For if thou faſten thine eye vpon me, I come to nought. The cloud is conſumed and vanyſhed awaye, euen ſo he that goeth downe to the graue ſhall come nomore vp, nor turne agayne into hys houſe: neyther ſhall hys place knowe hym any more.

C Therfore I wyll not ſpare my mouth, but wyll ſpeake in the trouble of my ſpirite, ⁊ muſe in yͤ bytterneſſe of my mynd. Am I a ſea or a whale fyſſhe, that thou kepeſt me ſo in priſon? When I ſaye: my bed ſhall cumforte me, I ſhall haue ſome refreſſhyng by talkyng to my ſelfe vpon my coutche: *Then troubleſt thou me wͭ dreames, and makeſt me ſo afrayde thorowe viſions, yͭ my ſoule wiſſheth rather to periſh ⁊ die, thē my bones to remaine. (Daní.2.a)

D I can ſe no remedy, I ſhall lyue nomore: O ſpare me than, for my dayes are but vayne: what is man, that thou haſt hym in ſuche reputaciō, and ſetteſt ſo much by hym? Thou viſiteſt hym early and euery daye: ſodainly doeſt thou *trye hym. (Gen.22.a Deu.8.a.) Why goeſt thou not frome, nor letteſt me aloone, ſo long tyl I may ſwalow downe my ſpettle? I haue offēded, and what ſhal I do vnto the, O thou preſeruer of men? Why haſt thou made me to ſtande in thy waye, and am ſo heuy a burden vnto my ſelfe? Why doſte thou not forgeue me my ſynne? wherefore takeſt thou not away my wyckedneſſe? Behold, nowe muſte I ſlepe in the duſte, and yf thou ſekeſt me to morowe in the mornyng, I ſhal be gone.

The.viii.Chapter.

Job is reprehended and noted to haue deſerued his payne. A deſcripcion of hypocriſie.

A THen anſwered Baldad yͤ Suhite, ⁊ ſayde: Howe longe wylt thou talke of ſuche thynges? Howe long ſhall thy mouth ſpeake ſo proude wordes? Doth god peruert the thing that is lawfull? Or doth the almyghtye deſtroye the thyng, that is ryght? For ſeyng that thy ſonnes ſynned agaynſte hym, dyd not he punyſhe them for theyr wyckedneſſe? yf thou wouldeſt now reſort vnto God bytymes, and make thyne humble prayer to yͤ almyghtye, yf thou woldeſt lyue a pure and a godlye lyfe, ſhoulde he not awake vp vnto the immediatly, and geue thee yͤ beautye of ryghteouſnes agayne? In ſo much, that wherin ſo euer thou haddeſte lytle afore, thou ſhouldeſte nowe haue greate aboundaunce. Enquyre (I praye thee) of them that haue bene before thee,

B *and ſearche diligently among theyr fathers. (De.32.a.) For we are but of yeſterdaye, and conſydre not, that *oure dayes vpō earth are but a very ſhadowe. (Job.7.a. *pſa.39.b) Shall not they ſhew thee ⁊ tell thee, yea and gladly confeſſe yͤ ſame? May a ruſſh be grene without moyſtneſſe? Or may the graſſe grow without water? No, but (or euer it be ſhot forth, ⁊ or euer it bee gathered) it withereth before any other herbe. Euē ſo goeth it with al thē that forgette God, and euē thus alſo ſhall the hypocrites hope come to nought: hys cōfidence ſhall be deſtroyed, and hys truſt ſhal be a ſpiders webbe.

C He ſhall leane vpon hys houſe, but it ſhal not ſtand: he ſhal holde hym faſt by it, yet ſhall it not endure. It is euen as a grene tree before the Sunne, and ſhoteth forth the braunches in hys garden. It taketh many rootes by a well ſyde, in ſo moche that it is lyke an houſe of ſtones. But yf it bee taken out of hys place, euery man denyeth it, ſaying: I knowe thee not. Lo, thus is it with him, that reioyſeth in his owne doynges: and as for other, they

D growe out of the earth. Behold, God wil not caſte awaye a vertuous manne, neyther wyll he helpe the vngodlye. Thy mouth ſhall he fill with laughynge, and thy lyppes with gladneſſe. They alſo that hate the, ſhall bee cōfounded, and the dwellynge of the vngodly ſhall come to nought.

The .ix. Chapter.

Iob declareth the benefites of God: ⁊ that mans ryghteouſneſſe is nothyng.

A IOb anſwered, ⁊ ſayde: I know it is ſo of a trewthe. For howe may a mā (compared vnto god) *be iuſtifyed? yf he wyll argue ſa.144.a Iob.4.c. .a.&.25.a oma.3.c. with him, there is not one among a thouſand that can anſwere hym. Concernyng ſuche as be wyſe of hearte, or myghty in ſtrengthe, who euer proſpered, that toke parte agaynſte hym? He tranſlateth the mountaynes or euer they be aware. It is he that ouerthroweth them in his wrath. He remoueth the earthe out of her place, that the pyllers therof ſhake withall. He comaundeth the ſunne, and it ryſeth not: he cloſeth vp the ſtarres, as it were vnder a ſignet. He him ſelfe alone ſpreadeth out the heauens, ⁊ goeth vpō the waues of the ſea. He maketh ȳ waynes of heauē, Amo.5.b the Orion, *the ſeuen ſtarres, and the ſecrete places of the Southe. He doethe greate thynges, ſuche as are vnſearcheable: yea, and wonders without numbre.

B Lo, when he goeth ouer by me, I ſhall not ſee hym. And when he departethe by me, I ſhall not loke vpon him. I ſhal not perceyue hym. Yf he be haſtye to take any thynge awaye, who wyll make hym reſtore it agayne? Or who wyll ſaye vnto Eccle.8.a. Iere.10.a him: *what doſt thou? ‡He is God, whoſe wrath no man may withſtande, but the proudeſt of all muſte ſtoupe vnder hym. Howe ſhoulde I then anſwere hym? Or what wordes ſhould I finde out againſt hym? yea, though I were ryghteous, yet might I not geue him one word againe, but mekely ſubmit my ſelfe to him as my iudge. Yf I had called vpō hym, ⁊ he had anſwered me, yet woulde I not beleue, that he hearde my voyce. he troubleth me ſo with ȳ tempeſt, and woundeth me out of meaſure without a cauſe. He will not let my ſpirite bee in reſte, but fylleth me with bytterneſſe. Yf menne wil ſpeake of ſtrength, lo, he is ſtrong: yf mē wil ſpeke of righteouſnes, who dare be my record? Yf I mill iuſtifye my ſelfe, myne owne mouth ſhal condemne me: If I will put foorthe my ſelfe for a perfecte manne, he ſhall proue me a wicked dooer. For though I be an innocent, and my conſci- C ence cleare, yet am I wery of my lyfe.

One thyng it is, and therefore I ſayde: He deſtroyeth bothe the ryghteous and vngodlye. And though he ſlaye ſodenlye with the ſcourge, yet will he laugh at the punyſhement of the innocente. As for the worlde, it is geuen ouer into the hand of the wicked, and he ſhal couer the faces of the iudges therof. Is it not ſo? where is there any, but he is ſuch one? *My dayes Iob.7.a are more ſwifte then a runner: they are gone, and haue ſene no good thing. They are paſſed awaye as the ſhyppes that be good vnder ſayle, ⁊ as the Egle that flyeth to the praye. When I am purpoſed to forget my cōplaynyng, to leaue of fro my wrath, and to comforte my ſelfe, then am I afrayd of all my ſorowes: for I know D that thou wilt not iudge me innocent. If I be then a wicked dooer, why labour I in vayne? If I waſhe my ſelfe with ſnow water, and make my handes neuer ſo cleane at the well, yet ſhalt thou dyppe me in the myre, and myne owne clothes ſhal defyle me. For he that I muſt geue aunſwere vnto, and with whō I go to lawe, is not a manne as I am: Neyther is ther any daysman to laye hys hande betwene vs. Let him take his rodde away fro me: yea, let him make me no more afrayde of him, and then ſhal I aunſwere him without anye feare: for as long as it is thus, I can make no aunſwere.

¶ The .x. Chapter

Iob is wery of his lyfe, and ſetteth out his fraglitie before God: He deſyreth the tyme to repente. A deſcription of death.

A IT grieueth my ſoule to lyue: I will make my complaynte, and will ſpeake out of the very heuines of my ſoule. I will ſaye vnto God: O dooe not condemne me, but ſhewe me the cauſe wherfore thou contēdeſt ſo with me? Thynkeſt thou it well doone to oppreſſe me, to caſt me of (being the workes of thy handes) and to maintayne the counſayle of the vngodly? Haſt thou fleſhely eyes? or doeſt thou looke as a manne looketh? Or are thy dayes as the dayes of man, and thy yeres as mans yeares? that thou makeſt ſuche inquiſiciō for my wickedneſſe, and ſearcheſt out my ſynne? Where as (not withſtandynge) B thou knoweſte that I am no wycked Deu.32.d perſon, and that *there is no man able to delyuer me oute of thy hande.

‡Thyne handes haue made me, and ‡Gene.2.d faſhyoned me all together rounde about, wylt thou then deſtroye me ſodeynly? O remember (I beſeche thee) howe that thou madeſte me of the moulde of the earth,

earthe, and ſhalte brynge me in to duſte
agayne. Haſte thou not turned me, as it
were milke, and turned me to cruds like
cheſe? Thou haſt couered me with ſkinne
and fleſhe, and ioyned me together wyth
bones and ſynowes. Thou haſte graunted
me life, and done me good: and the dilygente
hede that thou tokeſte vpon me,
hathe preſerued my ſprite. Thou haſte
C hyd theſe thynges in thyne heart. I am
ſure that thou remembreſte this thynge.
yf I dyd ſynne, thou haddeſt an eye vnto
me, and ſhalte not declare me innocente
becauſe of myne offence. yf I haue done
wyckedly, wo is me therefore: yf I haue
done ryghteouſlye, yet dare I not lyfte
vp my heade, ſo full am I of confuſyon,
and ſee myne owne myſerye. Thou hunteſte
me oute (beynge in heuynes) as it
were a Lyon, and troubleſte me oute of
meaſure. Thou bringeſte freſhe wytneſſe
agaynſte me, and thy wrathe increaſeſte
thou vpon me, verie many are the plages
that I am in. *Wherefore haſte thou
brought me out of my mothers wombe?
O that I had peryſhed, and that no eye
had ſene me. yf they had caryed me to my
graue as ſoone as I was borne, then
D ſhoulde I bee nowe as thoughe I had
neuer bene. Are not my dayes fewe? Let
hym then leaue of fro me and let me alone,
that I may eaſe my ſelfe a lytle, afore
I go thyther, from whence I ſhall
not turne agayne: euē to yͤ land of darkeneſſe
and ſhadow of death: yea, into that
darke cloudye land and deadlye ſhadow,
where as is no ordre, but terryble feare
as in the darkeneſſe.

The.xi. Chapter.

Job is vniuſtly reprehended of Sophar. God is
incomprehenſyble. He is mercyful to the repentaunt.

A THē anſwered Sophar the Naamathyte,
and ſayde: Shoulde
not he that maketh manye
wordes, be aũſwered? Should
he that bablethe muche bee commended
therin? Shoulde men geue eare vnto the
onely? Thou wylte laughe other menne
to ſcorne, and ſhall no body mocke the agayne?
Wylte thou ſaye vnto God? The
thyng that I take in hande is perfit, and
I am cleane in thy ſyght. O that GOD
woulde ſpeake and open hys lyppes agaynſte
thee, that he myghte ſhewe thee
(oute of hys ſecrete wiſdome) why he rewardeth
the double as he was apoynted
to doo: then ſhouldeſte thou knowe, that
GOD had forgotten thee, becauſe of thy
ſynne. Arte thou able to fynde out the ſecretes B
of God? Or wylt thou attayne to
the perfitnes of the almyghtye? He is hier
then heuen, what arte thou able to doe?
Deper then the hell, howe wylt thou then
know him? Hys length excedeth yͤ length
of the earthe, and hys bredthe the bredthe
of the ſea. Thoughe he turne all thynges
vp ſide downe, cloſe them in, gather them
together, who wyll turne hym, from hys
purpoſe? (*Or who may ſaye vnto hym, why doſt thou*
ſo?) *For it is he that knoweth yͤ vanitie 1.Re.15.b
of men, he ſeeth theyr wyckedneſſe alſo, Jer.7.b.
ſhoulde he not then conſyder it? A vayne Pſal:7.c
bodye exaltethe hym ſelfe, and a manne Rom.8.e
newe borne is lyke a wylde aſſes colte. C
yf thou haddeſte now a right hearte, and
lyftedſt vp thyne handes towarde him: yf
thou woldeſte put away the wyckedneſſe
whych thou haſte in hande, ſo that no vngodlyneſſe
dwel in thy houſe, then mighteſt
thou lift vp thy face without ſhame,
and then ſhouldeſt thou be ſure, and haue
no nede to feare. Thē ſhouldeſt thou forget
thy myſery, and thynke nomore vpon
it, then vpon the waters that runne by.
Then ſhoulde the reſydue of thy lyfe bee D
as cleare as the noone daye, and ſprynge
forthe as the mornyng. Then myghteſte
thou haue comforte, in the hope that thou
haſte: and ſlepe quietly, when thou arte
buryed. Thē ſhouldeſt thou take thy reſt,
and no man to make the afrayd: yea, many
one ſhoulde ſet muche by the. As for yͤ
eyes of the vngodlye, they ſhalbe conſumed,
and not eſcape: theyr hope ſhall bee
myſerye, and ſorowe of mynde.

The.xii. Chapter.

Job ſhewynge hys pacyence, declareth the mighe
and power of God.

SO Job anſwered, and ſayde: A
Then (no doubte) ye are the
menne alone, and wyſdome
ſhall peryſhe wyth you. But
I haue vnderſtandyng aſwel
as ye, and am no leſſe then ye. yea, who
knoweth not theſe thynges? Thus he
that calleth vpon God, and whom God
hearethe, is mocked of hys neyghboure:
the godly and innocent manne is laughed
to ſcorne. Godlynes is a lyghte deſpyſed
in the hartes of the ryche, and is ſet
for them to ſtomble vpon.

The houſes of robbers are in welth and
proſperytye: and they that malicyouſly
medle agaynſte God, dwel without care
in thoſe thinges that god hath geuē richly
B ly with hys hande. Aſke the catell, & they
ſhal enfourme thee, yͤ foules of the ayre, &
they ſhall tell thee. Or the increaſe of the
earth, and it ſhal ſhewe the. Or the fyſhes
of the ſea, and they ſhall certyfye the.
What is he, but he knoweth that yͤ hād
Sapi.3.a. of the Lorde made all theſe? In whoſe
hande is the ſoule of euery liuyng thyng,
and the breath of the fleſhe of all men.
Iob.34.a *Haue not yͤ eares pleaſure in hearyng,
and the mouth in taſtynge the thyng that
it eateth? ‡Among olde perſōnes there is
‡Iob.32.d. wiſdome, and in age is vnderſtandynge.
Yea, with God is wiſdome and ſtrength,
it is he yͭ hath councel & foreknowledge.
Beholde, yf he breake downe a thynge,
Esa.22.f. who can ſet it vp agayne? *Yf he ſhut a
Apoc.3.b. thyng who wyll open it? Behold, ‡yf he
‡Esai.50.a withholde the waters, they drye vp: Yf he
let them go, they deſtroye the earth. With
hym is ſtrength and wyſdome: he knoweth
both the deceyuer, and hym that is deceyued.
He caryeth awaye the wiſe men,
C as it were a ſpoyle, and bryngethe the
Judges out of theyr wittes. He taketh away
the ſubieccyon of the people from
theyr kynges: and gyrdeth theyr loynes
with a band. He leadeth away the greate
men into captiuytie, and turneth yͤ mighty
vp ſyde downe. *He taketh the verytie
2.Pa.18.c from out of the mouth, and diſapoynteth
Eze.14.a the aged of theyr reaſon. He poureth the
confuſyon vpon prynces, and comforteth
them that haue bene oppeſſed. *Loke
Luke.12.a what lieth hyd in darkeneſſe, he declareth
Mar.10.c it openly: and the very ſhadowe of deathe
bringeth he to lyght. He both increaſeth
the people, and deſtroyeth them. He maketh
them to multiplye, and dryueth thē
awaye. He chaungeth the heartes of thē
that rule the people of the earth, and dyſapoynteth
thē: ſo that they go wandring
oute of the waye, and grope in the darke
without lyght: he maketh thē alſo to ſtacker
to and fro, lyke dronken men.

The.xiii. Chapter.

Job reproueth hys frendes with theyr owne ſayinges, and condemneth ypocryſye.

A LO, all thys haue I ſene with
mine eye, herd with mine eare,
and vnderſtande it. Loke what
ye know, that ſame do I know
alſo, nether am I inferior vnto you.
Neuertheleſſe, I talke with the Almightie,
and my deſyre is to comen with God.
As for you ye are workemaiſters of lies,
and vnprofitable *phiſicions altogether.
Would God ye kept your tonge, for then
myght ye bee taken for wyſe men: Nowe
heare my chydynge, and ponder the ſentēce
of my lyppes. Do ye ſpeake iniquitie B
agaynſte God, and talke agaynſte hym
with diſceyte? Wyll ye not accept yͤ perſon
of hym? Or wil ye contend with god?
Shal that helpe you when he calleth you
to rekenynge? For as one man mocketh
an other, ſo do ye mocke hym. He ſhal punyſh
you, and reproue you, yf ye do ſecretly
accept any perſon: Shall he not make
you afrayde, when he ſheweth hym ſelfe?
Shall not hys terryble feare fall vpon
you? youre remembraunce is lyke vnto a
ſparke, and youre bodyes lyke the claye.

Holde youre tonges, for my ſake, that
I alſo maye ſpeake, and my ſorowe ſhal C
be yͤ leſſe. Wherefore do I beare my fleſh
in my teeth, * and put my ſoule in myne
handes? Lo, though he ſlaye me, yet wil I
put my truſt in hym. But I *wyl reproue
myne owne wayes in hys ſyght, he ſhall
make me whole: & there maie no ypocrite
come before him. Heare my wordes, and
pōder my ſayinges with your eares. Behold,
now haue I prepared my iugemēt,
& knowe that I ſhal be found ryghteous.
What is he, that wyl go to law with me?
(Let him come) that I maye nowe holde my
tong, and dye. Neuertheleſſe, graunt me
two thynges, and then wyll I not hyde
my ſelfe frō the. Wythdrawe thyne hande
from me, and let not the fearfull drede of
thee make me afrayde. And then call me,
and I wil anſwere: or els let me ſpeake,
and geue thou me an anſwere. How many
are my myſdedes and ſynnes? Let me
knowe my tranſgreſſions and offences?
Wherefore hydeſt thou thy face, and holdeſt
me for thyne enemie? Wylt thou be ſo
cruell and extreame vnto a flyinge leafe,
& folowe vpon drye ſtubble? for thou layeſt
ſharpely to my charge, and puniſheſte
me * for the ſynnes of my youth. ‡Thou
putteſt my fete alſo in yͤ ſtockes: & lookeſt
narowly vnto all my pathes, & markeſte
yͤ ſteppes of my fete, where as I (not withſtandyng)
muſte conſume lyke as a foule
caryon, & as a cloth that is motheaten.

The.xiiii. Chapter.

Job deſcribeth the lyfe of man, and propheſyeth of the reſurreccyon. Hope ſuſteyneth the godly, tyll they obteyne that they loke for.

Man

A MAn that is borne of woman,
hathe but a ſhorte tyme to liue,
and is full of myſerye. He cõ-
meth vp and is cut downe like
a floure. He flyeth as it were a ſhadowe,
and neuer contynueth in one ſtate. Doſte
thou open thine eyes vpon ſuche one, and
bryngeſt me in thy iudgemente? Who can
make it cleane, that commeth of an vn-
Job.7.a. cleane thynge? No body. * The dayes of
and.9.c. manne ſurelye are determyned, the num-
bre of hys monethes are knowẽ only vn-
to thee. Thou haſte appoynted hym hys
boundes, whiche he can not go beyonde,
Go from hym that he maye reſte (a lytle)
vntyll hys daye come: whiche he loketh
for, lyke as an hyrelynge dothe.

Yf a tree bee cut downe, there is ſome
B hope yet that it wyll ſproute, and ſhoote
forth the braunches agayne. For though
the rote of it be waxen olde, ⁊ the ſtocke
thereof bee dead in the grounde, yet when
it getteth the ſente of water, it will bud
and bryng forthe boughes, lyke as a tree
that is planted. But as for manne, when
he is dead, peryſhed and cõſumed away,
what becommeth of hym? The floudes
when they bee dryed vp, and the ryuers
when they bee emptye, are fylled agayne
thorowe the flowyng waters of the ſea:
but when manne ſlepeth, he ryſeth not a-
Eſai.51.b gayne (of hys owne ſtrength) * vntyll the
2.Pe.3.b heauen periſhe: he ſhall not wake vp, nor
C riſe oute of his ſlepe. O that thou woul-
deſt kepe me, ⁊ hyde me in yͤ hel, vntil thy
wrathe were ſtylled, and to appoynte me
a tyme, wherin thou mighteſt remember
Ez.47.b me. Maye a dead man lyue agayne? * All
the dayes of my lyfe wyll I wayte ſtil,
till my chaungyng ſhal come. Thou ſhalt
Pſal.138.b cal me, and I ſhall anſwere thee: ⁊ deſpiſe
not thou yͤ worke of thine owne handes.
D For now thou numbreſt all my goynges,
yet bee not thou to extreame vpon my
ſynnes. My iniquitie is ſealed vp as it
were in a bagge: but bee mercyfull vnto
my wyckednes. The mountaynes fall a-
waye at the laſt, the rockes are remoued
out of theyr place, yͤ waters pearce tho-
row the very ſtones by litle and litle, the
floudes waſhe away the grauel ⁊ earth:
And deſtroyeſt thou yͤ hope of mã? Thou
preuayleſt ſtyll agaynſte him, ſo that he
paſſeth away: thou chaungeſt hys eſtate,
putteſt hym from the. And whether hys
chyldren come to worſhyp or no, he can
not tel. And yf they bee men of lowe de-
gre, he knoweth not. While he liueth, his
fleſhe muſte haue trauayle: and while the
ſoule is in hym, he muſt be in ſorowe.

The.xv. Chapter.

¶ Eliphas reprehendeth Iob becauſe he aſcribeth
wyſdome and pureneſſe to hym ſelfe. He dyſcribeth
the curſe that falleth on the wicked, reckenyng Iob
to be one of that numbre.

THen anſwered Eliphas yͤ Thema- A
nite, ⁊ ſayde: Shal a wiſe mans an-
ſwere be the ſcience of the wynde, ⁊
fil any mans belly, as it were wͭ the wind
of yͤ Eaſt? Shal he reproue wͭ a worde yͭ
is nothing worthe, ⁊ ſpeake the thinges
which cã do no good? As for ſhame, thou
haſt ſet it aſide, els wouldeſt yͧ not make
ſo many wordes before god, but thy wic-
kedneſſe teacheth thy mouth, and ſo thou
haſt choſẽ the a crafty tong. Thine owne
mouth cõdemneth the, ⁊ not I: yea, thine
owne lippes ſhape an anſwere agaynſte
the. Art thou the fyrſte man, yͭ euer was
borne? Or waſte yͧ made before yͤ hilles?
haſt thou heard the ſecret councel of God
yͭ all wyſedome is to lytle for the? What
knoweſt thou that we knowe not? And
what vnderſtandeſt thou, but we can the B
ſame? With vs are both old ⁊ aged mẽ:
yea, ſuche as haue lyued longer then thy
father. Thinkeſte thou it a ſmall thing of
the conſolacyons of God? With thee is a
lying word. Why doth thyne heart ſo be-
witch the? And wherfore winkeſt thou wͭ
thyne eyes, that thy mynd is ſo puft vp
againſt god, ⁊ letteſt ſuch wordes go out
of thy mouthe? What is man, yͭ he ſhould
be cleane? what hath he (which is borne
of a woman) wherby he might be righte-
ous? * Beholde, he dothe not truſte hys Iob.4.b
ſaynctes: yea, the very heauens are not 2.Pe.2.b
cleane in his ſight. How much more thẽ an
abhominable ⁊ vile mã, which drinketh
wickednes lyke water? I wyll tell thee,
heare me, ⁊ I wil ſhew the yͭ I haue ſene:
which wiſe mẽ haue tolde, ⁊ hath not ben
hid frõ theyr fathers vnto whom only the
earth was geuẽ, ⁊ no ſtraũger wẽt amõg C
thẽ. The * vngodly ſoroweth al the dayes Gen.4.b
of hys lyfe as it were a woman with
chylde, and the numbre of a tyrauntes
yeares is vnknowen. A fearful ſounde
is euer in hys eares, and whẽ it is peace,
yet feareth he deſtruccyon. He beleuethe
neuer to bee delyuered oute of darke-
neſſe, for the ſwearde is alwaye before
hys eyes. When he goeth forthe to get
hys lyuynge, he ſeeth playnely that yͤ day
of darkeneſſe is at hande. Sorowe and

cares

carefulneſſe wyll make hym afrayde, and
compaſſe hym rounde aboute, lyke as it
were a kyng with his hoſte ready to the
battayle. For he hath ſtretched out hys
hande agaynſt God, and armed hymſelfe
againſt the almighty. He runneth proudly
vpon hym, ⁊ with a ſtyffe necke fyghteth
he agaynſt hym: where as he coue-
reth his face with fatteneſſe, and maketh
his body well lykyng. Therefore ſhall
his dwellyng be in deſolate cyties, and in
houſes whiche no manne inhabyteth, but
are become heapes of ſtones. He ſhall not
D be ryche, neyther ſhal his ſubſtaunce con-
tynue, nor encreaſe vpon earth. He ſhall
neuer come out of darkeneſſe, the flame
ſhall drye vp his braunches: with the
blaſt of the mouth of God, ſhall he be taken
awaye. He beleueth not that he is in
vanytie, and yet he is out of the way, and
vanytie ſhalbe his recompence.

He ſhall peryſhe, afore his tyme bee
worne out, and his braunche ſhall not be
grene. He ſhall be plucked of as an vntimely
grape from the vyne: and ſhal let
his floure fall as the olyue doth. For the
congregacion of ypocrytes ſhall be deſolate
and vnfruitful, and the fyre ſhal conſume
the houſes of ſuche as are gredy to
Pſal.7.d. receyue gyftes. *He conceiueth trauaile,
Eſai 59.a and beareth vanytye, and theyr bodye
bryngeth forth deceyte.

The .xvi. Chapter.

Iob repetyng his myſerye, ſayeth that he ſuffreth more then his wyckedneſſe hath deſerued.

A IOb anſwered and ſaid: I haue
oftymes heard ſuche thynges,
myſerable geuers of comforte
are ye, al yͤ ſorte of you. Shall
not vayne woordes yet come to an ende?
Or haſte yͧ yet any more to ſaye? I could
ſpeake as ye doe alſo. But would God
that your ſoule were in my ſoules ſtead:
then ſhould I heape vp wordes agaynſt
you, and ſhake my head at you. I ſhoulde
comforte you with my mouth, ⁊ releaſe
your payne wͭ the talkyng of my lippes.
(But what ſhall I do?) For all my wordes my
ſorowe will not ceaſe: ⁊ though I holde
my tonge, yet wyll it not departe from
me. But now that God hath ſent me aduerſitie,
thou haſte troubled all my congregacion.
B And that thou haſte filled me
with wrynkles, my fleſhe is recorde, and
my leaneſſe ryſeth vp agaynſte me, and
bearethe wytneſſe agaynſte me. He
is angrye at me, he hateth me, and gnaſheth
vpon me with his teeth. Myne enemye
ſkouleth vpon me with his eyes.
They haue opened theyr mouthes wyde C
vpon me, *and ſmytten me vpon the cheke 3.Re.22.
deſpytefully, they gather themſelues together Mar.14.
agaynſte me. God hath put me in
preace with the vngodly, and delyuered
me into the handes of the wycked. I was
in welth, but he hath brought me to
nought. He hath taken me by the necke, he
hath rente me, and ſette me as a marke
for hymſelfe. His archers compaſſe me
rounde aboute: he wounded my loynes,
and doth not ſpare. My bowels hath he
powred vpon the grounde. He hath geuē
me one wounde vpon another, and is fallen
vpon me lyke a gyaunt. I haue ſowed
a ſackeclothe vpon my ſkynne, and lye
with my heere in the duſte. My face is
ſwollen with wepyng, ⁊ in myne eyes is D
the ſhadowe of deathe. Howbeit there is
no wyckedneſſe in my handes, but my
prayer is cleane. O earth, couer not thou
my bloude, and let my cryinge fynde no
rowme. For lo, my wytneſſe is in heauen:
and he that knoweth me, is aboue in the
heygthe. My frendes geue me many
wordes to ſcorne: and myne eye poureth
out teares vnto God. O yͭ a body myght
pleate with God, as one man doth with
another: yet the numbre of my yeares is
come, and the waye that I muſte go is at
hande, from whence I ſhall not turne agayne.

The .xvii. Chapter.

Iob ſayth that he cõſumeth away, and yet doeth paciently abyde it.

MY breathe ſtynketh, my dayes A
are ſhortened: I am harde at
deathes dore. Frowarde men
are with me, ⁊ myne eye muſt
contynue in the bytterneſſe of
them. O delyuer me, and loke out one to
bee my ſuretye in thy ſyghte. What is he
that knoweth who wyl promes for me?
For thou haſte withholden theyr hartes
from vnderſtandyng: therefore ſhalt thou
not ſet (them) vp on hye. He promyſeth
hys frendes parte of hys good, but hys B
owne chyldren ſpende it.
He hathe made me as it were a byworde
of yͤ people: where as afore I was theyr
ioye. Myne eye is dymme for verye heuyneſſe,
and all my ſtrength is become lyke
a ſhadowe. Vertuouſe men therfore ſhal
wel conſyder thys, and the innocent ſhal
take parte agaynſte the ypocryte.

The ryghteous alſo wyll kepe his waye,
C and he that hath cleane handes, wyl euer
bee ſtronger and ſtronger. As for you,
turne you, and get you hēce (I pray you)
ſeeyng I cannot fynde one wyſe man among
you: My dayes are paſt, and my
counſayles and thoughtes of my harte
are vanyſhed awaye, chaungyng the
nyght into day, and the lyght into darkeneſſe.
Though I tarye neuer ſo muche,
D yet the graue is my houſe, and I haue
made my bed in the darke. I call corrupcion
my father, and the wormes cal I my
mother ⁊ ſyſter. What helpeth then my
long tarying? Or who hath conſydered
the thyng, that I looke for? All that I
haue ſhall go downe into the pyt, and lye
with me in the duſt.

The.xviii.Chapter.

Baldad rehearſeth the paynes of the vnfaythfull and wycked.

A THEN aunſwered Baldad the
Suhite, and ſayd: when wil ye
make an ende of your wordes?
Marke wel, and then we wyll
ſpeake. Wherefore are we counted as
beaſtes, ⁊ reputed ſo vyle in your ſyght?
He deſtroyed hymſelfe with hys anger.
Shall the earth be forſaken, or any ſtone
remoued out of his place, becauſe of the?
Yea, the lyght of the vngodly ſhalbe put
out, and the ſparke of his fyre ſhall not
burne. The lyght ſhall be darke in hys
dwellyng, and his candell ſhalbe put out
B with him. His preſumtuous goinges are
kept in, and his owne counſell ſhall caſte
hym downe. For his fete are taken, as it
were in the nette, and he is at his wyttes
ende. His fote ſhalbe holden in the ſnare,
and it ſhall catche them that be thyrſty of
bloud: The ſnare is layde for hym in the
grounde, and a pytfall in the way. Fearfulneſſe
ſhall make hym afrayde on euerye
C ſyde, that he ſhall not knowe, where
to get out. Hunger ſhall be his ſtrength:
myſfortune ſhall hange vpon hym. He
ſhalt eate the ſtrēgth of his owne ſkynne,
euen the fyrſt borne of death ſhal eate his
ſtrength. His hope ſhall be rooted out of
his dwelling, very fearfulnes ſhal bring
him to the king. Other men ſhall dwel in
his houſe (but ſhall be none of his) and
brimſtone ſhalbe ſcattred vpon his habitacion.
His rootes ſhall be dryed vp byneth,
D and aboue ſhall his braunche be cut
downe. His remembraunce ſhall peryſhe
from the earth, ⁊ he ſhall haue no name
in the ſtrete: they ſhall dryue hym from
the lyght into darkeneſſe, and caſt hym
cleane out of the worlde. He ſhall neyther
haue children nor kynſfolkes among his
people: no, nor any poſteritie in his dwellynges.
They that come after hym, ſhall
be aſtonyed at his daye, and they that go
before, ſhall be afrayde. Suche are nowe
the dwellynges of the wycked, and this
is the place of hym that knoweth not
God.

The.xix.Chapter.

Job recyteth his myſeryes and greuous paynes. He prophecyeth of the generall reſurreccion.

IOb anſwered, and ſayde: howe A
long will ye vexe my ſoule, and
trouble me with woordes? Lo,
tenne tymes haue ye reproued
me, and are not aſhamed for to laugh me
ſo to ſcorne: if I go wronge, I go wrong
to my ſelfe. But yf ye wil enhaunce your
ſelues agaynſt me, and accuſe me to be a
wycked perſon, becauſe of the ſhame that
is come vpon me: knowe this then, that
it is God which hath handled me ſo vyolentlye,
and hath compaſſed me aboute
with his nette. Yf I * complayne of the Abacu.1.a
vyolence yͭ is done vnto me, I can not be
hearde. And yf I cry, there is no ſentence
geuen wyth me. He hath hedged vp my B
waye, that I cannot paſſe, and he hath
ſette darkeneſſe in my pathes. * He hath Job.1.&.2
ſpoyled me of myne honoure, and taken
the crowne awaye fro my head. He hath
deſtroyed me on euery ſyde, and I am
vndone: My hope hath he taken awaye
fro me, as it were a tree pluckte vp by the
roote. His wrath is kyndled agaynſt me:
he taketh me, as though I were hys enemye.
His menne of warre came together,
which made theyr waye ouer me, and beſeged
my dwellyng rounde aboute. * He *Pſa.38.d
hath put my brethren farre awaye from
me; and ſuche as were of myne acquayntaunce,
are become ſtraungers vnto me.
* Mine owne kynſefolkes haue forſaken Pſal.38.d
me, ⁊ my frendes haue put me out of remēbraunce.
The ſeruauntes ⁊ maydens C
of myne owne houſe, toke me for a ſtraūnger:
⁊ I am become as an aleaũt in their
ſight. I called my ſeruaunt, ⁊ he gaue me
no anſwer: no though I prayed him with
my mouth. Mine owne wife might not abyde
my breath: I was faine for to ſpeake
fayre for the chyldren of myne owne bodye:
Yea, the chyldren deſpyſed me. And
when I was gone from them, they ſpake
euyll

euyll vpon me. All ſuche as were my
moſte famylyers, abhorred me: and they
whom I loued beſt, are turned agaynſt
me. My bone hangeth to my ſkynne, and
my fleſhe is awaye, onely there is left me
D the ſkynne aboute my teth. Haue pytye
vpon me, haue pytye vpon me, (O ye my
frendes) for the hande of God hath touched
me. Why dooe ye perſecute me as
God doeth, and are not ſatiſfyed of my
fleſhe? O that my woordes were nowe
wryttē: O that they were put in a booke:
would God they were grauen with an yron
pen in leade, or in ſtone, to contynue.
For I am ſure that my redemer lyueth,
and that I ſhall ryſe out of the earth in
the latter daye: that I ſhall be clothed agayne
with this ſkynne, and ſee God in
my fleſh. Yea, I my ſelfe ſhal behold him,
not with other, but with theſe ſame eyes.
My raynes are conſumed within me, did
not ye ſaye: why doeth he ſuffre perſecucion?
Is there founde an occaſion in me?
But beware of the ſweard, for the ſweard
wyll be auenged of wyckedneſſe: and be
ſure, that there is a iudgement.

The .xx. Chapter.

Sophar ſayth, that the vnfaythful, the couetous, and the wycked ſhall haue a ſhorte ende.

A THEN anſwered Sophar the
Naamathite, and ſayde: For
yͤ ſame cauſe do my thoughtes
compell me to aunſwere. And
why? my mynde is ready within me. I
haue ſuffiently hearde thy checkyng and
reprofe, therfore am I purpoſed to make
anſwere after my vnderſtanding. Knoweſt
thou not this, namelye, that from the
begynnynge (euer ſence the creacion of
man vpon earth) the gladneſſe of the vngodlye
hath been ſhorte, & that the ioy of
ypocrytes contynued but the twynklyng
of an eye? Though he be magnified vp to
the heauen, ſo that his head reacheth vnto
the cloudes, yet at a turne he periſheth
for euer, in ſo muche that they whiche
B haue ſene hym, ſhall ſaye: Where is he?
He ſhall vanyſhe as a dreame: ſo that he
can nomore be founde, and ſhall paſſe awaye
as a vyſion in the nyght. So that
the eye which ſawe hym before, ſhal haue
nomore ſyght of hym, and his place ſhall
knowe hym nomore. Hys chyldren ſhall
be fayne to agree with the poore, and his
handes ſhall reſtore them theyr goodes.

From his youth his bones are full of
pleaſures, but nowe ſhall it lye downe
within hym in the earth. When wyckedneſſe
was ſwete in his mouth, he hyd it
vnder his tonge. That he fauoured, that
would he not forſake, but kepte it cloſe
in his throte. The breade that he dyd C
eate, is turned to the poyſon of ſerpentes
within his body. The rycheſſe that he deuoured,
ſhall he perbrake agayne, for
God ſhall drawe them out of his bellye:
he ſhall ſucke the gall of ſerpentes, and
the adders tonge ſhall ſlaye hym: ſo that
he ſhall nomore ſee the ryuers & brookes
of honye & butter. The thyng that other
menne haue laboured for, ſhall he reſtore
agayne, and ſhall not eate it vp.

Greate trauayle ſhall he make for rycheſſe,
but he ſhall not enioy them. And
why? He hath oppreſſed the poore, and
not helped them: houſes hath he ſpoyled,
and not buylded them. His bellye coulde
neuer be fylled, therefore ſhall he periſhe
in hys couetouſneſſe. There ſhall none
of hys meate be lefte behynde, therefore
ſhall no manne looke for his proſperitie.
When he hadde plenteouſneſſe of euery
thyng, yet was he poore, though he was
helped on euery ſyde.

For though the wycked haue neuer ſo D
muche to fyll hys bellye, yet God ſhall
ſende his wrath vpon hym, and cauſe his
indignacion to raygne ouer hym: ſo
that yf he flye the yron weapons, he ſhall
be ſhotte with the ſtele bowe. The arowe
is taken forth, & gone out of the quyuer,
and a glyſteryng ſwearde thorowe the
gall of hym, feare ſhall come vpon hym.
There ſhal no darkeneſſe be able to hyde
hym. An vnkyndled fyre ſhall conſume
hym, and looke what remayneth in hys
houſe, it ſhall be deſtroyed. The heauen
ſhall declare hys wyckedneſſe, and the
earth ſhall take parte agaynſt him. The
ſubſtaunce that he hathe in hys houſe,
ſhall be taken awaye and peryſhe, in the
daye of the Lordes wrath. * This is the Iob.
porcion that the wycked man ſhall haue
of God, and the herytage that he maye
looke for of God, becauſe of his wordes.

The .xxi. Chapter.

Iob recyteth the proſperitie of the wycked, and after deſcrybeth theyr ſodayne ruyne and deſtruccion.

IOb anſwered & ſayde: O heare A
my wordes, and that ſhalbe my
comforte of you. Suffer me
a lytle, that I maye ſpeake

alſo, and then laugh my woordes to ſcorne (yf it lyke you.) Is it for mannes ſake that I make this diſputacion? Whiche yf it were ſo, ſhould not my ſpryte be then in ſore trouble? Marke me wel, and be abaſſhed, and lay your hande vpon your mouth. For when I conſyder my ſelfe, I am afrayde, and my fleſh is ſmytten with

Psa.73.a feare. * Wherfore do wycked menne lyue
Iere.12.a. in health and proſperitie, come to theyr olde age, and increaſe in ryches? Theyr children lyue in theyr ſight, and theyr generacion before theyr eyes. Theyr houſes are ſafe from all feare, and the rodde of God doeth not ſmyte them. Theyr bullocke gendreth, and that not out of tyme: theyr cowe calueth, and is not vnfrutefull. They ſende forthe theyr chyldren by

B flockes, and their ſonnes lede the daunce.

Esay.5.c * They beare with them tabrettes and harpes, and haue inſtrumentes of muſycke at theyr pleaſure. They ſpēde theyr dayes in welthyneſſe: but ſodaynly they goe downe to hell. They ſaye alſo vnto God, goe frō vs: we deſyre not the knowledge of thy wayes.

Exo.5.a * Who is the Almyghtye, that we ſhould ſerue hym? And what profyte ſhould we haue to ſubmyt our ſelues vnto hym? Loe, there is vtterlye no goodneſſe in them, therefore will not I haue to do with the counſayle of the vngodlye. Howe ofte ſhall the candell of the wycked be put out? howe ofte commeth theyr deſtruccion vpon them? O what ſorowe ſhall God geue them for theyr parte in his wrathe? Yea, they ſhall bee euen as haye before the wynde, and

Psal.1.b * as chaffe that the ſtorme caryeth away.

C And though God saue theyr chyldren from ſuche ſorowe, yet wyll he ſo reward themſelues, that they ſhall knowe it. Theyr owne deſtruccion & myſerye ſhall they ſee with theyr eyes, and drynke of the fearfull wrathe of the Almyghty. For what careth he what becommeth of hys houſeholde after hys deathe, when the numbre of hys monethes is cutte ſhorte? In as muche then as God hath the hyeſt power of all, who canne teache hym any knowledge? One dyeth nowe when he is myghtye, & at his beſt, riche, and in proſperytie, euen when hys bowels are at the fatteſt, and hys bones full of marye. An other dyeth in ſorowe and heuyneſſe, and neuer had good dayes.

D They ſhall ſlepe bothe alyke in the earth, and the wormes ſhall couer them. Beholde, I knowe what ye thynke: yea, and the ſubtyltye that ye ymagyne agaynſt me. For ye ſay: where is the prynces palace? and where is the dwellyng of the vngodly? haue ye not aſked them that goe by the waye? Doubtleſſe, ye canne not denye theyr

2.Pet.2.b
Mat.13.b
tokens, that * the wycked is kepte vnto the daye of deſtruccion, and that the vngodly ſhall be brought forth to the daye of wrathe. Who darre reproue hym for hys waye to his face? Who wyll reward hym, for the vngracіouſneſſe that he doeth? Yet ſhall he bee brought to hys graue, and dwell among the heape of the dead. Then ſhall he be fayne to be buried among the ſtones of the playne. All men alſo muſt folowe hym, and there are innumerable gone before hym. How vayne then is the comforte that ye geue me? Doeth not falſhed remayne in all youre aunſwers?

The.xxii. Chapter.

Eliphas reprehendeth Iob of vnmercyfulneſſe.

SO Eliphas the Themanyte gaue anſwere, and ſayd: May **A**
a manne bee profytable vnto God, as he that is wyſe maye be profytable to hymſelfe? Is it any auauntage vnto the Almightye, that thou art ryghteous? Or ſhall it profyte hym, that thou makeſt thy wayes perfyte? Is he afrayde to reproue thee, and to ſteppe forth with the into iudgemente? Is not thy wyckedneſſe greate, and thyne vngracyous dedes innumerable? For thou haſte taken the pledge from thy brother for nought, & robbed the naked of theyr clothyng: To ſuche as were werye, haſte thou geuen no water to drynke, and haſte wythdrawen breade from the hongrye. **B**

Should ſuche one then as vſeth violēce, wronge and oppreſſyon (doyng all thyng of parcialitie, and hauing reſpect of perſons) dwell in the lande? Thou haſte ſent wydowes away empty, and oppreſſed the poore fatherleſſe. Therfore art thou compaſſed aboute with ſnares on euery ſyde, and ſodenly vexed with feare: ſhouldeſt thou then ſee no darkeneſſe? Should not the water floud runne ouer thee? Nowe * becauſe that God is hyer then the heauens, & becauſe thou ſeeſt that the ſtarres are ſo hye, wylt thou therfore ſay: Tuſhe, how ſhould God know? Doth his dominiō reache beyond the cloudes? Tuſh, the cloudes couer him that he may not ſee, & he dwelleth aboue heauē. Doeſt not thou

Eccl.23.B
Ezec.9.b.

kepe

C kepe the olde waye that vayne men haue gone? which were cut downe out of time, and whoſe foundacion was a runnyng water? whiche ſayde vnto God: go from vs, and what dyd the almyghtye wyth them? He fylled theyr houſes with good thynges. But the counſayle of the vngodlye is farre fro me. The ryghteous ſawe it, and were glad, and the innocent laughed them to ſcorne. Is our encreaſe hewen downe? As for the remnaunte of them, the fyre hath conſumed it. Therefore reconcyle the vnto God, and be content, ſo ſhall al thinges proſpere with the right wel. Receyue the law at his mouth, and laye vp hys woordes in thyne harte.

Deu.30.b. For * yf thou wylt turne to the almighty,
D thou ſhalt ſtande faſt, & put all vnrighteouſneſſe from thy dwellyng: Thou ſhalt make golde as plentifull as the duſt, and the golde of Ophir as the flyntes of the ryuers. Yea, almyghtye God his owne ſelfe ſhall be thy defence, and thou ſhalt haue plentye of ſyluer. Then ſhalt thou haue thy delyte in the Almighty, and lyft vp thy face vnto God. Then ſhalt thou make thy prayer vnto hym, and he ſhall heare the, and thou ſhalt kepe thy promyſſes. Then looke what thou takeſt in hande, he ſhall make it to proſpere with thee: & the light ſhall ſhyne in thy wayes.

Pro.29.c. For * whoſo humbleth himſelfe, him ſhal he ſet vp: and whoſo loketh mekely, ſhall be healed. Yf thou be innocent, thou ſhalt delyuer the countrye, because of the vngyltyneſſe of thy handes.

The.xxiii. Chapter.

Iob affirmeth that he both knoweth and feareth the power and ſentence of the iudge, and ſayth that he hath walked in his ryghteouſneſſe.

A IOb anſwered, and ſayde: My ſaying is yet this daye in bytterneſſe, and my hande heauy, because of my groning. O that I myght ſee him, and fynde him, O that I myght come before hys ſeate to plede my cauſe before hym, & to fyll my mouth with argumentes. That I might know, what anſwer he would geue me: and that I might vnderſtand what he would ſay vnto me. Wyll he pleate agaynſte me with his great power and ſtrength? No,
B but he wil make me the ſtronger. He that is iuſt, ſhall enter diſputacion with hym, and my iudge ſhall delyuer me for euer. Beholde, though I goe before, I fynde him not: If I come behynd, I can get no knowledge of hym. If I goe on the lefte ſyde, where he doth his worke, I cannot attaine vnto him. Agayn, yf I go on the ryght ſyde, he hydeth himſelfe, yͤ I cānot ſee hym. But as for my way, he knoweth it, and * tryeth me as the golde in the fyre.

C My fote doeth kepe his path, his hye waye haue I holden, and wyll not goe out of it. I wyll not forſake the commaūdement of hys lyppes, but looke what he charged me with his mouth, that haue I ſhutte vp in my harte. He is ſtyll at one poynte, and who wyll turne hym backe? He doeth as hym luſteth, and bryngeth to paſſe what he wyll. He perfourmeth the thyng that is appoynted for me, and ma-
D ny ſuche thynges doeth he. This is the cauſe that I ſhrynke at hys preſence, ſo that when I conſyder him, I am afrayd of hym. For in ſomuche as he is God, he maketh my harte ſofte: & ſeyng that he is Almightye, he putteth me in feare. Thus cannot I get out of darkeneſſe, neyther hath he couered the cloude fro my face.

The.xxiiii. Chapter.

Iob deſcrybeth the wyckedneſſe of men, and ſheweth what curſe belongeth to the wycked.

A COnſyderyng then, that there is no time hyd frō the Almightye, howe happeneth it, that they which knowe hym, do not regarde his dayes? For ſome mē there be, that * remoue other mens land markes: that robbe them of theyr catell, and kepe the ſame for theyr owne: * that dryue awaye the aſſe of the fatherleſſe: that take yͤ wyddowes oxe for a pledge: that thruſt the poore out of the waye, and oppreſſe the ſymple of the worlde together. Beholde, euen as the wylde aſſes in the deſerte, goe they forth to theyr worke, & ryſe by tymes to ſpoyle: Yea, the very wylderneſſe mynyſtreth foode for theyr chylden.
B They reape the corne fielde that is not theyr owne: and let the vyneyarde of the vngodlye alone. They are the cauſe that ſo many men are naked and bare, hauing no clothes to couer them, and to kepe thē from colde. So that when the ſhowres in the mountaynes haue rayned vpon thē, and they be all wet, they haue none other ſuccoure, but to kepe them amonge the rockes. They ſpoyle the ſuckyng fatherleſſe chylde, and take the pledge from the poore. In ſomuche, that they let him go naked wythout clothyng: and haue taken awaye the ſheafe of the hongry.

The poore are fayne to labour in their oyle
milles: yea, & to treade in their wynepreſſes,
& yet to ſuffre thirſt. The men of yͤ Citie crye
Apoc.6.c. to the Lorde with ſyghynge, * the ſoules of
3.Eſ.15.b the ſlayne alſo make their complaynt. But
C God deſtroyeth them not for al this, whereas
they (not withſtandyng) are conuerſaunt
amonge them, that abhorre the lyght: they
knowe not his waye, nor continue in his
Luk.21.g. pathes. * Tymely in the mornynge do they
aryſe, to murther the ſimple and poore: and
in the nyght they go a ſtealynge. The eye of
the aduoutrer wayteth for the darckenes, &
ſayth thus in hym ſelfe: Tuſh, there ſhall no
eye ſe me: and ſo he diſguyſeth hys face.
In the nyght ſeaſon they ſearche the houſes
and hyde them ſelues in the daye tyme, but
will not knowe the light. For aſſoone as the
daye breaketh, the ſhadow of death cõmeth
vpõ them, and they go in horrible darknes.
The vngodly is ſwyfter then yͤ water: their
porcion ſhalbe curſed in the earth, & he ſhall
not beholde the waye of the vyneyardes.
O that they (for the wyckednes whiche they
haue done) were drawen to the hell, ſoner
then ſnow melteth at the drouth and heate.
O that al compaſſyon vpon them were forgotten,
D that their dayntyes were wormes, yͤ
they were cleane put out of remembraunce,
& vngodlynes vtterly hewen downe lyke as
a tree. He hath oppreſſed the barren, that he
can not beare: and vnto the wyddowe hath
he done no good. He drewe the myghtye after
him with his power, and when he was
gotten vp, no man was without feare, as
longe as he lyued. And though they myght
be ſafe, yet they will not receyue it, for theyr
eyes loke vpõ their owne wayes. They are
exalted for a lytle, but ſhortly are they gone,
brought to extreme pouerty, and taken out
of the waye: yea, and vtterly plucte of, as the
eares of corne. Is it not ſo? Who will then
reproue me as a lyar, and ſaye that my wordes
are nothyng worth.

The.xxv. Chapter.

Baldad proueth that no man is cleane, and
without ſynne before God.

A THen anſwered Baldad the Suhite, &
ſayde: Is there power and feare with
hym aboue, that maketh peace ſyttyng
in hys hygheneſſe, whoſe men of warre are
innumerable, and whoſe lyght aryſeth ouer
all? But howe may a man compared vnto
B God * be iuſtified? Or how can he be cleane,
b.4.c yͤ is borne of a woman? Behold, the Moone
.9.a. ſhyneth nothyng in compariſon to him, and
a.143.a ma.3.c the ſtarres are vncleane in his ſyght. Howe
muche more then man, that is but corrupcion?
and the ſonne of man, whiche is but a
worme?

The.xxvi. Chapter.

Job ſheweth that man can not helpe God, and
proueth it by his miracles.

IOb anſwered, and ſayde: whom A
haſt thou helped? Hym that is
withoute ſtrength? What conforte
gyueſt thou vnto hym that
hath no ſtrength? Where is the counſayle
that thou ſhouldeſt gyue hym, whiche hath
no wyſdome? Haſt thou ſhewed the waye of
ryghte liuyng? To whom haſt thou ſpoken
thoſe wordes? Who made yͤ breath to come B
out of thy mouth? Are not dead thynges
ſhapen vnder the waters, and thynges by yͤ
waters ſyde? Hell is naked before hym, and
the very deſtruccyon it ſelfe, cannot be hyd
out of his ſyghte. He ſtretcheth out yͤ north
ouer the emptye, and hangeth the earth vpõ
nothynge. He byndeth the * waters in hys Gene.i.a.
cloudes, and the cloud is not broken vnder C
thẽ. He holdeth backe his ſtoole, that it can
not be ſene: and ſpredeth his cloude before
it. * He hath compaſſed the waters with certayne Job.38.a
bounde, vntill the daye and nyght Pſa.104.
come to an ende. The very pillers of heauen Jere.5.e.
tremble and quake at his reproke. * He ſtylleth * Mat.8.a
the ſea with hys power, and thorow his D
wyſedome, ſmyteth he the ſtrength therof.
Hys ſprete hath garnyſhed the heauẽs, and
his hãde hath made the rebellious ſerpent.
Lo, this is nowe a ſhort ſũme of his wayes.
But who is able ſufficiently to reherſe his
workes? Who can perceyue and vnderſtãde
the thundre of his power?

The.xxvii. Chapter.

The conſtauntneſſe and perfyteneſſe of Job, and
the parte of the vnfaythfull wyth God.

ANd Job proceded and went forthe in A
his communicacion, ſayinge: As truly
as God lyueth (whiche hathe taken awaye
my iudgemẽt) and the almyghtie that
hath vexed my mynde? My lyppes ſhall
talke of no vanitie, & my tunge ſhall ſpeake
no diſceyte, while my breath is in me, and as
longe as the wynde (that God hath gyuen
me) is in my noſtrelles. God forbyd, that I
ſhoulde graunt your cauſe to be ryght. B
As for me, vntill myne ende come will I
neuer goe fro myne innocency: My ryghteous
dealynge kepe I faſte, whiche I wyll
not forſake: my harte ſhall not reproue me
of my dayes. Therfore myne enemye ſhalbe
founde as the vngodlye, and he that taketh

parte agaynſt me, as the vnryghteous. For what hope hath the ypocrite though he hath great good, and thoughe God gyue him richeſſe after his heartes deſyre? Doeth God heare hym the ſooner, when he cryeth vnto hym in his neceſſity? Hath he ſuche pleaſure and delyte in the Almyghtye, that he darre alwaye call vpon God? I wyll teach you in the name of God, and ẏ thyng that I haue of the Almyghtye, wil I not kepe from you. Beholde, ye ſtande in your owne conceyte, as though ye knewe all thynges. Wherfore C then do ye go about wᵗ ſuch vayne wordes, Job.20.d. ſayinge? * This is the porcion that the wycked ſhall haue of God, and the heritage that tyrauntes ſhall receyue of the Almyghtye. Yf he get many children, they ſhall periſſhe with the ſwearde, ⁊ his poſteritie ſhall haue ſcarceneſſe of bread. Loke whom he leaueth behynde hym, they ſhall dye and be buryed: and no man ſhall haue pitye of his wydowes. Though he haue as muche money as the duſt of the earth, ⁊ rayment as readye as the claye, he maye well prepare it: but the godly ſhall put it vpon hym, and the innocent ſhall deale out the money. His houſe D ſhall endure as the moth, and as a booth ẏ Psal.49.b the watchman maketh. * When the ryche Luke.12.c man dyeth, he caryeth nothynge wyth hym: he is gone in the twynkelynge of an eye, and hath nothing. Deſtruccion taketh hold vpō him as a water floude: and the tempeſt ſteleth hym awaye, in the nyght ſeaſon. A vehement eaſt wynde caryeth hym hence, and departeth: a ſtorme plucketh hym out of his place. It ruſſheth in vpon hym, and ſpareth him not, he may not eſcape from the power therof. Then clap men their handes at him: yea, and ieſt of hym, when they loke vpon his place.

The.xxviii. Chapter.

Job ſheweth that the wiſedome of God is vnſearcheable.

A THere is a place where ſiluer is brought oute of, and where gold Deu.8.d is tryed * where yron is dygged out of the grounde, and ſtones reſolued to metalle. The darkeneſſe ſhall once come to an ende: he can ſeke out the grounde of al thinges, the ſtones, the darke, and the ſhadowe of deathe. With the ryuer of water parteth he a ſonder the ſtraunge people, that know no good neighbourhead: ſuche as are rude, vnmanerly and boyſtreous. He bringeth foode out of ẏ earthe, and that which is vnder, conſumeth he with fire. There is founde a place, whoſe ſtones are cleane Saphirs, and where the clottes of the earth are golde. There is a waye alſo B that the birdes knowe not, that no vulturs eye hath ſene, wherein the Lyons whelpes walke not, and where no Lyon commeth. There putteth he his hande vpon the ſtony rockes, and ouerthroweth the mountaynes. Ryuers flowe out of the rockes: ⁊ loke what is pleaſaũt, his eye ſeeth it. Out of droppes bryngeth he greate floudes together, ⁊ the thynge that is hyd, bryngeth he to lyght. Howe commeth a man then by wiſedome? Prou. * Where is the place that men finde vnder- Eccle. ſtandynge? Uerelye no man can tell howe Jacob. worthy a thynge ſhe is, neyther is ſhe foũde 3.Re. and 4. in the lande of them that lyue (*at their owne pleaſure.*) The depe ſayth: ſhe is not with me. C The ſea ſayeth: ſhe is not with me. * She cā Sap. not be gotten for (*the moſt pure*) golde, neither maye the pryce of her be bought with any ſiluer. No wedges of golde of Ophir, no precious Onix ſtones, no Saphirs may be compared vnto her. No, neyther golde nor chriſtall, neyther ſwete odoures, nor golden plate. There is nothynge ſo worthye, or ſo excellente, as once to be named vnto her: for perfite wyſedome goeth farre beyonde them al. The Topas that commeth out of Inde, may in no wyſe be likened vnto her: yea, no maner of apparell how pleaſaunt and faire ſo euer it be. From whence then commeth wyſedome? and where is the place of vnder- D ſtandynge? She is hyd from the eyes of all men liuynge: yea, and from the foules of the ayre. Deſtruccion and death ſaye: we haue heard tell of her with oure eares: But God ſeeth her waye, ⁊ knoweth her place. For he beholdeth the endes of ẏ world, and loketh vpon all that is vnder Heauen. When he weyed the wyndes and meaſured ẏ waters: when he ſet the rayne in order, and gaue the myghtye fluddes a law: Then dyd he ſe her, thē declared he her, prepared her and knewe Eccle. her. And vnto man he ſayde: Beholde, * to Psa. feare the Lorde is wyſedome, and to forſake Pro. euel, is vnderſtandynge.

The.xxix. Chapter.

Job complayneth of the proſperitie of the tyme paſt, ſubtylly reprouynge his frendes of iniury, becauſe they ſayde that Job ſuffred accordynge to his deſeruynge.

SO Job proceaded and wente forth in A his communicacō, ſaying: O that I were as I was in the monethes paſt by, and in the dayes when God preſerued me: when his lyght ſhyned vpon my heade, whē I went after the ſame light ⁊ ſhynyng,

euen

euē thorowe the darkeneſſe. As it ſtoode wͭ
me whē I was yong: whē God proſpered
my houſe: when the Almyghtye was yet
with me: when my childrē ſtode about me:
when my wayes ranne ouer wyth butter,
⁊ when the ſtoney rockes gaue me riuers
B of oyle: when I wente thorowe the citye
vnto the gate, and when they ſet me a
chayre in the ſtrete: when the yonge men
(as ſone as they ſawe me) hid them ſelues,
and when the aged aroſe, ⁊ ſtode vp vnto
me: when the Prynces left of theyr talking,
and layde theyr hande to theyr mouth: whē
the myghty kepte ſtyll theyr voyce, ⁊ when
theyr tong cleued to yͤ roofe of their mouth.
When all they that hearde me, called me
happy: and when all they that ſawe me,
ſpake good of me. For I deliuered yͤ poore
when he cryed, and ſo dyd I the fatherles,
and hym that had none to helpe hym. He yͭ
ſhoulde haue bene loſte, gaue me a good
word, ⁊ the wyddowes heart praiſed me.
And why? I put vpon me ryghteouſnes,
C whych couered me as a garment, ⁊ equytie
was my crowne. I was an eye to yͤ blynd,
and a foote to the lame: I was a father vnto
the poore: ⁊ when I knewe not the cauſe,
I ſoughte it oute diligently. I brake the
Gen.14.c. chawes of the vnryghteous man, *⁊ pluct
the ſpoyle oute of hys teeth. Therfore, I
thought verely, that I ſhould haue dyed in
my neſt: ⁊ that my dayes ſhould haue bene
as many as the ſandes of the ſea. For my
roote was ſpred out by the water ſide: and
the dewe laye vpon my corne. My honoure
encreaſed more and more, ⁊ my bowe was
euer yͤ ſtronger in myne hand. Unto me mē
D gaue eare, me they regarded: ⁊ with ſcilence
they taried for my coūſaile. Yf I had ſpokē,
they woulde haue it none other wayes, my
wordes were ſo wel taken amonge them.
They wayted for me, as for the rayne: and
gaped vpō me as yͤ ground doth to receiue
the latter ſhoure. When I laughed, they
knewe well it was not earneſt. And yͤ lyght
of my coūtenaūce would they not put out.
When I agreed vnto theyr waye, I was
the chefe, and ſat as a kyng with his armye
about him. And when they were in heuines
I was theyr comfortour.

The.xxx. Chapter.

The great deſpiſing of men, and curſe of God that Iob ſuffreth.

A But now they that are yonger thē
I, haue me in deriſion: yea, euen
they whoſe fathers I wolde haue
thought ſcorne to haue ſet with yͤ
dogges of my cattel. The power ⁊ ſtrēgth
of theyr handes myghte do me no good,
for the tyme is but loſte amonge them. For
very myſery and honger they fled into the
wyldernesse, a darke place, horrible ⁊ waſt,
pluckyng vp nettels among the buſhes, and
yͤ Juniper rotes for theyr meate. And whē
they were driuen forth, men cried after thē,
as it had ben after a thefe. Theyr dwelling
was beſyde foule brookes: yea, in yͤ caues
and dennes of the earth. Among yͤ buſches
wente they aboute, crying: and vnder the
thornes they gathered thē ſelues together.
They were yͤ chyldrē of fooles ⁊ villaines,
which are vexed out of the worlde. *Now B
am I theyr ſonge, and am become theyr Thre.3.c
ieſtynge ſtocke: they abhorre me, and flye Psal.69.c
farre from me, and ſtayne my face wyth
ſpetle. For the lord hath leuſed the ſtrength
of my bodye, and broughte me lowe: The
brydle haue they caſt out of my ſyght. Upō
my ryght hande ryſe the yonge mē againſte
me, they haue hurt my fete treadynge vpon
me, as vpon the wayes that they woulde
deſtroye. My pathes haue they cleane marred.
It was ſo eaſie for thē to do me harme,
that they neded no man to helpe thē. They
fell vpon me as it had bene the breakyng in
of waters, ⁊ came in by heapes to deſtroye
me. Fearfulneſſe is tourned agaynſte me.

Myne honoure vanyſched awaye more
ſwyftly then the wynde, ⁊ my proſperitie C
departeth hence lyke as it were a cloude.
Therefore is my mynde poured ful of heuineſſe,
and the daies of my trouble haue takē
holde vpon me. My bones are pearſed
thorowe in the night ſeaſon, ⁊ my ſinewes
take no reſt. For the vehemencie of ſorowe,
is my garment chaunged, and accordyng
to the deuerſitie of heuyneſſe, am I gyrded
with my coate. He hath caſt me into yͤ mire,
and I am become lyke aſſhes and duſte.
When I crie vnto the, thou doeſt not heare
me: ⁊ thoughe I ſtande before the, yet thou
regardeſt me not. Thou arte become myne
enemye, and wyth thy violent hande thou
takeſt parte agaynſte me. In tymes paſte
thou dyddeſt ſet me vp on hye, as it were
aboue the wynde, but nowe haſt thou giuē
me a very ſore fall. Sure I am that thou
wylte delyuer me vnto death, euen to the D
lodgyng that is due vnto all men lyuyng.
Now vſe not men to do violence vnto thē,
that are deſtroyed already: but where hurt
is done, there vſe they to helpe. Dyd not I
wepe wͭ him yͭ was in trouble? had not my
ſoule cōpaſſion vpon the poore? Yet neuertheleſſe,

theleſſe, where as I loked for good, euyll happened vnto me: and wher as I wayted for light, ther came darkeneſſe. My bowels ſethe within me, and take no reſte, for the dayes of my trouble are come vpon me. Mekely and lowly came I in: yea, and without any diſpleaſure: I ſtode vp in the congregacyō, and communed wyth them: But nowe I am a companion of dragons, and a felow of Eſtriches. My ſkynne vpon me is turned to blacke, and my bones are brent with heate: my harpe is turned to ſorowe, and my pype to wepynge.

The.xxxi.Chapter.

¶ Job recyteth the innocency of hys lyuynge, and numbre of hys vertues.

A Eccle.41.c Mat.5.b. I Made a couenaunt with mine eyes * that I woulde not loke vpō a damſell. For how great a porcion ſhal I haue of God? and what enherytaunce from the almyghty on hye? As for the vngodlye & he that ioyneth hym ſelfe to the company of wicked doers, ſhal not deſtruccion & miſery come vpon hym? * Doth not he ſe my waies Job.34.c Prou.5.d & tell all my goinges? yf I haue walked in vanitie, or yf my feete haue rūne to diſceiue: let me be wayed in an euen balaunce, that God may ſe myne innocencye. * Yf ſo be that Psa.7.a. I haue withdrawē my foote out of yͤ right waye, and yf my hert hath folowed myne eyeſyghte: yf I haue ſtained or defyled my handes, than ſhall I ſowe, & an other eat: yea, my generacion and poſteritie ſhall be cleane rooted out. Yf myne hert hath luſted after my neyghbours wyfe, or if I haue layed wayte at his dore: O then let my wife B grynde vnto an other man, & let other mē Deu.22.c lie with her. * For this is a wickedneſſe and ſynne, that is worthy to be punyſhed: yea, a fyre yͭ vtterly ſhoulde conſume and roote out all my ſubſtaunce. Dyd I euer thynke ſcorne to do ryght vnto my ſeruauntes and maidens, whē they had any matter againſt me? But ſeing yͭ God wil ſyt in iudgement, what ſhal I do? And forſomuche as he wil nedes vyſet me, what anſwere ſhal I gyue hym? He that faſhioned me in my mothers wombe, made he not hym alſo? were we not bothe ſhapen alyke in oure mothers bodyes? When the poore deſyred anye thynge at me, haue I denyed it them? Haue I cauſed the widdowe to ſtande waiting for me in vayne? Haue I eaten my porcyon alone, that the fatherleſſe hath had no part wyth me? for mercy grewe vp with me fro my youth, and compaſſion frō my mothers wombe. Haue I ſene any mā periſh thorow nakedneſſe, and want of clothyng? Or any poore mā for lacke of rayment, whoſe ſides C thanked me not, becauſe he was warmed wyth the wol of my ſhepe? Dyd I euer lyft vp mine hand to hurt yͤ fatherleſſe? yea, in the gate where I ſawe my ſelfe to be in aucthoritie: then let mine arme fal from my ſhouldre, & myne arme holes be broken frō yͤ ioyntes. For I haue euer feared yͤ vengeaunce & puniſhment of God, and knew very wel, yͭ I was not able to beare his burthē. Haue I put my truſte in golde? Or haue I ſayde to the fyneſt golde of all: thou art my confydence? Haue I reioyſed becauſe my power was great, & becauſe my hande gat ſo much? * Dyd I euer greatly regarde the De and Sap ryſynge of the Sunne? Or had I yͤ goinge downe of the Moone in great reputacion? Hath my hert medled priuely wͭ any deceit? Or did I euer kiſſe myne owne hande? that were a wickedneſſe worthy to be puniſhed, for thē ſhould I haue denied yͤ God that is aboue. * Haue I euer reioiſed at the hurte Ps of myne enemye? Or was I euer glad that any harme happened vnto hym? Oh no: I neuer ſuffered my mouth to do ſuch a ſinne, as to wyſhe hym euel. Dyd not the men of D myne owne houſholde ſay: who ſhall let vs to haue our bely ful of his fleſh? I haue not ſuffered a ſtraunger to lye without, but I opened my dores vnto him, that went by yͤ waye. Haue I kept ſecret my ſinne, and hid mine iniquitie, as Adā did? Haue I feared any greate multitude of people? or if I had bene deſpiſed of the ſimple, O thē ſhould I haue bene afrayed. Thus haue I quietly ſpent my life, & not gone out at the dore: O that I had one which wolde heare me. Lo, this is my cauſe, In yͤ which the almightie ſhall anſwere for me: thoughe he that is my cōtrary party, hath writtē a booke againſt me: Yet wyl I take him vpō my ſhulder, & as a garlande about my head. I wil tel him the numbre of my goinges, & go vnto him as to a prince. But yf caſe be, yͭ my lande crie againſt me, or that yͤ forowes therof make any complaint: Yf I haue eaten the frutes therof vnpayed for: yea, yf I haue greued any of yͤ plowmen: thē let thiſtles growe in ſteade of my wheat, & cockle for my barlye.

¶ Here ende the wordes of Job.

The.xxxii.Chapter.

Elihu after the other had fynyſhed theyr cōmunicacion, repreueth them of folyſhneſſe. Age maketh not a man wyſe, but the ſprite of God. A

SO theſe thre mē wolde ſtriue nomore with Job, becauſe he helde him ſelf a ryghteous mā. But Elihu the ſonne

of Barachell, the Buſſyte, of the kynred of Ram, was verye ſore diſpleaſed at Job, becauſe he called him ſelf iuſt before God. And wt Jobs thre frendes he was angry alſo, becauſe they had foũd no reſonable aũſwer to ouercome Job. Now taried Elihu, til they had ended their comunicaciõ wt Job, for why: they were elder
B then he. So whẽ Elihu the ſonne of Barachel the Buſſite, ſaw that theſe thre mẽ were not able to make Job anſwere, he was miſcontent: Elihu the ſonne of Barachel the Buſſite aunſwered him ſelfe, & ſaid: *Conſidering that J am yong, and ye be mẽ of age: J was afrayd and durſt not ſhew forth my minde. For J thought thus within my ſelfe. Jt becometh olde men to ſpeake, & the aged to teache wiſdom. Euery mã (no doubt) hath a mynde, *but it is the inſpiraciõ of the Almyghtye that gyueth vnderſtandynge. Greate men are not alway wyſe, neyther doth euery aged man vnderſtand yͤ thinge yͭ is lawfull. Therefore will J ſpeake alſo
C (heare me) & J wil ſhewe you alſo myne vnderſtandynge. For whẽ J had wayted til ye made an ende of your talkyng, and hearde your wiſedom, what argumẽtes ye made in your cõmunicaciõ: yea, when J had diligently pondred what ye ſayde, J found not one of you yͭ made any good argument agaynſte Job, that directlye could make aunſwere vnto his wordes: leſt ye ſhoulde ſaye: We haue foũde oute wyſedom: God ſhal caſt him downe, & no
D mã. He hath not ſpokẽ vnto me, & J will not ãſwere him as ye haue done (for they were ſo abaſhed, yͭ they coulde not make aũſwere, nor ſpeake one worde) but in ſo much as ye wil not ſpeake, ſtandyng ſtill lyke dõme men, & makynge no anſwere: J haue a good hope for my part, to ſhape him an aũſwere, & to ſhew hym my meanyng: For J am ful of wordes, & yͤ ſprite that is within me, cõpelleth me. Behold, my belly is as the wyne, whiche hath no vent, and burſteth the newe veſſelles in ſonder. Therfore will J ſpeke, yͭ J maye haue a vent: J will open my lippes, and make aũſwere. J wil regarde no maner of perſone, no man will J ſpare. For *yf J would go about to pleaſe mẽ, J know not howe ſoone my maker woulde take me awaye.

Eccl.32.b

3.Re.3.b. and.4.d. Eccle.7.c Jacob.1.a Prou.2.a Dani.2.d

Gala.1.b

The.xxxiii.Chapter.

Elihu ſheweth wherein Job offendeth, with God may we not ſtryue, nor curiouſly ſearche out hys workes.

A Wherfore, heare my wordes (O Job) and herken vnto me all yͭ J will ſaye: Beholde, J haue nowe opened my mouthe, my tõge hath ſpokẽ in my throte: My hearte doth ordre my wordes aryght, and my lyppes talke of pure wiſedome. The ſprite of God hath made me, & *yͤ breath of the almightye hath geuen me my lyfe. Yf thou canſte, then gyue me aunſwere: prepare thy ſelf to ſtande before me, face to face. Beholde, before God am J euen as thou, for J am faſhioned & made euẽ of yͤ ſame moulde. Therfore, thou nedeſt not to be afrayed of me, neyther nedeſt yͧ to feare yͭ my authoritie ſhalbe to heuye
B for the. Nowe haſt thou ſpoken in myne eares, and J haue heard the voyce of thy wordes: J am cleane without any faute, J am innocent, & there is no wickednes in me. But lo, he hath picked a quarel agaynſt me, & taketh me for hys enemye: *he hath put my foote in the ſtockes, and loketh narowlye vnto al my pathes. Beholde, in this haſt thou not done ryght. J wil make anſwere vnto the, that God is more then man. And why doeſt thou thẽ ſtryue agaynſt him: for he ſhall not geue the accomptes of all his wordes. For whẽ God doth once cõmaunde a thynge, there
C ſhoulde no mã be curious to ſearch whether it be ryght. *Jn dreames & viſions of the nyght (when ſlombrynge commeth vpon men, that they fall a ſleape in theyr beddes) he roũdeth them in the eares, he informeth thẽ, & ſheweth thẽ plainly that it is he, which withdraweth mã frõ euel, deliuereth him frõ pryde, kepeth him frõ the graue, and his life from the ſwearde. He chaſteneth hym wt ſyckenes, & bryngeth hym to hys bed: he layeth ſore puniſhment vpon his bones, ſo that his life maye away with no breade, & hys ſoule abhorreth to eat any daynty meate: in ſo muche yͭ his body is cleane conſumed awaye, & his bones appeare nomore. His life draweth on to the graue, & his life to death. Now yf there be a meſſenger (one amõg a thouſãde) ſent for to ſpeake vnto man, & to ſhewe him the right way: then the lord is mercifull vnto him, & ſayeth: He ſhalbe deliuered, yͭ he fall not downe to the graue, for J am ſufficiently reconciled. Thẽ ſhal his fleſh be as wel likyng as it was afore, and ſhalbe as it was in his youth. For yf he ſubmytte hym ſelfe vnto God, he ſhal be gracious vnto him,

Gene.2.b

Job.13.d.

Gen.20.a 28.c.&.31.d Dani.2.b Mat.2.b.

and ſhewe him his coũtenaunce ioyfully,
D and rewardeth man for his righteouſnes.
Suche a reſpecte hath he vnto men.
Therfore, let a man confeſſe (and ſay:) I
haue offended: I dyd vnrighteouſly, and
it hath done me no good. Yea, he hath delyuered
my ſoule from deſtruccion, ⁊ my
lyfe ſhall ſe the lyght. Lo, thus worketh
God alwaye with man, yͭ he kepeth his
ſoule from peryſhynge, and letteth hym
enioye the lyght of the lyuynge. Marke
well (O Job) ⁊ heare me: holde thee ſtil,
and I will ſpake. But yf thou haſte any
thyng to ſay, then anſwere me, ⁊ ſpeake:
for thy aunſwere pleaſeth me. Yf yͧ haſte
nothynge, then heare me, and holde thy
tonge: ſo ſhall I teache the wyſedome.

The. xxxiiii. Chapter.

Elihu prayſeth the iuſtice of God, which iudgeth
the worlde and gouerneth all.

A ELihu proceadyng forth in his anſwer
ſaid: Heare my wordes (O ye
wiſe men) hearkẽ vnto me, ye that
haue vnderſtanding. For yͤ eare proueth
Job.12.b. and diſcerneth yͤ wordes, * ⁊ the mouth
taſteth the meates: As for iudgemẽt let
vs ſeke it out amõge our ſelues, that we
maye knowe what is good. And why?
Job hath ſayde: I am ryghteous, but
God doth me wronge. I muſt nedes be a
lyar, though my cauſe be ryght, and violentlye
I am plaged where as I made
no faut: where is there ſuche a one as
Job, that drynketh vp ſcornefulnes, like
water? whiche goeth in the companye of
wicked doers, ⁊ walketh with vngodly
men? For he hath sayd: though a man be
good, yet is he naught before God.
Therfore herken vnto me, ye that haue
B vnderſtandynge. Farre be it from God,
that he ſhoulde medle with wickedneſſe,
and farre be it from the Almightye, that
he ſhould medle with vnryghteous dealynge:
Ma.16.d Rom.2.b *For he ſhal rewarde the workes
of man, ⁊ cauſe euerye man to fynde accordyng
to his wayes. For ſure it is, yͭ
‡ rom.3.a *God condemneth no mã wrongfullye,
and the iudgement of the almyghtye is
not vnryghteous. Who ruleth the earth
in his ſteade? Or whome hath he ſet to
gouerne the whole worlde? To whome
hath he geuen his herte, for to draw his
ſprite and breath vnto him? All fleſh ſhal
come togither vnto naughte, and all mẽ
Gen.3.d. Ps.146.a ſhall turne agayne vnto *duſte. Yf thou
now haue vnderſtandynge, heare what
I ſay, ⁊ herkẽ to yͤ voyce of my wordes.

May he be a ruler, that loueth no right?
Or maye he that is a very innocent mã,
do vngodly? Is it reaſõ that yͧ ſhouldeſt
ſaye to the kynge: Thou arte wycked, or
thou arte vngodlye, and that before the
princes? * He hath no reſpecte vnto the
*2.Pa Rom Eph. Collo Ecl. perſones of the lordelye, and regardeth
not the ryche more then the poore. For
they be all the worke of his handes. In
C the twynckelynge of an eye ſhall they
dye: and at mydnyght when the people ⁊
the tyrauntes rage, then ſhall they periſh
and be taken awaye wythout handes:
*Jo. Pro. And why? *his eyes loke vpon yͤ wayes
of man, and he ſeeth all his goynges.
There is no darkeneſſe nor ſhadowe of
death, that can hyde the wycked doers
from him. For no man ſhalbe ſuffered to
go into iudgemẽt with God. Many one,
yea, innumerable doeth he punyſhe, and
ſetteth other in their ſteades. Therefore
ſhall he declare their workes, he ſhall
turne yͤ nyghte, ⁊ they ſhalbe deſtroyed.
They that were in the ſteade of Sears,
dealt lyke vngodly men: and therfore he
puniſhed thẽ, becauſe they turned backe
from hym, and wolde not conſyder al his
wayes. In ſo muche that they haue cauſed
the voyce of the poore to come vnto
him, and nowe he heareth the complaint
D of ſuche as are in trouble. Yf he graunt
pardone, who will condemne? And yf he
hyde away his countenaũce, who ſhalbe
able to ſe it? whether it be to the people
or to any man, thus will he do. For the
vngodlynes of yͤ people, doth God make
an ypocrite to reygne ouer them. For ſo
muche then as I haue begonne to talke
of God, I wil not hynder the. Yf I haue
gone amyſſe, enfourme thou me: yf I
haue done wronge, I will leaue of. Can
he do nothynge wythout the? For thou
haſte reproued his iudgement. Thou alſo
haſte thyne owne mynde, and not I.
But ſpeake on what thou knoweſt. Let
men of vnderſtandyng tell me, and let a
wiſe man hearken vnto me. As for Job,
he hath neyther ſpoken to the purpoſe,
nor wyſelye. O father, let Job be well
tryed, becauſe he hathe anſwered for
wycked men: yea, aboue his ſynne he
doth wyckedlye, triumpheth among vs,
⁊ multiplieth his wordes againſt God.

The. xxxv. Chapter.

Neither doeth godlynes profite, or vngodlyneſſe
hurte to God, but to man.

A Elihu ſpake moreouer, ⁊ ſaid: Thinkeſt thou it ryght, that thou ſayeſt: I am ryghteous before God? For thou ſayeſt. What aduauntage will it be vnto the, and what profyte ſhalte ẏ haue of my ſynne? Therefore will I gyue anſwere vnto the, ⁊ to thy companions wᵗ the: loke vnto the heauen, and beholde it: conſider the cloudes, which are hier then thou. Yf thou haſt ſynned, what haſt thou B done agaynſt hym? yf thyne offences be many, what haſt thou done vnto hym? yf thou be righteous, what gyueſt ẏ him? Or what will he receiue of thyne hande? Of ſuche an vngodlye perſonne as thou, and of the ſonne of man that is righteous as thou pretendeſt to be: there is a great crye and cōplaint made by them ẏ are oppreſſed with violence: yea, euery mā complayneth vpon the cruelty of tyrauntes. For ſuche a one neuer ſayeth: C Where is God ẏ made me? and that geueth vs occaſiō to praiſe him in ẏ night? Which geueth vs more vnderſtandynge then he doth the beaſtes of the earth, and teacheth vs more then he doth ẏ foules of heauen. Yf any ſuche complayne, no man gyueth anſwere, and that bycauſe of the wyckednes of proude tyrauntes. D But yf a man call vpō God, doth not he heare him? Doeth not the Almightye accepte his crye? When thou ſpekeſt then, ſhoulde not he pardone the, yf thou open thy ſelfe before hym, and put thy truſt in him? Then vſeth he no violence in his wrath, nether hath he pleaſure in curious ⁊ depe inquiſicions. Therefore doth Job opē his mouth but in vayne, ⁊ fooliſhly doth he make ſo many wordes.

The.xxxvi. Chapter.

Elihu ſheweth wherfore God puniſheth and correcteth.

A Elihu proceaded forth in his talkyng, ⁊ ſayd: Holde the ſtill a litle, ⁊ I ſhal ſhew the what I haue yet to ſpeke on Gods behalfe. I wil opē vnto the yet more of myne vnderſtādynge: ⁊ proue my matter righteous. And truely, my wordes ſhall not be vayne, ſeynge he is with the ẏ is perfite in knowlege: behold, the great God caſteth awaye no mā, for he him ſelfe is myghty in power ⁊ wiſedom. As for ẏ vngodly, he ſhal not perſerue him, but ſhal helpe the poore to their ryght. He ſhal turne his eyes away frō the on ryghteous, but as kynges ſhall they be in their trone: he ſhal ſtabliſh thē for euer, and they ſhalbe exalted. But yf they be layed in prieſon and chaynes, or bound with the bondes of trouble, then wil he ſhew thē their worke, ⁊ the ſynnes wherwith they haue vſed cruell violēce. B He with puniſhyng ⁊ nurtrynge of them roūdeth thē in the eares, warneth thē to leaue of frō their wickednes, ⁊ to amēde. *Yf they now wil take hede ⁊ ſerue him, *Eſay.i.c they ſhall weare out their dayes in ꝓſperitie, ⁊ their yeares in pleaſure, and ioye. But yf they will not herkē, they ſhall go thorow ẏ ſwerde, ⁊ periſh for euer; they be aware. As for ſuche as be fained ypocrites, they ſhal heap vp wrath for them ſelues: for they cal not vpō him, though they be his prieſoners. Thus ſhall their ſoule periſhe in fooliſheneſſe, ⁊ their life ſhalbe cōdemned among the fornicatours. The poore ſhall he deliuer out of his afflicciō, ⁊ rounde thē in the eare when they be in trouble. Euen ſo ſhal he kepe the (yf thou wylt be contente) frō the bottomleſſe pyt that is beneth: ⁊ yf thou wylte holde the quiete, he ſhall fyll thy table with plenteouſneſſe. C Neuertheleſſe, thou haſt cōdēned the iudgememēt of the vngodly: yea, euen ſuche a iudgement ⁊ ſentence ſhalt thou ſuffre. For thē ſhall not thy cauſe be ſtilled with crueltye, nor pacifyed with many gyftes. Thinkeſt thou, that he wil regarde thy rycheſſe? he ſhall not care for golde, nor for all them ẏ excel in ſtrēgth. Prolonge not thē ẏ time, till there come a nyght for the, to ſet other people in thy ſteade. But beware that thou turne not aſyde to wyckednes ⁊ ſynne, whiche hitherto thou haſt choſen more then mekenes. Beholde, God is of a myghtye hye power: Where is ther ſuche a guyde and law geuer as he? Who will reproue hym of his way? Who wil ſay vnto him: thou haſt done wronge. D O cōſider how great ⁊ excellent his workes be, whom al men loue ⁊ praiſe: yea, wōder at him, and yet they ſe him but afarre of. Beholde, ſo great is God, that he paſſeth out knowlege, neither are we able to come to ẏ expiēce of his yeares. Deu.11.b. and.28.b, *He turneh ẏ water to ſmall droppes, he driueth his cloudes together for to rayne, ſo that they poure down ⁊ drop vpō mē. He cā ſprede out ẏ cloudes (a coueryng of his Tabernacle) ⁊ cauſe his light to ſhyne vpō them, ⁊ to couer ẏ botome of ẏ ſea. By theſe thiges gouerneth he his people, ⁊ gyueth thē aboūdaunce of meate. With the cloudes he hydeth the light: ⁊ at his cõmaundemẽt it cõmeth agayn. The ryſynge vp therof ſheweth he to his frẽdes, ⁊ to the catell.

The.xxxvii. Chapter.

Elihu proueth that the wyſedome of God his vnſercheable.

A AT this my hearte is aſtonnyed, and moued out of his place. Heare then the ſounde of his voyce, and yͤ noyſe that goeth oute of his mouth. He gouerneth euery thing vnder the heauen, and his lyghte reacheth vnto the ende of the worlde. A roaryng voyce foloweth him: for his glorious maieſtie gyueth ſuche a thondre clappe, that (thoughe a man heare it) yet may he not perceiue it afterwarde. It gyueth an horrible ſoũde whẽ God ſendeth out his voyce: greate thynges doeth he which we can not comprehende psa.147.b. * When he cõmaundeth the ſnow, it falleth vpon the earth: As ſoone as he gyueth the rayne a charge, immediatlye the ſhowers haue their ſtrength, ⁊ fall downe. He ſendeth feare vpon euery mã, that they myght know their owne workes. B The beaſtes crepe into their dẽnes, and take their reſt: out of the South cõmeth the tẽpeſt, ⁊ cold out of the North. At the breath of God the froſt cõmeth, ⁊ the waters are ſhed abrode. He maketh the cloudes to do theyr labour, in geuig moyſtneſſe: and agayne with hys lyghte he dryueth awaye the cloudes. He dyſtrybuteth alſo on euery ſide, accordyng as it pleaſeth hym to deale oute hys workes: that they maye doe whatſoeuer he commaundeth thẽ thorow the whole world: C whether it be to puniſhe any lande, or to do good vnto them that ſeke him. Herkẽ vnto this (O Job) ſtand ſtill, and conſidre the wõderous workes of God. Arte thou of coũſaile with God, when he doth theſe thynges? When he cauſeth yͤ lyght to come forth of his cloudes? Art thou of his counſayle, when he ſpreadeth out the cloudes? Haſt thou yͤ perfect knowledge of his wonders? And howe thy clothes are warme, whẽ the lande is ſtil thorow the South wynde? Haſt thou helped him to ſpreade out yͤ heauen, which is to loke D vpon, as it were caſte of cleare metall? Teache vs what we ſhall ſay vnto him, for we are vnmete bicauſe of darkeneſſe. Shall it be tolde hym what I ſaye? Shoulde a man ſpeke, or ſhould he kepe it backe? For euerye man ſeeth not the lyghte yͭ he kepeth cleare in the cloudes, whiche he clenſeth when he maketh the wynde to blow. Golde is brought out of the north, but the prayſe and honour of Gods feare commeth frõ God him ſelfe. It is not we that can fynde out the almighty: for in power, equitie ⁊ rightouſnes, he is hier then can be expreſſed. Let men therfore feare him, for there ſhal no mã ſe him, yͭ is wiſe in his owne cõceyt.

The.xxxviii. Chapter.

The wondres and meruailes that the Lorde hath done from the begynnynge.

A THen anſwered the lorde vnto Job, out of the ſtorme, ⁊ ſaid: what is he yͭ hydeth his mynde with foolyſhe wordes? Job. * Gyrd vp thy loynes like a mã, for I will queſtion with the: ſee yͧ gyue me a direct anſwer. Where waſt yͧ when I layed the foundacions of the earth? Tell playnelye, yf yͧ haſt vnderſtãdynge. Who hath meaſured it, knoweſt thou? Or who hath ſpred the lyne vpon it? Where vpon ſtande the pillers of it? Or who layed yͤ corner ſtone therof? Where waſt yͧ when the mornyng ſtarres praiſed me togither, and all the children of God reioyſed triumphantly? Job. Iere. psa. * Who ſhut the ſea with dores, when it brake forthe as a childe out of his mothers wombe? When I made the cloudes to be a coueryng for it, ⁊ ſwadled it with the darke? whẽ I gaue it my cõmaũdemẽt, makyng B dores ⁊ barres for it, ſayinge: Hytherto ſhalte thou come, but no farther: ⁊ here ſhalte thou laye downe thy proude ⁊ hye waues. Haſte thou gyuen the mornynge his charge (aſſone as thou waſte borne) ⁊ ſhewed the day ſprynge his place, that it might take holde of the corners of the earth, ⁊ that the vngodly myght be ſhaken out? Their tokẽs ⁊ weapõs are turned lyke clay: ⁊ ſet vp agayne as yͤ changyng of a garment. The vngodly ſhalbe diſappoynted of their lyght: ⁊ the arme of yͤ proud ſhalbe broken. Cameſt yͧ euer into yͤ groũd of the ſea? or walkedſt in yͤ lowe corners of the depe? Haue yͤ gates of death bene opened vnto the, or haſte yͧ ſene the dores of the ſhadow of death? Haſt thou alſo perceyued howe brode the earth is? yf thou haſt knowledge of all this, then ſhew me where light dwelleth, and where darkenes is: that thou mayeſt brynge vs vnto their quarters, yf thou C cãſt tel the way to their houſes. Kneweſt thou (afore thou waſt borne) howe olde thou ſhouldeſt be? Wẽteſt thou euer into

the treaſuries of the ſnowe? or haſte yͧ ſene
Exo.9.c the ſecrete places of yͤ haile,* which I haue
Joſu.10.c prepared againſt yͤ time of trouble, againſt
the time of battel & warre? By what waye
is the lyghte parted, and into what lande
breaketh the eaſt wynde? Who deuideth yͤ
abou̅daunce of waters into riuers? or who
maketh a waye for the lyghtenynge and
thundre, that it watereth and moyſtureth
the dry and baren grounde: to make the
graſſe growe in places wher no body dwelleth,
& in the wildernes where no man remayneth?
Who is the father of rayne? Or
who hath begotten the droppes of dewe?
Out of whoſe wombe came the yſe? Who
hath gendred the coldeneſſe of the ayre, that
the waters are as harde as ſtones, and lye
congeled aboue the depe? Wylte yͧ hindre
the ſwete influences of the ſeuē ſtarres? Or
art thou hable to breake the circle of heauen?
Canſt thou bring forth yͤ mornyng ſtarre,
D or the euenyng ſtarre at conuenyent time, &
conueye them home agayne? Knoweſt thou
the courſe of heauen, that thou mayeſt ſet
vp the ordynaunce therof vpon the earth?
Moreouer, canſt thou lyft vp thy voyce to
the cloudes, that they maye poure downe a
greate rayne vpon the? Canſt thou thundre
alſo that they maye go theyr waye, and be
obedient vnto the, ſaying: loe, here are we?
Who gyueth ſure wyſedome, or ſtedfaſt
vnderſtandyng? Who numbreth yͤ cloudes
in wyſdome? Who ſtylleth the vehement
waters of the heauen? Who turneth the
clottes to duſt, & then to be clottes againe?
Wylte thou hunte the praye from the lyon,
or fede his whelpes lying in theyr dennes, &
Pſal.47.d lurking in theyr couches? Who *prouideth
meat for the Rauen, whē his yongones crie
vnto God, & flie about for lacke of meate?

¶ The.xxxix.Chapter.

God ſpeaketh vnto Job, ſhewing him by yͤ examples
A of his workes, yͭ his rghteouſneſſe is vnſearcheable.

KNoweſt thou the tyme when the
wilde goates brynge forth theyr
yonge among the ſtonye rockes?
Or layeſt thou wayte when the
hyndes vſe to fawne? reckeneſt thou the
monethes after they engendre, that yͧ knoweſt
the tyme of theyr bearynge? Or when
they lye downe, whē they caſt theyr yongones,
and when they are delyuered of theyr
trauayle & payne? Howe theyr youngeones
growe vp, and waxe great thorowe good
fedyng? When they go forth and returne
not agayne vnto them? Who letteth the
wild aſſe go free, or who leuſeth yͤ bondes
of the mule? Euen I whiche haue gyuen yͤ wylderneſſe
to be theyr houſe, & the vntilled
lande to be theyr dwelling place. That they
maye gyue no force for the multitude of
people in the cities, neither regarde yͤ crying
of the dryuer: but ſeke theyr paſture aboute
the mou̅taines, and folowe yͤ grene graſſe.
Wyll the vnicorne be ſo tame as to do the
ſeruice, or to abyde ſtil by thy cribbe? Canſt
thou bynde the yoke about the vnicorne in B
thy forowe, to make him plowe after thee in
yͤ valleies? Mayeſt thou truſt him, (becauſe
he is ſtronge) or commit thy laboure vnto
hym? Mayeſt thou beleue hym, that he will
bryng home thy corne, or to cary any thing
vnto thy barne? Gaueſt thou the fayre
wynges vnto the pecockes, or wynges &
fethers vnto the ſtorke? For he leaueth hys
egges in yͤ earth, and laieth them in yͤ duſt.
He remembreth not that they myghte be
troden wͭ feet, or broken with ſome wilde
beaſt. So harde is he vnto his yongeones,
as thoughe they were not his, & laboureth
in vayne wythout any feare: And that because
God hath takē wyſedome from him,
and hath not giuen him vnderſtandynge.
When his time is that he flyeth vp on hye,
he careth neyther for horſe nor man. Haſte C
thou gyuen the horſe his ſtrength, or lerned
hym to bowe downe his necke wyth feare,
that he letteth him ſelfe be driuen forth like a
greſhopper, whereas the ſtoute neyinge yͭ
he maketh, is fearefull? He breaketh the
ground with the hoofes of his feete, chearefullye
in hys ſtrength, and runneth to mete
the harneſt men. He layeth aſyde all feare,
his ſtomacke is not abated, neither ſtarteth
he abacke for any ſwerde. Thoughe the
quyuers ratle vpon hym, though the ſpeare
and ſhylde glyſtereth, yet ruſſheth he in
fearcelye, and beateth vpō the grounde. He
feareth not the noiſe of the trompettes, but D
as ſoone as he heareth yͤ ſhawmes blowe,
tuſhe (ſayth he) for he ſmelleth the battaile
a farre of, the noyſe, the captaynes, and the
ſhouting. Cōmeth it thorowe thy wiſdome
that the goſhauke flyeth towarde yͤ ſouth?
Doeth the egle mounte vp and make hys
neſt on hye at thy commaundemente? He
abideth in the ſtony rockes, and vpon the
hie toppes of the harde mou̅taynes, where
no man can come. From thence ſeketh he his
praye, and loketh far about wyth his eyes.
His yongones are fed wͭ bloude: * & where Mat.24.c
any dead body lieth, ther is he immediatly.

The.xl.Chapter.

¶ Job humbleth him ſelf vnto God: the deſcription
of Behemoth and Leuyathan.

Moreouer,

A Moreouer, God ſpake vnto Job, and ſayde: Can he that ſtriueth with yͤ almyghty, be at reſt? Should not he which diſputeth wᵗ God, giue him an anſwere? Job anſwered the lord, ſaying: Beholde, I am to vyle a perſon to anſwere the, therfore wyll I laye myne hand vpon my mouth. Once or twyſe haue I ſpoken, but I wyll ſaye nomore. Then anſwered the Lorde vnto Job out of the ſtorme, and Iob. 38. a. ſayd: *gyrd vp thy loines nowe lyke a mã, and tel me the thynges that I wyl aſke the. Wilt thou diſanul my iudgement? Or wilt thou condemne me, yͤ thou thy ſelfe mayeſt be made ryghteous? Is thy power thẽ like the power of God? Maketh thy voice ſuch a ſounde as hys doth? Then arme thy ſelfe with thine owne power: vp, decke the in thy iolye araye, poure out the indignacion of thy wrath: ſe that thou caſt downe all the proude, loke wel yͤ thou makeſt all ſuche as be ſtubburne to obey: trede downe al yͤ vn- B godly in theyr place, caſt them downe into the duſt, ⁊ couer theyr faces wᵗ darkeneſſe: Then wyll I confeſſe vnto the alſo, that thyne owne ryghte hande ſhall ſaue thee.

Beholde, the beaſte Behemoth (whom I made wᵗ the) whiche eateth haye as an oxe: lo, howe ſtrong he is in his loynes, ⁊ what power he hath in the nauyll of his body. He ſpreadeth out his tayle lyke a Cedre tree, al his vaynes are ſtyffe. His ſhynnes are lyke pypes of braſſe, his rydge bones are lyke ſtaues of yron. Fyrſt, whẽ God made him, he ordeyned the wyldernesse for hym, that yͤ moũtaynes ſhould giue him graſſe, where al yͤ beaſtes of the feilde take theyr paſtime. He lyeth among the reedes in the moſſes, yͤ C fennes hyde hym wyth theyr ſhadowe, and the wyllowes of the brooke couer hym rounde aboute. Lo, without any laboure might he drynke out of the whole floude, ⁊ ſup of Jordan without any trauaile. Who darre laye hande vpõ him openly, ⁊ vndertake to catche hym? Or who darre put an hooke thorowe his noſe, and laie a ſnare for hym? Darreſt thou draw out *Leuiathan *Eſa. 27. a Pſa. 74. c wyth an angel, or bynde hys tonge wyth a ſnare? Canſt thou put a rynge in the noſe of hym, or bore his chawe thorowe with a naule? Wyll he make manye fayre wordes wyth the, (thinkeſt thou) or flatter the? wyll he make a couenaunte wyth the? Or arte thou hable to compell hym to do the con- D tinual ſeruice? Wilt thou take thy paſtime wᵗ him as with a bird, or giue him vnto thy maydens, that thy companions may make a refectiõ of hym, or that he maye be parted amonge the marchaunte men? Canſt thou fyl the baſket wyth hys ſkynne, or the fiſhe panyer wyth hes head? Darreſt thou laye hand vpon hym? It is better for the to conſydre what harme might happen thee therethorowe, and not touche hym. For when thou thynkeſt to haue holde vpon him, he ſhall begyle the.

The .xli. Chapter.

Of the ſame Leuyathan wereof is mencioned in the Chapter afore.

A No man is ſo cruell that is able to ſtirre him vp. *Who is able to ſtãde before me? Or ‡who hath giuen me any thyng afore hand, that I may rewarde hym agayne? All thynges vnder heauen are myne: I feare him not, whether he threaten or ſpeake fayre. Who lyfteth hym vp, and ſtryppeth hym out of hys clothes? or who taketh him by the bitte of hys brydle? Who openeth the dore of his face? For he hath horryble teeth rounde about. His body is couered wᵗ ſcales, as it were wyth ſhildes, lockt in, kept and well compact togyther. B One is ſo ioyned to an other, that no ayre can come in: yea, one hangeth ſo vpon an other, and ſticketh ſo togither, that they can not be ſondred. His neſynge is lyke a glyſteringe fyre, and his eies like the morninge ſhyne. Out of hys mouth go torches, and oute of his noſtrelles there goeth a ſmoke, lyke as oute of an hote ſethynge pot. His breath maketh the coales burne, ⁊ the flame goeth oute of hys mouth. In his necke remaineth ſtrength, and nothynge is to laborious for hym The members of his body are ioyned ſo ſtrayte one to an other, and cleaue ſo faſte togither, yͤ he can not be moued. C His herte is as harde as a ſtone, ⁊ as faſt as the ſtithie that the ſmith ſmiteth vpon. When he goeth, the myghtye are afrayed, and feare troubleth them. Yf anye man drawe out a ſwerde at him, it ſhal not hurt him: there may neither ſpeare, iaueling nor breſtplate, abyde hym. He ſetteth as muche by a ſtrawe as by yron, ⁊ as muche by a rotten ſtocke as by braſſe. He ſtarteth not away for hym that bendeth the bowe, and as for ſlinge ſtones, he careth as muche for ſtubble as for them. D He counteth the dartes no better then a ſtrawe, he laugheth hym to ſcorne that ſhaketh the ſpeare: He treadeth the golde in the myre, lyke the ſharpe potſherdes. He maketh the depe to boyle lyke a pot, and ſtyrreth the ſea togither lyke an oyntment. He maketh a pathe to be ſene after hym, the deepe is hys walkynge place. Upon earth is there no power lyke unto his: for he is ſo made, that he feareth not. Yf a man will conſydre all hye thynges, this ſame is a kyng ouer al the children of pryde.

The.xlii. Chapter.

The repentaunce of Job. He praieth for his frendes, and his goodes are reſtored double unto hym.

A Then Job anſwered the Lorde, ⁊ ſayd: *I knowe that thou haſt power ouer all thynges, ⁊ that ther is no thought hydde unto the. For who can kepe his owne counſayll ſo ſecrete, but it ſhalbe knowen? Therfore haue I ſpoken, that I underſtode not the thynges that are ſo hye, and paſſe myne underſtandyng. O herken thou unto me alſo, and let me ſpeake: anſwere unto the thynge that I will aſke the. I haue gyuen diligent eare unto the, and nowe I ſee the with mine eyes. Wherfore, I gyue myne owne ſelfe the blame, and take repentaunce

ſai.18.c.
reg.16.b

B in the duſt and aſhes. Now when the lorde had ſpoken theſe wordes unto Job, it fortuned, that the Lorde ſayde unto Eliphas the Themanyte: I am diſpleaſed with the, and thy two frendes, for ye haue not ſpoken of me the thynge that is ryght: lyke as my ſeruaũt Job hath done. Therfore, take you now ſeuen oxen and ſeuen rammes, and go to my ſeruaunt Job, and *offre up for your ſelues a burnt offrynge: ⁊ my ſeruaunt Job ſhall praye for you. Hym will I accept, and not deale with you after your fooliſhneſſe: in that ye haue not ſpoken the thing whiche is ryght, lyke as my ſeruaũt Job hath done.

Mat.5.b.
Mar.5.c

C So Eliphas the Themanite, and Baldad the Suhite, and Sophar the Naamathite went their waye, and dyd accordynge as the Lorde commaunded them. *The Lorde alſo accepted the perſonne of Job, and the Lorde turned the captiuitie of Job, when he prayed for his frendes: Yea, the Lord gaue Job* twyſe as muche as he had afore. And then came there unto hym all his brethren, all his ſyſters, and all they that had bene of his acquayntaunce afore, ⁊ dyd eate bread with hym in his houſe, wondrynge at hym, and comfortynge hym ouer all the trouble that the Lorde had brought upon hym. Euerye man alſo gaue him a certayne ſumme of money, and a iewell of golde.

Gene.4.a
Ma.19.a

D And the Lorde made Job rycher then he was before: for he had fourtene.M. ſhepe, ſyxe.M. camels, a.M. yoke of oxen, ⁊ a.M. aſſes. He had ſeuen ſonnes alſo, and thre doughters. The firſte doughter called he Jemuma, the ſecond Kezia, and the thirde Kerenhapuch. In all yͤ land were no womẽ founde ſo faire as the doughters of Job: and their father gaue them enheritaunce amonge their brethren. After this
lyued Job an hundred and
fourtie yeres, ſo that he
ſawe* his children,
and his childres
children, into
the fourth
generacion.
And ſo Job
dyed: beyng olde,
and of a perfect age.

Gene.50.d
Tob.14.a
Pſ.128.a

The ende of the booke of Job.

¶ The thyrd part of the Byble contaynyng these bookes.

The Psalter. The prouerbes.
Ecclesiastes. Cãtica cãticorũ.

The Prophetes.

Esay.
Jeremy.
Ezechiel.
Daniel.
Oseas.
Joel.
Amos.
Abdy.
Jonas.
Micheas.
Naum.
Abacuc.
Sophony.
Aggeus.
zachary.
Malachy.

Mor

Pſa.33.
Eſai.6.

Iere.17

Prou.1
Eſay.29

Actes.4

Mat.17

Prou.1.
Sapi.4

Acte.13
Hebre.
and.5.b

Apoca.
and.19.
*Eſa.3

Mornynge fyrſt day
prayer

The Pſalmes of Dauid.

¶ The fyrſt Pſalme.

Beatus vir qui non abiit.

A BLeſſed is that man that hath
Pſa.33.b not walked in yͤ * councel of
Eſai.8.b the vngodlye, nor ſtande in yͤ
waye of ſynners, and hath
not ſit in yͤ ſeate of the ſcornefull. But his delight is in
the lawe of the Lorde: and in hys lawe wyll
he exercyſe him ſelfe daye and nyght. And
Jere.17.b *he ſhalbe lyke a tree planted by the water
ſyde, that wyll bryng forthe his frute in due
ſeaſon. Hys leafe alſo ſhall not wyther,
⁊ loke whatſoeuer he doeth, it ſhal proſper.
B As for the vngodlye, it is not ſo wyth them:
Prou.10.c but * they are lyke the chaffe whyche the
Eſay.29.c winde ſcatered away (*from the face of the earth.*)

Therfore the vngodly ſhall not be able
to ſtande in the iudgemēt: nether yͤ ſynners
in the congregacion of the righteous.
But the Lorde knoweth the waye of the
ryghteous, and the waye of the vngodlye
ſhall peryſhe.

¶ The ſeconde pſalme.

Quare fremuerunt gentes.

A
Actes.4.c WHy * do the Heathē ſo furyouſlye
rage together? ⁊ why do the people
ymagyne a vayne thynge?
The kinges of the earth ſtande
Mat.17.a vp, and the rulers take councell together*
agaynſte the Lorde, and agaynſte hys
anoynted. Let vs breake theyr bondes aſunder, ⁊ caſte awaye theyr coardes frō vs.
He that dwelleth in heauen * ſhal laughe
Prou.1.d them to ſcorne: the Lorde ſhal haue them in
Sapi.4.c. deryſyon. Then ſhall he ſpeake vnto thē
in hys wrathe, and vexe them in his ſore diſpleaſure. Yet haue I ſet my Kyng vpon
my holy hill of Sion. I will preache the
lawe, whereof the Lord hathe ſaid vnto me:
Acte.13.e, *Thou arte my ſonne, thys daye haue I
Hebre.1.b begotten the. Deſyre of me, and I ſhall
and.5.b geue the yͤ Heathē for thine enherytaunce,
B and the vtmoſt partes of the earth for thy
Apoca.2.g poſſeſſyō. * Thou ſhalte bruſe them with
and.19.c
‡Eſa.30.c a rodde of Iron, and breake them in peces‡
lyke a potters veſſell. Be wyſe nowe therfore, O ye kynges: be learned, ye that are
iudges of the earth. Serue the Lorde in
feare, and reioyce (*vnto him*) wyth reuerence.
Kyſſe the ſonne leſte he be angry, ⁊ ſo ye
peryſhe from the (*ryghte*) waye: yf hys wrath
be kyndled (yea but a lytle) bleſſed are all
they that put their truſt in hym.

¶ The thyrde Pſalme.

Domine quid multiplicati.

¶ A pſalme of Dauid when he fled from
the face of Abſolon his ſonne.

LOrde, howe are they increaſed, yͤ
trouble me? manye are they that A
riſe againſt me. Many one ther
be, yͤ ſaye of my ſoule: there is no
helpe for him in (*hys*) God. Sela. But
thou, O Lorde, arte my defender: thou art
my worſhyp, and the lyfter vp of my head.
I did cal vpon the Lord with my voice:
and he hearde me out of hys holye hyll.
Sela. I layde me downe and ſlept, and
roſe vp agayne, for the Lord ſuſtayned me. B
I wil not be afrayd for ten thouſandes
of the people that haue ſette themſelues againſt me round about. Vp lord ⁊ helpe
me, O my God, for thou ſmyteſt all myne
enemyes vpon the cheke bone: thou haſte
broken the teeth of the vngodly. Saluacyō belongeth vnto the Lorde: and thy bleſſynge is vpon thy people. Sela.

¶ The fourth pſalme.

Cum inuocarem.

To hym that excelleth in muſyke,
a pſalme of Dauyd.

HEare me, when I cal, O God A
of my righteouſnes: thou haſt
ſet me at lyberty, whē I was
in trouble: haue mercye vpon
me ⁊ herken vnto my prayer.
O ye ſonnes of men howe longe wyll
ye blaſpheme myne honoure, and haue ſuch
pleaſure in vanitie, and ſeke after leaſyng?
Sela. Knowe thys alſo, that the Lord
hath choſen to hym ſelfe, the man that is
godlye: when I call vpon the Lord, he wyll
heare me. Stande in awe, and ſynne not:
comen wyth youre owne herte, and in youre
chambre, and be ſtyll. Sela. Offer the
ſacryfyce of ryghteouſnes, and put youre
truſt in the lord. There be many that ſaye: B
who wyl ſhewe vs any good? Lord lifte
thou vp yͤ light of thy coūtenaūce vpō vs.
Thou haſte put gladnes in my herte, ſence
the tyme that their corne and wyne, (*and oyle*)
increaſed. I will laye me downe in peace,
and take my reſte: for it is thou Lord onlye,
that makeſte me dwell in ſafetye.

The.v.Pſalme.

Verba mea auribus.

¶ To hym that excelleth in ſonges of muſycke, a pſalme of Dauyd.

A Ponder my wordes, O Lord, conſyder my medytacyon. O herken thou vnto yͤ voice of my calling, my kinge and my God: for vnto the wyll I make my praier. My voyce ſhalte thou heare betimes, O Lorde: earely in the morning wyll I dyrect my prayer vnto the, and wyll loke Pro.3.d. vp. *For thou art the God that hath no pleaſure in wickednes, neither ſhal any euel dwel with the. Such as be folyſhe, ſhall not ſtande in thy ſyght: thou hateſt all them B that worke vanytie. Thou ſhalt deſtroye them that ſpeake leaſynge: the lorde wyll abhorre both the bloudthirſty, ⁊ diſceatful man. But as for me I wyll come into thy houſe, euen vpon the multitude of thy mercy: and in thy feare wyll *I worſhyppe Pſ.138.a toward thy holy tẽple. Lead me O lorde, in thy rightweſnes becauſe of mine enemies: make thy waye plaine before my face. For there is no faythfulneſſe in hys mouth: their inwarde partes are verye wyckednes. Roma.3.c C *Their throte is an open ſepulchre: they flatter with their tõge. Deſtroye thou thẽ O God, let them periſh thorowe their owne ymaginacions, caſt thẽ out in the multitude of their vngodlineſſe: for they haue rebelled againſt thee. And let all them yͭ put their truſt in the, reioyce: they ſhal euer be geuing of thãkes, becauſe thou defendeſt them: they that loue thy name ſhalbe ioyfull in thee.

For thou lorde wylte geue thy bleſſyng vnto the righteous: and with thy fauourable kyndnes wylt thou defẽde hym, as with a ſhilde.

1 Day morn
Even
prayer

The.vi.Pſalme.

Domine ne.

¶ To hym yͭ excelleth in muſike, vpon the inſtrument of eyght ſtringes. A Pſalme of Dauid.

Pſa.37.a Iere.10.d A O Lorde, *rebuke me not in thine indignacion: neither chaſten me in thy diſpleaſure. Haue mercy vpon me, O lorde, for I am weake: O lorde heale me, for my bones are vexed. My ſoule alſo is ſore troubled: But lorde howe longe wilt thou puniſhe me? Turne the, O lorde and delyuer my ſoule: Oh ſaue me for thy mercies ſake. Eſ.37.d. Pſa.115.b. *For in death no man remembreth thee: ⁊ who will geue the thãkes in the B pyt? I am wearye of my gronynge, euery night waſh I my bed, and water my couche with my teares. My beutye is gone for very trouble, and worne away becauſe of all myne enemies. *Awaye fro me al ye that Mat.7 Luk.13 worke vanitie: for the lorde hath heard the voyce of my weppynge. The lorde hathe heard my peticion, the lorde will receiue my praier. All mine enemies ſhalbe confoũded ⁊ ſore vexed: they ſhalbe turned backe and put to ſhame ſodenly.

¶ The.vii.Pſalme.

Domine Deus meus.

Sigaion of Dauid whiche he ſange vnto the lorde in the buſynes of Chus, the ſonne of Iemini.

A O Lorde my God, in the haue I put my truſt: ſaue me frõ all them that perſecute me, ⁊ deliuer me. Leaſt he deuoure my ſoule lyke a Lyon, and teare it in peaces: while there is none to helpe. Oh lorde my God, *if I haue done any ſuche thyng, or yf there be any wickedneſſe in my handes. Yf I haue rewarded euill vnto hym yͭ dealt frendly with me: yea, I haue delyuered hym, that withoute any cauſe is mine enemie. Then let mine enemie perſecute my ſoule ⁊ take me: yea, let him treade my lyfe doune vpon the earth, and laye mine honoure in the duſt. Sela. Stand vp, O lorde, in thy wrath ⁊ lifte vp thy ſelfe, becauſe of the indignacions of myne enemies: aryſe vp for me, in the iudgement that thou B haſt commaunded. And ſo ſhal the congregacion of the people come about the, for theyr ſakes: therfore lift vp thy ſelfe agaime.

The lorde ſhall iudge the people: geue ſentence with me O lorde, according to my righteouſnes, and according to the innocencye that is in me. Oh let the wickednes of the vngodly come to an ende: but gyde yͧ the iuſt. For the ryghteous God trieth the very heartes ⁊ the reynes. My helpe cõmeth of God, which preſerueth them that are true of hearte. *God is a righteous Deu. Iudge (*ſtrong and pacient*) ⁊ God is prouoked euery daye. Yf a man wyl not tourne, he wyl whet his ſweard: he hath bent his bowe ⁊ made it ready. He hath prepared him the inſtrumentes of death: he ordeineth his arrowes agaynſte the perſecutours. Beholde, *he trauayleth with miſchife, he hath Iob.15 Eſay.59 conceiued ſorowe, ⁊ brought forth vngodlineſſe. *He hath grauen ⁊ digged vp a *Heſe.7 Pro.26 pytte, and is fallen himſelfe into the deſtrucciõ that he made (for other.) For his eccl.10 and.32 *pſa.14 trauayle ſhall come vpon hys owne heade * ⁊ his wickednes ſhal fal vpon his owne pate.

I wil

I wyl geuē thankes vnto the Lorde accordyng
to his righteouſnes : and wyll prayſe
the name of the Lorde moſte hyeſt.

¶ The.viii.Pſalme.

Domine Dominus noſter.

¶ To him that excelleth in Githith,
a Pſalme of Dauid.

O Lord our gouernour, how excellent
A is thy name in al the worlde,
thou yͭ haſt ſette thy glory aboue
math.21.b the heauens? * Out of the
mouthe of very babes and ſucklinges haſt
yͧ ordeyned ſtrengthe, becauſe of thyne enemyes,
that yͧ mighteſt ſtyll the enemie and
the auenger. For I wyl cōſydre thy heauens,
euen the woorke of thy fyngers : the
moone ⁊ the ſtarres which thou haſt ordeined.
Pſ.144.a * What is man, yͭ thou art myndefull
of hym? and yͤ ſonne of man, that thou
viſiteſt him? Thou madeſt him lower
then the aūgels, to croune him with glory ⁊
B worſhip. Thou makeſt hym to haue dominiō
Heb.2.b in the workes of thy handes: ⁊ * thou
1.Cor.15.d haſt put al thynges in ſubieccion vnder his
feete. Al ſhepe ⁊ oxen, yea, ⁊ the beaſtes
of the fielde. The foules of the ayre, and
the fyſhe of the ſea, and whatſoeuer walketh
thorow the pathes of the ſeas. O Lorde
our gouernoure, howe excellent is thy name
in al the worlde?

7. day morn
morn
prayr

¶ The.ix.Pſalme.

Confitebor tibi.

¶ To him that excelleth vpon Almuth
Labben, a Pſalme of Dauid.

Pſ.111.a I Wyll * geue thankes vnto thee,
and.138.a O lord, with my whole hearte, I
A wyl ſpeake of al thy meruaylous
workes. I wyl be glad, and reioyſe
in thee: yea, my ſonges wyll I make of
thy name. O thou mooſt hyeſt. Whyle
myne enemyes are driuen backe, they ſhall
fall, ⁊ peryſhe at thy preſence. For thou
haſt maynteyned my right, ⁊ my cauſe: thou
art ſet in the trone yͭ iudgeſt right. Thou
haſt rebuked the Heathen, and deſtroyed the
vngodly, thou haſte put out theyr name for
euer and euer. O thou enemy, deſtruccions
B are come to a perpetuall ende : euen as
the cyties whiche thou haſte deſtroyed, theyr
memoriall is peryſhed with thē. But the
Lord ſhall endure for euer, he hath alſo prepared
his ſeate for iudgemēt. For he ſhal
iudge the world in righteouſnes, and miniſtre
true iudgement vnto the people. The
lord alſo wyl be a defence for the oppreſſed:
Eſa.33.a * euē a refuge in due tyme of trouble. And
they that know thy name, wyl put their truſt
in thee : for thou (Lorde) haſt neuer fayled
thē that ſeke thee. O praiſe yͤ lord, * which Pſal.76.a
dwelleth in Syon, ſhewe the people of his
doynges. For when he maketh inquiſiciō
for bloud, he remembreth them: ⁊ * forgetteth Pſal.22.e
not the complaynt of the poore. Haue
mercye vpon me (O Lorde) conſydre the
trouble which I ſuffre of thē that hate me:
thou yͭ lyfteſt me vp frō the gates of death.

That I may ſhew all thy prayſes within
the portes of yͤ daughter of Syon, I wil reioyſe C
in thy ſaluacion. The Heathen are
ſūcke down in the pitte that they made: in the
ſame net whiche they hyd priuelye, is theyr
own foote taken. The Lord is knowen to
execute iudgemēt: the vngodly is trapped in
the worke of his own handes. A conſideracion.
Sela. The wicked ſhalbe turned D
vnto hell, and all the people that forget
god. For the poore ſhal not be alway forgottē,
the pacient abydyng of the meke ſhal
not periſhe for euer. Vp lord, and let not
man haue the vpper hande, let the Heathen
be iudged in thy ſight. Put them in feare
(O Lorde) that the Heathen maye knowe
themſelues to be but men. Sela.

¶ The.x.Pſalme.

Vt quid Domine.

Why ſtandeſt thou ſo farre of (O Lord) A
and hideſt thy face in that nedeful time
of trouble? The vngodlye for his
owne luſt, doth perſecute the poore: let them
be takē in the crafty wilynes that they haue
ymagined. For the vngodly hath made
boaſt of his owne hertes deſyre, and ſpeketh
good of the couetous whome God abhorreth.
The vngodly is ſo proude that he
careth not for God, neyther is God in al his
thoughtes. His wayes are alwaye greuous,
thy iudgementes are farre aboue our B
of his ſight, and therfore defyeth he all his
enemyes. For he hath ſayed in his herte:
tuſhe I ſhall neuer bee caſte downe, there
ſhall no harme happen vnto me. * His Rom.3.
mouthe is full of curſyng, and diſceyte and
fraude: vnder his tongue is vngodlynes ⁊
vanitie. * He ſytteth lurkyng in the theuiſhe Prou.1.b
corners of the ſtretes, and priuely in
his lurkyng dens doeth he murther the innocent,
his eyes are ſet agaynſt the poore.

For he lyeth waytyng ſecretly (euen as
a Lyon, lurketh he in his denne) that he may
rauiſhe the poore. He doeth rauiſhe the
poore, when he getteth hym into his net.

He falleth downe and humbleth himſelfe,
that the congregacion of the poore may fall
into the hand of his captaynes. He hath

ſayed in his heart: tuſhe, god hath forgottē,
C he hydeth awaye his face, and he wyl neuer ſe it. Aryſe (O lord god) ⁊ lyft vp thyne hande, forget not the poore. Wherfore ſhoulde the wycked blaſpheme God, whyle he doeth ſaye in his heart: tuſhe thou God careſt not for it. Surely thou haſt ſeene it: For thou beholdeſt vngodlyneſſe and wrong. That thou mayeſt take the matter
D into thy hand: the poore committeth him ſelf vnto thee, for thou arte the helper of the frendleſſe. Breake yͧ the power of the vngodly ⁊ malicious, take away his vngodlines, ⁊ thou ſhalt fynde none. The lord is kyng for euer ⁊ euer, ⁊ the Heathen are peryſhed out of yͤ land. Lord yͧ haſt heard yͤ deſire of the poore: yͧ prepareſt theyr heart, ⁊ thine eare harkneth therto. To helpe the fatherles ⁊ poore vnto their right: yͭ the mā of yͤ earth be no more exalted againſt them.

The.xi.Pſalme.

In Domino confido.

To the chaunter, a Pſalme of Dauid.

A In the Lord put I my truſt, howe ſaye ye then to my ſoule: that ſhe ſhould flee as a byrd vpon your hyl? For loe, the vngodly bende theyr bowe, ⁊ make readye theyr arowes within yͤ quyuer, yͭ they maye priuely ſhoote at thē which are true of hert.

For the foundacions wyl be caſt doune, ⁊ what hath yͤ righteous doen? *The lord is in his holy temple, ‡ the lordes ſeate is in
B heauē. His eyes conſyder (*the poore,*) and his eye liddes trye the chyldren of men. The lord aloweth the righteous: but the vngodly, and hym that deliteth in wickednes, doth his ſoule abhorre. Upon the vngodlye he ſhall rayne ſnares, fyre, and brymſtone, ſtorme and tempeſt: this ſhalbe their porcion to drynke. For the righteous Lorde loueth righteouſnes: his countenaunce wyl beholde the thyng that is iuſte.

*Aba.2.d
‡Eſa.66.a

The.xii.Pſalme.

Saluum me fac.

To him that excelleth vpon an inſtrument of eyght ſtrynges, a Pſalme of Dauid.

Even
prayer
2 day

A Help (*me*) lord, for there is not one godly man left. For yͤ faythfull are myniſhed frō amōg the children of men.

They talke of vanitie, euery one with his neyghboure, they doe but flatter with theyr lyppes and diſſemble in theyr double herte.

The Lorde ſhall roote out all diſceatful lyppes, ⁊ the tongue that ſpeaketh proude thynges. Which haue ſayed, wͭ our tōge will we preuayle: we are they that ought to ſpeake, who is Lorde ouer vs? Nowe for the comforteles troubles ſake of the neady,
B *⁊ because of the depe ſyghyng of yͤ poore: I wyll vp (ſayeth the lord) and will helpe euery one, from him that ſwelleth againſte him, and wil ſet them at reſt. The wordes of the lorde are pure wordes, euē as the ſyluer, whiche from earthe is tryed ⁊ purifyed ſeuen tymes in the fyre. Thou ſhalt kepe them (O lord) thou ſhalte preſerue hym frō this generacion for euer. The vngodlye walke on euery ſyde: when they are exalted, the chyldren of men are put to rebuke.

pſa.

The.xiii.Pſalme.

Uſquequo Domine.

To the chaunter, a Pſalme of Dauid.

A How long wylte thou forgette me (O Lord) for euer? how longe wylte thou hyde thy face fro me? How lōg ſhal I ſeke councell in my ſoule, ⁊ be ſo vexed in myne heart? howe longe ſhall myne enemye tryumphe ouer me? Conſydre ⁊ heare me (O Lord my god) lyghten myne eyes, that I ſlepe not in death. Leſte myne enemye ſaye, I haue preuayled agaynſt hym: for yf I be caſt downe, they that trouble me wyll reioyce at it. But my truſte is in thy mercye, and my heart is ioyful in thy ſaluacion.

I wyll ſyng of the Lord, becauſe he hath delte ſo louingly with me. (*yea, I wyll prayſe the name of the Lorde the moſt hyeſt.*)

The.xiiii.Pſalme.

Dixit inſipiens.

To the chaunter a Pſalme of Dauid.

A The *foole hath ſayd in his heart, there is no god. They are corrupt, and become abhominable in their doynges: *there is not one that doth good, (*no not one.*)

The lord loked downe frō heauē vpon yͤ chyldren of men, to ſe yf there were any that would vnderſtand ⁊ ſeke after god. But they are al goen out of yͤ way, they are altogether become abhominable: there is none yͭ doeth good no not one: (*theyr throte is an open ſepulchre: wyth theyr tongues they haue diſceaued, the poyſon of aſpes is vnder theyr lyppes. Theyr mouthe is full of curſing and bitterneſſe: theyr feete are ſwift to ſhed bloude. Deſtruccion and vnhappineſſe is in theyr wayes, and the waye of peace haue they not knowen, there is no feare of God before theyr eyes.*) Haue they no knowlege yͭ they are all ſuche workers of miſchiefe, eatyng vp my people as it were bread, ⁊ cal not vpō the lord? There were thei broughte in feare, (*euen where no feare was:*) for god is in the generacion of yͤ righteous.

pſal.
Rom.

As for you, ye haue made a mocke at the counſell of the poore, becauſe he putteth his truſt in the lorde. Who ſhall geue ſaluacion

Eſa.59.d cion vnto Iſrael,*out of Sion. When yͤ
Rom.11.e lord turneth the captiuitie of his people,thē
ſhal Iacob reioyſe,and Iſrael ſhalbe glad.

¶The.xv.Pſalme.

Domine quis habitabit.

3 day [illegible]

To the chaunter,a Pſalme of Dauid.

A LOrde who ſhall dwell in thy tabernacle?
who ſhall reſt vpon thy holy hyll?
*Euen he yͭ leadeth an vncorrupte
pſa.24.a Eſa.33.c lyfe,⁊ doeth the thing which is right, ⁊ that
mat.19.b. ſpeaketh yͤ truth frō his heart. He yͭ hath
vſed no diſceite in his tongue,nor doen euel
to his neighbour,⁊ hath not ſclaundred his
neyghbours. He that ſetteth not by hymſelfe:
B but is lowly in his owne eyes,and maketh
muche of thē that feare yͤ Lord:he that
ſweareth vnto his neighbour and diſapointeth
hym not,thoughe it were his owne hinderaunce.
Eze.18.a. *He that hathe not geuen his
moneye vpon vſurye, nor taken rewarde agaynſte
the innocente. Who ſo doeth
theſe thynges ſhall neuer fall.

¶The.xvi.Pſalme.

Conſerua me Domine.

The badge or armes of Dauid.

A PReſerue me, O God, for in thee haue
I put my truſt. O my ſoule thou
haſt ſayed vnto the Lorde: thou arte
my God,my goodes are nothing vnto thee.
All my delyte is vpon the ſaynctes that
are in the earth,and vpon ſuche as excell in
vertue. But they that runne after another
God,ſhall haue greate trouble. Theyr
drinke offerynges of bloud,wyl not I offre,
neither make mencion of theyr names within
Tren.3.c my lyppes. *The Lorde hymſelfe is
the porcyon of myne enheritaunce, and of
my cup:thou ſhalt mayntayne my lot.
The lot is fallen vnto me in a fayre groūd:
B yea,I haue a goodlye heritage. I wyll
thanke the Lorde for geuyng me warnyng:
my reynes alſo chaſten me in the night ſeaſon.
I haue ſet god alwayes before me,
for he is on my right hande,therfore I ſhal
not fall. Wherfore my heart was glad,
⁊ my glory reioyſed, my fleſhe alſo ſhall reſt
Act.2.d and.13.e in hope. For why? *thou ſhalte not leaue
my ſoule in hell, neyther ſhalte thou ſuffre
thy holy one to ſe corrupcion. Thou ſhalt
ſhewe me the pathe of lyfe:in thy preſence is
the fulneſſe of ioye,and at thy ryghte hande
there is pleaſure for euermore.

¶The.xvii.Pſalme.

Exaudi Domine iuſticiam.

A prayer of Dauid.

HEare yͤ right,O lord,cōſidre my complaynt, A
⁊ herken vnto my prayer that
goeth not out of fayned lippes. Let
my ſētence come furth frō thy preſence:⁊ let
thyne eyes loke vpō the thing that is equal.
*Thou haſt proued ⁊ viſited myne heart Pro.17.a
in the nyght ſeaſon,thou haſt tryed me, and
ſhalt fynde no wickedneſſe in me: for I am
vtterly purpoſed yͭ my mouthe ſhall not offend.
Becauſe of mens workes yͭ are doen
agaynſte the woordes of thy lippes,I haue
kept me from the wayes of the deſtroyer.
O holde yͤ vp my goinges in thy pathes,
that my footeſteps ſlyp not. I haue called
vpon thee,O god,for yͧ ſhalt heare me: encline
thine eare to me,⁊ herkē vnto my wordes.
Shew thy merueilous louing kyndenes,
thou that art the ſauiour of them which
put their truſt in thee, frō ſuch as reſiſte thy B
rightħād. Kepe me as* yͤ apple of an eye, *Zacha.2.
hide me ‡ vnder the ſhadow of thy wynges. ‡mat.23.
Frō the vngodly yͭ trouble me: mine enemies
cōpaſſe me round about,to take away
my ſoule. They are encloſed in their own
fat:⁊ their mouth ſpeaketh proude thinges.
They lye waytyng in our waye on euery
ſyde,turning theyr eyes down to the groūd.
Lyke as a Lyon yͭ is gready of his praye,
⁊ as it were a lyōs whelp lurking in ſecrete
places. Up lord,diſapoynt him ⁊ caſt him C
downe: deliuer my ſoule from the vngodly,
which is as a ſweard of thine. Frō the mē
of thy hād,o lord,frō the mē,I ſay, ⁊ from yͤ
euel world,which haue theyr porcion in this
lyfe,whoſe bellyes thou fylleſt with thy hyd
treaſure. Thei haue childre at their deſire:
⁊ leaue the reſt of theyr ſubſtaunce for their
babes. But as for me,I wyll beholde thy
preſēce in righteouſnes: ⁊ whē I awake vp
after thy lykenes,I ſhalbe ſatiſfied with it.

¶The.xviii.Pſalme.

Diligam te Domine.

To the chaunter of Dauid the ſeruaūt of yͤ
lord,which ſpake vnto yͤ lord the wordes of
this ſonge (in the daye yͭ the Lorde deliuered
him from the hande of all his enemyes,
and from the hande of Saule)and he ſayd.
I Wyll loue thee,O lorde,my ſtrengthe. A [illegible]
The Lorde is my ſtonye rocke,⁊ my
defence,my ſauyoure, my God,and my
might,in whom I wyl truſt:my buckler,the
horne alſo of my ſaluacion, and my refuge.
*I wyll call vpon the Lorde whiche is 2.Re.22.a
worthy to be prayſed, ſo ſhall I bee ſafe frō
myne enemyes. *The ſorowes of death Pſa.116.a
compaſſed me, and the ouerflowynges of
vngodlyneſſe made me afrayed. The

paynes of hell came about me,the ſnares of
death ouertoke me. In my trouble wyl I
cal vpō the lord,⁊ complaine vnto my god.

So ſhal he heare my voyce out of his(holy)
temple,⁊ my cōplaynt ſhall come before
mat.27.f. him,it ſhal entre euē into his eares. *The
earth trembled and quaked,the very foundacions
alſo of the hilles ſhoke ⁊ were remoued,
becauſe he was wroth. There wēt
a ſmoke out in his preſence: ⁊ a conſuming
B fyre out of his mouthe, ſo that coales were
kyndled at it. He bowed the heauens alſo,
and came downe,⁊ it was darke vnder his
feete. He rode vpon the cherubins,⁊ dyd
flye:he came flying vpon the wynges of the
wynde. He made darkneſſe his ſecrete
place:his pauilion rounde about him with
darke water ⁊ thicke cloudes to couer him.

At the brighteneſſe of his preſence his
cloudes remoued:haileſtones,and coales of
fyre. The lord alſo thōdered out of yͤ heauē,
⁊ the hyeſt gaue his thōdre, hayleſtones
C ⁊ coales of fyre. He ſent out his arowes ⁊
ſcattered them,he caſt forthe lightninges, ⁊
deſtroyed them. The ſpringes of waters
were ſeen,and the foundaciōs of the round
worlde were diſcouered at thy chydyng, O
lord,at the blaſtyng of the breath of thy diſpleaſure.
He ſhal ſend down frō the heigth
to fetche me,and ſhal take me out of manye
waters. He ſhal deliuer me frō my ſtrōgeſt
enemy,⁊ from thē whiche hate me: for they
are to mighty for me. They preuented me
in the daye of my trouble:but the lord was
my vpholder. He brought me forth alſo in
to a place of liberty: he brought me forthe,
euen becauſe he had a fauour vnto me.

The lord ſhall rewarde me after my righteous
dealing:accordyng to the clēnes of my
hādes ſhal he recōpēce me. Becauſe I haue
kept the wayes of yͤ lorde:⁊ haue not forſaken
my god as the wicked doth. For I
haue an eye vnto al his lawes:⁊ wil not caſt
out his cōmaūdemētes fro me. I was alſo
D vncorrupt before him:and eſchued myne
own wickednes. Therfore ſhall the lorde
rewarde me after my righteous dealyng: ⁊
accordyng vnto the clēnes of my handes in
his eye ſight. With the holy thou ſhalt be
holy,⁊ with a perfect mā yͧ ſhalt be perfect.

With yͤ cleane thou ſhalt be cleane:⁊ with
the froward thou ſhalt learne frowardnes:
for thou ſhalte ſaue the people yͭ are in aduerſitie,
⁊ ſhalt bring downe yͤ hye lookes of
yͤ proude. Thou alſo ſhalt lyght my candle:
the lorde my god ſhall make my darkenes
to be light. For in thee I ſhal diſcomfyte
an hooſt of men:⁊ with the helpe of my
god I ſhal lepe ouer the wal. The way of
god is an vndefyled way * the worde of the Pſa.
lord alſo is tryed in yͤ fyre:he is the defender and.11
of all thē that put their truſte in hym. For
‡who is god but the lorde,or who hath any ‡Deu.4.
ſtrength except our God? It is God that
gyrdeth me wͭ ſtrengthe of warre ⁊ maketh
my waie perfect. *He maketh my feete like *Aba.3.
Hartes feet:⁊ ſetteth me vp on hye. ‡He ‡2.re.22
teacheth myne handes to fyghte, and myne pſ.144
armes ſhall breake euen a bowe of ſtele. E

Thou haſt geuen me the defence of thy ſaluacion:
thy righthand alſo ſhal hold me vp,
⁊ thy louing correcciō ſhal make me great.
Thou ſhalt make roume ynough vnder me
for to go,yͭ my footeſteps ſhal not ſlide. I
wyl folow vpon myne enemyes,⁊ ouertake
them:neither wil I turne agayn,till I haue
deſtroyed them. I wil ſmyte thē, that they
ſhal not be able to ſtande:but fal vnder my
feete. Thou haſte gyrded me wͭ ſtrengthe
vnto the battayle,thou ſhalt throwe downe F
myne enemyes vnder me. Thou haſt made
myne enemies alſo to turne theyr backes vpon
me,⁊ I ſhal deſtroye thē that hate me.

*They ſhal crye,but there ſhalbe none to Pro.1.
helpe them: yea, euen vnto the Lorde ſhall
they crye,but he ſhall not heare them. I
will beate them as ſmal as the duſte before
the wynde,I wil caſte them out,as the claye
in yͤ ſtretes. Thou ſhalt deliuer me frō the
ſtriuinges of the people:⁊ thou ſhalt make
me the heade of the Heathē. A people whō
I haue not knowen,ſhal ſerue me. Aſſone
as they heare of me they ſhal obey me:but yͤ G
ſtraūge children ſhal diſſēble wͭ me. The
ſtraūge childrē ſhal fayle,⁊ be afraid out of
their priſōs. The lord liueth:⁊ bleſſed bee
my ſtrong helper,⁊ prayſed be yͤ god of my
ſaluaciō. Euē the god which ſeeth yͭ I be
auenged:⁊ ſubdueth yͤ people vnto me. It
is he that deliuereth me from my (cruel) enemies,
and ſetteth me vp aboue myne aduerſaryes:
yͧ ſhalt ryd me from the wycked mā.

*For this cauſe I wyl geue thākes vnto Ro.15
thee,O lord,among the Gentiles:and ſyng
prayſes vnto thy name. *Great proſperitie 2.re.22
geueth he vnto his king:and ſheweth louing
kyndenes vnto Dauid his annointed,
and vnto his ſeed for euermore.

7 day
Mor pr.

The.xix.Pſalme.

Celi enarrant.

To the chaunter,a Pſalme of Dauid.

THe heauēs* declare the glory of god, Rom.1
⁊ the firmamente ſheweth his handye A
worke.

worke. One daye telleth another: and one night certifyeth another. There is neither ſpeche nor language, but theyr voyces are heard amōg thē. Ro.10.d *Their ſoūde is goen out into al lādes: ⁊ their wordes into yͤ endes of yͤ world. In them hath he ſet a tabernacle for the ſunne, which cōmeth forth as a bridegrome out of his chamber, and reioyſeth as B a gyaunt to runne his courſe. It goeth forth frō the vtmoſt part of the heauen, and runneth aboute vnto the ende of it agayne, and there is nothyng hyd frō the heate therof. The law of yͤ lord is an vndefiled law conuerting the ſoule. The teſtimonye of yͤ lorde is ſure, and geueth wyſdome vnto the ſymple. The ſtatutes of the lord are right, C and reioyce the hert: the cōmaundemente of the lord is pure, and geueth lighte vnto the eyes. The feare of the lord is cleane, ⁊ endureth for euer: yͤ iudgemētes of the lord are true ⁊ righteous altogether. Pro.8.b *More to be deſired are they thē gold, yea thē muche fine gold: ſweter alſo thē hony and yͤ hony cōbe.

Moreouer by thē is thy ſeruaūt taught, ⁊ in kepyng of thē there is great rewarde.

D Who can tell howe ofte he offendeth? Oh clēſe yͧ me fro (my) ſecrete fautes. Kepe thy ſeruaūt alſo frō preſumptuous ſynnes, leſte thei get yͤ dominiō ouer me: ſo ſhal I be vndefyled, ⁊ innocent frō the great offence. Let the wordes of my mouth, ⁊ the meditacion of my heart be (alwaye) acceptable in thy ſight, O lord, my ſtrēgth and my redemer.

The.xx.Pſalme.

Exaudiat te Dominus.

To the chaunter, a Pſalme of Dauid.

A THe Lord heare thee in the day of trouble, yͤ name of yͤ god of Iacob defend thee. Send thee helpe frō the Sāctuary, ⁊ ſtrēgth thee out of Syon. Remēbre al thy offringes, ⁊ accept thy burnt ſacrifice. Sela. Graūt thee thy hertes deſyre, ⁊ fulfil al thy mynde. We wil reioyſe in thy ſaluacion: and triūphe in the name of yͤ lord our god, the lord perfourme al thy peticiōs.

B Now know I yͭ the Lorde helpeth his anointed, ⁊ wil heare him frō his holy heauē: euen wͭ the wholſome ſtrength of his righte hand. Some put theyr truſt in charettes, and ſome in horſes: but we wyll remembre the name of the lorde our god. They are brought doun ⁊ fallen, but we are riſen, and ſtand vpright. Saue Lord, ⁊ heare vs, o kyng of heauen, when we call (vpon thee.)

The.xxi.Pſalme.

Domine in virtute tua.

To the chaunter, a Pſalme of Dauid.

THe kyng ſhal reioyce in thy ſtrengthe A O lorde: exceadyng glad ſhal he be of thy ſaluaciō. Thou haſt gyuen him his hertes deſyre, and haſte not denyed him the requeſt of his lippes. Sela. For thou ſhalte preuente hym with the bleſſinges of goodneſſes, ⁊ ſhalt ſet a crowne of pure golde vpō his head. He aſked lyfe of thee, and yͧ gaueſt him a lōg life, euē for euer and euer.

His honour is great in thy ſaluacion: glory and great worſhip ſhalt thou laye vpon B hym. For thou ſhalt gyue him euerlaſting felicitie, ⁊ make him glad with yͤ ioye of thy countenaunce. And why? becauſe the king putteth his truſt in the lord, and in the mercye of the moſte hyeſt, he ſhal not myſcarye.

All thyne enemies ſhall fele thy hāde: thy righthand ſhal finde out thē that hate thee.

Thou ſhalte make them like a fyre ouen in tyme of thy wrath: the Lorde ſhal deſtroy them in his diſpleaſure, and the fyre ſhal cōſume them. C Theyr fruite ſhalt thou roote out of the earth, and their ſeed from among the chyldren of mē. For they intended miſchiefe agaynſte thee, and ymagined ſuche a deuyce, as they are not hable to perfourme.

Therfore ſhalte thou put them to flighte, and yͤ ſtringes of thy bowe ſhalt thou make redy againſt the faces of them. Be thou exalted Lord, in thyne owne ſtrength: ſo wil we ſyng and prayſe thy power.

The.xxii.Pſalme.

Deus Deus meus.

To the chaunter vpon the Hynde of the dawnyng, a Pſalme of Dauid.

MY* God, my God (looke vpon me.) why A haſt thou forſaken me: and art ſo far mat.27.f fro my health, and from the wordes mar.15.e of my complaynte? O my God, I crye in the daye tyme, but thou heareſt not: and in the nyght ſeaſon alſo I take no reſte. And thou continueſte holye, O thou worſhyp of Iſrael. Our fathers hoped in thee, they truſted in thee, and thou dyddeſt delyuer them. They called vpon thee, and were helped: they put their truſt in thee, and were not confounded. But as for me, I am a worme and no man: a very ſcorne of menne and the outcaſt of the people. *All they pſ.109.d that ſe me laughe me to ſcorne: they ſhoote B out theyr lippes and ſhake the head, ſaying. mat.27.e

*He truſted in God that he would delyuer him: let hym delyuer him yf he wyl haue him.

Pſa.71.a ‡But yͧ art he yͭ toke me out of my mothers
wombe: thou waſt my hope whē I hanged
yet vpon my mothers breaſtes. I haue
bene left vnto thee euer ſynce I was borne:
thou art my god euē frō my mothers wōbe.
C O go not frō me, for trouble is harde at
hand, ⁊ there is none to helpe me. Manye
oxen are come about me, fat bulles of Baſā
cloſe me in on euery ſyde. They gape vpō
me with theyr mouthes as it were a rāping
Ioſu.7.b ⁊ roaryng lyon. *I am poured oute lyke
water, ⁊ all my bones are oute of ioynte: my
heart alſo in the myddeſt of my body is euē
like melting waxe. My ſtrēgthe is dryed
vp lyke a potſherd, ⁊ my tong cleueth to my
D gūmes: ⁊ thou ſhalte bring me into the duſt
of death. For (*many*) dogges are come about
me: ⁊ the counſayle of the wicked laye
ſiege againſt me. They pearſed my hādes
⁊ my fete, I maye tel al my bones, thei ſtāde
mat.27.d ſtaryng ⁊ lokyng vpon me. *They parte
my garmentes among them, and caſt lottes
vpon my veſture. But be not thou farre
fro me, o lord: thou art my ſuccour, haſt thee
to helpe me. Delyuer my ſoule from the
ſwearde, my dearling from the power of the
E dogge. Saue me from the lyons mouthe:
thou haſte hearde me alſo from among the
hornes of yͤ vnycornes. I wyl declare thy
Ioh.20.d name vnto my *brethren: in the middeſt of yͤ
Hebre.2.c congregaciō wyl I prayſe thee. O praiſe
the lord ye yͭ feare him: magnify hym al ye
of the ſeed of Iacob, ⁊ feare hym all ye ſeed
Pſal.9.d of Iſrael. *For he hath not deſpyſed nor
F abhorred the lowe eſtate of yͤ poore: he hath
not hid his face frō him, but when he called
vnto him, he heard him. My prayſe is of
thee, in the great congregacion: my vowes
wyll I perfourme in the ſyght of them that
feare hym. The poore ſhal eate, ⁊ be ſatiſfied:
they yͭ ſeke after yͤ lord ſhal praiſe him,
your hert ſhal liue for euer. Al yͤ endes of yͤ
world ſhal remēbre themſelues, ⁊ be turned
vnto the lord: ⁊ all the kinredes of yͤ naciōs
ſhal worſhip before him. For yͤ kingdō is
G the lordes, ⁊ he is the gouernour among the
people. Al ſuch as be fat vpō earth, haue
eatē ⁊ worſhipped. Al they yͭ go down into
the duſt, ſhal knele before him: ⁊ no mā hath
quickned his own ſoule. (*My*) ſeed ſhal ſerue
him: they ſhalbe coūted vnto yͤ lord for a generacion.
They ſhal come, ⁊ (*the heauens*) ſhal
declare his righteouſnes, vnto a people that
ſhalbe borne, whom the Lord hath made.

¶ The.xxiii. Pſalme.

Dominus regit me.

A Pſalme of Dauid.

THe lord is my ſhepherde: therfore can A
I lacke nothing. He ſhal fede me in
a grene paſture, and lead me forth beſyde
yͤ waters of cōforte. He ſhal conuerte
my ſoule, ⁊ bring me forth in the pathes of
righteouſnes for his names ſake. Yea,
though I walke thorow yͤ valleye of yͤ ſhadow
of death, I wyl feare no euell, for thou
art wͭ me: thy rod and thy ſtaffe cōfort me. B
Thou ſhalt prepare a table before me agaynſt
them that trouble me: thou haſt annointed
my head wͭ oyle, and my cup ſhalbe
ful. But (*thy*) louing kyndnes ⁊ mercy ſhal
folowe me all the dayes of my lyfe: and I
wyll dwel in the houſe of the Lord for euer.

¶ The.xxiiii. Pſalme.

v. day
M.o25

Domini eſt terra.

A pſalme of Dauid (*in the firſt daye of the Sabboth.*)

THe earth is yͤ lordes, ⁊ all that therin A
is: the compaſſe of the worlde, ⁊ they yͭ
dwell therin. For he hath founded it
vpō the ſeas, ⁊ prepared it vpō the floudes.
*Who ſhal aſcend into yͤ hill of the lord?
Or who ſhal ryſe vp in his holy place?
Euē he that hath cleane hādes and a pure
heart: and that hath not lifte vp his mynde
vnto vanitie, nor ſworn to diſceaue (*his neighbour.*)
He ſhal receyue yͤ bleſſyng from the
Lord, and righteouſnes frō the God of his
ſaluacion. This is the generacion of thē B
that ſeke hym, euen of thē that ſeke thy face,
O Iacob. Sela. Lift vp your heades, o
ye gates, and be ye lifte vp, ye euerlaſting
doores, ⁊ the kyng of glory ſhall come in.
Who is this kyng of glory? It is the lord
ſtrong ⁊ mightie, euen the Lorde mightie in
battayle. Lift vp your heades (o ye gates)
⁊ be ye lift vp ye euerlaſtyng doores, ⁊ the
king of glory ſhall come in. Who is this
king of glory? Euen the Lorde of hoſtes, he
is the kyng of glory. Sela.

The.xxv. Pſalme.

Ad te Domine leuaui.

Of Dauid.

VNto thee (O Lord) wyll I lyft vp my A
ſoule. My god, I haue put my truſt
in thee: Oh let me not be confoūded,
neither let myne enemies triumphe ouer me.
*For al they yͭ hope in thee ſhal not be aſhamed:
but ſuche as tranſgreſſe without a
cauſe, ſhalbe put to confuſion. Shewe me
thy wayes, O Lord, ⁊ teache me thy pathes.
Leade me forth in thy truth, and learne
me, for thou art the God of my ſaluacion: in
thee hath been my hope al the daye longe.

Call

Cal to remembraunce(O Lord)thy tēdre
B mercyes,and thy louyng kyndneſſes, which
haue bene euer of olde. Oh remembre not
Job.13.d the*ſynnes & offences of my youthe:but according
vnto thy mercy thynke thou vpon
me(O lord)for thy goodneſſe. Gracious
& righteous is yͤ lord,therfore wyl he teache
ſinners in the waye. Them yͭ be meke ſhal
he guide in iudgemēt,and ſuche as be gētle,
thē ſhal he learne his waye. All the pathes
of the lord are mercy & trueth,vnto ſuche as
C kepe his couenaunt & his teſtimonies.
Eſa.43.d *For thy names ſake,O lord,be merciful
vnto my ſynne,for it is great. What mā
is he that feareth yͤ lord? hym ſhal he teache
in the waye that he ſhall choſe. His ſoule
ſhall dwell at eaſe,and his ſeede ſhall inherite
the lande. The ſecrete of the Lorde is
Iere.31.f among them that feare hym:* and he wyll
and.32.g ſhewe them his couenaunte. Myne eyes
are euer lokyng vnto the lorde, for he ſhall
plucke my feete out of the net. Turne thee
vnto me, and haue mercye vpon me: for I
am deſolate,and in myſery. The ſorowes
of my hearte are enlarged. O bring thou
me out of my troubles. Loke vpon myne
aduerſitie and miſerie, & forgyue me all my
D ſynne. Conſydre myne enemyes how manye
they are, & they beare a tyrannous hate
agaynſt me. O kepe my ſoule,and deliuer
me: lette me not be confounded, for I haue
put my truſte in thee. Let perfectneſſe and
righteous dealyng wayte vpon me, for my
hope hath been in thee. Delyuer Iſraell
O God,out of all his troubles.

¶The.xxvi.Pſalme.

Judica me Domine.

(*A Pſalme*)Of Dauid:(*afore he was enbalmed.*)

A Be thou my * iudge,O lord,for I haue
Pſa.17.a walked innocently: my truſt hath been
alſo in the lord,therfore ſhal I not fal.
Pſa.139.d *Examine me,O lord,and proue me,trye
out my reines,& my heart. For thy louing
kyndneſſe is before myne eyes, and I wyll
walke in thy trueth. I haue not dwelte wͭ
vayne perſons,neyther wyl I haue feloweſhip
with yͤ diſceytefull. I haue hated the
congregacion of the wicked,and wil not ſyt
Eſay.1.e amonge the vngodly. *I wyll waſhe my
handes in innocencie,O lord,and ſo wyll I
B go to thyne aulter. That I maye ſhewe yͤ
voyce of thankeſgeuyng:and tell of all thy
wonderous workes. Lorde,I haue loued
the habitacion of thy houſe, and the place
where thine honour dwelleth. O ſhut not
vp my ſoule with the ſinners,nor my lyfe wͭ
the bloud thirſtie. In whoſe hādes is wickedneſſe,
and theyr righte hande is full of C
gyftes. But as for me I wyl walke innocently:
O delyuer me,and be mercyfull vnto
me. My foote ſtandeth ryghte, I wyll
prayſe the lorde in the congregacions.

¶The.xxvii.Pſalme.

Dominus illuminatio.

Of Dauid.

The Lord is my * lyght & my ſaluaciō: A
whom thē ſhal I feare? the lord is the Pſa.112.
ſtrength of my life:of whom then ſhal
I be afrayed? Whē the wycked(euē mine
enemies and my fooes) came vpon me to
eate vp my fleſhe,they ſtumbled and fell.
Though an hooſt of men were layed against
me,yet ſhal not my heart be afrayed:
& though there roſe vp warre agaynſte me,
yet wyll I put my truſte in hym. * One Luk.10.g
thyng haue I deſyred of the Lorde, whiche B
I wyll requyre: euen that I maye dwell in
the‡houſe of the Lorde all the dayes of my ‡1.Re.7.c
lyfe:to beholde the fayre beauty of the lord,
and to viſite his temple. For in the tyme
of trouble he ſhall hyde me in his * tabernacle: 1.Re.21.a
yea in the ſecret place of his dwelling
ſhall he hyde me,& ſet me vp vpon a*rocke 2.Re.23.c
of ſtone. And nowe ſhall he lyfte vp my
head aboue myne enemyes rounde aboute
me. Therfore wil I offre in his dwelling,
an oblacion with great gladneſſe. I wyll C
ſyng & ſpeake prayſes vnto the lord. Herken
vnto my voyce,O Lorde, when I crye
vnto thee:haue mercye vpon me, and heare
me. My heart hath talked of thee:ſeke ye
my face:thy face lord wyl I ſeke. O hyde
not thou thy face fro me,nor caſt thy ſeruaūt
awaye in diſpleaſure. Thou haſt bene my
ſuccour,leaue me not,neither forſake me, O
God of my ſaluacion. When my father
& my mother forſake me, the lord taketh me
vp. Teache me thy waye O Lorde, and D
leade me the righte waye,becauſe of myne enemyes.
Delyuer me not ouer into the
wyl of myne aduerſaryes, for there are falſe
witneſſes ryſen vp agaynſte me, and ſuche
as ſpeake wronge. I ſhoulde vtterlye
haue faynted:but that I beleue verely to ſe
the goodneſſe of the Lorde in the lande of
the lyuyng. O tarye thou the Lordes
leyſure * bee ſtrong, and he ſhall comforte Pſal.31.c
thyne hearte, and put thou thy truſte in the
Lorde.

¶The.xxviii.Pſalme

Ad te Domine clamabo.

A Pſalme of Dauid.

A Unto thee wyll I crye, O Lorde my
ſtrength, thynke no ſcorne of me: leſte
yf yͧ make thee as though thou heardeſt
not, I become like them that go downe
into the pyt. Heare the voyce of my hūble
peticions, when I crye vnto thee: when I
holde vp my handes towarde the mercyſeat
of thy holy tēple. O plucke me not away
(*neyther deſtroye me*) wͭ the vngodlye ⁊ wycked
Iere.9.b doers *which ſpeake frendly to theyr neighbours,
B but ymagin miſchief in theyr hertes.
Iob.34.d *Reward thē accordyng to their dedes: ⁊
math.16.d accordyng to the wickedneſſe of theyr owne
Rom.2.b inuēcions. Recōpence thē after yͤ worke of
theyr handes: paye thē that they haue deſerued.
For they regarde not in theyr minde
the workes of the lorde, nor the operacion of
his handes: therfore ſhall he breake them
C downe, and not buyld them vp. Prayſed
be the lorde, for he hath hearde the voyce of
Deut.8.d myne humble peticions. *The lorde is
my ſtrengthe and my ſhylde: my heart hath
truſted in him, and I am helped: therfore
my hearte daunſeth for ioye, and in my ſong
wyll I prayſe hym. The lorde is theyr
ſtrength: and he is the holſome defence of
his annoynted. O ſaue thy people, and
Deut.32.b gyue thy bleſſyng vnto *thine enheritaūce:
feede them, and ſet them vp for euer.

The.xxix.Pſalme.

Afferte domino.

A Pſalme of Dauid (*at the perfourmyng of the Tabernacle.*)

A Bryng vnto the Lorde (O ye mightye)
(*bryng yonge rammes vnto the Lord:*) aſcrybe
vnto the Lord worſhyp and ſtrength.
Geue the lord the honour due vnto his
name: worſhyp the lord with holy worſhyp.
Exo.7.a *It is the lord that cōmaundeth the waters:
and.8.a it is the glorious God that maketh the
*Ex.14.g thondre. *It is the lord that ruleth the
mat.8.d ſea. The voyce of the lorde is mighty in
B operacion: the voyce of the lorde is a glorious
voyce. The voyce of yͤ lorde breaketh
Eze.17.g yͤ *Cedre trees: yea, yͤ lord breaketh the
Cedres of Lybanus. He made thē alſo to
ſkyp lyke a Calfe: Lybanus alſo, and Syrion
lyke a yong Unicorne. The voyce
of the lorde deuydeth the flames of fyre, the
voyce of the Lorde ſhaketh the wyldernesſe,
yea the Lorde ſhaketh the wylderneſſe of
C Cades. The voyce of the lorde maketh
the Hyndes to bryng forth yong, and diſcouereth
the thycke buſſhes: in his tēple doth
euery man ſpeake of his honoure. The
lord ſitteth aboue the water floude, and the
lorde remayneth a kyng for euer. The
lord ſhall gyue ſtrength vnto his people, yͤ
lord ſhal geue his people yͤ bleſſig of peace.

vj. day

The.xxx.Pſalme.

Mor prayr

Exaltabo te Domine.

A Pſalme and ſong of the dedicacion of the houſe of Dauid.

I Wyll magnifie thee, O lorde, for thou A
haſt ſet me vp, ⁊ not made my fooes to
trysumphe ouer me. O lord my god,
I cryed vnto thee, and thou haſt healed me.
Thou lord haſt brought my ſoule out of
hel: thou haſt kept my lyfe, from them that
go downe to the pyt. Syng prayſes vnto
the lorde (O ye ſaynctes of his) and geue B
thankes vnto hym for a remembraunce of
his holynes. *For his wrath endureth 2.Co
but the twynklyng of an eye, ⁊ in his pleaſure
is lyfe: heuyneſſe maye endure for a
night, but ioye commeth in the mornyng.
And in my proſperitie I ſayde, I ſhal neuer
be remoued: thou lorde of thy goodneſſe
haddeſt made my hyl ſo ſtrong. Thou C
dyddeſte turne thy face (*fro me*) and I was
troubled. Then cryed I vnto the, O lord,
⁊ gat me to my lord right humbly. What
profite is there in my bloude, when I goe
downe to the pytte? Shall the duſte gyue
thankes vnto thee? Or ſhall it declare thy
trueth? Heare, O lord, and haue mercy vpon
me: lorde be thou my helper. Thou D
haſt turned my heuynes into ioye: thou haſt
put of my ſackclothe, and gyrded me wyth
gladnes. Therfore (ſhal euery good mā)
ſyng of thy prayſe wͭout ceaſyng. O my
god, I wyl geue thākes vnto thee for euer.

The.xxxi.Pſalme.

In te Domine ſperaui.

To the chaunter a Pſalme of Dauid.

IN thee, O lorde, haue I put my truſte, A
let me neuer be put to confuſiō: delyuer
me in thy righteouſnes. Bow downe
thyne eare to me, make haſt to delyuer me.
And be thou my ſtrong rocke, ⁊ an houſe
of defence, yͭ thou mayeſt ſaue me. For yͧ
art my ſtrong rocke, ⁊ my caſtle: Be thou
alſo my guyde, and leade me for thy names
ſake. Drawe me out of the net that they
haue layed priuely for me, for thou arte my Lu.
ſtrength. *Into thy handes I commend Ac.
my ſpirite: For thou haſte redemed me, O B
lord yͧ god of truthe. I haue hated them
that hold of ſuperſticious vanities, and my
truſt hath bene in the Lorde. I wyll be
glad ⁊ reioyſe in thy mercye: for thou haſte
conſydred my trouble, and haſt knowen my
ſoule in aduerſities. Thou haſt not ſhut
me vp into the hād of the enemie: but haſte

ſet my fete in a large rowme. Haue mercy vpon me, O lorde, for I am in trouble: and myne eye is conſumed for very heuines, yea my ſoule and my bodye. For my lyfe is waxen olde with heuines, and my yeares with mourning. My ſtrength faileth me becauſe of myne iniquitie: and my bones are C corrupte. I became a reprofe among all mine enemyes, but ſpecially among my neighbours, and they of mine acquaintaũce were afrayde of me: and they that did ſee me withoute, cõueyed thẽ ſelues fro me. I am cleane forgotten, as a dead manne oute of mynde: I am become lyke a broken veſſell.

For I haue hearde the blaſphemye of yͤ multitude: ⁊ feare is on euery ſide, while they conſpire together againſt me, and take theyr counſayle to take awaye my lyfe.

But my hope hath ben in thee, O lord, I haue ſaid: thou art my God. My time is in thy hand, delyuer me frõ the hande of myne enemyes, ⁊ from them that perſecute me.

D Shewe thy ſeruaunte the lyght of thy coũtenaunce, ⁊ ſaue me for thy mercies ſake.

Let me not be confounded, O lorde, for I haue called vpon the: let the vngodly bee put to confuſiõ, ⁊ be put to ſilence in yͤ graue.

Let the lying lyppes be put to ſylẽce, which cruelly, dyſdaynfully, ⁊ deſpitefullye ſpeake agaynſt the ryghteous. O howe plentyfull is thy goodneſſe, which thou haſt layed vp for them that feare the: ⁊ that thou haſt prepared for thẽ, that put theyr truſt in E thee, euen before the ſonnes of men. Thou ſhalt hyde them priuely by thyne owne preſence, from yͤ prouokinges of al men: yͧ ſhalt kepe them ſecretelye in thy tabernacle, from the ſtrife of tongues. Thankes be to yͤ lorde: for he hath ſhewed me meruailous greate kindneſſe in a ſtrong citye. And when I made haſte, I ſayde: I am caſt out of the ſight of thine eies. Neuertheleſſe, thou heardeſt yͤ voyce of my praier when I cried vnto thee. O loue the lorde, al ye his saynctes: for the lorde preſerueth them that are faythfull, ⁊ plenteouſlye rewardeth the yͤ proude doer. Pſa.27.d. and.31.c. *Be ſtrong, and he ſhal ſtabliſh youre hearte, all ye that put your truſt in the lorde.

The.xxxii.Pſalme.

Beati quorum.

An inſtruccion of Dauid.

A BLeſſed is he, whoſe vnryghteouſnes is forgeuen: and whoſe ſynne is couered. Rom.4.a *Bleſſed is the man, vnto whome yͤ lorde imputeth no ſinne, and in whoſe ſpirite there is no gyle. For while I helde my tonge, my bones conſumed awaye throwe my dayly complayning. For thy hand is B heuy vpon me daye ⁊ nighte, and my moyſture is like the drouth in Sommer. Sela.

I wyll knowledge my ſynne vnto the, ⁊ myne vnryghteouſneſſe haue I not hid. I ſayde, Job.13.c. Luk.15.d. *I wyll confeſſe my ſinnes vnto yͤ lorde, and ſo thou forgaueſt the wickedneſſe of my ſinne. Sela. For this ſhall euery one that is godly, make hys prayer vnto the in a time when thou mayeſt be found: but in the great water floudes they ſhall not come nye hym. Thou art a place to hyde me in, yͧ ſhalt preſerue me from trouble: thou ſhalt C cõpaſſe me about wᵗ ſonges of delyueraũce.

Sela. I wil enfourme the, ⁊ teache the in the waye wherin thou ſhalte goe: and I will guyde the with myne eye. Be not ye like horſe and mule, whiche haue no vnderſtanding: whoſe mouthes muſte bee holden with bitte ⁊ brydle, leſt they falle vpon thee.

Great plages remaine for the vngodly, but whoſo putteth hys truſt in yͤ lorde, mercy embraceth him on euery ſyde. Be glad, O ye righteous, and reioiſe in the lorde: and be ioyfull all ye that are true of hearte.

The.xxxiii.Pſalme.

Exultate iuſti in Domino.

A *Pſa.97.b ‡Eph.5.d Collo.3.c. REioyſe *in the lorde, O ye ryghteous, for it becũmeth well yͤ iuſt to be thãkful. ‡Prayſe the lorde with harpe, ſyng pſalmes vnto hym with the lute and inſtrumente of ten ſtringes. Sing vnto the lorde a newe ſonge: ſinge praiſes luſtely (vnto him) wᵗ a good courage. For the word of the lorde is true, and all his workes are faythful. He loueth righteouſnes ⁊ iudgemẽt, the earth is ful of the goodnes of the lorde. Gene.1.a. *By the word of the lorde were the heauẽs made: ⁊ all the hooſtes of thẽ by the breath of his mouth. He gathereth yͤ waters of the ſea together, as it were vpon an B heap, and layeth vp the depe as in a treaſure houſe. Let al yͤ earth feare yͤ lord: ſtande in awe of hym, all ye that dwel in yͤ worlde.

Pſ.148.a. *For he ſpake, and it was done: he commaunded, and it ſtode faſt. The Lord Pſal.1.a. Eſay.8.b. bryngeth the *counſayll of the Heathen to nought, ⁊ maketh yͤ deuiſes of the people, to be of none effect: (and caſteth out the counſayles of prynces.) The counſayle of the Lorde ſhall endure for euer: and the thoughtes of hys herte from generacyon to generacyon. Bleſſed are the people, whoſe God is the Lorde Jehouah: and bleſſed are the folke yͭ haue choſen hym to be their inheritaunce.

The Lorde loked downe from heauen, and
beholde all yͤ children of men: from the habytacion
of hys dwellynge, he conſidreth al
thẽ that dwell in the earth. He faſhioneth
all the hertes of them, and vnderſtandeth
all theyr workes. There is no kyng that
can be ſaued by the multytude of an hooſte:
neyther is any myghtye man delyuered by
moche ſtrength. A horſe is counted but a
vayne thyng to ſaue a man: neyther ſhall
he deliuer any man by his great ſtrẽgth.

Behold, the eye of the Lorde is vpon thẽ
that feare hym, ⁊ vpon them that put their
truſt in his mercy. To delyuer their ſoules
from death, and to fede them in the tyme of
dearth. Oure ſoule hath paciẽtly taryed
for the Lorde: for he is oure helpe and oure
ſhild. For our hert ſhal reioyſe in him, because
we haue hoped in his holy name.

Let thy mercyfull kyndneſſe, O Lorde, be
vpõ vs: like as we haue put our truſt in the.

¶ The.xxxiiii.Pſalme.

Benedicam dominum.

Of Dauid, when he chaũged hys ſpeche before
Abimelech, whyche droue hym
awaye, and he departed.

A I Wil alway giue thãkes vnto the
Lorde, his prayſe ſhal euer be in
my mouthe. My ſoule ſhall
make her boſte in the Lorde: the
humble ſhall heare therof, and be glad.

O prayſe the Lorde wyth me, and let vs
*1.re.21.c. magnifye his name togyther. *I ſought
the Lord, and he heard me: yea, he deliuered
me out of all my feare. They had an eye
vnto him, ⁊ were lyghtened: and their faces
wer not aſhamed. Lo, yͤ poore crieth, and
B yͤ Lorde heareth him: yea, ⁊ ſaueth him out
*Joſu.5.d of all his troubles. *The aungel of yͤ Lord
4.re.19. tarryeth rounde about them that feare hym,
⁊ deliuereth thẽ. O taſt ⁊ ſe, how gracious
*Pſal.2.b the Lord is, *bleſſed is the man that truſteth
*pſa.128 a in him. O feare the Lorde, ye that be his
ſainctes, for they yͭ feare him lacke nothing.
*Mat.6.b The lyons do lacke, and ſuffre hungre, *
but they which ſeke yͤ Lorde ſhall wante no
C maner of thing yͭ is good. Come ye children
⁊ herken vnto me, I wil teache you the
*1.Pet.3.c feare of the Lord. *What man is he that
luſteth to liue ⁊ wolde fayne ſe good daies?
Kepe thy tonge frõ euill, ⁊ thy lyppes that
they ſpeake no gyle. Eſchue euyll and do
good, ſeke peace and enſue it. The eyes
of the Lorde are ouer the ryghteous, and
his eares are open vnto their prayers.
The countenaunce of the Lorde is agaynſt
them that do euill, to rote out the remembraunce
of them from of the earth. The
ryghtous crye, and the Lorde heareth thẽ, ⁊ D
delyuereth them out of all theyr troubles.
The Lorde is nye vnto them that are of a
cõtrite herte, and will ſaue ſuche as be of an
humble ſpirite. *Greate are the troubles
of the righteous, but the Lorde delyuereth *Pſa
hym out of all. He kepeth all hys bones, Act
ſo that not one of them is brokẽ. But myſ- 2.Ti
fortune ſhall ſlaye the vngodly: ⁊ they that
hate the righteous, ſhalbe deſolate. The
Lorde delyuereth yͤ ſoules of hys ſeruaũtes:
and all they that put their truſt in him ſhall
not be deſtitute.

¶ The.xxxv.Pſalme.

Judica domine nocentes.

Of Dauid.

Pleate thou my cauſe, O Lorde,
wyth them that ſtriue with me: A
and fyghte thou agaynſte them
that fyghte agaynſt me. Laye
hande vpon yͤ ſhild and buckler, and ſtande
vp to helpe me. Bryng forth the ſpeare, ⁊
ſtop yͤ way agaynſt them that perſecute me:
ſaye vnto my ſoule, I am thy ſaluacyõ. Let
them be confounded ⁊ put to ſhame yͭ ſeke
after my ſoule: let them be turned backe, ⁊
brought to confuſiõ, that ymagine miſchefe
for me. *Let thẽ be as the duſt before the *pſa
wynd, ⁊ the aungell of the Lorde ſcattrynge
them. Let theyr waye be darke ⁊ ſlyppery,
and let the aungell of the Lorde perſecute
them. For they haue pryuely layed their
net to deſtroye me wᵗoute a cauſe, yea euen
wythout a cauſe haue they made a pyt for
my ſoule. Let a ſodayne deſtruccyon come
vpon hym vnawares: and hys net that he
hath layed pryuely, catch him ſelfe: that he B
maye fall into his owne myſchefe. And
my ſoule be ioyful in the lord: it ſhal reioice
in his ſaluacion. And my bones ſhal ſaye:
lord, who is like vnto thee? which deliuereſt
the poore from hym that is to ſtronge for
him: yea, yͤ poore and hym that is in miſerie
from him that ſpoyleth him. Falſe witneſſe
did riſe vp: they layed to my charge thinges
that I know not. They rewarded me euil
for good, to the greate diſcomforte of my
ſoule. Neuertheleſſe, when they were ſicke,
I put on a ſacke cloth: ⁊ humbled my ſoule
wyth faſtynge, and my prayer ſhall turne
into myne owne boſome. I behaued my
ſelfe as though it had ben my frende or my C
brother: I went heuelye, as one yͭ mourneth
for hys mother. But in myne aduerſytye
they reioiſed, ⁊ gathered thẽ togyther: Yea,
the

the very abiectes came together againſt me vnawares, making mowes at me, ⁊ ceaſed not. With yͤ flatterers were buſy mockers, which gnaſhed vpon me with theyr teethe.

Lord, how long wylt thou loke vpō this? O delyuer my ſoule from the calamities whiche they bring on me, and my darlyng frō the lyons. So wyl I geue the thankes in the great congregaciō, I wyl prayſe thee among muche people. O let not thē that are myne enemyes trymphe ouer me vngodly: neyther let thē winke with their eyes that * hate me without a cauſe. And why? Pſal.69.a John.11.d their cōmoning is not for peace, but they ymagyne diſceitefull wordes agaynſte them that are quiete in the lande. They gaped vpon me with their mouthes, and ſayed: fye on thee, fye on thee: we did ſee it with oure eyes. This thou haſt ſene, O Lorde: hold D not thy tongue then, go not farre fro me, O Lorde. Awake ⁊ ſtande vp to iudge my quarel, auenge thou my cauſe, my god, and my Lorde. Iudge me, O Lorde my God, accordyng to thy righteouſneſſe, ⁊ let them not trymphe ouer me. Let thē not ſaye in their heartes, there, there, ſo woulde we haue it: neyther let them ſaye, we haue deuoured hym. Lette them be put to confuſion and ſhame together that reioyſe at my trouble: let thē be clothed with rebuke ⁊ diſhonoure that boaſt themſelues againſt me. Let thē be glad and reioyſe that fauour my righteous dealyng: yea, let them ſaye alway: bleſſed be the Lord, whiche hath pleaſure in the proſperitie of his ſeruaunt. And as for my tongue, it ſhalbe talkyng of thy righteouſeneſſe, and of thy prayſe, all the daye long.

The.xxxvi.Pſalme.

DIXIT INIUSTUS.

To the chaunter of Dauid the ſeruaunte of the Lorde.

A Roma.3.c My heart ſheweth me yͤ wickednes of the vngodlye, that * there is no feare of God before his eyes. For he flattereth hymſelfe in his owne ſight, tyll his abhominable ſynne be found out. The wordes of his mouth are vnrighteous and ful of diſceite: he hath left of to behaue himſelf wyſely, and to doe good. He ymagineth myſchiefe vpon his bed, and hath ſet himſelfe in no good waye, neither doeth he abhorre any thyng that is euyll. Thy mercye O Lorde, reacheth vnto the heauen, and thy faythfulneſſe vnto the cloudes. Thy righteouſneſſe ſtandeth like the ſtrong mountaynes: thy iudgementes are lyke the great depe. Thou Lord ſhalt ſaue both man and beaſt. How excellent is B thy mercy O God? and the chyldren of mē ſhall put theyr truſt vnder the ſhadowe of thy wynges. They ſhalbe ſatiſfyed with the plenteouſneſſe of thy houſe, ⁊ thou ſhalt gyue them drynke of thy pleaſures, as oute of the ryuer. For with thee is the well of lyfe, and in thy light, ſhall we ſe light. O continue forthe thy louyng kyndneſſe vnto them that knowe thee, ⁊ thy righteouſneſſe vnto them that are true of hearte. O lette not the foote of pryde come agaynſte me: ⁊ let not the hande of the vngodlye caſte me downe. There are they fallen (all) that worke wickedneſſe: they are caſt downe, and ſhall not be hable to ſtande.

The.xxxvii.Pſalme.

NOLI EMULARI.

A Pſalme of Dauid.

Fret not thy ſelfe bycauſe of the A vngodlye: neyther be thou enuyous agaynſt the euyl doers. For they ſhal ſoone be cut downe like the graſſe, ⁊ be wythered euen as the grene herbe. Put thou thy truſt in the Lorde, ⁊ be doyng good: dwel in the land ⁊ verely thou ſhalt be fed. Delyte thou in the Lord, and he ſhal geue thee thy heartes deſyre. Commit thy waye vnto the Lord, ⁊ put thy truſt in hym, and he ſhall bring it to paſſe. He ſhall make thy righteouſneſſe as cleare as the lighte, and thy iuſte dealing as the none daye. Holde thee ſtyll in the Lorde, and abyde paciently vpon him: but greue not B thy ſelfe at hym whoſe waye doeth proſper againſt the man that doth after euell counſayles. Leaue of from wrathe, and lette go diſpleaſure: fret not thy ſelfe, els ſhalte thou be moued to do euyl. Wycked doers ſhalbe roted out: ⁊ they that paciētly abide the Lorde, thoſe ſhall inherite the lande.

Yet a litle while, and the vngodlye ſhalbe cleane gone: thou ſhalt loke after his place, ⁊ he ſhalbe awaye. But the meke ſpirited ſhall poſſeſſe the earthe, and ſhalbe refreſſhed in the multitude of peace. The vngodly ſeketh counſaile agaynſt the iuſt, and gnaſheth vpon hym with his teethe. The Lorde ſhall laughe hym to ſcorne, for he hath ſeene, that his daye is commyng.

C The vngodly haue drawen out the ſweard, and haue bended theyr bowe, to caſt downe the poore and nedy, and to ſlaye ſuche as be of a right conuerſacion.

Their ſweard ſhal go thorowe theyr own heart, and theyr bowe ſhall be broken. A ſmall thyng that the righteous hath: is better then great ryches of the vngodly. For the armes of the vngodlye ſhall be broken, and the lorde vpholdeth the righteous.

The lorde knoweth the dayes of the godly, and their enheritaunce ſhal endure for euer.

D They ſhall not be confounded in the perillous tyme, ⁊ in the dayes of dearthe they ſhal haue ynough. As for the vngodlye, they ſhall periſhe: and the enemies of the lorde ſhall conſume, as the fat of lãbes, yea, euen as the ſmoke ſhall they conſume awaye. The vngodly boroweth and payeth not agayne, but the righteous is mercifull and liberall. Suche as be bleſſed of god ſhall poſſeſſe the lande: and they that bee curſed of him, ſhall be rooted oute. The Lorde ordreth a good mannes goyng, and maketh his waye acceptable to hymſelfe.

Pro.14.b * Though he fal he ſhal not be caſt away,
E for the lorde vpholdeth him with his hand.

I haue been young, ⁊ now am olde: ⁊ yet ſawe I neuer the righteous forſaken, nor
Prou.11.c his ſeede beggyng theyr breade. * The righteous is euer merciful, and lendeth, and his ſeede is bleſſed. Flye from euyll, and doe the thyng that is good: and dwell for euer. For the lorde loueth the thyng that is right, he forſaketh not his that be godly, but they are preſerued for euermore: (The vnrighteous ſhalbe puniſhed.) as for the ſeede of the vngodly, it ſhal be rooted out. The righteous ſhall enherite the lande, ⁊ dwell therin
Pro.10.d. in for euer. * The mouthe of the righteous is exercyſed in wyſedome, and his tõge
F wyll be talkyng of iudgement. The lawe of his god is in his herte, and his goynges ſhall not ſlyde. The vngodlye ſeeth the righteous, ⁊ ſeketh occaſion to ſlaye hym.

The Lorde wyl not leaue hym in his hãd, nor condemne hym when he is iudged.

Hope thou in the Lord, and kepe his way, ⁊ he ſhall promote thee, that thou ſhalt poſſeſſe the lande: when the vngodlye ſhall peryſhe, thou ſhalt ſe it. I my ſelfe haue ſeen the vngodlye in greate power, ⁊ floriſhyng like a grene baye tree: I went by, and loe, he was goen: I ſought him but (his place)
G could no where be foũd. Kepe innocency, and take hede vnto the thyng that is right, for that ſhal bring a mã peace at the laſte.

As for the tranſgreſſoures they ſhall periſhe together, and the ende of the vngodlye is, they ſhalbe rooted out at the laſt. But the ſaluacion of the righteous commeth of the Lorde, whiche is alſo theyr ſtrengthe in the tyme of trouble. And the Lorde ſhall ſtand by them, and ſaue thẽ: he ſhall delyuer them from the vngodly, and ſhal ſaue them, bycauſe they put theyr truſt in hym.

The.xxxviii. Pſalme.

DOMINE NE IN FURORE.

A Pſalme of Dauid for remembraũce.

PUt me * not to rebuke (O lord) Pſal.6.a
in thyne angre: neyther chaſten Iere.10
me, in thy heuy diſpleaſure. For A
thyne arrowes ſticke faſte in me, and thy hand preſſeth me ſore. There is no helth in my fleſhe, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſynne. For my wickedneſſes are goen ouer my head, and are lyke a ſore burthen, to heauye for me to beare. My woũ- B
des ſtynke and are corrupt, thorow my fooliſhneſſe. I am brought into ſo great trouble and myſerie, that I go mournyng al the daye long. For my loynes are fylled with a ſore diſeaſe, and there is no whole parte in my bodye. I am feble and ſore ſmytten: I haue roared for the very diſquietneſſe of my hearte. Lorde thou knoweſt all my deſyre, and my gronyng is not hid from thee. My heart panteth, my ſtrength hath fayled C
me, ⁊ the light of myne eyes is gone fro me. Job.19
* My louers ⁊ my neighbours dyd ſtãde lokyng vpon my trouble, and my kynſemen ſtoode afarre of. They alſo that ſoughte after my lyfe, layed ſnares for me: and they that went aboute to do me euyll, talked of wyckedneſſe, ⁊ ymagined diſceypt all the day long. As for me, I was lyke a deafe man and hearde not: and as one that is dumme, which doth not opẽ his mouth. I became euen as a man that heareth not: ⁊ in whoſe D
mouthe there is no reprofes. For in thee, O Lorde, haue I put my truſte, thou ſhalt aũſwere for me, O Lorde my God. I haue requyred that they (euen my enemyes) ſhoulde not tryumphe ouer me: for when my foote ſlypte, they reioyſed greatlye agaynſt me. And I truly am ſet in the plague, and my heuyneſſe is euer in my ſighte. For I wyll confeſſe my wickedneſſe, and be ſory for my ſynne. But myne enemyes lyue, and are mighty: and they that hate me wrongfully, are many in numbre. They alſo that rewarde euill for good, are agaynſte me, becauſe I folowe the thyng that good is. Forſake me not (O Lorde my God:) be not thou farre fro me. Haſte thee to helpe me, O Lord (God,) my ſaluacion.

¶ The.xxxix. Pſalme.

DIXI CUSTODIAM VIAS.

To the chaunter Ieduthun,
a Pſalme of Dauid.

A I Sayde: I will take hede to my
wayes that I offend not in my
tonge. I will kepe my mouth
(as it were with a brydle) whyle
the vngodly is in my ſight. I helde my
tonge, and ſpake nothyng. I kepte ſylence:
yea, euen from good wordes, but
it was payne and grefe to me. My hert
was hote within me, and whyle I was
thus muſyng, the fyre kyndled: and (at
Pſal.90.c the laſt) I ſpake with my tong. *Lord,
B let me knowe myne ende, and the numbre
Iob.7.a of my dayes: that I maye bee certifyed
and.[illegible].b howe long I haue to lyue. *Beholde,
thou haſte made my dayes as it were a
ſpanne long, ⁊ myne age is euen as nothyng
in reſpect of thee: and verely euery
man lyuyng is altogether vanitie. Sela.
For man walketh in a vayne ſhadowe
and diſquieteth himſelfe in vayne:
he heapeth vp rycheſſe * and cannot tell
Luk.12.c who ſhal gather them. And now Lord,
what is my hope? truely my hope is euen
in the. Delyuer me from all myne offences,
and make me not a rebuke vnto
the folyſhe. I became dumme, and opened
not my mouth, for it was thy doyng.
Take thy plage awaye from me: I am euen
C conſumed by the meanes of thy heuy
hande. When thou with rebukes doeſt
chaſten man for ſynne, thou makeſt hys
beutye to cõſume away, lyke as it were a
mothe fretting a garmente. Euery man
therefore is but vanitie. Sela. Heare
my prayer, O Lorde, ⁊ wyth thine eares
conſydre my callyng: holde not thy peace
1.Pa.29.c at my teares. For * I am a ſtraunger
with thee, and a ſoiourner, as all my fathers
were. Oh ſpare me a lytle, that I
maye recouer my ſtrength, before I goe
hence, and be no more ſeen.

¶ The.xl. Pſalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Pſalme of Dauid.

A I Wayted paciently for ẏ Lord,
and he enclined vnto me: and
herd my callyng. He brought
me alſo out of the horrible pyt,
out of the myre and claye, and ſet my fete
vpon the rocke and ordred my goynges.
And he hathe put a newe ſonge in my
mouth, euen a thankes geuyng vnto our
God. Many ſhall ſee it, and feare: and
ſhall put theyr truſt in the Lord. *Bleſſed Iere.17.b
is the man, that hath ſet his hope in
the Lord, ⁊ tourned not vnto the proude:
and to ſuche as goe about with lyes. O
Lord my God, great are thy wonderous
workes, whiche thou haſte done: lyke as
be alſo thy thoughtes whiche are to vs
warde: and yet there is no man that ordreth
thẽ vnto thee. Yf I would declare B
them, and ſpeake of them, they ſhould be
moe then I am hable to expreſſe. *Sacrifice Hebr.10.b
and meate offryng thou wouldeſt
not haue, but myne eares haſte thou opened:
burnte offrynges and ſacrifyce for
ſynne haſte thou not requyred. Then
ſayd I: Loe, I come. In the volume of
the booke it is wrytten of me, ẏ I ſhould
fulfyll thy wyll, O my God: I am content
to doe it: yea, thy lawe is wythin my
herte. I haue declared thy ryghteouſnes
in ẏ great congregacion: Loe, I wil
not refrayne my lyppes, O Lorde, and
that thou knoweſt. I haue not hyd thy
righteouſneſſe within my herte, my talkyng
hath been of thy trueth and of thy
ſaluacion. I haue not kepte backe thy C
louing mercy ⁊ trueth, from the great cõgregaciõ.
Withdraw not thou thy mercye
fro me, O Lorde: let thy louyng kindneſſe
and thy trueth alwaye preſerue me.

For innumerable troubles are come
aboute me, my ſynnes haue taken ſuche
holde vpon me, that I am not hable to
looke vp: yea, they are moe in numbre thẽ
the heeres of my head, and my herte hath
fayled me. O Lorde, let it bee thy pleaſure
to delyuer me, make haſte (O Lord)
to helpe me. Let them be aſhamed and D
confoũded together ẏ ſeke after my ſoule
to deſtroy it: let thẽ be dryuen backwarde
and be put to rebuke ẏ wiſh me euil. Let
them be deſolate ⁊ rewarded wᵗ ſhame ẏ
ſay vnto me: fye vpon thee, fye vpon thee.
Let al thoſe that ſeke thee, be ioyfull and
glad in thee: ⁊ let ſuche as loue thy ſaluaciõ,
ſay alway: ẏ Lord be prayſed. As for
me, I am poore ⁊ neady: but the Lord careth
for me. Thou art my helper ⁊ redemer:
make no long taryng, (O my God.)

¶ The.xli. Pſalme.

BEATUS QUI INTELLIGIT.

To the chaunter, a Pſalme of Dauid.

A Bleſſed is he * that conſydereth
the poore (and neady) the Lorde Pro.14.d
ſhall deliuer hym in the tyme of
trouble. The Lorde preſerue

hym and kepe hym alyue:that he may be
bleſſed vpon earth,and delyuer not thou
hym into the will of his enemyes. The
Lorde comforte him, when he lyeth ſycke
vpon hys bed : make thou all his bed in
hys ſyckneſſe. I ſayd , Lorde be mercyfull
vnto me, heale my ſoule, for I haue
B ſynned agaynſt thee. Myne enemyes
ſpeake euyll of me: when ſhal he dye,and
his name peryſhe? And yf he come to
ſee me,he ſpeaketh vanitie, ⁊ hys herte
conceyueth falſhod within hymſelfe:and
when he commeth forth,he telleth it.
All myne enemyes whiſper together agaynſt
me:euen againſt me do they ymagyne
this euyll. Lette the ſentence of
gyltyneſſe procede agaynſte hym , and
nowe that he lyeth , let hym ryſe vp no
more. Yea euen myne owne famylier
Pſal.55.c. frende whom I truſted *(whiche did alſo
Ioh.14.b eate of my breade) hathe layde greate
C wayte for me. But be thou mercyfull
vnto me (O Lorde) rayſe thou me vp agayne,
and I ſhall rewarde them. By
this I knowe thou fauoureſt me : that
mine enemy doeth not tryumphe againſt
me. And whẽ I am in my health:thou
vpholdeſt me,and ſhalt ſet me before thy
face for euer. Bleſſed bee the Lorde
God of Iſrael,worlde without ende. Amen,
and Amen.

¶The.xlii.Pſalme.

Quemadmodum.

To the chaunter,a monicion of the ſonnes of Corah.

A Lyke as the harte deſyreth the
water brokes , ſo longeth my
ſoule after the (O God.) My
ſoule is a thyrſt for God, yea,euen
for the lyuyng God, when ſhall I
come to appeare before the preſence of
Pſal.80.a God? * My teares haue been my
meate daye and nyght, whyle they dayly
ſaye vnto me: where is now thy God?
Nowe when I thinke there vpon,
1.reg.1.c
Pſal.62.a *I powre out my herte by my ſelfe, for
I wente wyth the multytude, ⁊ brought
them forthe vnto the houſe of God, in
the voyce of prayſe and thankeſgeuyng,
among ſuche as kepe holy daye.
B * Why art thou ſo full of heuyneſſe
Pſal.43.a (O my ſoule?)and why art thou ſo vnquiet
wythin me ? Put thy truſt in
God,for I wyll yet geue hym thankes,
for the helpe of hys countenaunce.
My God,my ſoule is vexed wythin me:
therfore wyll I remembre thee , concernynge
the *lande of Iordan, and the lytle Ioſu.
hyll of Hermonim. One depe calleth
another : becauſe of the noyſe of thy
water pypes, * all thy waues ⁊ ſtormes
are gone ouer me. The Lorde hathe Ion.
graunted hys louyng kyndneſſe on the
daye time:and in the nyght ſeaſon dyd I
ſyng of hym,and made my prayer vnto
the God of my lyfe. I wyll ſaye vnto C
the God of my ſtrength : why haſte thou
forgotten me ? why goe I thus heuelye
whyle the enemy oppreſſeth me ? My
bones are ſmitten a ſunder as wyth a
ſwearde, whyle myne enemyes (*that trouble
me*)caſte me in the teth. Namely, while
they ſaye dayly vnto me : where is nowe
thy God ? Why arte thou ſo vexed
(O my ſoule) and why art thou ſo diſquieted
within me ? O put thy truſt
in God:for I wyl yet thanke hym whiche
is the helpe of my countenaunce, and my
God.

The.xliii. Pſalme.

Iudica me deus.

GEVE ſentence wyth me (O A
God) and defende my cauſe agaynſte
the vngodlye people:
Oh delyuer me from the diſceytful
and wicked manne. For thou
art the God of my ſtrength , why haſte
thou put me from thee ? And why goe I
ſo heuelye, whyle the enemy oppreſſeth
me ? Oh ſende out thy lyght and thy B
trueth that they may leade me:and bring
me vnto thy holy hyll , and to thy dwellyng.
And that I maye goe vnto the
altare of God , euen vnto the God of my
ioye and gladneſſe, and vpon the harpe
will I geue thankes vnto thee (O God)
my God. * Why art thou ſo heauye Pſal.4
(O my ſoule) and why arte thou ſo diſquieted
within me ? O put thy truſt in
god ,for I wil yet geue him thãkes which
is yͤ helpe of my countenaũce, ⁊ my God.

10 day
Mor
pyr

The.xliiii.Pſalme.

Deus auribus noſtris.

To the chaunter an inſtruccion of the ſonnes of Corah.

WE haue heard wͭ our eares (O god) A
*oure fathers haue told vs, what yͧ
haſt done in their time of old. How
thou haſte dryuen out the heathen with
thy hand,⁊ planted them in:how yͧ haſte
deſtroyed the nacions.⁊ caſt them out.
*For they gat not the lande in poſſeſſion Deu.
thorowe theyr owne ſweard,neither was
it theyr owne arme that helped them.

But thy ryght hande, and thyne arme, and
the light of thy coūtenaunce, becauſe thou
*Pſa.97.a haddeſte a fauoure vnto them. *Thou
art my kinge (O God) ſend helpe vnto Iacob.
Thorowe the wyl we ouerthrowe
our enemies, and in thy name wil we tread
them vnder that ryſe vp agaynſte vs.

For I wil not truſt in my bow: it is not
my ſwearde that ſhal helpe me. But it is
B thou that ſaueſte vs from our enemy, and
putteſt thē to confuſiō that hate vs. We
make our boſte of God all the daye longe,
and wyll prayſe thy name for euer. Sela.

But nowe thou arte far of, ⁊ putteſt vs
to confuſion, and * goeſt not forth with
Pſal.40.c oure armies. Thou makeſt vs to turne
our backes vpon our enemies, ſo that they
which hate vs, ſpoyle our goodes. Thou
letteſt vs bee eaten vp lyke ſhepe, and haſte
C ſcatred vs among the Heathē. Thou ſelleſt
thy people for nought, and takeſte no
money for them. Thou makeſt vs to be
rebuked of our neighboures, to be laughed
to ſcorne, and had in deriſion, of thē that
are rounde aboute vs. *Thou makeſt
Pſal.79.a vs to be a byworde amonge the Heathen,
and that the people ſhake their heades at
vs. My confuſion is dayly before me, ⁊
ẏ ſhame of my face hath couered me. For
the voyce of the ſlaunderer, ⁊ blaſphemer,
for ẏ enemy and auenger. And thoughe
al this bee come vpō vs, yet do we not forget
thee, nor behaue our ſelues frowardly
in thy couenaunt. Our heart is not turned
backe, nether oure ſteppes gone out of
thy way. No not when thou haſte ſmitten
D vs into the place of dragons, and couered
vs with the ſhadow of death. Yf we
haue forgotten the name of our God, and
holdē vp our handes to any ſtraunge god:
Shal not God ſearch it oute? for he knoweth
Roma.8.f the very ſecretes of the hearte.

*For thy ſake alſo are we kylled all the
day long, ⁊ are counted as ſhepe appoynted
to bee ſlayne. Vp Lord, why ſlepeſt
thou? Awake, and be not abſent from vs
for euer. Wherfore hideſt thou thy face,
and forgetteſt oure miſery and trouble?
Pſa.119.d *For our ſoule is brought low euē vnto
ẏ duſt: our belly cleueth vnto the grounde.

Aryſe and helpe vs, and delyuer vs for
thy mercyes ſake.

The.xlv.Pſalme.

ERVCTAVIT COR MEVM.

To hym that excelleth among the lilies,
an inſtruccion of the chyldren of
Corah, a ſonge of loue.

My hearte is endytynge of a A
good matter, I ſpeake of ẏ
thinges, which I haue made
vnto the kynge: My tongue
is the pen of a redy wryter.

Thou art fayrer then
the children of menne, full of grace are thy
lyppes, becauſe God hath bleſſed thee for
euer. Girde the with thy ſweard vpō thy
thygh (O thou moſt mightie) according to
thy worſhyp and renowne. Good lucke
haue thou with thy honour, ryde on because
of the worde of truthe, of mekenes,
⁊ righteouſnes, and thy ryghtehande ſhall
teache the terrible thynges. Thy arowes
are very ſharpe, and the people ſhalbe ſubdued
vnto thee, euen in the midſte amonge B
the kynges enemyes. *Thy ſeate (O Hebre.1.b
God) endureth for euer, the ſcepter of thy
kyngdome is a right ſcepter. Thou haſt
loued ryghteouſnes, and hated iniquitie,
wherfore God (euen thy God) hath anointed
thee with the oyle of gladneſſe aboue
thy felowes. All thy garmentes ſmel of
Myrre, Aloes, and Caſſia, out of the yuery
palaces, wherby they haue made the glad.

Kynges daughters were among thy honorable
women: vpon thy ryght hand dyd
ſtande the Quene in a veſture of golde,
(wrought aboute with dyuers colours.) Herkē C
(O daughter) ⁊ cōſider: encline thine eare,
forget alſo thyne owne people, and thy fathers
houſe. So ſhall the kynge haue
pleaſure in thy bewtye, for he is thy Lorde
(God) ⁊ worſhip thou him. And ẏ daughter
of Tire ſhalbe there with a gift, lyke as
the ryche alſo among the people ſhal make
their ſupplicaciō before the. The kinges
daughter is all gloryous within, her clothing
is of wrought golde. She ſhalbe
broughte vnto the kynge in raymente of
nedle worke: the virgins that be her felowes,
ſhal beare her company, and ſhalbe
brought vnto thee. With ioye and gladnes
ſhall they bee brought, and ſhall enter
into ẏ kynges palace. In ſtead of thy fathers
thou ſhalt haue childrē, whom thou
mayſt make princes in all landes. I wil
remembre thy name from one generacion
to another: therefore ſhall the people geue
thankes vnto the, worlde withoute ende.

The.xlvi.Pſalme.

DEVS NOSTER REFVGIVM

To the chaunter, a ſonge for the
children of Corah vpon
Alamoth.

A God is our hope, and ſtrength: a very preſent helpe in trouble.
Therfore wyll not wee feare, though the earth be moued: and though the hylles be caryed in the middeſt of the ſea. *Though the waters therof rage and ſwell, ⁊ thoughe the mountaynes ſhake at the tempeſt of the ſame. Sela.
Pſal.93.b.

The riuers of the floud therof ſhal make glad the citie of God, the holy place of yͤ tabernacles of the moſt hieſt. God is in the middeſt of her, therfore ſhall ſhe not be remoued: God ſhall helpe her, and that right early. The Heathen make muche a do, ⁊ the kyngdomes are moued: but God hath ſhewed hys voyce, and the earth ſhall melt
B away. The Lord of hoſtes is with vs, the God of Jacob is our refuge. Sela.

O come hyther, and beholde the workes of the Lorde, what deſtruccyons he hathe broughte vpon the earthe. ‡He maketh warres to ceaſſe in all the worlde, he breaketh the bowe, and knappeth the ſpeare in ſundre, and burneth yͤ charettes in the fire.
Pſa.76.a.

Be ſtyll then and knowe that I am God: I wyll bee exalted amonge the Heathen, ⁊ I wilbe exalted in yͤ earth. The Lord of hoſtes is with vs, yͤ God of Jacob is oure defence. Sela.

The xlvii. Pſalme.

Omnes gentes plaudite.

To the chaunter, a Pſalme for the children of Corah.

A O Clappe youre handes together (all ye people) O ſynge vnto God with the voyce of melody. For the Lorde is hie and *to bee feared, he is the great kynge vpon all the earth. He ſhal ſubdue the people vnder vs, and the nacions vnder our fete.
Pſa.96.a

He ſhall chooſe out an herytage for vs: euen the worſhyp of Jacob whom he loued. Sela. God is gone vp with a mery noyſe, and the Lorde with the ſounde of the trompe. O ſynge prayſes, ſinge prayſes vnto (our) God: O ſynge prayſes,
B ſynge prayſes vnto our kinge. For god is kynge of all the earth, ſynge ye prayſes with vnderſtandyng. God raygneth ouer the Heathen: GOD ſytteth vpon hys holy ſeate. The princes of yͤ people are ioyned vnto yͤ people of the God of Abraham: for God (whiche is very hye exalted) doth defend the earth, as it were wͭ a ſhild.

The xlviii. Pſalme.

Magnus Dominus.

A ſonge of a Pſalme of the children of Corah (in the ſeconde daye of our Sabboth.)

A Greate is the Lorde, and hyghly to be prayſed, in the citie of oure God, euen vpon hys holy hyll.
The hyll of Sion is a fayre place, and the ioye of the whole earth: vpō the northſide lieth the citie of yͤ great king.
God is wel knowen in her palaces, as a ſure refuge. For lo, the kinges (of the earth) are gathered ⁊ gone by together. They maruayled to ſe ſuche thynges: they were aſtonyed, ⁊ ſodenly caſte downe. Feare came there vpon them, and ſorowe, as vpon a woman in her trauaile. Thou ſhalt B breake the ſhyppes of the ſea, thorowe the eaſt wynde. Lyke as we haue hearde, ſo haue we ſene in the citie of the Lorde of hoſtes, in the cytie of our God. God vpholdeth the ſame for euer. Sela. We wayte for thy louynge kyndnes (O God) in yͤ middeſt of thy tēple. (O god) accordyng vnto thy name, ſo is thy prayſe vnto the worldes ende: thy right hande is ful of righteouſnes. Let the mounte Sion reioiſe, ⁊ the daughters of Juda be glad, be- C cauſe of thy iudgemētes. Walke about Sion, and go rounde aboute her, and tell the towres therof. Marke well her bulwarkes, ſet vp houſes, that ye may tel thē that come after. For this God is oure God for euer ⁊ euer, he ſhalbe oure guyde vnto deathe.

The xlix. Pſalme.

Audite hec gentes.

To the chaunter, a Pſalme for the children of Corah.

O Heare thys, all ye people: ponder it A wyth youre eares, all ye that dwell in the worlde. Hye and low, riche ⁊ poore: one with another. My mouth ſhall ſpeake of wiſdome, and my harte ſhal muſe of vnderſtandinge. I wyll encline myne eare to the parable, and ſhewe my darke ſpeache vpon the harpe. Wherfore ſhoulde I feare in the dayes of wyckednes: and when the wyckedneſſe of my heles compaſſeth me round aboute.
*There bee ſome that put theyr truſte in their goodes, and boaſte them ſelues in B the multitude of theyr ryches. But no manne maye delyuer hys brother, nor make a grement vnto GOD for hym.
Pſal.
Luk.
*For it coſteth more to redeme theyr ſoules, ſo that he muſt let that alone for euer. Yea, thoughe he lyue longe: and ſee not the graue.
1.Pet.1.
1.Joh.1.

‡For he ſeeth, that wyſe menne alſo
‡Eccle.2.c dye, and peryſhe together, as well as
and.3.d the ignoraunte and foolyſhe: and *leaue
*Job.27.d theyr ryches for other. And yet they
Luke.12.c thynke, that theyr houſes ſhall contynue
for euer, and that theyr dwellyng places
ſhall endure from one generacyon to an-
other: and call the landes after theyr
owne names. Neuertheleſſe, manne
wyll not abyde in honoure, ſeeyng he
may bee compared vnto the beaſtes that
peryſhe: this is the waye of them.

This is theyr foolyſhneſſe, and theyr
poſteritye prayſe theyr ſaying. Sela.

C They lye in the hell lyke ſhepe, deathe
gnaweth vpon them, and the ryghteous
ſhall haue dominacion of them in the
mornyng: theyr beutye ſhall conſume in
the ſepulchre oute of theyr dwellyng.

But God ſhall delyuer my ſoule from
the place of hell, for he ſhall receyue me.
Sela. Bee not thou afrayde though
one bee made ryche: or yf the glorye of
Job.27.d hys houſe bee increaſed. *For he ſhall
carye nothyng away wyth hym when he
dieth, neither ſhal his pompe folow him.

For whyle he lyued, he counted hym-
ſelfe an happye manne: and ſo longe as
thou doeſt well vnto thy ſelfe, men wyll
ſpeake good of thee. He ſhall folowe
the generacions of hys fathers, & ſhall
neuer ſee lyght. Manne beeyng in ho-
noure hath no vnderſtandyng: but is cō-
pared vnto the beaſtes, that peryſhe.

The.l.Psalme.

Deus deorum dominus.

y Day
mor

A Pſalme of Aſaph.

THE Lord, euen the moſte myghty
A God, hathe ſpoken, and called the
worlde from the ryſyng vp of the
ſunne vnto the goyng downe therof.

ſaye.2.a *Out of Syon hathe God appeared
in perfect beutye. Our God ſhall come,
and ſhall not kepe ſylence: there ſhall go
before hym a conſumynge fyre, and a
myghty tempeſt ſhall be ſtered vp round
about him. He ſhall call the heauen frō
aboue, and the earthe, that he may iudge
hys people. Gather my Saynctes to-
gether vnto me, thoſe that haue made a
couenaunte with me, wyth ſacryfyce.

And the heauens ſhall declare hys
B ryghteouſneſſe: for God is iudge hym-
ſelfe. Sela. Heare, O my people,
and I wyll ſpeake: I my ſelfe wyll teſti-
fye agaynſte thee, O Iſrael. For I
am God, euen thy God. I wyll not
reproue thee, becauſe of thy ſacryfices, or
for thy burnt offrynges, becauſe they
were not alwaye before me. *I wyll *Eſa.1.c
take no bullocke out of thy houſe: nor he Amos.5.d
goates out of thy foldes. For all the Actes.7.f
beaſtes of the foreſt are myne, and ſo are
the catell vpon a thouſande hylles.

I knowe all the foules vpon the moū-
taynes: and the wylde beaſtes of the felde
are in my ſyght. Yf I bee hungrye I
wyll not tell thee: for *the whole worlde *Leu.25.d
is myne, and all that therein is. Thyn- Pſa.24.a
keſt thou that I wyll eate bulles fleſhe, 1.Cor.1.f
and drynke the bloude of goates? C

Offre vnto God thankeſgeuyng, and
paye thy vowes vnto the moſte hyeſt.

And *call vpon me in the tyme of 2.Pa.15.a
trouble, ſo wyll I heare thee, and thou
ſhalt prayſe me. But vnto the vngod-
lye ſayde God: Why doeſt thou preache
my lawes, and takeſt my couenaunte in
thy mouthe? Where as thou hateſt to
be refourmed, and haſte caſte my wordes
behynde thee? When ȳ ſaweſt a thefe,
thou conſentedſte vnto hym, and haſte
been partaker with the aduouterers.

Thou haſte lette thy mouthe ſpeake D
wyckedneſſe, and with thy toungue thou
haſte ſette forth diſceyte. Thou ſatteſte
and ſpakeſt agaynſte thy brother: yea,
and haſte ſclaundred thyne owne mo-
thers ſonne. Theſe thinges haſte thou
done, and I held my toungue: and thou
thoughteſt (*wickedly*) that I am euē ſuche
a one as thy ſelfe: but I wyll reproue
thee, and ſette before thee, the thynges
that thou haſte done. O conſydre this
ye that forget God: leſte I plucke you a-
waye, and there be none to delyuer you.

Whoſo offreth me thākes and prayſe,
he honoureth me: and to him that ordreth
hys conuerſacion ryght, wyll I ſhewe
the ſaluacion of God.

The.li.Psalme.

Miſerere mei deus.

To the chaunter, a Pſalme of Da-
uid, when the prophete Nathan
came vnto hym, after he was
gone in to Bethſabe.

HAue mercye vpon me (O God) A
after thy (*great*) goodneſſe: accor-
dyng vnto the multytude of thy
mercyes, doe awaye myne offences.

Waſhe me thorowlye fro my wicked-
neſſe, and clenſe me from my ſinne. For Job.13.c
*I knowledge my fautes, and my ſinne Luke.15.d

is euer before me. Againſte thee onelye
haue I ſynned, and done thys euyll
‡Rom.3.a in thy ſyght‡that thou myghteſt be iuſtifyed
in thy ſaying, and cleare when thou
art iudged. Beholde, I was ſhapen
in wyckedneſſe, and in ſynne hathe my
mother conceyued me. But loe, thou
requyreſt trueth in the inwarde partes,
and ſhalt make me to vnderſtande wiſedome
B ſecretly. Thou ſhalt pourge me
Nu.19.d with * Iſope, and I ſhalbe cleane: thou
ſhalt waſhe me, and I ſhall bee whyter
then ſnow. Thou ſhalt make me heare
of ioy & gladneſſe, that the bones which
thou haſt broken, may reioyce. Turne
thy face from my ſynnes, and put out all
Ezec.36.e my myſdedes. * Make me a cleane
C herte (O God) and renewe a ryght ſpirite
wythin me. Caſte me not awaye
from thy preſence, and take not thy holye
ſpirite from me. O geue me the comforte
of thy helpe agayne: and ſtablyſhe
me wyth thy free ſpirite. Then ſhall
I teache thy wayes vnto the wycked,
and ſynners ſhalbe conuerted vnto thee.

Delyuer me from bloude gyltyneſſe
(O GOD) thou that art the God of my
health: and my toungue ſhall ſynge of
thy ryghteouſneſſe. Thou ſhalt open
my lyppes (O Lorde) my mouthe ſhall
ſhewe thy prayſe. For thou deſyreſt no
D ſacryfyce, els would I geue it thee: * but
Pſal.50.a thou delyteſt not in burnt offerynges.

Eſai.1.c The ſacrifyce of GOD is a troubled
Amos 5.d ſpirite, ‡a broken and a contrite herte
Actes.7.f (O God) ſhalt thou not deſpyſe. O be
‡Eſa.66.a fauourable and gracious vnto Syon,
buylde thou the walles of Ieruſalem.

Then ſhalt thou be pleaſed with * the
Rom.12.a ſacrifyce of righteouſnes, with the burnt
offringes and oblacions: then ſhall they
offre yonge bullockes vpō thine aultare.

The.lii.Pſalme.

Quid gloriaris in malicia.

To the chaunter, an exhortacion of Dauid,
when Doeg the Edomyte came to
Saul and ſhewed hym, ſaying: Dauid
is come to the houſe of Ahimelech.

A WHy boaſteſte thou thy ſelfe, thou
Tyraunte, that thou canſte doe
myſchefe? Where as the goodneſſe
of God endureth yet dayly.
Thy toungue ymagyneth wyckedneſſe,
and with lyes thou cutteſt lyke
a ſharpe raſoure. Thou haſte loued
vngracyouſneſſe more then goodneſſe:
and to talke of lyes more then ryghteouſneſſe.
Sela. Thou haſte loued to
ſpeake all wordes that maye doe hurte,
O thou falſe toungue. Therfore ſhall
God deſtroye thee for euer, he ſhall take
thee and plucke thee oute of thy dwellyng,
and roote thee oute of the lande of
the lyuyng. Sela. The righteous alſo
ſhall ſee thys, and feare, & ſhall laughe B
hym to ſcorne. Loe, this is the man
that tooke not God for hys ſtrength: but
* truſted vnto the multytude of hys ryches, Pſa.49
and ſtrengthed hymſelfe in hys Luk.12
wyckedneſſe. As for me I am lyke a
grene olyue tree in the houſe of God, my
truſte is in the tendre mercye of God for
euer and euer. I wyll alwaye geue
thankes vnto thee, for that thou haſte
done: and I wyll hope in thy name, for
thy Sainctes lyke it well.

The.liii.Pſalme.

Dixit inſipiens.

To the chaunter vpon Mahalah, an
inſtruccion of Dauid.

THe * folyſhe bodye hath ſayde in A
his herte, there is no God. Pſa.14
Corrupt are they, and become
abhominable in theyr wyckedneſſe,
* there is none that doeth good. Pſa.14
Rom.3

God looked downe from heauen vpō
the chyldren of menne, to ſee yf there were
any that woulde vnderſtande and ſeeke
after God. But they are all gone out B
of the waye, they are all together become
abhomynable: there is alſo none that
doeth good, no not one. Are not they
without vnderſtanding that worke wyckedneſſe,
eatyng vp my people as yf they
woulde eate breade? they haue not called
vpon God. They were afrayde where
no feare was: for God hathe broken the
boones of hym that beſieged thee: thou
haſte put them to confuſiō, bycauſe God
hath deſpyſed them. Oh that the ſaluacion
were geuen vnto Iſrael out of Syon:
Oh that the Lorde woulde delyuer
hys people oute of captiuitie. Then
ſhould Iacob reioyce, and Iſrael ſhould
be ryght glad.

The.liiii.Pſalme.

Deus in nomine tuo.

To the chaunter in melodyes, an inſtruccion
of Dauid when the Zephites
came and ſayde vnto Saul: hathe not
Dauid hyd himſelfe amongeſt vs?

Saue me (O god) for thy names ſake,
A and auenge me in thy ſtrength.
Heare my prayer (O god) and herkē
vnto the wordes of my mouthe. For
ſtraungers are ryſen vp agaynſte me, and
tyrauntes (whiche haue not God before
theyr eyes) ſeke after my ſoule. Sela.
Beholde, God is my helper; the Lorde
is with them that vphold my ſoule. *He
Deut.32.e ſhall rewarde euell vnto myne enemyes:
deſtroye thou them in thy truthe. An offerynge
of a free hearte will I geue the, ⁊
prayſe thy name (O Lorde) because it is
ſo coumfortable. For he hathe delyuered
me out of al my trouble, and mine eye hath
ſene hys deſyre vpon myne enemyes.

The.lv.Pſalme.

Exaudi deus.

To the chaunter in melodyes an
instruccion of Dauid.

A Heare my prayer (O God) and hyde
not thy ſelfe fro my peticion. Take
hede vnto me, and heare me, howe I
mourne in my prayer, ⁊ am vexed. The
enemie crieth ſo, and the vngodly commeth
on ſo faſte: for they are mynded to doe me
ſome miſchefe, ſo maliciouſly are they ſet
agaynſte me. My hearte is diſquyeted
within me, and the feare of deathe is fallē
vpon me. Fearefulneſſe and tremblyng
are come vpō me, ⁊ an horrible drede hath
ouerwhelmed me. And I ſayde: O that
I had winges lyke a doue, for then wolde
B I flye away, and bee at reſte. Lo, then
wolde I get me awaye farre of, and remayne
in the wilderneſſe. Sela. I wold
make haſte to eſcape, because of the ſtormy
wynde and tempeſte. Deſtroye theyr
Gene.11.b tonges (O Lorde) and *deuyde them: for
I haue ſpyed vnryghteouſnes and ſtryfe
in the cytie. Daye and nyght go they aboute
within the walles therof: miſchefe
alſo, and ſorowe, are in the myddeſt of it.
Wickedneſſe is therein, dyſceate, ⁊ gyle
C go not out of her ſtretes. For it is not an
open enemye that hath done me this diſhonoure,
for then I coulde haue borne it: nether
was it myne aduerſary, that dyd magnifye
hym ſelfe agaynſt me: for then (*peraduenture*)
I wolde haue hyd my ſelfe frō him.
Pſa.41.c *But it was euen thou my companion,
Joh.13.b my guide, and myne owne famylyer frend.
We toke ſweate counſell together, and
walked in the houſe of God as frendes.
Lette deathe come haſtelie vpon them, and
let them go downe quicke into hel: for wickedneſſe
is in theyr dwellynges, and amonge
them. As for me, I will cal vnto
God, and the Lorde ſhal ſaue me. In
yͤ euenyng, ⁊ morning ⁊ at noondaie wil I
praye (⁊ that inſtantly:) ⁊ he ſhall heare my
voyce. It is he yͭ hath deliuered my ſoule
in peace, frō the battayle that was againſt D
me: for there were many with me. Yea,
euē God that endureth for euer, ſhal heare
me, and brynge them downe. Sela. For
they wyll not turne nor feare God. He
laide his handes vpon ſuche as be at peace
with hym, and he brake his couenaunte.
The wordes of hys mouthe were ſofter
then butter, hauyng war in hys harte: hys
wordes were ſmother then oyle, and yet be Mat.6.d
they very ſweardes. *O caſte thy burthen Luk.12.c
vpon the Lorde and he ſhall noryſhe 1.pet.5.b
thee, and not ſuffre the righteous to fall for
euer. And as for them thou (O God)
ſhalt brynge them into the pyt of deſtruccyon.
The bloud thyrſtye and diſceatful
men, ſhal not liue oute halfe their daies.
Neuertheles, my truſte ſhalbe in the (*O
Lorde.*)

The.lvi.Pſalme.

Miſerere mei Deus quoniam.

8 | Day
Morn
[illegible]

To the chaunter vpon the doue of him
that was dumme in a far countrey;
the badge (or armes) of Dauid,
when the Philiſtines
toke him in Geth.

Be mercyfull vnto me (O God) for mā A
goeth about to deuoure me: he is dayly
fyghtynge and troublynge me.
Myne enemyes are daylye in hande to
ſwalowe me vp: for they bee many that
fyght agaynſte me, o thou moſte hieſt.
Neuertheleſſe, though I am ſomtyme afrayde,
yet put I my truſte in the. I wil
prayſe God, because of hys worde: I haue
put my truſte in God, and wyll not feare
what fleſh can do vnto me. They dayly B
myſtake my wordes, al that they ymagine
is to do me euell. They holde al together,
and kepe them ſelues cloſe: ⁊ marcke my
ſteppes, when they lay waite for my ſoule.
Shal they eſcape for their wickedneſſe?
thou (O God) in thy diſpleaſure ſhalte caſt
them downe. Thou telleſt my flittinges,
put my teares in thy bottell: are not theſe
thynges noted in thy boke?
Whenſoeuer I call vpon thee, then ſhall C
myne enemyes bee put to flyght: thys I
knowe, for God is on my ſyde.

In Goddes wordes will I reioyſe: in the Lordes worde wyll I comforte me. Yea, in God haue I put my truſt, I wyll not bee afrayed what man can do vnto me. *Unto the (O God) will I pay my vowes, vnto the will I geue thankes. *Pſal.61.b

For *thou haſte deliuered my ſoule frō death, and my fete from fallynge: that I maye walke before God in the lyght of the lyuynge. *pſa.116.d

The.lvii.Pſalme.

Miſerere mei Deus, miſerere.

To the chaunter deſtroy not: the badges or armes of Dauid, when he fled frō Saule into the caue.

A BE mercifull vnto me (O GOD) bee mercyfull vnto me, for my ſoule truſteth in the, and *vnder the ſhadowe of thy wynges ſhalbe my refuge: vntill this tyrannye bee ouerpaſte. I wyll call vnto the moſte hye God, euen to the God that ſhall perfourme the cauſe whiche I haue in hande. He ſhal ſende from heauen, and ſaue me from the reprofe of hym that woulde eate me vp. Sela. God ſhall ſende forth hys mercy and truthe. *mat.23.d

My ſoule is amonge lyons, and I lye euen amonge the children of menne (that
B are ſet on fyre) whoſe teeth are ſpeares and arowes, and theyr tōgue a ſharpe ſwearde.

Set vp thy ſelfe (O GOD) aboue the heauens, and thy glory aboue al the earth.

They haue layed a net for my feete, and preſſed downe my ſoule: they haue dygged a pyt beefore me, and are fallen into the myddes of it them ſelues. Sela. *My hearte is fyxed (O god) my hearte is fixed: I wyll ſynge and geue prayſe. Awake, O my glory, awake lute and harp, I my ſelfe wyll awake ryght early. I will geue thankes vnto the (O Lorde) among the people: ⁊ I will ſynge vnto thee among ẏ nacions. *For the greatneſſe of thy mercy reacheth vnto the heauens, ⁊ thy truthe vnto the cloudes. Set vp thy ſelfe (O God) aboue the heauens, and thy glory aboue all the earth. pſa.108.a *pſa.103.b

The.lviii.Pſalme.

Si vere vtique iuſticiam.

To the chaunter, deſtroye not: The badge or armes of Dauid.

A ARe youre mindes ſette vpō righteouſneſſe, O ye congregacion? and dooe ye iudge the thyng that is ryghte, O ye ſonnes of men? Yea, ye ymagyne myſchefe in youre heart vpō the earth: and your handes deale with wickedneſſe. The vngodly are froward, euen from their mothers wombe: as ſone as they bee borne they go aſtray ⁊ ſpeake lies. They are as venimous as ẏ poyſon of a ſerpente, euen lyke the deaffe adder that *ſtoppeth her eares. Which refuſeth to heare the voice of the charmer, charme he neuer ſo wyſely. Breake their tethe (O god) in their mouthes: ſmite the chaw bones of ẏ Lions, (O Lord.) Let them fall awaye lyke water that runneth a pace: and when they ſhote theyr arrowes, let them be roted out. Let them conſume awaye lyke a ſnayle, and bee lyke the vntymelye frute of a woman, and let thē not ſee the ſunne. Or euer youre pottes bee made hote with thornes: ſo let indignaciō vexe hym, euen as a thynge that is rawe. *Acte.7.g B

*The ryghteous ſhall reioyſe when he ſeeth the vengeaunce: he ſhall waſhe hys footeſteps in the bloud of the vngodly.

So that a manne ſhall ſaye, verely there is a rewarde for ẏ ryghteous: doutles there is a God that iudgeth in ẏ earth.

The.lix.Pſalme.

Eripe me de inimicis.

To the chaunter, deſtroye not: The badge or armes of Dauid, whē Saul ſente, and they dyd watche the houſe to kyll hym.

DElyuer me from myne enemyes (O God) defende me from them that riſe vp agaynſte me. O delyuer me from the wicked doers, and ſaue me from the bloudthyrſty men. For lo, they lye waytynge for my ſoule: the mightie menne are gathered together agaynſte me, without anye offence or faute of me (O Lord.) A

They runne and prepare them ſelues without my faute: Aryſe thou therfore to helpe me, and beholde. Stande vp (O Lorde God of hoſtes) thou God of Iſrael to viſet all Heathen: and bee not mercyfull vnto them that offende of malycious wickednes. Sela. They go to and fro in the euenyng, they grenne lyke a dogge, and runne aboute thorow the cytie. Beholde, they ſpeake with their mouth, ⁊ ſweardes are in their lyppes, for who doth heare? B

But thou (O Lorde) *ſhalte haue them in deryſion, and thou ſhalt laugh all Heathen to ſcorne. My ſtrength wyll I aſcrybe vnto thee, for thou arte the GOD of my refuge. GOD ſheweth me hys goodnes plenteouſlye, and GOD ſhall *Pſal.2.a Prou.1.d C

let me

lette me ſee my deſyre vpon mine enemies.
Slaye them not, leſte my people forget
it: but ſcatter them abrode amonge thy
people, & put them downe (O Lord) our
defence. For the ſynne of theyr mouthe,
and for the wordes of theyr lyppes, they
ſhalbe taken in theyr pride: and why? their
preachyng is of curſyng and lyes. Conſume
them in thy wrath, conſume them
that they maye periſhe, and knowe that it
is God whiche ruleth in Jacob, and vnto
the endes of the worlde. Sela. And in
the euenyng they will returne: grenne like
a dogge, and will go aboute the citie.
They wil runne here and there for meat,
and grudge yf they bee not ſatiſfied. As
for me, I will ſynge of thy power: and
wyll prayſe thy mercye betimes in yͤ mornynge,
for thou haſte bene my defence and
refuge in the day of my trouble. Unto
thee, O my ſtrength, will I ſynge, for thou
(O God) arte my refuge and my merciful
GOD.

The.lx.Pſalme.

Deus repuliſti nos.

¶ To the chaunter, vpon the roſe of wytneſſe,
the badge or armes of Dauid, for to
teache: when he fought agaynſte Meſopotamia,
and Siria of Zoba: and when
Joab turned backe and ſlue .xii. thouſand
Edomytes in the ſalte valleye.

A O GOD, thou that haſt caſte vs oute
and ſcatred vs abrode: thou haſte
alſo bene diſpleaſed, O turne thee
vnto vs agayne. Thou haſt moued the
lande & deuyded it, heale the ſores thereof
for it ſhaketh. Thou haſte ſhewed thy
*Eſal.51.e people heuy thinges, *thou haſt geuen vs
Iere.25.b a drynke of deadly wyne. Thou haſt geuen
a token for ſuche as feare the, that they
maye tryũphe, becauſe of the truth. Sela.
B Therfore were thy beloued delyuered,
*Pſa.108.b helpe me with thy ryght hande, and heare
me. *God hath ſpoken in hys holynes:
I wyll reioyſe and deuyde Sichem, and
mete out the valley of Suchoth. Gilead
is myne, and Manaſſes is myne: Ephraim
alſo is yͤ ſtrength of my head, Juda is my
lawe geuer. Moab is my waſhepot, ouer
Edom will I caſte out my ſhooe.
Philiſtea be thou glad of me. Who
C wyll leade me into the ſtronge cytie? Who
wyll brynge me into Edom? Haſt thou
*Pſa.44.c not caſte vs out (O God,) wylte not thou
(O God) *go out with our hooſtes? O
be thou our helpe in trouble, for vayne is
the helpe of man. Thorowe God wee
ſhall do greate actes, for it is he that ſhall
treade downe oure enenemies.

¶ The.lxi.Pſalme.

Exaudi deus depreca.

To the chaunter in the melodyes
of Dauid.

HEare my crying (O God) geue eare A
vnto my prayer. From the endes
of the earth will I call vnto the, whẽ
my hearte is in heuynes: Oh ſette me vp
vpon the rocke that is hyer then I.
For thou haſte bene my hope, and a
ſtronge tower for me agaynſte the enemie.
I will dwell in thy tabernacle for euer,
and my truſte ſhalbee vnder the couerynge B
of thy winges. Sela. For thou O
Lorde, haſte hearde my deſyres, and haſte
geuen an herytage vnto thoſe that feare
thy name. Thou ſhalt graunt the kyng
a longe lyfe, that hys yeares may endure
thorowe out all generacions. He ſhal
dwel before God, for euer: O prepare thy
louyng mercy and faythfulnes that they
may preſerue hym. So will I alway
ſynge prayſe vnto thy name, * that I may *Pſa.56.d
dayly performe my vowes.

The.lxii.Pſalme.

12 day
Morn
pr

Nonne deo ſubiecta.

¶ To the chaunter: For Jeduthun
a Pſalme of
Dauid.

MY ſoule truly wayteth ſtyll vpon A
GOD, for of hym cometh my
ſaluacion. He verely is my
ſtrength and my ſaluacyon: He
is my defence ſo that I ſhall not greatly
fall. Howe longe wyll ye ymagine miſchefe
agaynſte euery man? ye ſhalbe ſlaine
all the ſorte of you: yea, as a totterynge
wall ſhall ye bee, and lyke a broken hedge.
Theyr deuice is only how to put hym
out whom God will exalte: their delyte is
in lyes, they geue good wordes with theyr
mouthe, but curſe with their heart. Sela.
Neuertheles, my ſoule wayte thou ſtyll
vpon God, for my hope is in hym. He
truely is my ſtrength, and my ſaluacion: he
is my defence ſo that I ſhall not fall. B
In God is my health and my glorye,
the rocke of my myght, and in God is my
truſt. O put your truſte in hym alway
(ye people) *powre out youre heartes before *1.Re.1.e
hym, for God is our hope. Sela. Pſa.42.a
As for the children of men, they are but
vayne, the children of menne are diſceatfull
vpon

vpon yͤ weightes, they are al together lighter
thē vanitie it ſelfe. O truſt not in wrōg
and robberye, geue not your ſelues vnto
vanitie: yf riches increaſe, ſet not your heart
vpon them. God ſpake once and twyſe:
I haue alſo hearde the ſame: that power
belongeth vnto GOD. And that thou
Pſal.18.c Mat.16.d Lorde art mercyfull, for *thou rewardeſte
euery manne accordynge to hys worke.

The.lxiii.Pſalme.

Deus deus meus.

A Pſalme of Dauid when he was in the wildernes of Iuda.

A O GOD, thou arte my God, early
wyll I ſeke the. My ſoule thyrſteth
for thee, my fleſhe alſo longeth
after thee in a baren and drye lande,
where no water is. Thus haue I loked
for the in holyneſſe, that I mighte beholde
thy power and glory. For thy louynge
kyndneſſe is better then the lyfe it ſelfe, my
lippes ſhall prayſe thee. As longe as I
B lyue will I magnify the on thys maner, ⁊
lyfte vp my handes in thy name. My
ſoule ſhalbe ſatiſfyed, euen as it were with
mary and fatneſſe, when my mouth prayſeth
thee with ioyfull lippes. Haue I
not remembred the in my bed, ⁊ thought
vpon thee when I was wakyng. Because
thou haſt ben my helper, therfore vnder
the ſhadowe of thy wynges will I reioyce.
C My ſoule hangeth vpon thee, thy
ryghthande hath vpholden me. Theſe
alſo that ſeke the hurte of my ſoule, they
ſhall go vnder the earth. Let them fall
vpon the edge of the ſwearde, that they
maye be a porcyon for foxes. But the
Deute.6.c kynge ſhall reioyſe in God: * all they alſo
that ſweare by hym ſhalbee commended,
for the mouth of them that ſpeake lies,
ſhalbe ſtopped.

The lxiiii.Pſalme.

Exaudi deus oracionem.

To the chaunter, a Pſalme of Dauid.

A HEare my voice (O God) in my prayer:
preſerue my lyfe from feare of the
enemye. Hide me from the gatheryng
together of the frowarde, and from
the inſurrecciō of wicked doers. Which
haue whet theyr tongue like a ſweard, and
ſhot out their arowes, euē bitter wordes.

That they maye priuelye ſhote at hym
whiche is perfecte: ſodenly do they hit him
and feare not. They corage themſelues
in myſchefe, and commen amonge them
ſelues, howe they may lay ſnares: and ſay,
that no man ſhall ſee them. They ymagine B
wyckednes, and practiſe it that they
kepe ſecrete among themſelues; euery man
in the depe of hys hearte. But God ſhal
ſodenly ſhote at them with a ſwifte arow,
that they ſhalbe wounded. Yea, theyr
owne tongues ſhall make them fall, inſo
muche that who ſo ſeeth them ſhal laugh
them to ſcorne. And all men that ſee it,
ſhal ſaye: this hath God done, for they ſhal
perceaue that it is hys worke. The
ryghteous ſhall reioyſe in the Lorde, and
put hys truſte in hym: and all they that are
true of hearte ſhalbe glad.

The.lxv.Pſalme.

Te decet himnus.

To the chaunter, a Pſalme and ſonge of Dauid.

THou (O God) arte prayſed in Sion, A
and vnto thee ſhall the vowe be performed
(*in Ieruſalem.*) Thou yͭ heareſt
the prayer, vnto the ſhal al fleſhe come.

My myſdedes preuayle agaynſte me:
Oh be thou mercyfull vnto our ſynnes.

Bleſſed is the man whom thou choſeſt
and receaueſt vnto thee: he ſhall dwell in
thy courte, and ſhal be ſatiſfied with the
pleaſures of thy houſe, euen of thy holy tēple.
Thou ſhalt ſhewe vs wonderfull
thynges in ryghteouſneſſe, (O God) of B
oure ſaluacion: thou that arte the hope of
al the endes of the earth, ⁊ of them that remayne
in the broade ſea. Which in hys
ſtrength ſetteth faſte the mountaynes, and
is gyrded about with power. Whiche
ſtilleth the ragyng of the ſea, and the noyſe
of his waues, and the madnes of the people.
They alſo that dwell in the vttermoſt
partes (of the earth) ſhall bee afraied
at thy tokens: thou that makeſt the outgoynges
of the mornyng ⁊ euenyng to prayſe
thee. Thou viſiteſt the earth, and bleſſeſt
it: thou makeſt it very plēteous. The C
ryuer of God is full of water, thou prepareſt
their corne: for ſo thou prouideſt for yͤ
earth. Thou watereſt her forowes, thou
ſendeſte rayne into the litle valeyes therof:
thou makeſt it ſofte with the droppes of
raine, ⁊ bleſſeſt the increaſe of it. Thou
crowneſt the yeare with thy goodneſſe, ⁊
thy cloudes droppe fatneſſe. They ſhall
droppe vpō the dwellinges of the wildernes,
and the litle hilles ſhal reioyſe on euery
ſyde. The foldes ſhalbe full of ſhepe, the
valleyes alſo ſhall ſtande ſo thycke with
corne, that they ſhall laugh and ſynge.

The.lxvi.Pſalme.

Iubilate deo.

To the chaunter. The ſong of a Pſalme.

A Pſa.100.a O* Be ioyful in God, al ye lãdes, ſyng prayſes vnto yͤ honoure of hys name: make hys prayſe to be gloryous. Say vnto God, O howe wonderful art yͧ in thy workes: thorow the greatneſſe of thy power ſhall thyne enemyes be found lyers vnto thee.

For all the worlde ſhall worſhyp thee, ſynge of thee, and prayſe thy name. Sela. O come hyther and beholde the workes of God, howe wonderfull he is in hys dooyng towarde the chyldren of B menne. *He turned the ſea into drye *Exo.13.g lande, ‡ſo that they wente thorowe the ‡Ioſu.3.d water on foote: there dyd we reioyce therof. He ruleth with hys power for euer, his eyes beholde the people: and ſuche as wyll not beleue, ſhal not be able to exalt themſelues. Sela. O prayſe oure God (ye people) and make the voice of hys prayſe to be hearde. Whyche holdeth oure ſoule in lyfe, and ſuffereth not oure feete to ſlyppe. For thou (O God) haſte proued vs, thou alſo haſte tryed vs, lyke as ſyluer is tryed.

C Thou broughteſt vs into the ſnare, and layde trouble vpon oure loynes.

Thou ſuffredeſt men to ryde ouer oure Eſa.43.a heades, * we went thorowe fyre and water, and thou broughteſt vs out into a welthye place. I wyll goe into thy Eccleſ.5.a houſe with brunt offringes, ⁊ wil pay the Deut.23.d my vowes *which I promyſed with my Baru.6.e. lyppes, and ſpake with my mouth when I was in trouble. I wyll offre vnto thee, fat brent ſacrifyces, with the incence of rammes: I wyll offre bullockes and goates. Sela. O come hither ⁊ herkẽ all ye that feare God: and I wil tell you D what he hath done for my ſoule. I called vnto him with my mouth, ⁊ gaue him prayſes with my tong. Yf I encline vnto wyckednes with my hert, the Lord wil not heare me. But God hath heard me, and conſydred the voyce of my prayer. Prayſed be God which hath not caſt out my prayer: nor turned his mercy fro me.

The.lxvii.Pſalme.

Deus miſereatur noſtri.

To the chaunter in melodyes: a Pſalme and ſonge.

A Num.6.d GOD, *be mercyfull vnto vs, and bleſſe vs, ⁊ ſhewe vs the lyght of his countenaunce: (and bee mercyfull vnto vs.) Sela. That thy waye may be knowen vpon earth, thy ſauing health among all nacions. Let yͤ people prayſe thee, O God: yea let al the people prayſe thee. O let the nacions reioyce and bee glad: for thou ſhalt iudge yͤ folke righteouſly, ⁊ gouerne yͤ nacions vpon earth. Sela. Lette the people prayſe thee, O God, let al the people prayſe the. Then ſhall the earth bring forth her increaſe, ⁊ God, euẽ our owne god, ſhal geue vs his bleſſyng. God ſhall bleſſe vs, ⁊ all the endes of the worlde ſhall feare hym.

The.lxviii.Pſalme.

xiij day Mornyng prayer

Exurgat deus.

To the chaunter, a Pſalme and ſonge of Dauid.

A Num.10.d LEt *God aryſe, ⁊ let his enemyes be ſcatred: let them alſo that hate hym flye before him. Lyke as yͤ ſmoke vaniſheth, ſo ſhalt yͧ driue them awaye: ⁊ lyke as waxe melteth at the fyre, ſo let the vngodly periſhe at the preſence of God.

But let the ryghteous be glad, and reioyce before God, let them alſo be merye and ioyfull. Oh ſinge vnto God, and ſynge prayſes vnto hys name: magnifye hym that rydeth vpon the heauens, as it were vpon an horſe: prayſe ye hym in hys name IA, and reioyce before hym. * He is a father of the fatherleſſe, and defendeth the cauſe of wyddowes: euen God in his holy habitacion. Deu.10.d.

He is the God that maketh men to be of one minde in an houſe, ⁊ bryngeth the priſoners oute of captiuitie: but letteth the runagates continue in ſcarceneſſe.

B O God, when *thou wenteſt forth before the people, when yͧ wenteſt thorowe Exod.13.d yͤ wilderneſſe. Sela. The earth ſhoke, Num.14.c and the heauens dropped at the preſence Eſay.4.b of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael. Thou O God, ſendedſt a gracyous rayne vpon thine enheritaũce, and refreſhedeſt it when it was werye.

Thy congregacion ſhall dwell therin: For thou (O God,) haſt of thy goodneſſe prepared for the poore. The Lord gaue the worde: great was the compa- nye of the preachers. *Kynges with C theyr armyes dyd flye, and were dyſ- *Ioſu.10.b comfited: and they of the houſholde deuyded yͤ ſpoyle. Though ye haue lyen among the pottes, yet ſhall ye be as the wynges of a doue that is couered wyth ſyluer wynges, & her fethers lyke golde.

When the almyghtye ſcatred kynges for theyr ſake, then were they as whyte as ſnowe in Zalmon. As the hyll of Baſan, ſo is Gods hyll: euen an hye hyll as the hyll of Baſā. Why hoppe ye ſo, ye hye hylles? This is Gods hyl, in the which it pleaſeth him to dwell: Yea, the
D Lord wil abyde in it for euer. The charettes of God are twentye thouſand, euē thouſandes of Angels: and the Lorde is among them, as in the holy place of Si-
Ephe.4.b nai. *Thou art gone vp on hye, thou haſt led captiuitie captyue, and receyued gyftes for men: Yea euen for thine enemyes, that the Lord God myght dwell among them. Praiſed be the Lord dayly euen the God whiche helpeth vs, & poureth his benefites vpon vs. Sela. He is our God, euen the God of whom commeth ſaluacion: God is the Lorde by whome we eſcape deathe. God ſhall wounde the head of hys enemyes, and the heerye ſcalpe of ſuche one as goeth on ſtyll in hys wyckedneſſe. The Lorde hathe ſayde, I wyll brynge my people agayne as I dyd from Baſan: myne owne will I brynge agayne, as I dyd ſomtyme from the depe of the ſea.

E That thy foote maye bee dypped in the bloude of thyne enemyes, and that the tounge of thy dogges maye bee red thorowe the ſame. It is well ſene, O God, how thou goeſt: how thou, my God and king goeſt in the Sāctuary. The ſyngers goe before, the mynſtrels folow after: in the myddes are the dāſels playing with the tymbrels. Gyue thankes O Iſrael vnto God the Lord in the congregacions, from the ground of the hert.

There is lytle Beniamin theyr ruler: & the prynces of Iuda theyr counſayle, the prynces of Zabulon, and the prynces of Nephthali. Thy God hath ſente forth ſtrength for thee: ſtabliſh ẏ thing O god, that thou haſt wrought in vs. For thy tēples ſake at Ieruſalem: ſo ſhal kinges
F bryng preſentes vnto thee. When the company of the ſpearmē, and multitude of the mighty are ſcattred abrode among the beaſtes of the people (ſo that they hūbly bring peces of ſiluer:) & when he hath ſcattred the people that delyte in warre.

Then ſhall the prynces come oute of Egypte, the Moryans lande ſhall ſoone ſtretch oute her handes vnto God.

Synge vnto God, O ye kyngdomes of the earth: O ſynge prayſes vnto the Lorde. Sela. Which ſytteth in the heauens ouer all, from the begynnyng: Loe he doeth ſende oute his voyce, yea, and that a myghtye voyce. Aſcrybe ye ẏ power vnto God ouer Iſrael: his worſhyppe and ſtrength is in the cloudes.

O God, wonderful art thou in thy holy places, euen the God of Iſrael: he wyll geue ſtrength and power vnto hys people. Bleſſed be God.

The.lxix.Pſalme.

Saluum me fac deus.

To the chaunter vpon Soſanim of Dauid.

SAue me, O GOD: for the waters A are come in euen vnto my ſoule.

I ſtycke faſte in the depe myre, where no grounde is: I am come into depe waters, ſo that the floudes renne ouer me. I am werye of crying, my throte is drye: my ſyght fayleth me, for waytyng ſo longe vpon my God.

They that *hate me without a cauſe, pſalm.[illegible]
are moe then the heeres of my head, they Iohn.[illegible]
that are myne enemyes, and woulde deſtroye me gyltleſſe are myghtye: I payed them the thynges that I neuer tooke.

God thou knoweſt my ſympleneſſe, B and my fautes are not hyd from thee.

Let not them that truſt in thee, O Lord God of hoſtes, be aſhamed for my cauſe: lette not thoſe that ſeke thee bee confounded thorowe me, O Lord God of Iſrael.

And why? for thy ſake haue I ſuffred reprofe: ſhame hathe couered my face.

I am become a ſtraunger vnto my brethren: euen an aleaunte vnto my mothers chyldren. For ‡ the zeale of thyne ‡Iohn.[illegible]
houſe hath euē eaten me, & *the rebukes *Ro.[illegible]
of thē that rebuked thee, are fallen vpon me. I wepte and chaſtened my ſelfe wyth faſtyng, and that was turned to C
my reprofe. I putte on a ſaclothe alſo, and they ieſted vpon me. They that ſytte in the gate, ſpeake agaynſte me, and the dronkardes * make ſonges Iob.[illegible]
vpon me. But Lorde, I make my Tren.[illegible]
prayer vnto thee in an acceptable tyme.

Heare me, O GOD, in the multytude of thy mercye, euen in the trueth D
of thy ſaluacion. Take me oute of the myre, that I ſynke not. Oh lette me be deliuered from them that hate me,

and out of the depe waters. Let not the water floude drowne me, neyther let the depe ſwalowe me vp: and let not the pit ſhut her mouth vpon me. Heare me, O Lorde, for thy louynge kyndneſſe is cōfortable: turne the vnto me, accordyng vnto the multytude of thy mercyes. And hide not thy face from thy ſeruaunte, for I am in trouble: O haſte the and heare me.

E Drawe nye vnto my ſoule, and ſaue it: Oh deliuer me, becauſe of myne enemies.

Thou haſte knowen my reprofe, my ſhame and my diſhonoure: mine aduerſaryes are all in thy ſighte. The rebuke hath broken my hearte, I am full of heuineſſe: I loked for ſome to haue pytie vpon me, but there was no man: neyther founde I anye to comforte me. Mat.27.d John.19.f *They gaue me gall to eate, and when I was thirſtye they gaue me vynegre to drynke. ‡Ro.11.b ‡Let their table bee made a ſnare to take them ſelues with all, and let the thynges (that ſhoulde haue ben for their wealth) be vnto them an occaſion of fallinge. Let their eyes bee blynded, that they ſee not: and euer bowe thou downe their backes.

F Poure out thyne indignacion vpon thē, and let thy wrathfull diſpleaſure take hold of them. Mat.23.d. Acte.1.c. *Let their habitacion be voide, and no man to dwel in their tentes. For they perſecute him whom thou haſt ſmitten, and they talke howe they may vexe thē whom thou haſte wounded. Let them fall from one wickedneſſe to another, and not come into thy ryghtouſneſſe. Ex.32.g *Let them bee wyped out of the boke of the lyuinge, and not bee wrytten amonge the righteous. As for me, whē I am poore and in heuyneſſe, thyne helpe (O God) ſhal lyfte me vp. I will prayſe the name of GOD with a ſonge: and magnifie it with thankeſgeuyng. This alſo ſhal pleaſe G the Lord better then a bullocke, that hath hornes and hoofes. The humble ſhall conſyder thys, and bee glad: ſeke ye after God, and youre ſoule ſhall lyue. For the Lorde heareth the poore, and deſpyſeth not hys pryſoners. Let heauen & earth prayſe hym, the ſea, and all that moueth therin. For God wyll ſaue Syon, and buylde the cyties of Juda, that men maye dwel there, and haue it in poſſeſſion.

The poſteritie alſo of his ſeruauntes ſhal enherit it: and they that loue his name ſhall dwell therin.

¶The.lxx. Pſalme.

Deus in adiutorium

¶To the chaunter of Dauid to brynge to remembraunce

(becauſe the Lorde ſaued me)

A Haſte thee, O GOD, to delyuer me: make haſte to helpe me, O Lorde. Pſa.11.a *Let them bee ſhamed and confounded, that ſeke after my ſoule: let them be turned backewarde, and put to confuſion that wyſhe me euell. Let them (for theyr reward) be ſoone brought to ſhame, that crye ouer me, there, there. But let all thoſe that ſeke the, bee ioyfull and glad in the: and let all ſuche as delyte in thy ſaluacyon, ſaye alwaye: the Lorde bee prayſed. As for me, I am pore and in miſerye: haſte thee vnto me (O GOD.)

Thou arte my helpe and my redemer: O Lorde, make no longe tarying.

¶The.lxxi. Pſalme.

In te domine ſperaui.

my Da
Morn

A Pſal.25.a & .31.a. In thee *O Lorde haue I put my truſte, let me neuer bee put to confuſyon: but ryd me and delyuer me in thy ryghteouſneſſe: enclyne thyne eare vnto me, and ſaue me. Bee thou my ſtronge holde (wherevnto I may alway reſorte) thou haſte promyſed to helpe me: for thou arte my houſe of defēce & my caſtle. Delyuer me, O my God, oute of the hande of of the vngodly, out of the hande of the vnryghtous & cruell manne. For thou, O Lorde God, art the thyng that I long for: thou arte my hoope euen from my youth.

Thorowe the haue I ben holden vp euer ſins I was borne: Pſa.22.b Jere.1.a *thou arte he that toke me out of my mothers wombe, my prayſe ſhalbe alwaye of the. B I am become as it were a monſtre vnto many: but my ſure truſt is in the. Oh let my mouth be filled with thy prayſe (*that I maye ſynge of thy glory*) and honoure all the daye longe.

Caſt me not awaye in the tyme of age, forſake me not when my ſtrength fayleth me. For myne enemyes ſpeake againſt me: and they that laye awaite for my ſoule, take their counſayle together, ſayinge: GOD hath forſaken hym, perſecute him, and take hym, for there is none to delyuer him. Go not farre from me, O GOD: my GOD, haſte thee to helpe me. Let them bee confounded and peryſh, that are C agaynſte my ſoule: let them bee couered with ſhame and diſhonoure, that ſeke to do me euell. As for me, I will paciently abyde alwaye, and will prayſe thee more and more.

My mouthe ſhall dayly ſpeake of thy ryghteouſneſſe and ſaluacion, for I know no ende thereof. I wyll goe forthe in the ſtrength of the Lorde God, and wyll make mencion of thy ryghteouſneſſe onlye. Thou O GOD, haſte taught me fro my youthe vp vntyll nowe, therfore wil I tell of thy wonderous workes.

Forſake me not, O God, in myne olde age, whē I am graie headed: vntil I haue Deute.6.b ſhewed thy * ſtrength vnto thys generaciō, and thy power to all them that are yet for to come. Thy ryghteouſneſſe (O God) is verye hye, and greate thynges are they that thou haſte done, O God, who is lyke D vnto the? O what greate troubles and aduerſities haſt thou ſhewed me? and yet dyddeſt thou tourne and refreſhe me: yea, ⁊ broughteſt me from the depe of the earthe 2.Re.7.b (agayne.) Thou haſte brought me * to great honoure, ⁊ cōforted me on euerie ſide.

Therfore wil I prayſe the and thy faithfulneſſe, O God, playing vpon an inſtrumente of muſyke: vnto the will I ſinge vpon the harpe: O thou holye one of Iſraell.

My lyppes wyll be fayne when I ſynge vnto the: and ſo wyll my ſoule whom thou haſt delyuered. My tonge alſo ſhal talke of thy ryghteouſneſſe al the daye longe, for they are cōfounded ⁊ brought vnto ſhame, that ſeke to do me euyll.

The.lxxii. Pſalme.

DEVS IVDICIVM,

(A Pſalme) For Salomon.

A GYVE the kynge thy iudgementes (O God) ⁊ thy rightouſneſſe vnto the kynges ſon.

Thē ſhall he iudge thy people, * accordynge vnto right, Deut.17.b and defende the poore. The mountaynes alſo ſhall brynge peace, ⁊ the lytle hilles ryghteouſneſſe vnto the people.

He ſhall kepe the ſimple folke by their ryght, defend the children of the poore, and puniſh the wrong doer. They ſhall feare Pſal.81.f. the as longe * as the ſunne and mone endureth, from one generacion to another. He ſhal come downe lyke the rayne into a fleſe of woll, euen as the droppes that water yͤ earth. In hys tyme ſhall the righteous floB ryſhe: yea, ⁊ aboundaunce of peace, ſo long 3.Re.4.c as the moone endureth. * Hys dominiō ſhalbe alſo from the one ſea to the other, and from the floud vnto the worldes end.

They that dwell in the wilderneſſe ſhall knele before hym: hys enemyes ſhall lycke the duſte. * The kynges of Tharſis and of the Iles ſhall gyue preſentes: yͤ kynges Math. Eſai. of Arabye and Saba, ſhall brynge giftes.

All kynges ſhall fall downe before hym, all nacions ſhall do hym ſeruice. For he ſhall delyuer the poore when he cryeth: the neady alſo, and hym that hath no helper. C

He ſhal be fauourable to the ſymple and neady: and ſhall preſerue the ſoules of the poore. He ſhal delyuer their ſoules from falſhed and wronge, and deare ſhall their bloude be in hys ſight. He ſhall lyue, and vnto hym ſhalbe geuen of the golde of Arabia: Prayer ſhalbe made euer vnto him, and dayly ſhal he be praiſed. There ſhalbe an heape of corne in the earthe, hye vpō yͤ hilles: his frute ſhal ſhake like Libanus, ⁊ ſhalbe grene in the citie, lyke graſſe vpon the earthe. His name ſhall endure for eD uer: hys name ſhal remaine vnder the ſūne among the poſterities, whiche ſhalbe bleſſed thorowe hym, and al the Heathen ſhall prayſe hym. Bleſſed be the lorde God, euen the God of Iſraell * whiche only doth Ioel. Pſal. wonderous thinges. And bleſſed be the name of hys maieſtye for euer: and all the earthe ſhalbe fylled with his maieſtye. Amen: Amen.

¶ Here ende the prayers of Dauid the ſonne of Iſai.

The.lxxiii Pſalme.

QVAM BONVS ISRAEL.

A Pſalme of Aſaph.

TRuly God is louynge vnto Iſraell, euen vnto ſuche as are of a A cleane hearte. Neuertheleſſe, my fete were almoſte gone, my treadynges had welnye ſlypte. And why? * I was greued at yͤ wicked, I do ſe Iob. Iere. alſo the vngodly in ſuche proſperitie. For they are in no peryl of deathe, but are luſtie ⁊ ſtronge. They come in no myſfortune like other folke, neither are they plaged like other men. And thys is the cauſe that they be ſo holden with pryde, ⁊ ouer whelmed with crueltie. Their eyes ſwell for fatneſſe: and they do euen what they luſte.

They corrupte other, and ſpeake of wicked blaſphemy: their talking is againſt the moſt hyeſt. For they ſtretche forth their B mouthe vnto the heauen, and their tongue goeth thorowe the worlde. Therefore fal the people vnto them, ⁊ therout ſucke they no ſmal aduauntage. * Tuſh (ſaye they) Pſal. howe ſhoulde GOD perceyue it? is there knowledge in the moſte hyeſt? Loe, theſe are the vngodly: theſe proſpere in the worlde, and theſe haue rycheſſe in poſſeſſyon: (*And ſayed.*) Then haue I clenſed my herte in vayne, and waſhed my handes in innocency. All the day longe haue I been punyſhed, and chaſtened euerye mornyng. Yea, and I C had almoſte ſayde euen as they: but loe, then ſhould I haue condemned the generacion of thy children. Then thought I to vnderſtande this, but it was to hard for me. Untyll I went into the Sanctuarye of God, then vnderſtode I the ende of theſe menne. Namely, howe thou doeſt ſette them in ſlyppryе places, and caſteſt them downe and deſtroyeſt them. O how ſodaynly doe they conſume, peryſhe, and come to a fearefull Eſay.29.b ende? *Yea, euen lyke as a dreame when one awaketh, ſo ſhalte thou make theyr ymage to vanyſh out of the citie.

D Thus my herte was greued, and it wente euen thorowe my reynes. So foolyſhe was I and ignoraunt, euen as it were a beaſt before thee. Neuertheleſſe, I am alwaye by thee, for thou haſte holden me by my ryghthande.

Thou ſhalt guyde me with thy counſayle: and afterwarde receyue me wyth glorye. Whome haue I in heauen but thee? And there is none vpon earth, that I deſyre in compariſon of thee.

Lam.18.c. My fleſhe and my herte fayleth: but God is the ſtrength of my herte, *and my porcion for euer. For loe, they that forſake the ſhall peryſhe: thou haſte deſtroyed all them that commytte fornicacion, agaynſt thee. But it is good for me, to holde me faſt by God, to put my truſt in the Lorde God, and to ſpeake of all thy workes: (*In the gates of the daughter Syon.*)

The.lxxiiii.Pſalme.

Ut quid deus repuliſti.

A

An inſtruccion of Aſaph.

O God, wherefore art thou abſent from vs ſo longe? why is thy wrathe ſo hote againſt the ſhepe of thy paſture? O thynke vpon thy congregacion, whom thou haſt purchaced and redemed of olde.

Thynke vpon the trybe of thyne enheritaunce, and mounte Syon wherein thou haſt dwelt. Lyft vp thy feete, that thou mayeſt vtterly deſtroye euery enemy, whiche hath done euyll in the Sanctuarye. Thyne aduerſaryes roore in the myddes of thy congregacions: and ſette vp theyr banners for tokens. He that hewed tymbre afore out of the thyck trees, was knowen to bryng it to an excellent worke. But nowe they breake downe all the carued worke thereof B with axes and hammers. *They 4.re.25.c 2.Pa.36.c haue ſet fyre vpon thy holye places, and haue defyled the dwellyng place of thy name, euen vnto the grounde. Yea, they ſayde in theyr hertes, lette vs make hauocke of them altogether: thus haue they brente vp all the houſes of God in the lande. We ſee not oure tokens, there is not one Prophete more, no not one is there amõg vs that vnderſtandeth any more. O God howe longe ſhall the aduerſarye doe thys dyſhonoure? howe longe ſhall the enemye blaſpheme thy name? For euer? Why wythC drawest thou thy hande? why pluckeſt thou not thy ryghte hande oute of thy boſome, to conſume the enemye?

For God is my kyng of olde: the helpe that is done vpon earth, he doeth it hymſelfe. *Thou dyddeſt deuyde *Ex.14.e the ſea thorowe thy power: thou brakeſte the headdes of the dragons in the waters. Thou ſmoteſt the headdes of *Leuiathan in peces, and gaueſt him Job.40.d to bee meate for the people in wildernes. Eſa.27.a

Thou broughteſt out fountaines and waters oute of the harde rockes: thou dryedſte vp myghtye waters. The daye is thyne, and the nyght is thyne: thou haſte prepared the lyght and the ſunne. Thou haſte ſette all the borders of the earth, thou haſte made ſommer and wynter. Remembre thys O D Lord, howe the enemy hath rebuked, and how the folyſhe people hath blaſphemed thy name. O delyuer not the ſoule of thy turtle doue vnto the multytude of the enemyes: and forget not the congregacion of the poore for euer. Looke vpon the couenaunte, for all the earth is full of darkneſſe, and cruell habitacions.

O let not the ſymple goe awaye aſhamed: but let the poore and neadye geue prayſe vnto thy name. Ariſe O God, mayntayne thyne owne cauſe: remembre howe the fooliſhe man blaſphemeth thee daylye. Forget not the voyce of thine enemyes: the preſumpcion of them that hate thee encreaſeth euer more and more.

15 Day
Morn
Prayr

¶The.lxxv. Pſalme.

CONFITEBIMVR TIBI.

To the chaunter: Deſtroy not.
A Pſalme and ſong of Aſaph.

A Vnto the (O God) doe we geue thankes: yea, vnto thee doe we geue thankes. Thy name alſo is ſo nye, & that do thy wonderous workes declare. When I receyue the congregacion, I ſhal iudge accordig vnto right. The earth is weake and all the inhabytours therof: I beare vp the pyllers of it. Sela. I ſayd vnto the fooles: deale not ſo madly: and to the vngodly, ſet not vp youre horne. Set not vp your horne on hye, and ſpeake not with a ſtiffe necke. For promocion commeth neyther from the eaſt, nor from the
B weſte, nor yet frō the ſouth. And why?
Eccl.35.d *God is the iudge: he puttethe downe one, and ſetteth vp another. For in the
*Eſa.51.d hande of the Lord there is *a cuppe, and
Iere.25.d. the wyne is read. It is full myxte, and he poureth out of theſame. As for the dregges therof all the vngodlye of the earth ſhall drynke them, and ſucke them out. But I wyll talke of the God of Iacob, and prayſe hym for euer. All the hornes of the vngodly alſo wil I breake: and the hornes of the ryghteous ſhall be exalted.

¶The.lxxvi.Pſalme.

NOTVS IN IVDEA.

To the chaunter in melodyes, a Pſalme and ſonge of Aſaph.

A IN Iewry is God knowen, hys name is greate in Iſrael. At Salem is his ta-
*Pſal.9.b bernacle, & *hys dwellyng
‡Pſa.46.b in Syon. ‡There brake he the arowes of the bowe, the ſhylde, the ſwerde and the battayle. Sela. Thou art of more honoure and myght then the hylles of robbers.
The proude are robbed, they haue ſlept their ſlepe: and all the men (whoſe handes were myghtye) haue found nothing. At thy rebuke (O God of Iacob) bothe the charret and horſe is fallen. Thou
B euen thou art to be feared: and who may ſtande in thy ſyght, whē thou art angry? Thou dyddeſt cauſe thy iudgemente to be hearde from heauen: the earth trēbled and was ſtyll. *When God aroſe to
*Ez.19.d iudgemente, and to helpe all the meke vpon earth. Sela. The fearceneſſe of manne ſhall turne to thy prayſe: and the fearceneſſe of other ſhalt thou refrayne. Promyſe vnto the Lorde your God, and *kepe it, al ye that be round about him: *Deu. bryng preſentes vnto hym that ought to Eccl. be feared. He ſhall refrayne the ſpiritte of princes, and is wonderfull among the kynges of the earth.

¶The.lxxvii.Pſalme.

VOCE MEA AD DOMINVM.

To the chaunter for Ieduthun, a Pſalme of Aſaph.

A I *Wyll crye vnto God with my voyce, euen *Pſal. vnto God wyll I crye with my voyce: and he ſhall herken vnto me.

In the tyme of my trouble, I ſought the Lorde: my ſore ranne & ceaſed not in the nyght ſeaſon: my ſoule refuſed comfort. When I am in heauyneſſe, I wil thynke vpon god, when my herte is vexed I wil complaine. Sela. Thou holdeſt mine eyes wakyng: I am ſo feble, that I can-
B not ſpeake. I haue conſydred the dayes of olde, and the yeares that are paſte.
I call to remembraunce my ſonge: and in the nyght I commune wyth myne owne herte, & ſearche out my ſpirites.
Wyll the Lorde abſente hymſelfe for euer? And wyll he be nomore intreated.
Is hys mercy cleane gone for euer?
And is hys promyſe come vtterlye to an ende for euermore? Hathe God forgotten to bee gracious? And wyll he ſhutte vp his louyng kyndneſſe in diſpleaſure? Sela. And I ſayde: It is myne owne infyrmitie: But I wyll remembre the yeares of the ryght hande of
C the moſte hyeſt. I wyll remembre the
*pſa.4 workes of the Lorde, and *call to mynde thy wonders of olde tyme. I wyll thynke alſo of all thy workes, and my talkyng ſhall be of thy doynges. Thy waye, O God, is holy: who is ſo great a God as (our) God. Thou arte the God that doeth wonders, and haſte declared thy power among people. Thou haſte
D myghtely deliuered thy people, euen the ſonnes of Iacob and Ioſeph. Sela.
The waters ſawe thee, O God, the waters ſawe thee and were afrayed: the depthes alſo were troubled. The cloudes poured out water, the ayre thondred: and thyne arowes wente abrode.
The voyce of thy thondre was hearde

round

rounde about, the lyghtenynges ſhone v-
pon the grounde, the earth was moued &
ſhoke with all. Thy waye is in the ſea,
and thy pathes in the greate waters: and
thy fote ſteppes are not knowen. Thou
leddeſte thy people lyke ſhepe, by the hande
of Moſes and Aaron.

¶ The.lxxviii. Pſalme.

Attendite popule meus.

An inſtruccion of Aſaph.

A Heare my law, O my peo-
ple, encline your eares vnto
yͤ wordes of my mouth.
Mat. 13.c * I wyll open my mouthe
in a parable, I wil declare
harde ſentences of olde.
Whiche we haue heard & knowen: and*
he.4.d. ſuch as our fathers haue told vs. That
b.ℊ 11.c. we ſhould not hide thẽ from the children of
phe.6.a. yͤ generacions to come: but to ſhewe yͤ ho-
nor of yͤ Lord, his might, and wonderfull
workes yͤ he hath done. He made a co-
uenaunt with Jacob, and gaue Iſraell a
Exo.12.d lawe * which he commaunded our forefa-
ſu.4.d thers to teache theyr childrẽ. That their
poſteritye mighte knowe it, and the childrẽ
whiche were yet vnborne. To thintente
that when they came vp, they might ſhew
B theyr childrẽ the ſame. That they might
putte theyr truſte in God, and not to for-
get the workes of God, but to kepe hys
3e.20.f commaundementes. And not to bee
e.32.a. * as theyr forefathers ‡ a faythleſſe and
ſtubburne generacion: a generacion that
ſette not theyr hearte a ryghte, and whoſe
ſpirite cleaued not ſtedfaſtely vnto God.
Like as the children of Ephraim, which
beyng harneſſed and carying bowes, tur-
ned themſelues backe in the daye of bat-
tayle. They kepte not the couenaunte of
God, and woulde not walke in his law.
But forgat what he hadde done, and
the wonderfull workes that he hadde
ſhewed for them. Meruailous thinges
dyd he in the ſyghte of oure fathers in the
land of Egypt, euen in the fyelde of Zoan.
Exo.14.d * He deuyded the ſea, and lette them goe
throughe: he made the waters to ſtand on
Exo.14.c. an heape. * In the daye tyme alſo he
Nu.20.d. led them with a cloude, and all the nyghte
through with a lyght of fyer. He claue
Exo.17.d. the harde * rockes in the wylderneſſe, and
gaue them drynke thereof, as it had bene
oute of the greate depth. He broughte
1.Cor.10.a waters out of the * ſtonye rocke, ſo that it
guſhed out like yͤ riuers. Yet for al this,

they ſynned more againſte hym, and pro-
uoked the moſte hyeſte in the wylderneſſe.
They tempted God in theyr heartes: C
and required meate for theyr luſt. They
ſpake agaynſt God alſo, ſaying: ſhal God
prepare a * table in the wilderneſſe? He Exo.16.b:
ſmote the ſtony rocke in dede, that the wa- Num.11.b
ter guſhed out, and the ſtreames flowed
withall: but can he geue bread alſo, or pro-
uyde fleſhe for hys people? When the
Lorde heard this, he was wroth: ſo the
fyre was kindled in Jacob, and there came
vp heauye dyſpleaſure againſte Iſrael.
Becauſe thei beleued not in god, and put
not theyr truſte in hys helpe. So he cõ-
maunded the cloudes aboue, and opened
the dores of heauen. He rayned down
Manna alſo vpon them for to eate, and
gaue them * foode from heauẽ. So mã Exo.16. b:
dyd eate Angels foode, for he ſente them Deu.8.a.
meate ynough. He cauſed yͤ Eaſt wind Sap.16.d.
to blowe vnder the heauen, and throughe John.6.d
hys power he broughte in the ſouthweſte
wynd. * He rayned fleſhe vpon them as Exo.16.b.
thycke as duſte, and fethered foules lyke Num.11.g
as the ſande of the ſea. He lette it fall a-
mong their tentes, euen round about their
habytacyon. So they dydde eate and
were well fylled: for he gaue them theyr
owne deſyre. They were not dyſapoyn- D
ted of theyr luſt. * But while the meat Num.11.g
was yet in theyr mouthes, the heauye
wrath of God came vpon them, and ſlewe
the welthieſt of them: yea and ſmote downe
the choſen menne that were in Iſraell.
* But for all thys, they ſynned yet more: Nu.14.a
and beleued not hys wonderous workes.
Therefore theyr dayes dyd he con-
ſume in vanytye, and theyr yeares in trou-
ble. * When he ſlewe them, they ſought Num.11.g
hym: and turned them earlye, and enquy- 1.Cor.10.a
red after God. And they remembred
that God was theyr ſtrengthe, and that
the hyghe God was theyr redemer. Ne-
uertheleſſe, they dyd but flatter hym with
theyr mouthe, and dyſſembled wyth hym
in theyr toungue. For their heart was
not whole wyth hym, neyther continued
they ſtedfaſte in hys couenaunte. But
he was ſo mercifull, that he forgaue theyr
miſdedes, and deſtroyed them not. Yea,
manye a tyme turned he hys wrathe a-
way, and would not ſuffer hys whole diſ-
pleaſure to aryſe. * For he conſidered yͤ Pſal.103.c
they were but fleſhe, and that they were
euen a wynde that paſſeth awaye, and cõ-
meth not agayne. Manye a tyme dyd

they prouoke hym in the wyldernesse, and
E greued him in the deſerte. They turned
backe, and tempted God: and moued ỹ
holye one in Iſraell. They thoughte
not of his hande, and of the daye when he
deliuered them from the hande of the enemye.
How he had wrought his miracles
in Egipt, and his wonders in the field
of zoan. *He turned theyr waters into
Exod.7.d to bloude, ſo that they might not drinke of
the riuers. *He ſente lice among them,
Exod 8.d and deuoured thẽ vp: ‡and frogges to destroy
‡Exo.8.b. them. He gaue theyr fruites vnto
the *caterpiller, and theyr laboure vnto
Exod 10.c the graſhopper. ‡He deſtroyed their
‡Exod.9.f vines with haile ſtones, and theyr mulberitrees
with the froſt. *He ſmote their
Exod.9.c cattell alſo with hayle ſtones, and theyr
flockes with hote thondrebolts. He
caſt vpon thẽ the furiouſnes of his wrath,
anger, diſpleſure, and trouble, and ſent euil
Exod.9.a angels among them. *He made a way
to hys indygnacion, and ſpared not theyr
ſoule from death, but gaue theyr lyfe ouer
Exo. 12.e. to the peſtilence. *And ſmote al ỹ firſt
Pſal.105.e borne in Egypte, the moſte principall and
and.135.b. mightieſt in the dwellynges of Ham.
F

But as for his own people, he led them
forth like ſhepe, & caried them in the wilderness
like a flocke. He brought them out
ſafely, ỹ they ſhould not feare: & ouerwhelmed
their enemies wᵗ the ſea. And brought
them wythin the borders of hys Sanctuary:
euen to this mountaine, whiche he
Deut.3.a purchaſed with his righte hande. *He caſt
Joſu.6.10.11 oute the heathen alſo before them, cauſed
theyr lande to be deuided among them for
an heritage, and made the tribes of Iſraell
to dwel in their tentes. So thei tempted
and diſpleaſed the moſt hye God, and kept
not his teſtimonies. But turned theyr
backes, and fell awaye lyke theyr forefathers:
ſtarting aſide, like a broken bowe.

For they greued hym with their hyll altars,
& prouoked hym to diſpleaſure with
theyr images. When God heard this,
he was wroth, and toke ſore diſpleaſure at
Iſrael. So that he forſoke the tabernacle
in Silo, euen the tent that he hadde pitched
among menne. He deliuered their
power into captyuitye, and theyr beautye
into the enemyes hande. He gaue hys
people ouer alſo into the ſwearde, & was
wrothe wyth his enheritaunce. The
fyre conſumed theyr younge menne: and
theyr maydens were not geuen to maryage.
Theyr prieſtes were ſlayne with
the ſweard, and there were no widdowes
to make lamentacyon. So the Lorde
awaked as one out of ſlepe, and lyke a giaunte
refreſhed with wyne. *He ſmote 1.Reg.
his enemies in the hinder partes, and putte
them to a perpetuall ſhame. He refuſed
the Tabernacle of Joſeph, and choſe
not the trybe of Ephraim. *But choſe Pſal.
the trybe of Juda, euen the hyll of Syon
whiche he loued. And there he builded
his temple on hye, and layed the foundacion
of it, lyke the grounde whiche he hathe
made continuallye. *He choſe Dauyd 1.Reg.
alſo hys ſeruaunte, and tooke hym awaye
from the ſhepefoldes. As he was folowyng
the ewes greate wyth yong ones
he tooke hym: that he myghte feede Jacob
hys people, and Iſraell hys inherytaunce.
So he fed them wyth a faythefull
and true hearte, and ruled them prudentelye
wyth all hys power.

xvj day
Morn
Prayr

¶ The .lxxix. Pſalme.

Deus venerunt gentes.

A Pſalme of Aſaph.

O God, *the Heathen are come A
into thy enheritaunce, thy holy 2.Pa.
temple haue they defiled, and
made Jeruſalem an heape of
ſtones. *The dead bodies of thy ſer- *1.Mach.
uauntes haue they geuen to be meate vnto Jere.
the foules of the ayre, and the fleſhe of and.16
thy ſayntes vnto the beaſtes of the land.

Theyr bloude haue they ſhed lyke water
on euerye ſyde of Jeruſalem, and there *Pſal.44
was no manne to burye them. *We
are become an open ſhame vnto oure enemyes,
a very ſcorne and deriſiõ vnto them
that are rounde aboute vs. Lorde
howe longe wylte thou bee angrye? ſhall
thy gelouſye burne lyke fyre for euer?

*Poure out thine indygnacyon vpon B
the Heathẽ that haue not knowen the: and *Jere.10
vpon the kyngdomes that haue not called and.
vpon thy name. For they haue deuoured Pſal.6
Jacob, and layed waſt hys dwellynge and.
place. *O remember not oure olde Eſa.64
ſinnes, but haue mercye vpon vs, and that
ſoone: for we are come to greate miſery.

Helpe vs, O GOD of our ſaluacion,
for the glorye of thy name. O delyuer
vs, and bee mercifull vnto oure ſynnes for
thy names ſake. *Wherefore doo the Pſal.
Heathen ſaye: where is now theyr God? C
O lette the vengeaunce of thy ſeruauntes
bloude that is ſhed, bee openlye ſhewed vpon
the heathen in oure ſyghte. O lette
the ſorowfull ſyghynge of the priſoners
come

come before the: according vnto the greatneſſe
of thy power, preſerue thou thoſe that
are appoynted to dye. And for the
blaſphemye (wherewyth oure neyghbours
haue blaſphemed the) reward thou
them O Lorde, ſeuen folde into theyr boſome.
So we that bee thy people, and
ſhepe of thy paſture, ſhal geue the thankes
for euer, and wyll alway be ſhewing forth
thy prayſe from generacion to generacion.

¶ The .lxxx. Pſalme.

Qui regis Iſrael.

To the chaunter vpon Soſanim,
a teſtimonie and
Pſalme of Aſaph.

A Heare O thou ſhepeheard of Iſraell,
thou that leadeſt Ioſeph like a ſhepe,
ſhewe thy ſelfe alſo thou that ſitteſte
vpon the Cherubins. Before Ephraim,
BenIamin, and Manaſſes: ſtyre vp thy
ſtrength, and come helpe vs. Turne
vs againe, O God: ſhewe the lyght of thy
countenaunce, and wee ſhalbee whole.

O Lorde God of hooſtes, howe longe
wilte thou be angry with thy people that
Pſal.62.a prayeth? *Thou fedeſt them with the
breade of teares, and geueſt them plenteouſneſſe
Pſal.42.a of teares to drinke. *Thou haſt
made vs a verye ſtrife vnto oure neighbours:
& our enemies laugh vs to ſcorne.

Turne vs againe, thou God of hooſtes:
B ſhewe the lyght of thy countenaunce, and
we ſhalbe whole. Thou haſt brought
a vine out of Egipt: thou haſt caſt out the
Heathen, and planted it. Thou madeſte
roume for it, and when it had taken
roote it filled the land. The hilles wer
couered wyth the ſhaddowe of it, and the
boughes therof wer like the goodly Cedre
trees. She ſtretched out her braunches
vnto the ſea, and her boughes vnto the ryuer.
Why haſt thou thē broken down
her hedge, that al they which go by, plucke
of her grapes. The wilde bore oute of
the wood dothe roote it vp, and the wylde
C beaſtes of the fyeld deuoure it. Turne
the agayn, thou God of hoſtes, loke down
from heauen: behold, and viſit this vine.

And the place of the vyneyarde that thy
right hand hath planted: and the braunche
Eſa.36.c that thou madeſte ſo ſtrong for thy ſelf.
*It is brent wyth fyre, and cut down:
and they ſhall periſhe at the rebuke of thy
countenaunce. Lette thy hande be vpon
the manne of thy ryghte hande, and
vpon the ſonne of manne whom thou madeſte
ſo ſtronge for thyne owne ſelfe.

And ſo wil not we goe backe from thee:
Oh let vs liue, and wee ſhall call vpon thy
name. Turne vs again, O Lord God
of hooſtes, ſhewe the lighte of thy countenaunce,
and we ſhalbee whole.

¶ The .lxxxi. Pſalme.

Exultate deo.

To the chaunter vpon Githith.
(*A Pſalme*) of Aſaph,
(*in the fift day of the Sabboth.*)

Syng wee merelye vnto God oure A
ſtrength: make a chereful noiſe vnto
the God of Iacob. Take the
Pſalme, bring hither the tabret, the merye
harpe, wyth the lute. Blowe vp the
trompet in the newe mone, euen in the time
appointed, and vpon oure ſolempne feaſte
daye. *For this was made a ſtatute Leui.10.a
for Iſraell, and a lawe of the God of Iacob. B
This he ordeyned in Ioſeph for
a teſtimonie, when he came out of the land
of Egipt, and hadde heard a ſtraunge language.
I eaſed his ſhoulder from the
burthen, and his handes were deliuered
from (makyng) the pottes. Thou calledſte
vpon me in troubles, and *I delyuered Exod.3.b
the, and heard the, ‡ what tyme as yͤ ‡Exo.19.c
ſtorme fell vpon thee. *I proued the and.26.a.
alſo at yͤ waters of ſtrife. Sela. Heare *Nu.20.b
O my people, and I wyl aſſure the O Iſraell,
yf thou wylte harken vnto me.

There ſhal no ſtraunge God bee in the,
neither ſhalt thou woorſhyppe any other
God. *I am the Lorde thy God, Exo.20.a
whyche broughte the oute of the lande of
Egypte, open thy mouthe wyde, and I
ſhall fyll it. But my people woulde
not heare my voyce, and Iſraell woulde C
not obeye me. *So I gaue them vp Rom.1.d
vnto theyr owne heartes luſt, and let them
folowe theyr owne ymaginacions. O
that my people woulde haue harkened vnto
me, for yf Iſraell hadde walked in my
wayes. I ſhould ſoone haue put down
theyr enemyes, and turned myne hande ageinſt
theyr aduerſaryes. The haters
of the Lorde ſhoulde haue bene founde lyars,
but theyr tyme ſhoulde haue endured
for euer. He ſhould haue fed them alſo
wyth the fineſte wheate floure, and *with Deu.32.b
honye oute of the ſtonye rocke ſhoulde I
haue ſatiſfyed the.

¶ The .lxxxii. Pſalme.

Deus ſtetit in ſinagoga.

A Pſalme of Aſaph.

GOd ſtandeth in the congregaciō
A of princes: he is iudge amonge
*Exo.32 b *goddes. ‡How longe wyll
‡Deu.17.b ye geue wrong iudgement, and
Iere.5. a accepte the perſones of the vngodly. Sela.
Defende the poore and fatherleſſe,
ſee that ſuche as bee in neede and neceſſitye
haue ryght. Deliuer the outcaſte and
poore, ſaue them from the hand of the vngodlye.
B They will not bee learned nor
vnderſtande, but walke on ſtyll in darkeneſſe:
all the foundacions of the yearth bee
oute of courſe. I haue ſayed: ye are
Goddes, and ye al are children of the moſt
hieſt. But ye ſhall dye lyke menne, and
fal lyke one of the princes. Ariſe O God
and iudge thou the yearth, for thou ſhalte
take all Heathen to thyne enheritaunce.

¶ The.lxxxiii.Pſalme.

Deus quis ſimilis.

A ſong and Pſalme of Aſaph.

A HOlde not thy toungue, O God, kepe
not ſtyll ſcilence, refrayne not thy ſelf
Pſal.2.b O God. For lo, *thine enemies
make a murmurynge, and they that hate
the haue lift vp theyr head. They haue
ymagined craftely againſt thy people, and
taken counſaile againſt thy ſecrete ones.
They haue ſayed, come and let vs roote
them oute, that they bee no more a people:
and that the name of Iſraell maye bee no
more in remembraunce. For they haue
caſte theyr heades together wyth one conſent,
and are confederate againſte the.
The tabernacles of the Edomytes
B and Iſmaelites, the Moabites and Hagarenes.
Geball and Ammon, and Amelech:
the Philiſtines wyth them that dwel
at Tire. Aſſur alſo is ioined vnto them,
and haue helped the children of Loth. Sela.
*Iud.7.e But do thou to them *as vnto the
‡Iud.4 d Madianites, vnto Siſera, and vnto ‡ Iabyn
at the broke of Kyſon. Which peryſhed
at Endor: and became as the donge
of the earth. Make thē and their princes
Iudi.7. g like *Oreb & zeb. Yea, make al their
princes lyke as zebea & zalmana. Which
ſay: lette vs take to oure ſelues the houſes
C of God in poſſeſſion. O my God, make
Pſal.35.a them lyke vnto a whele, and as * the ſtubble
before the wynde. Lyke as a fyre
that burneth vp ẏ wood, and as the flame
that conſumeth the mountaines. Perſecute
them euen ſo wyth thy tempeſte, and
make them afrayed with thy ſtorme.
Make theyr faces aſhamed, O Lorde,
that they maye ſeke thy name. Lette
them be confounded and vexed euer more
and more: lette them bee put to ſhame and
periſhe. And they ſhal know, that thou
(whoſe name is Iehouah) arte onelye the
moſte hyeſt ouer all the yearth.

¶ The.lxxxiiii.Pſalme.

Quam dilecta tabernacula.

To the chaunter vpon Githith, a Pſalme,
of the ſonnes of Corah.

OHowe amyable are thy dwellinges,
thou lord of hooſtes. A
My ſoule hathe a deſyre and
lōgyng to enter into the courtes
of the lord, my hearte and my fleſhe reioyſe
in the liuyng God. Yea, the ſparow hath
found her an houſe, and the ſwalow a neſt,
where ſhe maye laye her younge: euen thy
alters O Lorde of hooſtes, my kynge and
my God. Bleſſed are they that dwel in
thy houſe, they wyl bee alwaye prayſynge
the. Sela. Bleſſed is that man, whoſe
ſtrength is in thee, in whoſe hearte are thy
wayes. Whiche goyng through the
vale of miſery vſe it for a wel, & the pooles
are fylled wyth water. They wyl goe
from ſtrengthe to ſtrengthe: and vnto the
God of Goddes appeareth euerye one of
them in Sion. O lord God of hooſtes,
heare my prayer: hearken, O God of Iacob. B
Sela. Beholde, O God oure defender:
and looke vpon the face of thine anointed.
For one daye in thy courtes is
better then a thouſande. I had rather
bee a doore keper in the houſe of my God,
then to dwell in the tentes of vngodlines.
For the Lorde God is a lyght and defence,
the Lorde will geue grace and worſhippe,
and no good thynge ſhall he withholde
from them that lyue a godly lyfe.
O Lorde God of hooſtes, bleſſed is the
manne that putteth hys truſte in thee.

¶ The.lxxxv. Pſalme.

Benedixiſti domine.

To the chaunter, a Pſalme
of the ſonnes of Corah.

LOrde, thou art become gracious
vnto thy lande, thou haſt A
turned awaye the captiuitye
of Iacob. Thou haſt forgeuen
Pſal.32.a the offence of thy people, *and couered
all theyr ſynnes. Sela. Thou haſt
taken awaye all thy diſpleaſure, and turned
thy ſelfe from thy wrathfull indignacion.
Turne vs then, O God our Sauyoure,
and let thine anger ceaſſe from vs.

Wilt

Wilte thou be diſpleaſed at vs for euer? and wilt thou ſtretch out thy wrath frõ one generacion to an other? Wilt thou not turne agayne and quicken vs, that thy people may reioyce in thee?

Shew vs thy mercy (O lord) ⁊ graũt B vs thy ſaluacion. I wil herken what the lord God wil ſay, (*concerning me*) for he ſhal ſpeake peace vnto his people, and to his ſainctes: that they turne not agayne.

For hys ſaluacion is nye them that feare him, that glory may dwell in oure lande. Mercy and truth are met together, righteouſnes and peace haue kiſſed eche other. Truth ſhal floriſhe out of the earth, and righteouſnes hath looked downe from heauen. Yea, the Lorde ſhall ſhewe louing kindnes, and our land ſhal geue her encreaſe. Righteouſnes ſhall goe before him, and he ſhall directe hys goyng in the way.

xvij Day
Morn
pr

¶The.lxxxvi.Pſalme.

Inclina domine aurem.

A prayer of Dauid.

A BOw down thyne eare, O lord, and heare me, for I am poore and in miſerye. Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunte, that putteth hys truſte in thee. Bee merciful vnto me (O Lorde) for I will call dayelye vpon thee. Comforte the ſoule of thy ſeruaunt, for vnto thee (O Lord) Exo.34.a. Jer.32.d. Joel.2.c psal.143.b ꝑ.145.b dooe I lifte vp my ſoule. *For thou Lorde arte good and gracyous, and of greate mercye vnto all them that call vpon thee. Geue eare Lorde vnto my prayer, ⁊ ponder the voyce of my humB ble deſires. In the tyme of my trouble, I wil cal vpon thee, for thou heareſt Pſa.89.b me. *Among the Goddes there is none lyke vnto thee (O Lorde,) there is not one that can dooe as thou dooeſt.

All nacions whome thou haſt made, ſhall come and woorſhyp thee (O lorde) and ſhal glorify thy name. For thou art great and doeſt wunderous thinges, thou art God alone. Teache me thy waye (O Lorde,) and I will walke in thy trueth. O knytte my hearte vnto thee, that it maye feare thy name.

I wil thanke thee, O Lorde my God, with all my hearte, and will prayſe thy Pſal.29.a name for euer. For great is thy merC cie towarde me, and *thou haſt deliuered my ſoule from the nethermoſte hell.

O God the proude are riſen agaynſte me, and the congregacions of naughtye menne haue ſoughte after my ſoule, and haue not ſet thee before theyr eyes.

Exo 34.a Jere.31.d 2.Pa.30.d *But thou (O Lorde God) art full of compaſſion, and mercye: long ſuffering, plenteous in goodnes ⁊ trueth. O turne thee then vnto me, and haue mercye vpon me: geue thy ſtrengthe vnto thy ſeruant, and helpe the ſonne of thy handmayde.

Shew ſome token vpon me for good, that they whiche hate me, may ſee it, and be aſhamed: becauſe thou lorde haſt helped me and comforted me.

¶The.lxxxvii.Pſalme.

Fundamenta eius.

A Pſalme and ſong of the ſonnes of Corah.

A HEr foundacyons are vpon the holy hylles: the Lorde loueth the gates of Syon more then all the dwellinges of Iacob.

Very excellente thynges are ſpoken of thee, thou citie of God. Sela. I will thynke vpon Rahab and Babilon, with them that know me. Beholde, yea the Philyſtines alſo, and they of Tyre with the Morians: Lo, ther was he borne.

And of Sion it ſhall be reported, that he was borne in her, and the moſte higheſte ſhall ſtablyſhe her. The Lorde ſhall rehearſe it, when he wryteth vp the people, that he was borne there. Sela. The ſyngers alſo and trompetters ſhal he rehearſe: All my freſhe ſprynges ſhall be in thee.

¶The.lxxxviii.Pſalme.

Domine deus ſalutis.

A ſong and Pſalme of the ſonnes of Corah: To the chaunter vpon Mahelath, to geue thankes: an inſtruccyon of Heman the Ezrahite.

A O LORDE God of my ſaluacyon, I haue cryed daye and nyghte before thee: Oh lette my prayer entre into thy preſence, enclyne thyne eare vnto my calling.

For my ſoule is full of trouble, and my lyfe draweth nye vnto hell. I am counted as one of them that goe downe vnto the pytte: and I haue beene euen as a manne that hathe no ſtrengthe. Free amonge the dead, lyke vnto them that bee wounded and lye in the graue, which bee oute of remembraunce, and are cutte B awaye from thy hande. Thou haſte layde me in the loweſt pytte in a place of darkenes, and in the depe.

Thyne indygnacyon lyeth harde vpon
me, and thou haſt vexed me with all thy
ſtormes. Sela. Thou haſt put away
mine acquayntance far fro me, and made
me to bee abhorred of them. I am ſo
faſt in prieſon, that I cannot gette furth.

My ſyght fayleth for verye trouble:
Lorde I haue called dayly vpon thee, I
haue ſtretched out mine hãdes vnto thee.

Pſal,6. a *Doſt thou ſhew wonders among the
Eſai,38. d dead? Or ſhall the dead ryſe vp agayne,
C and praiſe thee? Shal thy louing kind-
nes be ſhewed in the graue, or thy faith-
fulneſſe in deſtruccion? Shal thy won-
derous workes be knowen in the darke,
and thy righteouſnes in the lande where
al thinges are forgotten? Unto thee
haue I cryed O Lorde, and earlye ſhall
my prayer come before thee. Lord,
why abhorreſt thou my ſoule? and hideſt
thou thy face from me? I am in mi-
D ſery, ⁊ lyke vnto him that is at the poynt
to dye (euen fro my youthe vp,) thy ter-
rours haue I ſuffered with a troubled
mynde. Thy wrathfull dyſpleaſure
goth ouer me, and the feare of thee hath
vndoone me. They came rounde a-
bout me daylye lyke water, and compaſ-
ſed me together on euery ſide. My lo-
uers and frendes haſt thou putte away
fro me, and hydde myne acquayntaunce
out of my ſyghte.

The.lxxxix.Pſalme.

Miſericordias domini.

An inſtruccion of Ethan the Ezrahite.

A My *ſong ſhalbee alwaye of the lo-
Pſa.101. a uing kyndneſſe of the Lorde: with
my mouth will I euer be ſhewing
thy trueth from one generacion to an o-
ther. For I haue said: mercy ſhalbe ſet
vp for euer, thy trueth ſhalte thou ſta-
2.reg.5.a. bliſhe in the heauens *I haue made
a couenaunte with my choſen, I haue
ſworne vnto Dauid my ſeruaunte.

‡2.reg.7 b ‡Thy ſeede wil I ſtablyſhe for euer,
Pſa.132.b and ſette vp thy throne from one genera-
cyon to another. Sela. O Lorde,
Pſal.19.a *the very heauens ſhall prayſe thy won-
derous workes, and thy trueth in the
congregacion of ẏ ſainctes. For who
B is he among the cloudes, that ſhall bee
Pſal.70.a compared vnto the lorde? And *what
and 6.d is he among the goddes, that ſhalbe like
vnto the Lorde? God is very great-
lye to bee feared in the counſell of the
ſaintes: ⁊ to be had in reuerence of al thē
that are about him. O Lorde god of
hoſtes, who is lyke vnto thee? thy truth
(moſt mightie Lorde) is on euerye ſyde.

*Thou ruleſte the ragyng of the ſea: Exo.14
Thou ſtylleſte the waues thereof, when Math.8
they ariſe. Thou haſt ſubdued Egipt
and deſtroyed it: thou haſt ſcatered thine
enemies abrode with thy mighty arme.

The heauens are thyne, the earthe al-
ſo is thyne: thou haſt layde the founda-
cyon of the rounde worlde, and all that
therein is. Thou haſt made the northe C
and the ſouth: Tabor and Hermon ſhall
reioice in thy name. Thou haſt a migh-
tye arme, ſtrong is thy hande, and hye is
thy right hande. Ryghteouſnes and
equitie is the habitacion of thy ſeat, mer-
cy and trueth ſhall goe before thy face.

Bleſſed is the people (O lord) that can
reioyce in thee: they ſhal walke in ẏ light
of thy countenance. Their delite ſhalbe
daily in thy name, ⁊ in thy righteouſnes
ſhal they make theyr boaſt. For thou
art the glorye of theyr ſtrength, ⁊ in thy
louing kyndenes thou ſhalt lifte vp oure
hornes. For the *Lord is our defence, [illegible]
the holy one of Iſrael is our king. D

Thou ſpakeſte ſome tyme in viſions
vnto thy ſainctes, ⁊ ſaidſt: I haue layde
helpe vpon one ẏ is mighty, I haue exal-
ted one choſē out of ẏ people. *I haue Acte.13
found Dauid my ſeruant, with my holy 1.Reg.16
oyle haue I annoynted him. My hande 2.Reg.[illegible]
ſhal hold him faſt, ⁊ my arme ſhal ſtrēg-
then him. The enemy ſhall not be able
to do him violence, ẏ ſonne of wickednes
ſhal not hurt him. I ſhal ſmyte downe
his foes before hys face, ⁊ plage them
ẏ hate him. My truth alſo and my mer-
cy ſhalbe with him, ⁊ in my name ſhal his
horne be exalted. *I wil ſet his domi- [illegible]
nion alſo in the ſea, ⁊ his right hande in
the floudes. He ſhal call me: thou arte
my father, my god, ⁊ my ſtrong ſaluaciō.

And I wil make him my fyrſte borne,
hyer then the kinges of the earth. My E
mercy wil I kepe for him for euermore,
⁊ my couenaunt ſhal ſtand faſt with him.

His ſeede alſo wil I make to endure
for euer, and hys trone as the dayes of
heauen. But if his children forſake my
law and walke not in my iudgementes.

*If they breake my ſtatutes ⁊ kepe [illegible]
not my cōmaundementes. ‡I wil vi- ‡[illegible]
ſyt theyr offences with the rod, and their
ſinne with ſcourges. Neuertheles, my
louing kindneſſe wil I not vtterlye take
from him, nor ſuffre my trueth to fayle.

My couenant wil I not breake, nor alter
the thing yͭ is gone out of my lippes.
I haue swoꝛne once by my holyneſſe,
Actes.7.f that*I wil not fayle Dauid. His ſede
F ſhall endure for euer, ⁊ his ſeate is lyke
Pſal.72.a as the ſunne before me. He ſhall ſtande
faſt for euermore as the moone, ⁊ as the
faithful witnes in heauen. Sela. But
thou haſt abhorred and forſaken thyne
annoynted, and art dyſpleaſed at him.

Thou haſt broken the couenant of thy
ſeruant, ⁊ caſt his croune to the ground.
Pſa.80.b *Thou haſt ouerthrowen all his hedges,
and brokē down his ſtrong holdes.
Al they that go by, ſpoyle him: ⁊ he is
become a rebuke vnto hys neyghbours.
Thou haſt ſet vp yͤ right hande of his
enemies: and made al his aduerſaries to
reioyce. Thou haſt taken away yͤ edge
of his ſword: ⁊ geueſt him not victory in
the battayle. Thou haſt put out hys
G glorye, and caſte hys trone down to the
grounde. The dayes of hys youth
haſt thou ſhortened, and couered hym
with diſhonour. Sela. Lord how
long wilte thou hyde thy ſelfe, for euer?
and ſhal thy wrath burne like fyre? O
remembre how ſhort my tyme is, wherfore
haſt thou made al men, for naught?
Gene.2.c *What man is he that liueth and ſhal
not ſee death? ⁊ ſhal he deliuer his owne
ſoule from the hande of hel? Sela.

Lorde, where are thy old louing kindneſſes,
which thou ſworeſt vnto Dauid
in thy trueth? Remembre (Lorde)
the rebuke that thy ſeruantes haue, and
howe I dooe beare in my boſome the
rebukes of many people. Wherwith
thyne enemyes haue blaſphemed thee,
and ſclaunder the footeſteppes of thyne
annoynted. Prayſed bee the Lorde
for euermore. Amen. Amen.

The.xc.Pſalme.

Domine refugium.

A prayer of Moſes the man of God.

A LOrde, thou haſt beene oure refuge
from one generacion to an other.
Before the mountaynes were
broughte foorthe, or euer the earth and
the worlde were made, thou arte God
from euerlaſtyng and worlde without
ende. Thou turneſt manne to deſtrucyon:
Agayn thou ſayeſt, come agayne ye
i.Cor.7.e children of menne. *For a thouſand
2.Pet.3.b yeres in thy ſight are but as yeſterdaye,
ſeeing that is paſte as a watche in the
nyghte. As ſoone as thou ſcatereſte
them, they are euē as a ſlepe, and fade away
ſodenlye lyke the graſſe. In the B
morning it is greene ⁊ groweth vp, but
in yͤ euening it is cut down (dryed vp) ⁊ withered.
For we conſume away in thy
diſpleaſure, ⁊ are afraid at thy wrathful
indignacion. Thou haſt ſet our myſdedes
before thee, ⁊ our ſecret ſinnes in
the light of thy countenance. For when
thou art angrye, al our dayes are gone:
we bring our yeres to an ende, as it wer
a tale yͭ is tolde. The dayes of our age
are thre ſcore yeres ⁊.x. ⁊ though men be
ſo ſtrōg yͭ they come to four ſcore yeres,
yet is their ſtrength thē but labour ⁊ ſorow,
ſo ſoone paſſeth it awaye, ⁊ we are
gone. But who regardeth yͤ power of
thy wrath, for euē therafter as a man feareth, C
ſo is thy diſpleſure. *O teach vs Pſal.39.a
to number our dayes, yͭ we may applye
our hertes vnto wiſedom. Turne thee
agayn (O lord) at the laſt, ⁊ be gracious
vnto thy ſeruauntes. O ſatiſfy vs with
thy mercy, ⁊ that ſone, ſo ſhal we reioyce
and be glad al the dayes of our lyfe.

Comfort vs again, now after the time
that thou haſt plaged vs, ⁊ for the yeres
wherein we haue ſuffered aduerſity.

Shew thy ſeruauntes thy worke, and
theyr children thy glory. And the glorious
maieſty of the Lorde our God be
vpon vs: proſper thou the worke of our
handes vpon vs, O proſper thou oure
handy worke.

The.xci.Pſalme.

Qui habitat,

WHoſo dwelleth vnder the defence A
of the moſte hyeſt, ſhal abyde vnder
the ſhadowe of the almyghtye.
I wil ſaye vnto the Lorde: Thou arte
my hope, and my ſtrong hold: my god, in
hym will I truſte. For he ſhall deliuer
the from the ſnare of the hunter, and
from the noyſome peſtilence. He ſhal
defend thee vnder his winges, and thou
ſhalt be ſafe vnder his fethers: his faithfulneſſe
and truth ſhalbe thy ſhielde and
buckler. Thou ſhalte not be afrayde
for any terrour by nighte, nor for the arowe B
that flyeth by daye. For the
peſtilence that walketh in the darkeneſſe,
nor for the ſyckeneſſe that deſtroyethe
in the noone daye. A thouſande ſhall
fall beſyde thee, and tenne thouſande at
thy right hande: but it ſhall not come nye
thee. Yea, with thyne eyes ſhalt thou
beholde, and ſee the rewarde of the vn-

godlye. For thou Lorde arte my hope, thou haſte ſette thyne houſe of defence verye hye. There ſhall no euill happen vnto thee, neyther ſhal any plage come nye thy dwellyng. Mat.4.a Luke.4.b *For he ſhall geue hys Angels charge ouer thee, to kepe thee in all thy wayes. They ſhal beare thee in their handes, that thou hurt not thy foote agaynſt a ſtone.

Thou ſhalt goe vpon the Lyon and adder, the yong Lyon and the dragon ſhalt thou treade vnder thy feete. Becauſe he hath ſet hys loue vpon me, therefore ſhall I deliuer hym. I ſhall ſet hym vp, becauſe he hath knowen my name.

Pſal.4.a *He ſhal cal vpon me, and I will heare hym: yea, I am with hym in trouble, I wil deliuer him, and bring him to honor.

With long life wil I ſatiſfye him, and ſhewe him my ſaluacion.

¶ The.xcii. Pſalme.

Bonum eſt confiteri.

¶ A Pſalme and ſong for the Sabboth daye.

A Hebr.13.a IT *is a good thing to geue thankes vnto the lorde, and to ſyng prayſes vnto thy name, O moſt hieſt.

To tell of thy louing kyndneſſe earlye in the mornyng, and of thy trueth in the nyghte ſeaſon. Upon an inſtrument of tenne ſtringes and vpon the lute: vpon a loude inſtrumente and vpon the harpe.

For thou Lorde haſt made me gladde thorowe thy workes, and I will reioyce in geuyng prayſe for the operacyons of thy handes. O Lord how glori- B ous are thy workes? thy thoughtes are verye depe. An vnwyſe manne doth not wel conſider thys, and a foole dooeth not vnderſtande it. When the vngodlye are greene as the graſſe, and when all the workes of wickedneſſe dooe floryſhe, then ſhall they bee deſtroyed for euer. But thou lord arte the moſte hyeſte for euermore.

For loe, thyne enemyes, O Lorde, loe thyne enemyes ſhall peryſhe, and all the workers of wickedneſſe ſhal be deſtroyed. But my horne ſhalbe exalted, lyke the horne of an Unycorne, for I am annoynted with freſhe oyle.

C Myne eye alſo ſhal ſee hys luſt of mine enemyes, and myne eare ſhall heare hys deſyre of the wicked that riſe vp againſt me. The ryghteous ſhall floryſhe lyke a palme tree, and ſhall ſpreade abrode lyke a Cedre in Libanus. Such as be planted in the houſe of the Lorde ſhall floryſhe, in the courtes (*of the houſe*) of our God. They ſhall alſo bryng furth more fruite in theyr age, and ſhalbe fatte and well lyking. That they may ſhew howe true the Lord my ſtrength is, and that there is no vnryghteouſnes in hym.

¶ The.xciii. Pſalme.

Dominus regnauit.

A THe Lorde is kyng, and hath put on glorious apparel: The lorde hath put on his apparel, and girded him ſelfe with ſtrengthe: Pſa.93.a *he hath made the rounde worlde ſo ſure that it cannot bee moued. Euer ſence the worlde began hath thy ſeate bene prepared, thou arte from euerlaſting. Pſa.46.a *The floudes are ryſen (O Lord) the floudes haue lift vp theyr noyſe, ẏ floudes lift vp the waues.

The waues of the ſea are mighty, and rage horriblye: but yet the Lorde that dwelleth on hye, is mightyer. Thy teſtimonies, O Lorde, are very ſure, holines becummeth thyne houſe for euer.

¶ The.xciiii. Pſalme.

Deus vltionum.

A Deut.32 Roma.12 Hebr.10 O Lord God *to whome vengeance belongeth: thou God to whome vengeance belongeth, ſhewe thy ſelfe. Aryſe thou iudge of the world, and rewarde the pronde after theyr deſeruyng. Lord howe long ſhall the vngodly, how lōg ſhal ẏ vngodly tryūph? How long ſhall al wicked doers ſpeake ſo diſdainfully, & make ſuch proude boa- B ſting? They ſmyte down thy people, O Lorde, & trouble thyne heritage. They murther the widow & the ſtranger, and put the fatherles to death. And yet they ſay: Pſal.94 Tuſhe *the Lorde ſhall not ſee, neyther ſhall the god of Iacob regarde it. Take hede, ye vnwyſe among the people: O ye fooles, when wil ye vnderſtande? He that planted the eare, ſhal he not heare? Or he that made the eye ſhall not he ſee? Or he that nurtureth the Heathen, it is he that teacheth manne knowledge, ſhal not he puniſhe? 1.Cor.3 *The Lorde knoweth the thoughtes of man, that they are but vaine. Bleſſed is the man, whome thou chaſteneſt (O Lorde) & teacheſt him in thy lawe. C That thou mayſt geue hym pacience in tyme of aduerſitie, vntyl the pyt be dygged vp for the vngodly. For the Lorde wil not fayle hys people, neyther wil he forſake hys inheritaunce. Until righteouſneſſe

turne agayne vnto iudgement:al ſuch as
be true of heart ſhal folowe it. Who
will ryſe vp with me agaynſte the wicked?
Or who wil take my parte agaynſt
the euil dooers? Yf the Lorde had
not helped me, it had not fayled: but my
Pſal.32.d ſoule had bene put to ſcylence. *But
Iob.13.c when I ſayd: my foote hath ſlypped, thy
Luke.15.d mercye (O Lorde) helde me vp. ‡In
Iob.1.b. the multitude of yͤ ſorowes that I had
2.Cor.1.a in my hearte, thy comfortes haue refreſhed
D my ſoule. Wilt thou haue any
thing to dooe with the ſtoole of wickednes,
which imagineth miſchief as a law?
They gather them together againſte
the ſoule of the righteous, and condēne
the innocent bloud. But the Lorde
is my refuge: and my god is the ſtrēgth
of my confidence. He ſhall recompence
them theyr wickedneſſe, ⁊ deſtroy
them in theyr owne malyce, yea the lord
our God ſhall deſtroye them.

The.xcv.Pſalme.

Venite exultemus.

A O Come, let vs ſing vnto yͤ lord *let
Ephe.5.d vs heartely reioyce in the ſtrength
of our ſaluacion. Let vs come before
hys preſence with thankeſgeuyng,
and ſhewe our ſelfe gladde in hym with
pſalmes. For the Lorde is a great
God, and a greate kyng aboue all gods.
In his hande are al the corners of the
earthe, and the ſtrength of the hylles is
hys alſo. The ſea is his, and he made
it, and his handes prepared yͤ drye land.
O come let vs wurſhip and fal down,
and knele before the Lorde, our maker.
For he is (the Lorde) our God: and we
are the people of hys paſture, and the
B ſhepe of his handes. *To day if ye wil
Hebre.3.b heare his voyce, hardē not your heartes:
and.4.b as in the prouocacion, ⁊ as in the daye of
tētacion in the wildernes. When your
fathers tempted me, proued me, ⁊ ſawe
my woorkes. Fourty yeres long was
I greued with that generacion, ⁊ ſaid: it
is a people that do erre in their heartes,
for they haue not knowen my wayes.
Nu.14.f *Unto whome I ſware in my wrath,
Hebr.4.a that they ſhould not entre into my reſte.

The.xcvi.Pſalme.

Cantate domino.

A O Syng vnto the lorde a newe ſong:
1.Pa.16.c O ſing vnto the lorde, all the whole
earth. Syng vnto the lorde, and
praiſe his name, be telling of his ſaluacion,
from day to day. Declare his honour
vnto the Heathen, and hys woonders
vnto all people. *For the Lord pſa.47.a
is great and cānot worthely be praiſed: Eccl.43.d
he is more‡to be feared then al goddes. ‡pſa.47.a
As for all the Goddes of the Heathen,
they bee but Idols, but it is the Lorde
that made the heauens. Glorye and
wurſhip, are before hym: power and honour
are in hys ſanctuary. Aſcrybe B
vnto the lorde (O ye kinreds of the people)
aſcribe vnto the lorde wurſhip and
power. *Aſcribe vnto the lord the honor Pſal.29.a
due vnto his name, bring preſentes,
and come into his courtes. O wurſhip
the lord in the beauty of holynes, let the
whole earth ſtand in awe of him. Tell
it out among the Heathen, that the lord
is king, ⁊ that it is he whiche hath made
the round world ſo faſt, that it cannot be
moued, and howe that he ſhall iudge the
people righteouſly. Lette the heauens C
reioyce, ⁊ let the earth be glad: let the ſea
make a noyſe and all that therin is. Let
the field be ioyful and al that is in it: thē
ſhal al the trees of the wood reioyce before
the lord, for he cummeth, for he cūmeth
to iudge the earthe: and with righteouſneſſe
to iudge the worlde, and the
people with his trueth.

The.xcvii.Pſalme.

Dominus regnauit.

THe Lord is kyng, the earth may be A
glad therof: yea, yͤ multitude of the
Iles maye bee gladde thereof.
Cloudes and darkenes are round about
him, righteouſnes ⁊ iudgemente are the
habitacion of his ſeate. Ther ſhal go a
fyre before him, ⁊ burne vp his enemies
on euery ſyde. His lightninges gaue
ſhine vnto the world: the earth ſawe it, ⁊
was afrayde *The hilles melted lyke *Iud.5.a
waxe at yͤ preſēce of the lord, at the preſence
of yͤ lord of yͤ whole earth. ‡The ‡pſal.19.a
heauēs haue declared his righteouſnes,
and al the people haue ſeene hys glorye.
*Confounded be al they that wurſhip Pſal.15.a
carued ymages, ⁊ yͤ delite in vayn gods: B
wurſhip him al ye gods. Syon hearde
of it, and reioyced: and the daughters of
Iuda were glad, because of thy iudgementes
O lord. For thou lord art hyer
then al that are in yͤ earth, thou art exalted
farre aboue all Gods. O ye that
loue the Lord, ſee that ye hate the thyng
which is euil, the Lorde preſerueth the
ſoules of hys Sainctes, he ſhall delyuer
them from the hand of the vngodly.

There is ſprong vp a light for ẏ righteous,
⁊ a ioyful gladnes for ſuch as be
Pſal.33.a. true hearted. *Reioyce in the Lorde,
ye righteous: and geue thankes for a remēbraunce
of hys holineſſe.

¶ The.xcviii. Pſalme.

Cantate domino.

A Pſalme (for Dauid.)

A O *Sing vnto the lorde a new ſong,
*pſa.96.a for he hath done merueilous thinges.
With his own right hand
and with his holye arme, hath he gotten
himſelfe the victory. The Lord declared
his ſaluacion, his rightouſnes hath
he openly ſhewed in the ſight of the Heathen.
He hath remembred his mercy
and trueth, toward the houſe of Iſrael:
‡Eſa.52.c. ‡and al the endes of the world haue ſene
B the ſaluacion of our God. Shew your
ſelues ioyful vnto the lord al ye landes,
Ephe.5. d ſyng, reioyce, ⁊ geue thankes. *Praiſe
the lord vpon the harp, ſyng to the harp
with a Pſalme of thankeſgeuyng.

With trompettes alſo and ſhawmes:
O ſhew your ſelues ioyful before ẏ lord
the kyng. Let the ſea make a noyſe and
all that therein is: the rounde worlde,
and they that dwel therein. Let the
floudes clappe theyr handes, and let the
hylles bee ioyfull together. Before
the Lorde, for he is come to iudge the
earth. With righteouſneſſe ſhall he
iudge ẏ worlde, ⁊ ẏ people with equity.

¶ The.xcix. Pſalme. (of Dauid.)

Dominus regnauit.

A THe Lorde is kyng, be the people neuer
ſo vnpacient: he ſitteth betwene
the Cherubins, bee the earth neuer
ſo vnquyete. The Lorde is great
in Sion, and hye aboue al people.

They ſhal geue thākes vnto thy name
which is great, wonderful and holy.

The kinges power loueth iudgement,
thou haſt prepared equitie, thou haſt executed
iudgement and ryghteouſnes in
Iacob. O magnifye the Lorde our
B God, and fall downe before hys footeſtole,
for he is holy. Moſes and Aarō
among hys prieſtes, and Samuel amōg
ſuch as call vpon hys name, theſe called
vpon the Lorde, and he hearde them.

Num.12.b He ſpake vnto them *out of the cloudy
1.Reg.3. a pyller, for they kept hys teſtimonies,
and the law that he gaue them. Thou
heardeſt them (O Lorde our God) thou
forgaueſt them, O God, and punyſhedſt
theyr owne inuencions. O magnify
the Lorde our God, and worſhyp hym
vpon hys holye hyll, for the Lord oure
God is holye.

¶ The. C. Pſalme.

Iubilate deo.

A Pſalme for thankeſgeuing.

O *Be ioyfull in the Lorde (all ye A
landes) ſerue the Lord with gladneſſe, Pſa.66.a
and come before his preſence
with a ſong. Be ye ſure that the
Lord he is God: It is he that hath made
vs, and not we oure ſelues, we are hys
people, and the ſhepe of his paſture.

O goe your waye into hys gates
with thankeſgeuyng, ⁊ into his courtes
with prayſe, be thankeful vnto him, and
ſpeake good of hys name. For the
Lorde is gracious *his mercye is euer- pſal.17.a
laſting, and hys truethe endureth from
generacion to generacion.

¶ The. Ci. Pſalme.

Miſericordiam et.

A Pſalme of Dauid.

MY *ſong ſhalbe of mercy ⁊ iudgement: A
vnto thee (O Lorde) will I Pſal.89.a
ſyng. O lette me haue vnderſtandyng
in the waye of godlyneſſe.

When wilt thou come vnto me: I wil
walke in my houſe with a perfect heart.

I will take no wicked thyng in hande,
I hate the ſynnes of vnfaythfulneſſe,
there ſhall no ſuch cleaue vnto me. A
frowarde hearte ſhal departe fro me, I
wil not knowe a wicked perſon. Whoſo
prieuely ſlaundereth hys neyghbour, B
hym will I deſtroye. Whoſo hath alſo
a proude loke and an hye ſtomacke, I
will not ſuffre hym. Myne eyes loke
vnto ſuch as be faythful in the land, that
they maye dwell with me. Whoſo
leadeth a godlye lyfe, he ſhalbee my ſeruaunte.
There ſhal no diſceatful perſone
dwell in my houſe: he that telleth
lyes, ſhal not tary in my ſighte. I ſhall
ſoone deſtroy al ẏ vngodly that are in the
lande, that I may roote out all wicked
dooers from the citie of the lorde

¶ The.cii. Pſalme.

Domine exaudi orationem.

A prayer of the afflict, when he hath an
heauy heart, and powreth out hys complaynt
before the Lorde.

HEare my prayer, O Lorde, ⁊ let A
my crying come in vnto the. Hide pſa.143.a
not thy face fro me in the tyme of
my trouble: enclyne thine eares vnto me
when I cal, O heare me ⁊ ẏ right ſoone.

For my dayes are conſumed awaye
lyke ſmoke, and my bones are brent vp,
as it were a fyre brande. My heart is
ſmitten down, and withered lyke graſſe:
ſo that I forget to eate my bread.

For the voyce of my gronyng, my
bones wil ſcarſe cleaue to my fleſhe.

I am beecome lyke a Pellicane of the
B wilderneſſe, and lyke an owle that is in
the deſerte. I haue watched, and am
euen as it were a ſparow, that ſitteth alone
vpon the houſe toppe. Myne enemies
reuyle me all the daye long: and
they that are mad vpon me, are ſworne
together agaynſt me. For I haue eaten
aſhes as it were bread, and mingled
my drinke with wepyng. And that
becauſe of thyne indignacion and wrath,
for yͧ haſt taken me vp, ⁊ caſt me downe.

My dayes are gone lyke a ſhadowe, ⁊
I am withered like graſſe. But thou
(O Lord) ſhalt endure for euer, and thy
remembraunce thorowout al generacions.
C Thou ſhalt aryſe ⁊ haue mercy vpon
Siõ, for it is time yͭ thou haue mercy
vpon her, yea the time is come. And
1.Eſdr.1.a and.6.7 why:‡ thy ſeruauntes thynke vpon her
ſtones, ⁊ it pitieth them to ſee her in the
duſt. The Heathen ſhal feare thy name
O lord, and al the kinges of the erth thy
maieſtie. When the lorde ſhall build
vp Syon, ⁊ whē his glory ſhal appeare.

When he turneth him vnto yͤ praier of
yͤ pore deſtitute, ⁊ deſpiſeth not their deſyre.
Thys ſhalbe written for thoſe
Pſal.22.g that come after: *and the people whiche
ſhalbe borne, ſhal prayſe the lord. For
he hath loked down from his Sanctuary,
out of yͤ heauē did yͤ lord beholde the
earth. That he mighte heare yͤ mournynges
of ſuch as be in captiuitie, ⁊ deliuer
the chyldren appoynted vnto death.

That they maye declare yͤ name of the
D lord in Siõ, ⁊ his wurſhip at Ieruſalē.

Whē yͤ people are gathered together,
and the kingdoms alſo to ſerue the lord.

He brought downe my ſtrength in my
iorney, ⁊ ſhortned my dayes. But I
ſaid, O my god take me not away in the
middes of myne age: as for thy yeares,
[illegible]hey endure thorow out al generacions.
Gene.[illegible] 4.Eſd.6.d Hebr.1.c *Thou Lorde, in the begynnyng haſt
layd the foundacion of the earth, and the
heauens are the woorke of thy handes.

They ſhal periſh, but thou ſhalt endure:
they all ſhal waxe olde as doeth a
garmēt, ⁊ as a veſture ſhalt thou change
them, and they ſhalbe changed.

But thou arte the ſame, and thy yeres
ſhal not faile. The children of thy ſeruauntes
ſhall continue, and theyr ſeede
ſhall ſtande faſt in thy ſighte.

¶ The.ciii.Pſalme.

Benedic anima mea.

Of Dauid.

P*Rayſe the Lord, O my ſoule, and A Pſal.103.a
al that is within me prayſe his holy
name. Prayſe the lorde O my
ſoule, and forget not all hys benefites.

Whiche forgeueth all thy ſynne, and
healeth al thine infyrmities. Which ſaueth
thy life from deſtruccion, and crowneth
thee with mercye and louing kindeneſſe.
Whiche ſatyſfieth thy mouth
with good thynges, makyng thee young
and luſtye as an Egle. The Lorde
executeth ryghteouſnes and iudgement,
for all them that are oppreſſed with
wrong. He ſhewed hys wayes vnto B
Moyſes, his woorkes vnto the children
of Iſrael. *The lorde is ful of compaſſion Exo.34.a
and mercye: long ſufferyng, and Pſal.86.c
of greate goodneſſe. He will not al- Iere.32.d
waye bee chydyng, neyther kepeth he his
anger for euer. He hath not dealte wt
vs after our ſynnes, nor rewarded vs
accordyng to our wickedneſſes. *For Pſa.57.
looke howe hye the heauen is in comparison
of yͤ earth, ſo great is his mercy alſo
towarde thē that feare him. Loke
howe wyde alſo the Eaſte is from the
weſt, ſo farre hath he ſet our ſinnes from
vs. Yea lyke as a father pitieth his
owne chyldren, euen ſo is the lorde mer- C
cifull vnto them that feare hym. For
he knoweth wherof we be made, *he re- Pſa.78.
membreth that we are but duſte. The
dayes of manne are but as graſſe, for he
floryſheth as a floure of the fielde. For
as ſoone as the wynde goeth ouer it, it
is gone: and the place thereof ſhal know
it no more. But the merciful goodnes
of the lord endureth for euer and euer,
vpon them yͭ feare him: ⁊ his righteouſnes
vpon childers children. Euen vpō
ſuch as kepe his couenant, ⁊ thinke vpon
his cōmaūdementes to do them. The
lord hath prepared his ſeate in heauen, ⁊
his kingdom ruleth ouer al. O prayſe
the Lord ye angels of his, ye yͭ excell in
ſtrength: ye that fulfil hys commaundemente,
and herken vnto the voyce of his
wordes. O prayſe yͤ lord al ye his hoſtes,
ye ſeruātes of his yͭ do his pleſure.

O ſpeake good of the Lorde, all ye woorkes of his, in al places of his dominion: prayſe thou the lorde, O my ſoule.

¶ The.ciiii. Pſalme (for Dauid.)

Benedic anima.

A Pſal.103.a P*Rayſe the lorde O my ſoule: O Lorde my God, thou arte become exceading gloryous, thou arte clothed with maieſtie and honour. Thou deckeſte thy ſelfe with lyghte, as it were with a garmente: and ſpreadeſt oute the heauens like a curtaine. Which layeth the beames of hys chaumbers in the waters, and maketh the cloudes hys charet, and walketh vpon the winges of the wynde. Hebr.1.c ‡He maketh his angels ſpirites, and hys minyſters a flamyng fyre. He layde the foundacion of the earth, that it neuer ſhoulde moue at any tyme. Thou couerdſte it with the depe lyke as with a garmēt: the waters Pſa.106.c ſtande in the hylles. *At thy rebuke B they flye, at the voyce of thy thunder they are afrayde. They goe vp as hye as the hylles, and downe to the valleyes beneth: euen vnto the place, which Iob.26.c. and.38.a thou haſt appointed for them. *Thou haſt ſette them theyr boundes, whiche Iere.5.e they ſhall not paſſe: neyther turne agayn to couer the earthe. He ſendeth the ſpringes into the riuers, which runne among the hilles. Al beaſtes of ŷ field drinke therof, and the wyld aſſes quench theyr thyrſte. Beſyde them ſhall the foules of the ayre haue their habitacion, & ſing among the branches. He watereth the hylles from aboue, the earth is fylled with the fruite of thy workes.

He bryngeth foorthe graſſe for the cattell, and grene hearbe for the ſeruyce of Gene.1.d. menne, that he may *bryng foode out of the earthe: and wyne that maketh gladde the hearte of manne, and oyle to make hym a chearefull countenance, and bread C to ſtrength mannes heart. The trees of the Lorde alſo are full of ſappe, euen the Cedres of Libanus whiche he hath plāted. Wherin the birdes make their neſtes, and the fyre trees are a dwelling for the ſtorke. The hie hilles are a refuge for ŷ wylde goates, and ſo are the ſtony rockes for the conies. He appointed the Moone for certayne ſeaſons, and the Sunne knoweth hys goyng downe.

Thou makeſt darknes, that it may be night, wherin al the beaſtes of the foreſt doe moue. The Lyons roaryng after theyr praye, to ſeeke theyr meate at God. The ſunne aryſeth, and they get them awaye together, and lay them downe in their dennes. Gene. *Man goeth furth to his woorke, and to his labour vntil the euening. *Pſa. *O Lord, howe manyfolde are thy workes: in wiſedom haſt thou made them all: the earth is full of thy riches.

So is the greate and wyde ſea alſo, wherin are thynges crepyng innumerable, bothe ſmal and greate beaſtes. D

There go the ſhippes, and ther is that Eſai. *Leuiathan whome thou haſt made, to take hys paſtyme therein. Iob.40 ‡ These wayte all vpon thee, that thou mayſte Pſa. ‡Pſa. geue them meate in due ſeaſon. When thou geueſt it them, they gather it: and when thou openeſt thyne hande, they are filled with good. When thou hideſt thy face, they are troubled: whē thou takeſt away theyr breath, they dye, and are turned agayn to theyr duſt. When thou letteſt thy breath goe foorth, they ſhalbe made: and thou ſhalte renue the face of the earthe. The gloryous maieſtye of the lord ſhal endure for euer, the lord ſhal reioyce in his workes. The earth ſhal tremble at the loke of him: if he doe but touche the hylles, they ſhall ſmoke.

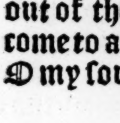
I wil ſing vnto the lorde as long as I liue, I wil prayſe my god whyle I haue my beyng. And ſo ſhall my woordes pleaſe him: my ioy ſhalbe in the lorde.

As for ſinners, they ſhalbe conſumed out of the earth, and the vngodlye ſhall Pſal. come to an ende* prayſe thou the Lorde, O my ſoule. Prayſe the lord.

¶ The.cv.Pſalme.

(Prayſe the Lorde.)

Confitemini domino.



O *Geue thankes vnto the lord, A 1.Pa. Eſai. and call vpon hys name: tell the people, what thynges he hath doone. O lette your ſonges bee of hym, and prayſe hym: and lette youre talkyng bee of all hys wonderous woorkes. Reioyce in hys holye name, lette the hearte of them reioyſe that ſeeke the Lorde. Seeke the Lorde, and hys ſtrengthe: ſeeke hys face euermore. Remembre the marueylous woorkes that he hathe doone, hys woonders and the iudgementes of hys mouthe. O ye ſeede of Abraham his ſeruant, ye children of Iacob his choſen.

He is ŷ lord our god, his iudgemētes are in al the worlde. He hath bene alwaye

waye mindeful of his couenaunt and pꝛomiſſe,
that he made to a thouſande generacions.
gen.17 b * Euen the couenaunte that he
gen.26.a made with Abꝛaham, and ‡the oth that he
gen.28.c ſwoꝛe vnto Iſaac. * And appoynted
theſame vnto Jacob foꝛ a law, and to Iſrael
foꝛ an euerlaſting teſtament. Saiyng,
vnto thee wyll I geue the lande of
Canaan, the lot of your enheritaunce.

When ther was yet but a fewe of them,
and they ſtraungers in the land. What
B tyme as they wente from one nacion to another,
gen.12.d frõ one kingdome to another people.
and.20.a. *He ſuffered no manne to do them
wꝛong, but repꝛoued euen kinges foꝛ their
ſakes. Touche not mine anointed, and
do my pꝛophetes no harme. Moꝛeouer,
he called foꝛ a dearth vpon the lande,
and deſtroyed al the pꝛouiſion of bꝛead.

gen 45.b *But he had ſente a manne befoꝛe them
euen Joſeph, which was ſold to be a bond
ſeruaunte. Whoſe feete they hurte in
Lube.2, e yͤ ſtockes, * the yꝛon entred into his ſoule.

Untill the tyme came that hys cauſe
was knowen, the woꝛde of the Loꝛde tryed
gene.41.b him. * The king ſente and deliuered
him: the pꝛynce of the people lette hym goe
free. He made hym Loꝛde alſo of hys
houſe, and ruler of all hys ſubſtaunce.

C That he myghte enfourme hys pꝛynces
after his wyll, and teache hys Senatours
gen.46.a. wyſdome. * Iſraell alſo came into Egipte,
and Jacob was a ſtraunger in the
Exod,1.a lande of Ham. * And he encreaſed his
Actes.7.c people exceadinglye, and made them ſtronger
then theyꝛ enemies. Whoſe hearte
turned, ſo that they hated his people, and
dealte vntruelye wyth his ſeruauntes.

Ex.3.4.5. *Then ſente he Moſes his ſeruaunte,
Actes.7 d and Aaron, whom he hadde choſen. And
theſe ſhewed his tokens among them, and
‡Exo.10.f wonders in the land of Ham. ‡He ſente
darkenes, and it was darke, and they wer
*Exo.7 b not obedient vnto his woꝛd. *He turned
Pſa.78. c their waters into bloud, ⁊ ſlew their fiſh.
Exod.8 b *Their lãd bꝛought foꝛth frogges, yea
euẽ in their kinges chambers. *He ſpake
Exod .8.d the woꝛd, and there came al maner of flies,
⁊ lice in all their quarters. *He gaue thẽ
Exod .9.e hayleſtones foꝛ raine, and flames of fyꝛe in
their lande. He ſmote their vines alſo ⁊
figge trees, and deſtroyed the trees yͭ wer
Exo.10.d in their coaſtes. *He ſpake the woꝛde,
Sap.16.b ⁊ the graſhoppers came, ⁊ caterpillars innumerable.
Ioel.1.a And did eate vp all yͤ graſſe
‡Exo.11.b in theyꝛ lande, ⁊ deuoured the fruit of their
and.12.e grounde. ‡He ſmote al the fyꝛſt boꝛne
Pſa.135.b
Sapi.18.a

in theyꝛ lande, euen the chyefe of all theyꝛ
ſtrength. He bꝛoughte them foꝛth alſo
wyth ſyluer and golde, there was not one
feble perſon amonge theyꝛ tribes. Egypte D
was glad at theyꝛ departing: foꝛ* Exo.14.g
they were afrayed of thẽ. ‡He ſpꝛed out ‡Exo.13.d
a cloud to be a couering, and fyꝛe to geue
light in yͤ night ſeaſõ. * At their deſyꝛe, he Exo.16,d
bꝛought quailes: ⁊ he filled thẽ wͭ yͤ bꝛead Num.11.g
of heauen. ‡He opened the rocke of ſtone, ‡Exo 17,b
and the waters flowed out: ſo that riuers Nu.20. b
ranne in the dꝛye places. Foꝛ why? he
remembꝛed his holye pꝛomiſſe, and Abꝛaham
his ſeruaunte. And he bꝛoughte
foꝛth his people with ioye, and his choſen
with gladnes. And gaue thẽ yͤ landes
of the Heathen, and they toke the laboures
of the people in poſſeſſion. That they
might kepe hys ſtatutes, and obſerue hys
lawes.

Pꝛayſe the Loꝛd.

The.cvi. Pſalme.

Confitemini domino.

Pꝛayſe the Loꝛde.

O Geue‡ thankes vnto the Loꝛde A
foꝛ he is gracious: ⁊ his mercye ‡1.pa.16.b
endureth foꝛ euer. Who can Pſa.105.a
expꝛeſſe yͤ noble actes of yͤ loꝛde, 1.mac 4. e
oꝛ ſhew foꝛth all his pꝛayſe? Bleſſed are Iudi.13.e
they that alwaye kepe iudgemente and doe Eſai.12.a
righteouſnes. Remember me, O Loꝛde,
accoꝛding to the fauour that thou beareſt
vnto thy people: O, viſite me with thy ſaluacion.
That I maye ſee the felicitie of
thy choſen, and reioyce in yͤ gladnes of thy
people, and geue thankes with thyne enheritaunce.
We haue ſynned with our fathers,
we haue done amiſſe, and dealt wickedly.
Oure fathers regarded not thy
wonders in Egipt, neyther kepte they thy
greate goodneſſe in remembꝛaunce: but B
were diſobediente at the ſea, euen at the
red ſea. Neuertheleſſe, he helped them
foꝛ his names ſake, yͭ he myghte make hys
power to bee knowen. *He rebuked the pſal.104.a
red ſea alſo, and it was dꝛied vp: ſo he ledde
them thꝛough the depe, as thꝛough a wildernes.
And he ſaued them from the aduerſaries
hande, and deliuered them from the
hande of the enemie. ‡As foꝛ thoſe that ‡Exo,14.g
troubled them, the waters ouerwhelmed
them, there was not one of them left.

‡Then beleued they his woꝛdes, and Exod,15.a
ſange pꝛayſe vnto hym. But wythin a
whyle they foꝛgatte hys wooꝛkes, and
woulde not abyde hys counſayle,

But luſt came vpō them in the wildernes,
C & they tempted God in the deſerte. And
he gaue thē theyr deſyre, and ſente leaneſſe
withall into theyr ſoule. They angred
Moſes alſo in the tentes, and Aaron the
num.16.e ſaynte of the Lorde. *So the yearthe
opened and ſwalowed vp Dathā, and co-
uered the congregacion of Abiram. And
the fyre was kyndled in theyr coumpany,
the flame brent vp the vngodly. *They
Exo.32.a. made a calfe in Horeb, and worſhipped the
1.Cor.10.a molten ymage. *Thus they turned
*Ro.1.c. theyr glorye into the ſimilitude of a calfe,
that eateth haye. And they forgat God
theyr Sauioure, whiche hadde doone ſo
D great thinges in Egipt. Wonderous
woorkes in the lande of Ham, and fearful
thynges by the red ſea. So he ſayed he
would haue deſtroied them, had not Mo-
ſes hys choſen ſtande before hym in that
gappe: to turne awaye hys wrathfull in-
dignacion, leſt he ſhould deſtroye them.
num.14.a *Yea, they thoughte ſcorne of that plea-
ſaunte land: and gaue no credence vnto his
word. But murmured in their tentes,
& harkened not vnto the voyce of yͤ lord.
Then lyfte he vp hys hande agaynſte
them, to ouerthrow them in yͤ wildernes.
To caſte out theyr ſeede amonge the na-
E cions, and to ſcatter them in the landes.
num.25.a. *They ioyned themſelues vnto Baal
Joſu.22.d 1.Cor.10.b Peor: and eat the offeringes of the dead.
Thus they prouoked hym vnto anger
num.25.c. with theyr own inuencyons, and the plage
was greate among them. *Then ſtode
vp Phinehes and prayed: and ſo the plage
ceaſſed. And that was counted vnto
hym for ryghteouſnes, among all poſteri-
Exo.17.a. num.20.b ties for euermore. *They angred hym
alſo at the waters of ſtrife, ſo yͭ he puniſhed
Moſes for theyr ſakes. Becauſe they
prouoked his ſpyryte, ſo that he ſpake vn-
aduiſedly wyth hys lyppes. Neyther
Deut.7.a and.11.a deſtroied they yͤ Heathen, *as the lord cō-
Jud.2.a. maunded them. But were mingled a-
F monge the Heathen, and learned theyr
woorkes. In ſo muche that they woor-
ſhipped theyr ydols, which turned to their
Deu.32.c owne decaye. *Yea they offered theyr
Leui.20.a ſonnes and their daughters vnto deuils.
4.re.23.c. Jere.7.d ‡And ſhed innocente bloude, euen the
Deu.18.b bloud of theyr ſonnes and of their daugh-
Je.44.b ters: whom they offered vnto the ydols of
Ezec.20.e Canaan, and the lande was defyled wyth
bloude. Thus were they ſtayned wyth
theyr owne woorkes: and wente a who-
rynge wyth theyr owne inuencyons.

Therefore was the wrathe of the Lord
kyndled againſte hys people: in ſo muche
that he abhorred his owne inheritaunce.
And he gaue them ouer into the hand of
the Heathen, and thei that hated them wer G
Lordes ouer them. Theyr enemyes
oppreſſed them, and hadde them in ſubiec-
cion. Manye a tyme dydde he delyuer
them, but they rebelled againſte him with
theyr owne inuencions, and wer brought
downe in theyr wickedneſſe. Neuer-
theleſſe, when he ſawe theyr aduerſitye, he
hearde theyr complaynt. He thoughte
vpon his couenaunt, and *pitied them, ac- Dan.
cordynge vnto the multytude of his mer-
cies. Yea, he made all thoſe that had led
them awaye captiue, to pitie them. De-
liuer vs (O Lorde our God) and gather
vs from amonge the Heathen: that wee
maye geue thankes to thy holye name, and
make oure boaſt of thy prayſe. *Bleſ- Luke.
ſed be the Lord God of Iſrael, from euer-
laſtynge and worlde withoute ende, and
lette all people ſaye. Amen. Amen.

Prayſe the Lord.

¶ The .cvii. Pſalme.

Confitemini domino.

O *Geue thankes vnto the Lorde for A 1.Pa.
he is gracious: and hys mercy endu- Pſa.10
reth for euer. Lette them geue and.10
thankes whō the lord hath redemed & de- 1.Mac.
liuered from yͤ hand of the enemie. And Jud.
gathered them oute of the landes, from the Eſa.
Eaſt, and from the weſte, from the northe
and from the ſouthe. They wente a-
ſtraye in the wildernes out of the waye, &
founde no citye to dwell in. Hungrye
and thirſty: theyr ſoule fainted in them.
So they cryed vnto the Lorde in theyr
trouble, and he deliuered them from theyr
diſtreſſe. He led them forth by yͤ righte
way, that they might go to the citie, where
they dwelte. O that menne woulde
therefore praiſe the Lord, for his goodnes: B
and declare the wonders that he dothe for
the children of menne. *For he ſatiſfi- Exo.
ed the emptye ſoule, and filled the hungry Deu.
ſoule wyth goodnes. Suche as ſitte
in darkenes & in the ſhadowe of deathe, be-
ing faſt bound in miſery & yron. Becauſe
they rebelled againſt yͤ wordes of yͤ lorde,
and lightlye regarded the counſayle of the
moſt hieſt. He alſo brought down their
heart through heuines: they fel down, and
there was none to helpe them. So
when they cried vnto the lord in their trou-
ble, he deliuered thē out of their diſtreſſe.

For he brought them out of darkeneſſe,
and out of the ſhadow of death, and brake
C theyr bondes in ſonder. O that men
woulde therefore praiſe the Lorde for his
goodneſſe: and declare the wonders that he
doth for the children of menne. For he
hath broken the gates of braſſe, ⁊ ſmitten
the barres of iron in ſonder. Foliſh men
are plaged for their offence, and becauſe of
their wickednes. Their ſoule abhorred al
maner of meate: and they were euen harde
at deathes doore. So when they cried
vnto the lorde in their trouble, he deliuered
them out of theyr diſtreſſe. *He ſent his
Mat.8.a worde, and healed them: and they wet ſa-
ued from theyr deſtruccion. O that men
woulde therefore prayſe the lorde for hys
goodneſſe: and declare the wonders that he
Hebr.13.b doth for the children of menne. *That
Eccle.35.a they would offer vnto him the ſacrifice of
Acte.10.a thankeſgeuinge: and tell out his workes
Rom.12.a
Phili.4.b with gladnes. They that goe down to
the ſea in ſhippes, and occupie their buſines
in greate waters. These menne ſee the
workes of the lorde, and his wonders in
Jona.1.b. the depe. *For at his worde the ſtor-
my winde ariſeth, whiche lifteth vppe the
waues thereof. They are caryed vp
to the heauen, and down again to the depe:
their ſoule melteth awaye becauſe of the
trouble. They rele to and fro, and ſtac-
ker lyke a dronken manne: and are at theyr
wittes ende. So when they crye vnto
the Lord in their trouble, he delivereth thē
Math.8.c out of their diſtreſſe. For *he maketh yͤ
ſtorme to ceaſſe, ſo that the waues therof
are ſtill. Then are they glad, becauſe
they be at reſt: and ſo he bringeth thē vnto
yͤ hauen where they would be. O that
men would therfore prayſe the lord for his
goodneſſe: and declare the wonders that he
doth for the children of men. That they
woulde exalte him alſo in the congregaciō
of the people: and loue him in the ſeate of yͤ
3.Re.17.a elders. *Which turneth the floudes
D into a wilderneſſe: and dryeth vp the water
ſpringes. A fruitfull lande maketh he
barren: for the wickednes of thē that dwel
therein. Againe he maketh the wilder-
nes a ſtanding water: and waterſpringes
of a drye grounde. And there he ſetteth
the hungry that thei may build thē a city to
dwel in. That thei may ſowe their land,
and plant vineyardes, to yeld them frutes
of encreaſe. He bleſſeth them, ſo that they
multiply exceedingly: and ſuffereth not their
cattel to decreaſe. And again, when they
are miniſhed and brought lowe throughe
oppreſſiō, through any plage or trouble.
Though he ſuffer them to be euil entrea-
ted through tirauntes, and let them wan-
der out of the waye in the wilderneſſe.
Yet helpeth he the poore out of miſery, ⁊
maketh hym houſholdes lyke a flocke of
ſhepe. The righteous will conſider thys
and reioyce: and the mouth of al wickednes
ſhalbe ſtopped. Whoſo is wiſe, wil pon-
der theſe thinges: and they ſhal vnderſtand
the louing kindenes of the Lorde.

¶ The.cviii. Pſalme.

Paratum cor meum.

A ſong and a Pſalme of Dauid.

O God *my hearte is ready *(my hearte A
is ready) I wyll ſing: and geue praiſe Pſal.57.b
with the beſt mēber that I haue.
Awake thou lute ⁊ harpe, I my ſelf wil
awake right early. I will geue thankes
vnto the (O Lorde) amonge the people, I
will ſing prayſes vnto the among the naci-
ons. For thy mercy is greater then the
heauens: and thy trueth reacheth vnto the
cloudes. *Set vp thy ſelf (O God) a- Pſal.7.b
boue the heauens: and thy glorye aboue all B
the yearth. That thy beloued maye bee
deliuered, lette thy righte hande ſaue them:
and heare thou me. *God hath ſpoken
in his holines, I wyll reioyce therfore, and Pſal.60.b
deuide Sichem: and mete out the valley of
Sucoth. ‡Gilead is mine, and Manaſ-
ſes is mine: Ephraim alſo is the ſtrength of Pſa.90.b.
my head, Juda is my lawegeuer. Mo- C
ab is my waſhpot, ouer Edom wil I caſt
out my ſhoe: vpon Phylyſtia, wyll I try-
umphe. Who wyll leade me into the
ſtrong city? And who wil bring me into E-
dom? Haſte not thou forſaken vs (O
God?) and wylt not thou God, goe forth
with our hoſtes? O help vs againſte
the enemy: for vaine is the helpe of man.
Through God we ſhal do great actes:
and it is he that ſhal treade downe oure e-
nemies.

¶ The.cix. Pſalme.

Deus laudem meam.

To the chaunter, a Pſalme of Dauid.

HOlde not thy toungue (O God) of
my prayſe. For the mouthe of A
the vngodlye, yea, and the mouthe of
yͤ diſceitful is opened vpon me: ⁊ they haue
ſpoken agaynſt me wyth falſe tounges.
They coumpaſſed me about alſo with
wordes of hatred, and fought againſt me
without

wythoute a cauſe. For the loue that I hadde vnto them, loe, they take nowe my contrarye parte: but I geue my ſelfe vnto prayer. Thus haue they rewarded me euil for good: & hatred for my good wil.

Deu.18.c. *Set thou an vngodly man to bee ruler ouer hym, ‡Zaca.3.a. ‡and lette Sathan ſtand at his right hande. Whē ſentence is geuen vpon him, let him be condemned: and lette his praier be turned into ſynne. Actes.1.c. *Let his dayes be fewe, and let another take hys office. Let hys children be fatherleſſe, & hys wyfe a wyddowe. Let hys children be vagaboundes, & begge theyr breade: B let thē ſeke it alſo out of deſolate places.

Let the extorcioner conſume all that he hathe: and lette ſtraungers spoyle hys labour. Let there be no mā to pitie him, nor to haue compaſſion vpon hys fatherleſſe chyldren. Let hys poſteritye be deſtroyed, and in the nexte generacion let his name be cleane put out. Let the wyckednes of his fathers be had in remembraūce in the ſight of the lord: and let not the ſinne of hys mother be done away. Let them alway be before the Lorde: that he maye roote out the memoryall of them from the earth. And that becauſe his mind was not to doe good: but perſecuted the poore helpeleſſe man, that he myghte ſleye hym yͭ was vexed at yͤ heart. Hys delite was C in curſyng, and it ſhall happen vnto hym: he loued not bleſſing, therefore ſhall it bee farre from hym. He clothed hymſelfe with curſing, like as with a raimente: and it ſhall come into his bowels lyke water, & lyke oyle into his bones. Let it bee vnto him as the cloke that he hath vpon hym: and as the girdle that he is alwaye girded withal. Lette it thus happen from the Lorde, vnto mine enemyes: and to thoſe yͭ ſpeake euil againſt my ſoule. But deale thou with me (O Lorde God) accordinge vnto thy name, for ſwete is thy mercye.

O deliuer me, for I am helpeleſſe and poore, and my hearte is wounded wythin D me. I goe hence lyke the ſhadowe that departeth, and am dryuen awaye as the graſhopper. My knees are weake thorough faſtyng, my fleſhe is dryed vp for wante of fatneſſe. I became alſo a rebuke vnto them: Pſal.22.b *thei that loked vpon me, ſhaked theyr heades. Helpe me (O Lord my God) O ſaue me according to thy mercye. And they ſhall knowe howe that this is thy hand, and that thou Lord haſt done it. Though they curſe, yet bleſſe thou: and let them bee confounded that riſe vp againſte me: but lette thy ſeruaunte reioyce. Let mine aduerſaries be clothed with ſhame: and let them couer themſelues with their owne confuſiō, as with a cloke.

As for me, I wyll geue greate thankes vnto the Lorde with my mouthe, & praiſe hym among the multitude. Pſal.16 *For he ſhal ſtande at the right hande of the poore, to ſaue his ſoule from vnryghteous iudges.

The.cx.Pſalme.

A Pſalme of Dauid.

Dixit Dominus Domino.

The Lorde ſayd vnto my Lorde: *ſit A thou on my right hand, vntil I make Math.22 Mark.12 thine enemies thy footeſtoole. The Luk.20 Hebr.1 Lorde ſhall ſende the rod of thy power out 1.Cor.15 of Sion: be thou ruler euen in the middeſt among thine enemyes. In the daye of thy power, ſhal thy people offer the free wil offeringes with an holye worſhippe: the dewe of thy birth is of the womb of yͤ morning. Hebr.7 *The Lord ſware & wil not repente: ‡He.6. ‡Thou art a prieſte for euer, after the order of Melchiſedech. The Lord and.6. vpon thy righte hande, ſhall wounde euen B kinges in the daye of his wrathe. He ſhalbe iudge amonge the Heathen, he ſhall fill the places with dead bodyes: and ſmite aſonder yͤ heades ouer diuers countreis.

He ſhall drinke of the brooke in the way: therefore ſhall he lyfte vp his heade.

The.cxi.Pſalme.

Confitebor tibi domine.

Prayſe the Lorde.

I *Will geue thankes vnto yͤ lord A with my whole heart, ſecretlye among Pſa.111. the faythfull: and in the cōgregacion. Pſal.92. *The workes of the lorde are greate, ſought out of all them that haue pleaſure therein. His worke is worthy to be prayſed and had in honor, and his righteouſnes endureth for euer.

The mercifull and gracious Lord hath ſo done his meruaylous workes, that they ought to bee hadde in remembraunce.

Pſal. *He hath geuen meate vnto them that ‡Gen. feare hym: he ‡ ſhall euer bee mindefull of his couenaunte. B He hath ſhewed his people the power of his workes, that he maye geue them the heritage of the Heathen. The workes of his handes, are veritie and iudgemente: all his commaundementes are true. They ſtande faſte for euer and euer: and are doone in trueth and equitie. He ſente redēcion vnto his people:

he hath commaunded hys couenaunte for
‡Job.28.d euer, holy and reuerẽt is his name. ‡The
pro.1.a.9.c feare of the lorde is the begynnyng of wyſdome:
Eccleſ.1.c a good vnderſtandyng haue all they
that do therafter : the prayſe of it endureth
for euer. (Prayſe the Lorde for the returnyng agayn of
Aggeus and zachary the Prophetes.)

¶ The.cxii. Pſalme.

Beatus vir.

Prayſe the Lorde

A B*Leſſed is the man that feareth yͤ lord,
Pſa.128.a he hath great delyte in hys commaundementes.
‡Hys ſeed ſhalbe myghtye
‡Pſa.37.e vpon earth: the generacion of the faythfull
ſhalbe bleſſed. Rycheſſe and plenteouſneſſe
ſhalbe in hys houſe: and hys ryghteouſneſſe
endureth for euer. Unto the
‡Pſa.27.a godly there aryſeth vp *light in the darckeneſſe:
Proue.1.c ‡he is mercyful, louyng ⁊ righteous.
‡Pſa.37.e A good man is merciful, and lendeth: and
wyll guyde his wordes with diſcrecion.
For he ſhall neuer be moued: and the righteous
ſhalbe had in an euerlaſtyng remembraũce.
B He wil not be afrayed for any euel
tidinges, for his hert ſtandeth faſt, and beleueth
in the Lord. His hert is ſtabliſhed,
and wyll not ſhrynke, vntyll he ſe hys deſire
2.Co.9.b vpon hys enemyes. *He hath ſparſed abrode,
⁊ geuen to the poore: and hys ryghteouſneſſe
remaineth for euer: hys horne
ſhalbe exalted wyth honoure. The vngodly
ſhall ſe it, and it ſhall greue hym: he
ſhall gnaſhe wyth hys teeth, and conſume
away: yͤ deſyre of the vngodly ſhal periſhe.

¶ The.cxiii. Pſalme.

Laudate pueri.

Prayſe the Lorde.

A P*Rayſe the Lorde (ye ſeruauntes:)
*pſal.18.a and.135.a O prayſe the name of the lorde.
:: :: Bleſſed be the name of the Lord, from
this tyme forth for euermore. The lordes
name is praiſed, from the ryſynge vp of the
ſunne, vnto the goynge downe of the ſame.
B The Lorde is hye aboue all heathen, and
hys glory aboue the heauens. Who is lyke
vnto yͤ lord our God, yͭ hath hys dwellyng
ſo hye, and yet humbleth him ſelf, to beholde
the thinges that are in heauen and earth?
1.Reg.2.b *He taketh vp the ſymple out of the duſt,
and lyfteth the poore out of the myre.
That he may ſet him with the princes, euẽ
with yͤ prynces of hys people. He maketh
the baren woman to kepe houſe: and to be a
ioyfull mother of chyldren.

Prayſe ye the Lorde.

¶ The.cxiiii. Pſalme.

¶ In exitu Iſrael.

WHen Iſraell came out of Egypte, and A
the houſe of Jacob from among the
∴ ſtraunge people. *Juda was hys *Exo.19.a
Sanctuary, and Iſraell hys domynyon.
‡The ſea ſawe that, and fled: *Jordan ‡Ex.14.e
was dryuen backe. The mountaynes *Joſu.3.d
ſcypped lyke rãmes: and the lytle hilles like
yonge ſhepe. What ayleth thee, O thou ſea
that thou fleddeſt? ⁊ thou Jordan that thou
waſt driuen backe? Ye mountaynes, that B
ye ſkipped lyke rammes? and ye lytle hilles,
lyke yonge ſhepe? Tremble thou earthe
at the preſence of the Lorde: at the preſence
of the God of Jacob. *Whyche turned Exo.17.b
the harde rocke into a ſtandyng water, and Num.20.b
the flynt ſtone into a ſpringyng well.

¶ The.cxv. Pſalme.

Non nobis domine.

NOt vnto vs (O Lorde) not vnto vs, A
but vnto thy name gyue the prayſe:
for thy louyng mercy, ⁊ for thy truthes
ſake. *Wherfore ſhall the heathen Pſal.79.b
ſaye: where is nowe their God? As for our
God he is in heauen: he hath done whatſoeuer
pleaſed him. *Their ydols are Pſa.135.c
ſiluer ⁊ gold, euen yͤ worke of mens handes. Sapi.15.d
They heue mouth, ⁊ ſpeake not, eyes haue Baruc.6.a
they and ſe not. They haue eares, and
heare not: noſes haue they, and ſmell not.
They haue handes, and handle not: fete
haue they, and walke not: neyther ſpeake B
they thorowe their throte. They that make
them are lyke vnto them, and ſo are all they
that put their truſte in them. But (the houſe
of) Iſrael truſt thou in the lorde: he is *their Pſal.9.a
ſuccour and defence. Ye houſe of Aaron
put your truſt in the lorde: he is their helper
⁊ defender. Ye that feare yͤ lord put your
truſt in yͤ lord: he is theyr helper ⁊ defender.
The lord hath ben myndeful of vs, and he C
ſhall bleſſe vs: euen he ſhall bleſſe the houſe
of Iſrael, he ſhal bleſſe yͤ houſe of Aaron.
He ſhall bleſſe them that feare the lorde,
both ſmall and greate. The lorde ſhall
encreaſe you more and more: you and youre
children. Ye are the bleſſed of the lorde,
whyche made heauen and earthe. All the
whole heauens are yͤ lordes: the earth hath
he geuen vnto the chyldren of men. *The D
dead prayſe not the (O lord) neyther all they pſal.6.a
that go downe into the ſylence. But we Eſai.38.d
wyl prayſe the Lorde, from thys tyme forth
for euermore.

Prayſe the Lorde.

¶ The.cxvi. Pſalme.

Dilexi quoniam.

I am wel pleaſed that yͤ lord hath heard
A the voice of my praier. That he hath
enclined hys eare vnto me, therfore wil
I call vpõ him as lõge as I lyue. *The
Pſal.18.a ſnares of death compaſſed me round about,
2.Re.22.a and the paynes of hell gat holde vpon me:
B I ſhall fynde trouble and heuyneſſe: and I
ſhal call vpõ the name of the lord: (O lord)
I beſeche the deliuer my ſoule. Gracious
is the lorde, and righteous: yea, oure God
is mercyfull. The Lorde preſerueth the
ſymple: I was in miſery, and he helped me.

Turne agayne then vnto thy reſt, O my
ſoule: for the lorde hath rewarded thee.

Pſal.56.c And why? *thou haſt deliuered my ſoule
from death, myne eyes from teares, and my
fete from fallyng. I wyll walke before
the lorde in the land of the lyuyng. *I be-
2.Cor.4.c leued, & therfore wyll I ſpeake, but I was
C ſore troubled. I ſayd in my haſt, ‡ all men
‡Ro.3.a are lyers. What rewarde ſhall I geue
vnto the lorde, for al the benefites yͭ he hath
done vnto me? I wyll receiue the cuppe
of ſaluacion, and call vpon the name of the
lorde. I wyll paye my vowes nowe in
the preſence of all hys people: ryghte deare
in the ſyghte of the Lorde, is the deathe of
hys ſaynctes. Beholde (O Lorde) howe
yͭ I am thy ſeruaunte: I am thy ſeruaunte,
D and the ſonne of thy handmayde, thou haſt
broken my bondes in ſondre. I wyll offre
to thee the ſacryfyce of thankeſgeuyng, and
Pſal.92.a wyl cal vpon the name of the lord. *I
Hebr.13.c wyll paye my vowes vnto the lorde, in the
ſyght of all hys people: in the courtes of the
Lordes houſe, euen in the middeſte of the, O
Ieruſalem.

Prayſe the Lorde.

The.cxvii.Pſalme.

Laudate dominum.

A
O *Prayſe the Lorde all ye Heathen,
Ro.15.b prayſe hym all ye nacyons. ‡For hys
‡pſ.100.a mercyfull kyndneſſe is euer more and
more towarde vs, and the truth of the lorde
endureth for euer.

Prayſe the Lorde.

The.cxviii.Pſalme.

Confitemini domino.

A
pſa.105.a O *Gyue thankes vnto the Lorde, for
and.106.a he is gracious: becauſe hys mercye
1.mac.4.c endureth for euer. Let Iſraell nowe
Eſai.12.a confeſſe (*that he is gracious, and*) that hys mercy
1.pa.16.b endureth for euer. Let the houſe of Aaron
nowe confeſſe, that hys mercy endureth for
euer. Yea, let them nowe that feare yͤ lord,
confeſſe that hys mercy endureth for euer.

I called vpon the lord in trouble, and the
Lord hearde me at large. *The lorde is Hebr.13.b
on my ſide, I wil not feare what man doeth B
vnto me. The lorde taketh my parte wyth
them that helpe me: therefore ſhall I ſe my
deſyre vpon myne enemyes. It is better
to truſt in the lord, then to put any cõfidence
in man. It is better to truſte in the Lorde,
then to put any confidence in princes. All
nacions compaſſed me rounde aboute, but
in yͤ name of the lorde wyl I deſtroy them.

They kept me in on euery ſyde: they kept
me in (I ſaye) on euery ſyde: but in the name
of the lorde I wyl deſtroye them. They
came about me lyke bees: and are extyncte,
euen as the fyre among the thornes: for in yͤ
name of the Lorde I wyll deſtroye them.

Thou haſt thruſt ſore at me, that I might
fall: but the Lorde was my helpe. *The Exo.15.a
Lorde is my ſtrengthe and my ſong, and is Eſa.12.a
become my ſaluacion. The voyce of ioye C
& health is in yͤ dwellinges of yͤ righteous:
the ryghte hande of the Lorde bryngeth
myghty thinges to paſſe. The ryght hãde
of the Lord hath the preeminence: the ryghte
hande of the lord bryngeth myghty thinges
to paſſe. I wyll not dye, but liue: & declare
the workes of the Lorde. The Lorde hath
chaſtened and correcte me, but he hath not
gyuen me ouer vnto death. Open me the
gates of ryghteouſneſſe, yͭ I maye go into
them, and gyue thankes vnto the Lorde.

This is the gate of the Lorde, the righte-
ous ſhall entre into it. I wyll thanke the,
for thou haſt hearde me: and art become my
ſaluaciõ. *The ſame ſtone which the buil- math.21.f
ders refuſed, is become the head ſtone in the mar.12.a
corner. Thys was yͤ Lordes doinge: and Luke.20.c
it is maruaylous in our eyes. Thys is the Actes.4.b
daye whiche the Lorde hath made: we wyll
reioyſe and be glad in it. Helpe (*me*) nowe, D
O lord: O lord, ſend vs nowe proſperitye.
*Bleſſed be he that commeth in the name Mat.21.a
of the Lorde, we haue wiſhed you good Luk.19.d
lucke, ye that be of the houſe of the Lorde. Ioh.12.b
Mar.11.b

God is the Lorde, whych hath ſhewed vs
lyghte: bynd the ſacryfyce wyth cordes: yea,
euẽ vnto the hornes of the aulter. Thou
arte my God, and I wyll thanke the: thou
arte my God, and I wyll prayſe the. O
gyue thankes vnto the Lorde, for he is
gracious: and hys mercie endureth for euer.

The.cxix.Pſalme.

Beati immaculati.

Bleſſed

A Pſal.i.a BLeſſed * are thoſe that be vndefiled in
the waye:and walke in the lawe of the
Lord. Bleſſed are they that kepe his
teſtimonies,⁊ ſeke him wᵗ their whole heart.
For they which do no wickedneſſe, walke
in his wayes. Thou haſt charged that we
ſhal diligẽtly kepe thy commaundementes.
O that my wayes were made ſo directe,
that I might kepe thy ſtatutes. So ſhall
I not be confounded, whyle I haue reſpect
vnto all thy commaundementes. I wyll
thanke thee, with an vnfayned hearte, when
I ſhal haue learned the iudgementes of thy
ryghteouſneſſe. I wyll kepe thy ceremonies:
O forſake me not vtterly. Wherewithall
B ſhall a younge manne cleanſe his
waye? Euen by rulyng hymſelfe after thy
worde. With my whole hearte haue
I ſoughte thee: O lette me not goe wrong
oute of thy commaundementes. * Thy
Deut.6.b. wordes haue I hydde within myne heart,
that I ſhoulde not ſynne agaynſte thee.
Bleſſed arte thou O Lorde, O teache
me thy ſtatutes. With my lippes haue
I been tellynge of all the iudgementes of
thy mouthe. I haue hadde as great delyte
in the waye of thy teſtimonies, as in all
manner of rycheſſe. I wyl talke of thy
commaundementes, and haue reſpecte vnto
thy wayes. My delyte ſhalbe in thy
ſtatutes:and I wyll not forget thy worde.
C O do well vnto thy ſeruaunte, that I
maye lyue and kepe thy worde. Open
thou myne eyes, that I maye ſe the wonderous
gen.47.f thynges of thy lawe. * I am a
Job.14 b ſtraunger vpon earth, O hyde not thy commaundementes
fro me. My ſoule breaketh
out for the verye feruente deſyre that
it hathe alwaye vnto thy iudgementes.
Thou haſt rebuked the proude, and curſed
are they that do erre from thy commaũdementes.
O turne fro me ſhame and
rebuke: for I haue kepte thy teſtimonies.
Princes alſo didde ſytte and ſpeake agaynſte
me,but thy ſeruaunte is occupyed
in thy ſtatutes. For thy teſtimonies are
pſal.44 d my delyte and my counſeylers. * My
D ſoule cleaueth to the duſte:O quicken thou
me accordynge to thy worde. I haue
knoweledged my wayes,and thou heardeſt
me: O teache me thy ſtatutes. Make
me to vnderſtande the waye of thy commaundementes,
and ſo ſhall I talke of thy
wonderous workes. My ſoule melteth
awaye for verye heuyneſſe, comforte
thou me accordynge vnto thy worde.
Take fro me the waye of lying, and cauſe
thou me to make muche of thy lawe. I
haue choſen the way of truthe:⁊ thy iudgementes
haue I layed before me. I haue
ſtycken vnto thy teſtimonies, O Lorde confounde
me not. I wyll runne the waye
of thy commaundementes, when thou haſte
ſette my hearte at lybertie. Teache me, E
O Lorde, the waye of thy ſtatutes: and I
ſhall kepe it vnto the ende. Gyue me
vnderſtandyng, and I ſhall kepe thy lawe:
yea, I ſhall kepe it with my whole hearte.
Make me to go in the pathe of thy commaundementes:
for therein is my deſyre.
Encline my hearte vnto thy teſtimonies,
and not to couetouſenes. O turne away
myne eyes, leſte they beholde vanitie: and
quicken thou me in thy waye. O ſtabliſhe
thy worde in thy ſeruaunt, that I may feare
thee. Take awaye the rebuke that I am
afrayed of, for thy iudgementes are good.
Beholde, my delite is in thy commaundementes:
O quickẽ me in thy righteouſnes. F
Let thy louing mercy come alſo vnto me,
O Lord:euẽ thy ſaluacion accordyng vnto
thy worde. So ſhall I make aunſwere
vnto my blaſphemers: for my truſte is in
thy worde. O take not the worde of truth
vtterly out of my mouth: for my hope is in
thy iudgementes. So ſhall I alway kepe
thy lawe:yea, for euer and euer. And I wil
walke at libertie, for I ſeke thy commaundementes.
I wyll ſpeake of thy teſtimonies
alſo, euen before kynges: ⁊ wyl not be aſhamed.
And my delite ſhalbe in thy cõmaũdemẽtes
which I haue loued. My hãdes
alſo will I lifte vp vnto thy commaundemẽtes
which I haue loued: ⁊ my ſtudy ſhal
be in thy ſtatutes. O thynke vpon thy ſeruaunt, G
as cõcernyng thy word, wherin thou
haſt cauſed me to put my truſt. Theſame
is my comforte in my trouble, for thy worde
hath quickened me. The proude haue had
me exceadynglye in deriſion, yet haue I not
ſhrynked from thy lawe. For I remembred
thyne euerlaſting iudgementes, O
Lorde: and receyued comforte. I am
horriblie afrayed for the vngodly, that forſake
thy lawe. Thy ſtatutes haue been my
ſonges, in the houſe of my pilgrimage. I
haue thought vpon thy name, O Lorde in
the night ſeaſon: and haue kept thy lawe.
This I hadde, becauſe I kepte thy commaundementes.
* Thou art my porcion, num,18.d
O lord: I haue promiſed to kepe thy lawe. H
I made mine humble peticion in thy preſence
with my whole hearte: O be mercyfull
vnto me accordyng vnto thy worde.

I cal myne owne wayes to remembraūce,
and turne my feete into thy teſtimonies. I
made haſte, ⁊ prolōged not the time to kepe
thy cōmaundemētes. The cōgregaciōs of
yͤ vngodlye haue robbed me, but I haue not
forgotten thy lawe. At midnighte wyll I
ryſe, to gyue thankes vnto thee: becauſe of
thy righteous iudgementes. I am a companion
of all them, that feare thee: and kepe
Pſal.33.a thy commaundementes. * The earthe, O
lord, is full of thy mercye: O teache me thy
I ſtatutes. O lorde, thou haſte dealte graciouſly
with thy ſeruaunt accordyng vnto thy
worde. O learne me true vnderſtandyng,
⁊ knowlege: for I haue beleued thy cōmaūdemētes.
Before I was troubled I went
wrong: but now haue I kept thy worde.
math.19.c * Thou art good and gracious: O teache
me thy ſtatutes. The proude haue ymagyned
a lye agaynſt me, but I wyl kepe thy
commaundementes with my whole heart.

Their heart is as fat as brawne, but my
delite hath been in thy lawe. It is good
for me yͭ I haue been in trouble, yͭ I maye
learne thy ſtatutes. The law of thy mouth
is dearer vnto me, then thouſandes of gold
and ſyluer. * Thy handes haue made me
K
Gene.1.d and faſhioned me: O geue me vnderſtandyng,
Iob.10.a that I maye learne thy commaundementes.
They that feare thee will be glad
whē they ſe me, becauſe I haue put my truſt
in thy worde. I knowe, O lorde, that thy
iudgementes are right, ⁊ that thou of verye
faythfulnes haſt cauſed me to be troubled.

O let thy mercyfull kyndnes be my comforte,
accordyng to thy worde vnto thy ſeruaūt.
O let thy louing mercyes come vnto
me, that I maye lyue: for thy lawe is my
delyte. Let yͤ proude be confounded, for
they go wickedly about to deſtroye me: but
I wil be occupied in thy cōmaundementes.

Let ſuche as feare thee, ⁊ haue knowē thy
teſtimonies, be turned vnto me. O let mine
heart be ſound in thy ſtatutes, that I be not
L aſhamed. My ſoule hath longed for thy
ſaluacion: and I haue a good hope, becauſe
of thy worde. Myne eyes long ſore for
thy word, ſaying: O when wylt thou cōforte
me? For I am become lyke a bottle in the
ſmoke: yet do not I forget thy ſtatutes.

Howe many are the dayes of thy ſeruaunt?
whē wilt thou be auenged of them that perſecute
me? The proude haue dygged
pyttes for me, whiche are not after thy lawe.

All thy commaundementes are true, they
perſecute me falſlye: O be thou my helpe.

They had almooſt made and ende of me
vpon earth: But I forſoke not thy cōmaūdementes.
O quicken me after thy louing
kindnes, and ſo ſhal I kepe the teſtimonies
of thy mouth. O lord, thy worde endureth M
for euer in heauen. * Thy trueth alſo remayneth Pſa.4.a
from one generacion to another: 1.Pe.1.d
thou haſt layd the foundacion of the earth,
and it abideth. They continue this daye,
accordyng to thyne ordinaunce: for all
thinges ſerue thee. If my delyte had not
been in thy lawe, I ſhould haue periſhed in
my trouble. I wyll neuer forget thy cōmaundemētes,
for with thē thou haſt quickned
me. I am thine, Oh ſaue me: for I
haue ſought thy commaundementes. The
vngodly layed wayte for me to deſtroy me:
but I wyll conſydre thy teſtimonies. I ſe
that al thynges come to an ende: but thy cōmaundemente
is exceadyng broade. (Lorde)
What loue haue I vnto thy lawe? all the N
daye long is my ſtudy in it. Thou, thorowe
thy commaundementes, haſte made
me wyſer then myne enemyes, for they are
euer with me. I haue more vnderſtandyng
then my teachers: for thy teſtimonies
are my ſtudye. I am wyſer then the aged:
becauſe I kept thy cōmaundementes.

I haue refrained my feete from euerye
euill waye, that I maye kepe thy worde.

I haue not ſhrinked from thy iudgementes:
for thou teacheſte me. O howe
ſwete are thy wordes vnto my throte? Yea,
ſweter then honye vnto my mouthe.

Thorowe thy commaundementes I gette
vnderſtandyng, therfore I hate all wicked
wayes. * Thy worde is a lanterne vnto O
my feete, and a lighte vnto my pathes. Pſal.19.a

I haue ſworne, and am ſtedfaſtly purpoſed,
to kepe thy righteous iudgementes.

I am troubled aboue meaſure: quycken
me, O Lord accordyng vnto thy word.

Lette the free wyll offerynges of my
mouthe pleaſe thee, O Lord: and teache me
thy iudgementes. * My ſoule is alwaye Iudi.12.c
in my hande, yet do not I forget thy lawe. Iob.13.c

The vngodlye haue layed a ſnare for
me, but yet ſwarued not I from thy commaundementes.
Thy teſtimonies haue
I claymed as myne heritage for euer: and
why? they are the very ioye of myne hearte.

I haue applyed myne hearte to fulfyll
thy ſtatutes alwaye: euen vnto the ende.

I hate them that ymagine euill thynges, P
but thy lawe do I loue. Thou arte my
defence and ſhylde, and my truſte is in thy
worde.

Awaye fro me ye wycked, I wyll kepe the
commaundementes of my God. O ſtablyſh
me accordyng vnto thy worde, that I
maye lyue, and lette me not be dyſapoynted
of my hope. Holde thou me vp, and I
ſhalbe ſafe: yea my delyte ſhall euer be in
thy ſtatutes. Thou haſte troden downe
all them that departe from thy ſtatutes, for
they ymagine but diſceyte. Thou putteſt
awaye all the vngodlye of the earthe lyke
droſſe: therfore I loue thy teſtimõyes. My
fleſhe trembleth for feare of the: and I am
afrayed of thy iudgemẽtes. I deale with
O the thyng that is lawful and righte: O gyue
me not ouer vnto myne oppreſſours.

Make thou thy ſeruaunt to delyte in that
whyche is good: that the proude do me no
wronge. Myne eyes are waſted awaye
wyth lokynge for thy healthe, and for the
worde of thy righteouſneſſe. O deale
with thy ſeruaũt accordyng vnto thy louing
mercye: and teache me thy ſtatutes. I
am thy ſeruaunt, O graunte me vnderſtandyng,
that I maye knowe thy teſtymonies.
It is tyme for thee Lorde to laye to thyne
hande, for they haue deſtroyed thy lawe.
For I loue thy commaundementes aboue
golde ⁊ precious ſtone. Therfore holde
I ſtreyghte all thy commaundementes, and
R all falſe wayes I vtterly abhorre. Thy
teſtimonyes are wonderful: therfore dothe
my ſoule kepe them. When thy worde
goeth forth, it geueth lyght and vnderſtanding,
euen vnto the ſymple. I opened my
mouth and drue in my breath, for my delyte
was in thy commaundementes. O loke
thou vpon me, and be mercyfull vnto me:
as thou vſeſt to doe vnto thoſe that loue thy
name. Ordre my ſteppes in thy worde:
and ſo ſhall no wyckedneſſe haue dominiõ
ouer me. O delyuer me from the wrongefull
dealynges of men, and ſo ſhall I kepe
thy commaundementes. Shewe the light
of thy countenaunce vpon thy ſeruaunt,
and teache me thy ſtatutes. Myne eyes
guſh out wyth water, becauſe men kepe not
S thy lawe. Ryghteous art thou, O Lorde:
and true is thy iudgemente. The teſtimonyes
pſal.69.b that thou haſte commaunded, are exceadyng
Ioh.2.b. ryghteous and true. *My zeale
hath euen conſumed me, becauſe myne enemyes
‡pſal.12.b haue forgotten thy wordes. ‡Thy
and.18.e worde is tryed to the vttermoſte: and thy
ſeruaunt loueth it. I am ſmall, and of no
reputaciõ: yet do not I forget thy commaũdemẽtes.
Thy ryghteouſneſſe is an euerlaſting
righteouſneſſe: ⁊ thy lawe is yͤ trueth.

Trouble and heuyneſſe haue taken holde
vpon me: yet is my delyte in thy commaundementes.
The ryghteouſneſſe of thy
teſtimonies is euerlaſtyng: O graunte me
vnderſtandyng, and I ſhall lyue. I cal
wyth myne whole herte, heare me, O Lorde, T
I wyll kepe thy ſtatutes. Yea, euen vpon
the do I cal: helpe me, and I ſhall kepe thy
teſtimonyes. Early in the mornyng do
I crie vnto thee: for in thy word is my truſt.
Myne eyes preuente the nyghte watches, yᵗ
I myghte be occupyed in thy wordes.

Heare my voyce, O Lorde, accordynge
vnto thy louynge kyndneſſe: quicken me
accordyng as thou art wont. They drawe
nye yᵗ of malyce perſecute me: and are farre
from thy lawe. Be thou nye at hande,
O Lorde: for al thy commaundementes are
true. As concernyng thy teſtymonyes, I
haue knowen longe ſyns, that thou haſte V
grounded them for euer. O conſydre
myne aduerſytye, and delyuer me: for I do
not forget thy lawe. Auenge thou my
cauſe, and delyuer me: quycken me accordynge
vnto thy worde. Healthe is farre
from the vngodly, for they regarde not thy
ſtatutes. Greate is thy mercy, O Lorde:
quyckẽ me as thou art wont. Many there
are that trouble me and perſecute me: yet do
I not ſwarue from thy teſtimonyes. It
greueth me, when I ſe the tranſgreſſoures:
becauſe they kepe not thy lawe. Conſidre
O lord, howe I loue thy cõmaundemẽtes:
O quycken me accordynge to thy louynge
kyndneſſe. Thy worde is true from euerlaſtyng:
all the iudgementes of thy ryghteouſneſſe
endure for euermore. Princes
haue perſecuted me without cauſe: but my X
harte ſtandeth in awe of thy wordes. *I *Eſai.9.a.
am as glad of thy worde, as one that fyndeth
greate ſpoyles. As for lyes, I hate
and abhorre them: but thy lawe do I loue.
Seuen tymes a daye, doo I prayſe the, becauſe
of thy righteous iudgemẽtes. Great
is the peace that they haue whyche loue thy
lawe, ⁊ they are not offended at it. Lorde
I haue loked for thy ſauyng health, and
done after thy commaundementes. My
ſoule hath kept thy teſtymonies, and loued
them exceadyngly. I haue kept thy commaundementes
and teſtimonies, for all my
wayes are before the. Let my complaint Y
come before the, O Lorde: gyue me vnderſtandynge,
accordynge vnto thy worde.

Oh let my ſupplycacion come before the,
delyuer me accordynge to thy worde. My
lippes ſhal ſpeake of thy prayſe, when yᵘ haſt

taught me thy ſtatutes. Yea, my tong ſhal ſynge of thy worde: for all thy commaundementes are righteous. Let thyne hande helpe me, for I haue choſen thy commaundementes. I haue longed for thy ſauing healthe, O lorde, and in thy lawe is my delyte. O let my ſoule lyue, and it ſhall prayſe the, and thy iudgementes ſhall helpe me. I haue gone aſtray lyke a ſhepe that is loſte: Oh ſeke thy ſeruaunte, for I doe not forget thy commaundementes.

¶ The.cxx. Pſalme.

Ad dominum cum Tribularer.

A ſonge of the ſteares.

Joh.2.a A When I was in trouble, *I called vpon the lorde: and he hearde me. Delyuer my ſoule, O lorde, from lyinge lyppes, & from a dyſceytful tonge. What reward ſhalbe gyuẽ or done vnto thee, thou falſe tonge? Euen myghty and ſharpe arowes, wyth hoote burnyng coles. Woe is me, that I am conſtrayned to dwell wyth Meſech, & to haue mine habytacion among the tentes of Cedar. My ſoule hath longe dwelt amonge them that be enemyes vnto peace. I laboure for peace, but when I ſpeake (*vnto them*) thereof, they make them to battayle.

¶ The.cxxi. Pſalme.

Leuaui oculos.

A ſonge of the ſteares.

A I Wyll lyft vp myne eyes vnto the hylles: from whence commeth my helpe? Pſa.124.a *My helpe commeth euen from the lorde, whyche hath made heauen and earth.

He wyll not ſuffre thy fote to be moued, and he that kepeth the wyll not ſlepe.

Eſay.5.g *Beholde, he that kepeth Iſraell ſhall neither ſlomber nor ſlepe. The lorde hym ſelf is thy keper, the lord is thy defence vpõ thy ryght hande. So that the ſunne ſhall not burne the by daye, neyther the moone by nyghte. The lorde ſhall preſerue the frõ all euyll: yea, it is euen he that ſhall kepe thy ſoule. The lord ſhall preſerue thy going out, and thy commynge in: from thys tyme forth for euermore.

¶ The.cxxii. Pſalme.

Letatus ſum.

A ſonge of the ſteares of Dauid.

A Eſay.2.a Miche.4.a I Was glad, when they ſayde vnto me: *we wil go into ẏ houſe of the lorde.

Our fete ſhall ſtande in thy gates, O Jeruſalem. Jeruſalem is buylded as a citie that is at vnitie in it ſelfe.

For thyther the trybes goe vp, euen the tribes of the Lord: to teſtify vnto Iſrael, to gyue thankes vnto the name of the lorde. For there is the ſeate of iudgemente, euen the ſeate of the houſe of Dauid. O praye for the peace of Jeruſalem, they ſhall proſpere B that loue the. Peace be wythin thy walles, & plenteouſneſſe within thy palaces.

For my brethren and companiõs ſakes, I wyll wyſh the proſperitye. Yea, becauſe of the houſe of the lorde our God: I wyll ſeke to do the good.

¶ The.cxxiii. Pſalme.

Ad te Leuaui.

A ſonge of the ſteares.

Unto the lyfte I vp myne eyes, *thou ẏ dwelleſt in the heauens. 3.Reg. Eſai.46.a Actes.7.f 2.Par. A Beholde, euen as the eyes of ſeruauntes loke vnto the hand of their mayſters: and as the eyes of a mayden vnto the hande of her maſtres: euen ſo our eyes wayte vpon the Lorde our God, vntyll he haue mercy vpon vs. Haue mercye vpon vs, O lorde, haue mercy vpon vs: for we are vtterly deſpyſed.

Our ſoule is fylled with the ſcornefull reprofe of the wealthy, and with the deſpytefulneſſe of the proude.

¶ The cxxiiii. Pſalme.

Niſi quia dominus.

A ſonge of the ſteares of Dauid.

If the Lorde hym ſelfe had not bene of A our ſyde (nowe maye Iſraell ſaye:) yf the lorde himſelfe had not bene of our ſyde when men roſe vp agaynſte vs.

*They had ſwalowed vs vp quycke, whẽ Prou.1.d they were ſo wrathfully diſpleaſed at vs.

Yea, the waters had drowned vs: and the ſtreme had gone ouer our ſoule. The deepe waters of the proude had gone, euen ouer oure ſoule. But prayſed be the lord, which hath not gyuen vs ouer for a praye vnto theyr teeth. Oure ſoule is eſcaped, euen as a byrde out of the ſnare of the fouler: the ſnare is broken, and we are delyuered. *Our helpe ſtandeth in the name of ẏ lord, Pſal.121.a whyche hath made heauen and earthe.

¶ The.cxxv. Pſalme.

Qui confidunt.

A ſonge of the ſteares.

They that ‡put their truſte in the Lord, ‡Pſa.101 ſhalbe euen as the mount Syõ, which A maye not be remoued, but ſtandeth faſt for euer. The hilles ſtãd about Jeruſalẽ: euẽ ſo ſtandeth the lord rounde about his people: from this tyme forth for euermore.

For the rod of the vngodly commeth not into the lot of the ryghteous, leſte the ryghteous put theyr hande vnto wyckedneſſe. Do well, O lorde, vnto thoſe that be good and true of herte. As for ſuche as turne backe vnto their owne wyckedneſſe, the lord ſhall leade them forth with the euell doers: but*peace ſhalbe vpon Iſraell. Gala.6.d

¶The.cxxvi.Psalme.

In conuertendo.

A ſonge of the ſteares.

A WHen the Lorde turned agayne the captiuitie of Sion, then were we like vnto them that dreame. Then was our mouth filled with laughter, and oure tonge with ioye. Then ſayde they amonge the Heathen: the Lord hath done great thinges for them. Yea, the Lorde hath done great thinges for vs already, wherof we reioyſe.

Turne our captiuitie, O Lorde, as the ryuers in the ſouthe. They that ſowe in teares, ſhall reape in ioye. He that nowe goeth in his way weping, and beareth furth good ſede, ſhall doutles come againe wyth ioye, and bringe hys ſheaues wyth hym.

¶The.cxxvii.Psalme.

Niſi dominus.

A ſonge of Salomon of the ſteares.

A EXcepte the Lorde buylde the houſe, theyr laboure is but loſte that buylde ☞☞it. Excepte the Lorde kepe the Cytie, the watcheman waketh but in vaine.* prou.10.c It is but loſte laboure that ye haſte to ryſe vp earl y, and ſo late take reſte, and eate the breade of carefulneſſe: for ſo he gyueth hys beloued ſleape. Lo, chyldren and the frute of the wombe, are an herytage and gyfte that commeth of the Lorde. Lyke as the arowes in the hande of the gyaunt, euen ſo are the yong chyldren. Happye is the mā that hath hys quyuer full of them, they ſhal not be aſhamed, whē they ſpeake with their enemyes in the gate.

¶The.cxxviii.Psalme.

Beati omnes.

A ſonge of the ſteares.

A psal.34.b BLeſſed are all they that*feare the lord, & walke in his wayes. For thou ſhalt eate the laboures of thyne handes.

O well is the, and happye ſhalte thou be. Thy wyfe ſhalbe as the frutefull vine vpō the walles of thy houſe. Thy chyldrē like the Olyue braūches, round about thy table. Lo, thus ſhal the mā be bleſſed, that feareth the Lorde. The lord from out of you, ſhal ſo bleſſe the, that thou ſhalte ſe Ieruſalem in proſperytie all thy lyfe longe. Yea, that thou ſhalte ſe * thy childers chyldren, and peace vpon Iſraell. Gene.50 Job.42 tobi.14.

¶The.cxxix.Psalme.

Sepe expugnauerunt.

A ſonge of the ſteares.

MAnye a tyme haue they foughte agaynſte me from my youth vp (maye Iſraell nowe ſaye.) Yea, many a tyme haue they vexed me fro my youth vp, but they haue not preuayled agaynſte me. A

The plowers plowed vpon my backe, and made longe forowes. But the righteous lorde hath hewen the ſnares of the vngodly in peces. Let them be confoūded and turned backwarde, as manye as haue euel wyll at Sion. Let them be euē as the graſſe growynge vpon the houſe toppes, whych wythereth afore it be plucte vp.

Wherof the mower filleth not his hāde, nether he that byndeth vp the ſheaues, hys boſome. So that they whyche goe by, ſaye not ſo muche: as the Lorde proſper you, we wyſhe you good lucke in the name of the lorde.

¶The.cxxx.Psalme.

De profundis.

A ſonge of the ſteares.

OUt of the depe haue I called vnto the O lorde, lorde heare my voyce. Oh let thyne eares conſydre wel the voyce of my complaynt. *Yf thou lorde wylte be extreme to marke what is done amyſſe, Oh lorde who maye abyde it? For ther is mercy with the, therefore ſhalt yͧ be feared. A Job.9. psal.113.

I loke for the lorde, my ſoule doth wayte for hym, in his worde is my truſte. My ſoule flyeth vnto yͤ lord, before the morning watche, (I ſaye) before the mornyng watch.

O Iſrael, truſte in the lorde, for with the Lorde there is mercy, and wyth hym is plēteous redempcyon. And he ſhall redeme Iſrael from all hys ſynnes.

¶The.cxxxi.Psalme

Domine non eſt exaltatum.

Dauids ſonge of the ſteares.

LOrde, I am not hye mynded, I haue no proud lookes.* I do not exercyſe my ſelfe in great matters, whyche are to hye for me. But I refrayne my ſoule, & kepe it lowe, like as a child that is weaned A Eccle.3.c

from hys mother, yea, my ſoule is euen as a
weaned chyld. O Iſrael truſt in the lord,
from this tyme forth for euermore

¶The.cxxxii.Pſalme.

Memento domine Dauid.

A ſonge of the ſteares.

A LOrde, remembre Dauid, and all hys
Re.34 d trouble. *Howe he ſwore vnto the
par.22.b lorde, and vowed a vowe vnto the almyghty
God of Iacob. I wyll not come
with in the tabernacle of my houſe, nor clime
vp into my bed. I wyll not ſuffre myne
eyes to ſlepe, nor mine eie liddes to ſlombre:
(neyther the temples of my heade to take anye reſte.)

Untyll I fynde out a place for the temple
of the lorde: an habitacion for the myghtye
God of Iacob. Lo, we heard of the ſame
at Ephrata, and founde it in the wood.
We wyll go into hys tabernacle: and falle
lowe on oure knees before his footeſtole.
para.6.g *Aryſe, O Lorde into thy reſtynge place,
B thou and the arke of thy ſtrength. Let thy
preaſtes be clothed wyth ryghteouſnes, and
let thy ſayntes ſynge wyth ioyfulnes. For
thy ſeruaunt Dauids ſake, turne not awaye
Reg.7 b the preſence of thyne anointed. *The lord
hathe made a faithfull othe vnto Dauid,
and he ſhall not ſhrynke from it. ‡Of the
Acte.13 d frute of thy body ſhall I ſet vpon thy ſeate.
Yf thy chyldren wyll kepe my couenaunte,
and my teſtimonyes that I ſhall learne thẽ:
theyr chyldren alſo ſhall ſyt vpon thy ſeate
C for euermore. For the lorde hath choſen
Sion: to be an habitacyon for him ſelf hath
he longed for her. Thys ſhalbe my reſte
for euer, here wyl I dwel, for I haue a delyte
therin. I wyll bleſſe her vytailes with
increaſe, and wyll ſatyſfye her poore wyth
breade. I wyl decke her Preaſtes wyth
helthe, and her ſainctes ſhall reioyce, and
Luke.1.f ſing. There ſhall I make * the horne of
Dauid to floryſhe: I haue ordeyned a lanterne
for myne anoynted. As for hys enemyes,
I ſhall cloth them wyth ſhame: but
vpon hym ſelfe ſhall hys crowne floryſhe.

¶The.cxxxiii.Pſalme.

Ecce quam bonum.

A ſonge of the ſteares of Dauid.

A BEholde, howe good ⁊ ioyfull a thyng
philip.2.a it is * brethren to dwell together in
vnitie. It is lyke the precyous oyntmente
vpon the heade, that ranne downe
vnto the beard: euen vnto Aarons bearde,
and went downe to yͤ ſkirtes of his clothing.
Lyke the dewe of Hermon, whych fell vpon
the hil of Sion. For there yͤ lord promiſed
his bleſſing, and life for euermore.

¶The.cxxxiiii.Pſalme.

Ecce nunc benedicite.

A ſonge of the ſteares.

BEholde, *(nowe)* *prayſe the Lorde, all ye pſal.113.a
ſeruauntes of the Lorde, ye that by A
nyght ſtande in the houſe of the Lord,
(euen in the courtes of the houſe of oure god.) *Lyfte
vp your handes in the ſanctuary, and praiſe 1.tim.2.b
the lorde. ‡The lorde that made heauen Num.6.d
and earth, geue the bleſſyng out of Syon.

The.cxxxv.Pſalme.

Laudate nomen domini.

O *Prayſe the Lord, laude ye the name pſal.113.a
of the Lord: prayſe it, O ye ſeruaũtes and.134.a
of the Lorde. Ye that ſtande in the A
houſe of the lord, in the courtes of the houſe
of our God. O prayſe the lorde, for the
Lorde is gracyous: O ſynge prayſes vnto
hys name, for it is louely. *For why: the Deut.4.c
Lorde hath choſen Iacob vnto him ſelfe, ⁊ and.10.c
Iſraell for hys owne poſſeſſion. For I
knowe that the Lorde is greate, and that
our Lorde is aboue all goddes. Whatſoeuer
the Lorde pleaſed, that dyd he, in
heauen and in earthe, and in the ſea, and in
all depe places. * He bryngeth forthe the Iere.10.b
cloudes from the endes of the worlde, and and.51.b
ſendeth forth lighteninges wyth the rayne, B
bryngyng the windes out of hys treaſuries.
*He ſmote the fyrſt borne of Egypte, both Exod.12.c
of man and of beaſt. ‡He hath ſent tokens ‡Ex.7.8.9
⁊ wonders into the myddeſt of the, O thou and.10.
lande of Egypt, vpon Pharao and al his pſal.78.c
ſeruauntes. *He ſmote diuerſe nacions, and.105.c
and ſlewe myghtye kynges. *Ioſu.12.a
‡Sehon kyng of the Amorites, and Og the ‡Nu.21.c
kynge of Baſan, and all the kyngdomes Deut.3.a
of Canaan. *And gaue theyr lande to be *ioſu.12.c
an herytage, euen an herytage vnto Iſraell
hys people. Thy name O Lord, endureth
for euer, ſo doth thy memoryall, O Lorde,
from one generacion to another. *For Deu.32.c
the Lorde wyll auenge his people, and be
gracyous vnto hys ſeruauntes. C
‡As for the images of the heathen, they ‡pſa.95.a
are but ſyluer and golde, the worke of mens Sap.15.b
handes. They haue mouthes and ſpeake Baru.6.a
not: eyes haue they but they ſe not. They
haue eares, and yet they heare not, neyther
is there any brethe in theyr mouthes.
They that make them, are lyke vn-

to them, and ſo are al they that put theyr
truſte in them. Prayſe the lorde ye houſe of
Iſrael, prayſe the lord ye houſe of Aaron.
Prayſe the Lorde ye houſe of Leui, ye that
feare the lorde, prayſe the lord. Prayſed be
the lorde oute of Sion, whyche dwelleth at
Ieruſalem.

Halleluya.

¶The.cxxxvi.Pſalme.

Confitemini domino.

Iud.13.c O * Geue thankes vnto the Lorde, for
Pſa.115.c he is gracious, and hys mercye endureth
and.116.a for euer. O geue thankes vnto
A the God of all goddes, for hys mercy endureth
for euer. O thanke the lorde of al
Iud.13.d lordes, for hys mercy endureth for euer. *
Pſa.72.d Whych onely doth greate wonders, for hys
mercy endureth for euer. Whyche by his
excellent wiſdome made the heauens, for his
mercye endureth for euer. Whyche layde
oute the earthe aboue the waters, for hys
Gene.1.b mercye endureth for euer. *Whiche hath
made greate lightes, for his mercy endureth
for euer. The ſunne to rule the daye, for
hys mercye endureth for euer. The moone
B and the ſtarres to gouerne the nyghte, for
Exod.12.e his mercye endureth for euer. *Which
ſmote Egypt with theyr fyrſt borne, for hys
mercye endureth for euer. And brought
out Iſrael from among them, for his mercy
endureth for euer. With a mighty hand
and ſtretched out arme, for hys mercye
endureth for euer. Whych deuided the red
ſea in two partes, for hys mercye endureth
exo.14.e. for euer. *And made Iſraell to goe thorowe
the myddeſte of it, for hys mercy endureth
for euer. But as for Pharao and hys
hooſte, he ouerthrewe them in the red ſea, for
exo.15.16 hys mercy endureth for euer. *Whych led
and.17.d. hys people thorowe the wilderneſſe, for hys
C Ioſu.12.a mercy endureth for euer. *Which ſmote
greate kynges: for hys mercye endureth for
euer. Yea, and ſlewe myghtye kynges: for
num.21.c hys mercye endureth for euer. *Sehon
Deu.3.a kynge of the Amorites, for hys mercy endureth
for euer. And Og the king of Baſan,
for his mercy endureth for euer. And gaue
awaye theyr lande for an herytage, for hys
mercye endureth for euer. Euen for an
herytage vnto Iſrael hys ſeruaunte: for his
mercy endureth for euer. Whych remẽbred
vs, when we were in trouble: for hys mercye
endureth for euer. And hath delyuered vs
from oure enemyes, for hys mercye endureth
for euer.

*Which geueth foode vnto al fleſhe, for his Pſ.104.d
mercy endureth for euer. O giue thankes
vnto yͤ god of heauẽ, for his mercy endureth
for euer. (*O geue thankes to the lorde of lordes, for
hys mercy endureth for euer.*)

¶The.cxxxvii.Plalme.

(*Of Ieremie.*)

Super flumina.

BY the waters of * Babilon we ſate Ezech.1.a
downe and wept, when we remembred and.5.b.
(*the* O) Sion. As for our harpes we A
hanged them vp vpõ the trees that are therin.
For they that led vs awaye captyue,
required of vs then a ſonge and melodye in
oure heuyneſſe: ſing vs one of the ſonges of
Sion. Howe ſhall we ſynge the Lordes
ſonge in a ſtraunge lande? Yf I forget
the, O Ieruſalem, let my ryght hand forget
her connyng. Yf I do not remembre the, B
let my tonge cleaue to the rofe of my mouth.
Yea, yf I preferre not Ieruſalem in my
mirth. Remembre the children of *Edom, Ier.49.d
O lord, in the daye of Ieruſalem, howe they Ezech.25.b
ſayd: downe with it, downe with it, euen to yͤ Abdi.1.a
ground. O daughter of Babylon, waſted
wyth miſery, yea, happy ſhall he be that rewardeth
the as thou haſte ſerued vs. * Eſa.13.c
Bleſſed ſhall he be, that taketh thy children,
and throweth them agaynſt the ſtones.

¶The. cxxxviii. Pſalme.

Confitebor tibi.

A Pſalme of Dauid.

I * Wyl geue thankes vnto the O lord, pſal.9.a
ẇ my hole hert: euẽ before the goddes and.111.a
✲✲ wyl I ſynge prayſe vnto the. ‡I wil A
worſhip towarde thy holy temple, and praiſe ‡Pſa.5.a
thy name, becauſe of thy louinge kyndneſſe
& truth: for thou haſte magnified thy name,
and thy worde aboue all thynges. When
I called vpon the, thou heardeſt me, and
enduedeſt my ſoule wyth muche ſtrength.
All the kynges of the earthe ſhall prayſe
the, O Lord: for they haue heard the wordes
of thy mouth. Yea, they ſhal ſynge in the
wayes of the Lord, that greate is the glorye
of the lord. *For though the lorde be hie, pſal.113.a
yet hath he reſpect vnto the lowlye: as for B
the proude, he beholdeth hym a farre of.
Though I walke in yͤ myddeſt of trouble,
yet ſhalt thou refreſhe me: thou ſhalt ſtretch
forth thyne hande vpon the furyouſnes of
mine enemies, & thy right hand ſhal ſaue me.

The Lorde ſhall make good his louing kindneſſe toward me: yea, thy mercy, O lord, endureth for euer: * deſpyſe not then the Job.14. workes of thyne owne handes.

¶ The.cxxxix. Pſalme.

Domine probaſti.

A To the chaunter, a Pſalme of Dauid.

O Lorde, thou haſte ſearched me out, and knowen me. Thou knoweſte my downe ſyttynge and myne vpriſynge: thou vnderſtandeſte my thoughtes longe before. Thou art aboute my pathe, and aboute my bed: and ſpyeſt out all my wayes. For lo, there is not a worde in my tonge, but thou, O Lorde knoweſt it all together. Thou haſt faſhioned me behinde and before, and layd thyne hand vpon me.

Suche knowledge is to wonderfull and excellent for me: I can not attayne vnto Amos.9.c it. * Whyther ſhall I go then from thy B ſpyrite, or whither ſhall I go then from thy preſence? Yf I clime vp into heauen, thou art there: Yf I go downe to hell, thou art there alſo. Yf I take the wynges of the mornyng, and remayne in the vttermooſte partes of the ſea. Euen there alſo ſhal thy hande leade me: and thy ryghte hande ſhall holde me. Yf I ſaye, paraduenture the darckeneſſe ſhall couer me: then ſhall my night be turned to day. Yea, the darknes is no darkneſſe with the, but the nyghte is all cleare as the daye: the darknes and C lighte (to the) are bothe alyke. For my reynes are thyne, thou haſte couered me in my mothers wombe. I wil geue thankes vnto the, for I am fearfully and wonderouſly made: marueلous are thy workes, & that my ſoule knoweth ryght well. My bones are not hyd from the, thoughe I be made ſecretlye, and faſhioned beneth in the earth. Thyne eyes dyd ſe my ſubſtaunce, yet beyng vnperfecte: and in thy boke were all my members wrytten. Whych day by daye were faſhioned, when as yet ther was none of thē. Howe dere are thy councels vnto me, O God? O howe greate is the D ſumme of them? Yf I tel thē, they are moe in numbre then the ſand: when I wake vp, I am preſente wyth the. Wylte thou not ſlay the wycked, O God? departe from me ye bloude thurſty men. For they ſpeake vnryghteouſlye agaynſte the, and thyne enemyes take thy name in vayne. Do not I hate them, O Lorde, that hate the? and am not I greued with thoſe that ryſe vp againſt thee? Yea, I hate thē right ſore, euen as thoughe they wer myne enemies. Pſal.26.a * Trye me, O God, and ſeke the grounde of myne herte: proue me and examen my thoughtes. Loke well yf there be anye waye of wyckedneſſe in me, and leade me in the waye euerlaſtyng.

¶ The.cxl. Pſalme.

Eripe me,

To the chaunter, a Pſalme of Dauid.

Delyuer me, O Lorde, from the A euell man, and preſerue me from the wycked man. Whyche imagine miſchefe in their hertes: and ſtirre vp ſtrife al the daye long. They haue ſharpened theyr tonges like a ſerpēt: * Ro.iii.c Adders poyſon is vnder their lyppes. Sela. Kepe me O Lorde, from the hādes of the vngodly: preſerue me frō the wicked men, whyche are purpoſed to ouerthrowe my goynges. The proude haue layde a ſnare for me: and ſpred a net abroade wyth coardes: yea, and ſet trappes in my waye.

Sela. I ſayde vnto the lorde, thou arte my God: heare the voyce of my prayers O lorde. O lorde God, thou ſtrength of my B health, thou haſte couered my head in the daye of battayle. Let not the vngodlye haue hys deſyre, O Lorde, let not hys miſchieuous ymaginacion proſper: leſte they be to proude. Sela. * Let the miſchefe Pſal.7.d of theyr owne lyppes fall vpon the head of them, that compaſſe me about. Let hoate burnynge coales fall vpon them: let them be caſte into the fyer and into the pyt, that they neuer ryſe vp agayne. A man full of wordes ſhall not proſper vpon the earthe: euell ſhal hunte the wycked perſon, to ouerthrowe hym. Sure I am, that the Lorde wyll auenge the poore: and mayntayne the cauſe of the helpleſſe. The ryghteous alſo ſhall geue thankes vnto thy name, and the iuſt ſhall continue in thy ſyght.

¶ The.cxli. Pſalme.

Domine clamaui.

A Pſalme of Dauid.

LOrde, I call vpon the: haſte the vnto A me, and conſyder my voyce, when I crye vnto the. Let my prayer be ſet forth in thy ſyght * as the incenſe: and let ỹ Exo.30.a lyfting vp of my handes be an euenyng ſacryfice. * Set a watche, O lord, before my Eccl.22.d mouth, & kepe the doore of my lyppes. O let not my herte be enclyned to any euell thynge, let me not be occupied in vngodly workes, wyth the men that worke wyckednes, leſt I eate of ſuch thinges as pleaſe thē.

Let the ryghteous rather ſmyte me frendly
⁊ reproue me. But let not their preciouſe
B balmes, breake myne head: yea, I wil praye
yet agaynſte their wyckednes. Let their
iudges be ouerthrowen in ſtony places, that
they maye heare my wordes, for they are
ſwete. Our bones lye ſcatered before the
pyt, lyke as when one breaketh and heweth
wood vpon yͤ earth. But myne eyes loke
vnto the, O lorde God: in the is my truſte,
Oh caſt not out my ſoule. Kepe me from
the ſnare whyche they haue layed for me,
and from the trappes of the wycked doers.

Let the vngodly fall into theyr owne
nettes together: and let me euer eſcape thē.

¶ The.cxlii.Pſalme.

Voce mea ad dominum.

The inſtruccyon of Dauid: a prayer
when he was in the caue.

Pſa.77.a I*Cryed vnto yͤ Lorde wyth my voyce:
A yea, euen vnto the lorde dyd I make
my ſupplycacyon. I powred oute
my complayntes before hym, and ſhewed
hym of my trouble. When my ſprite was
in heuynes, thou kneweſt my pathe: in the
waye wherin I walked haue they priuelye
layed a ſnare for me. I loked alſo vpon
my ryghte hande: and ſe, there was no man
that wolde knowe me. I had no place to
flee vnto, and no man cared for my ſoule.

I cryed vnto the, O lord, and ſayed: thou
art my hope and my porcion in the lande of
the lyuynge. Conſydre my complaynte,
for I am brought very lowe. O delyuer
me from my perſecutours: for they are to
ſtronge for me. Brynge my ſoule oute of
pryſon, that I maye geue thankes vnto thy
name: whyche thynge yͭ thou wylt graunte
me, then ſhal the ryghteous reſorte vnto my
company.

The.cxliii.Pſalme.

Domine exaudi.

A Pſalme of Dauid (*when his owne ſonne
perſecuted hym.*)

A Heare my prayer, O Lorde, and conſydre my deſyre: herken vnto me for
thy truth and ryghteouſnes ſake.

And entre not into iudgemente wyth thy
Iob.4.c ſeruaunte: for in thy ſyghte ſhall no man
9.a.25.a lyuyng be iuſtifyed. For the enemy hath
Rom.3.c perſecuted my ſoule: he hath ſmitten my lyfe
downe to the grounde: he hath layed me in
the darkenes, as the men that haue bene
long dead. Therfore is my ſprite vexed
within me: ⁊ my hert within me is deſolate.
*Yet do I remembre the time paſte, I muſe Pſal.77.
vpon all thy workes: yea, I exercyſe my ſelf B
in the workes of thy handes. I ſtretche
forthe myne handes vnto the: my ſoule
gaſpeth vnto thee as a thirſty land. Sela.
*Heare me, O Lord, and that ſoone: for my Exo.34.c
ſprite wexeth faynte, hyde not thy face from Pſal.86.a
me, leſt I be lyke vnto thē that goo downe
into the pyt. O let me*heare thy louynge *Iere.32.d
kyndnes betimes in the morning, for in the Ioel.2.c
is my truſte, ſhewe thou me the waye that I
ſhould walke in, for I lift vp my ſoule vnto
the. Delyuer me, O Lorde, from myne
enemyes: for I flye vnto the to hyde me.

Teache me to do the thynge that pleaſeth
the, for thou arte my God: let thy louynge
ſpirite leade me forth vnto the lāde of righteouſnes.
Quycken me, O Lorde, for thy
names ſake, and for thy ryghteouſneſſe ſake
brynge my ſoule out of trouble. And of
thy goodnes ſlay mine enemyes, ⁊ deſtroye
all them that vexe my ſoule, for I am thy
ſeruaunte.

¶ The.cxliiii.Pſalme.

Benedictus dominus.

Of Dauid.

Bleſſed be the lorde my ſtrengthe, which A
teacheth * my handes to war, and my 2.Reg.22.c
fyngers to fyght. My hope and my Pſal.18.e
fortreſſe, my caſtel and delyuerer, my defēder
in whom I truſt, which ſubdueth my people
that is vnder me. *Lord, what is mā that Pſa.8.a
thou haſt ſuche reſpect vnto hym? Or the
ſonne of man, that thou ſo regardeſt him?
*Man is lyke a thynge of nought, his time Iob.8.a.
paſſeth awaye lyke a ſhadowe. Bowe thy B
heauens O Lord, ⁊ come downe, touche the
mountaynes, and they ſhall ſmoke. Caſt
forth the lyghtenynge, and teare them: ſhote
out thyne arowes ⁊ conſume them. Sēde
downe thyne hande from aboue, deliuer me,
and take me oute of the greate waters, from
the hande of ſtraunge chyldren. Whoſe
mouth talketh of vanytie, and their ryghte
hand is a ryghte hande of wyckednes. I
wyll ſynge a newe ſonge vnto the, O God,
and ſing praiſes vnto the vpō a ten ſtringed
lute. Thou yͭ geueſt victory vnto kinges,
and haſte delyuered Dauid thy ſeruaunte
from the parell of the ſwearde. Saue me,
and delyuer me from the hande of ſtraunge C
chyldren: whoſe mouthe talketh of vanytie,
and their righte hande is a ryghte hande
of iniquytie. That our ſonnes may growe
vp as yͤ yong plantes, ⁊ that our daughters
may

maye be as the polyſſhed corners of the
Deut.28.a temple. *That our garners maye be full
and plentcouſe wyth all maner of ſtoore:
that our ſhepe may bryng forth thouſandes
and ten thouſandes in our ſtretes. That
oure oxen maye be ſtronge to laboure, that
ther be no decaye, no leading into captiuitie,
and no complayninge in oure ſtretes.

Happy are the people that be in ſuche a
caſe: yea bleſſed are the people whyche haue
the Lord for theyr God.

The.cxlv.Pſalme.

Exaltabo te deus:

A thankeſgeuynge of Dauid.

A I* Wyll magnifye the, O God, my
Pſalm.9.a kynge: and I wyll prayſe thy name for
and.121.a euer and euer. Euery daye wyll I
geue thankes vnto the, & prayſe thy name
for euer and euer. Greate is the Lord, and
meruelous, worthy to be prayſed: there is no
ende of hys greatnes. One generacion
ſhall prayſe thy workes vnto another, and
declare thy power. As for me I wil be
talkynge of thy worſhyppe, thy glorye, thy
B prayſe, and wonderous workes. So that
mē ſhal ſpeake of yͤ might of thy meruelous
actes, and I wyl alſo tell of thy greatnes.

The memoryall of thyne aboundaunte
kyndnes ſhal be ſhewed, and men ſhal ſing
of thy ryghteouſneſſe. *The Lorde is
Exo.24.a gracyous and mercifull, longe ſufferynge,
Iere.32.d and of greate goodneſſe. The Lorde is
Ioel.2.e louynge vnto euery man, and hys mercy is
ouer all hys workes. All thy workes
prayſe the O Lorde, and thy saynctes geue
thankes vnto the. They ſhewe the glory
of thy kyngdom, and talke of thy power.

That thy power, thy glory & myghtineſſe
C of thy kyngdome, myghte be knowen vnto
Deu.3.f. men. *Thy kyngdome is an euerlaſtyng
and.7.d kyngdome, and thy domynyon endureth
Luk.1.c thorowout all ages. The lorde vpholdeth
all ſuch as fall, and lyfteth vp al thoſe that
‡Pſ.104.d be downe. ‡The eyes of all wayte vpon
the, (O Lorde) and thou geueſte them their
D meate in due ſeaſon. Thou openeſt thyne
hande, and fylleſt all thynges lyuing wyth
plenteouſneſſe. The Lord is righteous in
all hys wayes, & holy in all hys workes.

The lorde is nye vnto all them *that call
Deut.4.b vpon hym, yea all ſuche as call vpon him
faythfully. He wil fulfil the deſire of them
that feare hym, he alſo wyl heare their crye,
& wil helpe them. The lorde preſerueth al
them that loue hym, but ſcatreth abroade
all the vngodly. My mouth ſhall ſpeake
the prayſe of the Lorde, and let all fleſhe
geue thankes vnto hys holy name for euer
and euer.

The.cxlvi.Pſalme.

Lauda Anima mea.

(A Pſalme of Aggeus and zachary.)

Halleluya.

PRayſe the Lorde, O my ſoule: whyle
I lyue wyll I prayſe the Lorde: yea A
as longe as * I haue any beynge, I Pſa.104.g
will ſing praiſes vnto my God. *O put Pſa.117.a
not youre truſte in princes, nor in any chyld
of man, for there is no helpe in them. For
when the breathe of man goeth forth, *he Gene.3.d
ſhall turne agayne to hys earth, and then al Iob.34.c
his thoughtes peryſhe. Bleſſed is he that
hath the God of Iacob for hys helpe, *and *Act.14.c
whoſe hope is in the Lord hys God. Which
made heauen and earth, the ſea, and al that
therin is, which kepeth his promiſe for euer.

Which helpeth thē to righte that ſuffer B
wronge, whiche fedeth the hongrye. The
Lorde leuseth men out of priſon, the Lorde
geueth ſyghte to the blynde. The Lorde
helpeth them vp that are fallen, the Lorde
careth for the ryghteous. The lord careth
for the ſtraungers, he defendeth the fatherles
and wydowe: as for the waye of the vngodly,
he turneth it vpſide downe. The
Lord thy God, O Sion, ſhalbe kynge for
euermore, and thorowout al generacions.

Halleluya.

The.cxlvii.Pſalme.

Laudate dominum.

O Praiſe the lord, for it is a good thing A
to ſynge prayſe vnto oure God: yea, a
ioyfull and pleaſaunt thing is it to be
thankfull. The Lord doth buylde vp Ieruſalem,
and ſhall gather together the outcaſtes
of Iſrael. He healeth thoſe that are
broken in harte, & geueth medicine to heale
their ſyckneſſe. *He telleth the nombre of Eſai.40.d
the ſtarres, and calleth them all by their
names. Greate is our lorde, and great is
his power: yea his wiſdome is infinite. The
Lord ſetteth vp the meke, and bryngeth the
vngodlye downe to the grounde. *O Eccle.36
ſynge vnto the Lord with thankeſgeuyng, B
ſyng prayſe vpon the harpe vnto our God.

Whyche couereth the heauen wyth
cloudes, and *prepareth rayne for yͤ earth, Iob.38.d
and maketh the graſſe to growe vpon the
moũtaines: (and herbe for the vſe of men.) Which
geueth foddre vnto the cattall, ‡and fedeth Iob.38.d
the yonge Rauens that call vpon hym.

He hath not pleaſure in the ſtrength of an horſe, neither delyteth he in any mans legs. But the Lordes delite is in them that feare hym, and put theyr truſt in his mercy.

Lauda Jeruſalem.

Prayſe the Lorde, O Jeruſalem: prayſe thy god, O Syon. For he hath made faſt the barres of thy gates, and hath bleſſed thy chyldren within thee. He maketh peace in thy borders, and fylleth thee with the floure of wheate. He ſendeth forth his commaũdement vpon earth, and his worde runneth very ſwiftly. He geueth ſnowe lyke woll, and ſcattereth the hore froſt like aſhes. He caſteth forth his yſe lyke morſels, who is able to abyde his froſt? He ſendeth out his worde and melteth them, he bloweth with his wynde, and ẏ waters flowe. He ſheweth his worde vnto Jacob, his ſtatutes and ordinaunces vnto Iſrael. He hath not dealt ſo with any nacion, neyther haue the heathen knowledge of his lawes.

Halleluyah.

The.cxlviii.Pſalme.

Laudate Dominum de celis.

Halleluyah.

Prayſe the euerlaſtynge.

A O Prayſe the Lorde of heauen, prayſe him in the heigth. Prayſe him al ye angels of his, prayſe him all his hoſt. Prayſe hym Sunne and moone, prayſe hym all ye ſtarres and lyght. Prayſe him all ye heauens, and ye waters that be aboue the heauens. Let them prayſe the name of the lorde, for (*he ſpake the worde, and they were made,*) *he commaunded, and they were created. He hath made them faſt for euer and euer, he hath geuen them a lawe, which ſhall not be broken. Prayſe the lord vpõ earth, ye dragons, and al depes. Fyre and hayle, ſnowe and vapors, wynde and ſtorme, fulfyllyng his worde. Mountaynes and all

Pſa.33.b

B hylles, frutefull trees and all Cedres. Beaſtes and all cattell, wormes ⁊ fethered foules. Kynges of the earth and all people: Prynces and all iudges of the world. Yong men and maydens, olde men and chyldren, prayſe the name of the Lorde: for his name onely is excellent, and his prayſe aboue heauen and earth. He ſhall exalte the horne of his people, al his ſayncetes ſhal prayſe him, euen the chyldren of Iſraell, euẽ the people that ſerueth hym.

Halleluyah.

The.cxlix.Pſalme.

Cantate Domino.

Halleluyah.

Prayſe the euerlaſtyng.

O *Syng vnto the Lorde a newe ſong, A let the congregacion of ſayntes praiſe hym. Let Iſrael reioyce in him that made hym, and let the chyldren of Syon be ioyfull in theyr kyng. Let them prayſe his name in the daunce, lette them ſyng prayſes vnto hym with tabret and harpe. For the Lorde hath pleaſure in his people, and helpeth the meke hearted. Let the ſayntes be ioyfull with glory, let them reioyſe in theyr beddes. Let the prayſes of god be in their B mouthe, and * a two edged ſwearde in their handes. To be auenged of the Heathen, and to rebuke the people. To bynde their kynges in chaynes, and theyr nobles with lynkes of yron. * That they maye be auenged of them, as it is wrytten: ſuche honour haue all his ſayntes.

Eſai.12.b

Hebr.4.c

Deut.33.f

Halleluyah.

The.cl.Pſalme.

Laudate Dominum.

Halleluyah.

O Prayſe God in his holyneſſe, prayſe A hym in the firmamente of his power. Prayſe hym in his noble actes, prayſe hym accordyng vnto his excellente greatneſſe. Prayſe hym in the ſound of the trompet, prayſe hym vpon the lute ⁊ harpe. Prayſe hym in ẏ cymbales and daunſe, prayſe him vpon the ſtringes ⁊ pype.

Prayſe hym vpon
the wel tuned cymbales, prayſe
hym
vpon the loude cymbales.
Let euery thing that
hath breathe, prayſe
the Lorde.

Halleluyah.

Prayſe the euerlaſtyng.

The ende of the Pſalter.

The Prouerbes of Salomon.

The fyrſt Chapter.

The prayſe of wyſdome. We meye not herken vnto the voluptuous prouocacion and intiſinges of ſynners. Wiſedome complayneth her to be deſpiſed of all men, and prophecieth deſtruccion vnto her deſpyſers.

A The Prouerbes of Salomon
the ſōne of Dauid
kyng of Iſrael: to
learne wyſedome, ⁊ to
perceyue the inſtruccio̅,
⁊ to perceyue yͤ wordes
of vnderſtanding: and
therby to receyue prudence,
righteouſeneſſe,
iudgement ⁊ equitie. That the very ſymple
might haue wytte, ⁊ that yͤ yong mē mighte
haue knowledge ⁊ true vnderſtandyng. By
hearing yͤ wyſe mā ſhal come by more wiſedom:
⁊ he yͭ is endued wͭ vnderſtādyng, ſhal
obtayne wytte to perceyue a parable, and yͤ
interpretaciō therof, the wordes of the wiſe,
Iob.28.b. ⁊ the dark ſpeaches of theſame. *The feare
Eccleſ.1.c of the Lord is the begynning of wyſdome.
pſal.116 b But foles deſpiſe wiſdome and inſtruccion.
Prou.9.c. My ſonne, heare thy fathers doctrine, and
B forſake not the lawe of thy mother: for that
ſhall bryng grace vnto thy heade, and ſhall
be as a chayne about thy necke. My ſonne
cōſent not vnto ſynners yf they entyſe thee,
and ſaye: come with vs, we wyll laye wayte
for bloude, and lurke pryuelye for the innocent
pſal.24.a without a cauſe: we ſhal *ſwalowe thē
vp lyke the hell, and deuoure them quick ⁊
whole, as thoſe that go downe into the pyt.
So ſhal we finde al maner of coſtly riches,
⁊ fyll oure houſes with ſpoyles. Caſt in thy
lot among vs: ⁊ let vs haue al one purſe.
My ſonne, walke not thou with them: refrayne
pſa.14.a thy foote from their way. For* their
feete runne to euel: and are haſtye to ſhed
bloude. But in vayne is the net layed forth
before the byrdes eyes, yea they them ſelues
laye wayte one for anothers bloud, and one
of them wolde ſley another. Theſe are the
C wayes of all ſuche as be couetous, the one
Prou.8.a. wolde rauyſhe anothers lyfe. *Wiſdome
cryeth without and putteth forth her voyce
in the ſtretes. She calleth before the congregacion
in the open gates, and ſheweth
her wordes thorowe the cytie, ſaying: O ye
children, howe long wyl ye loue childiſhnes?
howe lōg wil yͤ ſkorners delite in ſcorninge,
and yͤ vnwiſe be enemies vnto knowledge?
O turne you vnto my correccion: lo, I wyll
expreſſe my mynde vnto you, and make
you vnderſtande my wordes. *I haue Eſa.65.
called, and ye refuſed it: I haue ſtretched Iere.7.
out my hande, and no man regarded it: but
all my counſels haue ye deſpyſed: and ſet
my correccyon at nought. Therfore ſhal I
alſo laugh in your deſtruccion, and mocke
you, when that thyng that ye feare cōmeth
vpon you: euen when the thyng that ye be
afrayde of, falleth in ſodenly lyke a ſtorme,
and your miſery lyke a tempeſte: yea, when
trouble and heauynes commeth vpon you.
Then ſhall they call vpon me, but I wyll
not heare: they ſhall ſeke me early, but they
ſhall not fynde me. And that becauſe they
hated knowledge, and receyued not yͤ feare
of the Lorde: but abhorred my counſell, and
deſpyſed al my correccion. Therfore ſhall
they eate the frutes of theyr owne waye, and
be fylled with their owne inuencions, for
the turnyng awaye of the vnwyſe ſhal ſleye
them: and the proſperitie of fooles ſhall be
theyr owne deſtruccion. *But whoſo hearkeneth Prou.
vnto me, ſhall dwell ſafely, and be ſure
from any feare of euell.

¶ The .ii. Chapter.

Wyſedome is to be embraced and ſet by. And an aduouterous woman is to be eſchued.

My ſonne, yf thou wylt receiue my A
woordes and kepe my commaundementes
by thee, that thou wilt
enclyne thyne eare vnto wyſdome,
applye thyne hearte then to vnderſtandyng.
For yf thou cryeſte after wyſdome,
and calleſte for knoweledge: yf thou
ſekeſte after her as after moneye, and dyggeſte
for her as for treaſure: then ſhalt thou
vnderſtande the feare of the Lorde, and
fynde the knoweledge of God. * For Iacob.1.
it is the Lorde that geueth wyſedome, oute ⁊ ecle.1.
of his mouthe commeth knoweledge and and.7. 3.Reg.
vnderſtanding. He hydeth vp health for and.4.
the righteous. He preſerueth the welfare of B
the righteous ⁊ defendeth them that walke
ſincerely: he kepeth them in the right pathe,
and preſerueth the waye of ſuche as ſerue
him with godlynes. Then ſhalt thou vnderſtande
righteouſneſſe, iudgement, and equitie:
yea ⁊ euery good pathe. Yf wiſedom
entre into thine heart, and thy ſoule delite in
knowledge: thē ſhall counſel preſerue thee,
⁊ vnderſtandyng ſhal kepe thee. That thou
mayeſt be delyuered from the euyll waye,
and

and from the man that ſpeaketh frowarde
thynges. From ſuch as leaue ẏ hye ſtrete,
⁊ walke in the wayes of darkneſſe: whyche
reioyce in doynge euell, and delyte in wycked thynges: whoſe wayes are croked, and
they frowarde in theyr pathes.
C That thou mayſt be delyuered alſo*from
Pro.5.a and.7.a the ſtraunge woman, and from her that is
not thine owne: which geueth ſwete wordes,
forſaketh the huſbande of her youth, and
forgetteth the couenaunte of her God. For
her houſe is enclyned vnto deathe, and her
pathes vnto hell. All they that goe in vnto
her come not agayne, neyther take they hold
of the waye of lyfe. Therfore, walke thou in
the waye of ſuche as be vertuous, and kepe
the pathes of ẏ ryghteous. For the iuſt ſhall
dwell in the lande, and they that be perfecte
ſhall remaine in it: but the vngodly ſhalbe
roted out of the lande, and the wicked doers
ſhalbe roted out of it.

The.iii. Chapiter.

C The cōmaundementes of God muſt be diligently regarded and obſerued.

A MY ſonne, * forget not thou my
Deut.11.a lawe, but ſe that thine herte kepe
my commaundemētes. For they
ſhall prolong the daies ⁊ yeares
of thy lyfe, and brynge the peace. Let mercy
and faythfulnes neuer go from the: bynde
them aboute thy necke, and wryte thē in the
tables of thyne harte. So ſhalte thou fynde
fauoure and good vnderſtandynge, in the
ſight of God and men. Put thy truſt in God
with all thine hart: and leane not vnto thine
B owne wyt. In al thy waies haue reſpect vnto
eſay.5.c hym: and he ſhal ordre thy goinges.*Be
Rom.12.c not wiſe in thyne owne conceyte: but feare
the lorde, and departe from euell: so ſhall
Tob.4.b thy nauell be whole, ⁊ thy bones ſtronge.‡
Deu.26.a Honour the Lorde with thy ſubſtaunce: and
mala.3.b. with the fyrſtelynges of all thyne encreaſe,
exo.23.e. (geue vnto the poore:) ſo ſhall thy barnes be
and.34.c fylled wyth plenteouſneſſe: and thy preſſes
ſhall flowe ouer wyth ſwete wyne. My ſōne
deſpyſe not the chaſtening of ẏ lord, neither
hebr.12.b faynt when thou art rebuked of hym.*For
Apoca.3.d whom ẏ lord loueth, hym he chaſteneth, and
yet delyteth in hym, euen as a father in hys
owne ſōne. Wel is him ẏ findeth wyſdome,
C ⁊ obteyneth vnderſtandyng: for the getting
of it is better thē any marchandyſe of ſiluer,
Prou.8.a. ⁊ the profyte of it is better thē gold.*Wiſdome is more worth then precyous ſtones:
and all the thynges that thou canſte deſyre
are not to be compared vnto her.
Upon her ryght hande is longe life, and
vpon her lefte hande is ryches ⁊ honoure.
Her wayes are pleaſaunt wayes, and al her Gene.2.b
pathes are peaceable. She is a*tree of lyfe
to them that laye hold vpon her, and bleſſed
is he that kepeth her faſte.
Wyth wyſdome hath the lord layd ẏ foūdacyon of the earth: ⁊ thorowe vnderſtādinge
hath he ſtablyſhed the heauens. Thorowe
hys wyſdome the deapthes breake vp, and
the cloudes droppe downe the dewe. My
ſonne, let not theſe thynges departe from
thyne eyes: but kepe my lawe ⁊ my counſell,
that thou mayeſt haue the pleaſure of long
lyfe and vnderſtandyng: for they ſhalbe life
vnto my ſoule, and grace vnto my mouth.
Then ſhalte thou walke ſafely in thy waye:
and thy fote ſhall not ſtomble. * Yf thou Prou.1.d
ſleapeſte, thou ſhalt not be afraide: but ſhalt D
take thy reſte, ⁊ ſlepe ſwetely. Thou nedeſte
not to be afrayd of any ſodeine feare, neither
for the vyolent ruſſhynge in of the vngodlye, whē it commeth. For the lord ſhal ſtāde
by thy ſyde, and kepe thy fote, that thou be
not taken. Withdrawe no good thinge frō
them that haue nede, ſo longe as thine hand
is able to do it. Say not vnto thy neghbour,
go thy waye, and come agayne, to morowe
wyl I geue the: whereas thou haſt nowe to
geue hym. Intende no hurte vnto thy neyboure, ſeyng he doeth dwel in reſt by thee.
Stryue not lyghtely wyth any man without cauſe, where as he hath done the no Prou.1.d
harme.*Folowe not a wicked man, ⁊ choſe
none of his wayes: for the Lord abhorreth
the frowarde, but hys counſell is amonge
the righteous. The curſe of the lord is in the
houſe of the vngodly: but he bleſſeth the
dwellynges of the ryghteous. As for the
ſcornefull doeth not he laugh thē to ſcorne?
but he geueth grace vnto the lowly. The
wyſe ſhall haue honoure in poſſeſſion: but
ſhame is the promocyon that fooles ſhall
haue.

The.iiii. Capiter.

Wyſdome and her frutes ought to be ſearched.

HEare, O ye childrē, the fatherlye exhortacyō, and take good A
hede, that ye maye learne wiſdome. For I haue geuen you
a good doctryne, forſake not
ye my lawe. For when I my ſelfe was my
fathers dere ſonne, and tenderly beloued of
my mother: he taughte me alſo, ⁊ ſaid vnto
me. * Let thyne harte receaue my wordes: Deut.6.b 11.c.32.g

kepe my cõmaundementes, and thou ſhalte lyue. Get the wyſdome, and get the vnderſtanding: forgette not the wordes of my mouthe, and ſhrynke not from them. Forſake her not and ſhe ſhall preſerue the: loue her and ſhe ſhall kepe the.

B The chefe point of wiſdome is, that thou be wyllyng to obtaine wyſdome: & before al Deut.26.d thy goodes to get the vnderſtãding. *Make moch of her and ſhe ſhal promote the: Yea, yf thou embrace her, ſhe ſhall bring the vnto honoure. She ſhall make the a gracious head, and garnyſhe the wyth a crowne of glorye. Heare my ſonne, and receaue my wordes: and the yeares of thy lyfe ſhalbe many. I haue ſhewed thee the way of wiſdõ, and led the into the ryghte pathes. So that yf thou goeſt therin, there ſhal no ſtraytnes hynder the, and when thou runneſt, thou ſhalte not fall

C Take faſte holde of doctryne, and let her Pſalm.1.a. and.27.a not goo: kepe her, for ſhe is thy lyfe. *Come not in the pathe of the vngodly, and walke not in the waye of the wycked. I abhorre it, and go not therein: departe aſyde, and paſſe ouer by it. For they cannot ſlepe, except they haue fyrſt done ſome myſchefe: neyther take they any reſte, except they haue fyrſte done ſome harme. For they eate the breade of wickedneſſe, and drynke yͤ wyne of robbery. The pathe of the rightwyſe ſhyneth as the lyghte that is euer bryghter and bryghter, vnto the perfecte daye. But the waye of the D vngodly is as yͤ darkenes: they knowe not Deut.6.b. and.11.c where they falle. *My ſonne, marke my woordes, and enclyne thine eare vnto my ſayinges: Let them not departe from thyne eyes, but kepe them euen in the middeſt of thyne herte. For they are lyfe vnto all thoſe that fynde them, and healthe vnto all theyr bodyes. Kepe thyne hert with all dilygence, for therupon hangeth lyfe. Put awaye frõ the a froward mouth, and let the lyppes of ſclaundre be farre from the. Let thyne eies beholde the thing that is ryght, & let thyne eye lyddes loke ſtreyght before the. Pondre the path of thy feet, & let al thy wayes be ordred a ryghte. ‡Deut.5.d and.27.b ‡Turne not aſyde, neyther to the ryghte hande, nor to the lefte: but wythhold thy foote frõ euel. (*For the Lord knoweth the wayes that are on the righte hande. As for the wayes that be on the left hãde, they be frowarde. For he ſhall dyrect thy goynges, and thy wayes ſhall be guyde in peace.*)

The .v. Chapter.

He warneth to eſchue & flie whordome. He forbiddeth prodigality & waſtful ſpẽding. He willeth vs to liue of our owne labours. Mẽ muſt loue their wiues.

MY ſonne, geue hede vnto my wyſdome, & bowe thyne eare vnto my prudence: that thou A maieſt regard good counſail, & that thy lyppes maye kepe knowledge. (*Apply not thou thy ſelfe to the diſceitfulneſſe of a woman.*)

*For yͤ lyppes of an harlot are a droppyng Prou.14 and.7.a hony combe, & her throte is more gliſteryng thẽ oyle. But at the laſte ſhe is as bytter as wormwod, and (*her tongue,*) as ſharpe as a twoo edged ſwerde. Her fete go downe vnto deathe, and her ſteppes pearſe thorowe vnto hell. Perchaunce thou dwellyng with her, wylte pondre the path of lyfe: ſo vnſtedfaſt are her waies that thou canſt not know thẽ. Heare me nowe therefore (O my ſonne) & departe not from yͤ wordes of my mouth.

Kepe thy waye farre from her: and come B not nye the doores of her houſe. That thou geue not thy ſtrength vnto other, and thy yeares to the cruell. That other men be not filled with thy goodes, and that thy labours come not in a ſtraũge houſe. Yea, that thou mourne not at the laſt (when thou haſt ſpẽt thy body and luſtye grene youth) and then ſaye: Alas, why hated I nurtoure? why dyd my herte deſpiſe correccion? Wherfore was C not I obedyente vnto the voyce of my teachers, and herkened not vnto them that enfourmed me? I am come almoſte into all myſfortune in the middeſt of the multitude and congregacion. Drynke of the water of thine owne wel, and of the riuers that runne oute of thyne owne ſprynges. Let thy welles flowe out abroade, that there may be riuers of waters in the ſtreates, but let thẽ be onely thyne owne, and not ſtraungers wyth the. Let thy well be bleſſed, and be glad wyth D the wyfe of thy youth. Louyng is the hinde, and frendly is the roo: let her breaſtes alwaye ſatiſfye the, and holde the euer content with her loue. My ſonne, why wylte thou haue pleaſure in an harlot, and embrace the boſome of another woman? *For euery Job.14 and.14 mans wayes are open in the ſyghte of the lorde, and he pondereth all their goynges. The wyckednes of the vngodly ſhal catche him ſelfe, and with the ſnares of hys owne ſynnes ſhall he be trapped.

He ſhall dye without amendemente, and for hys greate foolyſhneſſe he ſhall go aſtraye.

The. vi. Chapter.

The ſlouthful and ſlouggyſh is prycked and ſtyred to worke. The ſcyſmatyck is reproued. Aduoutrye ought to be arneſtlye auoyded.

My ſonne *yf thou be ſuertye for
A thy neighbour, ⁊ haſte faſtned
Pro.17.c. thyne hande for another man,
and.20.c. thou art bounde wyth thyne
own wordes, and taken with thine own
ſpeche. Therefore my ſonne do thys, and
thou ſhalt be diſcharged: when thou art
come into thy neyghbours daunger. Go
thy wayes then ſoone, humble thy ſelfe,
and wyth thy frendes entreate thy creditoure,
let not thyne eyes ſleepe, nor thyne
eyelyddes ſloumber. Saue thy ſelfe as a
doo from the hande of the hunter, and as
a byrde from the hande of the fouler. Go
to the Emmet (thou ſlouggard) conſider
her wayes, and learne to bee wyſe. She
hath no gyde, nor ouerſear, nor ruler: yet
in the ſommer ſhe prouydeth her meat, ⁊
B gathereth her foode together in the harueſte.
*Howe long wylte thou ſlepe thou
Pro.13.d. ſluggyſhe manne? When wylte thou aryſe
out of thy ſlepe? Yea ſlepe on ſtil a litle,
ſloumber a litle, foulde thyne handes
together yet a litle, that thou mayſt ſlepe:
ſo ſhall pouertie come vnto thee as one yͤ
trauayleth by the way, and neceſſitie like
a weaponed manne. (*But if thou bee not ſlouthfull,*
thy harueſt ſhall come as a ſpringing wel, and pouertye
C *ſhall flye farre from thee.*) An vngodlye
perſone, a wicked man, goeth with a frowarde
mouth, he winketh with his eyes,
he tokeneth with hys feete, he poynteth
with hys fyngers, he is euer imagining
miſchiefe and frowardeneſſe in his hert,
and cauſeth diſcorde. Therfore ſhall hys
deſtruccion come haſtely vpon him, ſodenly
ſhal he be al to broken, and not be healed.
Prou.12.c *Theſe ſixe thinges doeth the lorde
hate, and the ſeuenth he vtterlye abhorreth:
A proude looke, a lying tongue,
handes that ſhede innocent bloude, an
hearte that goeth aboute with wicked ymaginacions,
Pſa.14.a *feete that bee ſwyfte in
Proue.1.a running to doe myſchiefe, a falſe witnes
that bryngeth vp lyes, and ſuche one as
D ſoweth dyſcorde amonge brethren. My
ſonne, kepe thy fathers commaũdement,
and forſake not the lawe of thy mother.
Putte them vp together in thyne hearte,
and bynde them about thy necke. That
they may leade thee where thou goeſte,
preſerue thee when thou art a ſlepe, and
that when thou awakeſte, thou mayſte
Pſal.119.d talke of them. *For the commaundemẽt
is a lanterne, and the lawe a lyght: yea
Pro.5.a.7.a chaſtenyng and nurtour is the waye of
lyfe, that they may kepe thee from *the euel
womanne, and from the flatteryng
tounge of the harlot, that thou luſte not
after her beauty in thyne hearte, and leſt
thou bee taken with her fayre lookes.
An harlotte wyl make a manne to begge
his breade, and a woman wyll hunte for
the precyous lyfe. May a manne take E
fyre in hys boſome, and hys clothes not
bee brente? Or canne one goe vpon hote
coales, and hys feete not be hurte? Euen
ſo, whoſoeuer goeth into his neighbours
wyfe, ⁊ toucheth her, cãnot be vngyltie.* Exod.22.a
Mẽ do not vtterly deſpyſe a thefe yͤ ſtealeth
to ſatiſfie his ſoule, whẽ he is hũgry:
but if he may be gottẽ, he reſtoreth again
ſeuen tymes as muche, or els he maketh
recompẽce with al the good of his houſe.
But whoſo committeth aduoutry with a
woman, he is a foole, and bryngeth hys
lyfe to deſtruccion. He getteth hymſelfe
alſo ſhame and dyſhonoure, ſuche as
ſhall neuer bee putte oute. For the gelouſye
and wrathe of the manne wyll not be
intreated: noe, though thou wouldeſt offre
hym great gyftes to make amendes,
he wyll not receyue them.

The. vii. Chapter.

God ought to be feared and honoured. His commaundementes ought to be kept: wanton appetites and deſyres ought to be ſhunned.

A
My ſonne * kepe my woordes, Deut.6.b
and lay vp my commaundemẽtes and.11.a
by thee. Kepe my com-
maundementes and my law,
euẽ as the apple of thyne eye,
and thou ſhalt lyue. Bynde them vpon
thy fyngers, and wryte them in the table
of thyne hearte. Saye vnto wyſedome,
thou arte my ſyſter: and call vnderſtandyng
thy kynſwoman: * that they maye Prou.2.b
kepe thee from the ſtraunge woman, and and.11.a
from the harlotte whiche geueth ſwete
wordes. For out of the wyndowe of my B
houſe I looked thorowe the latteſſe,
and behelde the ſimple people: and among
other younge folkes, I ſpyed one
younge foole, goyng ouer the ſtretes, by
the corner in the waye towarde the harlottes
houſe, in the twylyght of the euenyng,
when it began nowe to be nyght ⁊
darke. And beholde, there mette hym a
woman * with open tokens of an harlot, Eccle.9.a
onely her herte was hydde. She was ful
of loude woordes, and readye to dalye:
whoſe fete coulde not abyde in the houſe,
nowe is ſhe without, nowe in the ſtretes,
and layeth a bayte in euerye corner: ſhe

caught the yong man, kyſſed hym, ⁊ was not aſhamed, ſaying: I had a vowe of C peace offrynges to pay, ⁊ this day I perfourme it. Therfore came I forth to mete thee, that I myght ſeke thy face, and ſo haue I founde thee. I haue deckt my bed with couerynges and clothes of Egypt. My bed haue I made to ſmell of Myrre, Aloes, and Cynamon. Come lette vs lye togyther, and take our pleaſure tyll it be dayelyght: and we wyll enioy the pleaſures of loue. For the good man is not at home, he is gone farre of. He hath taken the bagge of money with hym: and wyll returne home at the appoynted ſolempne D feaſt. Thus with many ſwete wordes ſhe ouercame hym, and with her flatteryng lyppes ſhe entyſed hym ſodaynlye to folowe her: as it were an oxe ledde to the ſlaughter, and like as it were a foole that laugheth when he goeth to the ſtockes to be punyſhed, ſo long tyll ſhe had wouded hys lyuer wyth her darte: lyke as yf a byrde haſted to the ſnare, not knowyng that the peryl of his lyfe lyeth therupon. Heare me nowe therfore, O my chyldren, and marke the woordes of my mouthe. Let not thyne herte wadre in her wayes, and be not thou deceyued in her pathes. For many one hath ſhe wounded, ⁊ caſte downe: yea, many a ſtronge manne hath been ſlayne by the meanes of her. Her houſes are the waye vnto hel: and bryng men doune into the chambers of death.

The. viii. Chapter.

The prayſe of the wyſedome of God.

A Proue.1.c Doeth not * wyſedome crye? doeth not vnderſtandyng put foorthe her voyce? Standeth ſhe not in the hye places, in the ſtretes and wayes? doeth ſhe not crye before the whole cytie, and in the gates where menne gooe oute and in? It is you, O ye menne (ſayeth ſhe) whome I call. Unto (the chyldren of menne) doe I lyfte vp my voyce. Take hede vnto knowledge, O ye ignoraunte: bee wyſe in herte, O ye fooles. Geue eare, for I wyll ſpeake of great matters, and open my lyppes to tell thynges that be ryght. For my throte ſhalbe talking of the trueth, and my lyppes abhorre vnB godlyneſſe. All the wordes of my mouthe are ryghteous, there is no frowardneſſe nor falſhed therein. They are all playne to ſuche as will vnderſtande, ⁊ ryght to them that fynde knowledge. Receyue my doctrine, ⁊ not ſiluer: and my knowledge more then fyne golde. * For wyſedome is more worthe then precious ſtones: yea, al thynges that thou canſte deſyre, may not bee compared vnto it. I wyſedome haue my dwellyng wyth knowlage, and prudent counſayle is myne owne. The feare of the Lord abhorreth wickednes, pryde, dyſdayne, and the euyll waye: and a mouthe that ſpeaketh wycked thynges, I vtterlye abhorre. I canne geue counſayle, and I conferre thynges: I haue C vnderſtadyng, I haue ſtrength. * Thorowe me, kynges raygne: thorowe me, counſaylers make iuſt lawes. Thorowe me, doe prynces beare rule: and all iudges of the earthe execute iudgemente. I am louyng vnto thoſe that loue me: and * they that ſeeke me early ſhall fynde me. Rycheſſe and honoure are wyth me: yea, excellent goodes and ryghteouſnes. My frute is better the golde ⁊ precious ſtone, ⁊ myne increaſe more worthe then fyne ſyluer. I wyll gyde thee in the waye of righteouſnes, ⁊ in ẏ ſtrete of iudgement. That I maye ſende proſperitie to thoſe that loue me, ⁊ to encreaſe their treaſure. D

* The Lorde hymſelfe had me in poſſeſſion in the begynnynge of hys wayes, or euer he beganne hys workes aforetyme. * I haue been ordeyned from euerlaſtynge, and from the begynnynge, or euer the earthe was made. When I was borne, there were neyther depthes nor ſprynges of water. Before the foundacyons of the mountaynes were layed: yea, before all hilles was I borne. The earth and all that is vpon the earthe was not yet made, noe, not the grounde it E ſelfe. * For when he made the heauens, I was preſente: when he ſette vp the depthes in ordre, when he hanged the cloudes aboue, when he faſtened the ſprynges of the depe. When he ſhut the ſea within * certayne boundes, that the waters ſhoulde not goe ouer theyr markes that he commaunded. When he layed the foundacions of the earthe I was wyth hym, ordryng all thynges: delytynge daylye, and reioyſynge alwaye before hym. As for the rounde compaſſe of thys worlde, I make it ioyfull: for my delyte is to bee among the chyldren of menne. Therfore herken vnto me, O ye chyldren, bleſſed are they

that kepe my wayes. O geue eare vnto nurtoure, be wyſe and refuſe it not. Bleſſed is the man that heareth me: watchinge dayly at my gates, and geuing attẽdaunce at the poſtes of my doores. For whoſo findeth me, findeth life: & ſhal obtaine fauoure of the Lord. But whoſo offendeth againſt me, hurteth his owne ſoule. All they that hate me, are the louers of deathe.

The. ix. Chapter.

Wyſdome moueth all men to embrace her.
The propertie of an whore.

A Wyſdome hath buylded her ſelfe
an houſe, and hewen out ſeuen
pyllers: ſhe hath kylled her vytayles,
poured out her wine, and
prepared her table. She hath ſente forthe
her maydens to crye vpon the hyeſt place of
the cytie. Whoſo is ignoraunte, let hym
come hyther. And to the vnwyſe ſhe ſayed:
B O come on youre waye, eate my breade,
& drynke my wyne whiche I haue poured
out for you. Forſake ignoraunce, & ye ſhal
liue: & ſe that ye go in the waie of vnderſtãding.
Whoſo reproueth a ſcorneful perſõ,
getteth hym ſelfe dyſhonoure: and he that
rebuketh the vngodly ſtayneth hym ſelfe.
Reproue not a ſcorner, leſt he owe thee euil
wyll: but rebuke a wyſe man, and he will
loue thee. Geue a dyſcrete man but an occaſyon,
and he wyll be the wyſer: teache a
C ryghteous manne, and he will encreaſe in
Job.28.d knowledge. *The feare of the Lorde is
Pſa.111.b the beginnynge of wyſdom, and the knowledge
Prou.1.a of holye thynges, is vnderſtandyng.
Eccle.1.c For thorowe me thy dayes ſhalbe prolonged,
and the yeares of thy life ſhalbe many.
Yf thou bee wyſe, thy wyſdome ſhal dooe
thy ſelfe good: but yf thou thynkeſt ſcorne
thereof, it ſhalbe thine owne harme. A fooliſhe
retchleleſſe woman full of wordes, &
ſuche a one as hath no knowledge, ſitteth
at the doore of her houſe, & in the hye places
of the cytie, to call ſuche as go by, and
that walke ſtreyght in their wayes. Whoſo
is ignoraunte (ſayeth ſhe) let hym come
hyther, and to the vnwiſe ſhe ſayeth: ſtollen
waters are ſwete, and the breade that is
priuely eaten, hathe a good taſte. And he
doth not conſidre, that they are but dead
whiche be there, & that her geſtes are in the
depe of hel: *(For he that wyl be ioyned vnto her, ſhal go downe to hell: but he that auoydeth from her, ſhalbee ſaued.)*

The. x. Chapter.

In thys chapter and in all that folowe vnto the thyrtye, the wyſe man exhorteth by dyuers ſentences (which he calleth parables) to folowe vertues, & flye vyces. And ſheweth alſo what profyt cũmeth of wyſdome: & what hynderaunce proceadeth of foolyſhneſſe.

¶ Prouerbes of Salomon.

A wyſe *ſonne maketh a glad A
father: but an vndyſcrete Prou.15.a
ſonne is an heuines vnto his
mother. ‡Treaſures that are ‡Pro.11.a
wyckedly gotten, profyt nothynge: Eccle. 5.b
but ryghteouſneſſe
delyuereth from death. *The Lorde will Pſal.34.b
not let the ſoule of the righteous ſuffer hũgre,
but he taketh away the rycheſſe of the
vngodly. An ydle hand maketh poore, but
a quycke labourynge hande maketh riche.
(Whoſo regardeth leſynges, fedeth the wynde: and doeth but folowe byrdes that haue taken their flyghte.)
Whoſo gathereth in Sommer, is wiſe: B
but he that is ſlouggiſh in harueſt, bringeth
hym ſelfe to confuſyon. Bleſſynges are vpon
the head of the ryghteons, & the mouth
of the vngodlye kepeth myſchefe in ſecrete.
*The memoryall of the iuſte ſhall haue a Pſal.112.a
good reporte: but the name of the vngodly
ſhall ſtynke. A wyſe man wyll receyue
warnynge, but a pratynge foole ſhalbe punyſhed.
‡He that leadeth an innocente lyfe, ‡Pſal.25.a
walketh ſurely: but whoſo goeth a wrong
waye, ſhalbe knowen. *He that wynketh eccle.27.b
with hys eye, wyll doe ſome harme: but
he that hath a foolyſh mouthe, ſhalbe beaten.
The mouthe of a ryghteous man is a
well of lyfe: but the mouthe of the vngodly
kepeth myſchefe in ſecrete. Euyll wyll
ſtyrreth vp ſtryfe: *but loue couereth the 1.pet.4.b
multitude of ſynnes. In the lyppes of him 1.Cor.13.b C
that hath vnderſtandynge a man ſhal finde
wiſdome: but the rod belongeth to yͤ backe
of the foolyſhe. Wyſe men lay vp knowledge,
but the mouthe of the foolyſh is nye
deſtruccion. The ryche mans goodes are
hys ſtronge holde, but their owne pouertie
feareth the poore. The ryghteous laboureth
to do good, but the vngodly vſeth his
encreaſe vnto ſynne. To take hede vnto the
chaſtenynge of nourtoure, is the waye of
lyfe: but he that refuſeth to bee reformed,
diſceyueth hym ſelfe. *Diſſembling lippes Prou.11.b
kepe hatred ſecretly: and he that ſpeaketh
anye ſclaundre, is a foole. Where muche
bablynge is, there muſt nedes bee offence;
and he that refrayneth his lyppes, is wiſe.

An innocente tongue is a noble treaſure:
but the heart of the vngodlye is nothynge
worthe. The lyppes of the ryghteous fede
a whole multitude: but fooles ſhall dye in
theyr owne folye. The bleſſynge of the
Pſal.27.a Lorde maketh ryche men,*as for carefull
Eccl.11.b trauayle it doth nothynge therto. A foole
doeth wickedly, and maketh but a ſporte
of it: but wiſdome ruleth the mã that hath
vnderſtandynge. The thynge that the vngodly
are afraied of, ſhal come vpon them,
D but the ryghteous ſhall haue theyr deſyre.
The vngodly paſſeth when the tempeſt
commeth: but the ryghteous remayneth
ſure for euer. As vineger is to the teeth, and
as ſmoke is vnto ẏ eyes, euẽ ſo is a ſlouggiſh
perſon to them that ſende hym forthe.

The feare of the Lorde maketh a longe
lyfe, but the yeares of the vngodly ſhalbee
ſhortened. The pacient abydynge of the
ryghteous, ſhall bee turned to gladneſſe:
but the hope of the vngodly ſhall peryſh.
The waie of ẏ Lord geueth a courage vnto
the godly, but it is a feare for wycked
‡Pſa.125.a doers.‡The righteous ſhal neuer be ouerthrowen,
but the vngodly ſhal not remaine
Pſal.37.c in the lande.*The mouthe of the iuſt will
be talkinge of wiſdome, but the tongue of
the frowarde ſhall peryſhe. The lyppes of
the ryghteous are occupyed in acceptable
thynges: but the mouthe of the vngodly
taketh them to the worſte.

The.xi.Chapter.

A
Pro.16.b.
and.20.d
A* Falſe balaunce is an abhomynacyon
vnto the Lorde:
but a true weyghte pleaſeth
hym. Where pryde is, there is
ſhame alſo and confuſyon: but where as
is lowlyneſſe, there is wyſdome. The innocente
dealynge of the iuſte ſhall leade them,
but the wickedneſſe of ſuche as diſſemble,
Prou.10.a ſhalbe theyr owne deſtruccion.*Rycheſſe
Eccle.5.b helpe not in the daye of vengeaunce, but
ryghteouſneſſe delyuereth frõ deathe. The
righteouſneſſe of the innocente ordreth his
way: but the vngodly ſhal fal in hys owne
wickedneſſe. The ryghteouſneſſe of the
iuſte ſhall delyuer them: but the wycked
B ſhalbe taken in theyr owne vngodlyneſſe.
Sap.5.b *When an vngodly man dyeth, hys hope
is gone: the confidence of rycheſſe ſhall peryſhe.
The ryghteous ſhalbee delyuered
oute of trouble, and the vngodly ſhal come
in hys ſtede. Thorowe the mouthe of
the diſſembler is hys neyghboure deſtroyed:
but thorowe knowledge ſhall the iuſt
bee delyuered. *When it goeth well with Pro
the righteous, the cytie is merie, and when
the vngodly peryſhe, there is gladneſſe.
When the iuſte are in wealthe, the cytie
proſperethe: but when the vngodly haue
the rule, it decayeth. A foole bryngeth vp
a ſclaunder of hys neyghboure: but a wiſe
manne wyll kepe it ſecrete. * A dyſſemblyng Prou.
perſon wyl dyſcouer pryuy thinges,
but he that is of a faythfull hearte wyll
kepe counſayle. * Where no good counſaile 3.Re
is, there the people decaye: but where C
as many are that can gyue counſayle, there
is wealth.‡He that is ſuretye for a ſtraunger ‡Pro
hurteth hym ſelfe: and he that medleth and.2
not with ſuretyſhyppe is ſure. A gracious
woman maynteyneth honeſtye, as for the
wycked, they mayntayne rycheſſe. *He Pſal.
that is mercyfull, dothe hym ſelfe a benefyte:
but whoſo hurteth hys neyghboure,
is a tyraunte. The laboure of the vngodly
proſpereth not, but he ẏ ſoweth ryghteouſneſſe
ſhall receyue a ſure rewarde.
Lyke as ryghteouſneſſe bryngeth lyfe: euen
ſo to cleue vnto euell bryngeth death.
The Lorde abhorreth them that bee of a
fayned hearte, but he hath pleaſure in them
that are of an vndefyled conuerſacyon.
The wycked amendeth not for plage vpon
plage: but the ſeede of the ryghteous
ſhalbe preſerued. A fayre woman without
diſcrete maners, is like a rynge of gold
in a ſwynes ſnoute. The deſyre of the
ryghteous is acceptable: but the hope of
the vngodly is indygnacyon. * Some Pſal.
manne geueth oute hys goodes, and is the and.
rycher: but the nygarde (hauyng inough) D
wyll departe from nothynge, and yet is euer
in pouertye. ‡ He that is lyberall in ‡2.Co
geuynge, ſhall haue plentye: and he that
watereth, ſhalbee watered alſo hym ſelfe.
*Whoſo hoordeth vp hys corne, ſhalbee pſalm.
curſed amonge the people: but bleſſynge Iere.
ſhall lyghte vpon hys heade that geueth
foode. He that laboureth for honeſtye,
fyndeth hys deſyre: but whoſo ſeketh after
myſchefe, it ſhall happen vnto hym.
He that truſteth in hys rycheſſe, ſhall haue
a fall: but * the ryghteous ſhall floriſh, pſalm.
as the greane leafe. Whoſo maketh dyſquyetneſſe Iere.
in hys owne houſe, he ſhall
haue wynde for hys herytage, and the
foole ſhalbee ſeruaunte to the wyſe. The
frute of the righteous is a tree of lyfe: & he
that endeuoureth hym ſelfe to winne mens
ſoules, is wyſe.

1.pet.4.d *yf the ryghteous be recompenſed vpon
earth, howe muche more then the vngodly
and the ſynner?

The.xii.Chapter.

A Whoſo loueth wyſedome, wylbe
contente to bee refourmed: but
he that hateth to bee reproued
Gen.4.a. is a foole. *A good manne is
acceptable vnto the Lorde, but the wycked
ymagyner wyll he condemne. A
manne can not endure in vngodlyneſſe:
but the roote of the ryghteous ſhall not
bee moued. A houſewyfelye woman is a
crowne vnto her huſbande: but ſhe that
behaueth herſelfe vnhoneſtlye, is a corrupcion
in hys bones. The thoughtes of
the ryghteous are ryght: but the ymagynacions
of the vngodlye are diſceptful.
The talkyng of the vngodly is howe
they maye laye wayte for bloude: but
the mouthe of thy ryghteous wyll delyuer
them. *God ouerturneth the eſtate
Psal.37.f of the wycked, and they ſtande not: but
B the houſe of the ryghteous ſhall ſtande
ſtedfaſt. A manne ſhall bee commended
for hys wyſedome, but a foole ſhall bee
Eccle.10.d deſpyſed. *A ſymple manne whiche laboureth
and worketh, is better then one
that is gorgyous and lacketh bread. A
ryghteous manne regardeth the lyfe of
hys cattell, but the vngodlye haue cruell
Eccl.20.d hertes. *He that tylleth hys lande,
ſhall haue plenteouſneſſe of bread: but
he that foloweth ydleneſſe, is a verye
foole. (Whoſo hath pleaſure to continue at the wyne,
leaueth diſhoneſtye in his owne dwellyng.) The deſyre
of the vngodly hunteth after myſchiefe:
but the roote of the ryghteous
bryngeth forthe frute. The wycked falleth
into the ſnare, thorowe the malyce
of hys owne mouthe: but the iuſt ſhall
eſcape oute of perыll. Euerye manne
ſhall enioy good, accordyng to the frute
of hys mouthe, and after the workes of
hys handes ſhall he bee rewarded.

Looke what a foole taketh in hande, he
thynketh it well done: but he that is
wyſe, wyll be counſayled. A foole vttereth
hys wrathe in all the haſte: but a
C dyſcrete manne couereth wronge. A iuſt
manne wyll tell the trueth, and ſhewe
the thyng that is ryghte: but a falſe
wytneſſe dyſceyueth. A ſclaunderous
perſon prycketh lyke a ſwerd, but a wyſe
mannes toungue is wholſome. A true
mouthe is euer conſtaunte: but a dyſſemblyng
toungue is ſoone chaunged.

They that ymagyne euyll in theyr
mynde, wyll dyſceyue: but the counſaylers
of peace ſhall haue ioy folowyng
them. There ſhall no myſfortune happen
vnto the iuſt, but the vngodly ſhall
bee fylled wyth myſerye. *The Lorde Prou.9.b
abhorreth lying lyppes: but they that
laboure for trueth pleaſe hym. He that
hath vnderſtandyng, doeth hyde wyſedome:
but an vndiſcrete herte telleth
out hys folyſhneſſe. A dilygente hande
ſhall beare rule: but the ydle ſhalbe vnder
trybute. *Heuyneſſe dyſcourageth D
the herte of manne: but a good woorde *pro.15 b
maketh it glad agayne. The ryghteous and.17.d
excelleth hys neyghboure: but the eccleſ.30.c
waye of the vngodly will dyſceyue themſelues.
The dyſceptfull manne ſhall not
roſte that he tooke in huntyng, *but 1.tim.6.b
the rycheſſe of the iuſt manne is of great Hebr.13.a
value. In the waye of ryghteouſneſſe
there is lyfe: and in theſame waye there
is no death.

The.xiii.Chapter.

A Wyſe ſonne wyll herken to hys A
fathers warnyng, but he that is
ſcornefull, will not heare when he
is reproued. A good manne ſhall enioy
the frute of hys mouthe, but he that hath
a frowarde mynde, ſhall bee ſpoyled. He
that kepeth hys mouthe, kepeth his lyfe:
but whoſo openeth hys lyppes to euyll,
deſtroyeth hymſelfe. The ſlogard would
fayne haue, ⁊ cannot gette his deſyre: but
the ſoule of the diligent ſhal haue plenty.
A righteous man abhorreth lyes: but the
vngodlye ſhameth both other and hymſelfe.
Righteouſnes kepeth the innocent
in the waye: but vngodlynes doeth ouerthrow
the ſinner. *Some men are riche, Psal.37.b
though they haue nothyng: againe, ſome and.112.a.
men are poore, hauyng greate rycheſſe. Prou.11.c
With goodes euery man delyuereth his
lyfe, and the poore wyll not be reproued.
The lyght of the ryghteous maketh ioyfull, B
but *the cãdle of the vngodly ſhalbe *Pro.24.c
put out. Among the proude there is euer
ſtryfe: but among thoſe that doe all
thinges with aduiſement, there is wyſedome.
Vaynely gotten goodes are ſoone
ſpente: but they that bee gathered together
wyth the hande, ſhall increaſe.
Longe tarying for a thyng that is deferred,
greueth the herte: but when the deſyre
commeth, it is a tree of lyfe.

Whoſo deſpyſeth any thyng ſhall be
hurte for theſame: but he that feareth the
commaundement, ſhall haue the reward.
*(A deceytfull ſonne ſhall haue no good, but a diſcrete
ſeruaunt ſhall do full well, and his waye ſhall proſpere.)*
C The lawe is a well of lyfe vnto the wyſe,
that it may kepe hym from the ſnares of
death. Good vnderſtandyng geueth fauoure,
but harde is the waye of the deſpyſers.
A wiſe manne doeth all thynges
with dyſcrecion: but a foole wyll declare
his folye. An vngodly meſſenger falleth
into myſchefe: but a faythfull ambaſſadoure
is wholſome. He that thynketh
ſcorne to bee refourmed, commeth to pouertie
and ſhame: but whoſo regardeth
correccion ſhall come to honoure. When
D a deſyre is brought to paſſe, it delyteth
the ſoule: but fooles counte it abhomynacion
to departe from euyll. He that
goeth in the company of wyſemen, ſhalbe
wyſe: but whoſo is a cōpanyō of fooles,
ſhall bee hurte. Myſchefe foloweth vpon
ſynners, but the ryghteous ſhall haue
a good reward. He that is vertuous leaueth
an enheritaunce vnto his chylders
Job.27.c. chyldren: and * the ryches of the ſynner is
layed vp for the iuſt. There is plenteouſneſſe
of fode in the feldes of the poore: but
the feld not wel ordred, is without frute.
*Eccl.30.a ‡ He that ſpareth the rod hateth his ſōne:
Hebr.12.b but whoſo loueth hym chaſteneth hym
*pſa.34.b betymes. * The ryghteous eateth, and
is ſatiſfyed: but the bely of the vngodly
hath neuer ynough.

The. xiiii. Chapter.

A Wyſe women vpholde theyr
house: but a foolyſhe wyfe
plucketh it downe. He that
walketh in the ryght pathe
of the Lorde, feareth hym:
but he that turneth himſelfe awaye from
his wayes, deſpyſeth hym. In the mouth
of the foolyſhe is the rod of pryde: but the
lyppes of the wyſe wyll preſerue them.
Where no oxen are, there the crybbe is
empty: but where the oxen labour, there
is muche frute. A faythfull wytneſſe will
not dyſſemble, but a falſe recorde wyll
make a lye. A ſcornefull bodye ſeketh
Prou.8.a wyſedome, and fyndeth it not: but *
knowledge is eaſye to come by, vnto
hym that wyll vnderſtande. See that
thou medle not wyth a foole, in whome
thou perceyueſt to bee no knowledge.
The wyſedome of hym that hath vnderſtandyng,
is to take hede vnto his waye:
but the foolyſhneſſe of the vnwyſe dyſceyueth.
Fooles make but a ſporte of
ſynne, but there is a fauourable loue
among the ryghteous. The herte feleth
his owne lyues bytterneſſe, neither ſhall B
the ſtraunger bee partaker of hys ioye.
The houſe of the vngodly ſhall be ouerthrowen:
but the tabernacle of the
ryghteous ſhall floryſhe. * There is a
waye whyche ſome menne thynke to bee Pro.16.
ryght: but the ende thereof leadeth vnto Deu.12.
deathe. The herte is ſorowfull euen Eſa.55.
in laughter, and the ende of myrthe is
heuyneſſe. A backſlydyng herte ſhall be
fylled wyth hys owne wayes, but a
good manne ſhall lyue of hys frutes.
An ignoraunt body beleueth al thynges:
but whoſo hath vnderſtandyng loketh
well to hys goynges. *(A deceytfull ſonne ſhall
haue no good: but a dyſcrete ſeruaunt ſhall do full well:
and his way ſhal proſpere.)* A wiſe man feareth,
and departeth from euyll: but a furyous
foole goeth on preſumptuouſlye.

An vnpaciente manne dealeth fooC
lyſhly: but he that is well aduyſed, is
hated of the foole. The ignoraunt haue
foolyſhneſſe in poſſeſſion, but the wyſe
are crouned with knowledge. The euyll
ſhall bowe themſelues before the good:
and the vngodly ſhall wayte at the dores
of the ryghteous. The poore is hated
euen of his owne neyghbours, but the
ryche hath many frendes. Whoſo deſpyſeth
hys neyghboure doeth amyſſe, but
* bleſſed is he that hath pytie of the pore. Pſa.41.
*(He that putteth his truſt in the Lorde loueth to bee
mercyfull.)* Wythout doubte they erre that
ymagyne wyckedneſſe, but they that
muſe vpon good thynges, vnto ſuche
ſhall happen mercye and faythfulneſſe.

In euerye laboure there is ſome profyte.
But onely lyppe laboure, bryngeth
forthe penurye. Rycheſſe are as a crowne
vnto the wyſe, but the ignoraunce of
fooles is verye foolyſhneſſe. A faythfull
wytneſſe delyuereth ſoules, but a deceytfull
wytneſſe bryngeth forthe lyes. The
feare of the Lorde is a ſtronge holde,
and hys chyldren are vnder a ſure defence.
The feare of the Lorde is a well
of lyfe, to auoyde the ſnares of deathe.
The encreaſe and proſperitie of the commens, D
is ÿ kinges honour: but the decaye
of the people, is the cōfuſion of ÿ prynce.
He that is paciente, hath muche vnderſtanding:
but he that is ſoone diſpleaſed,

prouoketh foolyſhneſſe. A mery hearte is the lyfe of the body: but rancoure conſumeth awaye the bones. Prou.11.b Mat.25.d *He that dothe a poore man wronge blaſphemeth hys maker: but whoſo hath pytie of yͤ poore, doth honoure vnto GOD. The vngodly is caſt awaye for hys iniquitie, but the ryghteous hath a good hope euen in deathe. Wiſdome reſteth in the heart of hym that hath vnderſtandynge, and it ſhalbee knowen amonge them that are vnlearned. Prou.11.b *Ryghteouſneſſe ſetteth vp the people, but the ſacrifyce of the heathen is ſynfull. A dyſcrete ſeruaunte is a pleaſure vnto the kynge: but one that is not honeſt prouoketh hym vnto wrathe.

The.xv.Chapter.

A Prou.25.c A *Softe anſwere putteth downe diſpleaſure: but froward wordes prouoke vnto angre. The tonge of ſuch as bee wyſe, vſeth knowledge aright: as for a fooliſh mouth it blabbeth oute nothinge but foolyſhneſſe. The eyes of the Lorde loke on euery place, beholdyng bothe the good and bad. A wholſome tongue is a tree of lyfe: but he that abuſeth it, hath a broken mind. A foole deſpyſeth hys fathers correccion, but he that taketh hede when he is reproued, ſhall haue the more vnderſtandynge. *(Where ryghteouſneſſe is plentyfull, there is very great power: but the ymaginacions of the vngodly ſhalbe rooted oute.)* B The houſe of the righteous is full of richeſſe, but the encreaſe of the vngodlye are nye deſtruccion. A wyſe mouthe powreth out knowledge, but the hearte of the foliſh doth not ſo. Prou.21.d Ecc.34.c Eſay.66.a *The Lorde abhorreth the ſacrifice of the vngodly, but the prayer of the righteous is acceptable vnto hym. The waye of the vngodly is an abhomynacion vnto the Lord: but whoſo foloweth ryghteouſneſſe, hym he loueth. He that forſaketh the right way, ſhalbe ſore punyſhed, and whoſo hateth correction ſhal die. The hell with her payne is knowen vnto the Lord: how moche more thē the heartes of menne? Sapi.2.c *A ſcornefull body loueth not one that rebuketh hym: neyther wil he come vnto the wyſe. *Pro.12.b and.17.d eccle.30.d ‡A merye hearte maketh a chearfull countenaunce: but an heuy heart compelleth a man to ſyghe. The hearte of hym that hathe vnderſtandynge doth ſeke after knowledge: but the mouth of fooles is fed with foolyſhneſſe. All the daies of the poore are myſerable: but a quyet hearte is a contynuall feaſte. Pſal.37.b 1.tim.6.b *Better is a lytle with the feare of the Lord, then greate treaſure with ſorowe. Better is a meſſe of pottage with loue, then a fat oxe with euell wyll. Prou.15.a *An angrye man ſtyrreth vp ſtryfe, but he that is pacient ſtylleth diſcorde. The way of a ſlouthfull manne is as it were hedged with thornes: but the ſtrete of the ryghteous is wel clenſed. C Prou.10.a *A wyſe ſonne maketh a glad father, but an vndiſcrete body ſhameth hys mother. A foole reioyſeth in foolyſh thynges, but a wyſe man loketh well to hys owne goynges. Unaduyſed thoughtes ſhall come to naughte: but where as men are that can geue good coūſayle, there is ſtedfaſtneſſe. A ioyfull thing is it to a man, whē his counſaile is folowed: and very pleſaunt is a worde ſpoken in due ſeaſon. The way of lyfe leadeth vnto heauen, that a man ſhoulde beware of hell beneth. She Lord wyll breake downe the houſe of the proude, but he ſhall make faſte the borders of the wyddowe. D The Lorde abhorreth the ymaginacions of yͤ wicked, but pure wordes of innocentes are pleaſaunte vnto hym. The couetous man rooteth vp his owne houſe, but whoſo hateth rewardes ſhall lyue. *(Thorowe mercye and faith are ſynnes purged, and thorow the feare of the Lord doth euery one eſchue euyll.)* The harte of the righteous ſtudyeth hys anſwere afore: but the wicked mans mouth ſpueth out myſchefe. The Lorde is farre from the vngodly, but he heareth the prayer of the ryghteous. Lyke as the clearneſſe of the eyes reioyſeth the hearte, ſo dothe a good name fede the bones. The eare that herkeneth to the reformacion of lyfe, ſhall dwell amonge the wiſe. He that refuſeth to be refourmed, deſpiſeth hys owne ſoule: but he that ſubmytteth hym ſelfe to correccion is wiſe. The feare of the Lorde is the right ſcience of wyſdome: and lowlyneſſe goeth before honoure.

The.xvi.Chapter.

A MAN maye well purpoſe a thynge in hys hearte, but the anſwere of the tongue commeth of the Lorde. A Prou.21.a Pſal.33.b *A manne thynketh all his wayes to bee cleane, but it is the Lorde that iudgeth the mindes. ‡Pſa.37.a ‡Commit thy workes vnto the Lorde, and loke what thou deuyſeſt, it ſhal proſpere. The Lorde doth all thynges for hys owne ſake: yea, and when he kepeth the vngodly for the daye of wrathe.

The Lorde abhorreth all ſuche as be of a
proude harte, hys hande is agaynſt theyr
hand, & they ſhal not eſcape as innocentes.
(The beginning of a good lyfe is to do ryghteouſneſſe for
that is more accepted vnto God than to offer vp ſacrifices.)
B With louynge mercy and faythfulneſſe,
ſynnes bee forgeuen: and whoſo feareth
the Lorde eſchueth euyll. When a
mans wayes pleaſe the Lorde, he maketh
hys very enemyes to bee hys frendes.

Better is it to haue a lytle thynge with
righteouſneſſe, then greate rentes wrongfully
Prou.19.e gotten. *A man deuyſeth a waye in
in his heart, but it is the Lord that ordreth
his goinges. When the prophecye is in the
lyppes of the kynge, hys mouth ſhall not
Prou.11.a and.20.b go wrong in iudgemente. *A true meaſure
and a true balaunce are the Lordes iudgement,
he maketh al weightes. It is a great
abhomynacion, when kynges are wicked,
for a kinges ſeate ſhoud be holdē vp with
righteouſneſſe. Righteous lyppes are pleaſaunte
vnto kynges: and he that ſpeaketh
the truth, ſhalbe beloued. The kynges diſpleaſure
is a meſſēger of death, but a wiſe
man will pacifie hym. The cherefull countenaunce
of the kyng is life: and his louing
Prou.8.a. fauour, is as the euenyng dew. *To haue
wiſdome in poſſeſſiō, is better then to haue
golde: and to get vnderſtandinge, is rather
to be choſen then to haue ſyluer. The path
of the ryghteous is to eſchue euyll, & whoſo
loketh well to hys wayes kepeth hys
owne ſoule. Preſumpteouſneſſe goeth before
deſtruccion, & after a proude ſtomake
there foloweth a fall. Better is it to bee of
humble minde with the lowlye, then to deuyde
the ſpoyles with the proude. He that
handleth a matter wiſely, obtayneth good:
Pſalm.2.b and * bleſſed is he that putteth hys truſte
C in the Lorde. Whoſo hath a wiſe vnderſtandyng,
ſhalbe called to counſayle: and he
that can ſpeake fayre, ſhall haue the more
lernynge. Underſtandyng is a well of lyfe
vnto him that hath it: as for the chaſtening
of fooles, it is but foliſhneſſe. A wiſe heart
ordreth hys mouth wiſelye, and amendeth
the doctryne in hys lyppes. Fayre wordes
are an hony cōbe, a refreſhing of the minde,
Prou.14.b and health of the bones. *There is a way
Ecu.12.a that men thynke to bee ryght, but the ende
Eſai.55.b therof leadeth vnto death. A troublous
ſoule diſquieteth her ſelfe, for her owne
mouth hath brought her therto. An vngodly
perſone ſtyrreth vp euell, and in hys
lyppes he is as an hote burnynge fyre.
A frowarde body cauſeth ſtryfe, & he that
is a blabbe of his tongve, maketh deuiſion
amonge princes. A wicked man begyleth
hys neyghboure, and leadeth him into the D
waye that is not good. The vngodly that
loketh gaſtely with hys eyes, ymagyneth
miſchefe: and when he moueth his lippes,
he wyl doe ſome harme. Age is a crowne
of worſhip, yf it bee founde in the waye of
righteouſneſſe. A pacient man is better thē
one ſtrong: and he that can rule hym ſelfe is
more worthe then he that wynneth a cytie.
The lottes are caſt into the lappe, but the
ordrynge therof ſtandeth all in the Lorde.

The.xvii. Chapter.

BEtter is a drye morſel with quietnes, A
then a houſe ful of fat offrynge
wyth ſtryfe. *A diſcret Eccle.10.
ſeruaunt ſhal haue more rule thē
the ſonnes that haue no wiſdome, and ſhal
haue lyke heritage with yͤ brethren. *Like Sapi.3.a
as ſyluer is tryed in the fyre, and golde in 1.Pet.1.a
the fornace, euen ſo doth the Lorde proue
the heartes. A wicked bodye geueth audience
to falſe lyppes, and a froward perſon
geueth eare to a diſceatfull tongue. *Whoſo Pro.14.d
laugheth the poore to ſcorne, blaſphemeth Iob.31.d
hys maker: and he that is glad of another
mans hurte, ſhall not bee vnpunyſhed.
Childres childrē are a worſhippe vnto
the elders, & the fathers are the honoure
of the children. Speache of auctorytie becommeth B
not a foole, moche leſſe a lyinge
mouthe then beſemeth a prynce. A reward
is as a precious ſtone vnto hym yͭ hath it:
but vnto whō ſoeuer it turneth it maketh
hym vnwyſe. Whoſo couereth another
mans offence, ſeketh loue: but he that dyſcloſeth
the faute, ſetteth the prynce againſt
hymſelfe. One reprofe onely doth more
good to hym that hath vnderſtanding, thē 1.Re.11.a
a.C. ſtrypes vnto a foole. A *ſedicious perſon
ſeketh myſchefe, and therfore is a cruel
meſſenger ſent agaynſt hym. It were better
to come agaynſt a ſhee Beare robbed of
her whelpes, then agaynſt a fole *(truſting)* in
his fooliſhneſſe. *Whoſo rewardeth euell Ro.12.d
for good, the plage ſhall not departe from 1.Teſ.5.b
his houſe. The begynnyng of ſtryfe is, as
when a man maketh an Iſſue for water:
therfore or the metyng be, leaue of contencion.
The Lorde hateth as well hym that C
iuſtifyeth the vngodly, as him that condēneth
the innocente. What helpeth it to geue
a foole treaſure in hys hande, where as he
hath no mynde to bye wyſdome? *(whoſo Prou.6.a
buyldeth hys houſe to hye, ſeketh deſtruccion: and he that

refuſeth to learne, ſhall fall into miſchefe.) He is a
frende that alway loueth: and in aduerſitie
a man ſhall knowe who is hys brother.
Prou.9.a *Whoſo promyſeth by the hande, and is
ſuretie for his neyghboure, he is a foole.
He that delyteth in ſyn, loueth ſtryfe: and
whoſo ſetteth hys dore to hye, ſeketh after
D a fall. Whoſo hath a frowarde hearte obteyneth
no good: and he that hath an ouerthwarte
tonge, ſhall fall into myſchefe.

He that begetteth a foole, begetteth hys
ſorowe, and the father of a foole can haue
Prou.12.d and.15.b Eccle.30.c no ioye. *A mery hearte maketh a luſtye
age, but a ſorowfull mynde dryeth vp the
bones. The vngodly taketh gyftes oute
of the boſome, to wreſt yͤ wayes of iudgemente.
Eccle.2.c. and.8.a *Wyſdome ſhyneth in the face of
hym that hath vnderſtanding, but the eies
of fooles wander thorowe out all landes.
‡Pro.19.b ‡An vndiſcrete ſonne is a grefe vnto his father,
and an heuineſſe vnto hys mother.
To puniſhe the innocente, and to ſmyte the
princes that geue true iudgement, are both
Jaco.1.b and.3.a ‡Iob.13.a euell. *A wyſe man vſeth a fewe wordes,
and he is a manne of vnderſtandynge, that
maketh moch of hys ſpirite. ‡Yea a very
fole (when he holdeth his tongue) is counted
wyſe: and to haue vnderſtanding when
he ſhutteth hys lyppes.

The.xviii.Chapter.

A HE accompanyeth him ſelfe with
all ſtedfaſte and wholeſome doctryne,
that hath a feruent deſyre
to it, and is ſequeſtrate from cõpany.
A foole hath no delyte in vnderſtandynge,
but onely in thoſe thynges wherein
hys hearte reioyſeth. When the vngodly
cometh, then commeth alſo diſdaine: and
with the diſhoneſt perſon commeth ſhame
and diſhonoure. The wordes of a wyſe
mans mouthe are lyke depe waters, and
the well of wyſdome is lyke a ful ſtreame.
Pro.24.c * It is not good to regarde the perſone
of the vngodly, or to put backe the ryghteous
in iudgemente. A fooles lyppes are
euer brawlynge, and hys mouthe prouoketh
B vnto battayle. A fooles mouthe is
hys owne deſtruccion, and hys lyppes are
the ſnare for hys owne ſoule. The wordes
of a ſlaunderer are very woundes, and go
thorowe vnto the innermoſte partes of
the body. *(Feare caſteth downe him that is ſlouthfull:
and the ſoules of ſuche as lyue in voluptuouſneſſe ſhall
hunger.)* Whoſo is ſlouthfull and ſlacke in
hys laboure, is the brother of hym that is
a waſter. The name of the Lorde is a
ſtronge caſtell, the ryghteous flyeth vnto
it, and is in ſauegarde. But the ryche mans C
goodes are hys ſtronge holde: yea, he taketh
them for an hye wall rounde aboute
hym. After pryde commeth deſtruccion:
and honour after lowlynes. *He that ge- Eccle.11.b
ueth ſentence in a matter before he heare it,
is a foole: and worthye to bee confounded.
A good ſtomacke driueth awaye a mãnes
dyſeaſe: but when the ſpryte is vexed,
who maye abide it? A wyſe hearte laboureth
for knowledge, and a prudente eare
ſeketh vnderſtandyng. Lyberalytie bryngeth
a manne to honoure and worſhippe,
and ſetteth hym amonge greate menne.
The ryghteous declareth hys owne cauſe
fyrſte hym ſelfe, yf hys neyghboure come, D
hee ſhall fynde hym. The lot pacyfyeth
the varyaunce, and parteth the myghty a
ſondre. A brother thoughe he bee greued
with offence, yet is he more worth then a
very ſtronge caſtel: and they that holde together
are lyke the barre of a palace. A
mans bely ſhalbe ſatiſfyed with the frute
of his owne mouthe, and with the increaſe
of hys lyppes ſhall he bee fylled. Deathe
and life are in the inſtrument of the tongue,
and they that loue it ſhall enioye the frute
thereof. *Whoſo fyndeth a (GOOD) wife, Pro.24.c
fyndeth a good thynge: and receaueth a
wholſome benefyte of the LORDE.
*(He that putteth a waye a good woman, putteth a
waye a good thynge: but he that kepeth an harlot, is a
foole and vnwyſe.)* The poore maketh ſupplycacyon
and prayeth mekely, but the ryche
geueth a roughe anſwere. A manne that
loueth hys frendes wyll bee compynable
with them: and ſome frende ſtycketh faſter
to a man then hys brother.

The.xix.Chapter.

BEtter * is the poore that A
lyueth godly: then the blaſphemer Prou.28.a
that is but a foole.
Where no diſcreciõ is, there
the ſoule is inclined to the
thyng that is not good: and
is ſwyfte on fote, and offendeth. Folyſhnes
maketh a manne to go out of hys waye, &
then is hys harte vnpacyente agaynſt the
Lorde. Riches make many frendes: but
the poore is forſaken of hys neyghboure.
*A falſe wytnes ſhal not remayne vnpuniſhed: Deu.19.d
and he that ſpeaketh lyes ſhall not eſcape.
The multitude hangeth vpon greate
menne: and euery manne fauoureth hym
that geueth rewardes. As for the poore,
he is hated amonge all hys brethren: yea,
his owne frendes wythdrawe from hym:

and yf he aſke them the cauſe, they diſdaine
to anſwere him. He that is wyſe, loueth his
owne ſoule, and kepeth vnderſtandynge,
that he maye proſper. A falſe witneſſe ſhall
not remayne vnpuniſhed: & he that ſpeaketh
lyes ſhall peryſhe. Pleaſure becommeth
not a foole, moch more vnſemelye is
it, a bond man to haue the rule of princes.
A wyſe man can put of dyſpleaſure: & it is
his honoure to let ſome fautes paſſe.

B

Pro. 28. c. * The kinges diſfauoure is lyke the roaryng
‡ pſ. 133. a of a Lyon, ‡but hys frendſhyppe is
*pro. 17. d lyke the dewe vpon the graſſe. * An vndiſcrete
ſonne is the heuynes of hys father,
‡pro. 17. b ‡and a braulyng wyfe is lyke the toppe of
an houſe, where thorowe it is euer droppynge.
Houſe and rycheſſe maye a manne
Pro. 18. d haue by the herytage of hys elders: but * a
dyſcrete woman is the gyfte of the Lorde.
Slouthfulnes bryngeth ſlepe, and a ſoule
accuſtomed with crafte ſhall ſuffer hunger.
Whoſo kepeth the commaundement,
kepeth hys owne ſoule: but he that regardeth
not hys way, ſhal dye. He that hathe
pitie vpon the poore, lēdeth vnto the Lord:
and loke what he laieth oute, it ſhalbe payed
hym agayne. Chaſten thy ſonne while
there is hope: but let not thy ſoule be moued
C to ſlaye hym. A manne of greate
wrathe beareth a payne: and though thou
once delyuer hym, thou muſte agayne doe
as muche for hym. O geue eare vnto good
councell, and be contente to bee reformed,
that thou mayeſt bee wyſe in thy latter
prou. 16. b dayes. * There are many deuyces in a
mans harte: neuertheleſſe, the councell of
the Lord ſhall ſtand (*for euer.*) It is a mans
worſhyp to dooe good: and better it is to
bee a poore manne then a diſſembler. The
feare of the Lorde bryngeth a manne to
lyfe: and he ſhal reſte the whole nyghte in
plenteouſnes, withoute viſytacion of any
Pro. 26. b plage. * A ſlouthfull manne ſhutteth his
handes into hys boſome, as into the pot:
and wyll not take payne to put it to hys
*Pro. 21. b mouthe. ‡Yf thou ſmyteſt a ſcornefull perſon,
the ignoraunte ſhall take better hede:
and yf thou reproueſt one that hath vnderſtandynge,
he wyll bee the wyſer. He that
hurteth his father or ſhutteth out his mother,
is a ſhamefull and an vnworthy ſon.
My ſonne, heare no more the doctryne
that leadeth thee vnto errours from the
wordes of vnderſtandynge. A falſe wytnes
laugheth iudgemente to ſcorne: and
the mouthe of the vngodlie eateth wickednes.
Punyſhmentes are ordeyned for the
ſcornefull: and ſtrypes for fooles backes.

The. xx. Chapter.

Vyne maketh a manne to bee A
ſcorneful, and ſtrong drynke
cauſeth a man to bee vnquyet:
whoſo delyteth therin,
ſhall neuer bee wyſe.
* The kynge oughte to bee feared as prou. 19
the roarynge of a Lyon, whoſo prouoketh
hym vnto anger, offendeth agaynſte hys
owne ſoule. It is a mans honoure to kepe
hym ſelfe from ſtryfe: but they that haue
pleaſure in brauling are fooles euery one.
A ſlouthfull body will not go to plowe for
colde of the winter: therfore ſhall he goe a
beggyng in ſommer, and haue nothynge.
Wyſe counſel in the harte of manne is like
a water in the depe of the earth: and a man
that hath vnderſtanding bryngeth it forth.
Many there be that woulde be called good
doers: but where ſhal one find a true faithfull
manne? * Whoſo leadeth a godly and pſa. 17
B
an innocente lyfe, is ryghteous: and happy
ſhall hys children bee whom he leaueth behynde
him. A king that ſitteth in the throne
of iudgement, and loketh wel aboute him, 1. Joh.
dryueth awaye all euell. * Who can ſaye, 3. Reg.
my harte is cleane, I am innocente from 2. Par.
ſynne? To vſe two maner of weightes, or Eccle. 7
two maner of meaſures, bothe theſe are
abhomynable vnto the Lorde. A chylde
is knowen by hys conuerſacyon, whether
hys workes bee pure and ryghte. The
eare to heare, the eye to ſee, the Lord hathe
made them bothe: delite not thou in ſleape,
leſt thou come vnto pouertie, but opē thine
eyes, that thou mayſt haue bread inough.
It is noughte it is nought (ſayeth he that
bieth anye thynge) but when he commeth
to his owne houſe, then he boaſteth of his
peny worthe. C

A manne that hathe a mouthe of vnderſtandyng,
hath many precious ſtones and Prou.
coſtly Jewels. * Take hys garmente that and. 17
is ſuretye for a ſtrāger: and take a pledge
of hym for the vnknowen mans ſake. Euery
man liketh the breade that is gottē with
dyſceate: but at the laſte hys mouthe ſhalbe
fylled with grauell. Thorowe counſel
the thynges that men deuyſe go forwarde:
and with dyſcrecyon oughte warres to
bee taken in hande. The crafty dyſceatefull
bewrayeth ſecrete counſell: and to him
that cuſtometh flateryng lyppes, ioyne not
thy ſelfe.

Exod.20.b *Whoſo curſeth hys father and mother:
Leui.20.b his lyght ſhalbe put out in the myddeſt of
Deut.27.c darckneſſe.‡ The heritage that commeth
‡2.re.15.a to haſtely at the fyrſte, ſhall not bee pray-
*Mat.5.c ſed at the ende.*Say not thou, I wyl re-
Rom.12.c D compence euyll: but put thy truſt in the
Lorde, and he ſhall defende thee.* The
prou.11.a lord abhorreth two maner of weyghtes,
and.16.b and a falſe balaunce is an euyll thyng.
‡Ier.10.d ‡The Lorde ordereth euery mannes go-
ynges: howe may a manne then vnder-
ſtande hys owne waye? It is a ſnare for
a manne to deuoure that whiche is holy:
and after the vowe to turne to thyne
owne vſe, the thyng thou haſte vowed.
1.reg.15.c *A wyſe kyng deſtroyeth the vngodlye,
and bryngeth the whele ouer them. The
lanterne of the Lord is the brethe of mā,
and goeth thorow all the inward partes
prou.29.b of the bodye.*Mercy and faythfulneſſe
preſerue the kyng: & with louing kynd-
nes his ſeate is holden vp. The ſtrength
of yong men is their worſhip, and a gray
head is an honour vnto yͤ aged. Woūdes
dryue awaye euyll, and ſo doe ſtrypes the
inwarde partes of the bodye.

The.xxi. Chapter.

A THe *kinges hart is in the hand
4.reg.1.c of the Lorde, lyke as are the ry-
uers of water: he may turne it
whyther ſoeuer he wyll. Euery
manne thynketh hys owne waye to bee
ryght: but the Lorde iudgeth the hertes.
miche.6.b *To doe righteouſneſſe and iudgement,
is more acceptable to the Lorde then ſa-
crifice. A preſumptuous looke, a proude
ſtomake, and the plowyng of the vngod-
lye, is ſynne. The deuices of one that is
diligente brynge plenteouſneſſe: but he
that is vnaduyſed commeth vnto po-
uertye. Whoſo hordeth vp ryches wyth
the deceytfulnes of his tong, he is vayne
and a foole, and lyke vnto them that ſeke
theyr owne death. The robberyes of the
vngodly ſhalbe theyr owne deſtruccion:
for they wyll not dooe the thyng that is
B ryght. The wayes of the frowarde are
1.tim.1.c. ſtraunge: but *the workes of hym that is
‡pro.25.d cleane are ryght.‡ It is better to dwell in
a corner vnder the houſe toppe, then with
a brawlyng woman in a wyde houſe.

The ſoule of the vngodlye wyſheth e-
uill, and hath no pytie vpon his neygh-
prou.19.d bour.*When the ſcornefull is puniſhed,
the ignoraunt take the better heade: and
when he ſeeth the wyſe menne proſpere,
he will receyue the more vnderſtanding.

The ryghteous manne wyſely conſy-
dereth the houſe of the wicked: and for
theyr wickedneſſe God ouerthroweth the
vngodly.*Whoſo ſtoppeth his eares at mat.18.d
the crying of the poore: he ſhall crye hym-
ſelfe and not be hearde. A priuye rewarde
pacifyeth dyſpleaſure, and a gyfte in the
boſome, ſtylleth furyouſneſſe. The iuſt
delyteth in doyng yͤ thyng that is ryght:
but ouer the workers of wyckednes han-
geth deſtruccion. The manne that wan-
dereth out of the way of wyſedome, ſhall
remayne in the congregaciō of the dead.
*He that hathe pleaſure in bankettes, prou.23.c
ſhalbe a poore manne. Whoſo delyteth C
in wyne and delicates, ſhall not be ryche.
The vngodly ſhalbe geuen for the righ-
teous, and the wicked for the iuſt.

*It is better to dwell in a wylder- Eccle.25.c
neſſe then with a chydyng and an angry
woman. In a wyſe mans houſe there is
greate treaſure and oyle: but a foolyſhe
bodye ſpendeth vp all. Whoſo foloweth
ryghteouſneſſe and mercy, fyndeth bothe
lyfe, ryghteouſneſſe, and honour. A wyſe
manne wynneth the cytie of the mightie:
and as for the ſtrength that they truſt in,
he bryngeth it downe.* Whoſo kepeth prou.12.b
his mouthe and his tonge, the ſame ke-
peth hys ſoule from troubles. He that is
proude & preſūptuous, is called a ſcorne-
full manne, which in wrathe dare worke
maliciouſly. The volupteouſneſſe of the D
ſlouthfull is hys owne deathe: for hys
handes wyll not laboure. He coueteth
and deſyreth all the daye longe, but the
ryghteous is alwaye geuynge, and ke-
peth nothyng backe.

The ſacryfice of the vngodly is abho-
mynacion: howe muche more when they
offre the thyng that is gotten with wyc-
kedneſſe?* A falſe wytneſſe ſhall peryſhe: Pro.19.a
but he that is a true man, boldely ſpea-
keth that he hathe hearde. An vngodlye
manne goeth forth raſhly: but the iuſt re-
formeth his owne waye.* There is no Eſai.1.d
wyſedome, there is no vnderſtandynge, and.46.b
there is no counſell agaynſte the Lorde.
‡The horſe is prepared againſte yͤ day of ‡Pſa.33.c
battaile: but the Lord geueth the victory.

The.xxii. Chapter.

A *Good name is more worthe A
then greate rycheſſe, and louing Eccl.46.b
fauoure, is better then ſyluer & Eccle.7.a
golde. The ryche and poore are

together, the Lord is the maker of them
all. A wyſe manne ſeeth the plage and
hydeth hymſelfe, but the foolyſhe goe on
ſtyll and are punyſhed. The ende of lowlyneſſe
and the feare of God, is rycheſſe,
honoure proſperitie and health.

Thornes and ſnares are in the waye
of the frowarde: but he that doeth kepe
hys ſoule, wyll flee from ſuche. Teache
a chylde in hys youthe what waye he
ſhould goe: for he ſhall not leaue it, when
he is olde. The ryche ruleth the pore: and
the borower is ſeruaunte to the lender.
He that ſoweth wyckedneſſe ſhall reape
ſorow: and the rodde of his crueltye ſhall
Eccl.31.d peryſhe. *He that hath a louyng eye ſhalbe
B bleſſed: for he geueth of hys breade
vnto the poore. *Whoſo geueth rewardes, ſhall obteyne
vyctorye and honoure: but he taketh awaye the
ſoule of ſuche as receyue them.* Caſte oute the
ſcornefull man, & ſo ſhall ſtryfe goe oute
wyth hym: yea, varyaunce and ſclaunder
ſhall ceaſe. Whoſo delyteth to bee of a
cleane herte and of gracyous lyppes, the
kyng ſhalbe hys frende. The eyes of the
Lord preſerue knowledge, but as for the
woordes of the dyſpytefull, he bryngeth
them to naught. The ſlouthfull bodye
ſayth: there is a Lyon wythout, I might
Pro.23.c be ſlayne in the ſtrete. *The mouth of an
harlotte is a depe pytte, wherein he falleth
that the Lord is angry withall. Fooliſhneſſe
ſticketh in the herte of the ladde,
& the rod of correcciō ſhal dryue it away.
C Whoſo doeth a poore man wronge to increaſe
his owne ryches, & geueth vnto yͤ
ryche to pleaſe him, at the laſt cōmeth to
pouertie himſelfe. My ſōne, bowe downe
thyne eare, and herken vnto the wordes
of wyſedome, applye thy minde vnto my
doctryne, for thou ſhalt be excellente yf
thou kepe it in thine herte, & practyſe it in
thy mouth, that thou mayſt put thy truſt
in the Lord. I haue ſhewed thee this day
the thing that thou knoweſt. Haue not I
warned thee very oft wyth counſell and
learnyng? that I myght ſhewe thee the
truth, & that thou with the veritie mighteſt
anſwer thē that ſend vnto thee? See
D that thou robbe not the poore, becauſe he
is weake, and oppreſſe not the ſymple in
iudgemente: for the Lorde hymſelfe wyll
defend their cauſe, and do vyolence vnto
them that haue vſed vyolence. Make no
frendſhyppe wyth an angrye wylfull
manne, and kepe no companye wyth the
furyous: leſte thou learne hys wayes,
and receyue hurte in thy ſoule. *Bee not
thou one of them that bynde theyr hand Prou.6.a
vpon promyſe, & are ſuertye for weyghtye and.11.b
cauſes: for yf thou haſte nothyng to and.27.a
paye, they ſhall take awaye thy bedde
from vnder thee. *Thou ſhalt not remoue
the lande marke, whiche thy foreelders Prou.23.b
haue ſette. Seeſt thou not that Deut.27.c
they whiche bee diligente in theyr buſyneſſe,
ſtande before kynges, and not among
the ſymple people?

The.xxiii. Chapter.

When thou ſytteſt at the table to A
eate wyth a Lorde, order thy
ſelfe manerly wyth the thynges
that are ſette before thee. Meaſure
thyne appetyte: and yf thou wylte
rule thyne owne ſelfe, be not ouer gredye
of hys meate, for meate begyleth and diſceyueth.
*Take not ouer greate trauaile Iere.17.b
and laboure to bee riche, beware of ſuche Eccl.11.a
a purpoſe. ‡Why wylte thou ſette thyne ‡1.Timo.6.b
eye vpon the thyng, whiche ſodenlye vanyſheth
awaye? For ryches make themſelues
wynges, and take theyr flyght
like an Aegle into the ayre. Eate thou not
wyth the enuyous, and deſyre not his
meate. For he doeth as a manne that preſcrybeth
a meaſure to thee in hys herte.
He ſayeth vnto thee: eate and drynke, B
where as his herte is not with thee. Yea,
the morſels that thou haſte eaten ſhalt yͧ
perbrake, & loſe thoſe ſwete wordes. Tell
nothyng into the eares of a foole, for he
wil deſpyſe the wyſedome of thy wordes,
*Remoue not the olde lande marke, and prou.22.d
come not within the felde of the fatherleſſe. Deut.27.c
For he yͭ delyuereth them, is myghtie,
euē he ſhal defend theyr cauſe againſt
thee. Applye thine herte vnto correccion,
and thyne eare to the woordes of knowledge.
*Wythholde not correccion from prou.13.d
the chylde, for yf thou beateſt hym wyth Eccl.30.a
the rod, he ſhall not dye therof. Yf thou
ſmyte hym wyth the rod, thou ſhalt delyuer
hys ſoule from hell. My ſonne yf
thy herte receyue wyſedome, my herte
alſo ſhall reioyce: yea, my reynes ſhalbe
verye glad, yf thy lyppes ſpeake the
thing that is right. *Let not thine herte Pro.24.a
be gelous to folowe ſinners, but kepe the and.4
ſtyll in the feare of the Lorde all the daye
longe: for the ende is not yet come, and
thy paciēt abyding ſhall not be in vayne.
My ſonne, geue eare and be wyſe: and ſet
ſtreight thine hert in the way of yͤ Lord.

*Kepe

C *Kepe not company with wyne bybbers
proue.21.c and ryotous eaters of fleſh: for ſuch
as be dronckardes and ryotous ſhal come
to pouertie, and he that is geuen to muche
ſleape, ſhall go with a ragged coate. Geue
eare vnto thy father that begat thee, and
deſpyſe not thy mother when ſhe is olde.

Laboure for to get the truthe, ſel it not awaye:
and ſo do by wiſdome, nourter, and
vnderſtandynge: for a ryghteous father is
maruelous glad of a wyſe ſonne, and he
that begetteth a wyſe chylde ſhall haue
greate pleaſure of hym. Do ſo that thy father
and mother may be glad of the, ⁊ that
ſhe yͤ bare thee may reioyſe. My ſonne geue
me thyne hearte, and let thyne eyes haue
prou.22.d pleaſure in my wayes. *For an whore is
a depe graue, and an harlot is a narow pit.
She lurketh lyke a thefe, and bringeth vnto
her ſuche menne as bee full of vyce.

Who hath woe? who hath ſorow? who
D hath ſtryfe? who hathe brawlynge? and
who hath woundes withoute cauſe? Or
who hath red eyes? Euen they that bee euer
at the wyne, and ſeke exceſſe. Loke not
thou vpon the wyne, howe red it is, and
what a coloure it geueth in the glaſſe. It
goeth downe ſoftly, but at the laſt it biteth
lyke a ſerpente, and ſtyngeth as an Adder.
So ſhal thine eyes loke vnto ſtraunge women,
and thyne heart ſhall muſe vpon froward
thinges: yea, thou ſhalt be as though
thou layeſt in yͤ middeſt of the ſea, or ſleapeſt
vpon the toppe of the maſt of a ſhippe.
They wounded me (ſhalt thou ſaye) but it
hath not hurte me: they haue all to broken
me, but I felte it not. When I am well
wakened, I wyll go to the drinke agayne.

The.xxiiii. Chapter.

A BE *not thou gelouſe ouer wicked
prou.23.d. men, and deſyre not to bee amonge
and.24.c. them. For theyr hearte
ymagineth to do hurte, and their
lyppes talke of myſchefe. Thorowe wyſdome
is an houſe builded, and with vnderſtandynge
is it ſet vp. Thorowe diſcreciō
ſhall the chambers bee fylled with al coſtly
and pleaſaunte riches. A wyſe man is euer
ſtrong: yea, a mā of vnderſtanding encreaſeth
of ſtrength. For with diſcreſſion muſt
warres be taken in hand, and where as are
many that can geue counſell, there is the
vyctory. Wyſdome is to hye a thinge for a
foole, for he dare not open hys mouthe in
yͤ gate. He that ymagineth miſchiefe, maye
well bee called an vngracyous perſonne.

The thought of the fooliſh is ſinne, and
the ſcornefull is an abhomynacyon vnto
men. Yf thou bee ouerſene and negligente
in tyme of nede, then is thy ſtrengthe but
ſmall: delyuer them that go vnto deathe, ⁊
are led awaye to be ſlayne, and bee not negligente
therin: yf thou be able to do them
good. Yf thou wylte ſaye: I knewe not B
of it. Thynkeſt thou that he whiche made
the heartes, doeth not conſydre it? and that
he which regardeth thy ſoule, ſeeth it not?
Shal not he recompence euery man according
to his workes? My ſonne, thou eateſt
hony and the ſwete hony combe, becauſe
it is good and ſwete in thy mouthe. Euen
ſo ſhal the knowledge of wiſdome be vnto
thy ſoule, aſſone as thou haſte gotten it.
And thou ſhalte haue longe dayes: yea, thy
hope ſhall not be in vayne. Lay no priuye
wayte (o wycked man) vpon the houſe of
the righteous, ⁊ dyſquyet not hys reſting
place. *For a iuſte man falleth ſeuen times psal.37.d.
and riſeth vp agayne: but the vngodly fall
into wyckednes. ‡Reioyſe not thou at the ‡pro.17.a
fall of thyne enemye, and let not thine heart
be glad when he ſtombleth: Leſt the Lord
(when he ſeeth it) be angrye, and turne his
wrathe from hym vnto thee.

C
*Let not thy wrath and gelouſye moue prou.23.b
thee to folowe the wycked and vngodlye. and.24.a.
And why? the wycked ſhall haue no poſterytie,
and ‡the candle of the vngodly ſhalbe ‡Iob.21.b.
put oute. *My ſonne, feare thou the Lord, prou.13.a
and the kyng, and kepe no company with *pro.20.a
them that ſlyde backe from hys feare: for
theyr deſtruccion ſhal come ſodenly, ⁊ who
knoweth the aduerſitie that may come frō
them both? Theſe are alſo the ſayinges of
the wyſe. *It is not good, to haue reſpecte prou.18.b
of anye perſonne in iudgemente. He that
ſayeth to the vngodly thou art righteous,
hym ſhall the people curſe: yea, the comynaltye
ſhal abhorre hym. But they that rebuke
the vngodlye, in them doth God delyte,
and a ryche bleſſynge ſhall come vpon
them. Euerye man ſhall kyſſe his lyppes
that geueth a good anſwere.

Fyrſte make vp thy worke that is withoute,
and loke well vnto that whiche thou D
haſte in the felde, and then buylde thyne
houſe. Bee no falſe wytnes agaynſte
thy neyghbour, and ſpeake no falſhod with
thy lyppes. Saye not: I wyll handle hym
euen as he hathe dealte with me, and wyll
rewarde euery manne accordynge to hys
dedes.

I wente by the felde of the ſlouthfull, and
by the vyneyarde of the foolyſh man. And
lo, it was all couered with nettels, ⁊ ſtoode
ful of thyſtles, and the ſtone wal was broken
downe. Thys I ſawe, and conſydered
it well: I loked vpon it, and toke it for
Pro.9.b a warnyng. *Yea, ſlepe on ſtyl (*I ſaye*) a litle,
ſlomber a lytle, folde thy handes together
yet a lytle: ſo ſhall pouertie come vnto the
as one that trauayleth by the way, and neceſſitie
like a weponed man.

The .xxv. Chapter.

These are alſo the parables of Salomon, which the men of Ezekiah kynge of Juda copyed oute.

A IT is the honoure of GOD to
kepe a thynge ſecrete, but the
kynges honoure is to ſearche
oute a thynge. The heauen is
hye, the earth is depe, and the kynges heart
is vnſearcheable. Take the droſſe from the
ſiluer, and there ſhalbe a cleane veſſell therof.
Take awaye vngodlyneſſe from the
kyng, and hys ſeate ſhalbe ſtablyſhed with
ryghteouſnes. Put not forth thy ſelfe in the
preſence of the kynge, ⁊ preace not into the
luk.14.b place of great men. *Better is it that it be
ſayde vnto thee, come vp hyther: then thou
to be put lower in the preſence of the prince
‡Eccl.8.d whom thou ſeeſt with thyne eyes. ‡Be not
Math.5.c haſtye to go to the law, leſt haply thou do
ſome offēce after the ſtrife be ended, whet
B by thy neighboure put the to ſhame. Handle
thy matter with thy neyghboure hym
ſelfe, and diſcouer not another mans ſecret:
leſt when men heare therof, it turne to thy
dyſhonoure, and leſte thyne euel name doe
not ceaſſe. (*Grace and frendſhyp doth delyuer, which
ſee that thou kepe for thy ſelfe, leſte thou be reproued.*)
A worde ſpoken in due ſeaſon, is lyke apples
of golde in a graued worke of ſyluer.
The correccyon of the wyſe is to an obediente
eare, a golden cheyne, and a Jewell of
golde. Lyke as the wynter coole in the haruest,
ſo is a faythful meſſaunger to thē that
C ſende hym: for he refreſſheth hys maiſters
mind. Whoſo maketh great boaſtes, and
geueth nothyng, is like cloudes and winde
without rayne. With pacience is a prynce
Pro.15.a pacifyed, and *with a ſofte tongue is rigorous
Gene.32.a nes brokē. Yf thou fyndeſt hony, eat ſo
1.Re.25.e muche as is ſuffyciente for the: leſt thou be
ouer full, ⁊ per brake it out againe. Withdrawe
thy fote frō thy neyghbours houſe:
leſt he be wery of thee, and ſo abhorre the.

Whoſo beareth falſe witnes agaynſte his
neighboure, he is a verie clubbe, a ſweard,
and a ſharpe arowe. The hope that is
put in a falſe man in tyme of nede, is lyke a
rotten toth, and a ſlippery fote. Whoſo taketh
awaye a mans garmente in the colde
wether, is lyke vyneger vpon chalke: or
lyke hym that ſyngeth ſonges to an heuye
harte. (*Lyke as the mothe hurteth a garmente, and
a worme a tree: ſo doth the heuynes of a man hurte the
hearte.*) *Yf thyne enemy honger, fede hym, *Ro.12.d
yf he thyrſte, gyue hym drynke: for ſo ſhalte 1.Re.24
thou heape coales of fyre vpon hys heade, D
and the Lorde ſhall rewarde thee. The
Northwynde dryueth awaye the rayne: euen
ſo doeth an earneſt ſober countenaunce
a bacbyters tongue. *It is better to ſyt
in a corner vnder the rofe, thē with a brawlynge *Pro.21.d
woman in a wyde houſe. A good reporte
oute of a farre countrey, is lyke colde
water to a thyrſty ſoule. A righteous man
fallinge downe before the vngodly, is lyke
a troubled well, and a ſprynge that is deſtroyed.
Lyke as it is not good to eate to
muche hony, *euen ſo he that wyll ſearche *eccle.3.c
out hye thynges, it ſhalbe to heuy for him.
He that cannot rule hym ſelfe, is like a citie
whiche is broken downe, and hathe no
walles.

The .xxvi. Chapter.

LYke as ſnowe is not mete in A
ſommer, nor raine in harueſt:
euen ſo is worſhyp vnſemely
for a foole. Lyke as the byrd
and the ſwalowe take theyr
flyghte and flee here and there, ſo the curſe
that is geuen in vayne, ſhall not lyght vpon
a man. *Unto the horſe belongeth a *pſal.32.b
whyp, to the Aſſe a brydle, and a rodde to
the fooles backe. Geue not the foole an anſwere
after hys foolyſhnes, leſte thou become
lyke vnto hym: but make the foole an
anſwere to his foliſhnes, leeſt he bee wiſe
in hys owne conceyte. He is lame of hys
fete, yea dronckē is he in vanitie, that committeth
any meſſage to a foole. Lyke as in
a lame man his legges are not equal, euen B
ſo is a parable in ẏ fooles mouthe. He that
ſetteth a foole in hye dygnitie, that is euen
as yf a man put a ſtone in a ſlynge. A parable
in a fooles mouthe, is lyke a thorne
that pricketh a dronken man in the hande.
(*Greate is he that hath formed all thynge, he rewardeth
the foole and recompenſeth the tranſgreſſours.*)
A man of experience diſcerneth all thinges
well: but he that putteth the foole to ſylence
endeth the ſtryfe.

*Lyke as the dogge turneth agayne to
1.Pet.2.d hys owne vomite, euen ſo a foole begynneth
hys folyſhneſſe agayne a freſhe.
yf thou ſeeſt a manne that is wyſe in
hys owne conceyte, there is more hope
in a foole then in hym.

C *The ſlouthful ſayeth: there is a Lyon
Prou.22.b in the waye, ⁊ a Lyon in the myddeſt
of the ſtretes. Lyke as the dore turneth
aboute vpon the henges, euen ſo doeth
the ſlouthfull welter hymſelfe in his bed.
Prou.19.e *The ſlouthful body thruſteth hys hand
into his boſome, ⁊ it greueth hym to put
it agayne to his mouthe. The ſlogarde
thynketh hymſelfe wyſer then ſeuen men
that ſyt and teache. Whoſo goeth by and
medleth with other mennes ſtryfe: he is
lyke one that taketh a dogge by yͤ eares.
Lyke as a madde man that caſteth fyrebrandes,
and ſhoteth deadly arowes and
dartes: euen ſo doeth a dyſſembler wyth
his neighbour. And then ſayeth he: (*whan he is taken*)
I dyd it but in ſporte. Where no
wood is, there the fyre goeth oute: Euen
ſo where the tale betraier is taken away,
Eccl.23.b there the ſtryfe ceaſeth. *Cooles kyndle
heate, and wood the fyre: euen ſo doeth
a brawlyng felowe ſtere vp varyaunce.

D A talebearers wordes are lyke menne
that ſtrike wyth hammers, but they
pearſe the inwarde partes of the bodye.

Venemous lyppes and a wicked herte,
are lyke a potſharde couered with ſiluer
droſſe. An enemye ſhall bee knowen by
hys talkyng, and in the meane ſeaſon he
ymagineth miſchefe, but when he ſpeaketh
fayre, beleue hym not: for there are
ſeuen abhominacions in his hert. Whoſo
kepeth euill will ſecretly to doe hurte,
his malice ſhalbe ſhewed before yͤ whole
Eccle 10.d congregacion. *Whoſo dyggeth vp a
Eccl.27.b pyt, ſhall fal therin: and he that weltreth
a ſtone ſhall ſtomble vpon it hymſelfe. A
diſſemblyng tongue hateth one that rebuketh
hym, and a flatteryng mouthe
worketh myſchefe.

The.xxvii. Chapter.

A Luke.12.c Eze.18.a Iam.4.b MAke not thy boaſt of to morow
*for yͧ knoweſt not what may
happen to daye. Lette another
man prayſe thee, and not thyne
owne mouthe: yea, other folkes lyppes
and not thyne. The ſtone is heuye, and
the ſande weightie: but a fooles wrathe
is heuyer then them bothe. Wrathe is a
cruell thyng, ⁊ furyouſnes is a very tempeſte: but who is able to abyde enuy? In
open rebuke is better then a ſecrete loue.
Faythful are the woundes of a louer, but
the kyſſes of an enemy are cruell. He that
is full abhorreth an hony combe, but vnto
hym that is hongry, euery ſower thing
B is ſwete. He that ofttymes flitteth, is lyke
a byrde that forſaketh her neſt. Balme
and ſwete incenſe make the herte merye:
ſo is the ſwete counſel of a mans frend yͭ
agreeth to hys purpoſe. Thyne owne
frend and thy fathers frend ſee thou forſake
not: but goe not into thy brothers
houſe in time of thy trouble. For better is
a frende at hande then a brother farre of.
My ſonne, be wyſe, and thou ſhalt make
me a glad herte: ſo that I ſhall make
anſwere vnto my rebukers. A wyſe man
ſeeyng the plage, wyll hyde hymſelfe:
as for fooles they go on ſtyll, and ſuffre
Pro.20.c harme. *Take his garment that is ſuerty
for a ſtraunger, and take a pledge of
hym for the vnknowen mannes ſake. He
that is to haſtye to prayſe his neighbour
aboue meaſure, ſhalbe taken as one that
C geueth him an euil report. *A brawling
Prou.19.b woman and the roofe of the houſe droppyng
in a raynye daye, may well be compared
together. He that refrayneth her,
refrayneth the wynde, ⁊ holdeth the oyle
faſt in his hand. Lyke as one yron whetteth
another, ſo doeth one man comforte
another. Whoſo kepeth his fygge tree,
ſhall enioy the frutes therof: euen ſo,
he that wayteth vpon hys maſter, ſhall
come to honour. Lyke as in one water
there appeare dyuerſe faces, euen ſo dyuerſe
men haue dyuerſe hertes. Lyke as
hell and deſtruccion are neuer full, euen
Ecclesi.1.a ſo *the eyes of menne can neuer be ſatiſfyed.
eccle.14.a and.27.e Syluer is tryed in the moulde, and
golde in the fornace, ⁊ ſo is a man, when
he is openly prayſed to his face. (*The herte of a wicked man ſeketh after myſchefe, but a true herte ſeketh for knowledge*.
D Though thou ſhouldeſte braye a foole wyth a peſtell in a
morter lyke frumentye corne, yet wyll
not hys foolyſhneſſe gooe from hym.

See that thou knowe the nombre of
thy cattell thy ſelfe, and looke well to
thy flockes. For rycheſſe abyde not alwaye,
and the crowne endureth not
for euer. The hey groweth, the graſſe
commeth vppe, and herbes are gathered
in the mountaynes. The lambes
ſhall clothe thee, and for the goates thou
ſhalt haue money to thy huſbandrye.

Thou ſhalt haue goates mylke ynough
to fede thee, to vpholde thy houſholde,
and to ſuſteyne thy maydens.

The.xxviii.Chapter.

A THe vngodlye flyeth when
no man chaſeth hym: but
the ryghteous ſtandethe
Leui.26.c ſtiffe as a Lyon.*Becauſe
of ſynne the lande doeth
oft chaūge her prynce: but
thorowe menne of vnderſtandyng and
wyſedom, a Realme endureth long. One
poore man oppreſſyng an other by vyo-
lence, is lyke a continuall rayne that de-
ſtroyeth the frute. They that forſake the
lawe, prayſe the vngodlye: but ſuche as
kepe the lawe, abhorre them.* Wycked
1.Cor.2.d men dyſcerne not the thing that is right,
but they that ſeke after the Lorde dyſ-
cuſſe all thynges.* A poore man leading
Pro.19.a a godly lyfe, is better then the ryche that
goeth in frowarde wayes.

Whoſo kepeth the lawe, is a chylde of
B vnderſtandyng: but he that is a compa-
nyon of ryotous mē, ſhameth his father.
He that by vſurye and vniuſte gaynes
gathereth ryches, he ſhall laye them in
ſtore for a man that wyll pytye the poore.
Prou.1.b *He that turneth awaye his eare from
hearyng the lawe, his prayer ſhall be ab-
hominable. Whoſo leadeth ẏ ryghteous
into an euyll waye, ſhall fall into hys
owne pyt, but the iuſt ſhal haue the good
in poſſeſſion. The ryche manne thynketh
hymſelfe to bee wyſe, but the poore that
hath vnderſtandyng, can perceyue hym
Eccle.10.a well ynough.* When ryghteous menne
Prou.29.a are in proſperitie, then doeth honour flo-
riſhe, but when the vngodly come vp, the
ſtate of men chaungeth. He that hydeth
Job.13.c his ſynnes ſhall not proſper: but* whoſo
Pſal.32.b knowlegeth them, & forſaketh them ſhall
1.Joh.1.b haue mercye. Well is hym that ſtandeth
alway in awe, as for hym that hardeneth
hys herte, he ſhall fall into myſchefe.
C Lyke as a roryng Lyon, and an hongry
beare, euen ſo is an vngodly prynce ouer
the poore people. Where the prynce is
without vnderſtandyng, there is greate
oppreſſion and wronge: but if he be ſuche
a one as hateth couetouſneſſe, he ſhall
Gene.4.b longe reygne.* He that by vyolence ſhe-
deth any mans bloud: ſhalbe a renagate
vnto his graue, and no man ſhall be able
to ſuccoure him.* Whoſo leadeth a god-
Prou.10.d ly & an innocent lyfe, ſhalbe ſaued: but he
that goeth frowarde wayes ſhall once
haue a fal.* He that tylleth his land, ſhal
haue plenteouſnes of bread: but he that
foloweth ydelneſſe, ſhall haue pouertye
ynough. A man that dealeth faythfully,
ſhall bee fylled with bleſſynges, and* he
ẏ maketh to muche haſte for to be ryche,
ſhall not be vngyltie. To haue reſpect of
perſons in iudgement, is not good. And
why? A man wyll doe wronge: yea, euen
for a pece of bread. He that wylbe ryche al
to ſoone, hath an euill eye: and conſyde-
reth not, that pouertie ſhall come vpon
hym. He that folowyng my preceptes re-
buketh a man, ſhall fynde more fauoure D
at the laſte, then he that flattereth hym.
*Whoſo robbeth his father and mother,
and ſayeth it is no ſynne: the ſame is lyke
vnto a deſtroyer. He that is of a proude
ſtomake and without feare, ſteareth vp
ſtryfe: but he that putteth hys truſt in the
Lord, ſhalbe well fed. He that truſteth in
hys owne herte, is a foole: but he that
dealeth wyſely, ſhalbe ſafe.* He that ge-
ueth vnto the poore, ſhall not lacke: but
he that turneth awaye his eyes frō ſuche
as bee in neceſſitie, ſhall ſuffre greate po-
uertie hymſelfe.* When the vngodly are
come vp, menne are fayne to hyde them-
ſelues: but when they periſhe, the righte-
ous increaſe.

The.xxix.Chapter.

HE that is ſtiffe necked, & wyll A
not be refourmed: ſhal ſoden-
lye be deſtroyed wythout any
helpe.* When the ryghteous
haue the ouerhande, ẏ people are in proſ-
peritie, but when the vngodlye beareth
rule, there the people mourne. Whoſo
loueth wyſedome, maketh hys father a
glad man:* but he that kepeth company
with harlottes, ſpendeth awaye that he
hathe. With true iudgemente the kyng
ſetteth vp the lande: but yf he be a manne
ẏ oppreſſeth the people wᵗ gatherynges,
he turneth it vpſyde downe. Whoſo flat-
tereth his neyghboure, layeth a nette for
hys fete. The ſynne of the wycked is hys
owne ſnare, but the ryghteous doeth
ſyng and reioyce. The ryghteous conſy- B
dereth the cauſe of the poore: but the vn-
godlye regardeth no vnderſtandyng.
Wycked people bryng a cytie in decaye,
but wyſemen ſet it vp agayne. Yf a wyſe
man go to lawe with a foole (whether he
deale wyth hym frendly or roughlye) he
getteth no reſt. The bloudthyrſtye hate
the

the righteous, but the iuſte ſeeke his ſoule. A foole poureth out his ſprite altogether, but a wyſe man kepeth it in til afterward. yf a prince delite in lies, all his ſeruauntes are vngodlye. The poore and the lender
C meete together: and the Lorde lyghteneth
Pro.20.d bothe theyr eyes. * The ſeate of the kynge that faythfully iudgeth the poore, ſhall cōtinue ſure for euermore. The rod and correccion miniſter wiſedome, but yf a chylde bee not looked vnto, he bryngeth hys mother to ſhame. When the vngodlye come vp, wickedneſſe increaſeth: but the ryghteous ſhall ſee theyr fall. Nurtour thy ſonne wyth correccion, and thou ſhalte be at reſt: yea, he ſhall doe the good at thyne hearte.

When the woorde of God is not preached, the people peryſhe: but well is hym that kepeth the lawe. A ſeruaunte will not bee the better for wordes, for though he vnderſtande: yet will he not regarde them. yf thou ſeeſt a man that is haſty to ſpeake vnaduiſed, thou mayſt truſt a foole more then hym. He that delicatelye bryngeth vp
D his ſeruaunte from a child, ſhall make him his maiſter at length. An angry man ſtyrreth vp ſtrife, and he that beareth euill wil in his mynde, doeth much euel. After pride
Job.22.d commeth a fall, * but a lowly ſprite bryngeth greate worſhippe. Whoſo kepeth cōpanye with a thefe, hateth hys own ſoule: he heareth blaſphemyes, and telleth it not forth. He that feareth men, ſhall haue a fal: but whoſo putteth his truſte in the Lorde is without daunger. Manye there be that ſeke the princes fauoure, but euery mans iudgement commeth from the Lord. The righteous abhorreth the vngodly, but as for thoſe that be in the right way the wicked hate them. *(A childe that kepeth the worde ſhalbe without deſtruccion.)*

The .xxx. Chapter.

¶ The pureneſ of the worde of God, and what we ought to require of God, with certayne wonderful thynges that are in this worlde.

A THe woordes of Agur the ſōne of Jakei, and the prophecy that the ſame manne ſpake vnto Jthiel, euen vnto Jthiel, and Uchal: J am more fooliſhe then any man, and haue no mans vnderſtandinge. J neuer learned wiſedome, nor had knowledge of holye thynges. Who hathe climed vp into heauen? Who hathe come downe from thence? Who hath holden the wynde faſt in his hād? Who hath comprehended the waters in a garmente? Who hath ſette all the endes of the worlde? What is hys name, or his ſonnes name? Canſt thou tel?
* All the woordes of god are pure & cleane, Pſal.19.e
for he is a chylde vnto all them, that putte theyr truſte in hym. ‡ Putte thou nothyng ‡Deu.13.a
vnto hys woordes, leſte he reproue thee, and.12.d
and thou bee founde a lyar. Two thynges B
haue J required of thee, that thou wylte not denye me before J dye.

Remoue fro me vanitie and lyes: geue me neyther pouertye, nor ryches, only graunte me a neceſſarye lyuynge. Leſte yf J bee to
full, J denye thee, and ſaye: * who is the Exod.5.a Deut.8.c
Lorde? And leſte J beeynge conſtrayned and.31.e
through pouertye fall vnto ſtealynge, and Job.21.b
take the name of my God in vayne. Accuſe not a ſeruaunte vnto hys maiſter, leſte he ſpeake euel of the, and thou be hurt. There is a generacion that curſeth theyr father, & dooeth not bleſſe theyr mother. There is a generacion that thynke themſelues cleane, and yet is not clenſed from theyr filthines. There is a generacyon that hath a proude looke, and dothe caſte vp theyr eye lyddes.

There is a generacion whoſe teeth are ſweordes, and wyth theyr chawe bones they conſume, and deuour the ſymple of ẏ yearth, and the poore from among menne. The horſeleche hathe two daughters crying: bryng hyther, brynge hyther.
G Ther be thre thynges that are neuer satiſfyed: yea, foure thynges ſaye neuer hoe. The graue, a womans wombe cloſed: and the earth that hath neuer water ynough.
As for fyre it ſayeth neuer hoe. * Whoſo Exo.21.b Deu.27.e
laugheth his father to ſcorne, and ſetteth his mothers commaundement at naught: the rauens picke out his eyes in the valley, and deuoured be he of the younge Aegles.

There bee three thinges to hye for me: and as for the fourth ẏ paſſeth my knowledge. The waye of an Aegle in the ayre, the waye of a ſerpente ouer a ſtone, the waye of a ſhippe in the ſea: and the waye of a manne with a younge woman. Such is the waye alſo of a wyfe that breaketh wedlocke, whiche wypeth her mouth lyke as when ſhe hath eaten, and ſayeth: As for me, J haue done no harme. Throughe three thynges the earth is dyſquieted, and the fourth may it not beare. Throughe a ſeruaunte that beareth rule: Throughe a foole that hath to muche bread, through a wyfe woorthye hatred when ſhe is maryed, and throughe an hande mayden that is heyre to her maſtres. Theſe bee foure thynges in the earth, the whiche are verye D litle, but in wyſedom they excede the wiſe. Prou.6.a The Emmites are but weake people, *yet gather they theyr meate together in the harueſte. The conyes are but a feble folke, yet make they theyr couches amonge the rockes. The graſhoppers haue not a gide, yet gooe they foorth together by heapes.

The ſpyder laboureth wyth her handes, and is in kynges palaces. There bee three thynges that gooe ſtyflye: yea, foure are comelye in gooynge. A Lyon whyche is ſtrongeſte amōg beaſtes, and geueth place to no manne: A greyhounde ſtrong in the hynder partes: A ramme alſo and a kynge, agaynſte whome no manne ariſeth vp.

Yf thou haſte done fooliſhely when thou waſte in hye eſtate, or yf thou haſte taken euill counſayle: then laye thyne hand vpon thy mouthe. Whoſo chyrmeth milke, maketh butter: and he that rubbeth hys noſe, maketh it bleede: Euen ſo he that cauſeth wrath bryngeth foorth ſtryfe.

The.xxxi. Chapter.

Kinges ought to iudge iuſtely: The property of an honeſte maryed wyfe.

¶ The wordes of Kyng Lamuell, and the leſſon that his mother taught hym.

A My ſōne (why do ye ſo) ŷ ſōne of my body: O my dere beloued ſonne geue not ouer thy ſtrengthe & wayes vnto wemen, whiche are the deſtruccion euen of kynges. O Lamuell, it is not for kynges, it is not (I ſaye) for kinges to drinke wyne, nor princes ſtrong drynke (☞ *for there is no ſecret where dronkennes rayneth,* ✤) leſt they beyng dronken forget the lawe, and peruert the iudgemēt of all poore mennes children. Geue ſtrong drinke vnto ſuch as are cōdemned to death, & wyne vnto thoſe that mourne: that they maye drynke it, and forget their miſerye & aduerſitye. Bee thou an aduocate for the dombe, and ſtand in iudgemente thy ſelfe, to ſpeake for all ſuche as bee ſocourleſſe in this tranſitorye world. Open thy mouth, defend the thing that is lawful and right, and the cauſe of the poore and helples.

B *Whoſo fyndeth an honeſte faythful woman, ſhe is muche more worth thē pearles. The hearte of her houſebande maye ſafely truſte in her, ſo that he ſhall fal in no pouertye. She wyll doe him good and not euil, all the dayes of her lyfe. She occupyeth wol and flaxe, and laboureth gladly with her handes. She is lyke a marchauntes ſhip, that bringeth her vitailes from a far. She is vp in the nyghte ſeaſon, to prouide meate for her houſholde, and foode for her maidens. She conſidereth lande, and bieth it, and wyth the fruite of her handes ſhe plãteth a vineyard. She girdeth her loines with ſtrength, and courageth her armes. And yf ſhe perceiue that her houſwiferye dothe good, her candle goeth not oute by night. She laieth her fingers to the ſpindle: and her hande taketh holde of the diſtaffe. She openeth her hande to the poore, yea C ſhe ſtretcheth foorth her handes to ſuche as haue nede. She feareth not that the cold of winter ſhal hurt her houſe. for al her houſholde folkes are clothed with ſcarlet. She maketh her ſelf fayre ornamentes, her clothyng is white ſilke and purple. Her houſbande is much ſet by in the gates, when he ſitteth among the rulers of the lande. She maketh cloth of ſilke, and ſelleth it, and deliuereth girdels vnto the marchaunte.

Strength and honor is her clothyng, and in the latter daye ſhe ſhall reioyce. She D openeth her mouth with wiſedome, and in her tongue is the lawe of grace. She looketh well to the wayes of her houſholde: and eateth not her bread with idlenes. Her childrē ſhal ariſe, and cal her bleſſed: and her houſeband ſhall make much of her. Many daughters ther be that gather riches together, but ŷ gooeſte aboue them al. As for fauor, it is diſceitful, and bewty is a vaine thing, but a woman that feareth the Lord, ſhe is worthy to bee prayſed. Geue her of the fruyte of her handes, and lette her owne woorkes praiſe her in the gates.

☞ ✤ ☜

¶ The ende of the Prouerbes of Salomon.

The booke of the Preacher: otherwyſe called Eccleſiaſtes.

The fyrſte Chapter.

¶ All that is in this worlde, is vanitye.

These are the woordes of the
A Preacher the ſonne of Dauid,
Eccl.12.b. kyng of Ieruſalē.* All
is but moſte vayne vanitye
(ſayeth the Preacher) and
all is moſte vaine (I ſaye) &
but playne vanitye. For what elles hathe
a man of all the laboure that he taketh vnder
yͤ ſunne? One generacion paſſeth away,
another commeth: but the yearth abideth
ſtyll. The ſunne ariſeth, the ſunne gooeth
downe, and returneth to hys place, that he
may there ryſe vp againe. The wynde goeth
towarde the ſouth, and turneth vnto yͤ
north, fetcheth his coumpaſſe, whirleth about,
B and goeth foorth, and his circuite returneth
Job.14.b. agayne to hymſelfe.* All floudes
runne into the ſea, and yet the ſea it ſelfe is
not fylled: for looke vnto what place the
waters runne, thence they come to flowe
Pro.17.c. againe. Al thinges are ſo hard to be knowen
Eccl.14.b. that no man can expreſſe them.* The eye
is not ſatiſfied wyth ſyghte: the eare is not
Eccl.3.b. fylled with hearing.‡ The thing that hath
bene, cōmeth to paſſe again: and the thyng
that hath bene done, ſhalbee done agayne:
There is no newe thyng vnder the ſunne.
Is there any thing wherof it may be ſaid:
loe this is newe? For it was long a goe in
the times that haue beene before vs. The
thyng that is paſt is out of remēbraunce:
C Euen ſo the thinges that are for to come,
ſhal no more be thought vpon among thē
that come after. I my ſelfe the Preacher
was kynge of Iſraell at Ieruſalem, and
dyd apply my minde to ſeke out and ſearch
for yͤ knowlage of al thinges that are done
vnder heauen. Suche trauaile and labour
hath God geuen vnto the children of men,
D to exerciſe themſelues therein. Thus haue
I conſydered all the thynges that come
to paſſe vnder the ſunne: and loe, they are
al but vanitye, and vexacion of mind. The
crocked can not bee made ſtreyght, nor the
thynge that is vnperfecte, cannot bee accompted
with thynges that are perfecte. I
communed with mine owne heart, ſaying:
loe, I am come to a great eſtate, and haue
gotten more wiſedome, then all they that
haue been before me in Ieruſalem. Yea, my
heart had great experience of wiſedom and
knoweledge, for therevnto I applyed my
mynde, that I myghte knowe what were
wyſedom and vnderſtanding: what were
erroure and foolyſheneſſe: and I perceiued,
that this alſo was but a vexaciō of mind:
for where muche wiſedome is, there is alſo
great trauayle and diſquietneſſe: and the
more knoweledge a manne hath, the more
is his care.

The .ii. Chapter.

Aboundaunce of ryches, of pleaſure, and of buyldyng, are vayne thynges.

Then ſayde I thus in my hearte: A
Nowe goe to, I wyl take mine
eaſe, and haue good dayes. But
loe, that is vanitie alſo: inſomuch
that I ſayd vnto the man geuen to laughter:
thou art mad, and to mirth: what doeſt
thou? So I thoughte in my hearte, to
geue my fleſhe vnto wyne, and agayne to
applye my mynde vnto wyſedome, and to
comprehende foolyſheneſſe, vntyl the tyme
that (amonge all the thynges whiche are
vnder the Sunne) I myght ſee what were
beſte for men to doe, ſo longe as they lyue
vnder heauen.* I made gorgeous fayre 3.Re.3.4.
woorkes. I builded me houſes, and planted 5.6.
vineyardes. I made me orchardes and
gardens of pleaſure, and planted trees in
them, of al maner fruites.‡ I made pooles B
of water, to water the grene and fruitfull 4.Re.4.c
trees wythall. I boughte ſeruauntes and
maydens: and had a greate houſholde. As
for cattell and ſheepe, I hadde more ſubſtaunce
of them, then all they that were before
me in Ieruſalem. I gathered ſyluer
& gold together, euen a treaſure of kinges
and landes. I prouided me ſingers, & women,
which coulde playe on inſtrumentes,
to make men myrth and paſtyme. I gatte
me pſalteries and ſonges of muſycke. And
I was greater, and in more woorſhyppe
thē all my predeceſſours in Ieruſalem. For
wyſedome remayned wyth me: and looke
whatſoeuer myne eyes deſyred, I let them
haue it: and wherein ſoeuer my hearte delyted
or had anye pleaſure, I withhelde it
not from it. Thus my hearte reioyſed in all
yͭ I did: and thys was my porciō of al my
trauayle. But when I conſydered all the
workes that my handes had wroughte, &
all the labour that I had taken therein: lo,
al was but vanitye and vexacion of mind,
& nothyng of any value vnder the Sunne.
Then turned I me to cōſider wiſedom, er-

erroure and fooliſheneſſe: (for what is he
C amonge menne that mighte bee compared
to me the kinge in ſuche woorkes?) and I
ſawe that wiſedome excelleth fooliſhenes,
as farre as lighte doeth darkeneſſe. For a
wiſe manne hath his eyes in his head, but
the foole goeth in the darkeneſſe: I perceiued
alſo that they both had one ende. Thẽ
thoughte I in my minde: yf it happen vnto
the foole as it doeth vnto me, what nedeth
me then to laboure any more for wiſedome?
So I confeſſed within my hearte,
that this alſo was but vanitye. For the
wiſe are euer as litle in remembraunce as
the fooliſhe, for the dayes ſhall come when
all ſhalbee forgotten: yea, the wyſe manne
dyeth as wel as the foole. Thus beganne
I to be werye of my lyfe, inſomuch that I
could away with nothing yͭ is done vnder
the Sunne, for all was but vanitye and
vexacion of minde: yea I was wery of all
my laboures, which I had taken vnder the
ſunne, becauſe I ſhoulde be faine to leaue
them vnto another manne that commeth
after me: And who knoweth whether he
ſhalbee a wiſe manne or a foole? And yet
ſhall he bee Lorde of al my labours, which
I with ſuche wiſedome haue taken vnder
the ſunne. This is alſo a vaine thynge.
D So I turned me to refraine my minde frõ
al ſuch trauaile, as I toke vnder the ſunne:
forſomuche as a manne ſhould werie himſelfe
with wiſedom, with vnderſtanding,
and oportunitie, and yet bee faine to leaue
his laboures vnto another, yͭ neuer ſwet
for them. This is alſo a vayne thynge and
greate myſery. For what getteth a manne
of all the laboure and trauayle of hys
mynde, that he taketh vnder the Sunne,
but heauineſſe, ſorowe, and diſquietnes
all the dayes of hys lyfe? Inſomuche,
that hys hearte can not reſte in the nighte:
thys is alſo a vayne thynge. * Is it not
Eccle.5.d better then for a manne to eate and drinke,
and hys ſoule to bee merye in his laboure?
yea, I ſawe that thys alſo was a gyfte
of God.

For who will eate or goe more luſtelye
to hys woorke then I? And why? God
geueth to the manne that is good beefore
hym, wyſedome, vnderſtanding and gladneſſe:
but vnto the ſynner he geueth weryneſſe
(*and ſuperfluous care*,) that he maye gather,
and heape together the thynge that
afterwarde ſhalbe geuen vnto him, whom
it pleaſeth God. Thys is nowe a vayne
thinge: yea a very diſquietneſſe and vexacion
of mynde.

The .iii. Chapter.

All thynges come in theyr time, and paſſe awaye in theyr tyme.

Euerye thynge hathe a tyme:
yea, all that is vnder the heauen A
hathe hys conueniente ſeaſon.
There is a tyme to bee
borne, and a time to dye.
There is a tyme to plante, and a tyme to
plucke vp the thing that is planted. A time
to ſlaye, and a time to make hoole. A time
to breake downe, and a tyme to builde vp.
A tyme to weepe, and a time to laughe. A
tyme to mourne, and a time to daunce. A
tyme to caſte awaye ſtones, and a tyme to
gather ſtones together. A time to embrace,
and a tyme to refrayne from embracinge.
A tyme to winne, and a time to loſe. A time
to ſpare, and a time to ſpende. A time to
cutte in pieces, and a tyme to ſowe together. B
.* A tyme to keepe ſcilence, and a tyme Eccle.
to ſpeake. A tyme to loue, and a tyme to E.3.b
hate. A time of warre, and a time of peace.
What hathe a manne elles (that dothe any
thinge) but werineſſe and laboure? For
as touchynge the trauayle and carefulnes,
whiche God hathe geuen vnto menne, I
ſee that he hathe geuen it them, to bee exercised
in it. All this hath he ordeyned marueylous
goodlye, to euerye thynge hys
due tyme. He hath planted ignoraunce alſo
in the heartes of menne, that they ſhoulde
not comprehend the groũd of his workes,
whiche he dothe from the begynnynge to
the ende. So I perceyued, that in theſe
thynges there is nothyng better for a mã, C
then to bee merye, and to doe wel ſo longe
as he liueth. For all that a manne eateth
and drynketh: yea, whatſoeuer a manne
enioyeth of all hys laboure, that ſame is
a gyfte of God. I conſydered alſo that
whatſoeuer God doeth, it continueth for
euer. And that nothynge can bee putte vnto
it, nor taken from it: and that God doeth
it to thentente that menne ſhould feare
hym. * The thynge that hathe beene, is Eccle
nowe: and the thinge that is for to come,
hathe beene afore tyme, for God reſtoreth
agayne the thynge that was paſte.
Moreouer, I ſawe vnder the Sunne vngodlines
in the ſtead of iudgement, and iniquitye,
in ſteade of ryghteouſneſſe. Then
thought I in my minde: God ſhal ſeperate
the righteous from the vngodly, and then
ſhalbe the time and iudgement of al counſailes
and workes. I cõmuned with mine
owne

own heart alſo, concerning the children of men: how God hath choſen them, and D yet letteth thē appeare, as though they were beaſtes: for it happeneth vnto men as it doeth vnto beaſtes: and as the one dyeth, ſo dyeth the other: yea, they haue both one maner of breth: ſo that (in this) a man hath no preeminence aboue a beaſt, but all are ſubdued vnto vanitye. They go al vnto one place, for as they be all of duſt, ſo ſhall they all turne vnto duſte again. *Who knoweth the ſpirit of man ȳ goeth vpward, & the breth of the beaſt ȳ goeth down into the earth? Wherfore I perceiue that there is nothing better for a man, then to be ioyful in hys labor: for that is hys porcion. But who wil bring him to ſee the thing that ſhal come after hym?

Sapi.2.a

The.iiii. Chapter.

The miſeryes of the innocente. The ſuperfluous labours of men. The childe that is poore & wiſe. &c.

A Abacu.1.a Eccle.5.b

SO I turned me, and *cōſidred all the violente wrong that is done vnder the ſunne: and behold, ȳ teares of ſuch as wer oppreſſed, and there was no man to confort them, or that would deliuer and defend them from the violence of their oppreſſors. Wherfore I iudged thoſe that are dead, to be more happy then thoſe ȳ be alyue: yea, hym ȳ is yet vnborne to be better at eaſe then they both, becauſe he ſeeth not the miſerable workes that are done vnder the ſunne. Again, I ſaw that B all trauaile and diligence of labour that euery man taketh in hande, was done of enuy agaynſt hys neighbour. This is alſo a vaine thing, and a vexacion of minde. The foole foldeth hys handes together and eateth vp his own fleſhe. One handfull (ſayeth he) is better with reſte, then both the handes full with laboure and trauayle of mynde. Moreouer, I turned me, and beholde yet another vanitye vnder the Sunne. There is one manne, no moe but hymſelfe alone, hauyng neyther chylde nor brother: yet is there no ende of hys carefull trauayle: hys eyes cannot bee ſatyſfyed with rycheſſe, (yet doeth C he not remembre himſelfe, and ſay:) For whome doe I take ſuche trauayle? For whoſe pleaſure doe I thus conſume awaye my lyfe? This is alſo a vayne and miſerable thyng. Therefore two are better then one: for they may wel enioy the profit of theyr labour. For if one of them fal, hys companyon helpeth hym vp agayne: But woe is hym that is alone: for if he fal, he hath not another to helpe him vp. Again whē two ſlepe together they are warme: but howe can a bodye be warme alone? One may bee ouercome, but two maye make reſyſtaunce. A three folde gable is not lyghtely broken. A poore chylde beyng wyſe is better then an olde king that doteth, and cannot beware in tyme to D come. *Some one cummeth out of priſon, and is made a kyng: and another whiche is borne in the kyngdome cummeth vnto pouertye. And I perceyued that all menne liuyng vnder the Sunne, goe with the ſeconde chylde, that ſhall ſtande vp in the ſtede of the other. As for the people that haue beene before hym, and that come after hym, they are innumerable. And they that come after hym ſhall not reioyce of hym. Thys is alſo a vayne thyng and vexacyon of mynde. When thou cummeſte into the houſe of God, kepe thy foote, and draw nye, that God which is at hande may heare: *that thou geue not the offringes of foles: for they knowe naughte but to doe euil.

Gen.41.b 1.Re.16.c 3.Re.13.c 2.par.33.c 4.Re.25.a

1.Re.15.a

The.v. Chapter.

An admonicion to beware of raſhe communication. We ought not to marueile at the oppreſſion of ȳ poore. The couetous is not ſatiſfied wͭ his riches.

BE not haſty with thy mouth, & A let not thyne heart ſpeake anye thyng raſhely before God. For God is in heauen, and thou vpon earth, therfore let thy wordes bee few. For where much carefulnes is, ther are manye dreames: and where manye wordes are, there mē may heare fooles. *If thou make a vowe vnto god, be not ſlacke to perfourme it: As for foolyſhe vowes he hath no pleaſure in them. If thou promyſe any thyng, pay it: for better it is that thou make no vowe, then ȳ thou ſhouldeſte promyſe, and not paye. Suffer not thy mouth to cauſe thy fleſhe for to ſynne, neyther ſay thou before the Angel, that it is thy ignoraunce. For thē God will be angry at thy voyce, and deſtroye all the workes of thyne handes. And why? where as are manye dreames B and manye wordes, there are alſo dyuers vanityes: but looke that thou feare God. *If thou ſeeſt the poore to be oppreſſed, and wrongfully dealt withall, ſo that equitie and ȳ right of the lawe is

Deut.23.e Baru.6.c

Eccleſ.4.a Abacu.1.a

wreſted in the lande,merueyle not thou
at ſuche a thyng,for one great manne kepeth
touche with an other,⁊ the mighty
men are in autoritie ouer the poore.The
increaſe of the earth vpholdeth al thing:
yea yͤ king himſelf is maintained by huſbandry.
He that loueth money wil neuer
be ſatiſfied with money:⁊ whoſo delyteth
in riches,ſhal haue no profit therof.
Thys is alſo a vayne thyng. Where as
much riches is,there are many alſo that
ſpend thē away.And what pleſure more
hath he yͤ poſſeſſeth them, ſauing that he
C may loke vpon thē with hys eyes? A laboring
man ſlepeth ſwetely, whether it
be litle or much yͤ he eateth, but yͤ abundaunce
of yͤ riche, will not ſuffer hym to
ſlepe.Yet is there a ſore plage, which I
haue ſeene vnder yͤ ſūne,(namely)riches
kept to yͤ hurt of him yͤ hath them in poſſeſſion.
For oft tymes they peryſhe with
hys great miſery ⁊ trouble:⁊ if he haue
Job.1.d a childe,it getteth nothyng.*Lyke as he
1.tim.6.b came naked out of his mothers wombe,
ſo goeth he thither agayn:⁊ caryeth nothing
away with hym of all hys labour.
This is a miſerable plage yͤ he ſhall goe
D awaye euen as he came.What helpeth it
him then yͤ he hath labored in yͤ wind? All
the dayes of his life alſo,he did eate in yͤ
darke,with great carefulnes,ſickenes,⁊
ſorow.*Therfore me thynke it a better
Eccle.2.d and a fayrer thyng, a manne to eate and
drynke and to be refreſhed of all hys labour,
that he taketh vnder the ſunne all
the dayes of his life,which God geueth
hym, for thys is hys porcion.For vnto
whōſoeuer god geueth riches, goodes,
and power,he geueth it hym to enioy it,
to take it for hys porcion, and to bee refreſhed
of his labour:this is the gyft of
God.For he thynketh not muche howe
long he ſhal liue, for ſomuch as God filleth
hys heart with gladnes.

The.vi.Chapter.

The miſery of the riche and couetous.The difference of a foole and a wiſe man.

A THere is yet a plague vnder the
ſunne,and it is a generall thing
among menne, when God geueth
a manne rycheſſe,goodes
and honour ſo that he wanteth nothyng
of all that hys hearte can deſyre,and yet
God geueth hym not leaue to enioye the
ſame,but another manne ſpendeth them.
B Thys is a vayne thing, and a miſerable
plage.If a manne beget a hundred chyldren,
and lyue manye yeres, ſo that hys
dayes are manye in numbre, and yet can
not enioye hys good, neyther be buried:
as for him I ſay,that an vntimely byrth
is better then he. For he cummeth to
nought,and ſpendeth hys tyme in darkenes,
and his name is forgotten. Moreouer,
he ſeeth not the ſunne, and knoweth
not of it:⁊ yet hath he more reſte thē the
other.Yea though he liued two thouſand
yeres,yet hathe he no good lyfe. Come C
not all to one place? All the labour that a
man taketh is for hymſelfe, and yet hys
deſyre is neuer fylled after hys mynde.
For what hath yͤ wiſe more then yͤ foole?
What helpeth it the poore, that he knoweth
to walke with fooles, before the
liuing? The cleare ſyghte of the eyes is
better then that the ſoule ſhoulde walke
after deſyres of the luſte.Howbeit,this
is alſo a vayne thyng, and a diſquietnes
of mynd.The thing that hath bene is named
already,and knowen that it is euen
man himſelfe, neither may he goe to law
with hym that is mightier then he.Many D
thinges ther be that encreaſe vanitye:
and what hath a man els? For who knoweth
what is good for man liuing,in yͤ
dayes of hys vayne lyfe, which is but a
ſhadow? Or who will tell a manne what
ſhal happen after him vnder the Sunne?

The.vii.Chapter.

That whiche paſſeth our ſtrengthes and wittes ought we not to ſeeke after.

A *Good name is more worth,then a A
precious oyntmente,and the day of Pro.22
death is better thē the day of birth. Cant.1
It is better to go into an houſe of mourning,
then into a bankettyng houſe.For
there is the ende of al men:and he that is
liuing, taketh it to hert.Grauitie is better
then to laugh:for when the countenance
is heauy, the heart is refourmed.
The hert of the wiſe is in the mournyng
houſe, but the hearte of the foolyſhe is
in the houſe of myrthe.* It is better to Pro.1
geue eare to the chaſtning of a wyſeman,
then to heare yͤ ſong of fooles. For the
laughing of fooles is like yͤ crackyng of
thornes vnder a pot.And yͤ is but a vain
thing.The wiſe man hateth wrong dealing: B
and abhorreth the heart that coueteth
rewardes.Better it is to conſydre
the ende of a thyng, then the begynning.
The pacient of ſpirite is better then the
hye mynded. Bee not haſtelye angrye in
thy mynde, for wrath reſteth in the bo-

ſome of fooles. Say not thou: What is the cauſe, that the dayes of the olde time were better then they that be nowe? for that were no wyſe queſtion. Wiſedome with enheritance is good: yet better is it with them yͭ without care may beholde the Sunne. For wiſedome defendeth as wel as money, ⁊ the excellēt knowledge ⁊ wiſedom, geueth lyfe vnto him yͭ hath it in poſſeſſiō. Conſidre yͤ worke of god, how yͭ no man can make yͤ thing ſtreight
C which he maketh croked. Uſe wel yͤ time of proſperity, ⁊ remēbre yͤ tyme of myſfortune: for god maketh the one by yͤ other, ſo yͭ a man can finde nothyng els. Al thinges haue I conſidered in the time of my vanitye: yͭ the iuſt man peryſheth for his righteouſnes ſake, ⁊ the vngodly liueth in his wickednes. Therfore, *be yͧ
Rom.12.c
neither to righteous, nor ouerwiſe, that thou periſhe not: be neyther to vnrighteous alſo nor to fooliſhe, leſt thou dye before thy time. It is good for the to take holde of this, ⁊ not to let that goe out of thy hand. For he that feareth God, cummeth furth with them al. Wiſedome geueth more courage vnto yͤ wyſe, then tē mighty men of the citie: *for there is not one iuſt vpon the earth yͭ doeth good, ⁊ ſynneth not. Take not hede vnto euerye word that is ſpoken, leſt thou heare thy ſeruaunt curſe thee: for thyne own heart knoweth that thou thy ſelf alſo haſt oft times ſpoken euil by other men. All theſe thinges haue I proued in wiſedome: for I thought to be wiſe *but ſhe went farther fro me then ſhe was before, yea and ſo depe that I might not reche vnto her.
3.Reg.8.c
2.par.6.g
Pro.20.d.
1.Joh.1.d
Job.28 c

I applyed my mynde alſo vnto knowledge, and to ſeeke and ſearche oute ſcyence, wyſedome and vnderſtandyng: to know the fooliſhenes of the vngodlye, ⁊ the errour of doting fooles. And I foūd that *a woman is bytterer then deathe, for ſhe hath caſt abroade her hearte as a net that men fyſhe with: and her handes are cheynes. Whoſo pleaſeth God, ſhal eſcape from her: but the ſinner wil be taken with her. Beholde (ſayeth the preacher) this haue I diligently ſearched out and proued. One thing muſt be conſidered with an other, that a man may come by knowledge: whiche as yet I ſeke and fynde it not. Among a thouſande men I haue founde one, but not one womanne amongal. Loe, this onely haue I found, that *God made manne iuſte and ryght, but they ſought many inuencions.
D
Prou.7.d
Gene.1.d

The.viii. Chapter.

The kinges commandement ought to be obeyed. Gladnes is one of yͤ chiefe thinges vnder the ſūne.

Who is wyſe? Who hath knowledge to make an anſwere? A mans wiſedom *maketh his face to ſhine: but vnſhamefaſtneſſe putteth it out of fauor. I muſt kepe the kinges commaūdement, and the oth that I haue made vnto god. Be not haſty to goe out of his ſight, and ſee thou continue in no euyll thyng, for whatſoeuer it pleaſeth hym, that dooeth he. Like as whē a kyng geueth a charge, his commaundemente is myghtye: Euen ſo, *who may ſay vnto hym: what doeſt thou? ‡ Whoſo kepeth the commaundemente, ſhall feele no harme: but a wyſe mannes hearte dyſcerneth the tyme and iudgemente. For euerye thyng will haue oportunitye and iudgemente, and thys is the thyng that maketh menne full of carefulneſſe and ſorow. And why? a man knoweth not what is for to come: for who will tel hym? Neyther is there any manne that hath power ouer the ſpirite, to keepe ſtyll the ſpirite, nor to haue any power in the tyme of deathe: is it not he alſo that can make an end of the battail? neyther may vngodlyneſſe delyuer them that medle withal.
A
Pro.17.d
Job.9.d
Job.9.b
‡Leu.18.a
B

All theſe thinges haue I conſidered, ⁊ applyed my mynde vnto euery worke that is vnder the ſunne: howe one manne hath lordſhip vpon an other, to hys own harme. For * I haue ſeene often the vngodlye brought to theyr graues: and yet they haue returned into the citie agayne, and came from the place of holye menne, whiche in the citye were growen oute of memorye, as were thoſe alſo that lyued wel. Thys is alſo a vayn thing, becauſe nowe that euil woorkes are not haſtely punyſhed, the hearte of manne geueth hymſelfe ouer vnto wickedneſſe. But though an euyll perſone offende an hundred tymes, and God defer, geuing him long lyfe: yet am I ſure, that it ſhall goe well with them that feare God, becauſe they haue hym before theyr eyes. Again, as for yͤ vngodly it ſhal not be wel with hym, neyther ſhal he prolong his dayes, but euen as a ſhadow, ſo ſhall he be that feareth not God. Yet is there a vanitye vpon earthe: There be iuſte menne, vnto whome it happeneth, as thoughe they hadde the woorkes of the vngodlye. A-
Psa.37.c
C

gayne, there be vngodly, with whome D it goeth as though they had the workes of the righteous. This haue I called alſo a vayne thyng. Therfore I commende gladneſſe, becauſe a man hath no better thyng vnder the ſunne, then to eate and drynke, and to be mery: for that ſhall he haue of hys labour all the dayes of hys lyfe, whiche God geueth hym vnder the Sunne. And ſo I applied my mynde to learne wyſedome, and to knowe the trauayle that is in the worlde (and that of ſuche a faſhyon that I ſuffered not mine eies to ſlepe, neither day nor night:) I vnderſtode of all the workes of god, but it is not poſſible for a man to attayn vnto the woorkes that are done vnder the Sunne: and though he beſtowe hys laboure to ſeeke them out, yet can he not reache vnto them: yea, though a wyſemã woulde vndertake to knowe them, yet ſhall he not fynde them.

The.ix. Chapter.

A manne wotteth not by the righteouſnes of hys owne woorkes, whether he bee worthye of loue or hate. A manne ought to liue merily with his wife. A prayſe of wiſedome.

A FOr al theſe thynges purpoſed I in my minde to ſeke out. The ryghteous and wyſe, yea, and theyr ſeruantes alſo, are in the hande of God: and there is no manne that knoweth eyther loue or hate, but al thynges are before them. It happeneth vnto one as vnto an other: it goeth with the ryghteous as with the vngodlye: * Job.9.c with the good and cleane, as with the vncleane: with him that offreth, as with hym that offereth not: lyke as it goeth with the verteous, ſo goeth it alſo with the ſinner. As it happeneth vnto the periured, ſo happeneth it alſo to hym that is afrayde to bee forſworne. Among all thynges that come to paſſe vnder the Sunne, thys is a miſerye, that it happeneth vnto all alyke. Thys is the cauſe alſo that the heartes of menne are ful of wickedneſſe, and madde foolyſheneſſe is in theyr heartes, as longe as they lyue, vntyll they dye.

B And why? as long as a manne liueth he hath an hope: for a quicke dogge (ſay they) is better thẽ a dead Lyon: for they that bee liuynge, knowe that they ſhall dye: but they that bee deade, knowe nothyng, neyther deſerue they anye more. For theyr memoryall is forgotten, ſo that they bee neyther loued, hated, nor enuyed: neyther haue they any more part in the world, in al that is done vnder the ſunne. Goe thou thy waye then, eate thy bread with ioy, & drynke thy wyne with a glad heart, for thy workes pleaſe god. Let thy garmentes be alwaye whyte, * Mat.6. and lette thyne head lacke no oyntment. * Vſe thy ſelfe to lyue ioyfully with thy Prou.5.c wyfe whome thou loueſt, all the dayes of thy lyfe, which is but vayne, that god geueth thee vnder the ſunne, al the dayes of thy vanitye: for that is thy porcion in thys lyfe, of al thy labour and trauayle that thou takeſt vnder the Sũne. What ſoeuer thou takeſt in hande to dooe, that C dooe with al thy power, for in the graue that thou goeſte vnto, there is neyther woorke, counſayl, knowledge, nor wiſedome. So I turned me vnto other thinges vnder the Sunne, and I ſawe, that in runnyng, it helpeth not to bee ſwifte: in battayle, it helpeth not to bee ſtrong: to feedyng, it helpeth not to be wyſe: to rycheſſe, it helpeth not to bee ſubtyll: to be hadde in fauour, it helpeth not to bee cunnyng: but that all lyeth in tyme and fortune. * For a manne knoweth not hys Luk.12.d tyme, but lyke as the fyſhes are taken with the Angle, and as the byrdes are caughte with the ſnare: Euen ſo are men taken in the perilous tyme, when it cummeth ſodenlye vpon them.

Thys wyſedome haue I ſene alſo vnder yͤ Sunne, and me thought it a great D thing. There was a litle citye, and a few menne within it: ſo there came a greate Kyng and beſieged it, and made greate bulwoorkes agaynſte it. And in the citie there was founde a poore manne (but he was wyſe) whiche with hys wiſedome delyuered the citye: yet was there no body that had anye reſpect to ſuch a ſimple manne. Then ſayd I: Wiſedome is better then ſtrength. Neuertheles a ſymple mannes wyſedome is deſpyſed, and his woordes are not hearde. A wyſe mans counſayle that is folowed in ſcilence, is farre aboue the crying of a capitayne among fooles. * For wiſedome is better Sapi.6.a 1.Re.17 2.Re.20 then harneſſe: but one vnthryft alone deſtroyeth much good.

The.x. Chapter.

The dyfference betwixte a foole and a wyſe manne. Fortunate and happye is that Realme, whiche hath a wyſe prynce.

A dead

A A Dead flye doth corrupt ſwete oyntmente,
and maketh it to ſtynke: Euen
ſo ofte tymes he that is made
for wiſedome and honour, is abhorred
becauſe of a litle foolyſheneſſe. A wyſe
mannes hearte is vpon the ryghthande,
but a fooles heart vpon the left. A foole
will ſhewe hymſelfe when he goeth by
the way: yet thynketh he that euerye man
dooeth as foolyſhelye as hymſelfe. If
a pryncypall ſpiryte bee geuen thee to
Rom 12.b beare rule, *bee not neglygente then in
thyne offyce: for he that can take cure of
B hymſelfe auoydeth great offences. Another
plague is there, whiche I haue ſene
vnder the Sunne: namelye, the ignoraunce
that is commenlye among prynces,
in that a foole ſytteth in great dygnitye,
and the ryche are ſette downe beneath.
I haue ſeene ſeruauntes ryde vpon
horſes, ⁊ princes goyng vpon theyr
Pro.26.d Eccl.27.d feete as it wer ſeruauntes. *But he that
dyggeth vp a pyt ſhal fal therin himſelf,
and whoſo breaketh downe the hedge, a
ſerpent ſhal byte him. Whoſo remoueth
ſtones, ſhall haue trauayle withall: and
he that heweth wood, ſhalbe hurt therewith.
When an yron is blũt, ⁊ the poynt
not ſharpened, it muſt be whet agayne, ⁊
that with might: Euen ſo doth wiſedom
C folow diligence. A babler of his tong is
no better then a ſerpent yͭ ſtingeth without
hyſſing. The wordes out of a wyſe
mans mouth, are gracious: but yͤ lippes
of a foole wil deſtroye himſelfe. The beginning
of his talking is fooliſheneſſe, ⁊
the laſt worde of his mouthe is ſtarke
madnes. A foole is ful of wordes, and
a man cãnot tel what ſhal come to paſſe,
who will then warne him of it that ſhal
folow after him? The labour of the foolyſhe
is grieuous vnto them, while they
know not how to goe into the citie. Woe
be vnto thee (O thou lande) whoſe king
is but a chylde, ⁊ whoſe princes are early
at theyr bankets. But well is thee (O
D thou lande) whoſe Kyng is come of nobles,
⁊ whoſe princes eate in due ſeaſon,
for neceſſitie and not for luſte. Thorowe
ſlouthfulnes yͤ balkes fal downe, ⁊ thorow
ydle handes it raineth in at yͤ houſe.
pſa.104.b Meate maketh mẽ to laugh, ⁊ *wine maketh
them mery: but vnto money are all
thinges obedient. Wiſhe the king no euil
in thy thought, and ſpeake no hurt of the
riche in thy prieuy chambre: for a byrde
of the ayre ſhall betraye thy voyce, and
with her fethers ſhall ſhe bewraye thy
wordes.

The.xi. Chapter.

Riches ought to be diſtributed vnto the nedye:

Lay thy bread vpon wete faces, ⁊ ſo A
ſhalt thou fynde after many dayes.
Geue parte ſeuen dayes, ⁊ alſo vpon
the.viii. for thou knoweſte not what
miſery ſhal come vpon earthe. When the
cloudes are ful, they powre out rayne
vpon yͤ earth. And when the tree falleth
(whether it be toward yͤ ſouth or north)
in what place ſoeuer it fal, there it lyeth.
He that regardeth yͤ wind, ſhal not ſow: B
and he that hath reſpect vnto the cloudes,
ſhall not reape. Nowe, lyke as thou
knoweſt not the waye of the ſpirite how
it entreth into the litle body, being yet in
the mothers wombe: Euen ſo thou knoweſt
not the workes of God, which is
the workemaiſter of all.

Ceaſe not thou therfore with thy handes
to ſowe thy ſeede, whether it bee in
the mornyng or in the euenyng: for thou
knoweſt not whether thys or that ſhall
proſpere: and if they bothe take, it is the
better. The lyghte is ſwete, and a pleaſaunte
thyng is it for the eyes to looke C
vpon the Sunne. If a manne lyue many
yeres, and bee gladde in them all, lette
hym remembre the dayes of darkeneſſe,
whiche ſhalbe many: and that foloweth,
all thynges ſhall bee but vanytye. Bee
gladde then (O thou younge manne) in
thy youth, and let thy hearte be merye in
thy yonge dayes: folowe the wayes of
thyne owne heart, and the luſte of thyne
eyes, but be thou ſure, yͭ God ſhall bring
thee into iudgement for al theſe thinges.

The.xii. Chapter.

From our youth ought we to conſidre, and regarde the goodnes of God.

Put awaye dyſpleaſure out of A
thyne heart, ⁊ remoue euill frõ
thy body: for childehood, and
youth is but vanitie. Remembre
thy maker yͤ ſoner in thy youth, or euer
the dayes of aduerſitie come, ⁊ or the
yeres drawe nye, whẽ thou ſhalt ſaye: I
haue not pleſure in thẽ: before the ſunne,
the light, the mone ⁊ ſtarres be darkned,
and or the cloudes turne agayne after yͤ
rayne, when yͤ kepers of yͤ houſe ſhal trẽble,
and when the ſtrong men ſhal bowe
themſelues, when the mylners ſtande
ſtyl, becauſe they bee ſo fewe, and when B
the ſyghte of the wyndowes ſhall waxe

dymme, when the doores in the ſtretes ſhalbe ſhut, ⁊ when the voyce of the mylner ſhalbe layed downe: when men ſhall ryſe vp at the voyce of the birde, ⁊ when al ẏ daughters of muſik ſhalbe brought low: when men ſhal feare in hye places, and be afrayde in the ſtretes: when ẏ Almond tree ſhall floryſhe, ⁊ be laden with C the greſſehopper, ⁊ whē al luſt ſhal paſſe (becauſe man goeth to hys long home: ⁊ the mourners goe about ẏ ſtretes.) Or euer the ſiluer lace be taken away, ⁊ or the golden wel be brokē. Or the pot be broken at the wel, ⁊ the whele vpon ẏ ceſterne. Then ſhal the duſt be turned again vnto earth, from whence it came: and the ſpirit ſhal returne vnto god, which gaue it. *Al is but vanitie, (ſayth ẏ preacher) Eccleſ.1.a al is but playne vanitye. The preacher was yet more wyſe, and taught the people knoweledge: he gaue good heede, ſought out the groūd, and ſet furth ma- D ny parables: His diligence was to finde out acceptable wordes, right ſcripture, Hebre.4.c and the woordes of truethe. For *the woordes of the wyſe are lyke prickes ⁊ nayles, that goe thorow, wherwith the ſtuffe gathered is holden vp: for they are geuen of one ſhepeheard onelye. Therfore beware (my ſonne) of that doctryne that is beſyde thys: for to make manye bookes, it is an endeleſſe woorke: and to loude crying werieth the body. Lette vs heare the concluſion of al thynges: Feare God, and kepe hys commaundementes: For that toucheth all menne. For God ſhall iudge al workes and ſecrete thynges, whether they be good or euil.

¶ The ende of the booke of
the Preacher, other-
wiſe called Ec-
cleſiaſtes.

The Ballet of Ballettes of Salomō: called in Latin, Canticum Canticorum.

The .i. Chapter.

A miſtical ſong of the ſpirituall and godlye loue betwene Chriſte the ſpouſe, and the churche or congregacion his ſpouſeſſe.

A O That he woulde kyſſe me ẇ the kiſſes of his mouth: for thy loue is more pleaſaunte then wyne, and that beecauſe of the good and pleaſaunte ſauoure of thy moſte precious balmes. Thy name is* Eccl.7.a a ſwete ſmellyng oyntmente when it is ſhed furth: therfore do the maidens loue thee, drawe thou me vnto thee, we will runne after thee. The king hath brought me into his priuie chambres. We wil be glad and reioyce in thee: we thinke more of thy loue then of wyne. They that bee righteous loue thee. I am blacke (O ye B daughters of Jeruſalem) lyke as * the Gen.25. tentes of the Cedarenes, and †as the hanginges of Salomon, but yet am I fayre and wel fauoured withal. Marueil not at me that I am ſo blacke: for why, the ſūne hath ſhyned vpon me. My mothers chyldren had euill wil at me, they made me the keper of ẏ vineyardes, but myne owne vineyard haue I not kept. Tel me of hym whome my ſoule loueth where thou feedeſte the ſhepe, where thou makeſt them reſt at the noone daye: for why ſhall I be lyke him that goeth wrong about the flockes of thy companions? If thou know not thy ſelfe (O thou fayreſt C among weomen) then go thy way furth after the footeſteppes of the ſhepe, and fede thy goates beſyde the ſhepheardes tentes. Unto *the hooſt of Pharaos charettes, Exo.14. haue I compared thee, O my loue. Thy chekes and thy necke is beautyfull as the turtles, and hanged with ſpanges, and goodly Jewelles: a neckebande of golde will we make thee with ſyluer buttons. When the king ſitteth at the table, he ſhall ſmell my Nardus: a bondle of myrre is my loue vnto me, he will lye betwixt my breſtes: a cluſtre of D Camphore in the vineyardes of Engaddye is my loue vnto me. *O howe fayre Cant.4. arte thou (my loue,) Oh how fayre arte thou? thou haſt doues eies. O how faire art thou (my beloued,) how wel fauored art thou? Our bed is dect with floures, the ſylynges of oure houſe are of Cedre tree, and our croſſe ioyntes of Cipreſſe.

The .ii. Chapter.

I Am the lilye of ẏ field, ⁊ roſe A of ẏ valleyes: as ẏ roſe among ẏ thornes, ſo is my loue amōg the daughters. Like as the apple tree amōg the trees of ẏ wood, ſo is my beloued among the ſōnes. My delite is to ſit vnder his ſhadow, for hys fruit is ſwete vnto my throte. He bryngeth me into his wineſeller, his banner ſpred ouer me, is loue. Sette aboute me cuppes of wyne, cōfort me with apples: for

I

Cant.8.a I am ſicke of loue. *Hys left hand lyeth
vnder my head, and his right hande ſhal
Canti.3.b ēbrace me. *I charge you (O ye daughters
B of Ieruſalem) by the roes ⁊ hindes
of the fielde, that ye wake not vp my
loue, nor touche her: til ſhe be contēt her
ſelfe. Me thinke I heare the voice of my
beloued: lo, there cummeth he hoppyng
vpon the mountaynes, and leaping ouer
the litle hilles. My beloued is lyke a roe
or a young hart. Behold, he ſtandeth behind
our wal, he loketh in at yͤ window,
⁊ pepeth thorowe the grate. My beloued
anſwered and ſaid vnto me: O ſtand
vp my loue, my beautiful, ⁊ goe to thine
C owne: for loe, the winter is now paſt, the
rayne is awaye ⁊ gone. The floures are
come vp in the fielde, the time of the birdes
ſinging is come, ⁊ the voice of yͤ turtle
doue is hearde in our lande. The figtre
brigeth furth her figges, ⁊ the vines
beare bloſſomes, and haue a good ſmell.
O ſtande vp then, and come my loue, my
beautiful, ⁊ come I ſay (o my doue) out
of the caues of yͤ rockes, out of the holes
of the wal: O let me ſe thy countenance,
⁊ heare thy voice, for ſwete is thy voice,
⁊ fayre is thy face. Get vs yͤ foxes, yea
the litle foxes that hurt yͤ vines, for our
vynes beare bloſſomes. * My loue is
Cant.6.a mine, ⁊ I am his, whiche feedeth among
the roſes, vntill the day breake: and til yͤ
ſhadowes be gone. Come againe (O my
beloued) and be lyke as a Roe, or a yong
heart vpon the wide mountaynes.

The.iii. Chapter.

A By nyght in my bed I ſoughte hym,
whome my ſoule loueth: yea dilygently
ſoughte I hym, but I found
hym not. I will gette vp (thoughte I)
and goe aboute the citie, in the wayes, in
all the ſtretes will I ſeeke hym whome
my ſoule loueth: but when I ſoughte
hym, I founde hym not. The watchmen
alſo that goe about the citie founde me.
B Sawe ye not hym whome my ſoule loueth?
So when I was a litle paſt them,
I founde hym whome my ſoule loueth.
I haue gotten holde vpon hym, and will
not lette hym goe, vntyll I bryng hym
into my mothers houſe, ⁊ into her chambre
Canti.2.b that bare me. *I charge you, O ye
daughters of Ieruſalem, by the Roes
and Hyndes of the fielde, that ye wake
not vp my loue, nor touche her tyll ſhe
C bee contente her ſelfe. Who is thys that
cummeth vp out of the wilderneſſe, lyke
vapours of ſmoke, as it were a ſmell of
myrre, frankenſence, and al maner ſpices
of the Apoticary? Behold, about Salomons
bedſtede there ſtand thre ſcore valeant
men of the moſt mighty in Iſrael.
They hold ſweordes euery one, and are
expert in warre. Euery manne alſo hath
his ſweord vpon his thygh, becauſe of
feare in the nighte. Kyng Salomon had D
made hymſelfe a palace of the wood of
Libanus, the pillers are of ſiluer, the coueryng
of golde, the ſeate of purple, the
grounde is pleaſantly paued with loue,
for the daughters of Ieruſalem. Goe
furth, O ye daughters of Sion, and behold
king Salomon in the croune wherwith
his mother crouned him in yͤ day of
his mariage, and in the daye of the gladnes
of his heart.

The.iiii. Chapter.

O *Howe fayre arte thou my loue, A Canti.1.b
howe fayre arte thou? thou haſt
doues eyes, beſyde that which lyeth
hid within. * Thy heery lockes are Canti.6.a
lyke the wool of a flocke of goates that
bee ſhorne vpon mounte Gilead: Thy
teeth are lyke ſhepe of the ſame bygnes,
which went vp from the waſhing place:
where euery one beareth two twinnes,
⁊ not one vnfruictful among them. Thy
lippes are like a roſecolored riband, thy
wordes are louely, thy chekes are lyke a
piece of a pōgranat within thine heeres,
thy necke is lyke the tower of Dauyd
builded with coſtly ſtones, lying out on
yͤ ſides, wherupō ther hāg a. M. ſhildes,
yea, al the weapōs of yͤ Gyantes. *Thy Canti.7.a
two breaſtes are lyke two twynnes of
young Roes, which feede among roſes.
O that I might goe to the mountayn of B
myrre, and to the hyll of frankenſence:
tyll the day breake, and til the ſhadowes
be paſte away. Thou art al fayre, (O my
loue) and no ſpot is there in thee. Come
to me from Libanus (O my ſpouſe)
come to me from Lybanus, looke from
the toppe of Amana, from the toppe of
Sanyr, and Hermon, from the Lyons
dennes, and from the mountaynes of the
Leopardes. Thou haſt with loue bewitched
my hert, O my ſiſter, my ſpouſe,
thou haſte bewitched myne hearte with
one of thine eyes, and with one chayne of
thy necke. O howe fayre are thy breſtes,
my ſyſter, my ſpouſe? Thy breaſtes are
more pleaſaunt then wyne, and the ſmell
of thyne oyntmentes paſſeth al ſpyces.

Thy lyppes, O my ſpouſe, drop as the
hony combe: yea, mylke and hony is vnder
thy tounge, and the ſmell of thy garmentes,
is lyke the ſmell of Libanus. A
gardē wel locked is my ſiſter, my ſpouſe,
a garden wel locked, and a ſealed well.
C The fruites that are planted in thee, are
lyke a very paradyſe of pomgranates,
with ſwete fruites: as Camphore, Nardus,
⁊ Saffrō, Calamus, ⁊ Sinamon,
with all ſwete ſmellyng trees: Myrre,
Aloes, and all the beſte ſpyces: a wel of
gardens, a wel of liuing waters, which
runne downe from Libanus. Up thou
northwinde, come thou ſouthwinde, and
blow vpon my garden, ỹ the ſmel therof
may be caried on euery ſide: yea, that my
beloued may come into his gardē ⁊ eate
of the ſwete fruites that growe therin.

The. v. Chapter.

A I Am come into my garden, O
my ſyſter, my ſpouſe: I haue
gathered my Myrre with my
ſpyce. I haue eaten hony with
my hony combe, I haue dronke my wine
with my milke. Eate, O ye frēdes, drink
and be merye, O ye beloued. As I am a
ſlepe, and my hearte is waking, I heare
the voyce of my beloued, when he knocketh.
Open to me, O my ſyſter, my loue,
my dooue, my darlynge, for my head is
full of dewe, and the lockes of my heere
are full of the nyghte droppes. I haue
putte of my coate, howe can I dooe it
B on agayn? I haue waſhed my fete, how
ſhal I fyle them agayne? My loue put in
his hand at the hole, ⁊ my hert was moued
within me. I ſtoode vp to open vnto
my beloued, ⁊ my handes dropped with
Myrre, and the Myrre ranne downe my
fyngers vpon the locke. I opened vnto
my beloued, but he was departed and
gone his way. Nowe when he ſpake, my
hearte was gone: I ſoughte hym, but I
coulde not fynde him: I cryed vpon him,
neuertheleſſe he gaue me no aunſwere.
So the watchemenne that wente about
the citie, found me: ſmote me, and wounded
me: yea, they that kepte the walles,
C toke away my kercheafe fro me.
I charge you therfore, O ye daughters
of Ieruſalem, if ye fynde my beloued,
that ye tell hym how that I am ſicke for
loue. What maner of man is thy loue aboue
other louers, O thou faireſt amōg
women? Or what can thy loue do more
then other louers, that thou chargeſt vs
ſo ſtraitly? As for my loue he is white, ⁊
red coloured, a goodly perſon among .x.
thouſande: his head is as the moſte fyne
gold, ỹ lockes of his heere are buſhed, ⁊
blacke as a crow. His eyes are as ỹ eyes
of doues by ỹ water brokes, as though
they were waſhed with mylke, ⁊ are ſet
lyke pearles in gold. His chekes are lyke D
a garden bed, wherein the Apoticaryes
plante all maner of ſwete thynges. Hys
lippes are lyke roſes that droppe ſwete
ſmellyng Myrre. Hys handes are lyke
golde ringes, hauing incloſed the precyous
ſtone of Tharſys. Hys bodye is as
the pure yuery, decté ouer with Saphires:
Hys legges are as the pyllers of
Marble, ſet vpon ſockets of golde. Hys
face is as Libanus, ⁊ as the bewty of ỹ
Cedre trees. The wordes of his mouth
are ſwete: yea, he is altogether louelye.
Suche one is my loue, O ye daughters Cant.4.
of Ieruſalem, ſuche one is my loue.

The. vi. Chapter.

Whither is thy loue gone then (O
thou fayreſte among weomen) whither A
is thy loue departed? We will
ſeeke hym with thee. My loue is gone
downe into hys garden, vnto the ſwete
ſmellyng beddes, that he maye refreſhe
himſelfe in the garden and gather roſes.
My loue is myne and I am hys, whiche
feedeth among the roſes. Thou arte
beautyfull, O my loue, as is the place B
of Thirza: thou art fayre as Ieruſalem,
fearefull as an army of men, with theyr
baners. Turne away thyne eyes fro me,
for they haue ſette me on fyre. *Thy Canti.
heery lockes are lyke a flocke of goates,
ſhorne vpon the mounte of Gilead. Thy
teeth are lyke a flocke of ſhorne ſhepe,
whiche goe oute of the waſhyng place,
where euerye one beareth twynnes, and
not one vnfruitfull among them. Thy
chekes are lyke a piece of a pomgranate,
within thy volupers. There are *.lx. 3.Reg.
Quenes .lxxx. wyues, and damoſelles
withoute noumbre: one is my doue, one
is my darling. She is the onely beloued
of her mother, and deare vnto her that C
bare her. When the daughters ſawe her
they ſayd ſhe was bleſſed: yea, ỹ quenes
and wiues praiſed her. What is ſhe this
that loketh forth as the mornyng? fayre
as the moone, cleare as the Sunne, and
fearefull as an army of men with theyr
banners? I went down into the nut garden
to ſee what grew by the brokes, and
to

to looke yf the vyneyarde floriſhed, or yf ŷ
D pomgranates were ſhot foorth. I knewe
not that my ſoule had made me the chariot
of the people that be vnder tribute. Turne
againe, turne agayne, O thou perfecte one
turne agayne, turne agayne and wee wyl
looke vpon thee. What wyll ye ſee in the
Sulamite? She is lyke menne of warre
ſyngyng in a coumpanye.

The .vii. Chapter.

A O How pleaſaunte are thy treadinges
ŵ thy ſhoes, thou princes
daughter? Thy thighes
are lyke a fayre Jewell, which
is wrought by a connyng workemayſter.
Thy nauell is lyke a round goblet, which
is neuer without drynke. Thy wombe is
lyke a heape of wheate that is ſette aboute
ŵ roſes. * Thy two breſtes are lyke two
Cant.4.a twins of younge roes. Thy necke is as it
were a tower of yuery: thine eyes alſo are
lyke the water pooles that are in Heſebon,
beſide the porte of Bathrabim: thy noſe is
B like the tower of Libanus, whiche loketh
toward Damaſcus. That head that ſtandeth
vpon thee, is lyke Carmell: & the heare
of thy heade is lyke purple, and lyke a kyng
going forth with his gard aboute hym. O
how fayre & louely art thou my derlyng in
pleaſures? Thy ſtature is lyke a palme
tree, and thy breſtes like the grapes. I ſaid:
I wil clime vppe into the Palme tree, and
take hold of his hie braūches. Thy breſtes
C alſo ſhalbee as the vine cluſters, the ſmel
of thy noſtrelles like as the ſmel of apples,
and thy iawes like the beſte wyne. Which
gooeth ſtraite vnto my beloued, & bruſteth
forth by the lyppes of the auncient elders.
There will I turne me vnto my loue, and
he ſhall turne hym vnto me. O come on my
D loue, we wyll go forth into the fielde, and
take oure lodgynge in the villages. In the
mornyng will we goe ſe the vineyarde: we
wyll ſee yf the vyne bee ſpronge foorth, yf
the grapes be growen, and if the pomgranates
be ſhot out. There wyll I geue thee
my breſtes: the Mandragoras geue their
ſwete ſmel, and beſide our dores are al maner
of pleaſaunt fruites, both new & olde:
which I haue kept for the, O my beloued.

The .viii. Chapter.

A O That I myght finde the without,
and kiſſe the, whom I loue
as my brother whiche ſucke my
mothers breſtes: and that thou
ſhalt not be deſpiſed, I wyll leade thee and
bringe thee into my mothers houſe: that
thou mighteſte teache me, and ŷ I myght
geue the drinke of ſpiced wine, and of the
ſwete ſappe of my pomgranates. * Hys Canti.2.a
lefte hand ſhall bee vnder my head, and his
ryghte hande ſhall embrace me. I charge B
you, O ye daughters of Jeruſalem, that
ye wake not vp my loue, nor touche her, tyl
ſhe bee contente her ſelfe. What is ſhe this,
that commeth vp from the wildernes, and
leaneth vpon her loue? I waked the vp among
the appell trees, where thy mother
conceyued the, where thy mother (I ſaye)
brought the into the worlde. O ſet me as
a ſeale vpon thyne heart, and as a ſeale vpon
thine arme: for loue is mightye as the
death, and gelouſye as the hell. Her coles
are of fyer, and a very flame of the Lorde:
ſo ŷ many waters are not able to quenche
loue, neyther may the ſtremes drowne it.
Yea, if a man woulde geue all the good of C
his houſe for loue, he ſhoulde counte it nothing.
Our ſiſter is but younge, and hath
no breſtes, what ſhal we do for our ſiſter,
when ſhe ſhall bee ſpoken for? yf ſhe bee a
wal, we ſhal build a ſiluer bulwarke there
vpon: yf ſhe be an open dore, we ſhal faſtē
her ŵ borders of Cedre tree. I am a wall,
and my breſtes lyke towres, then was I
as one that hathe founde fauoure in hys
ſight. Salomon hath a vineyard at Baal
Hamon, and this vineyarde deliuered he
vnto the kepers: that euery one for ŷ fruite D
thereof ſhoulde geue hym a thouſande peces
of ſiluer. My vineyard is in my ſight: ŷ
(O Salomon) muſte haue a thouſande, &
the kepers two hundreth wyth the fruit.

Thou that dwelleſte in the gardins,
O let me heare thy voice, that my
companyons maye hearken
to ŷ ſame. O get the away,
my loue, & be as a Roe,
or a yonge heart vpō
the ſwete ſmellyng
mountaynes.

❧

¶ The ende of the Ballet of Ballettes of Salomon, called in latin Canticum Canticorum.

⁂

The

The booke of the Prophete Eſay.

The fyrſte Chapter.

Eſay prophecieth that the anger of God ſhall come vpon Ieruſalem, becauſe of theyr ſynnes.

A The viſion of Eſay the ſōne of Amos, which he ſawe vpon Iuda & Ieruſalem: in yͤ dayes of Vzia, and Ioathā, Ahaz and Iehezikiah kynges of Iuda. Heare, O heauen, and herken O earth. For the Lorde hathe ſpoken. I haue nouriſhed and broughte vppe children, but they haue done wyckedlye againſt me. The oxe hath knowen hys owner, and the aſſe his mayſters cryb: but Iſraell hathe receyued no knowledge, my people hath no B vnderſtandyng. Alas for this ſinful nacion, a people of greate iniquitye: a frowarde generaciō, vnnaturall children. They haue forſaken the Lord, they haue prouoked the holy one of Iſraell vnto anger, and are gone backewarde. Whereby ſhould ye be plaged anye more? For ye are euer falling awaye. The whole head is ſicke, and the heart is heauy. From the ſole of the foote vnto the heade, there is no whole part in al your body, but al are woundes, botches, ſores, and ſtripes whiche can neyther be helped, bounde vp, C mollifyed, nor eaſed with anye oyntmente. Your lande lyeth waſte, youre cityes are burnt vp, your enemies deuour your lāde, and ye muſte bee fayne to ſtand, and looke vpon it: and it is deſolate, as it were with enemies in a battaile. Moreouer, yͤ daughter of Syon is lefte alone like a cotage in a vineyarde, like a lodge in a garden of cucumbers, lyke a beſeged cytye. And except the Lord of hoſtes had left vs a few aliue: we ſhould haue bene as Sodoma, & like vnto Gomorra. Heare yͤ word of the lord, ye Lordes of Sodoma, and hearken vnto the lawe of oure God, thou people of Gomorra Why offer ye ſo many ſacrifices vnto D me? I am full of yͤ burnt offerynges of wethers, and of the fatnes of fed beaſtes. I haue no pleaſure in the bloude of bullockes, lambes, and goates. When ye appeare beefore me, who requireth you to tread within my porches? Offre me no mo oblacions, for it is but loſte laboure. Inſence is an abominable thynge vnto me. I may not away with your new Moones, your Sabbothes, and ſolemne dayes. Your feaſtynges are alſo in vayne. I hate youre newe holye dayes and feaſtinges, euen fro my very heart. They make me wery, I cannot abyde them. When you holde out your handes, I wyll turne mine eyes frō you. And though ye make many prayers, yet wyll I heare nothynge at all, ſeeyng your handes are full of bloude. Waſh you, make you cleane, put awaye youre euill E thoughtes out of my ſyght, ceaſe from doyng of euil. Learne to do ryght, applye youre ſelues to equitye, deliuer the oppreſſed, helpe the fatherleſſe to hys ryghte, let the widdowes complainte come before you. Nowe go to (ſayeth the Lord) let vs talke together. Thoughe youre ſynnes bee as red as ſcarlet, they ſhalbee as whyte as ſnowe. And though they were like purple, they ſhalbee as white as woll. Yf ye be louinge and obediente, ye ſhall enioy the beſt thinge that groweth in the lande. But yf ye bee obſtinate and rebellious, ye ſhalbee deuoured with the ſweorde: for thus the lorde hath promiſed with his own mouth. How happeneth it then that the righteous cytye (which was full of equity) is become F vnfaythfull as an whore? Ryghteouſneſſe dwelt in it, but nowe murtherers. The ſiluer is turned to droſſe, and thy wyne mixt with water. Thy princes are wycked and companyons of theues: They loue gyftes altogether, & gape for rewardes. As for yͤ fatherles, they helpe him not to hys right, neyther wyll they lette the widowes cauſes come before them. Therefore ſaieth the lorde God of hooſtes, the mightye one of Iſraell: Ah, I muſte eaſe me of mine enemies, and auenge me of mine aduerſaries. I ſhall laye my hande vpon the, and burne out thy droſſe from the fineſt and pureſte, and put out all thy tyme, and ſette thy iudges againe as they wer ſometime, and thy Senatoures as they wer from the beginning. Then ſhalt thou be called the righteous citie, the faithful citie. Sion ſhalbee redemed with equitie, and they ſhall turne again vnto her in righteouſnes. For yͤ trāſgreſſours & vngodly, & ſuch as are become vnfaythful vnto the Lorde, muſte altogether bee vtterlye deſtroyed. And excepte ye bee aſhamed of the oke trees wherein ye haue ſo delited, and of the gardens that ye haue choſen, ye ſhalbee as an oke whoſe leaues are fallen awaye: and as a garden yͤ

hath no moiſtnes. And as for the glorye of
theſe thynges, it ſhalbee turned to drye
ſtraw, and he that made them to a ſparke.
And they ſhall bothe burne together, ſo
that no manne ſhall bee able to quenche
them.

The.ii.Chapter.

Of the commyng and deathe of Chriſte, and of the callynge of the Heathen.

A THis is the woorde that was opened
vnto Eſaye the ſonne of
Amoz vpon Juda and Jeruſalem.
It wyll bee alſo in the laſte
day, that the hil where the houſe of ẏ lord
is builded, ſhalbee the chiefe among hilles,
and exalted aboue al litle hilles. And al nacions
ſhall preace vnto hym, and the multitude
of people ſhall goe, ſpeakynge thus
pſal.31.a one to another: vp, *let vs goe to the hyl of
mich.4.a. the Lorde, and to the houſe of the God of
Jacob: that he maye ſhewe vs hys waye,
and that we may walke in his pathes. For
the lawe ſhall come oute of Sion, and the
worde of the Lorde from Jeruſalem, and
ſhal geue ſentence amõge the Heathen, and
ſhall reforme the multitude of people: they
ſhall breake theyr ſweordes alſo into
mattockes, and theyr ſpeares to make ſythes.
And one people ſhall not lyfte vppe a
weapon againſte another, neither ſhal they
B learne to fyghte from thence furth. Come
ye (O houſe of Jacob) let vs walke in the
lyght of the Lord. But thou haſt forſaken
thy people the houſe of Jacob, becauſe they
gooe farre beyonde theyr fathers in Sorceries
(whom they haue as the Philiſtines
hadde) and in ſtraunge children they thinke
themſelues to haue ynough. Their land is
full of ſiluer and gold, neither is there any
ende of their treaſure: Their lande is alſo
full of horſes, and no ende is there of theyr
charrettes. Their lande alſo is full of vaine
Goddes, and beefore the woorke of theyr
own handes haue they bowed themſelues,
yea euen before the thynge that their owne
fingers haue made. There kneleth the mã,
there falleth the man down before them, ſo
that thou canſte not bring him away from
C thẽce. And therfore get the into ſome rocke,
and hide the in the grounde for feare of the
Lorde, and for the glory of hys maieſtye:
Whiche caſteth downe the high lookes of
preſumpteous perſonnes, and bringeth
lowe the pride of man, and the Lorde onlye
ſhalbee exalted in that daye. For the
daye of the Lorde of Hooſtes ſhall gooe ouer
all pride and preſumpcion, vpon al thẽ
that exalt thẽmſelues, ⁊ ſhal bring them al
down: vpon al high and ſtout Cedretrees
of Libanus, and vpõ al the okes of Baſã,
vpon all highe hilles, and vpon all ſtoute
Mountaynes, vpon all coſtelye towres,
⁊ vpon al ſtronge walles, vpon al ſhippes
of the ſea, and vpon euerye thynge that is
glorious and pleaſaunte to looke vpon.
And it ſhall bring downe the pride of man, D
and lay mans preſumpteouſneſſe ful low,
and the Lorde ſhall onely haue the victory
in that daye. But the idols ſhall vtterly be
roted out. Menne ſhal crepe into holes of
ſtone, and into caues of the earth, for feare
of ẏ lord, and for the glory of his maieſty:
what time as he ſhall wake him vp to condemne
ẏ earth. Thẽ ſhal mã caſt away his
goddes of ſiluer, and his goddes of golde,
(which he neuertheles had made to honour
them) vnto Moles and Battes. And they
ſhal crepe into the caues and rockes, ⁊ into
the cliftes of hard ſtones, for feare of god,
⁊ for the glory of his maieſtie, when he ryſeth
to condemne the yearth. Feare not ye
then any man, whoſe breth is in his noſetrels.
For what is he of reputacion?

The.iii. Chapter.

He prophecieth that at the comming of Chriſt al ſtrength and power ſhalbee put forth of Jury.

FOr loe, the Lord god of Hoſtes A
doth take away from Jeruſalẽ,
⁊ Juda, al poſſeſſions ⁊ power,
al meat and drinke, the captain ⁊
the ſouldyer, ẏ iudge ⁊ the prophet, ẏ wiſe
and the aged man, the prynce of fiftye yere
old, ⁊ the honorable: the Senatours ⁊ men
of vnderſtanding, the maiſters of craftes,
and oratours. And I ſhall geue them children
to bee theyr princes, and babes ſhall
haue the rule of you. The people alſo ſhall
bee pylled and polled, and one ſhall euer be
doyng violence and wrong to another.
The boye ſhall preſume againſte the elder,
and the vyle perſone agaynſte the honorable.
Yea, one ſhall take a frende of his own
kynred by the boſome, and ſaye: thou haſte
clothynge, thou ſhalt be our head, for thou
mayeſt kepe vs from this fall and parell.

Then ſhall he ſweare and ſaye: I cannot B
helpe you. Moreouer, there is neither meat
nor clothyng in my houſe, make me no ruler
of the people. For Jeruſalem and Juda
muſte decaye, becauſe that bothe theyr
woordes and counſayles are againſte the
Lorde, to prouoke the preſence of his maieſtye
vnto anger. The chaungyng of their
countenaunce bewrayeth them, yea they

declare theyr owne ſynnes themſelues, as the Sodomites, and hyde them not. Woe be vnto their ſoules, for they haue rewarded euell vnto themſelues. Byd the ryghteous do well for they ſhal enioy the fruites of theyr ſtudies. But woe be to the vngodlye and vnrighteous, for they ſhalbee rewarded after theyr workes. Children are extorcyoners of my people, ⁊ wemen haue rule of thē. O my people, yͤ leaders deceaue C the, and depraue yͤ way of thy fote ſteppes. The Lorde is here to commen of the matter, and ſtandeth to geue iudgement of the people. The Lorde ſhall come forth to reaſon wyth the Senatours and Princes of his people. It is ye that haue burnt vp my vyneyarde, the poore is in youre houſes.

Wherefore do ye oppreſſe my people, and marre the faces of the poore, ſayeth the Lorde God of hooſtes. Moreouer, thus ſayeth the Lorde: Seeyng the daughters of Sion are become ſo proud, and come in with ſtretched out neckes, and with vaine wanton eyes: ſeeyng they come in tripping ſo nicelye with theyr feete: Therefore ſhall the Lorde ſhaue the heades of the daughters of Sion, ⁊ ſhall diſcouer their ſhame. In that daye ſhall the Lorde take awaye the gorgeouſneſſe of theyr apparell, and ſpanges, cheines, partelets, ⁊ colars, bracelettes, and hooues, the goodlye floured, wide and broydred raymente, brooches, and headebandes, rynges and garlandes, holye day clothes and vales, kerchefes and pinnes, glaſſes and cipreſſes, bonets, and taches.

And in ſteade of good ſmel, there ſhalbe ſtinke among them. And for theyr girdles, there ſhalbee looce bandes. And for wel ſet heere there ſhalbee baldnes. In ſteade of a ſtomacher, a ſacke clothe, ⁊ for theyr bewtye wytherdnes, and ſunne burnyng. Your houſebandes and mightye menne ſhal peryſhe with the ſwearde in battayle. At that time ſhal their gates mourne ⁊ complaine, and they ſhall ſit as deſolate folke vpon the yearth.

The. iiii. Chapter.

For want of menne, ſeuen women deſyre to haue one manne.

A THen ſhall ſeuen wiues take holde of one man: and ſaye, we wyll laye all our meat ⁊ clothing together in cōmen: onelye that we maye be called thy wiues, and that this ſhamefull reprofe maye bee taken from vs. After that tyme ſhall the braunche of the Lorde bee bewtifull and mightye, and the fruit of the earth ſhalbe faire and pleaſaūt, for thoſe Iſraelites that ſhall ſpring thereof. Then ſhal the remnaunte in Sion, and the remnaunte at Ieruſalem bee called holy: Namely all ſuche as are written among the lyuing at Ieruſalem: what tyme as yͤ Lorde ſhall waſhe away the filthineſſe of the daughters of Syon, and pourge the B bloud out from Ieruſalem with the wind of his iudgemente, and with fyre. Moreouer, vpon all the dwellynges of the hyll of Sion, and vpō their whole congregaciō, ſhall the Lord prouide a cloude and ſmoke by daye, and the ſhining of a flamyng fyre by night, for al theyr glorye ſhalbee preſerued. And Ieruſalem ſhalbee a tabernacle for a ſhadowe, becauſe of heate in the daye tyme: a place and refuge where a manne maye kepe hym from wether and rayne.

The. v. Chapter.

Of Chriſt and his vineyarde, with an execracion of coueteouſnes and dronkennes.

NOwe wyll I ſynge my beloued frende a ſonge of my frendes, becauſe of hys vineyarde. My beloued frende hath a vineyarde in a verye fruitefull plenteous grounde. This he hedged, this he walled rounde about, and planted it with goodly grapes. In the middeſt of it builded he a towre, ⁊ made a winepreſſe therin: And afterwarde when he loked that it ſhoulde bringe hym grapes: it brought forth thornes. Nowe therfore (O ye Citeſens of Ieruſalem and whole Iuda:) Iudge I pray you betwixt me ⁊ my vineyard. What more could haue ben done for it, yͭ I haue not done. Wherfore then hath it geuen thornes, where I B loked to haue had grapes of it. Wel, now I ſhall tell you howe I wyll doe with my vyneyarde. I wyll take the hedge from it, that it maye periſhe, and breake downe the wal, that it maye be troden vnder foote. I wyll laye it waſte, that it ſhall neither bee dygged nor cutte, but beare thornes and bryers: I wyll alſo forbydde the cloudes that they ſhall not rayne vpon it. As for yͤ vyneyard of the lord of Hooſtes: it is the houſe of Iſrael, and whole Iuda his fayre planting. Of theſe he loked for equitie, but ſe there is wronge: for ryghteouſnes, lo, it is but myſerye.

C Woe vnto them that ioyne one houſe to another, ⁊ brynge one lande ſo nygh vnto another, that the poore can gette no more

grounde,and that ye maye dwell vpon the
earth alone. Theſe thynges are in the eares
of the lorde of Hoſtes:ſhall not many greater
⁊ more gorgeous houſes be ſo waſte,that
no man ſhall dwell in them? And ten akers
of vynes ſhal geue but a quarte,and thyrty
buſhels of ſede ſhal geue but an Epha.
Woe be vnto them that ryſe vp earlye to folowe
dronkennes, ⁊ to them that continue
ſo vntyl nyghte,and tyll they be ſette on fire
with wyne. In thoſe companyes are harpes
and lutes, tabrettes ⁊ pypes,and wyne. But
they regarde not the worke of the Lorde, ⁊
conſydre not the operacion of hys handes.
Therfore commeth my folke alſo into captiuitie,
D becauſe they haue no vnderſtanding.
Theyr glory is famyſhed wyth hunger,and
theyr pryde is marred for thyrſte. Therfore
gapeth Hel,and openeth her mouth maruelous
wyde: that their pryde,boaſtynge,and
welth,wyth ſuche as reioyſe therin,may deſcēd
into it. Thus hath mā a fal, ⁊ is brought
lowe,and the hygh loke of yͤ proude ſhalbe
layde downe. But the lorde of Hoſtes is
exalted in iudgemente, and God that is holye,
is prayſed in righteouſneſſe: Then ſhall
the ſhepe eate in order,and the ryche mens
landes that wer laid waſt,ſhall ſtraungers
deuoure. Woe be vnto thē, that drawe wickednes
vnto them with cordes of vanitye: ⁊
ſynne,as it were with a carte rope. Whyche
E vſe to ſpeake on thys maner: let hym make
haſte nowe,and goe forth wyth hys worke,
that we maye ſe it. Let the counſel of the holye
one of Iſrael come,and drawe nye,that
we maye knowe it. Woe be vnto them that
cal euell good,and good euell,whych make
darckeneſſe lyght,and light darkeneſſe,that
make ſowre ſwete,and ſwete ſowre. Woe be
vnto them that are wiſe in theyr owne ſight,
and thynke them ſelues to haue vnderſtanding.
Woe be vnto them that are ſtronge to
ſuppe out wyne, and experte men to ſet vp
dronkennes. Theſe geue ſentence wyth the
vngodly for rewardes, but condemne the
iuſt cauſe of the ryghteous. Therfore lyke
as fyre lycketh vp the ſtrawe, and as the
flame conſumeth the ſtubble: Euen ſo theyr
roote ſhalbe as corrupcion, and theyr bloſſome
ſhal vanyſhe away lyke duſt: for they
haue caſt away yͤ lawe of yͤ lord of Hoſtes,
⁊ blaſphemed the worde of the holy maker
F of Iſrael. Therfore is the wrath of the lord
kyndled alſo agaynſt hys people, ⁊ he ſhaketh
hys hande at them: yea, he hath ſmytten
ſo that the hylles dyd tremble.
And their karcaſes did lye in yͤ open ſtretes
lyke myer. And in all thys the wrath of God
hath not ceaſſed,but his hande is ſtretched
out ſtyll. And he ſhall geue a token vnto a
ſtraunge people, and call vnto them in a
farre countrie: and beholde,they ſhall come
haſtelye with ſpede. There ſhall not be one
faynte nor feble amonge them, no not a
ſluggiſh nor ſlepery perſonne. There ſhall
not one of them put of the gyrdle from hys
loynes, nor leuſe the latchet of hys ſhooe.
His arowes are ſharpe, and all hys bowes
bent. His horſe hoofes are like flint,and his
carte wheles lyke a ſtormy wynde. His crye
is as it were of a lyon, and he roareth lyke
lyons whelpes. They ſhall roare, ⁊ hantche
vp the praye, and no man ſhall recouer it,
or gette it from thē. In that daye they ſhalbe
ſo fearce vpon them, as the ſea. And yf we
loke vnto the lande, beholde, it ſhalbe all
darkneſſe and ſorowe. Yf we loke towarde
heauen,behold,it ſhalbe darcke.

The. vi. Chapter.

Eſay ſawe the glory of the Lord,and was ſente to prophecye the deſolacion of Iurye.

IN the ſame yeare that kynge Oziah A
dyed, I ſawe the lorde ſitting
vpon an hygh and gloryous ſeate,
and hys traine fylled the temple.
And about hym ſtode Seraphins, whereof
euery one had ſyxe wynges. Wyth twayne
eche couered his face,wyth twayne his fete,
and wyth twayne dyd he flye. They cryed
alſo eche one to another on this maner:holy,
holy,holy,is the lorde of Hoſtes. The whole
world is full of hys glorye. Yea,the geaſtes
and dorechekes moued at his cryinge, ⁊ the
houſe was full of ſmoke. Then I ſayde: O B
woe is me, for I am loſt:in as muche as I
am a man of vncleane lyppes, and dwel amonge
people that hath vncleane lyppes
alſo: for myne eyes haue ſene the kyng and
Lorde of hoſtes. Then flewe one of the Seraphyns
vnto me hauynge a hote cole in
hys hande, whyche he had taken from the
aulter with the tonges, ⁊ touched my mouth
and ſayd:lo,thys hath touched thy lyppes, ⁊
thyne vnryghteouſneſſe is taken away,and
thy ſynne forgeuen. Alſo,I heard the voice C
of the lorde,ſaying on thys maner: Whom
ſhal I ſend,and who wyl be our meſſāger?
Then I ſayde:here am I,ſende me. And he
ſayd:go,and tell thys people: *ye ſhal heare Mat.13.b
in dede,but ye ſhall not vnderſtande:ye ſhal Mar.4.b
plainly ſe and not perceaue. Hardē the heart Luke.8.b
of thys people,ſtoppe their eares, and ſhut Acte.28.f
theyr eyes, that they ſe not wyth theyr eyes, John.12.f Rom.11.b

heare not wyth their eares, & vnderſtande not wyth their hertes, and conuerte, and be healed. Then ſpake I: lord, howe longe? he anſwered: vntyl the cyties be vtterly waſted without inhabitours, & the houſes without men, tyll the lande be alſo deſolate, and lye vnbuylded. For the Lorde ſhal take the mẽ farre away, ſo that the lande ſhall lye waſte a longe ſeaſon, yet in it ſhall ſuccede ten kynges, and the lande ſhall retourne and be layd waſte. And as the Terebint tree and oke in wynter caſt their leaues, and yet haue theyr ſappe in them: ſo ſhall the holye ſede continue in their ſubſtaunce.

The. vii. Chapter.

The Sirians moue batayle agaynſte Ieruſalem. A virgyne ſhal beare a chylde.

A IT happened in the tyme of Ahaz the ſonne of Iotham, whych was the ſõne of Uziah King of Iuda: that * Razin the kynge of Siria, 4.Re.16.a 2.par.28.a and Pechah the ſonne of Romeliah, King of Iſraell, went vp toward Ieruſalem to beſeege it: but Razin was not able to winne it. Nowe when the houſe of Dauid (that is Ahaz) hearde worde therof, that Sirya and Ephraim were cõfederate together, his herte quaked (yea & the hertes alſo of hys people) lyke as when a tree in the feldes is moued with the wynd. Then ſayd God vnto Eſay: go mete Ahaz (thou and thy ſonne Sear Iaſub) at the head of the ouerpoole, in the fote path by the fullers grounde, and ſaye vnto hym: take hede to thy ſelf, and be ſtyl, but feare not, neyther be faynte herted, for theſe two tayles: yͭ is for theſe two ſmoking fyrebrandes, the wrath and furyouſnes of Razin the Siryan, and Romelyes ſonne: becauſe that the kynge of Sirya Ephraim & Romelyes ſonne haue wyckedly conſpired B againſt the, ſayinge: We wyl go vp againſt Iuda, vexe them, and bring them vnder vs, & ſet a kyng there, euen the ſonne of Tabeel.

For thus ſayth the Lorde God therto: It ſhal not ſo go forth: nether come ſo to paſſe: for the heade cytie of the Siryans is Damaſcus, but the head of Damaſcus is Razin. And after fiue & thre ſcore year ſhall Ephraim be nomore a people. And yͤ chief cytie of Ephraim is Samaria, but the head of Samaria is Romelies ſonne. Yf ye beleue not, it cõmeth of this: that ye are vnfaythful to God. Moreouer + God ſpake once again vnto Ahaz, ſaying: require a token of yͤ lord thy God, whither it be toward the depth beneth, or toward the heygthe aboue. Then ſayde Ahaz: I wyll requyre none, neyther wyll I tempte the Lorde. The lord anſwered: Then heare to, ye of the houſe of Dauid: is it not ynoughe for you that ye be greuous vnto men, but ye muſte greue my God alſo? And therfore the Lorde ſhal geue you a tokẽ: Beholde, a virgyne ſhal cõceaue C and beare a ſonne, and (thou hys mother) ſhalte call his name Emanuel. Butter and hony ſhall he eate, that he maye knowe to refuſe the euell, and choſe the good. + For or euer the chyld come to knowledge, to eſchue the euell, and choſe the good: the lande (that thou ſo abhorreſte) ſhalbe deſolate of bothe her kynges. The Lorde alſo ſhall ſende a tyme vpon the, vpon thy people, and vpon thy fathers houſe (ſuch as neuer came ſence the tyme that Ephraim departed frõ Iuda) thorowe the kynge of the Aſſyrians. For at the ſame tyme ſhall the Lorde whyſtle for the flyes that are about the water of Egipt, & for the Bees in the Aſſirians lande. Theſe ſhal come and ſhal lyghte all in the deſolate valeies, in the holes of ſtones, vpõ al thorny and buſhy places. At the ſame tyme ſhall D the Lorde ſhaue the heere of the head, and the feete, and the bearde cleane of, wyth the raſour yͭ he ſhal hyer beiõd yͤ water: namely, wyth the kyng of the Aſſirians. At the ſame time ſhal a man lyue with a cowe, and two ſhepe. Then becauſe of the aboundaunce of milke, he ſhall make butter and eate it.

So that euery one whych remayneth in the lande, ſhall eate butter and hony. At the ſame tyme al vineyardes (thoughe there be a thouſande vynes in one, and were ſolde for a thouſande ſyluerlynges) ſhalbe turned to breares and thornes. Lyke as they ſhall come into the lande with arowes & bowes, ſo ſhal al the land become brears & thornes. And as for al hylles that are hewen downe, there ſhall not come vpon them any feare of brears and thornes. But the cattel ſhal be dryuẽ thyther, and the ſhepe ſhal fede there.

The. viii. Chapter.

The delyueraunce of the lande by Emanuell. The ſtone of offence, at whych many ſhall ſtumble.

MOreouer, the Lorde ſayde vnto me: Take the a greate leafe, and A wryte in it, as mẽ do with a penne: make haſty ſpede to robbe, and haſte to the ſpoyle. And I called vnto me faithful witneſſes to recorde. Uriah yͤ preſt, & zachariah the ſonne of Barachiah. After that wente I vnto the prophetiſſe, that had conceaued and borne a ſonne.

Then ſayd the lorde to me:geue him this
name:a ſpedie robber , an haſty ſpoyler.
For why,or euer the chyld ſhal haue knowledge
to crye father , and mother : ſhall the
riches of Damaſcus and the ſubſtaunce of
Samaria be taken awaye by the ſpoyler,
before the kinge of the Aſſirians.The lorde
B ſpake alſo vnto me, ſayinge:for ſo much as
this people refuſeth the ſtyll renning water
of Silo, and put their delyte in Razin and
Romelies ſonne: Beholde, the Lorde ſhall
bring myghty and greate floudes of water
vpõ them:namely, yͤ kyng of the Aſſirians
with all his power:Whyche ſhall clyme vp
vpon all hys floudes, and renne ouer all
their bãkes . And ſhal breake in vpõ Juda,
flowyng ⁊ encreaſing in power,tyl he gette
him by the necke.He ſhall fyl alſo the widenes
of thy lande wyth hys brode wynges,
O Emanuel.Breake downe(o ye people of
Aſſur)and ye ſhalbe broken downe: herken
to all ye of farre countries . Muſter you,⁊
ye ſhalbe brokẽ downe: prepare you to battel,
and you ſhalbe torne in peces:take your
counſell together, yet muſte youre counſell
come to naught:go in hand withal,yet ſhall
it not proſpere,for God is wyth vs.For the
C Lorde ſpake thus to me in the power of his
hande, and warned me, ſayinge vnto me :
that I ſhould not walke in the way of this
people .He ſayde moreouer : rounde wyth
none of them whoſoeuer ſay,yonder people
are bounde together:feare them not,neither
be afrayed of them,but ſanctifye the lord of
hoſtes, let hym be youre feare and dreade.
For he ſhalbe the holy place to flye to , and
ſtone to ſtomble at , the rocke to fall vpon,
a ſnare and net to both yͤ houſes of Iſraell,
and the inhabitours of Jeruſalem . And
many ſhall ſtomble, fal,and be broken vpõ
hym:yea, they ſhalbe ſnared and taken.

D Nowe laye the wytneſſes together,and
ſeale the lawe wyth my diſciples.Thus wil
I wayt vpon the lord that hath turned his
face from the houſe of Jacob,and I wyll
loke for him.But lo,as for me and the children
whyche the Lorde hath geuen me:we
are a token and a wonder in Iſrael,for the
Lorde of hoſtes ſake,whyche dwelleth vpõ
the hyll of Syon.

And yf they ſaye vnto you: aſke counſell
at the Sothſayers, Wytches, charmers,
⁊ coniurers,then make them thys anſwere:
Luk.24.a Is there a people any where , yͭ aſketh not
counſell at hys God?*Should men runne
vnto the deade for the lyuynge ? Yf any
man wante lyghte ,let hym loke vpon the
lawe,⁊ the teſtymonye,whether they ſpeake
not after thys meaning.Yf he do not thys,
he ſtumbleth and ſuffreth hunger . And yf
he ſuffre hunger he is out of pacience, and
blaſphemeth hys kynge and hys god.Thẽ
loketh he vpwarde,and downeward to the
earthe: and beholde, there is trouble and
darkenes, vexacion is rounde about him,
and the cloude of erroure. And out of ſuche
aduerſytie ſhal he not eſcape. Euen lyke as
in tyme paſte, it hathe bene well ſene, that
the lande of zabulon,⁊ yͤ land of Nephtaly
(where thorowe yͤ ſea way goeth ouer Jordane
into yͤ land of Galile)was at the fyrſt
in lytle trouble:but afterward ſore vexed.

The.ix.Chapter.

He propheceyeth of Chryſtes natiuitye ⁊ dominiõ.

THe people that walke in darkenes A
haue ſene a great light.As for thẽ
that dwel in the land of yͤ ſhadow
❧ ✻ ☞ of death, vpon them hath yͤ lyght
ſhyned . Thou haſte multiplyed the people
and not increaſed theyr ioy . *They reioyſe Pſa.119.c
before the , euen as men make mery in haruęſte:
and as men that haue gotten the victorye,
when they deale the ſpoyle . For thou
haſt broken the yoke of the peoples burthẽ:
the ſtaffe of hys ſhoulder,and the rodde of
his oppreſſoure , as in yͤ dayes of Madian.
And truly euery battayll that the warriour B
accompliſheth,is done wyth confuſed noiſe,
and defiling theyr garmentes with bloude.
But thys battayle ſhalbe with burnynge,
and conſumynge of fyre . For vnto vs a
childe is borne,⁊ vnto vs a ſonne is geuen.
Upon hys ſhulder doth the kyngdome lye,
and he is called wyth hys owne name,wonderfull
: The geuer of counſell,the mightie
God , the euerlaſtyng father , the prince of
peace : he ſhall make no ende to encreaſe
the kyngdome and peace,and ſhall ſyt vpõ
the ſeate of Dauid, and in hys kyngdome,
to ſet vp the ſame , and to ſtablyſhe it wyth
equytie ⁊ ryghteouſneſſe from hence furthe
for euermore.This ſhal yͤ gelowſy of yͤ lord
of Hoſtes bring to paſſe . The lord ſent a C
word into Jacob,yͤ ſame is come into Iſrael.
And al yͤ people of Ephraim ſhal knowe,
⁊ they yͭ dwel in Samaria , yͭ can ſay with
pride ⁊ hye ſtomackes,on thys maner: The
tile work is fallen downe, but we wyl bylde
it with ſquared ſtones . The molbery timber
is broken , but we ſhall ſet it vp agayne
wyth Cedre . Neuertheles , the Lorde ſhall

prepare Razin the enemy againſt thē, and ſo
ordre theyr aduerſaries, yͭ the Sirians ſhal
lay holde vpō them before, ⁊ the Philiſtines
behinde: and ſo deuoure Iſraell wyth open
mouthe. After all thys is not the wrathe of
the lord ceaſſed, but yet is hys hād ſtretched
oute ſtyl. For the people turneth not vnto
him that chaſtyſeth them, nether doe they
ſeke the lorde of Hoſtes. Therfore hath the
lorde roted out of Iſrael both head ⁊ tayle,
braunche and twygge, in one daye. By the
heade is vnderſtande the Senatoure and
honourable man, and by the tayle yͤ prophet
yͭ preached lies: For al they which enfourme
the people that they be in a ryght caſe, ſuche
be dyſceauers. Suche as men thyncke alſo
to be perfecte among theſe, are but caſteawayes.
Therefore ſhall the Lorde haue no
pleaſure in theyr yong men, neyther fauour
D theyr fatherleſſe and wyddowes. For they
are all together ypocrytes and wycked, and
al theyr mouthes ſpeake folye. After al this,
is not the lordes wrathe ceaſſed: but yet hys
hāde is ſtretched out ſtyll. For vngodlynes
burneth, as a fyre in the briers and thornes.
And as it were oute of a fyre in a wood, or
a reede buſhe: ſo aſcendeth yͤ ſmoke of theyr
pryde. For becauſe of the wrath of the lord
of Hoſtes, is the lande full of darkneſſe, and
the people be conſumed, as it were with fire:
no man dothe ſpare his brother, but he robbeth
on the right hande, and doeth famiſhe:
he eateth on the left hand, ⁊ he ſhal not haue
ynough. Euery mā ſhal eate yͤ fleſhe of hys
owne arme. Manaſſes, ſhal eate Ephraim,
⁊ Ephraim Manaſſes: ⁊ they both ſhal eate
Iuda. After al this, is not the Lordes wrath
ceaſſed, but yet is his hand ſtretched out ſtil.

The.x.Chapter.

He threateneth the oppreſſours of the poore, and
prophecyeth agaynſt Sennacheryb.

A WOe be vnto them yͭ make vnryghteous
lawes, and deuyſe thynges
which be to harde for to kepe: wherthorowe
the poore are oppreſſed on
euery ſyde, and the innocentes of my people
robbed of iudgemente: that widdowes may
be theyr praye, and that they maye robbe
the fatherleſſe. What wyll ye do in tyme of
the vyſytacion, and when deſtruccion ſhall
come from farre? To whom wyll ye runne
for helpe? and to whom wil ye geue youre
honoure, that he may kepe it? that when I
wythdrawe my hande, ye come not amonge
the pryſonners, or lye amonge the dead?

After al this doth not the wrath of the lorde
ceaſſe, but yet is his hand ſtretched out ſtill.
Woe be alſo vnto Aſſur, which is a ſtaffe B
of my wrathe, in whoſe hande is the rod of
my punyſhmente. I ſhall ſende him among
thoſe hypocrytiſh people, among the people
that haue deſerued my dyſfauoure, ſhall I
ſende hym, that he may vtterly robbe them,
ſpoyle them, and treade them downe, lyke yͤ
myre in the ſtrete. Howebeit, his meanyng
is not ſo, neyther thynketh hys hert on thys
faſſyon. But he ymagyneth onlye, howe he
maye roote out and deſtroye moche people,
for he ſayeth: are not my princes al kynges?
Is not Calno as eaſye to wynne as Charchamis?
Is it harder to conquere Hamath
then Arphad? Or is it lyghter to ouercome
Damaſcus, then Samaria? As who ſaye:
I were hable to wynne the kingdome of the
Idolaters and theyr goddes: but not Ieruſalē,
and Samaria. Shal I not do vnto
Ieruſalem and theyr ymages, as I dyd
vnto Samaria and their ydols? Wherfore C
yͤ lord ſayeth: Aſſone as I haue perfourmed
my whole worke vpon the hyl of Sion and
Ieruſalem, then wyl I vyſet the noble and
ſtoute hert of the kinge of Aſſyria wyth hys
proude lookes. For he ſtandeth thus in hys
owne conceyte: Thys doe I thorowe the
power of myne owne hande, and thorowe
my wyſdome: For I am wyſe: I am he that
remoue the landes of the people: I robbe
theyr treaſures: ⁊ (lyke one of the worthyes)
I dryue thē from theyr hye ſeates. My hāde
hath founde oute the ſtrength of the people,
as it were a neſte. And lyke as egges that
were layed here and there, are gathered togyther:
So do I gather al countryes. And D
there is no man that darre be ſo bolde, as to
touche a fether: that darre open hys mouth,
or ones whyſper. Shall the axe booſte it
ſelfe agaynſte hym that heweth therewyth?
or dothe the ſawe make anye braggynge
agaynſte hym that ruleth it? That were euē
lyke, as yf the rod dyd exalte it ſelf againſte
hym that beareth it: or as though the ſtaffe
ſhoulde magnifye it ſelf, as whoe ſay, it wer
no wood. Therfore ſhall the Lord of hoſtes
ſend hym among his fatlynges, leaneſſe: ⁊
burne vp his glory, as it were wͭ a fire. But
the lyght of Iſrael ſhalbe that fyre, and his
Sanctuarye ſhalbe the flame, and it ſhall
kyndle and burne vp hys thornes ⁊ breers
in one day: yea, all the glory of his woodes
and feldes ſhalbe conſumed wͭ bodye and
ſoule: And they ſhalbe as an hooſte of mē,
whoſe ſtanderde bearer fayleth.

The trees alſo of the fielde which remaine,
ſhalbe of ſuche a nombre, that a chylde may
tel thē. After that daye ſhal the remnaunt of
E Iſrael and ſuche as are eſcaped oute of the
houſe of Iacob, ſeke no more cōforte at him
that ſmote thē, but with faithfulneſſe ⁊ truth
ſhal they truſt vnto the lord, the holy one of
Iſrael. The rēnaunte, euen the poſteritie of
Iacob, ſhall cōuerte vnto God the mightye
one. For though thy people (O Iſraell) be
as the ſande ot the ſea, yet ſhal the remnaūt
of thē conuert in him. Perfect is the iudgement
of hym that floweth in righteouſneſſe,
and therfore the lorde of hooſtes ſhall perfectly
fulfyl the thyng that he hath determined
in the middeſt of yͤ whole worlde. Therfore,
thus ſayth the Lorde God of hooſtes:
Thou my people, that dwelleſt in Syon, be
F not afrayed, for the kyng of the Aſſirians:
He ſhall ſmite thee with a rod, ⁊ ſhal wagge
his ſtaffe at thee, as the Egipcians did ſome
tyme: But ſoone after ſhall my wrathe and
mine indignacion be fulfilled in the deſtruccion
of them. Moreouer, the lord of hooſtes
ſhall prepare a ſcourge for him, like as was
the ſlaughter of Madian vpon the rocke of
Oreb. And he ſhall lyft vp his rodde ouer
the ſea, as he dydde ſometyme ouer the Egipcians.
Then ſhall his burthē be taken
from thy ſhoulders, and his yocke from thy
necke: yea, theſame yocke ſhalbe corrupt for
very fatneſſe. He ſhall come to Aiah, and go
thorow toward Mygrō: at Michmas ſhal
he lay vp his harneſſe, ⁊ go ouer the foorde.
Gibea ſhalbe theyr reſtyng place: Ramath
G ſhalbe afrayd: Gibea Saule ſhal flye away.
The voyce of the noyſe of thy horſes (O
daughter Gallim) ſhalbe heard vnto Lais,
and to Anothoth, which alſo ſhalbe in trouble.
Madmena ſhall trēble for feare, but the
citezins of Gabin are manly, yet ſhall he remayne
at Nob that daye. After that ſhal he
lift vp hiz hande agaynſte the mount of the
daughter Syon, the hyl of Ieruſalem. But
ſe, the Lord god of hooſtes ſhall take awaye
the proude from thence with feare. He ſhall
hewe downe the proude, and fell yͤ hye mynded.
The buſhes alſo of the wood ſhall he
roote out with yron, and Libanus ſhal haue
a mightie fall.

The.xi.Chapter.

He prophecieth of the Natiuitie of Chriſt, and of his people: of the remnaunte of Iſraell, and of the fayth of the Heathen or Gentiles.

A AND there ſhall come a rod foorth of yͤ
kynred of Iſai, and a bloſſome ſhall
floryſhe out of his roote. The ſpirite of
the Lorde ſhall lyght vpon hym: the ſpirite
of wiſdom and vnderſtanding, the ſpirite of
counſaile and ſtrength, the ſpirite of knowledge,
and of the feare of the Lorde: ⁊ ſhall
make hym feruent in the feare of God. For
he ſhal not geue ſentēce after the thing that
ſhalbe broughte before his eyes, neyther reproue
a matter at the fyrſte hearyng, but wͭ
righteouſneſſe ſhall he iudge the poore, and
with holyneſſe ſhall he refourme the ſymple
of the world. He ſhall ſmyte the worlde with
the rodde of his mouth, and with the breath
of his mouth ſhal he ſlaye the vngodlye.
Righteouſneſſe ſhal bee the gyrdle of his
loynes: truthe and faithfulneſſe, the gyrding B
vp of his reynes. The wolfe ſhal dwel with
the lambe: and the Leopard ſhal lye doune
by the goate. Bullockes, lyons, and cattell
ſhall kepe company together, ſo that a lytle
chylde ſhall rule them. The kowe and the
beare ſhal feede together, and theyr youngones
ſhall lye together. The lyon ſhall eate
ſtrawe like the oxe or the kowe. The chylde
whyle he ſucketh ſhall haue a deſyre to the
Serpentes neſte, and when he is weaned, he
ſhal put his hand into the cockatrice denne.
No man ſhall do euell vnto another, no mā
ſhall deſtroye another, in all the hyll of my
holyneſſe. For the earth ſhalbe full of the
knowledge of the lord, euen as the ſea floweth
ouer with water. And in that daye ſhall
the Gentiles enquyre after yͤ roote of Ieſſe C
which ſhalbe ſet vp for a tokē vnto the people,
and his dwellyng ſhalbe gloryous. At
theſame tyme ſhall the Lorde take in hande
agayne, to conquere the remnaunte of hys
people (whiche ſhalbe left aliue) frō the aſſiryans,
Egyptians, Arabians, Moryans, Elamytes,
Caldees, Antiochyans: and from
the Ilandes of the ſea. And he ſhall ſet vp a
tokē amōge the Gentiles, and gather together
the diſperſed of Iſraell: yea, ⁊ the outecaſtes
of Iuda frō the foure corners of the
world. The hatred of Ephrai alſo and enemies
of Iuda ſhalbe cleane roted out. Ephraim
ſhall beare none euill will to Iuda,
⁊ Iuda ſhal not hate Ephrai: but they both
together ſhall flye vpō the ſhoulders of the
Philiſtines toward the weſte, and ſpoyle
them together that dwell toward the Eaſt.
The Idumytes and the Moabytes ſhall D
let theyr handes fall, and the Ammonites
ſhalbe obedyent vnto them.

The Lord alſo ſhall cleaue the tonges of
yͤ Egiptians ſea, ⁊ with a mighty wind ſhal
he lift vp his hād ouer Nilus, ⁊ ſhal ſmyte

his ſeuen ſtreames, and make men go ouer drie ſhod. And thus ſhal there be a waye for hys people that remaineth, from the Aſſirians: like as it happened to the Iſraelytes what tyme they departed out of the lande of Egypte.

¶The.xii.Chapter

The ſong of the church for the obtaynyng of the vyctory and ouercomming of the worlde.

A SO that thē thou ſhalt ſaie: O Lorde I wyl thanke thee, for thou waſt diſpleaſed at me: but refrayne thou frō thy wrath, and comforte me. Beholde, God is my ſaluacion in whome I wyl truſt, and not be afrayde. For the Lorde God is my ſtrength & my ſonge, he alſo is become my ſaluaciō. Therfore with ioye ſhal ye drawe B water out of the welles of the ſauioure, and then ſhall ye ſaye: geue thankes vnto the lorde, call vpon hys name, declare hys coūſayles amonge the people, kepe them in remembraunce, for his name is excellente. O ſing praiſes vnto the lord, for he hath done greate thynges, as it is knowen in all the worlde. Crye out, and ſinge thou yͤ dwelleſt in Syon: for great is the holy one of Iſraell in the myddeſt of thee.

¶The.xiii.Chapter.

He prophecyeth the deſtruccion of Babilon: the captiuitie and the comming agayne of the people.

A THys is the heuy burthen of Babilon, whiche Eſay yͤ ſonne of Amos dyd ſe. Lift vp the baner vpon the hye hyll, call vnto them, holde vp your hande, that the princes may go in at the dore. I haue ſente for my deputyes & my gyauntes (ſayeth the lorde) which ſhal execute wrath. I wyll call for ſuche as tryumphe in my glory. There is a noyſe of a multitude in the mountaynes, lyke as of a greate people: a ruſhynge as though the kyngdomes of the nacions came together. (And the Lorde of hooſtes muſtereth hys armye to battayle.) They come oute of a farre countrey, from the ende of heauen: Euen the Lorde hym ſelfe with the mynyſters of his wrath, to deſtroye the whole lande. Mourne ye, for the daye of the lorde is at hande, and ſhall come as a diſtroyer B from the almyghtye. Therfore ſhall all handes bee letten downe, and all mennes heartes ſhall melte awaye, they ſhall ſtande in feare, carefulneſſe and ſorowe ſhal come vpon them, and they ſhall haue payne, as a woman that trauayleth with chylde. One ſhal be abaſhed of an other, and theyr faces ſhal burne lyke the flame of fyre. Behold, the daye of the Lorde ſhall come, terryble, ful of indignacion, furoure, and wrath, to make the lande waſte, and to roote oute the ſynners therof. For the ſtarres and planetes of heauen ſhall not geue theyr lighte: the ſunne ſhalbe darkened in the ryſyng, & the moone ſhall not ſhyne with his lighte. And I wyll puniſhe the wickedneſſe of the world, and the ſynnes of the vngodly, ſaith the lorde. The hie ſtomackes of the proude C wyll I take away, and wil laye doune the boaſtyng of tirauntes. I wyll make a man dearer then fyne golde, and a man to bee more worth thē a golden wedge of Ophyr. Therfore I will ſhake the heauen, and the earthe ſhall remoue out of her place: in the wrath of the lord of hoſtes, & in yͤ day of his fearefull indignacion. And Babilon ſhalbe as an hunted or chaced doo, & as a ſhepe yͭ no man taketh vp. Euery manne ſhal turne to his own people, and flye eche one into his owne lande. Whoſo is founde alone, ſhalbe ſhotte thorowe. And whoſo gather together ſhalbe deſtroyed wͭ the ſweard. *Their pſal.137.d chyldren ſhall bee ſlayne before theyr eyes, D theyr houſes ſpoyled, and theyr wiues rauiſhed. For lo, I ſhall bryng vp the Medes agaynſte them, whiche ſhall not regarde ſiluer, nor be deſirous of gold. With bowes ſhall they deſtroye the yonge children, and haue no pytye vpon women with childe, and theyr faces ſhal not ſpare the children. And Babilon (that glorye of kyngdomes and beautye of the Caldees honoure) ſhalbe deſtroyed, euen as God deſtroyed *Sodome Gen.19.d and Gomorra. It ſhal not endure for euer, neyther ſhall there be any more dwellyng there, from generacion to generacion. The Arabians ſhall pytche no tentes there, neyther ſhall the ſhepheardes make theyr foldes there any more: but fearefull wylde beaſtes ſhall lye there, and the houſes ſhalbee full of greate owles. Eſtriches ſhall dwell there, and Apes ſhall daunce there: wylde cattes ſhall crye in the palaces, and dragons ſhalbee in the pleaſaunte houſes. And as for Babilons tyme it is at hande, and her dayes ſhall not be prolonged.

¶The.xiiii.Chapter.

The returne of the people from captiuitie. The proſperytie of the people of God, and affliccion of theyr enemyes. The pryde of Babylon.

A BUt the lorde wyll bee mercyfull vnto Iacob, and wyll yet choſe Iſraell agayne, and ſet thē in theyr owne lande. Straungers ſhall cleaue vnto them, and get thē to the houſe of Iacob, The people

ſhall

people ſhall take them and cary them home
to theyr owne lande. And make them to enherite
the houſe of Iſrael in the land of the
lord, that they maye be ſeruauntes and hādmaydens
of the lord. They ſhall take thoſe
pryſoners whoſe captyues they had bene afore,
and rule thoſe that had oppreſſed thē.
When the lorde now ſhal bryng thee to reſt
B from the trauayle, feare, ⁊ harde bondage,
that thou waſt laden withal: thē ſhalt thou
vſe this mockage vpon the kyng of Babylon,
⁊ ſaye: Howe happeneth it that the oppreſſour
leaueth of? Is the golden trybute
come to an ende? The Lord hath broken yͤ
ſceptre of the vngodly, and the rod of the
lordly. Which when he is wroth ſmyteth yͤ
people with contynuall ſtrokes, ⁊ tyranouſly
raygneth ouer yͤ Heathen, whom he perſecuted
wythout compaſſyon. And therfore
the whole worlde is nowe at reſt, and quietneſſe:
and men ſynge for ioye.

Yea, euen the Fyrre trees and Cedres of
C Lybanus, reioyſe at thy fall, ſaying: Nowe
that thou art layed downe, there come no
mo vp to hewe downe vs. Hell alſo beneth
trembleth to mete the at thy commyng, and
for thy ſake hath rayſed hys dead, and all
mightye men ⁊ princes of the earth. Al kynges
of the earth ſtande vp frō their ſeates,
yͭ they may all anſwere, ⁊ ſpeake vnto thee.
Arte thou become weake alſo as we? art yͧ
become like vnto vs? Thy pōpe ⁊ thy pryde
is layed downe into the pyt, and ſo is yͤ melody
of thy inſtrumentes. Wormes be layed
vnder the, ⁊ wormes be thy couerynge.

Howe art thou fallen from heauen (O
D Lucifer) thou fayre mornynge chylde? howe
haſte yͧ gotten a fall euen to the grounde, ⁊
arte become weaker then the people? For yͧ
ſaydeſte in thyne hert: I will clyme vp into
heauē, and exalt my throne aboue, beſyde yͤ
ſtarres of God. I will ſyt alſo vpon yͤ holy
mounte toward yͤ North, I wyll clyme vp
aboue the cloudes, ⁊ wylbe lyke the hygheſt
of all. Yet thou ſhalt be brought downe to
the depe of hell. They that ſeke the ſhal narowly
loke vpō the, ⁊ thynke in thē ſelues,
ſaying: Is this the mā that brought all lādes
in feare, ⁊ made yͤ kyngdomes afrayed?
Is thys he that made the world in a maner
waſte, and layed the cyties to the grounde,
whych let not hys pryſonners go out?

E The kynges of yͤ nacyons lye euerye one
in his owne houſe wyth worſhyppe, ⁊ thou
art caſt out of the graue lyke a fylthye abhominable
braunche: lyke as dead mens
raymente that are ſhot thorowe wyth the
ſweard, and go down to yͤ ſtones of yͤ depe:
as a dead corſe that is troden vnder fete, ⁊
art not buryed wͭ them. Euen becauſe that
thou haſte waſted thy lande, and deſtroyed
thy people. The generacion of the wycked
ſhalbe without honoure for euer. Let there
a waye be ſought to deſtroy their children,
that be in their fathers wyckedneſſe, yͭ they
come not vp agayne to poſſeſſe the lande,
and fyll the worlde full of enemyes.

I wyll ſtande vp agaynſte them (ſayeth F
the Lord of hoſtes) and roote out the name
and remnaunte, ſonne, and ſonnes ſonne of
Babylon (ſayeth the Lorde) and wyll geue
it to the Otters, and wyll make water puddles
of it. And I will ſwepe them out with
the beſome of deſtruccyon, ſayeth the Lorde
of hoſtes. The Lord of hoſtes hath ſworne
an oth, ſaying: It ſhall come to paſſe as I
haue determined, and ſhalbe fulfilled as I
haue deuyſed. So that Aſſyria ſhall I deſtroy
in my lande, and vpon my mountaynes
will I treade hym vnder foote. Wherethorowe
hys yoke ſhall come frō them, and
his burthen ſhalbe takē frō their ſhoulder.
This deuiſe hath God taken thorowe the
whole world: ⁊ this is hys hande ſtretched
out ouer all people. For yf the Lorde of
hoſtes determyne a thynge, who is able to
dyſanull it? And yf he ſtretch forthe hys
hande, who maye holde it agayne?

The ſame yeare that kyng Ahas dyed, G
God threatened on this maner: Reioyſe not
(thou whole Paleſtina) becauſe the rod of
hym that beateth the is broken: for oute of
the ſerpētes rote there ſhall come an adder,
and the frute ſhalbe a fyrye flyinge worme.
But the fyrſte borne of yͤ poore ſhall be fed,
and yͤ ſymple ſhal dwel in ſaftye. Thy roote
alſo wyl I deſtroye wͭ hungre, ⁊ it ſhal ſlay
thy remnaūt. Mourne thou port, wepe thou
cytie, for (O whole lande of Paleſtina) thou
art layed waſte, for there ſhall come frō the
north a ſmoke, yͭ not one alone may abyde
in hys place. Who ſhall then anſwere the
meſſengers of the Gentyles? For the Lorde
hath ſtablyſhed Syon, and yͤ poore of hys
people yͭ be therin, do put their truſt in him.

The .xv. Chapter.

A prophecye agaynſte Moab.

This is the heuy burthen vpon Moab:
Ar of Moab was deſtroyed ⁊ ouerthrowen A
in yͤ night ſeaſon. Kyr alſo in
Moab was deſtroyed, and peryſſhed in the
nyght. They wente vp to the ydols houſe,
euen to Dibon, to yͤ hye places to wepe for

Nebo, & Moab did mourne for Medba: Al
their heades were balde, & all their beardes
ſhauen. In their ſtretes are they gyrded aboute
B with ſackcloth. In all the toppes of
their houſes and ſtretes, ſhalbe nothynge
but mournynge and weppynge. Heſbon and
Eleale ſhal cry, yͭ their voyce ſhalbe hearde
vnto Iahaz. The worthyes alſo of Moab
ſhall bleate oute, and crye for very ſorowe
of their myndes: Woe ſhall my herte be for
C Moabs ſake. They ſhall flye vnto the cytie
of zoar, which is lyke a fayre yoũge bullock
of thre yere olde, for they ſhall all go vp to
Luith weppynge. Euen ſo by yͤ way towarde
Horonaim they ſhall make lamentaciõ for
their vtter deſtruccyon. For the waters of
Nimrim ſhal be dryed vp, by reaſon wherof
the graſſe is wythred, the herbes deſtroyed,
& the grene thinges gone. For the reſydue
that he hath done, they are ſory. As for their
ſubſtaunce, the enemyes haue caryed them
to the brooke of the wyllowes. For the
D crye went ouer the whole lande of Moab:
vnto Eglaim, & vnto Beer Elim, was ther
nothyng but mournyng, becauſe yͤ waters
of Dimon wer ful of bloud: for I the Lord
ſhall ſende more bloude vpon Dimon, and
Lyons vpon the remnaunt of yͤ lande, & on
them that are eſcaped from Moab.

¶ The .xvi. Chapter.

The deſtruccyon of Moab.

SEnde the Lorde of the worlde a lãbe
A from the rocke that lyeth towarde yͤ
deſerte, vnto the hyll of the daughter
Sion. For as for the daughters of Moab,
they ſhalbe as a tremblynge byrde yͭ is put
out of harueſt, for they ſhall carye thẽ vnto
Arnon: gather your coũſayll, come together
in iudgement, couer vs with your ſhadow
in the myddaye, as the nyght doeth hyde the
chaced, and bewraye not thẽ that are fled, let
my perſecuted people dwell amonge you.
Moab, be thou their refuge agaynſt the deſtroyer:
B for the aduerſarye is brought to
noughte, yͤ robber is vndone, the tyraunt is
waſted out of the lande. And in mercy ſhall
the ſeate be prepared, and he ſhall ſyt vpon
it in the trueth in the tabernacle of Dauid,
iudgynge & ſekynge iudgemẽte, & makyng
haſte vnto ryghteouſneſſe. We haue heard
of yͤ pryde of Moab, he is very proud, preſumpteous,
arrogant, & ful of indignacion,
& vayne are hys lyes. Therfore ſhal Moab
make lamentacion becauſe of yͤ Moabites
(that ſhalbe ſlayne) yea, they ſhal wayle all
together. Bycauſe of the foundacions of yͤ
cytie that is made of brycke, ſhall ye complayne:
euen ye lame people that are left
onely behynde.

For the vynes of Heſbon are cut downe:
As for the vyne of Sybna, the lordes of yͤ C
Heathen haue broken downe her pryncipal
braunches: they are come euen vnto Iazer,
they wente on wandrynge vnto the wylderneſſe.
Her goodlye braũches were throwen
downe as they went ouer the ſea. Therfore
wil I mourne for Iazer, & for the vyne of
Sibna. I will poure my teares vpon the,
O Heſbon and Eleale, for the crye of thyne
enemyes is fallen vpõ thy ſommer frutes, &
vpon thy herueſt. The myrth & chere is takẽ
away out of the plentiful felde, & in yͤ vyneyardes,
there ſhalbe no ioye nor gladneſſe.
The treader ſhal treade out no wyne in the D
preſſes, the ſõge of their mery chere haue I
layed down. Wherfore, my bowels ſhal rõble
lyke an harpe, for Moabs ſake, & myne
inwarde partes, for the cyties ſake that is
made of brycke. And it ſhall come to paſſe,
that whẽ it is ſene that Moab ſhalbe made
wery of hys hyl chapels, he ſhal come to his
tẽple to praye, but he ſhall not be able. So
then, thys is the ſayinge that the Lord hath
ſpoken concernyng Moab, ſyns that tyme.
But nowe the lord hath ſpoken, ſaying: In
thre yeres, which ſhall be as the yeres of an
hyred ſeruaunte, ſhall the glory of Moab
be turned into confuſyon, thorowoute all
hys multitude, whiche is verye great. And
that whyche remayneth, ſhalbe very ſmall
and feble.

¶ The .xvii. Chapter.

A prophecye agaynſte Damaſcus.

THis is yͤ heuy burthen vpon Damaſcus: A
beholde, Damaſcus is taken away
to be nomore a cytie, but ſhalbe
an heape of broken ſtones. The waſt cyties
of Aroer ſhalbe foldes for catell, which ſhal
lye there, and there ſhalbe none to fraye thẽ
away: Ephraim alſo ſhall nomore be ſtrõg,
and Damaſcus ſhall nomore be a kyngedome
& the remnaunt of Siria ſhalbe as yͤ
glorye of yͤ children of Iſrael, ſayth the lord
of hoſtes. And in that daye it ſhall come to
paſſe, that Iacob ſhalbe made verye poore,
and the fatnes of his fleſh ſhal waxe leane.
And he ſhalbe as one that gathereth vp
corne in herueſt, euen lyke hym whoſe arme
reapeth the eares of corne.

He ſhalbe alſo like him yͭ gathereth eares
of corne in the valley of Rephaim. Some
gatherynge in dede ſhall there be lefte in it,
euen as in the ſhakynge of an olyue tree,
there remayne two or thre beries in yͤ toppe

of the vppermoſt bough, ⁊ foure or fyue in the brode fruytefull braunches therof, ſaith the Lord God of Iſraell.

B Then ſhall man turne agayne to hys maker, and hys eyes ſhall haue reſpect to ẏ holy one of Iſrael. As for the aulters which are hys owne handyworcke, he ſhall not regarde thē, and the thinges that his fyngers haue made (as groues and ymages) thoſe ſhall he not caſt hys eye vnto. In that daye ſhall theyr ſtronge cyties be as the forſaken ſhrubbes ⁊ braunches, whiche they left becauſe of the children of Iſraell: ⁊ the lande ſhalbe deſolate. Becauſe thou haſt forgotten God thy ſaluaciō, ⁊ haſt not bene myndfull of thy ſtrong rock, therfore ſhalt thou ſet pleaſaunt plantes, and ſhalt graffe the braunche of an other mannes vyne. In the daye ſhalt thou make thy plant to growe, ⁊ early in the mornynge ſhalt thou make thy ſeede to floryſhe. The herueſt ſhalbe gone in the day of enheritaunce, and there ſhalbe ſorowe wythout hope of comfort.

C Woe ſhalbe to the multytude of muche people, which ſhall make a ſounde lyke the noyſe of the ſea. And the violence of the nacions, which ſhal rage lyke the ruſhynge in of many waters: Euen lyke many waters ſhall ẏ people rage. God ſhal rebuke hym, and he ſhal flye farre of. He ſhalbe chaſed away lyke as drye ſtrawe vpō ẏ moūtaynes before the wynde: ⁊ lyke a thyng that turneth before the ſtorme. At euē, beholde, ther is trouble: and or euer it be mornynge, loe, he is gone. Thys is the porcyon of thē that oppreſſe vs, ⁊ the lot of thē that robbe vs.

The.xviii. Chapter.

A prophecye agaynſt Egypt.

A O That lande that truſteth vnder the ſhadow of wynges, ẏ lande which is beyonde ẏ waters of Ethyopia: Sēdynge meſſaungers by the ſea, euē in veſſelles of reedes ouer the water. Get you hence (ye ſpedye meſſaungers) to a nacyon that is ſcatered abroade, ⁊ robbed of that they had, a fearful people from their begynnyng hytherto: a nacyō troden down by litle ⁊ litle, whoſe lādes the floudes haue ſpoyled. All ye inhabytours of the worlde ⁊ indwellers of the earthe, looke vp when he ſetteth a token in the moūtaynes, ⁊ herken whē he bloweth with the trōpe. For ſo ẏ lord ſayd vnto me: as for me, I wil take my reſt, and loke vpō the matter in my habitacyon, lyke a fayer heate after the rayne, and lyke a cloude of dewe in the heate of harueſt.

B For afore the harueſte when the braūche is growen, there ſhall come rype fruyte out of the floure: and he ſhall cut downe the increaſe with ſythes, and the braunches ſhall he take away with hookes. Thus ſhall they be lefte together vnto ẏ foules of the moūtaynes, and to the beaſtes of the earth: for in ſommer the byrdes ſhall remayne vpon it, ⁊ euery beaſt of the lande ſhall be vpon it in the wynter. In that tyme ſhal ther a preſēte be brought vnto the lorde of Hoſtes, euen a people that is ſcatered abroade, ⁊ robbed of that they hadde: that ſame people whych haue bene fearfull from their begynnynge hytherto, a nacyon troden downe by lytle ⁊ lytle, whoſe lande the floudes haue ſpoyled: to the place of the name of the Lorde of Hooſtes, euen to the mount Syon.

The.xix. Chapter.

The prophecye agaynſt Egypt.

THe heuye burthen of Egypt: Beholde, the Lorde rydeth vpon a ſwift cloude, and ſhall come into Egypt: and the Idols of Egypt ſhall tremble at the preſence of hym, and ẏ herte of Egypte ſhall quake in the myddeſte of her. And I will ſet the Egypcians one agaynſte another, ſo that one brother ſhall fyght agaynſte another, ⁊ one neyghboure agaynſt another, Cytye agaynſt Cytye, and Realme agaynſt Realme. The mynde alſo of Egypte ſhalbe cleane wythout councell wythin it ſelfe, and the deuyce that they take wyll I deſtroye, ſo ẏ they ſhall ſeke counſel at Idols, and at ſorcerers, at worckers with ſpirites, ⁊ at ſothſayers. And the Egypcians wyll I geue ouer into the hande of a maruelous cruell lorde, and a myghtye kyng ſhall haue dominion ouer them, ſayeth the lorde God of Hooſtes: the waters of the ſea ſhall fayle, ⁊ the ryuer ſhall decreaſe, ⁊ be dryed vp. The waters ſhalbe drawen out, ẏ ryuers of Egipt ſhalbe emptyed and dryed vp, ẏ reedes and flagges ſhalbe cut downe. A

The graſſe in the ryuer and by the ryuers banck and all that groweth by ẏ ryuer, ſhal wyther awaye, and be broughte to naught. The fyſhers alſo ſhall mourne, and al they that caſt angle in to the water, ſhall make lamentacyon: and they that laye forth their net beſyde the waters ſhalbe roted out. Moreouer, they that worcke in flax and make fyne worckes, ſhalbe confounded: and ſo ſhall they that weue open worckes. For their open workes ſhalbe euen deſtroyed: and al they that make pondes and ſtues for fyſhe ſhall come to naught. B

But ye fooliſh prynces of zoan, ye wiſe coūſaylers of Pharao, whoſe wyt is turned to foolyſhenes, howe ſaye ye vnto Pharao? I am come of wyſe men, and of auncient kynges. Where are nowe the wyſe men? Let thē tell the (yf they can) what the Lorde of Hoſtes hath deuyſed vpon Egypte.

C The prynces of zoan are become fooles, yͤ prynces of Noph are dyſceaued, they haue dyſceaued Egypt, euen they that were taken for the chefe kynred therof. In the myddeſt of it hath yͤ Lord poured yͤ ſprite of wyckedneſſe, and they haue dyſceaued Egipt in euery worke therof: euen as a dronken man ſtackereth in his vomyte. Nether ſhall the heade or tayle, yͤ braunch or reede, be hable to do any worcke in Egipt. In that day ſhal Egipte be lyke vnto wemen: It ſhalbe afrayed and ſtande in feare at the mocyon of the hand of the Lorde of Hooſtes, which he ſhaketh ouer it. And Egypt ſhalbe afrayed of yͤ lande of Juda, ſo that euery one which maketh mēcyon of it, ſhalbe afrayed thereat becauſe of the councel of the Lord of hoſtes whyche he deuyſeth for it.

In that daye ſhall fyue cytyes in the lāde of Egypt ſpeake the language of Canaan, and ſweare by the Lorde of Hoſtes, the citie of deſolacyon, ſhalbe called one of them. In that day ſhal yͤ aultare of the Lorde be in yͤ myddes of the land of Egypt, and this tytle beſyde it: *Unto the Lord.* And it ſhalbe a token and a wytneſſe vnto the Lorde of Hooſtes in the lande of Egypte. For they ſhall crye vnto the lorde, becauſe of ſuche as trouble them, and he ſhall ſend them a Sauiour, ⁊ a greate man to delyuer them.

And the lorde ſhalbe knowen in Egypt, ⁊ D the Egypcians ſhall knowe the lord in that day, and do ſacrifice and oblacion: yea, they ſhall vowe a vowe vnto the lorde, and perfourme it. The Lord alſo ſhall ſmyte Egipt ſoore, and heale thē agayne: and they ſhalbe cōuerted vnto yͤ lord, and he ſhalbe intreated of them, and ſhall heale them. In that daye ſhall there be a comen waye oute of Egypte into Aſſyria, and Aſſyria ſhall come into Egypt: and Egypt into Aſſyria: ſo that the Egypcians and the Aſſirians ſhal ſerue the lord together. In that daye ſhal the nacion of Iſrael be the thyrde with Egypte ⁊ Aſſyria, and they ſhalbe bleſſed in the myddes of yͤ lande, which lande yͤ lord of Hoſtes hath bleſſed, ſayinge: bleſſed is my people of Egypte: Aſſur alſo is the worke of myne handes: and Iſraell is myne enherytaunce.

The.xx.Chapter.

Agaynſt Egypte and Ethyopia.

In the yeare that Tharthā came vnto Aſdod (when Sargon the kynge of Aſſiria had ſent him) ⁊ had fought agaynſt Aſdod, and taken it. At the ſame tyme ſpake the Lord by the hand of Eſaye yͤ ſonne of Amos, ſaying: Goe, ⁊ take of the ſackeclothe from thy loynes, ⁊ put of thy ſhooe from thy foote. And he dyd ſo, walkynge naked and barefoote.

And the Lorde ſayd: lyke as my ſeruaūte Eſay hath walked naked and barefote for a ſygne and wonder thre yeares vpō Egypt, and Ethyoppa: Euen ſo ſhall the kynge of Aſſyria take awaye oute of Egypte and out of Ethiopia, children ⁊ olde men, naked and bare fote, with their loynes vncouered, to the great ſhame of Egypte.

They ſhalbe broughte in feare alſo, and aſhamed one of another: Ethyopia of E- B gypt, and Egypt of Ethyopia, cōſyderynge what glory they were in afore. And they that dwell in the ſame Ile ſhall ſaye in that day: Behold, thus are we regarded. Whyther ſhall we flye for helpe, that we maye be delyuered from the kynge of Aſſyria? And howe ſhall we eſcape?

The.xxi.Chapter.

Agaynſt Babylon, Idumea, and Arabya.

The burthen of the waſte ſea: Euen as the ſtormie wether that paſſeth thorowe at the noone day, to come from yͤ wyldernes, from that horrible lande. A greuous viſion was ſhewed vnto me: Let one dyſceateful offender come agaynſt another, and one deſtroyer agaynſt another. Up Elam, laye ſeyge thou of Media, al their gronynge haue I layd downe. Therfore are my loynes fylled with ſorowe: heuynes hath taken holde vpon me, as the panges of a woman that is trauaylynge. It made me ſtoupe when I hearde it, and it vexed me when I ſawe it. My hert panted, fearfulnes came vpon me. The nyght of my voluptuouſnes, hath he turned agaynſte me into feare. Whyle they gar- B nyſhed the table, the watchman loked: And whyle I was eatynge and drynckynge (it was ſayde) vp ye Captaynes take you to youre ſhylde. For thus hath yͤ lord ſayd vnto me: Go, ⁊ ſet a watcheman to tell what he ſeeth. And he ſaw a charet whych two horſmen ſat vppō, with yͤ caryage of an aſſe, ⁊ yͤ caryage of a camel: So he loked ⁊ toke very dylygent hede. And yͤ Lyon cryed, Lord, I ſtande waytyng al the whole daye, ⁊ am appointed to kepe my watch euery nyght.

And behold, here commeth a charet of men
with twoo horſmen. And he aunſwered, and
ſayd: Babilon is fallen, it is fallen, ⁊ all the
ymages of her gods hath he ſmytten doune
vnto the grounde. Thou arte he whome I
muſt threſh, and thou belongeſt to my corne
flooze. This that I hearde of the Lord of
Hooſtes the God of Iſrael haue I ſhewed
C vnto you. The burthen of Duma: he calleth
vnto me oute of Seyr: Watcheman what
haſt thou eſpied by night? Watchemã what
haſt thou eſpied by night? The watcheman
ſayde: The morning commeth, and ſo doth
the nyghte. Yf ye wyll aſke any queſtion,
then aſke it: returne and come againe. The
burthen concerning Arabia: In the pleaſaunt
grounde of Arabia ſhall ye tary all
nyght euen in the ſtretes of Dedanin. The
inhabitours of yͤ lande of Thema, brought
forthe water to hym that was thirſty, they
preuented hym with their breade, that was
fled away. For becauſe of ſweardes are they
become fugitiue, euen for yͤ drawen ſweard,
and for the bente bowe, and becauſe of the
greuouſneſſe of warre. For thus hathe the
lorde ſaid vnto me: There is yet a yeare according
to the yeares of an hyred ſeruaunt,
and all the glory of Cedar ſhall fayle. And
the numbre of them that ſhall eſcape from
the bowes, ſhalbe myniſhed by the mightye
chyldren of Cedar, for ſo the lorde God of
Iſraell hath ſpoken.

The.xxii. Chapter.

A prophecye agaynſte Ieruſalem.

A The burthen of the vallye of vyſion.
What haſte thou to do here, that
thou clymeſte vnto the houſe toppes?
Thou that arte full of occupyeng, thou ſedycious
and proude cytye: thy ſlayne men
are neyther put to death with ſwearde, nor
dead in battayle. All thy captaynes are fugytyue
together, the archers haue taken
them pryſoners. All they that are founde
in thee, are in captyuytye together, becauſe
they fledde farre of. Therfore ſayde I:
Luke.19.f Iere.9.a. let me alone, and * I wyll make lamentacyon.
Ye ſhall not be able to comforte me,
becauſe of the deſtruccion of the daughter
of my people. For thys is a daye of trouble,
of ruyne, and of deſtruccion that the lorde
wyll bryng to paſſe in the valley of vyſion,
breakyng downe the cytye, and crying vnto
B the mountaynes. Elam bare the quiuer
with a charet of fotemen and of horſemen,
⁊ the citie of Kyr ſhewed yͤ ſhilde open. Thy
chyefe vallye alſo was full of charrettes,
and the horſmen ſet theyr faces dyrectlye toward
the gate. And in that daye dyd the
enemye take away the bewtye of Iuda, and
then dyddeſt thou looke toward yͤ armoure
of the houſe of yͤ foreſt. Ye haue ſene alſo yͤ
broken places of the cytye of Dauid, howe
that they are many, ⁊ ye gathered together
the waters of yͤ lower poole. As for yͤ houſes
of Ieruſalem, ye haue nõbred them, and
the houſes haue ye broken downe to make
yͤ wall ſtronge. A pyt alſo haue ye made betwene
yͤ two walles, for the waters of yͤ olde
poole: ⁊ haue not regarded yͤ maker thereof,
nether had reſpect vnto him yͭ toke it in hãd.

And in that daye dyd the Lorde God of C
Hoſtes call men vnto weppynge and mournynge,
to baldneſſe ⁊ gyrdynge about with
ſackclothe. And beholde, they haue ioye and
gladneſſe, ſlayinge oxen ⁊ kyllynge ſhepe,
eatynge fleſhe, ⁊ drynckynge wyne. * Let vs
eate ⁊ dryncke, for to morowe we ſhall dye. 1.Co.15.e Sapi.2.b
And it came to yͤ eares of yͤ Lord of hoſtes:
This iniquitye ſhal not be pourged frõ you
till ye dye, ſayeth the Lord God of Hooſtes.
Thus ſayth the Lord God of Hooſtes: Go,
get the vnto yonder treaſurer: euen vnto *
Sebna, whyche is the ruler of the houſe. Eſai.36.a
What haſt thou to do here? and whom haſt
thou here? that thou ſhuldeſt here hewe the
out a ſepulchre, as it were one yͭ heweth him
out a ſepulchre on hygh, or that graueth an
habitacion for him ſelfe in an harde rocke.

Beholde, O thou man, the Lorde ſhall carye
the awaye into captyuytie, ⁊ ſhal ſurely D
couer the with confuſyon. The Lorde ſhall
turne the ouer lyke a balle with his handes,
(and ſhall ſend the) into a farre countrye, there
ſhalte thou dye, ⁊ there (in ſteade of yͤ Charettes
of thy põpe) ſhall yͤ houſe of thy Lord
haue confuſyon. I wyll dryue the from thy
place, ⁊ out of thy dwellynge ſhall he ouerthrowe
the. And in that daye ſhall I cal my
ſeruaunte Elyakym the ſonne of Helkya.
And with thy garmentes will I cloth hym,
and with thy gyrdle will I ſtrengthe hym:
thy power alſo wil I cõmyt into his hande,
and he ſhalbe a father of ſuch as dwell in
Ieruſalem, and in the houſe of Iuda.

* And the keye of the houſe of Dauid will Job 12.b
I laye vpon hys ſhulder, ſo yͭ he ſhall open Apoca.3.b
and no man ſhall ſhut. He ſhal ſhut, and no
man ſhall open. And I wyll faſten him as
a nayle in a ſure place, and he ſhalbe yͤ glorious
ſeate of his fathers houſe. Moreouer, E
all generacions and poſteryties ſhal hange
vpõ him all yͤ glory of theyr fathers houſe,
all veſſelles both great and ſmall, and all
inſtrumentes of meaſure and muſyke.

In that daye (ſayeth the Lorde of hooſtes)
ſhall the nayle that is faſtened in the ſure
place, departe, bee broken, and fall: and the
burthen that was vpon it, ſhalbe pluckte awaye:
for ſo the lorde hath ſpoken.

The.xxiii.Chapter.

A prophecie agaynſt Tyrus, and a promiſe that it ſhalbe reſtored agayne.

A THe burthen of *Tyre: Mourne
Eze.26.a ye ſhippes of Tharſis, for there
cõmeth ſuche deſtruccion, that ye
ſhall not haue an houſe to entre
into: Oute of the land of Citym haue they
knowledge of this plage. Be ſtyll ye that
dwell in the Yle: the marchauntes of zydon,
and ſuche as paſſe ouer the ſea, haue made
thee plenteous. The corne that groweth by
the great waters of Nilus, and the fruites
of yͤ riuer wer her vitailes, ſo that it became
a common marte of the nacions. Be aſhamed
thou zidon, for the ſea, (euẽ the ſtrength
of the ſea,) hath ſpoken, ſaying: I haue not
trauayled nor brought forth chyldren, nor
nouriſhed vp yong men or broughte vp virgyns.
When tyndynges commeth to the Egipcians,
they ſhalbe ſorye for the rumoure
that goeth of Tyre. Gette you to Tharſis,
B mourne ye that dwell in the Yle. Is not this
that glorious Citie of yours, whiche hathe
been of olde antiquitie? Her owne feete ſhall
carry her forth to be a ſoiourner into a farre
countreye. Who hath deuiſed this agaynſte
Tyre (yͭ geueth garlãdes vnto other Cities)
whoſe marchaũtes are princes: ⁊ whoſe captaynes
are honourable in the worlde? Euen
the Lord of hooſtes hath deuiſed this, to put
downe the pryde of al ſuche as be glorious,
and to myniſhe all them that be proude vpõ
earth: Get the out of yͤ lãde vnto the daughter
of Tharſis: ſeing yͧ haſt nomore ſtrẽgth.

C He that ſmote the kyngdomes together,
holdeth out his hande ouer the ſea, euen the
Lord hymſelfe hathe geuen a commaundement
againſt the ſame commõ place of marchaundyſe,
that they ſhall vtterlye deſtroye
the mighte thereof. And he ſayd: Make nomore
thy boaſt (O virgin thou daughter zidon)
thou ſhalte be brought downe: Up, get
thee ouer vnto Citim: where neuertheleſſe
thou ſhalt haue no reſt. Behold this people
come not of the Caldees: but Aſſur made thẽ
ſtronge with greate ſhippes. They ſette vp
the ſtronge holde thereof, and deſtroyed his
places, and he brought it in decaie. Mourne
ye ſhyppes of Tharſis for your ſtrengthe is
brought downe.

D And in that daye ſhal Tire be forgottẽ ſeuentye
yeares (accordyng to yͤ yeares of one
kyng) ⁊ after the ende of the ſeuentye yeares
ſhal Tyre ſynge as doeth an harlot. Take
an harpe, and go aboute the Citie (thou harlot
thou haſt been forgottẽ) make ſwete melodye,
ſing mo ſonges yͭ thou mayeſt be had
in remembraunce. And after the ende of the
ſeuentye yeares ſhal yͤ Lord viſet Tyre, and
ſhe ſhal conuerte vnto her reward, and ſhal
commyt fornicacion with al the kingdomes
of the earth that are in the world. Theyr occupying
alſo and theyr reward ſhal be holy
vnto yͤ lord: Theyr gaynes ſhal not be layd
vp nor kept in ſtore, but it ſhal be theirs that
dwell before the Lorde: that they maye eate
ynough and haue clothyng ſufficient.

The.xxiiii.Chapter.

A prophecie of tribulacion to come vpon the worlde becauſe of ſynne.

BEholde, the lord maketh the earth A
waſte ⁊ emptye: he turneth it vpſyde
downe, ⁊ ſcattereth abroade
the inhabytours therof. And the
prieſt ſhalbe as the people, and yͤ maſter as
the ſeruaunt, the maſtreſſe like the mayde, yͤ
ſeller like the byer: He that lendeth vpon vſury,
lyke hym that boroweth vpon vſury: yͤ
creditoure as the detter: The worlde ſhalbe
cleane waſted and vtterly ſpoyled, for ſo the
lorde hath ſpoken. The earth is ſorye, and
conſumeth awaye: the world is feble and periſheth,
the proude people of the earthe are Luke.21.
come to naught. The earth alſo is become
vnprofitable vnder the enhabitours therof,
whiche haue tranſgreſſed the lawes, chaunged
the ordinaunce, broken the euerlaſting
couenaunt. Therfore hathe the curſe conſumed B
the yearth, ⁊ they yͭ dwel therin are fallẽ
into treſpaſſe. Wherfore the inhabitours
of the earth are peryſhed with drought, and
fewe mẽ are left behinde. The wyne faileth,
the wyne hath no mighte: all they that haue
been mery of heart are come to mournyng. Esay.26.
The myrthe of tabrettes is layed doune, the
noyſe of ſuche as haue made mery, is ceaſed,
the ioye of the Harpe is at an ende. They
ſhall drynke no more with myrthe, ſtrong
dryncke ſhalbe bitter to them that drinke it.
The Citie of vanitie is broken doune, euery
houſe is ſhut vp, that no man may come in.
In the ſtretes is there a crying becauſe of
wyne, al chere is vaniſhed awaye, the myrth
of the worlde is goen: in the Citie is left deſolacion,
and the gate is ſmytten with deſtruccion.

For in yͤ middes of the world, euen amõg C
the people, it ſhall come to paſſe, as at yͤ ſha-

kyng of Olyues: ⁊ as the grapes are when
yͤ wine heruest is done: They ſhall lyft vp
their voyce, and make a mery noyce, and in
magnifyinge of the Lord, ſhal they crye out
of the weſt. Wherfore prayſe ye the Lord in
the valleys, euen the name of the lorde God
of Iſrael, in yͤ Iles of yͤ ſea. From the vttermoſt
part of the earth haue we heard prayſes
⁊ myrth, becauſe of the ryghteous. And
I ſaid: I know a thyng in ſecrete: I knowe
a thynge in ſecrete: woe is me, the tranſgreſſours
haue offended: the trāſgreſſiours haue
greuouſly offēded. Fearefulnes, the pyt, and
the ſnare, are vpon the, O thou that dwelleſt
on the earth. It wyl come to paſſe that
whoſoeuer ſcapeth that fearfull noyſe, ſhall
fal into yͤ pyt. And he that cōmeth vp out of
yͤ pyt, ſhalbe taken wͭ the ſnare. For the wyndowes
frō on high are open, ⁊ the foūdaciōs
of the earth are moued. The earth is vtterly
D broken downe, the earth hath a ſore ruyne,
the earth quaketh exceadyngly. The earthe
ſhall reele to and fro, lyke a dronkarde, and
ſhalbe remoued lyke a tent (*of one nyght,*) and
the iniquite therof ſhalbe heauye vpon it.
It ſhal fal and not ryſe vp agayne. And in
that day ſhal the lord vyſet the hooſt aboue
that is on hye, and the kynges of the worlde
that are vpon the earth. And they ſhalbe
gathered together, as they that be in priſon:
⁊ they ſhal be ſhut vp in warde, ⁊ after many
Luke.21.c daies ſhall they be viſited. *The moone
ſhalbe abaſhed, ⁊ the ſunne aſhamed, when
the lorde of hooſtes ſhall reigne in mounte
Syon ⁊ in Ieruſalem, wyth worſhyppe: ⁊
in yͤ ſighte of ſuch as ſhalbe of his counſell.

¶ The.xxv.Chapter.

A thanckeſgeuing to God for his workes.

A THou arte the Lorde my God, I wyll
magnyfye the, I wyll geue thankes
vnto thy name. For thou haſt brought
wonderfull thynges to paſſe, accordynge to
thyne olde councels truly and faithfully. *
Eſay.26.a. Thou haſt made of a city an heap of ſtones
and broughte a ſtronge towne into decaye.
The habytacion of ſtraungers haſte thou
made to be no citie, nether ſhal it be buylded
any more. Therfore ſhal the mightie people
geue glory vnto thee, the citie of the valeaūt
Heathen ſhal feare the. For thou haſt bene
a ſtrength vnto the poore, and a ſuccour for
the nedy in hys trouble: A refuge agaynſte
euell wether, a ſhadowe agaynſte the heate.
For the blaſt of ragyng mē is lyke a ſtorme
that caſteth downe a wall. Lyke as thou
B bryngeſt heate downe out of a dry place: ſo
ſhalt thou ſuppreſſe the noyſe of alyauntes.
The heate is in yͤ ſhadowe of the cloude, the
braunche of the myghtye ſhall be broughte
lowe. And in this mountayne ſhal *the lord Luk.14.d
of hooſtes make vnto all people a feaſte of
plenteous and delycate thinges, euē of moſt
pleaſaunt and deintie diſhes. And in thys
mountaine ſhall the lorde deſtroye the couering,
that all people are wrapped in, and the
hangyng that is ſpred vpon all nacyons.
*As for deathe he hath deſtroyed it for euer. Oſee.13.c
‡And the lorde God ſhal wype away teares 1.cor.15.f
from all faces, and the rebuke of his people ‡Apoc.7.d and.21.c
ſhall he take away out of al the earthe. For
ſo the lorde hath ſayde. And in that daye it
ſhalbe ſayde: Loe, this is our God, we haue
waited for hym, *and he ſhal ſaue vs. This Ephes.2.a
is the Lorde in whome we haue hoped, we C
wyl be merye and reioyce in the ſaluacyon yͭ
commethe of hym. For in thys mountayne
ſhall the hande of the Lord ceaſſe, and Moab
ſhalbe threſhed vnder him, euē as ſtrawe
is threſhed vpon the grounde. And he ſhall
ſtretche oute hys hand in the middes of thē,
(as he that ſwymmeth caſteth out his hādes
to ſwimme) and wͭ the ſtrēgth of his hādes
ſhal he bring downe theyr pryde. The ſtrōg
holde alſo and defēce of thy walles, hath he
ouerthrowen and caſt downe, and broughte
them to the grounde, euen vnto duſt.

The.xxvi.Chapter.

A ſonge of the delyueraunce of the people.

IN that daye ſhall this ſonge be A
ſong in the lande of Iuda. *We *Pro.18.c
haue a ſtronge cytie. Saluacyon Zacha.2.a
ſhall God appoynte in ſtede of
walles ⁊ bulworkes. *Open ye the gates, *pſa.118.b
that the ryghteous people which kepeth the
trueth maye entre in. Theyr mynde is ſet
vpon the, becauſe thou preſerueſte them *in *Ro.5.a.
peace, yea, euen in peace: becauſe they put
their truſt in the. Put ye your truſte alwaye
in the lorde: for in the Lorde God there is
ſtrēgth for euermore. *For he hath brought *eſai.25.a
downe the hye mynded cytizins. As for the
proude cytie he hath brought it low, euē vnto
the grounde ſhal he caſt it downe, ⁊ bring
it vnto duſt. The foote, euen the foote of the
poore, ⁊ the ſteps of ſuche as be in neceſſitye,
ſhal treade it downe. The path of equity wilt
yͤ graunt vnto the iuſte, o thou mooſt ryghteous, B
*thou ſhalt ordre the path of him yͭ is *Pro.16.a
righteous. Yea, in the way of thy iudgementes, Ier.10.d
o lord, haue we put our truſt in the. Thy
name alſo ⁊ the remēbraūce of the is yͤ thing
yͭ our ſoule lōgeth for. ‡My ſoule hath lōged Pſal.63.a
for the al yͤ night, ⁊ wͭ my ſprite (which is within and.143.a
me) will I ſeke the early in the mornyng.

For whē thy iudgementes are in the earth,
the inhabitours of the worlde ſhall learne
ryghteouſnes. Shall the vngodlye man be
fauoured, whyche hath not learned ryghteouſnes,
but doth wyckedlye in the earthe,
where nothyng oughte to be done, but that
which is righteous? He ſhal not ſe the glory
of the Lorde. Lorde when thy hande is lifte
vp to ſtryke, they ſe it not: but they ſhall ſe
it, and be confounded with the zeale of the
people: and the fyre that conſumeth thyne
C enemyes ſhall deuoure them. Lord, vnto vs
Phili.2.a. thou ſhalte prouide peace: *for yͧ alſo haſte
wroughte all oure workes in vs. O Lorde
our God, other lordes beſyde the haue ſubdued
vs, but we wylbe myndefull onlye of
the and of thy name: The dead wil not liue,
& they that be out of life wil not riſe againe:
therfore haſte thou viſyted and rooted thē
out, and deſtroyed all the memory of them.
Thou haſte encreaſed the people (O lord)
thou haſte encreaſed the people, and thou
art praiſed: thou haſt ſent them farre of, vnto
Leui.26.g all the coaſtes of the earthe. *Lorde in
trouble haue they vyſyted the: they powred
oute theyr prayer when thy chaſtenynge
Joh.16.c. was vpon them. *Lyke as a woman wyth
D chylde yͭ drawethe nye towarde her trauail,
is ſorye, and cryeth in her paynes: euen ſo
haue we bene in thy ſyghte, O Lorde. *We
Rom.8.d haue bene wyth chylde and ſuffered paine,
as though we had broughte forthe wynde.

For there is no ſaluacyon in the earthe,
neyther doe the inhabytours of the worlde
1.Cor.6.d. ſubmyt them ſelues. *Thy deade men ſhall
lyue, euen wyth my body ſhall they ryſe
agayne. Awake and ſynge ye that dwell in
duſte: For thy dewe is euen as the dewe of
herbes, and the earth ſhall caſte out them yͭ
gene.19.c. be vnder her. Come my people, *enter thou
into thy chambers, and ſhutte thy dores
Apoca.6.a aboute the: *hyde thy ſelfe for a lytle whyle,
vntil the indygnacyon be ouer paſt. *For
mich.1.a. lo, the Lorde is commynge out of his place,
to vyſyte the wyckedneſſe of ſuche as dwell
vpon earthe. The earthe alſo ſhal dyſcloſe
her owne bloude, and ſhall nomore hyde thē
that are ſlayne in her.

The .xxvii. Chapter.

A prophecye of the commyng of Chryſt, & deſtruccyon of Idolatry.

A 1.Cor.15.e Apo.12.c IN that day, the lord wͭ his ſore, greate,
& mighty ſwearde ſhall vyſyte *Leuiathan
the fugytyue ſerpent, euen Leuiathan
that croked ſerpente, and he ſhall
ſlaye the dragon that is in the ſea. In that
day, ſe that ye ſyng of yͤ congregaciō, which
is yͤ vineyard yͭ bryngeth forth yͤ beſt wyne.
Euen I the Lorde do kepe it. In due ſeaſons
ſhall I water it: and leſte the enemy
do it any harme, I wyll bothe nyghte and
daye preſerue it. There is no dyſpleaſure in
me, els (when the vyneyarde bryngeth me
forth breers & thornes) I would go thorowe
it by warre, and burne it vp together. Let it
take holde of my ſtrength, and it ſhalbe at
one wyth me, euen at one ſhal it be wyth me.

The dayes are commyng that Iacob ſhal
take roote, Iſrael ſhalbe grene and floriſhe: B
and the worlde ſhalbe fylled wyth frute.
Hathe he ſmytten hym as ſore as he did the
other that ſmote hym? Or is he ſlayne wyth
ſo ſore a ſlaughter as they had that ſlewe
hym? In meaſure dothe he ſmite him, whyle
he ſendeth vnto hym ſuche thynges, wherby
he commeth to hys mynde agayne. For in
the daye that the eaſt winde bloweth ſore,
it taketh awaye the frutes. Thus therefore
ſhal the iniquitye of Iacob be reconſyled, &
here is all the fruyte of the takynge awaye
of hys ſynne, yf he make all the ſtones of the
aulters of Idoles, as chalke ſtones that are
beaten in ſunder, that theyr groues and
Images ryſe not vp agayne. Els ſhall the C
ſtronge cytye be deſolate: and the habitaciō
forſaken and lefte lyke a wyldernes. There
ſhall the calfe fede, and there ſhall he lye, &
eate vp the graſſes therof. When the braunches
of it are dry, they are broken of, and the
wemen come, and ſet them on fyre. *For it Deut.
is a people of no vnderſtandyng, & therfore
he that made them ſhall not fauoure them,
and he that created them ſhall geue them no
grace. And in that daye ſhall the lord make
a threſhinge from the myddes of the ryuer
Euphrates, vnto the ryuer of Egypt: and
ye chyldren of Iſraell ſhalbe gathered together
one to another. In that daye ſhall yͤ
great trompe be blowne, ſo that they which
were loſte in the lande of Aſſyria, and they
that were baniſhed into yͤ land of Egypte,
ſhall come and worſhip the lord in the holye
mounte at Ieruſalem.

The .xxviii. Chapter

Agaynſt the pryde of Ephraim, and agaynſt falſe preaſtes and preachers.

WOe be vnto the crowne of pride, euen* *Oſe.
A to yͤ drōkē people of Ephraim, whoſe
great pompe is as a floure yͭ fadeth away
vpō the head of yͤ valley of ſuch as be
in welth, & are ouerladē wyth wyne. Behold
*there commeth a vehemēt & a ſore day frō *mat.
yͤ lord, like an vnmeſurable haile & perilous
tempeſt, euē like yͤ force of mighty & horrible
waters, yͭ violētly beareth down al thinges.

The crowne of the pryde of the dronken
Ephraemytes ſhalbe troden vnder fote:
Eſai.40.a * ſo that the floure of hys fayreneſſe and
bewtye, whiche is in the heade of the valley
of fatnes, ſhall fade awaye, as dothe an
vntymely rype fygge afore herueſte. Which
whan a man ſpyeth, he loketh vpon it, and
whyle it is yet in his hande, he eateth it vp.

B In that daye ſhall the Lord of Hoſtes
be the crowne of glorye, and dyademe of
bewty vnto the reſydue of hys people. He
wylbe alſo a ſpyrite of perfecte knowelege
to hym that ſytteth in iudgement, ⁊ ſtrength
vnto them that turne awaye the battell to
the gate of the enemyes. But they are out
of the waye by reaſon of wine: yea, farre out
of the way are they thorowe ſtrong drincke.
Eſay.3.c *The preaſt alſo and the prophet are gone
aſtraye by the meanes of ſtronge drycke,
they are dronken wyth wyne, they go amiſſe
thorowe ſtronge drycke: they fayle in prophecyng
and ſtomble in iudgemente. For
tables are ſo full of vomyte and filthyneſſe,
yͭ no place is cleane. Whom then ſhal ſuche
one teach knowlege? And whō ſhal he make
to vnderſtand the thynge that he heareth?
For they are as ignoraunte as yonge chyldren,
that are taken from the mylke, and are
weyned. For they that be ſuche, muſte haue
C after one leſſon, another leſſon, *after one cōmaundment
Eſay.10.a math.23.a another commaundment, after
one rule another rule, after one inſtruccion
another inſtruccion: there a litle ⁊ there a litle.
For he that ſpeaketh vnto this people, is
euen as one that vſeth rudenes of ſpeche, ⁊
a ſtraunge language. Yf any man ſay vnto
them: lo, thys is the reſte wherewͭ ye maye
eaſe him that is wery, this is the refreſhing,
1.Co.14.c they wyl not herken. *Therefore, the worde
of yͤ lord (leſſon vpon leſſon, cōmaundemēt
vpon commaundemente, rule vpon rule, inſtruccyon
vpon inſtruccion, there a lytle and
there a lytle) ſhalbe vnto them an occaſyon
of ſtomblyng, that they maye go on, and fal
D backward, be bruſed, tangled and ſnared.

Wherfore, heare the worde of the lord, ye
mockers, ye that haue rule of thys people,
whiche is at Ieruſalem. Becauſe ye haue
ſaid: we haue made a couenaunt with death,
and wyth hell are we at agremente. And
thoughe there go forth a ſore plage, it ſhall
not come vnto vs. For we haue made
falſhode our refuge, and vnder vanitie are
we hyd. Therfore ſayth the Lorde God: Beholde,
I laye in Syon for a foundacion a
ſtone, euen a tried ſtone, a precyous corner
ſtone, a ſure foundacyon. Whoſo beleueth,
let hym not be to haſtye. Iudgemente alſo
wil I laye to the rule, ⁊ righteouſneſſe to the
balaunce, ſo that the hayle ſhall take awaye
youre vayne confydence as a broome, and
yͤ priuye place of your refuge ſhal yͤ waters
renne ouer. And thus the couenaunt that ye
made wyth deathe, ſhalbe dyſanulled: and E
your agremēt yͭ ye made with hel, ſhall not
ſtāde. Yea, when the ſore plage goeth forth,
ye ſhalbe trodē downe vnder it. Frō the time
yͭ it goeth forthe, it ſhall take you awaye.
For earlye in the mornyng euery daye, yea,
bothe daye and nyghte, ſhal it go thorowe:
and whē yͤ noyſe therof is perceaued, it ſhall
gendre vexacyon. For the bed is narowe,
and not large: and the coueryng ſo ſmall
that a man cannot wynde hym ſelfe vnder
it. *For the Lord ſhal ſtande as in mount‡ Eſa.36.f
Perazym, and ſhalbe wroth lyke as in the ‡2.Re.5.b
valley *Gybeon: that he may do hys worke, *Ioſ.10.b 2.par.13.b
his ſtraūge worke, ⁊ bryng to paſſe hys acte,
his ſtraūge acte. Now therfore ſe that ye be F
no mockers, leſte your puniſhment increaſe:
for I haue hearde of the Lorde of hooſtes,
that there ſhall come a ſhorte ende vpō the
whole earth. Heare ye thē, and herken vnto
my voyce, conſydre and pondre my ſpeche.
Dothe not the huſbandman plowe all the
daye, and openeth and breaketh the clottes
of hys ground that he maye ſowe? when he
hath made it plaine wil he not ſprede abrod
the fitches, and ſowe comyn, and caſte in
wheate by meaſure, and yͤ appoynted barly
and rye in theyr place? God wyll inſtructe
hym to haue dyſcrecion, euen hys God wyll
teach him. For fitches ſhal not be threaſſhed
wyth an harowe, neyther ſhall a carte whele
be broughte thorowe the comyn: but the
fitches are beaten oute wyth a ſtaffe, and
comin wyth a rod. But the ſede that breade
is made of, is threſhed, though it be not alwaye
a threſhyng. And the cart whele muſte
be broughte ouer it, leſte he grynde it wyth
his teeth. This alſo commeth of the lorde of
hoſtes, whyche worketh wyth wonderfull
wiſdom, ⁊ bringeth excellēt workes to paſſe.

The.xxix. Chapter.

¶ A prophecye againſt Ieruſalem, and againſte the
vayne tradicyons of men.

WOe vnto the, O Ariel, Ariel yͤ citie that* 2.Re.5.b
Dauid dwelt in. Go on frō year to year, A
⁊ let the lambes be ſlain. I wil lay ſege
vnto Ariel, ſo yͭ there ſhalbe heuines ⁊ ſorow
in it, and it ſhalbe vnto me euē as an alter of
ſlaughter. I wil beſege the round about, and
fight agaīſt the thorowe a bulworck and wil
reare vp ditches againſt the. Thou ſhalt be

brought downe, and ſhalt ſpeake out of the
grounde, and thy ſpeche ſhal go lowe out of
the duſt. Thy voyce alſo ſhall come oute of
the grounde, lyke the voyce of a witch: and
thy talkyng ſhall whyſper out of the duſte.
Moreouer, the noyſe of thy ſtraunge enemyes
ſhalbe lyke thinne duſt, and the multitude
*Pſa.1.b of tyrauntes ſhalbe * as drye ſtrawe
B that cannot tary: euen ſodenly & in haſt ſhal
theyr blaſte goe. Thou ſhalte be vyſited of
the lord of hooſtes wyth thōdre, earthquake,
and wyth a greate noyſe: wyth ſtorme and
tempeſt, and wyth the flame of a conſuming
fyre. And the multytude of al nacyons that
fight agaynſt Ariel, ſhalbe as a dreame ſene
Pſal.83.c. by nyght: * euen ſo ſhal al they be, that make
war agaynſte it, and ſtrong holdes to ouercome
it, and that lay any ſeyge vnto it. In
concluſion, it ſhalbe euen as when an hōgry
man dreameth that he is eatynge, and whē
he awaketh, hys ſoule is empty. Or as whē
a thyrſtye man dreameth that he is dryncking,
and when he awaketh, he is yet faynte
& hys ſoule hath apetyte. Euē ſo ſhalbe the
multitude of all nacions that fyght againſt
Sion. Pondre theſe thynges once in your
Mat.15.d myndes, and wondre. * Blynded are they
C them ſelues, and the blynd guydes of other.
They are dronken, but not wyth wyne: they
are vnſtable, but not thorowe ſtrong drinke.

For the lorde hath couered you wyth a
ſlomberynge ſprite, and hath cloſed youre
eyes. Your prophetes alſo and rulers that
Eſai.6.b ſhuld ſe, thē hath he couered. * And the viſiō
of all the prophetes is become vnto you, as
the wordes of a boke yͤ is ſealed vp, whiche
men delyuer to one that is learned, ſayinge:
Reade thou in it. And he ſayth: I cannot,
for it is ſealed. And the boke is geuen vnto
him that is not learned, ſaying: Reade thou
in it, and he ſaieth: I am not learned. Therfore
math.15.a thus hath the Lorde ſayde: * For ſomoch
mark.7.a. as thys people whē they be in trouble
do honour me wyth theyr mouth and wyth
theyr lyppes, but their herte is far fro me: &
yͤ feare which they haue vnto me, procedeth
D of a commaundemēt that is taughte of me:
Therfore wyl I do maruayles among thys
Abdi.1.c people, euen maruelous thynges (I ſaye) &
1.Cori.1.c a wonder. * For the wyſdome of theyr wyſemen
ſhall peryſhe, and the vnderſtandynge
of theyr witty men ſhal hide it ſelfe.
Woe vnto them yͤ kepe ſecret their thoughtes,
to hyde theyr counſel from the lord, & do
Eſa.47.b theyr workes in darkeneſſe, ſayinge: who *
Eccl.23.d ſeeth vs? & who knoweth vs? Doutles, your
Ezech.9.c deſtruccyō is (in my handes) in reputacion as
the potters claye. And doth the worke ſaye
of hym that made it, he made not me? And
doth an earthen veſſell ſaye of hym that
faſhioned it, he had no vnderſtandynge?
Is it not harde at hande, that Lybanus
ſhalbe turned into a lowe fielde, and that
the lowe field ſhalbe taken as yͤ wood? And
in that daye ſhall deaffe men heare the wordes
of the boke, & the eyes of the blynd ſhall
ſe euen out of the cloude & out of darcknes.

The meke ſprited alſo ſhalbe merye in C
yͤ lorde, and the poore amonge them that be
lowly, ſhal reioyſe in the holy one of Iſrael.
For he that dyd vyolence, is broughte to
naught, & the ſcorneful man is conſumed: &
they rooted out yͤ were haſty ſo ſone to vnryghteouſnes,
makyng a man to ſynne in
the word, and that toke him in a ſnare, which
reproued them in the open place: and they
that haue turned the cauſe of the ryghteous
to nought. Therfore thus ſayth the Lorde
vnto the houſe of Iacob, euen thus ſayeth
he that redemed Abrahā: * Iacob ſhall not *Eſa.4
nowe be confounded, nor hys face pale. But
when he ſeeth hys chyldren the worke of my
handes in the myddes of hym, they ſhall
ſanctifie my name, and prayſe the holy lord
of Iacob, & feare the God of Iſrael. They
alſo that haue bene of an erroniouſe ſprite,
ſhall come to vnderſtandyng, and they that
haue bene ſcornefull, ſhall learne doctrine.

The.xxx. Chapter.

Agaynſte them that forſake the counſel of God, and
cleue to yͤ counſell of men. The prophet alſo threateneth
the remnaunte of the people, that after the
deſtruccion of Ieruſalem went into Egypt.

Alas, for thoſe dyſobedyente childrē, A
(ſayth the lorde) * that they wil take *Eſa
coūſell withoute me. Alas, that they
wyll take a ſecrete aduyce, and not oute of
my ſprite, and therfore adde they ſinne vnto
ſynne. Euen they that walke to go downe
into Egypt, and haue aſked no queſtyon at
my mouth, but ſeke ſtrength in the myght of
Pharao, and truſt in the ſhadowe of Egipt.
Therefore ſhall the ſtrength of Pharao be
your confuſion, and the truſt of the ſhadowe
of Egypte youre ſhame. For his captaynes
were at zoan, and his ambaſſadours came *4
vnto Hanes. * They were al aſhamed of the Jere
people that coulde do them no good, and Eze
yͤ might not helpe them, nor ſhewe them any
profit, but were theyr confuſion and rebuke.
The heuy burthē of yͤ beaſtes of yͤ ſouth in B
a lād of trouble and anguiſhe, from whence
ſhal come yͤ yong and old lion, yͤ vyper and
fyrye ſerpent that flyeth againſte them that
vpon coltes beare theyr ryches, and vpon

Camels theyr treaſures, to a people that
can do them no good. For vayne and nothyng
worthe ſhall the helpe of the Egypcians
be. Therfore haue I cryed vnto
Ieruſalem. They ſhall haue ſtrength
ynough, yf they wyll ſettle theyr myndes
Eſai.8.a. in quyetneſſe.* Nowe therfore, goe thy
waye, and wryte this before them in a table.
and note it in a booke that it may fynally
remayne and be kept ſtyll for euer.
Eſai.1.d. For it is an obſtinate people, *and
diſſemblyng chyldren: chyldren that refuſe
to heare the lawe of the Lorde.

C For they ſaye vnto the ſeers: See not,
and to them that be cleare of iudgement:
looke not out ryght thynges for vs: but
ſpeake fayre wordes vnto vs, looke out
errours, gette you out of this waye, departe
out of this path, and turne the holy
one of Iſrael from vs. Wherfore thus
ſayeth the holy one of Iſrael: Becauſe
your hertes ryſe againſt this worde, and
becauſe ye truſt in wronge dealyng and
peruerſe iudgemente, and put your confydence
therein: Therfore ſhall ye haue
this myſchefe for your deſtruccyon and
fall, lyke as an hye wall that falleth, becauſe
of ſome ryfte or blaſte, whoſe breakyng
Pſal.2.b. commeth ſodenlye.* And the hurte
therof is lyke an erthen veſſell, whiche
breaketh without helpe: ſo that in the
burſtyng of it, there is not found one ſheuer
to fetch fyre in, or to take water withall
out of the pytte. For thus ſayeth the
D Lorde God, euen the holy one of Iſrael:
Exo.14.c In repentaunce and in *reſt ſhall ye bee
1.par.20.c ſafe: in quyetneſſe and ſure confydence
ſhall bee your ſtrength. But ye haue had
no luſt therto, for ye haue ſayde: Noe, but
we will eſcape thorow horſes. (Therfore
ſhall ye flye) and we will get vs vp vpon
ſwyfte beaſtes. And therfore ſhall youre
Leu.26.a. perſecutours bee ſwyfter. *A thouſande
Ioſ.23.c. ſhall flye at the rebuke of one, and at the
rebuke of fyue ſhall ye all flye, tyll ye bee
lefte as a ſhyppe maſte vpon the top of a
mountayne, and as a beaken vpon an
Rom.2.a. hyll.* Therfore doeth the Lorde cauſe
you to wayte, that he maye haue mercye
vpon you: to thintente that he may haue
the preeminence, whẽ he is gracious vnto
you. For the Lorde is the God of iudgement.
Bleſſed are all they that hope in
E hym. Yf the people remayne in Syon,
and at Ieruſalem, thou ſhalt not bee in
heuyneſſe: but at the voyce of thy complaynte
ſhall he haue mercye vpon thee.
And when he heareth it he ſhal geue thee
an anſwere. And though the Lorde geue
you the bread of trouble, and the water
of aduerſitie: thy rayne ſhalbe nomore ſo
ſkant, but thyne eyes ſhall ſee thy rayne.
Yea, and thyne eare ſhall heare the talkyng
of hym that doeth ſpeake behynde
thee.* This is the waye, walke ye in it. Deu.4.a.
Turne not aſyde, neyther to the ryght
hand nor to the left. Ye ſhall deſtroy alſo
the couering of your ſyluer ymages, and
the deckyng of your golden ydols. Euen
as fylthynes ſhall ye put them awaye.
And thou ſhalt ſaye vnto it: Get the hẽce.

Then ſhall God geue rayne vnto thy
ſeede, that thou ſhalt ſowe the grounde
withall: and breade of the increaſe of the
earth, whiche ſhalbe fatte and very plenteous.
In that daye alſo, ſhall thy cattell
be fed in large paſture. The oxen lykewyſe
and the younge aſſes, that eate the
ground, ſhal eate cleane prouẽdre, which
is pourged with the wynde and the fan.

Fynally, vpon euery hye mountayne F
and hyll, ſhall there be ryuers and ſtreames
of waters,* in the daye of the great 2.Pet.3.b
ſlaughter, when the towers fall. Moreouer,
the light of the moone ſhall be as the
lyght of the ſunne: and the ſunne lyght
ſhall be ſeuen folde, and haue as muche
ſhyne as in ſeuen dayes beſyde, when the
Lorde byndeth vp the ſore of his people,
and healeth the ſtroke of theyr wounde.
Beholde, the fame of the Lorde commeth
from farre, and his preſence is ſo hote,
that no manne is able to abyde. His lyppes
are full of indignacion, and his tong
is as a conſumyng fyre. His breth is as a
vehemente floude of water that reacheth
vp to the necke. That he may ſifte awaye
the Heathen in the ſyue of vanitie. And
hys breth is as a brydle of errour in the
chawes of the people. And ye ſhall ſinge, G
lyke as in the nyght, when the holye ſolemnitie
begynneth. And ye ſhall haue
gladnes of herte, lyke as when one commeth
wyth a pype vnto the hyll of the
Lorde, and to the moſte myghtye one of
Iſrael. And the Lorde ſhall cauſe hys
gloryous voyce to be heard, and ſhall declare
his ſtretched out arme with a terrible
countenaunce, and with the flame of
a conſumyng fyre, wyth noyſome lyghtening,
with a ſhower, & with hayle ſtones.
For thorowe the voyce of the Lorde ſhall
*Aſſur bee deſtroyed, whiche ſmote other Eſai.10.a
menne wyth the rodde. And it ſhall

come to paſſe, that whytherſoeuer he goeth,
the rod ſhall cleaue vnto hym, which
the Lorde ſhall laye vpon hym: with tabrettes,
and harpes, & with greate warre
Mat.25.b ſhall he fyght agaynſte hys hoſte. For
the fyre of payne is ordeined from the begynnyng:
yea, euen for kynges is it prepared.
This hathe the Lorde ſette in the
depe, and made it wyde: the burnyng
whereof is fyre and muche wood. The
brethe of the Lorde, whiche is a ryuer of
brymſtone, doeth kyndle it.

The.xxxi. Chapter.

He curſeth them that forſake God, and ſeke for the helpe of men.

A WOe bee vnto them that goe
downe into Egypte for helpe,
and truſt in horſes, & put theyr
confydence in charettes, becauſe
they be many: and in horſemen, becauſe
they be luſtye and ſtrong. But they
regarde not the holye one of Iſrael, and
they aſke no queſtion at the Lorde.
Where as he neuertheleſſe (beeyng wyſeſt
of all) plageth the wicked, and yet
goeth not frõ his worde, whẽ he ſteppeth
forth, and taketh the victory agaynſt the
houſholde of the frowarde, and agaynſt
the helpe of euyll doers. Nowe the Egipcians
B are men, and not God, and theyr
horſes fleſh and not ſprite. And aſſone as
the Lorde ſtretcheth out his hande, then
ſhall the helper fall, and he that ſhoulde
haue been helped, and they ſhall altogether
be deſtroyed. For thus hath the Lord
Apoc.5.a ſpoken vnto me: Lyke as the Lyon or
‡Ge.49.b ‡Lyons whelpe roareth vpon the pray ẏ
he hath gotten, & is not afrayde though
the multitude of ſhepherdes crye out vpon
hym, neyther abaſhed for al the heape
of them: So ſhal the Lord of hoſtes come
downe to fyght for mounte Syon, and
defend his hyll. Lyke as byrdes flottre about
C theyr neſtes, *ſo ſhall the Lorde of
*Deut.32.d hoſtes kepe, ſaue, defende, and delyuer
Ieruſalem. Therfore, O ye chyldren of
Iſrael, turne agayne from that infidelitie,
wherein you drowned youre ſelues.*
*Eſaye.2.c For in that daye euery man ſhall caſt out
his ydols of ſyluer, & his ydols of golde,
whiche ye haue made with youre owne
Eſai.37.c handes vnto youre ſynne. * Aſſur alſo
D ſhal be ſlayne with the ſweard, not with a
mans ſweard, neyther ſhall the ſweard
of any manne deuoure hym: And he ſhall
fle from the ſlaughter, & hys ſeruauntes
ſhall be dyſconfyted in theyr hertes. He
ſhall go for feare to his ſtronge holdes,
and his prynces ſhal flee from his badge.
This hath the Lord ſpoken, whoſe light
burneth in Syon, and his fyre in Ieruſalem.

The.xxxii. Chapter.

The condicyons of good rulers and offycers.

BEholde, a kynge ſhall gouerne A
after the rule of ryghteouſneſſe,
and the prynces ſhall rule according
to the balaunce of equitie.
And that man ſhall be vnto men
as a defence for the wynde, & as a refuge
for the tempeſt: lyke as a ryuer of water
in a thyrſtie place, and the ſhadowe of a
greate rocke in a drye lande. The eyes of
the ſeeyng ſhall not be dymme, and the
eares of them that heare, ſhall take dylygent
hede. The herte of the vnwyſe ſhall
attayne to knowledge, and the vnperfyte
toungue ſhall ſpeake playnlye and
dyſtynctly. Then ſhall the foolyſhe nygarde
bee nomore called gentle, nor the
churle lyberall. But the nygarde wyll be B
nygardly mynded, and hys herte wyll
worke euyll, and playe the ypocrite, and
ymagyne abhomynacions againſt God,
to make the hongry leane, and to wythholde
dryncke from the thryſtye. Theſe
are the perilous weapõs of the churliſh,
theſe bee his ſhamefull counſels: that he
maye begyle the poore with dyſceytfull
wordes: yea, euẽ there as he ſhould geue
ſentence with the poore.* But the liberal Pro.17
perſon ymagineth honeſt thynges, and
commeth vp for lyberalitie vnto promocion.
Up (ye ryche and ydell wemen) herken C
vnto my voyce. Ye careles cyties,
marke my woordes. After yeares and
dayes ſhall ye be brought in feare, O ye
careles cyties. For harueſt ſhall bee out,
and the grape gatheryng ſhall not come.
O ye ryche ydell cytyes, ye that feare no
parell. Be abaſhed, you that lyue in aboundaunce:
tremble you that lyue careles:
caſt of youre raymente, make youre
ſelues bare, put ſacke clothe aboute you.
For as the infantes wepe whẽ theyr mothers
teates are dryed: ſo ſhall you wepe
for your fayre feldes and frutefull vyneyardes.
My peoples felde ſhall brynge
thornes and thiſtles: and ſo ſhall it bee
euen in euery houſe of voluptuouſneſſe,
and in euery cytie that reioyſeth. The D
palaces alſo ſhalbe broken, & the greatly
occupyed cyties deſolate. The towres
and bulwarkes ſhall become dennes for

euermore: the pleaſure of mules ſhall be
turned to paſture for ſhepe: vnto the time
that the ſpryte be powred vpon vs from
aboue. Then ſhall the wylderneſſe bee a
frutefull fielde, and the plenteous fielde
ſhall be rekened for a wood. Then ſhall
equitie dwell in the deſerte, and ryghteouſneſſe
Rom.5.a in a frutefull lande. * And the rewarde
of ryghteouſneſſe ſhall be peace,
and her frute, reſt and quyetnes for euer.

* And my people ſhall dwell in the
Iere.33.c. ynnes of peace, and in ſure dwellynges,
in ſafe places of comforte. And when the
hayle falleth, it ſhall fal in the wood, and
the citie ſhall be ſette lowe in the valley.
O howe happy ſhall ye be, when ye ſhall
ſafely ſowe your ſede beſyde all waters,
and dryue thyther the feete of your oxen
and aſſes.

The.xxxiii.Chapter.

Threatnyng against the Aſſyryans. A diſcrypcion
of them that ſhall ſee the Lorde.

A WOe to thee that deſtroyeſt, when
thou waſte not deſtroyed: thou
breakeſt the leage, whereas none
hath broken it with thee: for whē
Reuo.21.d. thou ſhalt leaue deſtroying, * thou thy
Leu.24.d ſelfe ſhalt be deſtroyed. And when thou
Sapi.11.c ceaſeſt from breakyng the leage, then
Mat.7.a. ſhall they breake it to thee. O Lord, haue
mercye vpon vs: we haue put our whole
truſt in thee. Be an arme to ſuche earlye:
Pſa.9.b and * our health, in yͤ time of trouble. At
that confuſe noyſe, the people fled, and at
thyne exaltyng, the Heathen were ſcattered.
And the ſpoyles ſhall bee gathered
(whiche ſhall be yours) as are the gatheryng
of Bruchus. And the multitude goyng
to it ſhall be as locuſtes runnyng to
and fro. The Lorde is exalted, for it is he
that dwelleth on hye: he hath fylled Syon
with iudgemente and ryghteouſneſſe.
B And a ſure ſtablyſhing of thy times ſhalbe
ſtrength, health, wiſedome and knowledge:
and the verye feare of the Lorde
ſhalbe the treaſure of it. Behold, the meſſengers
ſhall crye without: and the ambaſſadours
of peace ſhall wepe bytterly.
The ſtretes are waſte, there walketh no
manne therein. God hath broken the appoyntmente,
the cyties are caſte awaye,
and menne are nothing regarded, the deſolate
earth is in heuyneſſe. Libanus is
ſhamed, and hewen downe. Saron is
lyke a wylderneſſe: Baſan and Charmell
are ſpoyled of theyr frutes: and therfore
ſayeth the Lorde: I wyll vp nowe, nowe
wyll I be auaunced: nowe wyll I be exalted
as a myghtye God. * ye ſhall conceiue *Iere.5.c
ſtubble, and beare ſtrawe, and your
ſpryte ſhall be the fyre, that it maye conſume
you, and the people ſhall be burnte
lyke lyme, and as thornes burne that are
hewen of, and caſte in the fyer. Nowe herken
to ye that are farre of, howe I haue
done: and conſydre my power, ye that be
at hande. The ſynners at Syon are afrayde, C
a ſoden fearfulnes is come vpon
the ypocrytes. What is he amõg vs, ſay
they, that ſhall dwell by the conſumyng
fyre? whiche of vs maye abyde that euerlaſtyng
heat? * He that leadeth a godlye *Pſa.14.a
lyfe ſaye I, and ſpeaketh the trueth. He and.23.a
that abhorreth gaynes wonne by vyolence
and diſceyte: he that kepeth hys
hande that he touche no rewarde: whiche
ſtoppeth hys eares, that he heare no coũſell
againſte the innocente bloud: whiche
holdeth downe hys eyes that he ſee none
euyll. He it is that ſhall dwell on hye,
whoſe ſauegarde ſhall be in a bulwarke
of rockes: to hym ſhall be geuen meate,
and hys waters ſhall not fayle. Thyne
eyes ſhall ſee the kyng in hys glory, euen
the kyng of the farre countreys ſhall
they ſee: thyne herte ſtudyed for feare
thynkyng thus. * What ſhall then become 1.Cor.1.a
of the Scrybe? of the receyuer of
our money? what of hym that taxed oure
fayreſt houſes? There ſhalt thou not ſee
a people of a ſtraunge tongue to haue ſo
diffuſed a language, that it maye not bee
vnderſtand, neyther ſo ſtraunge a ſpeche, D
but it ſhall bee perceyued. There ſhall
Syon be ſene the head cytie of oure ſolemne
feaſtes. There ſhall thyne eyes ſee
Ieruſalem that gloryous habitacion, * Hebr.9.b
the tabernacle that neuer ſhall remoue:
whoſe nayles ſhall neuer bee taken oute
worlde without ende: whoſe cordes eueryc hone
ſhall neuer corrupte: for the gloryous
maieſtie of the Lord ſhall there be
preſent among vs, as a place where fayre
brode ryuers and ſtreames are, thorowe
the whiche ſhall neyther galey rowe, nor
greate ſhyppe ſayle. * For the Lorde is *Iac.4.c
our iudge, the Lorde is our lawe geuer.
The Lorde is our kyng, and he hymſelfe
ſhalbe our ſauyour. There are the cordes
ſo layde abrode, that they cannot be better.
And therfore they haue not fyxed
theyr maſte, nor ſpred abrode theyr ſayle.
Then there is dealed greate ſpoyle, yea,
lame menne runne after the pray. There

lyeth no man that ſayth, I am ſycke: but
all euyll is taken awaye from the people
that dwell there.

The.xxxiiii. Chapter.

The laſt deſtruccion of the Synagoge, in which
the kingdom ⁊ prieſthode of that people was tranſlated
to the churche and congregacion of Chriſte.

A COme ye Heathen and heare,
take hede ye people. Herken
thou earth and all that is therin:
thou round compaſſe and al
that groweth there vpon: for the Lord is
angrye with all people, and his diſpleaſure
is kyndled againſt all the multytude
of them, he hath deſtroyed them,
and deliuered them to the ſlaughter: So
that their ſlaine ſhalbe caſt out, and their
bodyes ſtyncke: that euen the very hilles
ſhalbe wet with the bloud of them. Al the
ſtarres of heauen ſhall waſte, and the
heauen ſhall folde together lyke a roll,
and all the ſtarres therof ſhall fall, lyke
as the leaues fall from the vynes, and
fyggetrees. For my ſwearde ſhall be bathed
in Heauen, and ſhall immediatlye
come downe in iudgemente vpon Idumea,
and vpon the people which I haue
curſed for my vengeaunce.

B And the Lordes ſweard ſhalbe full of
bloud, ⁊ be ruſty with the fatnes ⁊ bloud
of lambes and goates, with the fatnes of
the kyndneys of wethers. For the Lorde
ſhall kyll a great offering in Bozra, and
a great ſlaughter in ẏ lande of Idumea.
There ſhall the Unicornes fall with thẽ,
and the bulles wyth the gyauntes, and
their lande ſhalbe thorowly ſoked wyth
bloud, and theyr grounde corrupte wyth
fatnes. Unto the alſo, O Syõ, ſhal come
the day of the vengeaunce of God, ⁊ the
yeare whẽ thine owne iudgemẽtes ſhalbe
recompẽſed. And his floudes ſhalbe turned
to pytche, and his earth to brimſtone:
and therwith ſhall the lande be kyndled,
ſo that it ſhall not be quenched daye nor
night: but ſmoke euermore, and ſo forth
to lye waſte. And no mã ſhall go thorow
it for euer. But pellicanes, ſtorkes great
oules, ⁊ rauens, ſhal haue it in poſſeſſiõ,
C and dwell therein. For God ſhall ſprede
out the lyne of deſolacion vpon it, and
weye it with the ſtones of emptineſſe.

When kynges are called vpon, there
ſhalbe none, and al prynces ſhalbe a way.
Thornes ſhal grow in their palaces, nettles
and thyſtles in theyr ſtrong holdes,
that the Dragons may haue theyr pleaſure
therin, and that they may be a court
for eſtryches. There ſhal ſtraung viſures
and monſterous beaſtes mete one another,
and the wylde kepe companye together.
There ſhal the Lamia lye, and haue
her lodging. There ſhall the oule make
her neſt, buylde, bee there at home, and
bryng forth his yonge ones. There ſhall
the kytes come together, eche one to hys
lyke. Seke thorowe the ſcrypture of the D
Lorde and read it. There ſhall none of
theſe thynges be left out: there ſhall not
one, nor ſuche lyke, fayle. For what hys
mouth commaundeth, theſame doeth his
ſpyryte gather together, or fulfylleth. He
hath caſte the lot for them, and to thoſe
beaſtes hath his handes deuyded ẏ lyne:
therfore thoſe ſhall poſſeſſe the enherytaunce,
from generacion to generacion,
and dwel therin for euer.

The.xxxv. Chapter.

Of the tyme and kyngdome of Chriſte.

BUt the deſerte and wilderneſſe ſhall A
reioyce, the waſte grounde ſhall be
glad and floryſhe as the lyllye. She
ſhall floriſhe pleaſauntly and be ioyfull,
⁊ euer be geuing of thãkes more ⁊ more.
For the glory of Libanus, the bewtye of
Charmel and Saron, ſhalbe geuen her.
Theſe ſhall knowe the honoure of the
Lord, and the maieſtie of our god. * And Heb.12.d
therfore ſtrength the weake handes, and
conforte the feble knees. Say vnto them
that are of a fearfull herte: bee of good B
chere, and feare not. * Behold, your God *De.20.a
commeth to take vengeaunce: ⁊ you ſhal and.31.b
ſee the rewarde that God geueth. God
commeth his owne ſelfe, and wil delyuer
you. * Then ſhal the eyes of the blynd be *Mat.11.a
lyghtened, and the eares of the deaffe opened. and.15.c
Then ſhal the lame man leape as Luke.7.c
an hart, ⁊ the * dumme mans tonge ſhall *Pſal.8.a
geue thankes. ‡ In the wilderneſſe alſo ‡Eſ.41.e
there ſhal wels ſprynge, and floudes of 43.c.44.a
water in the deſert. The dry ground ſhal C
turne to ryuers, ⁊ the thyrſty to ſpringes
of water. Where as Dragons dwelt afore,
there ſhall growe ſwete floures and
grene ruſſhis. There ſhalbe fotepathes ⁊
comen ſtretes, this ſhalbe called the holy
way. No vncleane perſon ſhal go thorow
it: for the Lord himſelfe ſhal go with thẽ,
that way: ⁊ the wayfarer, nor ignoraunt
ſhal not erre. There ſhalbe no Lyon, and D
no rauyſhyng beaſte ſhall come therein,
nor be there: but menne redemed ſhall go
there free ⁊ ſafe. And the redemed of the

Lorde, I ſaye, ſhall conuerte and come to Syon with thankeſgeuynge. Euerlaſting ioye ſhall they haue: pleaſure and gladnes ſhalbe among them. And as for all ſorow and heuyneſſe, it ſhall vanyſhe awaye.

The.xxxvi.Chapter.

Jeruſalem is beſeged by Sennacheryb, in the tyme of kynge Hezekias.

A 4.Re.18.c 2.Pa.32.a Eſay.7.d 8.b.10.a 17.E.32.a IN * the.xiiii.yere of kynge Hezekias came Sennacherib king of the Aſſirians downe, to laye ſeyge vnto all the ſtronge cities of Juda, to conquere them. And the kynge of the Aſſyrians ſent Rabſaketh from Lachis towarde Jeruſalem agaynſte kynge Hezekias, with an exceadyng hoſt: whiche ſet hym by the condyte of the ouerpoole in the waye that goeth thorowe the fullers lande. And ſo there came forthe vnto hym Eſa.22.a Eliakim Helkias ſōne the preſidēt * Sobna the ſcrybe, and Joah Aſaphs ſonne the ſecretorye. And Rabſaketh ſayed vnto thē: Tel Hezekias, that the greate kinge of Aſſirya ſayeth thus vnto hym: what preſūpciō is this, that thou truſteſt vnto? I ſaied: Surely thou truſteſte in vayne wordes, when councell and ſtrength are neceſſarye to battayle: or els wherto truſteſt thou, ỹ 4.Re.18.b thou caſteſt thy ſelfe of from me? * lo, thou Eze.29.a putteſt thy truſt in a brokē ſtaffe of rede (I B meane Egypt) whiche he that leaneth vpon, it goeth into hys hand and ſhuteth hym thorowe. Euen ſo is Pharao the kynge of Egypte, vnto all them that truſte in hym.

But yf thou wolteſt ſaye to me: We truſt in the Lorde our GOD. A goodly God in dede: whoſe hie places and aultares Hezekia toke downe, and commaunded Juda, and Jeruſalem to worſhyppe only before the aulter. Nowe therfore delyuer Hoſtages, that thou rebelle nomore agaynſt my Lorde the kynge of Aſſiryans. And I wil geue the two thouſande horſes: yf thou be able to ſet men vpon them. Howe dareſte thou reſiſt the power of ỹ ſmalleſt prince, C that my Lorde hathe? howe dareſte thou truſte in the charettes and horſemen of Egypt? Moreouer, thynkeſt thou that I am come vp hither to deſtroye this land without the Lordes wyll? The Lord ſayde vnto me: go vp into the land, that thou mayſt deſtroye it. Then ſayed Eliakim, Sobna and Joah vnto Rabſaketh. Speake to vs thy ſeruauntes (we praye the) in the Siryans language, for we vnderſtande it well. And ſpeake not to vs in the Jewes tonge, leſte the folke heare whiche lyeth vpon the wal. Then anſwered Rabſaketh: thinke ye that the kynge ſente me to ſpeake thys onelye vnto thy Lord and the? hath he not ſent me vnto them alſo that lye vpon the wall? that they may bee compelled to eate theyr owne donge, and drynke theyr owne ſtale with you? And Rabſaketh ſtode ſtyf, ⁊ cried with a loude voyce in ỹ Jewes tongue, and ſayed: nowe take hede, howe the great king of the Aſſirians geueth you warning. Thus ſayeth the kynge: Let not Hezekias D dyſceaue you: for he ſhall not be able to delyuer you. Moreouer, let not Hezekias cōforte you in the Lorde, when he ſayeth: the Lorde withoute doubte, ſhall defende vs, and ſhall not geue ouer thys citie into the handes of the kyng of the Aſſirians, beleue hym not. But thus ſayeth the kynge of Aſſiria: obtayne my fauoure, enclyne to me, ſo maye euery man enioye his vyneyardes ⁊ fyg trees, and drynke the water of hys ceſterne, vnto the tyme that I come my ſelfe ⁊ brynge you into a lande that is lyke youre owne, wherin is whete and wyne, whiche is bothe ſowen with ſeede, ⁊ planted with vineyardes. Let not Hezekias diſceiue you when he ſayeth vnto you: the Lorde ſhall delyuer vs. * Myght the Gods of the Gē- Eſay.10.b tyles kepe euery mans land, frō the power of the kinge of the Aſſirians? Where is the God of Hemath ⁊ Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Or which of al the Gods of theſe landes hath deliuered theyr countrie out of my power? is the Lord in dede able to deliuer Jeruſalem from my hande? Unto this Hezekias meſſaungers helde theyr tongues, and anſwered not one word, for ỹ king had charged them that they ſhoulde geue him no anſwere. So came Eliakim Helkias ſōne the preſydent, Sobna the Scrybe, and Joah Aſaphs ſonne ỹ ſecretorye, vnto Hezekias with rente clothes, ⁊ tolde him the wordes of Rabſaketh.

The.xxxvii.Chapter.

Hezekias humbleth himſelfe before the Lord. The armye of Sennacheryb is ſlayne of the Angel of the Lord: and he hym ſelfe is killed of his owne ſonnes.

WHē Hezekias heard that, he rent A his clothes, * ⁊ put on a ſackecloth 4.Re.19.a ⁊ went into the temple of ỹ Lord. But he ſent Heliakim ỹ preſident, Sobna the ſcribe with the eldeſt prieſtes clothed in * ſacke, vnto the prophet Jona.3.a Eſaie the ſonne of Amoz, ⁊ they ſaied vnto him: Thus ſaieth Hezekias: this is the daie

of trouble, of plage and blaſphemie: for the
children are come to the place of byrth: but
there is no power to bringe thẽ forth. The
Lord thy God (no doubte) hath wel conſidered
the wordes of Rabſaketh, whome
his Lord yͤ king of the Aſſyrians hath ſent
to defye & blaſpheme the liuyng God, with
ſuche wordes as the Lord thy God hathe
heard ryght wel. And therfore lyfte vp thy
prayer for the rẽnaunt that yet are left. So
the ſeruauntes of the kyng Hezekias came
B to Eſaye. And Eſaye gaue them thys anſwere.
Saye thus vnto youre Lorde: thus
ſayeth yͤ Lord: Be not afraied of yͤ wordes
that thou haſt hearde wherewith the king
of the Aſſirians ſeruauntes haue blaſphemed
Eſay.31.b med me. *Beholde, I wyll cauſe a wynde
to go ouer hym: aſſone as he heareth yͤ rumoure,
he ſhall go agayne into hys countrye,
there wyll I deſtroye hym with the
e.Re.23.c ſwearde in hys one lande. *Nowe when
Rabſaketh returned, he founde the kynge
of Aſſiria laying ſeege to Lybnas, for he
had vnderſtande that he was departed frõ
Lachys. For there came a rumoure that
Tharhakas kyng of Ethyopia was come
forth to warre againſt hym. And when the
kynge of Aſſiria hearde that, he ſente other
meſſengers to kynge Hezekias with thys
C commaundement. Saie thus to Hezekias
kynge of Juda. Let not thy God dysceaue
the, in whom thou hopeſt, & ſayeſt: Jeruſalem
ſhall not bee geuen into the handes of
the kinge of Aſſiria. For loe, thou knoweſt
wel how the kynges of Aſſiria haue handled
al the landes that they haue ſubuerted,
hopeſt thou to eſcape? Were the people of
the Gentyles (whome my progenytours
conquered) delyuered at any time thorowe
3.Re.17.a theyr Gods? *As namely, Gozan, Haran,
Rezeph, and the children of Eden, whiche
were at Thalaſſar. Where is the kynge of
Hemah, and the kynge of Arphad, and the
kyng of the cytie Sepharuaim, Ena and
Aua? Nowe when Hezekia had receaued
the letter of the meſſaungers, and reade it,
he went vp into the houſe of the Lord, & opened
the letter before the Lord: & Hezekia
prayed before the Lorde on hys maner. O
Lord of hoſtes thou God of Iſrael, which
Exo.25.e dwelleſt vpõ *Cherubin. Thou art yͤ god,
that onely is god of al yͤ kingdomes of the
*Gen.1.a worlde, for thou onely haſt *created heauẽ &
‡Bar.2.c earth. ‡Encline thine eare Lord & conſider,
open thyne eyes, O Lord, & ſee, & ponder al
yͤ wordes vpon Sennacherib, which hath
ſent his embaſſage to blaſpheme yͤ liuinge
God. It is true O Lord, that the kinges of
Aſſiria haue conquered all kingdomes and D
landes, & caſt theyr goddes in yͤ fyre. Notwithſtanding
thoſe were no goddes, but yͤ
workes of mens hãdes, of wood, or ſtone,
therfore haue they deſtroied them. Deliuer
vs thẽ, O Lord oure God, from the hãdes
of Sennacherib, that all kyngdomes of yͤ
earth maye know, that thou onely arte the
Lord. Then Eſaye the ſonne of Amos ſent
vnto Hezekia, ſaying: Thus ſayeth yͤ Lord
God of Iſrael. Where as thou haſt made
thy prayer vnto me, as touching Sennacherib
the kyng of Aſſiria, this is the aunſwere
that the Lord hath geuẽ, concerning
hym. Deſpyſed art thou, and mocked (O
daughter of Sion) he hath ſhakẽ his head
at thee, O daughter of Jeruſalẽ. But thou
Sennacherib, *whõ haſt yͧ defied & blaſphemed? *Zach.2.b
Agaynſt whõ haſt thou lifted vp Mat.15.a
thy voyce, & exalted thy proude lokes? euẽ Actes.9.a
agaynſt the holy one of Iſrael. Thou with
thy ſeruauntes haſt blaſphemed the Lord,
& thus holdeſt thou of thy ſelfe. I will couer
the hie mõtaynes & ſides of Libanus
with my horſemen. And there will I cutte
downe the hye Cedre trees, and the fayreſt E
Fyrre trees. I wil vp into yͤ heigth of it, &
into the chefeſt of hys timber woodes. Yf
there be no water, I will graue & drincke.
And as for waters of defence, I ſhall drye
them vp with the fete of myne hooſte, yea,
haſte thou not hearde what I haue takẽ in
hand, & brought to paſſe of old time? That
ſame wil I do now alſo: and waſt, deſtroy
& bryng ſtrõg cities vnto heapes of ſtones.
For theyr inhabyters ſhalbee lyke lame
men brought in feare & confounded. They
ſhalbe like the graſſe & grene herbes in the
felde, lyke the heye vpon the houſe toppes,
yͭ wetherith afore it be growne vp. I know
thy wayes, thy goyng forthe & thy cõming
home: yea, and thy madneſſe agaynſt me. F
Therfore thy furiouſnes agaynſt me, & thy
pryde is come before me. I will put my
rynge in thy noſe, and my bridle byt in the
chawes of the, & turne the aboute, euen the
ſame waye thou cammeſt. I will geue the
alſo this tokẽ (O Hezekia) this yeare ſhalt
thou eate ſuche as groweth of it ſelfe: and
the ſeconde yeare, that which ſpringeth againe
of yͤ ſame: & in the third yeare, ye ſhal
ſowe & reape: yea ye ſhal plant vineardes, &
enioye the frutes therof. And ſuche of the
houſe of Juda as are eſcaped, ſhall come
together, & the rẽnaunt ſhal take roote beneth,
& bring forth frute aboue. For yͤ eſcaped

ped ſhall go out of Jeruſalē, ⁊ the rēnaunt
G from the mount Sion. And thys ſhall the
gelouſy of the Lorde of hooſtes bryng to
paſſe. Therfore thus ſayeth the Lord, concernyng
the kyng of the Aſſirians. He ſhall
not come into thys citie, and ſhall ſhote no
arowe into it: there ſhall no ſhylde hurte it,
nether ſhal they caſt ditches about it. The
ſame waye that he came, he ſhall returne, ⁊
not come at this citie, ſayeth the Lord. And
J will kepe ⁊ ſaue the cytie (ſayeth he) for
myne owne, ⁊ for my ſeruaunt Dauides
4.re.19.g ſake. *Thus the Angell of the Lord went
Ec.48.d forthe and ſlue of the Aſſirians hooſt, an. C
Eſa.31.b lxxx. ⁊. v. M. And whan mē aroſe vp early
2.Mac.15.d in the mornyng: Behold, they were ſlaine,
and all laye full of dead bodyes. So Sennacheryb
yͤ king of the Aſſirians brake vp
and dwelt at Niniue. Afterward it chaunced,
as he prayed in the temple of Neſrah
his God, that Adramalech and Sarazer
his owne ſōnes, ſlew him with the ſwerd,
and fled into the lande of Armenia. And Aſarhadon
hys ſonne raygned in hys ſteade.

The.xxxviii. Chapter.

Hezekia is ſycke vnto death: but is yet reuiued by the Lord, ⁊ lyueth fyftene yeares after: for which benefyte he geueth thankes.

A NOt long afore this was Hezekia
4.re.20.a ſicke vnto the death, *⁊ the prophet
2.Pa.32.f. Eſaie the ſonne of Amoz,
came vnto hym, ⁊ ſaied: Thus
commaundeth the Lord: Set thyne houſe
in order, for thou muſt dye and ſhalt not eſcape.
Then Hezekias turned his face towarde
the wal, and prayed vnto the Lord,
⁊ ſayed: Remēber (O Lorde) that J haue
walked before the in truthe, and a ſtedfaſte
heart, ⁊ haue done the thynge that is pleaſaunt
to the. And Hezekia wept ſore. Then
ſayde God vnto Eſaie: Go and ſpeake vnto
Hezekia: The Lord God of Dauid thy father
ſendeth the this worde: J haue heard
Jona.3.b thy prayer, ⁊ conſydered thy teares: *behold,
J wil put fyftene yeares mo vnto thy
lyfe, and delyuer the and the citie alſo, from
B the hand of the kyng of Aſſiria, for J will
4.Re.2.g defende the citie: *And take the this token
of the Lorde, that he wil do it, as he hathe
ſpoken: Behold, J wil returne the ſhadow
of Ahaz dyall, that nowe is layde out with
the ſunne, ⁊ bring it ten degrees backward.
*Joſ.10.c *So the ſunne turned ten degrees backeward,
the which he was deſcended afore.

¶A thankeſgeuyng, which Hezekia kyng of Juda wrot whē he had bene ſycke ⁊ was recouered.

☞ J thought J ſhould haue gone to the B
gates of hel, whē myne age was ſhortned: ⁊
haue wāted the reſidue of myne yeares. J
ſpake within my ſelfe: J ſhall neuer viſet
the Lorde (the Lorde J ſaye) in thys life. J
ſhall neuer ſee man amonge the dwellers
of the world. Myne age is folden vp together,
⁊ takē away frō me lyke a ſhepherdes
cottage. J haue hewen of my lyfe by my
ſinnes: lyke as a weauer cutteth of hys
web. He wil with pininge ſyckeneſſe make
an ende of me: yea, he will make an ende of
me in one daie. *J thought J would haue Job.4.b
lyued vntill the morowe, but he bruſed my
bones lyke a Lyon, and in one daye thou
wilt make an ende of me. Then chatred J
lyke a ſwalowe, and lyke a Crane, ⁊ mourned
as a doue. J lyfte vp myne eyes into
the heygthe: O Lorde (ſayde J) my ſicknes
kepeth me downe, eaſe thou me. What
ſhall J ſaye? The Lorde hath made a promyſſe
to me. Yea, and he hymſelfe hath performed C
it. J ſhall therfore ſo longe as J
lyue remember this bitternes of my lyfe.
O Lord mē may liue beyond theyr yeares,
and J will declare to all men, that euen in
thoſe yeares J haue a ioyful lyfe, and that
it was thou that cauſedeſt me to ſlepe, ⁊ agayne
thou haſt geuen lyfe to me. Behold,
bitter as gall was my penſifenes, ſo ſore
longed J for helthe. And it was thy pleaſure
to deliuer my life from the filthie pyt,
for thou it is (O Lord) that haſt caſt al my
ſynnes behinde thy backe. *For Hell prayſeth *Pſa.6.a
not the, death doth not magnifye thee, and.38.b
they that go downe into the graue prayſe and.115.b
not thy truth: but the liuyng, yea, the liuing
knoweledge thee, lyke as J do this daye.

The father telleth hys children of thy
faythfulnes. *To heale me it is yͤ Lordes *Luk.1.g
worcke, and we wil ſyng my ſonges in thy
houſe, all the dayes of oure life. And Eſay
ſayed: take a plaſter of figges, and laye it
vpon the ſore, ſo ſhall it bee whole. Then
ſayed Hezekia: O what a greate myracle is
this, that J ſhal go vp into the houſe of the
LORDE?

The.xxxix. Chapter.

Hezekia is reproued of Eſay, becauſe he ſhewed his treaſure vnto the embaſſadours of Babylon.

A AT *yͤ ſame tyme, Merodach Baladam, Baladamus ſonne, kynge *4.re.20.a
of Babylon, ſente letters and preſentes to Hezekia. For he vnderſtode
howe that he had ben ſicke, and was
recouered agayne. And Hezekia was glad

*therof, ⁊ ſhewed them the commodityes
2.Pa.32.c of hys treaſure, of ſyluer, of golde, of ſpyces
and rootes, of precyous oyles, all that
was in hys cubberdes ⁊ treaſure houſes.
There was not one thynge in Hezekias
B houſe, and ſo thorowoute all his kingdom,
but he let them ſe it. Then came Eſaye the
prophet to kynge Hezekia, and ſayde vnto
hym: What haue the men ſayde, and from
whence came they vnto the? Hezekia aunſwered:
They came oute of a farre coũtrie
vnto me, out of Babylõ. Eſay ſayed: what
haue they loked vpõ in thyne houſe? Hezekia
anſwered: All that is in mine houſe haue
they ſene: ⁊ there is nothing in my treaſure
C but I ſhewed it thẽ. Then ſaide Eſaie vnto
Hezekia: Underſtande the worde of the
4.Re.24.c Lorde of hoſtes. *Beholde the tyme will
come, that euery thynge whiche is in thyne
houſe, and all that thy progenitours haue
laied vp in ſtore vntil this daie, ſhalbe caried
D to Babylon, and nothyng left behynde.
Thus ſayeth the Lord: Yea, ⁊ parte of thy
ſonnes, that ſhal come of the, ⁊ whom thou
ſhalt get, ſhalbe caryed hence, and become
gelded chãberlaines in yͤ king of Babilons
courte. Then ſaide Hezekia to Eſaie. Nowe
God proſper hys owne counſayle whiche
thou haſt told me. He ſayde moreouer: So
yͭ there be peace ⁊ faythfulnes in my tyme.

The .xl. Chapter. *

The cumming of S. Iohn Baptiſte. The preparacion of the Apoſtles. The calling of the Gentiles.

A COmforte my people (O ye prophetes) cõfort my people, ſayeth your God: comfort Ieruſalem at the heart, ⁊ tel her that her
trauayle is at an end, yͭ her offẽce is pardoned,
that ſhe hathe receaued of the Lordes
hande, ſuffyciente correccyon for all her
Mat.3.a ſinnes. *A voice crieth in wilderneſſe: Prepare
Mar.1.a the waye of the Lorde in the wilderneſſe,
Luke.3.a make ſtreyght the path for our God
John.1.c in the deſerte. Let all valleyes be exalted, ⁊
Eſa.57.c euery mountayne ⁊ hill be layed low: what
ſo is croked, let it be made ſtreyght: and let
the roughe bee mayde playn feldes. *For
John.10.b the glory of the Lorde ſhall appeare, and
B al fleſh ſhal at ones ſe it: for why? yͤ mouth
of the Lorde hathe ſpoken it. The ſame
voyce ſpake: Nowe crye. And the prophete
Pſal.90.b anſwered: what ſhal I crye? *that all fleſh
Jacob.1.c is graſſe, and that al yͤ goodlineſſe thereof
1.Pe.1.b. is as the floure of the felde: The graſſe is
Eccl.14.b withered, the floure falleth awaye. Euen
ſo is the people as graſſe, when the brethe
of the Lorde bloweth vpon them. Neuertheleſſe,
whether the graſſe wyther, or the
floure fade away: *Yet the word of oure Pſal.33.a
God endureth for euer. Go vp vnto the hie and.117.a
hill (O Sion) thou that bringeſt good tydinges, 1.Pet.1.d
lyft vp thy voyce with power, O Jacob.1.d C
thou preacher Ieruſalẽ. Lyft it vp without
feare, and ſaye vnto the cyties of Iuda:
Beholde youre God, beholde the Lorde
God ſhall come with power, ⁊ beare rule
with hys arme. Beholde he bringeth hys
treaſure with him, and hys workes go before
hym. He ſhall feede his flocke lyke an
heerdman. He ſhall gather the lambes together
with hys arme, and carye them in
hys boſome: and ſhall kindly entreate thoſe
that beare yonge. * Who hath holden the
waters in hys fyſte? Who hathe meaſured
heauen with hys ſpanne, and hath comprehended
all the earth of the worlde in three
meaſures? Who hath wayed the mountaynes
and hylles in a ballaunce? Who
hathe refourmed the mynde of the Lord?
or to whom hathe he ſhewed hys counſell?
*Or who is of his councel to teache him? Sap.9.d
or who hath geuen hym vnderſtandyng, ⁊ Rom.11.d
hath taught hym the path of iudgemente? D
Who taughte hym connyng, and opened
vnto hym the way of vnderſtandyng? Beholde,
al people are in compariſon of hym,
as a droppe to a bucket ful, and are cõuted
as the leaſt thyng that the balaunce weyeth.
Yea, and the Iles he taketh vp as a very
litle thynge. Lybanus is not ſuffycyent
to mynyſter fyre for his offerynge, and all
the beaſtes therof, are not ynough to one
ſacryfyce. All people in comparyſon of him
are reckened as nothyng, * yf they be compared Pſal.62.a
with him, leſſe then nothyng and as
it that is not. To whom then will ye lyken E
God? or what ſimilitude will ye ſet vp vnto
hym? Shal the caruer make hym a carued
ymage? and ſhall the goldeſmyth couer
him with golde, or caſt hym into a fourme
of ſyluer plates? Moreouer, ſhal yͤ ymage
maker (that the poore man whiche is dyſpoſed
maye haue ſome thynge to ſet vp alſo)
ſeke out and choſe a tree that is not rotten,
and carue therout an ymage that moueth
not? Know ye nothinge, O wretches?
Heard ye neuer of it? Hath it not bene preached
vnto you ſince the beginninge? Haue
ye not bene enformed of thys by the foundacyon
of the earth, that he ſytteth vpõ the
cyrcle of the worlde, and that al the inhabitours
of the worlde are in comparyſon of
hym, but as greſhoppers? * That he ſpredeth Eſa.44.d
out the heauens as a couerynge, that F
he

he ſtretcheth them out, as a tente to dwell in? That he bringeth princes to nothyng, & the Iudges of the earth to duſt, ſo that of them it maye be ſayde: they be not planted nor ſowen agayne, neyther theyr ſtocke rooted agayne in the earthe. For aſſone as he bloweth vpon them, they wyther, and fade awaye lyke the ſtrawe in a whyrle wynde. To whom nowe will ye lyken me, and whom ſhall I bee lyke, ſayeth the holy one? Lifte vp youre eyes on hye, and conſider: Pſa.147.b *who hath made theſe thinges, which C come oute by ſo greate heapes? and he can call them all by theyr names. For there is nothing hid vnto the greatnes of his power, ſtrengthe, and myght. Howe may then Iacob thynke, or howe may Iſrael ſaye? My wayes are hyd from the Lorde, and my God knoweth not of my iudgemẽtes. Knoweſt thou not, or haſt thou not hearde that the euerlaſtyng God, the Lord which made all the corners of the earth, is nether wery nor faynte? and that hys wyſdome cannot be cõprehended? but that he geueth ſtrengthe vnto the wery, and power vnto the faynt? Children are wery and faynte, & Iere.17.b. the ſtrongeſt men fall: *But vnto thẽ that haue the Lorde before theyr eyes, ſhall ſtrength be increaſed. Egles winges ſhal growe vpon them. When they runne they ſhall not fall: and when they goe they ſhall not bee wery.

The.xli. Chapter.

Of the goodnes & mercy of God toward yͤ people.

BE ſtil (ye ylandes) & herken vnto me. Be ſtrõg ye people. Come hither and ſhew me youre cauſe, we wil go to the lawe together. Who rayſed vp the iuſt man from the ryſing of the ſũne, and called him to go forth? who caſte downe the people, and ſubdued the kinges before him, that he may throw them all to the grounde with his ſwearde, and ſcater them lyke ſtuble with his bow? He foloweth vpon them, and goeth ſafely himſelfe. And that in a way where before hys fote had not troden. Who hath made & B created theſe thinges? euen he that called Eſa.44.a and.48.c Apoca.1.b the generacions from the begynnyng: *Euen I the Lord, which am the firſt, & with the laſt. The yles ſawe it, & did feare, & the endes of the earth, were abaſhed, drew nie, and came hither. Euery man exhorted hys neyghbour, & brother, & bad him be ſtrõg. The carpenter coumforted the goldſmith, and the goldſmith the hãmer man, ſaying: Glue wil do very wel in it. It ſhalbe good, that we faſten this caſt worke: & then they faſtened it with nailes that it ſhould not be C moued. But thou Iſrael art my ſeruaunt: thou Iacob, art elect: thou arte the ſeede of Abraham my beloued, thou art he whom I led frõ the endes of the earth by the hand. For I called the frõ farre, euen frõ among the glorious men of it, and ſayde vnto thee: Thou art my ſeruaunt. I haue choſen the, & not caſt the awaie: Eſay.43.b *be not afrayed, for I am with thee. Melt not away as waxe, for I am thy God, to ſtrength the, help thee, & to kepe the with this ryght hand of myne. Behold, al they yͭ reſiſt the, ſhal come to cõfuſion & ſhame: & thine aduerſaries ſhalbee deſtroyed & brought to naught. So yͭ whoſo ſeketh after thẽ, ſhal not finde them. Thy deſtroiers ſhal periſh: & ſo ſhal they that vndertake to make bataile againſt the, be as it yͭ is not, & as a thing of nought. For I thy Lord & god wil ſtrengthen thy right hand. D Euen I yͭ ſaye vnto the: Feare not, I will helpe the. Be not afrayed thou litle worme Iacob, & thou deſpyſed Iſrael: for I will helpe the, ſayeth the Lorde, & the holy one of Iſrael thyne aduenger. Behold, I wyll make the a treadyng cart, & a newe flayle yͭ thou mayeſt threſhe and grinde the mountaynes, & bring the hilles to poulder. Thou ſhalt fanne them, & the winde ſhall carie thẽ awaye, & the whyrlewinde ſhall ſcater thẽ. But thou ſhalt reioyce in the Lord, & ſhalt delyte in prayſinge the holy one of Iſraell.

*When the thirſty & poore ſeke water & Gen.21.c finde none, & when theyr tongue is drye of E thirſt, I geue it them ſayeth the Lord: I yͤ God of Iſrael forſake thẽ not. *I brynge Eſa.35.b. 43.c.44.a forth floudes in the hilles, and welles in the playne feldes: I turne the wildernes to ryuers, & the drie land to cõduites of water. I plant in the waſt ground trees of cedre, boxe, myrre, & oliues. And in the drye, I ſet fyrre trees, elmes & hawthornes together. All this do I, that they al together, may ſe & marke, perceaue with theyr hartes & cõſidre that the hande of the Lorde maketh theſe thynges, and that the holy one of Iſraell bryngeth them to paſſe. F Stande at youre cauſe (ſayeth the Lorde,) and bringe forthe youre ſtrongeſt grounde, ſayeth the kynge of Iacob. Let them brynge forthe theyr Goddes, and let theyr Goddes tel vs what ſhall chaunce hereafter: yea, let them ſhewe vs the thinges that are paſt, what they bee: let them declare them vnto vs, that we may take them to heart, and know them hereafter.

Either ſhewe vs thynges for to come,and
tell vs what ſhalbe done hereafter:ſo ſhall
we knowe ẏ you are gods:do ſome thinge
ether good or bad:ſo wil wee bothe knowledge
G the ſame,and tell it out. Beholde, ye
gods are of naughte, and your makyng is
of naught: yea, abhomynable is the man
Eſa.43.a ẏ hath choſen you. Neuertheles * I haue
waked vp one from the north,and he ſhall
come. And another from the eaſt, whiche
ſhal cal vpon my name, and ſhal treade vpon
princes as vpon claye:and as the potter
treadeth downe the myre. Who declared
thys from the begynnyng,& we wyl know
him? Or from the olde times, and we will
confeſſe and ſaye that he is righteous? But
there is none that ſheweth or declareth any
thinge: there is none alſo ẏ heareth youre
wordes. The firſt is he ẏ ſhall ſaye to Sion:
Beholde,beholde they are preſente:and
to Ieruſalem it ſelfe will I geue an Euangeliſt.
But when I conſider, there is not a
man amonge them, nor any that can geue
councell:nor when I examen them,that cā
anſwere one worde. Loe, wicked are they,
and vayne, with the thinges alſo that they
take in hande: yea, theyr ymages are but
wynde and vayne thynges.

The.xlii.Chapter.

The commyng of Chriſt and his baptiſme.

A BEhold *this is my ſeruaunte vpon
*math.3.b whom I leane, my electe in
12.a.17.a whom my ſoule is pacyfyed. I
haue geuen him my ſprite,that he
maye ſhewe forthe Iudgement, and equytie
amonge the Gentyls. He ſhall not bee an
outcryer,nor lyfte vp hys voyce. His voyce
ſhal not be heard in the ſtretes. And a broſed
reede ſhall he not breake, and the ſmoking
flaxe ſhal he not quēche:but faithfully
and truly ſhall he geue Iudgement,not be
penſyue nor carefull, that he maye reſtore
ryghteouſnes vnto the earth, and the gentyles
eſai.40.c. alſo ſhall kepe his lawes. *For thus
and.44.c ſayeth God the Lorde, vnto hym:(euen he
B that made the heauens and ſpred them abrode,
and ſet forthe the earth with her increaſe:
whiche geueth breath vnto the people
that is in it, and ſprite to thē that dwell
therin.) I ẏ Lord haue called the in righteouſnes,
eſa.49.b & led thee by the hand. Therefore
wil I alſo defēd the,& geue the for a couenaunt
-*Luke.2.c of the people,& to be ẏ *lyght of the
Gentiles,that thou mayeſt opē ẏ eies of the
zach.9.b blinde, *let oute the priſoners from theyr
bondes,& thē that ſit in darckenes,out of ẏ
dōgeon houſe. Euen I am the Lord,& this
is my name:* And my glory wil I geue to pſa.115.a
none other, nether mine honour to grauen
images. Beholde, old thinges are come to
paſſe,& new thinges do I declare. And or euer
they come, I tel you of thē. Sing vnto
the Lorde, a new ſong of thankeſgeuing:
blow out his praiſe frō the end of ẏ world.
They that be vpō the ſea,& al that is therein
prayſe him,the Iles & al they that dwell
in thē. Let the wildernes with the cities lift
vp theyr voyce,ẏ townes alſo that they of
Ceder dwel in. Let thē be glad that ſit vpō C
rockes of ſtone,& let thē crie downe frō the
hye mountaynes,aſcribinge glory vnto the
Lorde,and magnifie him among the Gentiles.
The Lord ſhal come forth as a Giaūt,
& take a ſtomacke vnto him like a freſh mā
of warre. He ſhal rore & crie, and ouercome
his enemies. I haue long holden my peace
(ſayeth the Lord) I haue bē ſtil & refrained
my ſelf,but now I wil crie like a traueling
womā,& at once wil I deſtroie & deuoure.
I will make waſt both mountaine & hil,&
drye vp euery grene thing ẏ groweth thereon.
I will drye vp the floudes of water, &
dryncke vp the riuers. I wil bring ẏ blinde
into a ſtrete ẏ they knowe not,& lede thē into
a fotepath ẏ they are ignorant in. I ſhal
make darkenes light before thē,& the thing
ẏ is croked to be ſtrayghte. Theſe thinges
haue I done vnto them,& not forſaken thē.
*They are fallen backe:yea,& let thē be aſhamed eſa.44.b
earneſtly,that hope in Idoles,and
ſaye to faſhioned images, ye are our gods.
Heare, O ye deafe men, and ſharpen youre D
ſightes to ſee (O ye blind.) ‡Who is blind ‡mat.13.b
but my ſeruaūt? Or ſo deafe as my meſſenger,
whō I ſent vnto them? For who is ẏ
ruler ſo blind (ſaye they) as the perfect mā,
& ſo blinde as the Lordes ſeruaunt. Thou
vnderſtandeſt much,& kepeſt nothing: the
eares are opē,& no man heareth. The Lord
is merciful vnto them for his ryghtouſnes
ſake,that his word might bee magnified,&
praiſed: But ẏ people thē ſelues be robbed
& trodē vnder the fote,chained in dōgeons,
& they al (I ſay) be ſhut into prieſō houſes.
*They are caried awaye captiue,& no mā Deu.28.b
doth leuſe thē. They be trodē vnder fote,&
no man doth labour to bring them againe.
*But who is he among you that pōdreth eſa.44.a
this,ẏ cōſidereth it,& taketh it for a warnig
in time to come? *Who ſuffered Iacob to *Dan.9.a
be trodē vnder fote,& Iſrael to be ſpoiled? Tobi.3.a
Did not ẏ Lord? Becauſe we haue ſinned Baru.1.b
againſt hī,& haue had no delite to walke in
his waies,neither bē obediēt vnto his law.

Therefore hath he poured vpon hym hys wrathful diſpleaſure & ſtrong battel, which fireth him on euery ſyde, yet wil he not vnderſtande. He burneth hym vp, yet ſynketh it not into hys hearte.

The .xliii. Chapter.

God promiſeth to ſend hys Chriſt, which ſhal deliuer his people. He forgeueth ſinnes for his owne ſake.

A BUt nowe, the Lord that made the O Jacob, and he that faſhioned thee O Iſraell, ſayeth thus: *Feare not for I haue redemed thee. ‡ I haue called thee by name, thou art myne owne. *Yf thou goeſt thorow the water, I will be with the, that the ſtrong floudes ſhoulde not plucke thee a waye. *And yf thou walkeſt thorowe the fyre, it ſhal not burne the, and the flame ſhal not kyndle vpon the. For I am the Lorde thy God, yͤ holy one of Iſrael thy ſauiour. I gaue Egipte for thy delyueraunce, the Morians, and the Sabes for the: becauſe thou waſt deare in my ſyght, and becauſe I ſet by the, and loued thee. I will geue ouer all men for the, and deliuer vp al people for thy ſake: feare not, for I am with thee.

4.re.17.d Eſa.41.b ‡Deu.7.a and.26.b ‡Ex.14.c Dani.3.a.

B *I wyll brynge thy ſeede from the Eaſte, & gather the together frō the Weſt. I wil ſaye to the North, let goe. And to the ſouth, kepe not backe: ‡but bringe me my ſonnes from farre, & my daughters from the endes of the worlde. Namely al thoſe that be called after my name. For them haue I created, faſhioned and made for my honoure. *Bring forth that people, which is blynde & yet hath eyes, which are deafe although they haue eares. *Yf all nacyons come in one & be gathered together: which among them ſhall declare ſuche thynges, and tell vs what is to come? Let them bring theyr witnes, ſo ſhal they be fre, els let thē heare, and ſaye: it is truth. You are my wytneſſes (ſayeth the Lorde) and my ſeruaunte, whō I haue choſen, therfore be certified & geue me faythful credence, and conſider that *I am he, before whom there was neuer any God, & that there ſhalbe none after me. I am, euen I am, the only Lord ‡& beſide me there is no ſauyour. I gaue warnynge, I

Eſai.41.d Mat.8.d ‡Eſa.29.d Gala.3.a Luk.14.c Ephe.2.c Eſai.44.b Apoca.1.b ‡Oſe.13.b

C made whole, I taughte you, when there was no ſtraunge God amonge you. And this recorde muſt ye beare me youre ſelues (ſayeth the Lord) that I am god. And euē he am I from the beginninge, & *there is none yͭ can take any thing out of my hand. I do the worcke & who ſhall be able to let it? Thus ſaieth yͤ Lorde, yͤ holy one of Iſrael youre redemer: *for your ſake I haue ſent to Babylon, and brought downe the ſtrongeſt of thē. All they are fugytiue with the Caldees that boſt thē of their ſhippes. Euen I the Lorde youre holy one whiche haue made Iſrael, and am youre kinge.

Joh.10.f. Eſai.5.d

Thus ſayeth the Lord (*Euē he yͭ maketh a way in the ‡ſea, & a fotepath in yͤ mighty waters) *whiche bryngeth forth the charettes and horſes, the hooſt & the power of warre, that they maye fall & neuer riſe, and be extyncte, lyke as towe is quenched. Remember not thynges of olde, & regarde nothyng that is paſt: Behold, I ſhall make a new thyng, & ſhortely ſhal it appere, & ſhal you not knowe it? I wyll make ſtretes in the deſert, & riuers of water in the wilderneſſe: The wylde beaſtes ſhall worſhippe me: the Dragons & the yonge Eſtriches. D *For I ſhal geue water in the wildernes, & ſtreames in the deſert yͭ may geue drinke to my people, whom I choſe. This people haue I made for my ſelfe: & they ſhal ſhew forth my praiſe. For thou (Jacob) woldeſt not cal vpō me, but thou haddeſt an vnluſt toward me, O Iſrael. Thou gaueſt me not thy beaſtes for burnte offeringes, neyther dideſt honour me wͭ thy ſacrifices. Thou boughteſt me no deare ſpyce with thy money, nether pouredſt the fatte of thy ſacryfyces vpon me. *Howbeit, I haue not bē chargeable vnto the in offerynges, nether greuous in incenſe. But thou haſt laden me with thy ſinnes, and weried me with thine vngodlines. *Where as I yet, euen I, am he only that for mine owne ſelues ſake do awaye thyne offences, & forget thy ſinnes, ſo that I will neuer thinke vpon them.

Joſu.3.c ‡Exo.14.c *Eſai.10.a and.27.f Pſal.6.d Eſa.35.b. 41.c.44.a Eſay.1.b Jere.7.c Pſa.24.a Jere.33.b

Put me nowe in remembraunce (for wee will reaſon together) & ſhewe what thou haſt for the, to make the righteous. *Thy firſte father offended ſore, and thy rulers haue ſinned againſte me. Therfore I ether ſuſpended, or ſlue the chefeſt princes. I did curſe Jacob, and gaue Iſrael into reprofe.

Gene.3.b Nu.20.d

The .xliiii. Chapter.

Chriſte promyſeth to delyuer his churche.

A SO heare now, O Jacob my ſeruaunte, and Iſraell whō I haue choſen, for thus ſayeth the Lord, that made the, faſhioned the, and helped the, euen from thy mothers wōbe. Bee not afrayed, O Jacob my ſeruaunte, thou ryghteous whome I haue choſen. *For I ſhall powre water vpon the drye ground, and ryuers vpon the thyrſtye. ‡ I ſhall pour my ſprite vpon thy ſeede, & mine encreaſe vpon thy ſtocke.

Eſai.35.b 41.f.43.c ‡Eze.36.d Joel.2.f Actes.2.b

They ſhal grow together like as ỹ graſſe, and as the wyllowes by the waters ſyde. One ſhal ſaye, I am the Lordes: Another ſhal cal hym ſelfe after the name of Jacob. The thyrde ſhall ſubſcribe with his hande vnto the Lorde, & geue himſelfe vnder the name of Iſraell. Thus hath the Lord ſpoken, B euen the kyng of Iſrael & his redemer, Eſa.41.a the Lord of hooſtes. *I am the fyrſt & the Apoc.22.c laſt, & without me is there no God. Yf any Eſa.44.b be lyke me, let him cal furth ỹ thyng paſt, & Apo.1.b openly ſhewe it, & lay it playne before me, Eſa.43.c what hath chaunſed ſince I appoynted the people of the worlde, & what ſhal be ſhortly, or what ſhall come to paſſe in time long to come, let them ſhewe theſe thinges. Be not abaſhed nor afrayed. For haue not I euer tolde you hitherto & warned you? Ye can beare me record youre ſelues. Is there any God excepte me? or any maker that I ſhoulde not knowe hym? All karuers of ymages are but vaine, & the karued images that they loue, can do no good. They muſt beare recorde them ſelues, that (ſeyng they can nether ſee, nor vnderſtande) they ſhalbe Eſa.42.b confounded. *Who dare thē make a God, or faſhyō an ymage, that is profitable for Pſ.114.b nothinge? *Beholde all the felowſhyp of Sap.13.c them muſte be brought to confuſyon. And truly all ỹ worckemaſters of them are mē, they ſhal al be gathered together, they ſhal ſtande, tremble, & be confounded one with another. The ſmyth maketh an axe, & tempereth it with hoate coales, and faſhioneth it with hammers, and worketh it with all the ſtrength of hys armes: yea, ſomtime he is faynt for very hunger, & ſo thurſtye that he hath nomore power. The carpenter (or ymage karuer) taketh meaſure of the tymber, & ſpreadeth forth his line: he marketh it with ſome coloure, he planeth it, he ruleth it, & ſquareth it, and maketh it after the ymage of a man: & accordyng to the bewtie of a man, that it maye ſtand in the tēple.

C Moreouer, he goeth out to hewe downe Ceder trees. He bringeth home Elmes & Okes, & takyng a bolde courage, he ſeketh oute the beſt tymber of the wood. He hym ſelfe hathe planted a pine tree, whiche the rayne hath ſwelled, whiche wood ſerueth for men to burne. Of thys he taketh & warmeth hym ſelfe with all: he maketh a fire of it to bake breade. And afterwarde maketh a god thereof, to honoure it, and an ydol to knele before it. One peece he burneth in the fyre, with another he roſteth fleſhe, that he maye eate roſte hys belly full: with the thyrde he warmeth hym ſelfe, and ſayeth: A ha, I am well warmed, I haue bene at the fyre. And of the reſydue he maketh hym a God, & an ydol for hym ſelfe. He kneleth before it, he worſhippeth it, he prayeth vnto it, and ſayeth: Delyuer me, for thou arte my God. *Yet men neyther conſyder nor *Eſa.4 vnderſtād, becauſe theyr eyes are ſtopped, that they cannot ſe: and theyr heartes, that they cannot perceaue. They ponder not in theyr myndes, for they haue nether knowledge nor vnderſtanding to thynke thus. I haue brente one pece in the fyer. I haue baked bread with ỹ coales therof, I haue roſted fleſhe with all, and eaten it: ſhall I now of the reſydue make an abhomynable Idoll, and fall downe before a rotten pece of wood? Thus he doth but loſe hys laboure: and hys hearte whiche is dyſceaued doth turne him a ſyde, ſo that none of them can haue a fre conſcience to thinke: may not I erre? Conſyder thys (O Jacob and Iſ- D rael) for thou art my ſeruaūt. I haue made the, that thou mighteſte ſerue me. O Iſraell forget me not. ‡ As for thyne offences, I ‡Eſa.4 haue dryuen them awaye, like the cloudes, & thy ſynnes as the myſt: Turne the againe vnto me. For I haue redemed the. Be glad ye heauens, whom the Lorde hath made, for the Lorde hath dealt graciouſly with hys people: let all that is here beneth vpon the earth be ioyeful. Reioyce ye moūtaines and wooddes, with all the trees therof, for the Lorde hath redemed Jacob, and wyll ſhewe hys glory vpon Iſraell. Thus ſayeth the Lord thy redemer euen he that faſhyoned thee from thy mothers wombe. *I the Lord do al thinges my ſelfe alone. Gene.1 I onely ſpread out the heauens, and I on- Eſa.4 ly haue layed the foundacyon of the earthe by myne owne ſelfe. I deſtroye the tokens of witches, & make the ſouthſayers fooles. As for the wyſe I turne them backward, and make theyr connyng foolyſhenes.

He dothe ſet vp the purpoſe of hys ſeruaunte, and fulfylleth the councell of hys meſſaungers. Concernynge Jeruſalem he ſayeth: It ſhalbe inhabyted. And of the cities of Juda: They ſhal be builded againe, and I wyll repayre theyr decayed places: He ſayeth to the grounde: bee drye. And I wyll drye vp thy water floudes. He ſayeth of Cyrus: He is myne heardeman, ſo that he ſhall fulfyll all thynges after my wil: He ſayeth alſo of Jeruſalem: It ſhalbee builded: and of the temple, it ſhalbee faſte grounded.

The.xlv.Chapter.

The delyueraunce of the people by Cyrus. The commynge of Chryſt, and callynge of the Gentyles.

A Thus ſayeth the Lord vnto Cyrus
his annoynted, whome I
haue taken by yͤ ryght hand, to
ſubdue nacions before hym.*
1.Eſd.1.a I wyll leuſe the gyrdle of kinges, and I
wyll open the gates before his face, and
not to ſhutte theyr doores. I wyll go before
thee, and make the croked ſtreyght,
I ſhall breake the braſen doores, & burſt
the yron barres. I ſhall geue thee the hyd
treaſures, and the thing which is ſecretly
kept, that thou mayeſt knowe that I am
the Lorde God of Iſrael, whiche haue
called the by thy name, and *that for Iacob
Gen.39.a my ſeruauntes ſake, and for Iſrael
my choſen. For I called the by thy name,
& ordayned thee or euer thou kneweſt me.
Eſa.43.b *Euen I the Lord before whom there is
none other: for without me there is no
Iere.1.a god. ‡I haue prepared the or euer yͧ kneweſt
B me, that I myght bee knowen from
the ryſyng of the ſunne to the goyng
downe of theſame, that all is nothyng
without me. For I am the Lorde, and
Gen.1.a there is els none. It is I that * created
Ju.9.b. the lyght and darkneſſe. ‡ I make peace
and trouble: yea, euen I the Lorde do all
theſe thynges. Ye heauens from aboue
droppe downe, and let the cloudes raine
ryghteouſneſſe. The earthe open it
ſelfe, and bringe forth health, that therby
ryghteouſneſſe may floryſhe. Euen I
Eſa.29.c the Lorde bryng it to paſſe.* Woe be vnto
Iere.18.c hym that ſtryueth with his maker, the
and.19.c potſherde with the potter. Sayeth the
Roma.9.c claye to the potter: What makeſt thou?
Eccle.33.b or thy worke ſerueth for nothig? Woe be
vnto him that ſayeth to his father: Why
begetteſt thou? And to his mother: Why
bareſt thou? Thus ſayeth the Lord, euen
the holy one and maker of Iſrael. Aſke
me of thinges for to come concerning my
ſonnes: and put me in remembraunce as
touchyng the workes of my handes. I
haue made the earth, and created man
vpon it: With myne handes haue I
ſpread forth heauen, and geuen a commaundemente
for all the hoſte therof. I
ſhall wake hym vp with ryghteouſneſſe,
and ordre all hys wayes.

1.Eſd.1.a. *He ſhall buylde my citie, and let out
C my pryſoners, and that neyther for gyfte
nor rewardes, ſayeth the Lord of hoſtes.
Thus ſayeth the Lorde: the occupyers
of Egypte: the marchauntes of the Moryans
and Sabees, ſhall come vnto the
with trybute: they ſhalbe thyne, they ſhal
folowe the, and go with cheynes vpon
theyr feete. They ſhall fall downe before
thee, and make ſupplycacion vnto thee.
For God (without whome there is none
other God) ſhalbe with thee. *O howe *Ro.11.d
profounde art thou O God, thou God
and Sauioure of Iſrael? Confounded
are they all, and put to dyſhonoure: they
are gone hence together with ſhame, euē
the makers of ymages. But Iſrael ſhalbe
ſaued in the Lorde: whiche is the euerlaſtyng
ſaluacion. Ye ſhall not come to
ſhame nor confuſion world without end.
For thus ſayeth the Lord, * euen he that *Gen.1.a
created heauen, the God that made the
earth, that faſhyoned it, and ſet it forthe.
He dyd not make it for naught, but to be
inhabyted. Euen I the Lorde wythout
whom there is none other. * I haue not *Exo.20.a
ſpoken ſecretly, neyther in darke places
of the earth. It is not for naught, that I
ſayde vnto the ſeede of Iacob: ſeke me, I
am the Lorde whiche when I ſpeake, declare
the thyng that is ryghteous and
true: gather you and come together,
drawe nye hither, you that are eſcaped of D
the people. * Haue they any vnderſtandyng *Eſ.44.c
that ſette vp the ſtockes of theyr Idoles, Baru.6.c
and pray vnto a God that cannot
helpe them? drawe nye, come hither, and
lette them aſke counſell one at another,
and ſhewe forthe. What is he that tolde
this before? or who ſpake of it euer ſence
the begynnyng? Haue not I the Lorde Eſa.46.b
done it? *without whom there is none other
God? the true God and ſauyoure,
and there is els none but I? ‡ And therfore *Eſ.44.b
turne you vnto me (al ye endes of the
earth) that ye maye bee ſaued: for I am
God, and there is els none. I ſweare by
my ſelfe, out of my mouthe commeth the
worde of ryghteouſnes, and that may no
manne turne: * but all knees ſhall bowe *Ro.14.b
vnto me, and all tongues ſhall ſweare by Phil.2.a
my name, ſaying: Verely, in the Lord is
my ryghteouſnes and ſtrength. To hym
ſhall men come: but all they that thynke
ſcorne of hym, ſhall be confounded. And
the whole ſede of Iſrael ſhalbe iuſtifyed,
and make theyr boaſt in the Lorde.

The.xlvi.Chapter.

Idolatrye is reproued. The health that commeth by Chriſt, is prophecyed.

Bell

A HEll‡ is fallē, Nabo is brokē downe,
‡Bel c. whoſe ymages were a burthen for
1.Re.15.a the beaſtes and cattell, to ouerlade
Iere.50.a them, and to make them wery. They are
ſonke downe, and fallen together, for
they may not eaſe them of their burthen,
therfore muſt they go into captiuitie.
Herken vnto me, O houſe of Iacob, and
all ye that remaine yet of the houſhold of
Iſrael: whom I haue borne frō your mothers
B wombe, and brought you vp from
youre byrth tyll ye were growen. I, I,
which ſhal beare you vnto your laſt age.
I haue made you: I wil alſo noryſh you,
beare you, and ſaue you.* Whom wil ye
*Exo.20.a make me lyke? or to whom will ye make
me equal or compare me, that I ſhould be
lyke him, in faſhiō, or ymage, that I may
*Exo.32.a be lyke him? * Ye fooles (no doubte) wyll
take out ſyluer ⁊ golde out of your purſes,
⁊ wey it, ⁊ hyre a goldſmyth to make
C a God of it, that men maye knele downe
Esa.44.c and worſhip it.* Yet muſt he be taken on
Baru.6.c mens ſhoulders, and borne and ſet in his
place, that he may ſtande, ⁊ not moue out
of his place. Alas that men ſhoulde crye
vnto him which geueth no anſwere: and
deliuereth not the mā that calleth vpon
him, from his trouble. Conſidre this wel,
⁊ be aſhamed. Go into your owne ſelues
(O ye rūnagates.) Remēbre the thynges
whiche are paſt, ſynce the begynnyng of
the world, that I am God, and that there
is els no God: yea, and yͭ there is nothing
lyke vnto me. In yͤ beginning of a thing
I ſhew the ende therof: and I tell before,
thynges that are not yet come to paſſe.
My deuice ſtandeth ſtedfaſtlye ſtablyſhed,
Exo.16.d and I fulfill al my pleaſure. I cal
a byrde out of the eaſt, and the manne by
whom my councel ſhalbe fulfylled, out of
farre countryes: as ſoone as I thynke to
deuyſe a thyng, I doe it. Heare me, O ye
that are of an hye ſtomacke, but farre frō
ryghteouſneſſe: I ſhall bryng forth my
righteouſneſſe. It is not far, ⁊ my health
ſhall not tarye longe awaye. I will laye
health in Syon, and in Iſrael my glory.

The.xlvii.Chapter.

The woorde of the Lorde againſt Babylon.

A BUt as for thee (O daughter,
thou vyrgyn Babylon) ſytte
thou downe in the duſt, ſyt vpon
the grounde, and not in a
throne (O yͤ maiden of Caldea.) Thou
ſhalt nomore be called tendre ⁊ pleaſaūt.
Bring forth yͤ querne, and grynde mele:
vntruſſe thy broyded heare, put of thy
ſhooes, make bare thy knees, and wade
thorowe the water ryuers.* Thy ſhame *Ez.1
ſhalbe dyſcouered, ⁊ thy pryuities ſhalbe Nau.3
ſeen. For I will aduenge me of thee, and
will ſhewe no mercy to thee as I do to other
mē, ſayth our redemer: which is called
the Lord of hoſtes, the holy one of Iſrael.
B Syt ſtyll, hold thy tonge, ⁊ get thee
into ſome darcke corner, (O daughter
Caldea) for yͧ ſhalt nomore be called lady
of kingdomes. I was ſo wrothe with my
people. yͭ I puniſhed myne enheritaunce,
and gaue them into thy power.‡ Neuertheleſſe, ‡Psa.
yͧ ſhewedſt them no mercy, but euen Iere.5
the very aged men of them dyddeſt
thou oppreſſe right ſore with thy yoke, ⁊
thou thoughteſt thus: I ſhalbe ladye for
euer. And beſyde all that, thou haſte not
regarded theſe thynges, neyther remembred
what was the end of that citie Ieruſalem.
Heare now therfore, thou wylfull
that ſytteſt ſo careleſſe, ⁊ ſpeakeſt thus in
thine hert:* I am alone, ⁊ without me is Esai.1
there none: I ſhall neuer be wydowe nor Apoc.1
deſolate agayne. And yet bothe theſe
C thinges ſhal come to thee vpō one day, in
the twynckling of an eye.‡ Namely, wydowhead
‡Dan. ⁊ deſolaciō. They ſhal mightely
fall vpō thee, for the multytude of thy
wytches, ⁊ for the great heape of thy coniurers.
For thou haſt truſted in thy wyckednes,
and haſte ſayde:* No man ſeeth *Esay.
me. Thyne owne wyſedom and cunning
hath dyſceyued thee. In that thou haſte
ſayde: I am alone, and without me there
is none. Therfore ſhall trouble come vpon
thee, and thou ſhalt not knowe from
whence it ſhall aryſe. Myſchefe ſhall fall
vpon the, which thou ſhalt not be able to
put of. A ſodayne vtter deſtruccion ſhall
come vpon thee, or euer thou be aware.

Nowe go to thy coniurers, and to the
multytude of thy wytches (with whom yͧ
haſte weryed thy ſelfe from thy youth) if
D they may help the or ſtrengthē the. Thou
haſt hitherto had many coūcels of thē: ſo
let the heauen gaſers ⁊ the beholders of
ſtarres, ⁊ moone prophetes, come on now
⁊ deliuer the: yea, ⁊ let thē ſhew whē theſe
thinges ſhal come vpō the. Behold, they
ſhalbe lyke ſtrawe, which if it be kyndled
with fyre, no man may ryd it for the vehemēcie
of yͤ flame. And yet it geueth no ſinders
to warme a mā by, nor cleare fyre to
ſytte by. Thus are they, with whom thou
haſt weryed thy ſelfe: ⁊ thus are thy mar-
chauntes

chauntes yͭ haue been with thee from thy
youth: Euery one hath taken his owne
way, and none of them ſhall defend thee.

The.xlviii. Chapter.

The hypocryſye of the Iewes is reproued. The
Lorde alone will be worſhipped, whiche hath choſen
vs, and which ſuccoureth vs for his owne ſake.

A HEare this, O thou houſe of Ia-
cob, ye that are called by the name
of Iſrael, ⁊ are come out of one
ſtocke with Iuda: Which ſweare by the
name of the Lord, ⁊ beare witneſſe by the
God of Iſrael (but not with trueth and
Sophe.2.b. right) which are called *free mẽ of the ho-
ly citie, ⁊ are groũded vpon yͤ God of Iſ-
Eſay.51.c rael, *whoſe name is the Lord of hoſtes.
and.54.a The thynges yͭ I ſhewed you euer ſence
Iere.31.f the beginning, haue I not brought them
to paſſe immediatly as they came out of
my mouth, and declared them, ⁊ they are
come? Howbeit, I know yͭ thou art obſti-
nate, ⁊ that thy neck hath an yron vaine,
⁊ that thy brow is of braſſe: neuertheleſſe
I haue euer ſynce the begynning ſhewed
thee of thynges to come, ⁊ declared them
vnto thee, or euer they came to paſſe: that
thou ſhouldeſt not ſaye, myne ydoll hath
done it, my carued or molten ymage hath
ſhewed it. Thou heardeſt it before, ⁊ be-
hold, it is come to paſſe: and whether can
ye prophecye of thinges to come? But as
for me I told thee before at yͤ beginning,
new ⁊ ſecrete thinges that thou kneweſt
Eſay.38.e not of. *And ſome done now, not of olde
B tyme, wherof thou neuer heardeſt before
they were brought to paſſe: that thou cãſt
not ſay: Behold I knew of them. Moreo-
uer, there be ſome wherof yͧ haſte neither
heard nor knowẽ, neither haue they been
opened vnto thine eares afore tyme. For
I knew that thou wouldeſt malycyouſly
offend, therfore haue I called thee a trãſ-
greſſour, euen from thy mothers wombe.
Neuertheleſſe, for my names ſake, I wil
withdraw my wrath, ⁊ it ſhalbe for myne
honours ſake yf I paciẽtly forbeare thee
⁊ rote thee not out. Behold, I haue pour-
Exod.3.b ged thee, yet not as ſyluer. *I haue cho-
ſẽ thee in the fyre of affliccion, ⁊ that only
Eſay.41.a for myne owne ſake: yea, * euen for myne
and.43.b owne ſake wyll I doe this: or els, what
and.44.b diſhonour woulde they doe to my name?
Herken vnto me, O Iacob and Iſrael,
whom I haue called. I am he, I am euẽ
C he that is, I am the firſt and the laſt. My
hand hath layd the foũdaciõ of the earth,
⁊ my ryght hande hath ſpanned ouer the
heauens. Aſſone as I call them they are
there. Gather you altogether and herkẽ:
whiche of yonder goddes hath declared
this? The Lorde hath a loue vnto hym,
and he ſhall perfourme his wil agaynſte
Babell, and declare his power agaynſte
the Caldees. I my ſelfe alone, euen I
haue told you this before: yea, I did call
hym, and bryng hym forth: and he ſhall
make his wayes proſperous. Come nye
and heare this: haue I ſpoken any thing
darckelye, ſence the begynnyng? when a
thyng begynneth I am there. Wherfore
the Lorde God and his ſpyryte hath ſent
me. And thus ſayeth the Lorde God thy
redemer, the holy one of Iſrael. I am the
Lorde thy God: whiche teache thee *pro- Rom.7.b
fytable thinges, and leade thee the waye, 1.tim.1.b
that thou ſhouldeſt goe. ‡ O that thou Tyt.3.b.
haddeſt regarded my cõmaundementes, ‡Deu.28.c
then had thy welthineſſe been as the wa-
ter ſtreame, and thy ryghteouſnes as the
waues flowyng in the ſea. Thy ſede alſo
had been lyke as the ſande in the ſea, and D
the fruite of thy bodye lyke the grauell
ſtones therof. His name ſhoulde not bee
rooted out, nor deſtroyed before me. *Go Iere.51.a
away from Babylon, flye from the Cal- 1.Eſd.1.b
dees: with a merye voyce ſpeake of thys,
declare it abrode, and go forthe vnto the
ende of the world, ſay ye: The Lord hath
redemed his ſeruaunte Iacob, that they
ſuffered no thurſt, he led them thorowe
the wyldernes, and cauſed the waters to
flowe oute vnto them from out of the
rocke. * He claue the rocke a ſonder, and *Ex.17.b
the water guſhed out. ‡ As for the vn- Nu.20.b
godly, they haue no peace, ſayth yͤ Lorde. ‡eſa.57.c

The.xlix. Chapter.

Chriſte ſhall gather togyther all nations be they
neuer ſo farre of.

YE Iles, herken vnto me, and A
take hede ye people from farre.
The Lorde hath called me frõ
my byrthe, and made menciõ
of my name from my mothers wombe: he
* hathe made my mouthe ‡ lyke a ſharpe eſay.51.c
ſwerde: vnder the ſhadowe of his hande ‡Eph.6.c
hath he defended me, and hidde me in his
quyuer as a good arowe, and ſayde vnto
me. Thou arte my ſeruaunte Iſrael, ‡ I Ioh.17.d
wyll be honoured in thee. Then aunſwe-
red I: I haue loſte my laboure, I haue
ſpent my ſtrẽgth in vayne. Neuertheleſſe
I will cõmyt my cauſe ⁊ my worke vnto B
the Lord my God. And nowe ſayeth the
Lord, euen he yͭ faſhioned me fro my mo-
thers

thers wombe to be his ſeruaunte, that I
maye brynge Iacob agayne vnto hym:
howbeit Iſrael wyll not be gathered vnto
hym agayne. In whoſe ſyght I am
great, whiche alſo is my Lorde, my God,
and my ſtrength. And he ſayde: it is but a
ſmall thyng that thou art my ſeruaunte,
to ſet vp the kynreddes of Iacob, and to
Eſa.42.b restore the deſtruccion of Iſrael.* For I
Iohn.8.b haue made thee the lyght of yͤ Gentyles,
Acte.13.c. that thou mayſt be my helth vnto the end
of the worlde. Moreouer, thus ſayeth the
C Lord, the auenger and holy one of Iſrael:
because of the abhorryng and deſpyſyng
among the Gentyles, concernynge
the ſeruaunt of all them that beare rule:
Kynges and prynces ſhall ſee, and aryſe
and worſhyp, bycauſe of the Lorde that
is faythfull: and bycauſe of the holy one
of Iſrael, whiche hath choſen thee. And
2.Cor.6.a thus ſayeth the Lorde: *In the tyme accepted
Iere.11.a haue I heard thee, and in the day
Eſa.13.a of ſaluacion haue I helped thee.‡ I wyll
‡Eſ.42.a preſerue thee, and make thee to be the atonement
of the people, that thou mayſt
helpe vp the earth agayne: and poſſeſſe
Zach.9.b agayne the deſolate herytages.* That
Luke.4.b thou mayſt ſay to yͤ pryſoners, goe forth:
and to them that are in darknes, come into
the lyght: they ſhall fede in the hye
wayes, and gette theyr paſture in all hye
Apoca.6.c places.* They ſhall neyther hunger nor
D thurſte, heate nor ſunne ſhall not hurte
them. For he that fauoureth them, ſhall
leade them, and geue them drynke of the
ſpryng wels. I will make wayes vpon
al my mountaynes, and my foote pathes
ſhall bee exalted. And beholde, they ſhall
come from farre: loe, ſome from the north
and weſt, ſome from the land of Sinys,
Eſai.52.a whiche is in the ſouth.* Reioyce ye heauens:
⁊ ſyng prayſes thou earth. Talke
of ioy ye hylles, for God hath comforted
hys people, and wyll haue mercye vpon
hys that be in trouble. But Syon ſayd:
Ro.11.a. *God hath forſaken, and my Lorde hath
forgotten me. Wyll a wyfe forgette the
chylde of her wombe, and not pytie the
ſonne whom ſhe hath borne? And though
ſhe do forget, yet wyll not I forget thee.
Beholde, I haue wrytten thee vp vpon
my handes, thy walles are euer in my
ſight. They make haſte to buyld thee vp
agayn. As for thoſe that ouerthrew thee,
E and made the waſte, they ſhall departe
Gen.15.a from thee.* Lyfte vp thyne eyes, ⁊ looke
Eſa.60.a aboute thee: all theſe gather them together
and come to thee. As trulye as I
lyue (ſayth the Lord) thou ſhalt put them
all vpon thee as an apparell, and gyrde
thē to thee as a bryde doeth her Iewels.
As for thy lande that lyeth deſolate, waſted
and deſtroyed, it ſhalbe to narow for
them that ſhall dwell in it. And they that
would deuoure thee, they ſhalbe farre awaye.
Then the chylde whom the baren
ſhall bryng forth vnto thee, ſhall ſaye in
thyne eare: this place is to narowe, geue
place that I may haue rowme. Then F
ſhalt thou thynke by thy ſelfe: Who hath
begotten me theſe? ſeing I am baren ⁊ alone,
a captyue and an outcaſt? And who
hath noryſſhed them vp for me? I am deſolate
and alone, but from whence come
theſe? And therfore thus ſayeth the Lord
God: Beholde, I wyll ſtretche out myne
hande to the Gentyles, and ſet vp my token
to the people. They ſhall bryng thee
thy ſonnes in theyr lappes: and carye thy
doughters vnto thee vpon theyr ſhoulders.
For kynges ſhalbe thy nurſyng fathers,
and Quenes ſhall be thy nurſyng
mothers. They ſhall fall before thee with
theyr faces flat vpon the earth, ⁊ lycke
vp the duſt of thy feete: that thou mayſte G
knowe howe that I am the Lord.* And
whoſo putteth his truſt in me, ſhall not
be confounded. Who ſpoyled the gyaunt
of his praye? or who taketh the priſoner
from the myghtye? And therfore thus
ſayeth the Lorde: The priſoners ſhall be
taken from the gyaunte: and the ſpoyle
delyuered from the violente, for I wyll
mayntayne thy cauſe agaynſt thyne aduerſaryes,
and ſaue thy ſonnes. And wil
fede thyne enemyes wyth theyr owne
fleſhe, and make them drynke of theyr
owne bloude, as of ſwete wyne. And all
fleſhe ſhall knowe, O Iacob, that I am
the Lorde thy ſauioure, thy noble redemer.

The. l. Chapter.

The Iewes are reproued, and alſo called.

Thus ſayeth the Lorde: * where is
the byll of youre mothers diuorcemente
that I ſente her awaye? or who is the vſurer to
whom I ſolde you? *Beholde, for youre
owne offences are ye ſolde, and becauſe
of youre tranſgreſſion, is youre mother
forſaken. For why woulde no manne receiue
me, when I came? and when I called
no manne gaue me anſwere.* Is my
hand ſhortened, that it myght not helpe?

B or haue I not power to deliuer? loe,‡ at a
ero.14.c woorde I drynke vp the ſea,*and of water
*Joſ.3.d. floudes I make drye lande: ſo that for
want of water, the fyſhe corrupte and dye
for thruſte.*As for heauen, I cloth it with
Exod.x.e darckenes, and putte as it were a ſacke vpon
it: The Lorde God hathe geuen me a
wel learned tonge,*ſo that I can comfort
*2.Co.1.a them whiche are troubled, yea, and that in
due ſeaſon. He wakeneth mine eare vp bytimes
in the morning: by times in ẏ mornyng,
I ſaye, he will waken myne eare that
I might hearken as to the ſcole maiſters.*
Pſal.39.b *The Lord God hath opened myne eare,
Hebr.10.a therfore can I not ſay nay, nor withdraw
‡mat.26.g myſelfe: ‡but I offer my backe vnto the
Luke.22.c ſmiters, and my chekes to the nippers.*I
C turne not my face from ſhame & ſpittinge,
*pſa.55.a and the Lord God ſhal helpe me: therefore
Heb.13.a ſhall I not be confounded. I haue hardened
my face like a flint ſtone, for I am ſure
that I ſhall not come to confuſion. He is at
hande that iuſtifieth me, who wil then go
with me to lawe? Lette vs ſtande one agaynſte
another: yf there bee any that will
reaſon wͭ me, let him come here forth to me.
*Ro.8.d *Behold ẏ lord god ſtandeth by me, what
*pſ.102.d is he then that can condemne me? lo,*they
2.Pet.3.b ſhalbe lyke as an olde cloth: the moth ſhall
eate them vp. Therfore, whoſo feareth the
Lorde amonge you, let hym heare the voice
of his ſeruaunte. Whoſo walketh in darknes,
and no lyghte ſhineth vpon hym, lette
him put his truſt in the name of the Lord,
and holde him by his God. But take hede,
ye al kindle a fyer of the wrath of god, and
ſteare vp the coles, walke on in ẏ gliſtering
of your own fier, and in the coles ẏ ye haue
kindled. This commeth vnto you fro my
hand, namely that ye ſhal ſlepe in ſorow.

¶The.li.Chapter.

Conſolacion & cõfort is promiſed vnto the faithful.

A HErken vnto me, ye that hold of
righteouſneſſe, and ye ẏ ſeke the
lord. Take hede vnto the ſtone,
whereout ye are hewen, and to
ẏ graue wherout ye are digged. Conſider
*gen.21.a *Abraham your father, and Sara ẏ bare
Rom.3.a you: how that‡ I called him alone, & bleſſed
‡gen.12.a. him, and encreaſed him. Therefore ſhall the
lord comfort Sion, & repaire al her decay:
making her deſerte as a paradiſe, and her
wildernes as ẏ garden of the lord. Myrth
& ioye ſhalbe found there, thankeſgeuinge
and the voyce of prayſe. Haue reſpecte vnto
B me then, O my people, bothe hyghe and
*Eſai.2.a low, and laye thine eare to me:*for a law,
& an ordinaunce ſhal goe forth from me, to
lighten the Gentiles. It is harde by that
my health and my ryghteouſneſſe ſhall goe
forth, and the people ſhalbee ordred wyth
mine arme. The ylandes, that is the Gentiles,
ſhall hope in me, and put theyr truſte
in mine arme. Lyfte vp your eyes towarde
heauen, and looke vpon the earth beneth.* *pſ.102.d
For the heauens ſhall vaniſhe awaye lyke Mat.24.c
ſmoke, and the yearth ſhal waxe olde lyke 2.Pet.3.b
a cloth, and they that dwell therein ſhal periſhe
in lyke maner. But my ſaluacion ſhall
endure for euer, and my righteouſnes ſhall
not ceaſſe. Hearken vnto me ye that haue
pleaſure in righteouſneſſe, thou people that E
* beareſte my lawe in thyne hearte. *Jer.31.f
‡Feare not the curſe of men: be not afrayed ‡mat.10.d
of theyr blaſphemies, and reuilinges:*for Luke.12.a.
wormes and mothes ſhall eate them vppe *pſa.102.d
lyke cloth and woll. But my righteouſnes
ſhal endure for euer, and my sauing health
from generacion to generacion. Wake vp,
wake vp, and be ſtronge. O thou arme of
the Lorde, wake vp: like as in time paſt, euer D
and ſence the worlde began.*Art not *Eſa.14.d
thou the ſame arme that haſt wounded the Exod.14.c
proude Egipte, and hewen the Dragon in
peces? Arte not thou euen he whiche haſte
dried vp ẏ depe of ẏ ſea, which haſt made
plaine the ſea grounde that the deliuered
might go through? Therefore the redemed
of the Lorde ſhall turne agayne and come
with ioye vnto Sion, there to endure for
euer.*That mirth and gladnes might be 1.Eſd.1.b.
with them, that ſorowe and woe mighte
flie from them.*Yea I, I am euen he, that *2.Cor.1.a
in al thinges geueth you cõſolacion. What
art thou then, that feareſte a mortall man,
the childe of man, whiche*goeth away as *eſa.40.a
doth the floure? And forgetteſt the Lorde 1.pet.1.d
that made the, that ſpred out the heauens,
and layd the foundacion of the yearth. But
thou art euer afraied for the ſight of thine
oppreſſoure, which is readye to do harme. E
Where is the wrath of ẏ oppreſſour? The
time commeth on faſt, when the prieſoner
ſhalbee leuſed, & he ſhal not dye in ẏ dongeon,
nor yet be cõſumed by famiſhemẽt.*I
am the lord thy god (that make ẏ ſea to be *mat.8.a
ſtil, & to rage:)*whoſe name is the lord of
hooſtes.‡I haue putte my woordes in thy Eſay.48.a
mouth, & haue defended the in ẏ ſhadow of ‡Eſa.49.a
my hand: ẏ I may plant the heauens, and
lay the foundacion of the earth, and ſay vnto
Sion: ẏ art my people. Awake, awake,
& ſtand vp, O Jeruſalem, thou that from F
the hande of the Lorde haſte dronken oute

*pſa.75.b *the cup of his wrath: thou that haſt ſupped
Iere.25.c of, and ſucked out the dregges of his
deadly cuppe to the bottome. For amonge
all yͤ ſonnes whom he hath begotten, there
is not one that may holde it vppe, and not
one to lead it by the hande, of all the ſonnes
that he hath noriſhed. Bothe theſe thinges
are happened vnto the, but who is ſory for
it? yea deſtruccion, waſtinge, hunger and
G ſweord: but who will coumforte the? Thy
ſonnes lye coumfortleſſe at the head of euery
ſtrete, like a taken veniſon, and are ful of
the terrible wrath of the lord, and puniſhment
of thy God. And therefore, thou myſerable
& dronkē (howbeit not with wine,)
heare this: Thus ſaieth the lord, thy lord &
God, the defender of his people: Behold, I
wil take yͤ ſlumbring cup out of thy hand,
euē yͤ cup with the dregges of my wrath:
that frō henceforth, thou ſhalt neuer drinke
it more, but I will put it in to theyr hande
that trouble the: whiche haue ſpoken to thy
ſoule, ſtoupe downe, that we maye goe ouer
the: and thou laydeſte thy bodye euen
with the ground, & as yͤ ſtrete to go vpō.

The .lii. Chapter.

A conſolacion and comfort to the people of God.

A VP Siō vp, take thy ſtrēgth vnto
the, put on thy honeſt raimēt,
O Ieruſalem, thou holye citye.
For from this time forth, there
ſhall no vncircumcyſed nor vncleane perſon
come in the. Shake thee from the duſt:
ariſe and ſtande vp, O Ieruſalem: Plucke
out thy necke from the bonde, O thou captiue
daughter Sion. For thus ſayeth the
Rom.7.b Lorde, *ye are ſolde for naught, therefore
B ſhall ye bee redemed alſo without any monye.
*ge.46.a For thus ſayeth the lorde God: *My
Exod.1.a people went doune afore tyme into Egypt
‡4.re.18.c there to bee ſtraungers, ‡and the kyng of
the Aſſyrians oppreſſed them without any
cauſe. And nowe what profite is it to me
(ſayeth the Lorde) that my people is frely
caryed awaye, & brought into heuynes by
theyr rulers, *and my name euer ſtil blaſphemed?
*Ez.36.d ſaieth the lorde. But that my people
Rom.2.d. maye knowe my name, therfore I ſaye
in that daye they ſhall knowe it, that I am
Num.2.a he that do ſpeake: I ſaye euen I. *O howe
Rom.10.c beutiful are yͤ fete of yͤ ambaſſadour, that
bringeth yͤ meſſage from the mountaine, &
proclameth peace: yͤ brigeth yͤ good tidinges,
& preacheth health, & ſayth vnto Siō:
thy God is the king. Thy watchemen ſhal
C lyft vp theyr voyce: with loude voyce ſhal
*Iob.1.c thei preach of him: for they ſhal *ſe him preſent,
when the lorde ſhall conuerte Syon.
*Be glad with thankeſgeuyng, O thou Eſa.49.c
deſolate Ieruſalem, & reioyce together: for
the lorde hath cōforted his people, he hath
deliuered Ieruſalē. The lorde hath made
bare his holy arme, & ſhewed it forth in the
ſight of al the Gentiles, *and al the endes *pſa.98.a
of the earth hath ſeen the ſauing health of
our God. ‡Awake, awake, get you out frō ‡2.Cor.6.c
thence, and touche no vncleane thynge. D
Go out from amonge ſuche: And be cleane
that beare the veſſel of the Lorde. For ye
ſhal not eſcape by runnynge, nor by flying
away: but * yͤ Lord ſhall go before you, *exo.13.d
and the God of Iſraell ſhall gather you together.
Beholde, my ſeruaunte ſhall deale
wyſely, therefore ſhall he be magnyfyed,
exalted, & greatly honored. Lyke as yͤ multitude
ſhal wundre vpon him, because his
face ſhalbe ſo deformed, & not as a mans
face, his *beautye like no man: Euen ſo ſhal *eſa.53.a
the multitude of the Gētiles loke vnto him,
& kynges ſhall ſhut theyr mouthes before
him. *For they that haue not bene tolde of *eſa.65.a
hym, ſhall ſee hym: and they that heard nothyng Rom.15.d
of hym ſhall beholde hym.

The .liii. Chapter.

He propheſyeth euidentlye of the Paſſyon of
our Sauioure Ieſus Chriſt.

BVt who hath * geuen credence vnto A
the thing that we haue hearde? Or to Ioh.12.e
whome is the arme of the lorde knowen? Ro.10.c
For he did growe before yͤ lorde lyke
as a braunch, & as a rote in a drie grounde.
*He hath neither beautie nor fauoure. Eſa.52.d
When we ſhal loke vpon him, there ſhalbe
no fayrnes: wee ſhall haue no luſte vnto
him: *He is diſpiſed and abhorred of men, Pſal.22.a
he is ſuch a man as is ful of ſorow, and as
hath good experyence of infyrmities: Wee
haue rekened hym ſo vile, yͭ we hyd our faces
from him: yea, he was deſpiſed, & therfore B
we regarded hym not. Howebeit *he Mat.8.b
onely hath taken on him oure infirmitie, & 1.pet.2.d
borne our paines. Yet we did iudge him as
though he were plaged and caſt doune of
god, and puniſhed: *wheras he (notwithſtanding) 1.Cor.15.a
was woūded for our offences,
& ſmitten for our wickednes. For the chaſtiſement
of our peace was laied vpon him,
and with hys ſtrypes are wee healed.
*As for vs we haue gone al aſtraye (lyke Pſa.119.
ſhepe) euerye one hathe turned his owne
way. But the lorde hath heaped together C
vpon him, yͤ iniquitie of vs al. He ſuffered
violence & was euil intreated, & did not yet Acte.8.d
opē his mouth. * He ſhalbe led as a ſhepe Mat.27.b
to

Acte.8.d. to be ſlayne, yet ſhal he be as ſtyl as a lābe
2.Cor.5.c. before the ſhearer, ⁊ not open his mouthe.
He was had a way from prieſon his cauſe
not heard, ⁊ wͭout any iudgement: Whoſe
generacion yet who may numbre? he was
cut of from ẏ ground of the liuing: whiche
puniſhement did go vpon him, for ẏ transgreſſiō
of my people, which in dede had deſerued
mat.27.c that puniſhment. His graue was
1.Cor.5.c geuen him with the condemned, ⁊ with the
1.pete.2.d riche man at his death: ‡Where as he dyd
D neuer violēce nor vnright, nether hath ther
Joh.12.e bene anye diſceitfulnes in his mouth.*Yet
Rom.8.d. hath it pleaſed the lorde thus to burſt him
with plages, and to ſmite him wͭ infirmitie,
ẏ when he had made hys ſoule an offering
for ſinne, he might ſe long laſting ſeed. And
this deuice of the lord ſhall proſper in hys
hand. With traueile and labor of his ſoule,
Ro.3.c ſhal he obtain fruit, and he ſhal be ſatiſfied
by the knowlage of him which is my righteous
ſeruaunt: he ſhal iuſtify ẏ multitude,
for he ſhal beare away their ſinnes. Therefore
wil I geue him the multitude for his
parte, ⁊ he ſhall deuyde the ſpoyle with the
ſtrongeſt, becauſe he geueth ouer his ſoule
Mar.15.c. to death: * and is rekened amōg the transgreſſours:
Luke.23.b which neuertheles hath taken away
the ſinnes of the multitude, ⁊ made
interceſſion for the miſdoers.

The.liiii.Chapter.

Of the greate domynion of Chriſte. The indignacion
of God endureth but a ſhorte ſpace, but hys
mercye is euerlaſtyng.

A
*Gal.4.b BE glad now, *thou baren that
Luk.13.c beareſt not, reioyce, ſyng and be
mery thou ẏ art not with child:
For ẏ deſolate hathe mo childrē
then the maried wife, ſaith the lorde. Make
thy tentes wider, ⁊ ſprede out ẏ hāginges
of thine habitacion: ſpare not, lay forth thy
cordes, and make faſt thy ſtakes, for thou
ſhalt be multiplied on the right ſide and on
the left, and thy ſeede ſhall haue the gentils
in poſſeſſion, ⁊ dwel in the deſolate cyties.
Feare not, for thou ſhalt not be cōfounded:
Bee not aſhamed, for thou ſhalte not come
to confuſiō. Yea, thou ſhalt forget ẏ ſhame
of thy youth, and ſhalte not remember the
diſhonoure of thy widdowheade. For he
Eſai.62.a that made thee ſhalbe thy lord* and houſe-
Ezec.16.b 2.Cor.11.a band (whoſe name is ‡ the lord of hoſtes:)
Jeſa.48.a and thy redemer ſhalbee euen the holye one
B of Iſrael, the Lorde of the whole worlde.
For the lord hath called the beyng as a deſolate
ſorowful womā, ⁊ as a yonge wife
ẏ hath broken her wedlocke ſaith thy god.

*A litle while haue I forſaken thee, but Eſai.26.c
with great mercifulnes ſhal I take the vp pſa.19.a
vnto me. When I was angrye, I hid my C
face from the for a litle ſeaſō: but throughe
euerlaſtyng mercy haue I pardoned thee,
ſaith the Lorde thy redemer: *and this is *gen.9.b
vnto me as the water of Noe: for lyke as
I haue ſworne that I wyll not bryng the
water of Noe anye more vpon the world,
*ſo haue I ſworne ẏ I will neuer bee angry *2.re.7.a
with the, nor reproue the. The mountaynes
ſhall remoue, and the hilles ſhal fal
downe: but my louyng kyndnes ſhall not
moue, and the bonde of my peace ſhall not
fal downe from the, ſayeth the Lorde thy
mercifull louer. Beholde, thou poore ouerwhelmed
with tempeſt, ⁊ *without comforte: *Eſa.6.b
I will make thy walles of precious
ſtones, and thy foundacion of Saphires,
thy windowes of Chriſtall, thy gates of
fyne cleare ſtone, ⁊ all thy borders of pleaſaunte D
ſtones. * Thy children ſhall all bee *1.Joh.2.d
taught of God, and I wil geue them plenteouſnes John 6.e
of peace. In righteouſneſſe ſhalte
thou be grounded, ⁊ be far from oppreſſiō,
for ẏ which thou nedeſt not to be afrayed:
neither for hinderaunce, for it ſhal not come
nye the. Behold, the aliaunt that was far
from me, ſhal dwel with the: ⁊ he that ioyneth
battayle againſt the, ſhal peryſhe. Beholde,
I make the ſmyth that bloweth the
coales in the fyer, and he maketh a weapon
after his handye worke. I make alſo the
waſter to deſtroye: but all the weapons
that are made againſt the, ſhal not proſper.
*And as for all tonges that ſhal reſiſte the Luke.21.b
in iudgement, thou ſhalt ouercome them, Actes.4.a
and condemne them. This is the heritage
of the Lordes ſeruauntes, and theyr righteouſnes
commeth of me ſayeth the Lorde.

The.lv.Chapter.

A conſolacion and comforte to the people. The
fruite and profyte of the worde of God.

COme to the waters al ye ẏ be A
thirſty, and ye that haue no monye. *Ecc.51.d
Come, bye that ye maye Joh.7.d
haue to eat. Come, by wine and Apoc.22.d
milke without any mony, or mony worth:
wherefore doe ye laye out your monye for
the thynge that fedeth not, and ſpend your
laboure aboute the thinge that ſatiſfyeth
you not? But hearken, hearken rather vnto
me, and ye ſhall eate of the beſte, and
your ſoule ſhal haue her pleaſure in plenteouſnes.
Encline youre eares, ⁊ come vnto
me, take hede (I ſaye) and your ſoule ſhall B
liue. *For I wil make an euerlaſtynge co- *Act.13.d
2.Re.7.e

uenaunt with you, euē the ſure mercies of
Dauid. Behold, I gaue him for a witnes
among the folke, for a prynce and captain
vnto the people. Loe thou ſhalt call an vnknowen
people, and a people that had no
C knowledge of the, ſhal runne vnto the: because
of the Lorde thy God, and the holy
one of Iſraell, which glorifyeth the. Seke
the Lorde while he maye bee founde: and
*Eze.18.c call vpon him while he is nye. *Let the vngodly
and.33.c manne forſake his own waies, and
the vnrighteous his owne imaginacions,
and turne agayne vnto the Lorde, ſo ſhal
he bee merciful vnto him: and to our God,
*for he is very ready to forgeue. For thus
Psa.105.a ſayeth the Lorde: my thoughtes are not
Esai.65.d your thoughtes, and your wayes are not
my wayes: but as far as the heauens are
hyer then the earth, ſo farre doe my wayes
exceade yours, and my thoughtes yours.

*Deut.32.a *And lyke as the rayne and ſnowe cometh
downe from heauen, and returneth
not thither agayn, but watereth ẏ yearth,
maketh it frutful & grene, that it may geue
corne vnto the ſower, and breade to hym
that eateth: So the worde alſo that cometh
D oute of my mouthe, ſhall not turne agayne
voyde vnto me, but ſhal accompliſh
my wyl, and proſper in the thynge whereto
I ſend it. And ſo ſhall ye go foorth with
ioye, and be ledde with peace. The mountaines
and hilles ſhall ſynge with you for
ioye, and all the trees of the field ſhall clap
theyr handes. For thornes ther ſhal grow
Fyrre trees: and the Mirre tre in the ſtead
of breares. And this ſhalbee done to the
prayſe of the Lord, and for an euerlaſting
token that ſhal not be taken awaye.

¶ The .lvi. Chapter.

An exhortacion to iudgemente and righteouſnes,
& to the ſpiritual keping of the Sabboth. Againſte
A Shepeheardes that deuoure theyr flocke.

*mat.3.c. THus ſaith ẏ lord: *kepe equity,
& do right: for my ſauing health
ſhal come ſhortly, & my righteouſnes
ſhalbe opened. Bleſſed is
ẏ man that doth this, and the mans childe
Esai.58.c which kepeth the ſame. *He ẏ taketh hede,
ẏ he vnhalow not ẏ Sabboth (that is) he
ẏ kepeth himſelf ẏ he do none euel. Thē ſhal
*Deu.23.c not the ſtraunger, which cleaueth to ẏ lord
B ſay: *Alas the lord hath ſhut me cleane out
Sapi.3.b from his people. Nether ſhal *ẏ gelded mā
ſay: loe, I am a drye tree. For thus ſaith ẏ
Lord: vnto the gelded ẏ kepeth my Sabboth,
namelye that holdeth greatly of the
thyng that pleaſeth me, and kepeth my couenaũte:
Unto thē wil I geue in my houſholde,
and within my walles, a better heritage
and name, thē if they had bene called
ſonnes and daughters. *I wil geue them Iohn.
an euerlaſtyng name, that ſhall not periſh. C

Againe, the ſtraungers that ſticke to the
lorde, to ſerue him, and to loue his name,
*and to bee his ſeruauntes: And all they Ioh.
which kepe themſelues, that they vnhalow
not the Sabboth, namely, that they fulfyl
my couenaunt: Them wil I bringe to my
holy mountaine, and make them ioyfull in
my houſe of praier. Theyr burnt offeringes
and ſacrifices ſhalbee accepted vpon myne
alter. *For my houſe ſhalbe called an houſe *3.
of prayer, for all people. Thus ſayeth the mat.21.b.
Lord God whiche gathereth together the Mar.11.
ſcatered of Iſraell: I wil bring yet another Luke.19. D
congregacion to him. Come all ye beaſtes
of the fielde, that ye maye deuoure all the
beaſtes of the wood. *For his watchmen *Iere.
are al blynde, they haue altogether no vnderſtandynge, Ezech.
they are all dūme dogges,
not beeyng able to barke, they are ſlepye,
ſloggiſhe are they, and lye ſnortynge; they
are ſhameles dogges, that be neuer ſatiſfied.
The ſhepeheardes alſo in lyke maner
haue no vnderſtandyng, *but euerye man
turneth his owne waye, euerye one after *Iere.
his own couetouſnes with al his power.
*Come (ſay they) I wil fetch wine, ſo ſhal Esay.
we fil our ſelues, that we maye bee dronken. 1.Cor.15.
And doe to morowe lyke as to daye: Sapie.
yea, and muche more.

The .lvii. Chapter,

The Iewes are rebuked for their iniurye done to
Christ.

THe *righteous periſheth, and noman A
regardeth it in his hert. Good godly Sapi.
people are taken awaye and noman
conſidereth it. Namely, ẏ the righteous is
conueyed away frō the wicked. He cōmeth
into peace, & godly men reſt in their chambers,
& before the godly man goeth peace.
Come hither therfore ye charmers childrē,
*ye ſonnes of the aduouterer, & the whore: *mat.
wherin take ye your pleaſure? vpō whom
gape ye with your mouth, and bleare out
your tōge? Are ye not childrē of aduoutry?
And a ſeed of diſſimulaciō? *Ye make your B
fyer vnder ẏ okes, & vnder al grene trees, Ezec.
& ye offer childrē in the valleyes and dēnes Esai.
of ſtone. Thy part ſhalbe with the ſtonye Iere.7.
rockes by ẏ riuer: Yea, euē theſe ſhalbe thy Deu.
part. For there thou haſt powred meate & Ezec.
drinke offering vnto thē. Should I delite i Leui.
ẏ? Thou haſt made thy bed vpō hie moũtaines, Deu.
thou wenteſt vp thither, and there
haſte

Deu.17.b haſt thou ſlayne ſacrifices.*Behinde the
dooꝛes, and poſtes, haſt thou ſet vp thy
remembraunce. When thou hadſt dyſcouered
thy ſelfe to an other then me, when
thou wenteſt vp, and made thy bed wyder,
and with thoſe ydolles haſt thou
made a couenaunte, and louedſte theyr
couches, where thou saweſte them.
C Thou wenteſt ſtreighte to kynges, with
Ezec.16.b *oyle, and diuers oyntmentes, (that is)
Oſee.12.a thou haſt ſente thy Meſſengers farre of,
and yet art thou fallen into the pyt thereby.
Thou arte werye for the multitude
of thyne owne wayes, yet ſaydſte thou
Mat.9.b neuer: I will leaue of.*Thou haſt had ẏ
lyfe that thy handes wrought, and therfore
thou art careles. For whē wilt thou
be abaſhed or feare, ſeeing thou haſt broken
thy promes, and remembreſt not me,
neyther haſt me in thyne heart? Thinkeſt
thou, that I alſo will holde my peace
(as afore tyme) that thou fereſt me not?
yea, verely I will declare thy goodnes
and thy workes, but they ſhall not profite
thee: when thou cryeſt, let thy choſen
heape delyuer thee. But the wynde ſhall
blow them foorth, and vanitie ſhall take
Rom.11.a them al away.*Neuertheleſſe they that
put theyr truſte in me, ſhall enherite the
lande: and haue my holy hil in poſſeſſion.
Eſa.40.c And therefore thus he ſayeth: *Make
D playne, make playne: ⁊ clenſe the ſtrete,
take vp ẏ ſtumblyng blockes, out of the
way, that ledeth to my people. For thus
ſaith ẏ hie ⁊ excellent, euen he that dwelleth
in euerlaſtyngneſſe, whoſe name is
Pſal.50.b the holye one: *I dwell hye aboue, and
Eſai.66.a in the Sanctuarye: and with hym alſo
that is of a contrite and humble ſpiryte
do I dwel: that I maye heale a troubled
Pſal.103.a minde, and a contrite heart.‡For I chide
Iere.3.c not euer, and am not wrothe withoute
ende. But the blaſtynge goeth from me:
and is included in the body, and I made
the breathe: I am wrothe with hym for
hys couetouſneſſe. I ſmyte hym, I hyde
me, and am angrye, when he turneth
hymſelfe, and foloweth the by waye
of hys owne hearte. I haue ſeene hys
Luke.15.a wayes, and I heale hym.*I leade hym,
and reſtore to hym cumfort, and to thoſe
ẏ were ſory for hym. I make the fruites
of thankeſgeuing, ẏ he may ſay: Peace,
Ephes.2.c peace* vnto them that are farre of, and
to them that are nigh, ſaith the lord, and
I make him whole. But the wicked are
lyke the ragyng ſea, that can not reſte,
whoſe water fometh with the myre and
grauell. *Euen ſo the wicked haue no *Eſa.48.d
peace ſayeth God.

The.lviii. Chapter.

The lord (by the mouth of the prophet) reprouet
the people for their faſtinges, which wer ful of hipocriſye.

A
CRye*nowe as loude as thou canſt, *Eze.3.c
leaue not of, lifte vp thy voyce lyke Ier.19.a
a trōpet, and ſhew my people theyr
offences, and the houſe of Iacob theyr
ſynnes. For they ſeeke me dayly, and wil
know my wayes, euen as it were a people
that did ryght, and had not forſaken
the ſtatutes of theyr God. They argue
with me concerning right iudgemēt, and
wil be nye vnto god.*Wherfore faſt we Mat.9.b
(ſay they) and thou ſeeſt it not? we putte
our lyues to ſtraitnes, and thou regardeſt
it not: *Beholde, when ye faſt, your *Eſai.1.b
luſt remayneth ſtil, for ye doe no leſſe violence
to your detters: lo, ye faſt to ſtrife
and debate, ⁊ to ſmyte with the fyſte of
wickednes. Nowe ye ſhall not faſt thus, B
that you may make your voyce be heard
aboue.*Thynke ye this faſt pleſeth me, Zac.7.a.b
that a man ſhoulde chaſten hymſelfe for a
day, and to writh his head about lyke a
hoope, ⁊ to lye vpō the earth in an heery
cloth? Should that be called faſtyng, or
a day ẏ pleaſeth the lord? Doth not thys
faſting rather pleſe me, that thou*leuſe Deu.15.a
him out of bondage, that is in thy daunger,
that thou breake the othe of wicked
bargaynes, that thou let the oppreſſed
goe free, and take from them al maner of
burthens: *to deale thy bread to the hūgry, Eze.18.d
⁊ bring the poore wandryng, home Mat.15.c
into thine houſe: when thou ſeeſt the naked
that thou couer hym, and hyde not
thy face from thy neyghboure, (*and deſpyſe
not thyne owne fleſhe.*)

C
*Then ſhall thy lighte breake furth as *Luk.11.d
the morning, and thy health floriſh right
ſhortly, thy righteouſnes ſhal go before
thee, and the glory of the Lorde ſhal embrace
thee.*Thē if thou calleſt, the lord *Pro.21.b
ſhal aunſwer thee: if thou cryeſt, he ſhall
ſay: here I am. Yea, if thou layeſt awaye
from the thy burthens, ⁊ holdeſt thy fingers,
⁊ ceaſeſt frō blaſphemous talking,
*if thou haſt compaſſiō vpon the hūgry, *Zac.7.a.
and refreſheſt the troubled ſoule: Then Mat.5.b
ſhal thy light ſpring out in the darknes,
and thy darkeneſſe ſhalbee as the noone
daye. The Lord ſhall euer bee thy guide,
and ſatiſfye the deſyre of thy heart in the

tyme of drought, and fil thy bones with
D mary. Thou ſhalt bee lyke a freſhe watered
Iohn.4.b garden, *⁊ like the foũtayn of water
yͭ neuer leaueth runnyng. Then the places
yͭ haue euer ben waſt, ſhalbe builded
of thee: there ſhalt thou laye a foũdacion
for many kinreds. Thou ſhalte be called
the maker vp of hedges, ⁊ the buylder
agayne of the waye of yͤ Sabboth. Yea,
Eſai.56.a if thou turne thy feete in yͤ* Sabboth,
and.66.d ſo that thou doe not the thing which pleſeth
thy ſelfe in my holye daye, and thou
cal the pleaſant holy and glorious Sabbothe
of the Lorde, and that thou geue
him the honour, ſo that thou doe not after
thine owne ymaginacion, neither ſeke
thyne owne wil, nor ſpeake thyne owne
woordes: Then ſhalt thou haue thy pleſure
in the Lorde, and I will cary thee
hye aboue the earth, and feede thee with
the heritage of Iacob thy father: for the
Lordes owne mouth hath ſo promiſed.

The.lix.Chapter.

The Lorde is myghty to ſaue, and ready to heare
our requeſtes.

A
Eſa.50.a. BEholde, *the Lordes hande is not
Num.11.a ſo ſhortened that it cannot helpe, neither
is hys eare ſo ſtopped that it
Iere.5.b maye not heare. But *youre myſdedes
*Eſai.1.b haue ſeperated you from your god, and
your *ſinnes hide his face from you, that
he heareth you not. For your handes are
defyled with bloude, and your fyngers
with vnryghteouſneſſe. Youre lyppes
ſpeake leaſynges, and youre tounge ſetteth
out wickednеſſe. No man regardeth
ryghteouſneſſe, and no manne iudgeth
truely. Euerye manne hopeth in vayne
*Iob.15.d thynges, and ymagineth dyſceate, *con-
Pſal.7.b ceaueth wearineſſe, and bringeth foorth
euil. They brede cockeatryce egges, and
weaue the ſpyders webbe: Whoſo eateth
of theyr egges, dyeth. But if one
treade vpon them, there cummeth vp a
ſerpent. Their webbe maketh no cloth, ⁊
they maye not couer them with theyr labours.
Theyr dedes are yͤ dedes of wickedneſſe,
and the worke of robbery is in
*Pro.1.a their handes. *Their fete runne to euil, ⁊
Pſa.5.d they make haſt to ſhede innocent bloud:
and.13.a their coũſels are wicked coũſels, harme
*Ro.13.d *⁊ deſtruccion are in their wayes. But yͤ
B way of peace they know not. In their goinges
is no equitye: theyr wayes are ſo
croked yͭ whoſoeuer goeth therein, knoweth
of no peace. And this is the cauſe
yͭ equitie is ſo farre from vs, ⁊ that righteouſnes
cummeth not nie vs. *We loke *Eſai.5.a
for light, loe, it is darkenes: for the mor- Iob.30.c
ning ſhine, ſe, we walke in the dark. ‡We ‡Deu.28.c
grope lyke the blinde vpon the wall, we Iohn.12.
grope euẽ as one that hath no eyes. We
ſtomble at the noone daye as though it
were toward night, in the falling places
like men that are halfe dead. We roare al
lyke beares, and mourne ſtil like doues.
We looke for equitie, but there is none:
for healthe, but it is farre from vs. For
our offẽces are many before the, and our
ſinnes teſtifye agaynſt vs: yea, we muſt
confeſſe that we offende, and knowledge
that we do amyſſe: Namely, tranſgreſſe
and diſſemble agaynſt the Lorde, and fal
a way from our god, vſyng preſumpteous
and trayterous ymaginacions, and
caſtyng falſe matters in oure heartes.
And therefore is equitie gone aſyde, and
righteouſnes ſtandeth farre of, *truth is Oſee.4.a
fallen downe in the ſtrete, and the thyng
that is playne and open, may not be ſhewed.
Yea the trueth is taken away, and
he that refrayneth hymſelfe from euyll,
muſt be ſpoyled. When the Lorde ſawe
thys, it dyſpleaſed hym ſore, that there
was no equitie. He ſawe alſo, that there
was no manne ryghteous: and he wondred
that there was no manne to helpe
him. Wherfore he helde him by his owne
power, and he ſuſtained him by his own
ryghteouſneſſe. He *putte righteouſnes Ephe.6.b
vpon him for a breſte plate, ⁊ ſet the hel- 1.teſſ.5.a
met of health vpon hys head. He put on
wrathe in ſteade of clothyng, and tooke
gelouſy about hym for a cloke: (lyke as
when a manne goeth furth wrathfullye
to recompence hys enemies, and to be auenged C
of hys aduerſaryes.) Namelye,
that he might recompence and rewarde
the Ilandes, where thorow the name of
the Lord myght be feared from the ryſing
of the ſunne, ⁊ his maieſtie vnto the
going down of yͤ ſame. For he ſhal come
as a violẽt water ſtreame which yͤ wind
of the Lord hath moued. *But vnto Si- Pſal.13.d
on there ſhall come a redemer, and vnto Rom.11.d
them in Iacob that turne from wickednes,
ſayth the Lord. I wil make this couenaunt
with them (ſayth the lord.) My
ſpirit that is vpon thee, and the wordes
which I haue put in thy mouth, ſhal neuer
goe out of thy mouth, nor out of the
mouthe of thy chylders chyldren, from
thys tyme foorthe for euermore, worlde
without ende, ſayeth the Lorde.

The.lx.Chapter.

A conſolacion and comfort to Jeruſalem.

A Get thee vp by times and be bryght
matt.26.e (O Jeruſalem) for thy*light cummeth,
Ephe.5.b and the glorye of the lorde is riſen
vp vpon thee. For loe, whyle the darkenes
and cloude couereth the earth ⁊ the
people, the lord ſhal ſhew the lighte: and
Ap.19.d his glory ſhalbe ſene in thee.*The gentiles
ſhal come to thy lighte, and kynges
to the brightnes yͭ ſpringeth furth vpon
Eſa.49.d thee.*Lift vp thine eies, and loke rounde
marc.8.d about the. Al theſe gather themſelues, ⁊
Gen.15.a come to thee: thy ſonnes ſhall come vnto
thee from farre, and thy daughters ſhal
gather themſelues to thee on euery ſide.
Then thou ſhalt ſe this, and be glorious:
yͧ ſhalt marueile excedingly, ⁊ thine heart
ſhalbe opened, when the aboundance of
yͤ ſea ſhalbe conuerted vnto the, (that is)
whē the riches of the gentiles ſhal come
vnto the. The multitude of Camels ſhal
B couer thee, the Dromedaries of Madian
Pſa.72.b and Epha:*All they of Saba ſhall
math.2.b come, bringing gold and incenſe, ⁊ ſhewing
the prayſe of yͤ lord. Al yͤ catel of Cedar
ſhalbe gathered vnto the, yͤ rammes
of Nabaioth ſhal ſerue thee, to be offred
Heb.13.b acceptablye vpon mine aulter,*which I
haue choſen: ⁊ in the houſe of my glorye
which I haue garniſhed. But what are
theſe that flee here like yͤ cloudes, ⁊ as yͤ
doues flying to theyr wyndowes. The
Iles alſo ſhal wayte for me, and ſpecially
the ſhyppes of Tharſis, yͭ they maye
bring thy ſōnes from farre, ⁊ their ſiluer
and theyr golde with them, vnto yͤ name
of the lorde thy God, vnto the holye one
Eſai.54.b of Iſrael, yͭ hath glorified thee.*Strāgers
ſhall builde vp thy walles, ⁊ theyr
kynges ſhal dooe thee ſeruice. For when
C I was angrye, I ſmote thee: and of my
Apoc.21.d mercy I pardoned the.*Thy gates ſhal
ſtande open ſtil both day and nighte, and
neuer be ſhut, that the hooſt of the gentiles
maye come, and that theyr kynges
may bee broughte vnto thee. For euerye
people ⁊ kingdom that ſerueth not thee,
ſhal periſhe, and be deſtroyed with vtter
deſtruccion. The glory of Libanus ſhall
come vnto thee. The fyrre trees, Boxes
and Cedres together, to garniſhe the
place of my Sanctuary, for I will glorifye
the place of my feete.

Moreouer, thoſe ſhal come kneeling
vnto thee, that haue vexed thee: and all
they that deſpyſed thee, ſhall fall downe
at thy foote. Thou ſhalt bee called the citie
of the Lord, Syon the citie of the holye
one of Iſrael. Becauſe thou haſt bene
forſaken and hated, ſo that no man went
thorow thee: I wil make thee glorious
for euer ⁊ euer, and ioyful thorowout al
poſterities.*Thou ſhalt ſucke yͤ milke of *Eſa.49.e
the Gentiles, and kinges breſtes ſhal fede
thee. And thou ſhalte knowe that I the
Lorde am thy ſauiour and redemer, the
myghtye one of Iacob. For braſſe will
I geue thee golde, and for yron ſyluer: D
for wood braſſe, and for ſtones yron. I
will turne thyne oppreſſyon into peace,
and thyne exaccyons into ryghteouſnes.
Vyolence and robberye ſhall neuer bee
heard of in thy lande, neither harme and
deſtruccyon within thy borders. Thy
walles ſhalbe called healthe, and thy gates
the prayſe of god.*The Sunne ſhal *Ap.21.a
neuer bee thy daye lyghte, and the lyght
of the moone ſhall neuer ſhyne vnto thee:
but the Lorde hymſelfe ſhalbe thyne euerlaſting
light, and thy God ſhalbe thy
glory.*Thy ſunne ſhal neuer goe down, *apo.22.b
and thy moone ſhall not bee hyd: for the
Lorde himſelfe ſhalbe thyne euerlaſting
light, and thy ſorowful dayes ſhalbe ended.
Thy people ſhalbee all righteous,
and poſſeſſe the lande euer, the floure of
my plantyng, the worke of my handes
wherof I will reioyce. The yongeſt and
leaſte ſhall growe into a thouſande, and
the ſympleſte into a ſtrong people: I the
lorde ſhall ſhortely bryng thys thyng to
paſſe in hys tyme.

The.lxi.Chapter.

He propheceyeth that Chriſte ſhalbe annointed, and ſent to preache.

T*He ſpirit of the lord God is vpon A
me, for the lord hath annointed me, *Luk.4.c
and ſēt me, to preach good tidinges and.7.c
vnto the poore, that I myghte bynde vp Eſai.11.a
the wounded hertes, *yͭ I might preach
deliueraunce to the captiue, and open the *eſa.57.b
prieſon to them that are bounde: that I and.66.a
mighte declare the acceptable yere of the
lorde, and the day of yͤ vengeance of our
God:*that I mighte comforte all them
that are in heauines, that I myght geue *mat.15.a
vnto them that mourne in Syon, that I and.11.a
myghte geue I ſaye beautye in ſtede of
aſhes, ioyfull oyntemente for ſyghyng,
pleaſaunt rayment for an heauy mynde.
That they might be called trees of righteouſneſſe, B
a plantyng of the Lorde for
him to reioyce in.

They ſhall builde the long rough wildernes, and ſet vp the wilde deſert: they ſhal repayre the waſt places, & ſuch as haue bene voyde thorowout manye generacyons. Straungers ſhall ſtande and fede your cattel, and the Aleauntes ſhalbe your plowmenne and dreſſers of
*Eſa.66.a youre vynes. *But ye ſhalbe named the
Iere.33.d prieſtes of the Lorde, and men ſhall call you the ſeruauntes of oure God. ye ſhal enioye the goodes of the Gentiles, and triumphe in theyr ſubſtaunce. For youre great reprofe you ſhal haue double ioy, and for ſhame ſhal they haue ioy of their
C porcion. For they ſhal haue double poſſeſſion in theyr lande, and euerlaſtyng ioye ſhall bee with them. For I the Lorde whiche loue ryghte and hate robberye, (though it were offered me) ſhall make theyr woorkes full of faythefulnes, and make an euerlaſtyng couenaunte with them.

Theyr ſeede alſo and theyr generacion, ſhalbe knowen among the gentiles, and among the people. All they that ſee them, ſhal knowe that they are the hygh
D bleſſed ſeede of the Lorde. And therfore
*Luk.2.b *I am ioyful in the Lorde, and my ſoule
‡pſa.132.b reioyſeth in my God. ‡For he hath putte vpon me the garmente of ſaluacyon, and couered me with the mantell of
Ezec.16.b ryghteouſneſſe. *He ſhal decke me lyke a brydegrome, and as a bryde that hathe her apparel vpon her. For like as the groūd bryngeth foorthe fruite, and as the garden ſhoteth furth ſeede: ſo ſhall the lord god cauſe righteouſnes & prayſe to god, to floriſhe furth before all the Heathen.

The.lxii. Chapter.

A prophecy of the cumming of Chriſt.

A For Syons ſake therfore will I not holde my tonge, and for Ieruſalems ſake I will not ceaſe, vntyl theyr righteouſnes breake furthe as the ſhyning lyghte, and theyr ſaluacyon as a burnyng laumpe. Then ſhall the Gentiles ſee thy ryghteouſneſſe, and al kynges thy glory. Thou
Iohn.1.a. ſhalte bee named with * a newe name,
Apoca.2.c whiche the mouth of the lord ſhal ſhew. Thou ſhalte bee a crowne in the hande of the lord, and a glorious garlande in the hande of thy god. From this tyme furth
B thou ſhalt neuer bee called the forſaken, and thy lande ſhall be no more called the wildernes, but thou ſhalt be called: My pleaſure is in her, and thy lande ſhalbe called the maried woman: for the Lorde loueth thee, and thy lande ſhalbe ioyned
Ezec.16.b in mariage. *And like as a young manne
Oſee.2.c taketh a doughter to maryage, ſo ſhall
Eſai.54.a thy ſonnes be maryed vnto thee. And as a bridegrome is gladde of hys bryde, ſo ſhal thy god reioyce ouer thee. I haue ſet watchemen vpon thy walles (O Ieruſa-
C lem) whiche ſhal neyther ceaſe daye nor nyght, to preache the Lorde. And ye alſo that remembre the Lord, ye ſhal not kepe hym cloſe, nor leaue to ſpeake of hym vntil Ieruſalem bee ſette vp, and made the prayſe of the worlde. The Lorde hath ſworne by hys ryghte hande and by hys ſtrong arme, that from hēceforth he wil not geue thy corne to be meate for thyne enemies, nor thy vyne (wherein thou haſt labored) to be drinke for the ſtraungers. But they that haue gathered in the corne ſhall eate it, and geue thankes vnto the Lorde: and they that haue borne in the wyne, ſhall drynke it in the courte of my Sanctuary. Goe you, goe you thorowe
D the gates, make cleane the waye for the people, make playne, make playne the fotepath, and take awaye the ſtones out of it, and ſet oute a token for the people. Beholde, the Lorde proclaymeth vnto
Eſai.40. the endes of the worlde: *tel the daugh-
Zach.9. ter Sion: ſee thy Sauiour cummeth: be-
Mat.21. hold, he bryngeth his treaſure with hym, and hys woorkes goe beefore hym. For they whome the Lorde delyuereth ſhalbe
*eſa. called the *holye people: and as for the, thou ſhalt be named the greatly occupyed, and not the forſaken citie.

The.lxiii. Chapter. *

Of the redempcion promiſed to the people.

A What is he thys that cummeth from Edom, with redde coloured clothes of Boſra: (whiche is ſo coſtlye clothe) and cummeth in ſo mightely with al his ſtrēgth: I am he that teacheth ryghteouſneſſe, and am of power to helpe. Wherefore then is thy clothyng redde, and thy rayment lyke hys that treadeth in the wyne preſſe: I haue troden the preſſe my ſelfe alone, and of all people there is not one with me.

Thus wil I treade downe myne enemies in my wrathe, and ſette my feete vpon them in mine indignaciō. And theyr
B bloud ſhal be ſprong vpon my clothes, &
*E ſo wil I ſtayne al my rayment. *For the

day of vengeaunce is aſſigned in my hert,
and the yere when my people ſhalbe deli-
uered, is come. I looked aboute me, and
there was no manne to ſhewe me any
helpe: I marueyled that no manne helde
me vp. Then I helde me by myne owne
arme, and my feruentneſſe ſuſtayned me.
And thus wil I treade downe the peo-
ple in my wrathe, and bathe them in my
diſpleaſure, ⁊ vpon the earth wil I laye
*Exo.15.a theyr ſtrẽgth. *I wil declare yͤ goodnes
Eſay.12.a of the Lorde, yea, and the prayſe of the
Lorde for all that he hath geuen vs, for
the great good that he hath done for Iſ-
rael: whiche he hath geuen them of hys
owne fauour, and according to the mul-
titude of his louyng kyndeneſſes. For he
ſayde: Theſe no doubte are my people,
and no ſhrinking chyldren, and ſo he was
*Exo.13.d. theyr ſauioure. In theyr troubles, *he
and 14.d. was alſo troubled with them, and the
and.23.c C Angel that wente foorthe from hys pre-
ſence deliuered thẽ: Of very loue ⁊ kinde-
neſſe that he had vnto them, redemed he
them. He hath borne them and caryed
them vp, euer ſence the worlde beegan.
But after they prouoked hym to wrath,
and vexed hys holy mynde, he was their
enemye, and foughte agaynſt them him-
ſelfe. Yet remembred Iſraell the olde
*Exo.14.f tyme of Moſes and hys people ‡ ſaying:
Where is he that broughte them from
*pſa.77.b the water of the ſea, * with thẽ that fede
his ſheepe? where is he that hath geuen
his holy ſpirit among them? He led them
by the righte hande of Moſes with hys
glorious arme: deuyding the water be-
fore them (whereby he gate hymſelfe an
euerlaſting name:) he led thẽ in the depe,
as an horſe is led in the playne, that they
ſhoulde not ſtumble: as a tame beaſte
goeth in the fielde: and the breath geuen
of God geueth hym reſt. Thus (O god)
D Deu.26.d haſt thou ledde thy people, to make thy
Baru.2.c. ſelfe a glorious name withall. *Looke
downe then from heauen, and beeholde
the dwellyng place of thy Sanctuarye,
and thy glorye. Howe is it that thy ge-
louſye, thy ſtrengthe, the multytude of
thy mercies, and thy louyng kyndeneſſe,
wil not bee intreated of vs? yet art thou
*mat.6.b *our father. For Abraham knoweth vs
Luk.11.a. not, neyther is Iſrael acquaynted with
and.23.a vs. But thou lorde arte oure father and
Pſal.119.b. redemer, and thy name is euerlaſtyng.
O Lorde, *wherefore haſt thou led vs
out of thy waye? Wherefore haſt thou
hardened our hertes, that we feare thee
not? Bee at one with vs agayne, for thy
ſeruauntes ſake, and for the generacion
of thyne heritage. Thy people haue had
but a litle of thy Sanctuarye in poſſeſſi-
on, for oure enemyes haue troden downe
the holy place. And wee were thyne from
the beginning, when thou waſt not their
Lorde: for they haue not called vpon
thy name. ‡

The.lxiiii.Chapter.

The prophet (vnder the perſon of the Iewes) bewayleth theyr exile and baniſhment. Mans righteouſnes is lyke a cloth defyled with the floures of a woman.

O That thou wouldeſte cleaue the A
heauen in ſundre, and come downe:
that the mountaynes might melte
away at thy preſence, like as at an whote
fyer: and that the malicious might boyle
as the water doth vpon the fyre.

Wherby thy name myghte bee kno-
wen among thyne enemyes, and that the
Gentiles myghte tremble beefore thee.
When yͧ wroughteſt wonderous ſtrange
workes, we looked not for them. Thou
cammeſte downe, and the hylles melted
at thy preſence. For ſence the begynning
*of the worlde, it hath not bene heard or *1.Cor.2.a
perceyued, neyther hath any eye ſeene an
other God beſyde thee, whiche dooeſt ſo
muche for them that put theyr truſte in
thee. Thou helpeſt him that doeth right
with chearefulnes, and them that thinke B
vpon thy wayes. But loe, thou haſt bene
angrye, for we offended, and haue beene
euer in ſynne: though the worlde haue
cleaued to them, *yet ſhall we bee ſaued. *rom.3.b
We are all as an vncleane thyng, and all Pſal.14.a
oure ryghteouſneſſe are as the clothes
ſtayned with yͤ floures of a woman: we
fal euerychone as yͤ leafe, for our ſynnes C
cary vs away lyke the wynde. There is
no man that calleth vpõ thy name, yͭ ſtan-
deth vp to take holde by thee. Therfore
hideſt thou thy face from vs, and conſu-
meſt vs becauſe of our ſinnes. But now *Ro.9.c
o lord, thou father of ours *we are thy
clay, ⁊ thou art our potter, ⁊ we al are yͤ
worke of thy hãdes. ‡Be not to ſore diſ- ‡Pſa.79.a
pleaſed (O lord,) ⁊ kepe not our offences Iere 10.d
to long in thy remembraũce: but cõſidre
that we all are thy people. The citie of D
thy Sanctuary lyeth waſte. *Syon is a Mich.3.c
wildernes, and Ieruſalem a deſert. Our
holy houſe whiche is our beautie, where
our fathers prayſed the, is brent vp: yea

al

all our commodities and pleaſures are
waſted awaye. Wilt thou not be intreated
(Lord) for all this? Wilt thou holde
thy peace and ſcourge vs ſo ſore?

The.lxv. Chapter.

The felicitie of Ieruſalem, and the calling of the Heathen.

A T*Hey ſeke me, ẏ hitherto haue not
Eſai.52.c aſked for me: they find me, ẏ hitherto
haue not ſoughte me. ‡I haue
‡Ro.10.a ſaid: I am here, I am here. I am founde
of a people ẏ neuer called vpō my name.
For thus long haue I euer holdē out my
handes to an vnfaythful people ẏ go not
ẏ right way, but after their own ymaginacions:
To a people ẏ is euer defying
*deu.12.a and.14.b me to my face. *They make their oblacions
in gardens: ⁊ their ſmoke vpon taulters
‡Ex.20.d of bricke, they lurke among the graues,
*De.14.a ⁊ lye in the dennes al nyghte. *They
Leui.11.a. eate ſwines fleſhe: ⁊ vncleane broth is in
their veſſelles. If thou cummeſt nye thē,
they ſaye, touche me not: for I am holier
then thou. Al theſe menne when I am angry
mat.25.d ſhalbe turned to ſmoke ⁊ *fyre, that
B ſhal burne for euer. Beholde, it is written
before my face, ⁊ ſhall not be forgotten,
*Ier.7.a but recompenced. *I ſhall rewarde
Eſa.57.a it them into theyr boſome: I meane your
Ezec.20.d myſdedes, and the miſdedes of your fathers
together (ſayeth the lorde) whiche
haue made their ſmokes vpon the mountaynes,
and blaſphemed me vpon the
hilles: therfore wil I meaſure theyr old
dedes into theyr boſome agayne. Moreouer,
Rom.11.b thus ſaith the Lord: *lyke as whē
one would gather holy grapes, men ſay
vnto him: breake it not of, for it is holy:
3.Re.19.c ‡euē ſo wil I doe alſo for my ſeruantes
Rom.9.c ſakes, ẏ I wil not deſtroy thē al. But I
will take a ſeede out of Iacob, and out
of Iuda one to take poſſeſſion of my hil.
My choſen ſhall poſſeſſe theſe thynges,
and my ſeruauntes ſhal dwel there. Saron
Ioſu.7.d. ſhalbe a ſhepefolde, and *the valley
C of Achor ſhall geue thee ſtallyng for the
Pro.1.c cattell of my people that feare me. *But
Ier.7.b as for you, ye are they that haue forſakē
the Lord, and forgotten my holy hil, ye
haue ſet vp an aulter vnto Iupiter, and
geuen ryche drynkeofferynges vnto the
planettes. Therfore wil I numbre you
with the ſweord, that ye ſhalbe deſtroyed
all together. For when I called, no
man gaue me aunſwere: when I ſpake,
ye hearkened not vnto me: but dyd wickednes
before myne eyes, and choſe the
thyng that pleaſed me not. Therfore,
thus ſayeth the Lorde God: Beholde,
my ſeruauntes ſhal eate, but ye ſhal haue
hūger: Behold, my ſeruantes ſhal drink,
but ye ſhall ſuffer thyrſte. Beholde, my
ſeruantes ſhalbe mery, but ye ſhal be confounded.
Beholde, my ſeruantes ſhal reioyce,
for verye quietnes of hearte: But
ye ſhal crye for ſorowe of hearte: ⁊ complayn
for vexacion of mynde. Your name
ſhal you leaue accurſed amōg my choſen,
for god the lord ſhal ſlay you, ⁊ call hys
ſeruantes by an other name. *Whoſo reioyſeth Iere.9
vpon earthe, ſhal reioyce in ẏ true 1.Co.1
god. And whoſo ſweareth vpon earth, 2.Co.1
ſhal ſweare in ẏ true god. For ẏ olde enmitie
ſhalbe forgottē, ⁊ taken away out
of my ſight: *For loe, I ſhal make a new 2.pet.3
heauen, ⁊ a new earth. And as for ẏ olde Apo.2
they ſhal neuer bee thoughte vpon, nor
kept in mind: but ẏ lord ſaith: be glad ⁊
euermore reioyce, for ẏ thynges that I
ſhal do. For why? Behold, I ſhal make a
ioyful Ieruſalē, ⁊ his people ioyful: yea, D
I my ſelf wil reioyce with Ieruſalem, ⁊
be glad with my people. *And the voyce Apoc.2
of weping ⁊ wayling ſhal not be heard in
her from thencefurth. There ſhal neither
be childe, nor olde man, ẏ haue not theyr
ful dayes. But when ẏ chylde cūmeth to
an.c.yere olde, it ſhall dye. And if he ẏ is
an.c.yere of age do wrong, he ſhalbe curſed.
*They ſhal builde houſes ⁊ dwel in
them, they ſhal plant vineyardes, ⁊ eate ẏ Deu.2
fruite of thē: They ſhall not build ⁊ another
poſſeſſe: they ſhal not plāt, ⁊ another
eate. *But ẏ life of my people ſhalbe like Gen.1
a tree, ⁊ ſo ſhal the worke of their hādes. Iere.1 Pſal.1
My choſen ſhal lyue long, they ſhall not
labor in vain, nor beget with trouble: for
they are ẏ high bleſſed ſeede of the lord,
⁊ their fruites with them. And it ſhalbe,
that or euer they cal, I ſhal anſwere thē.
While they are yet but thinking how to Eſay.1
ſpeake, I ſhall heare them. *The wolfe
and the lambe ſhall feede together, and
the Lyon ſhall eate haye lyke ẏ bullocke:
*But earthe ſhalbe the ſerpentes meate. Gen.3
There ſhall no manne hurt nor ſlay another,
in al my holy hyl, ſayeth the Lorde.

The.lxvi. Chapter.

God dwelleth not in temples made by mans hande. He deſpiſeth ſacrifyces doone without mercye and faythe. God comforteth them that are troubled for hys ſake. Among the Chriſten, the Sabboth is continual.

Thus ſayth the Lorde:*Heauen is
A my ſeate, and the earth is my footeſtoole:
4.Re.8.c. 2.Pa.6.c where ſhal nowe the houſe
Actes.7.f ſtand ẏ ye wil build vnto me?And where
ſhalbe ẏ place that I wil dwel in?As for
theſe thinges my hand hath made thē al,
Pſal.50.b and they are al created ſayth the lorde.*
Eſai.57.c Which of them ſhal I then regarde?Euē
and.61.a him that is poore ⁊ of a lowly troubled
ſpirit, ⁊ ſtandeth in awe of my wordes.
For whoſo ſlaieth an oxe for me, doth me
ſo great dyſhonour as he that kylleth a
man:He that killeth a ſhepe for me, knetcheth
a dog.He that bryngeth me meate
B offringes, offreth ſwines bloude.Whoſo
maketh me a memorial of incēſe, praiſeth
the thyng that is vnrighte.Yet take
they ſuche thynges in hande, and theyr
Iob.6.d. ſoule delyteth in theſe abhominacions.*
Therefore will I alſo haue pleaſure in
laughing thē to ſkorne, ⁊ the thyng that
Eſai.65.b they feare, wil I bring vpon them.*For
Prou.1.b when I called, no manne gaue aunſwere:
when I ſpake they woulde not heare:
But did wickednes beefore myne eyes,
⁊ choſe the thynges that dyſpleaſe me.
Heare the worde of God, al ye that feare
the thing which he ſpeaketh.Youre brethrē
that hate you ⁊ caſt you out for my
names ſake, ſay:The lorde is grieuous
C agaynſt vs:but you ſhall ſee him in ioye,
Zach.14.a when they ſhal be confoūded.*Then ſhal
be heard a great noyſe from the citie and
the temple:the voyce of the Lorde, that
wil rewarde, ⁊ recompence his enemies:
like as when a wyfe bringeth furth a mā
childe, or euer ſhe ſuffer the payne of the
birth, ⁊ anguiſh of the trauell.Who euer
hearde or ſawe ſuch thinges?Dooeth the
grounde beare in one day, or are the people
borne al at once, as Syon trauayled
Gen.16.a in chylde byrth and bare her ſonnes?For
&.30.a thus ſayeth the Lorde. *Am I he that
D maketh other to beare, and beare not my
ſelf?Am not I he that beareth ⁊ maketh
barren ſayth thy god?Reioyce with Ieruſalem,
and be glad with her, al ye that
Mat.v.a loue her:*Be ioyful with her, all ye that
mourned for her.For ye ſhall ſucke comfort
out of her breſtes, and be ſatiſfyed.
Ye ſhal taſt ⁊ haue delite in the plenteouſnes
of her power. For thus ſayeth the
Lorde:beholde, I will let peace into her
lyke a water floude, and the myghte of
the Heathen lyke a flowing ſtreme.Then
ſhal ye ſucke, ye ſhalbee borne vpon her
ſydes, and be ioyful vpon her knees.For
lyke as a childe is comforted of his mother,
ſo ſhal I comforte you:⁊ ye ſhalbe
comforted in Ieruſalem.And when ye ſe
this, your heart ſhal reioyce, *and your Pro.17.b
bones ſhal floriſhe like an hearbe.Thus Eze.37.a
ſhal the hand of ẏ lord be knowen amōg E
his ſeruantes, ⁊ his indignacyon among
his enemies.For beholde, the lorde ſhal
come with fyre, ⁊ hys charet ſhalbe lyke
a whirlewind, ẏ he may recompence hys
vengeance in his wrath, ⁊ his indignacion
with ẏ flame of fyre.For ẏ lorde ſhal
iudge al fleſhe with ẏ fyre, and with his
ſweord:and ther ſhal be a great numbre
ſlayne of ẏ lord.Such as haue made thē
ſelues holy ⁊ clene in ẏ gardens, ⁊ thoſe
ẏ haue eaten ſwines fleſhe, myce, ⁊ other
abhominacions, ſhalbe taken away together,
ſayth ẏ lord.For I wil come to gather
al people ⁊ tonges with their workes
⁊ ymaginacions:theſe ſhal come and
ſe my glory.Unto thē ſhall I geue a token,
⁊ ſende certaine of them(that be deliuered) F
among ẏ Gentiles, into Cilicia, Africa,
and Lidia:(where men can handle
bowes:)into Italy, and alſo Grekeland.
*The Iles farre of, that haue not heard Eſai.49.a 52.a.60.a.
ſpeake of me, and haue not ſeene my glory, 65.a
ſhal preache my prayſe among ẏ gētiles:
and ſhal bring al your brethren for
an offering vnto the Lorde, out of al the
people, vpon horſes, charets, and horſelitters,
vpon mules, and cartes, to Ieruſalem
my holy hyl (ſayeth the lord,) like
as the children of Iſraell bring the offering
in cleane veſſels to the houſe of the G
lord.*And I ſhal take out certain of thē Eſai.61.a
for to be prieſtes ⁊ Leuites, ſaith ẏ lord. 1.Pet.2.b
For like as ẏ new heauen, ⁊ the new earth Rom.12.a
which I wil make, ſhalbe faſt ſtablyſhed
by me(ſayth ẏ lord:)So ſhal your ſede ⁊
your name continue: ⁊ ther ſhalbe a new
Moone for ẏ other, ⁊ a newe Sabboth
for ẏ other:⁊ al fleſhe ſhal come to wurſhip
before me(ſayth the lord.)And they
ſhal goe furth ⁊ looke vpon the carions
of them that haue tranſgreſſed agaynſt
me.*For theyr wormes ſhal not die, neither Mat.9.a
ſhal their fyre be quenched:and all
fleſhe ſhall abhorre them.

The ende of the booke of
the Prophete Eſaye.

The booke of the Prophete Jeremy.

The first Chapter:

The ſtocke of Jeremy, and in what time he propheciED. He excuſeth himſelfe, and would refuſe the office of a Prophet, becauſe he is young and vnexpert. He is taught of the lorde, and becummeth bolde. God openeth vnto hym, that the deſtruccion of the Jewes (by yͤ Babilonians) is at hande. Jeremye is commaunded to ſpeake the worde of god vnto the Jewes without feare.

A THeſe are the ſermons of Jeremye the ſonne of Helkiah the prieſt, one of thẽ that dwelt at * Anathoth in the lande of Beniamyn, when the Lorde had firſt ſpoken with him in the time of Joſiah the ſonne of Amõ, king of Juda, in the thyrtene yere of his reygne: and ſo duryng vnto the tyme of Jehoakim the ſonne of Joſiah Kynge of Juda, * and vntyll the .xi. yere of zedekiah the ſonne of Joſyah, Kyng of Juda were ended: when Jeruſalem was taken euen in the fyfth moneth. The woorde of the Lorde ſpake thus vnto me: * Before I faſhyoned thee in thy mothers wombe, I dyd knowe thee. And or euer thou waſt borne, I ſanctifyed thee, ⁊ or-
B deyned thee to bee a Prophete vnto the people. Then ſayd I: * Oh Lorde God, I cannot ſpeake, for I am yet but yong. And the Lord anſwered me thus: Saye not ſo, I am to yong. * For yͧ ſhalt go to al that I ſhal ſende thee vnto ‡ and whatſoeuer I commaũde thee, that ſhalt thou ſpeake. Be not afrayd of their faces. For I am with thee, to deliuer thee, ſaith the lord. * And with that the Lord ſtretched out his hande, and touched my mouth, ⁊
C the ſame lord ſayde vnto me: Beholde, I putte my woordes in thy mouthe, and beholde, this day dooe I ſette thee ouer the people ⁊ kingdomes, that thou maiſt roote out, breake of, deſtroye and make waſte, and that thou mayſt buylde vp ⁊ plante. After this the Lorde ſpake vnto me, ſaying: Jeremy, what ſeeſt thou? And I ſayde: I ſee a rod of an Almonde tree. Then ſayde the lorde vnto me: thou haſt ſeene right, for I will make haſt ſpedely vpon my woorde to perfourme it. It happened afterward that the lord ſpake to me agayne, and ſaid: what ſeeſt thou? And I ſayde: I doe ſee a ſeething * pot, looking from out of the Northe.

*Jer.11.a

4.re.25.a Jere.39.a

Eſai.44.a and.46.a. Pſa.70.a

Exod.4.c Actes.9.b

*mat.10.c ‡1.cor.3.a

Pſal.6.a Jere.18.a

Job.41

Then ſayd the lorde vnto me: ‡ Out of the Northe ſhal come a plague vpon all the dwellers of the lande. For loe, * I will call all the kynreddes of the kyngdomes of the Northe (ſayeth the Lord.) And they ſhal come, and euerye one ſhal ſette his ſeate in the gates of Jeruſalem, and in all theyr walles rounde aboute, D
and in al the cities of Juda. And thorow them ſhal I declare my Judgement vpon all the wickedneſſe of thoſe menne that haue forſaken me: that haue burnt incence vnto ſtraunge goddes, and worſhypped the woorkes of theyr owne handes.

Jere.4 and.6

*Abacu.

* And therfore girde vp thy loynes, aryſe and tell them all that I geue thee in commaundemente. Feare them not, leſt I deſtroye thee beefore them. * For beholde, thys daye dooe I make thee a ſtrõg fenced towne, an yron pyller, and a braſen walle agaynſte the whole lande, agaynſte the kynges and myghty menne of Juda, agaynſte the Prieſtes and people of the lande. They ſhall fyghte agaynſte thee, but they ſhall not bee hable to ouercome thee: for I am with thee to deliuer thee, ſayeth the Lorde.

*Eze.3.

Jere.6.

The .ii. Chapter.

God rehearſeth his benefites done vnto the Jewes. Agaynſte the Prieſtes and prophetes, or preachers that contemne and deſpyſe God. The Jewes are deſtroyed becauſe they forſoke god, and becauſe they ranne a whorehunting after ydolles.

MOreouer the woorde of the A
Lorde came vnto me, ſaying: Goe thy way, crye in the eares of Jeruſalem, and ſaye: Thus ſayeth the Lorde: I remembre thee for the kyndeneſſe of thy youth, and becauſe of thy ſtedfaſte loue, at the tyme of thy deſpouſyng: in that thou folowedſt me thorowe the wylderneſſe, in an vntylled lande. Jſraell was an halowed thynge vnto the Lorde, and ſo was hys fyrſte fruites. * All they that deuoure Jſraell ſhall offende: myſfortune ſhall fall vpon them, ſayeth the Lord. Heare therefore the woorde of the Lorde, O thou houſe of Jacob, and all the generacions of the houſe of Jſraell. Thus ſayeth the Lorde: What vnfaythfulneſſe found B
youre fathers in me, that they wente ſo farre away fro me, fallyng to lightneſſe, and beyng ſo vayne? They thoughte not in

*Jer.11.
Zacha.

in theyr heartes : Where haue wee lefte the Lorde, that broughte vs oute of the
Exo.14 lande of Egipte : that ledde vs throughe the wyldernesse, thorowe a desert ⁊ rough lande, thorowe a drye and a deadlye land: yea a land that noman had gone thorow,
eu.6.b ⁊ wherin noman had dwelte?* And when I had broughte you into a pleasaunt well builded lande, that ye myghte enioye the fruites ⁊ all the commodities of the same: ye wente forthe and defyled my lande, and brought mine herytage to abhominacion. The priestes them selues saied not: Where is the lord? They that had the law in theyr handes, knewe me not: The shepeherdes offended agaynst me. The Prophetes dyd seruyce vnto Baall, ⁊ folowed such thinges
C as shal bryng them no profite. Wherfore, I am constrained (saieth the lorde) to make my complainte vpon you, and vpon your chyldres chyldren: Go into the yles of Cethim, and loke well: sende vnto Cedar, take dyligent heed: and se whether such thinges be done there, whether the Gentils them selues deale so falsely and vntruelye with theyr goddes (whiche yet are no goddes in deed.) But my people haue geuē ouer theyr hye honoure, for a thyng yͭ maye not helpe thē. Be astonysshed, (O ye heauens) bee afraid and abasshed at such a thyng, saieth yͤ lord, For my people hath done two euiles. They haue forsaken me the wel of yͤ * wa-
*Ec.4.d. ter of lyfe, and dygged them pyttes, yea
Jere.17.b
John.4.b vyle and broken pyttes, that can holde no water. Is Israel a bondseruaunt, or one of the houshoulde?

Why then is he so spoyled? Why dooe they roar and crie thē vpon him as a lion?
Esai.1.a They haue made hys lande waste, * hys cityes are so burnt vp, that there is no mā
D dwelling in thē. yea, the children of Noph
Jere.52.c and Taphnes haue defiled thy necke. * Cōmeth not this vnto the, because thou haste forsaken the Lorde thy God, euer sence he led the by the waye? And what haste thou now to do in the strete of Egipt? to drinke the water of Nilus? Either what makeste thou in the way of Assiria? To drinke wa-
Job.12.a ter of the floude? Thine own wickednesse shall reproue the, and thy turnyng awaye shal condemne the: that thou mayest know and vnderstande, howe euill and hurtful a thynge it is, that thou hast forsaken yͤ lord thy God, and not feared him, saith the lord
Esay.45.a God of Hoostes. * I haue euer broken thy
Ezec.10.d yocke of olde, and burste thy bondes, yet
Jere.3.b sayeste thou: ‡ I will no more offende, but (lyke an harlot) thou runnest about vpon all hye hilles, and amonge all grene trees: where as I planted the as a noble vine, ⁊ a good roote, whose seede is all faithfull.
* How art thou turned then into a bitter, Esay.5.a unfruitfull, and straunge grape? Yea, and that so sore, that thoughe thou washe thee with Nitrus, and make thy selfe to sauor with that sweete smelling herbe of Borithe yet in my sighte thou art stayned with thy wickednesse, sayeth the Lorde thy God.

Saye not nowe, I am not vncleane: and E
I haue not folowed Baal. * Looke vpon 4.re.17 b
thine own waies in the woodes, valleyes, Ier.3.b.5.d
and dēnes, so shalt thou know, what thou Esai.57.a
haste done. Thou art lyke a swift Drome- Ezec.16.b
dary, that goeth easilye his waye: and thy wantonnes is lyke a wilde asse, that vseth the wildernes, and that snoffeth ⁊ bloweth at hys will. Who can tame the? All they yͭ seke the shal not faile, but fynd the in thine own vnclennes. Kepe thou thy foote from nakednes, and thy throte from thirste: and without shame thou answereste. No, for I haue loued straungers, and them wyll I folow. Like as a thefe that is takē with the dede commeth to shame, euen so is the house of Israel come to confusion: the commen people, theyr kinges and rulers, theyr priestes and prophetes. * For they saye to a
stocke, thou art my father: and to a stone, *Rom.1.c
thou hast begottē me: ‡ yea, they haue tur- ‡ Jer.32.d
ned their backe vpon me, and not their face. Zach.7.b F
‡ But in the time of thēyr trouble whē they Deut.32.e
say, stand vp, and helpe vs: I shal answer them. Where are now thy gods, that thou hast made the? let them stand vp and helpe
them in the time of nede. (if thei be able.) * For Jere.11.b
loke how many cities thou hast (O Juda) so many gods hast thou also. Wherefore then will ye go to lawe with me, seeyng ye all are synners agaynst me, sayth the lord? It is but loste laboure, that I smyte your children, for they receyue not my correccion.

* Your owne sweord destroieth your pro- 2.pa.24.b
phetes, lyke a deuouring Lyon. O ye people, looke vpon the worde of the lorde.

Am I then become a wyldernesse vnto the people of Israell or a lande that hathe no lyghte? Wherefore sayeth my people then? we are lordes, wee wyll come no more vnto thee. Dothe a maiden forget her raimēt, or a bryde her stomacher? But as for my people they haue forgottē me, dayes innumerable. Why bostest yͭ thy waies so highlye (to obtayne fauoure therethroughe)

when thou haſte yet ſtayned them wyth
G blaſphemies, & teacheſt thine own waies?
*Deu.18.b Jer.7.a Eze.20.d pſa.105.e. *Upon thy winges is found the bloud of
poore and innocent people: and that not in
corners and holes onelye, but openlye in all
theſe places. yet dareſte thou ſaye: I am
(without ſinne and) giltleſſe. Tuſhe, his wrath
can not come vpon me. Behold, I cōdemne
the in iudgemente, beecauſe thou darreſte
ſaye: I haue not offended. And why runneſt thou ſo oftē to and fro to chaunge thy
wayes? For thou ſhalt bee confounded as
wel of Egipt, as of yͤ Aſſirians: yea, thou
ſhalt goe thy waye from them, and ſmyte
thine handes together vpon thyne head.
Becauſe the Lord doth abhorre that confidence and hope of thine, and thou ſhalt not
proſper withall.

The .iii. Chapter

God beyng mercifull calleth vnto repentaunce his people, which he had forſakē for their whordome with ydoles. He exhorteth Iſrael vnto repentaunce, promiſyng them ſhepherdes that ſhoulde haue the true knowlerge of God. The returne of Iſrael vnto God, confeſſyng theyr offence.

A *Deu.24.a COmmenly, * when a man putteth
awaye his wife, and ſhe gooeth
from him, and marieth with another, thē the queſtion is: ſhould
he reſort vnto her any more after yͭ? Is not
*Oſee.2.a. Ezec.16.b this field then defiled and vncleane? * But
as for the, thou haſt played the harlot with
manye louers: yet turne agayn to me, ſaith
the Lord. Lift vp thyne eyes vnto the hilaulters, & looke if thou be not defiled with
whordom. Thou haſt wayted for them in
yͤ ſtretes, and as a murtherer in the wilder-
B *3.re.17.a nes. Through thy whordome and ſhameful blaſphemies, is the land defiled. * This
is the cauſe that the rayne and euenynge
dew hath ceaſſed. Thou haſt gotten the an
whores forehead, & wilt not be aſhamed.
Elles wouldeſt thou ſaye vnto me: O my
father, thou art he yͭ haſt broughte me vp,
and led me fro my youthe: Wilt thou then
put me awaye, and caſt me of for euer? Or
wilt thou withdrawe thy ſelfe cleane from
me? Neuertheles, yͭ ſpeakeſt ſuch wordes,
C but thou art euer doynge worſe & worſe.
*Jer.1.a. and 2.b 4.re.17.b *The Lorde ſayde alſo vnto me, in
the tyme of Ioſyah the kynge: Haſte thou
ſeene what that rebellion Iſraell hathe
doone? howe ſhe hathe runne vppe vpon
al the hilles, and amonge all thycke trees,
and there plaied the harlot? haſte thou ſene
alſo (when ſhe hadde done all this) how I
ſayde vnto her: that ſhe ſhould turne again
vnto me, and yet ſhe is not returned?
*Juda that vnfaithful ſiſter of hers
Eze. alſo ſaw this: namely, that after I hadde
well ſeene the aduoutrye of the ſhrynkynge
4.Re. harlot Iſraell, * I putte her awaye, and
gaue her a byll of diuorcemente. For al
thys, her vnfaythful ſyſter Juda was not
aſhamed, but went backe, and played the
whore alſo: Yea, and the noyſe of her
whoredome hathe defyled the whole land.
For ſhe hathe committed fornicacion with
ſtones and ſtockes. Neuertheleſſe, her
*Oſe. vnfaythfull ſyſter Juda, is not * turned
vnto me agayne with her whole heart, but
D faynedly, ſayeth the Lorde. And the lorde
*Eze. ſayed vnto me: * The backſlyder Iſraell
is more ryghteous, then the vnfaythfull
Juda: & therfore go preach theſe woordes
towarde the North, and ſaye: Thou diſobediente Iſraell, turne agayne (ſayeth the
Lorde) and I will not lette my wrathe
fall vpon you: for I am mercifull (ſayeth
*pſa. the Lorde) and I will not alwaye * beare
diſpleaſure againſt thee: but this I wil, yͭ
thou know thy great blaſphemie: Namelye, that thou haſte vnfaithfullye forſaken
the Lord thy God, and haſte made thy ſelf
*Jer. Eſa.57. partaker of ſtraunge Goddes * vnder all
grene trees, but haſte had no will to heare
my voyce, ſayeth the Lorde.
E *Eze. and.3. Oſe. *O ye diſobedient children, turne againe
ſayth the Lord, and I wil be maried with
you. For I wil take one out of the citye, &
ii. out of one generacion, frō among you, &
bringe you into Sion: and wil geue you
heardmen after mine one mind, which ſhal
fede you with learning and wiſedome.
Moreouer, when ye be encreaſed and multiplyed in the lande, then (ſayeth the lorde)
there ſhall no more boaſte bee made of the
Arke of the Lordes teſtamente. No man
ſhall thynke vpon it, neyther ſhall anye
manne make mencion of it: for from thence
foorth it ſhall neyther be viſited nor honored with giftes. * Then ſhal Jeruſalem be
*Eſa. called the Lordes ſeate, and all Heathen
ſhalbee gathered vnto it: for the name of
the Lordes ſake, which ſhalbee ſette vp at
Jeruſalem. And from that tyme foorth
they ſhall folowe no more the ymaginacyon of theyr owne frowarde hearte.
Then thoſe that bee of the houſe
F of Juda ſhall gooe vnto the houſe of Iſ-
*mat. raell: * and they ſhall come together oute
of the Northe, into the ſame lande that I
haue geuen youre fathers. I haue ſhewed
alſo, how I toke the vp beyng but a child,
and

and gaue thee a pleaſaunte lande for thyne
heritage, yea, & a goodly hoſte of the hea-
then: and howe I commaunded thee, that
Mat.23.c thou ſhouldeſt *call me father onely, & not
to ſhrynke fro me. But lyke as a woman
vnfaithfully faileth her huſbande, ſo are ye
vnfaithfull vnto me (O ye houſe of Iſra-
Jer.31.c ell) ſaieth the lorde. *And therfore the voice
of the children of Iſraell was hearde on
hye, weapyng and waylyng: for they haue
defyled theyr way, and forgotten god their
Lorde. O ye diſobedient children, turne a-
G gayn (ſaying, lo we are thine, for thou art
the Lorde oure God:) And ſo ſhall I heale
your backturninges. Truly, vaynly truſ-
teth he for health, yͭ loketh for it in yͤ hilles,
and in vayne is it ſoughte in the multitude
zee.12.a of yͤ mountaines, *but the health of Iſra-
itte.4.a ell ſtandeth onely vpon God oure Lorde.
Thre.5.a ‡Confuſion hath deuoured oure fathers la-
Dani.9.a boure from our youth vp: yea, theyr ſhepe
Baru.1.b & bullockes, their ſonnes and daughters.
Jer.14.a So do we alſo ſlepe in our confuſion, and
Pſa.106.a ſhame couereth vs, *for we & our fathers
Eſai.64.a frō our youth vp vnto thys day, haue ſin-
Judi.7.c ned agaynſt the lorde oure God, and haue
Eſdr.9.b not obeyed the voyce of the lorde our God.
and.10.b.

The.iiii. Chapter.

The true repentance or returning to god. He exhorteth to the circumciſion of the hearte. The deſtruccion of Iewrye is prophecyed, for the malyce of theyr heartes.

A O Iſraell, yf thou wilte turne thee,
thē turne vnto me, ſaieth the lord.
And yf thou wylt putte awaye
thine abhomynacions out of my
Jere.5.a. ſyghte, thou ſhalte not bee moued: *And
and.12.a ſhalt ſweare. The lorde liueth: in truthe, in
equitye and rightouſnes: & all people ſhall
bee fortunable and ioyefull in hym. For
thus ſayeth the lorde to all Iuda and Ie-
ruſalem: plow your lande, and ſowe not a-
er.6.b monge the thornes.* Be circumciſed in the
nd.9.a Lorde, and cutte awaye the foreſkyn of
ol.2.b youre heartes, al ye of Iuda, and al the in-
Jere.11.c dwellers of Ieruſalem: *that my indig-
nacyon breake not oute lyke fyre, and kin-
dle, ſo that no manne maye quenche it, be-
B cauſe of the wyckednesse of your ymagina-
ſay.58.a cyons. *Preache in Iuda and Ieruſalem,
crie oute and ſpeake: blow the trompettes
in the land, crie that euery man maie heare,
gather together & ſaye: Gather you toge-
ther, and we wil go into the ſtrong cities.
Set vp the token in Sion, ſpede you, and
Jere.1.b make no tarling: *for I wil bring a great
plage, and a greate deſtruccyon from the
Northe. For the ſpoyler of the Gentiles is
broken vp from hys place, as a lyon out of
his denne that he may make thy land waſt,
and deſtroye the cytyes, ſo that no manne
maye dwel therin. Wherfore, gyrde your
ſelues aboute with ſacke clothe, mourne,
and wepe, for the fearefull wrathe of the
lorde is not withdrawen from vs. At the
ſame tyme (ſayeth the Lorde) the hearte of C
the kyng and of the prynces, ſhalbe gone:
the prieſtes ſhalbee aſtoniſhed, & the Pro-
phete ſhalbe ſore afraied. Then ſayde I: O
lorde God. haſte thou then deſceyued this
people and Ieruſalem, ſaying: *ye ſhall Deut.23.a
haue peace, and nowe the ſwearde goeth
thorow theyr liues? Then ſhall it be ſayde
to the people and to Ieruſalem: *a ſtrong *Jer.1.b
wynde in the hye places of the wyldernesse
commeth thorowe the way of my people:
but neither to fan, nor to cleanſe. After that
ſhall there come vnto me, a ſtronge wynde D
frō thoſe places, and then will I alſo geue
ſentence vpon them. For lo, he cōmeth vp
like as a cloude, and his charretes are like
a ſtormie wind: *His horſmen are ſwifter Thre.4.a
then the Egle. Woe vnto vs, for wee are Dani.7.a
diſtroyed. O Ieruſalem, ‡waſhe thyne ‡pſa.51.a
hearte from wyckednesse, that thou mayeſt Eſai.1.c
be helped. Howe longe ſhall thy noyſome
thoughtes remaine with thee? For a voice
from Dan and from the hyl of Ephraim,
ſpeketh out, & telleth of a deſtruccion. Re-
membre the heathen, and geue Ieruſalem
warning, and preache vnto her, that wat-
chers ouer her are comyng from farre coū-
tryes. They haue cryed out againſte the
cities of Iuda. And they haue beſet her a-
bout in euery place, like as the watchemen
in the felde: ‡For they haue prouoked me to
wrathe, ſaieth yͤ lorde. *Thy waies & thy zach.8.c
thoughtes, haue broughte the vnto thys, E
ſuche is thine owne wickednes & diſobedi- 3.Re.18.d
ence: & becauſe it is a bytter thyng, it hath Jere.2.c
ſtrykē the to the hearte. Ah my belie, ah my and.14.d
belie (ſhalt yͧ crie) how is my heart ſo sore?
my heart panteth within me: I can not be
ſtyl, for I haue heard the crying of the trū-
pettes, & peales of warre. They crie, mur-
ther vpon murther, yͤ whole lande ſhal pe-
riſhe. Immediatly my tentes wer deſtroi-
ed, & my hanginges in the twinkeling of an
eye. Howe longe ſhall I ſee the tokens of
warre, & heare the noyſe of yͤ troumpetes?
Neuertheles, thys ſhal come vpon them, F
*bycauſe my people is become folyſh, and *Eſai.5.b
hath not knowen me. Baru.3.b

Oſee.4.b * They are the children of fooliſhenes, and without any diſcrecion. To dooe euill, they haue wit inough: but to do wel, they haue no wiſedom. I haue loked vpon the earth, and ſee: it was waſte and voide. I looked towarde heauen, and it had no ſhine. I behelde the mountaines: and loe, they trembled, and all the hilles were in a feare. I loked about me, and there was no body, and all the byrdes of the ayre were awaye. I marked well, and the plowed fielde was become waſt: yea, al theyr cities were broken downe at the preſence of the Lorde, and indignacion of his wrathe. For thus G hathe the Lorde ſayde: The whole lande ſhalbee deſolate, yet will I not then hare done. And therfore ſhall the earth mourne, and the heauen be ſory aboue: for the thing that I haue ſpoken (to the prophetes) and taken vpon me to doe, ſhall not repent me: and I wil not go from it. The whole land ſhal flye, for the noiſe of the horſemenne and bowemen: they ſhall runne into dennes, into woodes, and clime vp the ſtony rockes: All the cities ſhalbee voyde, and no manne dwellyng therein. What wilt thou nowe Iere.2.e do, thou beeyng deſtroyed? * For thoughe thou clotheſt thy ſelf with ſcarlet, and dec4.Re.9.f. keſt the with gold: * though thou painteſt thy face with colours now, yet ſhalt thou trim thy ſelf in vaine. For thoſe that hitherto haue beene thy greate fauourers, ſhall abhorre thee, and goe about to ſlaye thee. For I heare a noiſe, like as it wer of a womā traueiling, or one labouring of her firſt childe: Euen the voice of the daughter Sion, that caſteth out her armes, & ſowneth, ſaying: Ah, woe is me, how ſore vexed and faint is my hearte, for feare of the murtherers?

The.v.Chapter.

In Iewry is there no righteous or faithful man found, eyther amongeſt the people or the rulers, for whoſe ſake the lorde ſhoulde ſpare the citye. Wherfore Iewry is deſtroyed of the Aſſyrians.

A LOke through Ieruſalem, behold and ſee: Seke through her ſtretes alſo within, if ye can find one man that doeth equal and right, or ſeketh for the trueth, and I ſhall ſpare that Iere.4.a and.12.c citie (ſayeth the lord.) * For thoughe they can ſay, the Lord liueth: yet do they ſweare to diſceiue. Where as thou (O Lorde) lookeſte onelye vpon fayth and trueth. Thou haſt ſcourged them, but they tooke no repentaunce: thou haſt corrected them for amendemente, but they refuſed thy correcci-on. They made theyr faces harder then a ſtone, and woulde not amende. Therefore B I thought in my ſelfe: paraduenture they are ſo ſimple and foliſh, that they vnderſtande nothyng of the Lordes waye, & iudgementes of our God. * Therefore will I gooe vnto theyr heades and rulers, and talke with them, yf they knowe the waye of the Lorde and the iudgementes of our God. But theſe (in lyke manner) haue broken the yocke, and burſt the bondes in ſondre. * Wherfore, a liō out of the wood hath hurt them, and a wolfe in the euening ſhal deſtroye them. The Leoparde dothe lye lurkyng by theyr cityes, to teare in pieces all them that come thereout. For theyr offences are multiplied, and theyr departyng awaye is encreaſed. Should I then for al this haue mercy vpon thee? Thy chyldren haue forſaken me, and * ſworne by them ẏ are no goddes. And albeit, that I fed them to the full, yet they fall to aduoutrye, and haunte harlottes houſes. In the deſyre of vnclenly luſte, they are become lyke the ſto- C ned horſe, * euery man neyeth at his neighbours wyfe: ‡ Should I not correct this, ſayeth the Lord? Should I not be auenged of euery people that is lyke vnto this? Clime vp vpon theyr walles, beate them downe, but deſtroy them not vtterly: take awaye theyr fortreſſes, beecauſe they are not the Lordes. For vnfaythfully hath the houſe of Iſrael and Iuda forſaken me, ſaieth the Lord: * They haue denied the lord, and ſaied: it is not he that loketh vpon vs. ‡ Tuſhe there ſhall no miſfortune come vpon vs, wee ſhall ſee neyther ſweorde nor hungre. * As for the warnyng of the Prophetes they take it but for wynde: yea, there is none of theſe whiche will tell them, that ſuche thinges ſhal happen vnto them. Wherefore thus ſayeth the Lorde God of hooſtes: becauſe ye ſpeake ſuche woordes, D beholde: * The woordes that are in thy mouth will I turne to fyre, and make the people to bee wood, that the fyre maye conſume them. * Lo, I wyl bring a people vpō you from farre, O houſe of Iſrael (ſaieth the Lorde) a mightye people, an olde people, a people whoſe ſpeche thou knoweſt not, nether vnderſtandeſt what thei ſay.

Theyr arowes are ſodayne death: yea, they themſelues be verye gyauntes. This people ſhal eat vp thy fruit and thy meat, yea, they ſhall deuoure thy ſonnes and thy doughters, thy ſhepe and thy bullockes. They ſhall eate vp thy grapes, & figges.

As for thy ſtronge and well fenſed cityes, wherin thou dyddeſte truſte, they ſhal bring to pouertye, and that thorowe the ſwerde.

*Jer.16.b *Neuertheleſſe I wyll not then haue done wyth you, ſayeth the Lord. But yf they ſaye: E wherfore doth the lord our God al this vnto vs? *Deu.28.g Then anſwere thē: *bicauſe that lyke as ye haue forſaken me, and ſerued ſtraunge goddes in your owne lande, euen ſo ſhal ye ſerue other goddes alſo in a ſtraunge land. Preache this vnto the houſe of Jacob, and crye it oute in Juda, and ſaye thus: Heare thys (thou foolyſhe and vndyſcrete people) *Eſai.6.b Joh.9.d. *ye haue eyes but ye ſe not: eares haue ye, but ye heare not. Feare ye not me, ſaythe the Lorde? Are ye not aſhamed to loke me in the face? *Job.26.b and.25.a * whyche bynde the ſea wyth the ſande, ſo that it can not paſſe hys boundes. For though it rage, yet can it do nothynge: F and thoughe the waues therof do ſwel, yet maye they not go ouer. But this people hath a falſe and an obſtinate hearte: they are departed and gone away fro me. They thynke not in theyr hartes: O let vs feare the Lorde oure God, that geueth vs rayne early and late, when nede is: whyche kepeth euer *Eſai.59.a ſtyll the haruest for vs yearly. * Neuertheleſſe, youre myſdedes haue turned theſe from you, and your ſinnes haue robbed you hereof. For amonge my people are founde wycked perſones, that pryuely laye ſnares, and wayt for men, to take them and deſtroy them. And lyke as a net is ful of byrdes, ſo G are theyr houſes ful of that which they haue gotten wyth falſhed and diſceyte. Hereof commeth their great ſubſtaūce and richeſſe, herof are they fat and welthy, and are more *Eſai.1.a myſchiuous thē any other. *They miniſtre not the lawe: they make no ende of yͤ fatherleſſe cauſe, yea, and they proſpere: yet they iudge not the poore accordynge to equytie.

*Jer.5.b. and.9.a *Shoulde I not punyſhe theſe thynges, ſayth the Lorde? ſhould I not be auenged of al ſuche people as theſe be? Horryble and greuous thynges are done in the land. The prophetes teache falſely, ⁊ the preaſtes Osee.7.a. receaue gyftes, ⁊ my people *hath pleaſure Rom.1.d. therin. What wyll come therof at the laſte?

The.vi. Chapter.

The ſynnes for whych Jeruſalem is afflycte. Vncircumcyſed eares. Coueteouſnes. Diſceate. The Lorde reiecteth the ſacryfyces of the Jewes. The cōmyng of the Babylonians is prophecyed agayne.

A Come oute of Jeruſalem, ye ſtronge chyldren of Ben Jamin: blowe vp the 2.re.14.a trompettes ye * Tecuytes, ſet vp a token vnto Bethcaran, for a plage ⁊ a great myſerye appeareth out from the Northe. E I wyl lyken the daughter Syon to a fayre ⁊ tendre woman, and to her ſhall come the ſhepherdes with theyr flockes. Theyr tentes ſhall they pytche rounde aboute her, and euerye one ſhall feede them that are vnder his hand. Make battayle againſt her (ſhall they ſay:) Aryſe, let vs go vp whyle it is yet daye. Alas, the daye goeth awaye, and the nyghte ſhadowes fall downe. Aryſe, let vs B go vp by nyghte, and deſtroye her ſtronge holdes, for thus hath the Lorde of hooſtes cōmaunded. Hewe downe her trees, and ſet vp bulworkes agaynſte Jeruſalem, for the tyme is come yͭ thys citye muſt be puniſhed: for in her is all malycyouſneſſe. Lyke as a cōduyte ſpouteth out waters, ſo ſhe ſpouteth oute her wyckedneſſe. Robbery and vnrighteouſneſſe is herd in her, ſorowe ⁊ woundes are euer there in my ſyght. Amende the (O Jeruſalem) leſte I wythdrawe my hearte from the, and make the deſolate and thy lād alſo, that noman dwell in it: For thus ſayth the lorde of hooſtes. The reſydue of Iſraell ſhalbe gathered, as the rēnaunte of grapes. And therfore turne thyne hande agayne into C the baſket, lyke the grape gatherer. But vnto whome ſhall I ſpeake? whom ſhall I warne yͭ he maye take hede? *Theyr eares *Jer.4.a are ſo vncircumciſed, yͭ they maye not heare. and.9.d.

Beholde, * they take the worde of God but for a ſcorne, and haue no luſte therto. *Jere.5.e And therfore I am ſo full of thyne indygnaciō, and.20.b (O lord) that I may ſuffer no lōger, but ſhede it out vpon the chyldren that are wythout, and vpon all yonge men. Yea, the man muſte be taken pryſoner with the wife, and the aged with the crepell. Their houſes with theyr landes, and wyues, ſhalbe turned vnto ſtranngers, when I ſtretch out myne hande vpon the inhabyters of thys lande, ſayth the lord. *For from the leaſte vnto the *Eſai.56.e moſt, they hange al vpon coueteouſnes: and Jer.8.b from the prophet vnto the preaſt, they go al aboute wyth falſhed and lyes. *And beſide D that, they heale the hurte of my people wyth Eſai.59.e ſwete wordes, ſaying: peace, peace, whē there Jere.8.b is no peace at al. Were they aſhamed when Ezec.23.b they had cōmytted abhominacion? Truly nay, they be paſt ſhame. *And therfore they *Jre.10.e ſhal fal among the ſlayne, and in the houre when I ſhal vyſet thē, they ſhalbe broughte downe, ſayeth the lord: Thus ſayth the lord: go into yͤ ſtretes, cōſider ⁊ make inquiſicion for the olde way, ⁊ yf it be the good ⁊ righte waye, then go therin, that ye maye fynd reſt

for your ſoules. But they ſaye: we wyll not
walke therin: and I wil ſet watche men ouer
you, and therfore take hede vnto the voyce
of the trompet.

But they ſaye we wyll not take hede. Heare
E therfore ye gentyles, and thou congregacyō
ſhalte knowe, what I haue deuyſed for thē.
Heare thou earth alſo, beholde: I wyl cauſe
Iere.19.a * a plage to come vpon this people, euē the
frute of theyr owne ymaginaciōs. For they
haue not bene obedyente vnto my wordes
and to my lawe, but abhorred them. Wherfore
*Eſa.1.b * bryng ye me incenſe from Saba, and
Iere.7.c ſwete ſmelling Calamus frō farre coūtries?
Youre burnte offeringes diſpleaſe me, ⁊ I
reioyce not in your ſacryfyces. And therfore
thus ſayeth the lorde: beholde, I wyll make
thys people fall, and there ſhall fall from
amonge them the father wyth the chyldren,
*Iere.1.c one neyghbour ſhall peryſhe wyth another.
and.5.c Thus ſayth the Lorde: * Behold, there ſhal
Abacu.1.c come a people frō the Northe, and a greate
F people ſhal aryſe from the endes of yͤ earth,
wyth bowes and wyth dartes ſhall they be
weaponed. It is a roughe ⁊ fearce people,
⁊ an vnmerciful people: theyr voyce roareth
lyke the ſea, they ryde vpon horſes wel appointed
to the battell, againſt the, O daughter
Syon. The crye of thē haue we hearde.
Oure armes are feble, heuynes and ſorowe
is come vpon vs, as vpō a womā traueling
wyth chylde: Let no man go forth into the
felde, let no man come vpon the hye ſtrete:
for the ſwearde and feare of the enemyes is
G on euery ſyde. Wherfore gyrde a ſacke cloth
aboute the (O thou daughter of my people)
Amo.8.b. ſprynckle thy ſelfe wyth aſhes: * mourne ⁊
wepe bytterly, as vpon thyne onely beloued
ſonne. For the deſtroyer ſhall ſodenly fall
vpon vs. The haue I ſette for a ſtronge
tower (O thou prophet) and a well fenſed
Pſa.14.a wal among my people, to ſeke out and to trie
and.53.a theyr wayes. * For they are all ſtubburne
Rom.3.c. apoſtates, and fallen awaye, walkyng dyſceytfullye:
they are cleane braſſe, and yron,
for they hurte and deſtroye euery man. The
bellous are brent in the fyre, the leade is not
molten: the melter melteth in vayne, for the
euell is not takē away from them. Therfore
do they call them naughtye ſyluer, becauſe
the Lorde hath caſt them out.

The.vii.Chapter.

Ieremy is commaunded to ſhewe vnto the people the worde of God, whyche truſteth in the outwarde ſeruyce of the temple. The euels that ſhal happen to the Iewes for the dyſpyſyng of theyr prophetes. Sacryfyces doth not the Lord chefely requyre of yͤ Iewes, but that they ſhoulde obeye hys worde.

These are yͤ wordes yͭ God ſpake A
vnto Ieremy, ſayinge: * Stande Iere.17
vnder the gate of yͤ lordes houſe, and.26
and crie out theſe wordes there wͭ
a loude voyce, and ſaye: Heare the worde of
the Lorde all ye of Iuda, that go in at thys
dore to worſhyp the lorde. Thus ſayeth the
lord of hoſtes, the God of Iſrael. * Amende *Eſai.1
youre wayes and your counſels, and I wyll Iere.26
let you dwel in thys place. Truſt not in falſe
lyinge wordes, ſaying: here is the temple of
the Lorde, here is the temple of the Lorde,
here is the temple of the Lorde.

But rather in dede amende your waies and B
councels, * and iudge ryghte betwixte a mā *Ex.22
⁊ his neighboure: oppreſſe not the ſtraūger, zachar.
the fatherleſſe, and the wyddowe: ſhed not Leu.19
innocent bloude in thys place: cleaue not to Iob.31
ſtraunge goddes to your owne deſtruccyon:
then will I let you dwell in thys place: yea,
in the lande that I gaue afore tyme vnto
youre fathers for euer. But take hede: ye
truſt in lyinge tales, that begyle you, and do
you no good. For when ye haue ſtollen,
murthered, committed aduoutry, ⁊ periurie:
Whē ye haue offered vnto Baal, folowing
ſtraunge and vnknowen gods, ſhall ye be
vnpunyſhed? Yet then come ye and ſtande
before me in thys houſe (* whyche hath my 3.Re.
name geuen vnto it) and ſay: Tuſhe, we are and.9
abſolued quyte, thoughe we haue done all C
theſe abhomynacyons. * What? thynke you Eſai.
this houſe that beareth my name, is a den of Iob.
theues? ‡ And yet I ſe what you thinke, ſaith mat.21
the lord. Go to my place in Syloh, * where ‡Iere.
vnto I gaue my name afore tyme, and loke *Ioſu.
well ‡ what I dyd to theſame place, for the ‡iere.
wyckednes of my people of Iſraell. And 1.re.
nowe thoughe ye haue done all theſe dedes and.6
(ſayeth the Lorde) and I my ſelfe roſe vp
euer by tymes to warne you, and to comen
wyth you, yet wolde ye not heare me. * I *Pro.
called, ye wolde not anſwere. And therfore Eſa.
euen as I haue done vnto Syloh, ſo wyll ‡Ro.
I do to thys houſe, that my name is geuen
vnto: (and that ye put your truſt in) yea, vnto
the place that I haue geuen to you, and
your fathers. And I ſhall thruſt you out of D
my ſyghte * as I haue caſte out all youre
brethren yͤ whole ſede of Ephraim. ‡ Therfore,
thou ſhalte not praye for thys people, ‡Ie
thou ſhalte neyther geue thankes, nor byd
praier for thē: thou ſhalt make no interceſſiō
to me for thē, for in no wiſe will I heare the.
Seeſt thou not what they do in the cytyes
of Iuda, ⁊ in the ſtretes of Ieruſalē? * The
childrē gather ſtickes, yͤ fathers kindle yͤ fire,

the womẽ knede dough, to bake kakes for yͤ
quene of heauen. They powre out dryncke
offerynges vnto ſtraunge gods, to prouoke
me vnto wrath. Howbeit they hurte not me
(ſayeth the lord) but rather confounde and
ſhame them ſelues. And therfore thus ſayth
the lorde God: beholde, my wrath and my
indygnacyon ſhalbe poured oute vpon this
place, vpon men and catell, vpon the trees
in the felde, and frute of the lande, and it
ſhall burne ſo that no man maye quench it.
E Thus ſayth the lorde of hooſtes, the God of
Iſrael: Heape vp your * burnte offerynges
*Eſai.1.a. wyth youre ſacryfyces, and eate the fleſhe.
*deu.10.a *For when I broughte your fathers out of
Eſa.43.a Egipt, I ſpake no word vnto them of burnt
offerynges and ſacryfyces: but thys I commaunded
*exo.19.a them, ſaying: *herken and obeye
my voyce, and I ſhalbe your God, and ye
ſhalbe my people: ſo that ye walke in all the
wayes whyche I haue commaunded you,
*zach.7.a that ye maye proſpere. *But they were not
obedient, they inclyned not theyr eares therunto,
but wẽt after their own ymaginaciõs,
and after the mocyons of theyr owne wicked
herte, and ſo turned them ſelues awaye, and
conuerted not vnto me. And this haue they
done, from the tyme that your fathers came
*iere.25.a oute of Egypte, vnto this daye. *Neuertheleſſe,
19.e.43.a F I ſente vnto you, all my ſeruauntes
the prophetes. I roſe vp early and ſent you
worde: yet would they not herken, nor offer
me theyr eares, but were obſtinat, and worſe
then theyr fathers. And thou ſhalte nowe
ſpeake all theſe wordes vnto them, but they
ſhal not heare the, thou ſhalt cry vpon them,
but they ſhall not aunſwere the. Therefore
ſhalt thou ſay vnto them: this is the people,
that nether heareth the voyce of the Lorde
*ier.5.a theyr God, nor receaueth hys correccyon.
G *Faythfulnes and truthe is cleane rooted
*Ezec.5.a out of theyr mouth. *Wherfore cut of thine
heere, O Ieruſalem, and caſt it awaye, take
vp a complainte on hye, for the Lorde hath
caſte awaye, and ſcatered the people that he
is dyſpleaſed wythall. For the chyldren of
Iuda haue done euell in my ſyghte, ſayeth
*iere,32.d. the Lorde. *They haue ſet vp theyr abhominacions
in the houſe that hath my name,
and haue defiled it. They haue alſo builded
*Deu.32.c an aulter at * Topheth, whyche is in the
4.re.23.c valleye of the chyldrẽ of Hennom, that they
Pſa.106.c myghte burne theyr ſonnes and daughters
iere.44.e. in fyre, whiche I neuer commaunded them,
nether came it euer in my thoughte. And
therfore beholde, the dayes ſhall come (ſayeth
the Lorde) that it ſhall nomore be called
Topheth, or the valley of the chyldren of
Hennom, but the valley of ſlaughter: *for
in Topheth they ſhalbe buried, becauſe they *iere.19.e
ſhall elles haue no rowme. *Yea, the deade
bodyes of thys people ſhalbe eaten vp of yͤ *iere 8.b
foules of the ayre, and wylde beaſtes of the and.9.e
earth, and no man ſhall fray them awaye.*
And as for the voyce of myrth ⁊ gladneſſe *iere.16.b
of the Cytyes of Iuda, and Ieruſalem, the and.25.d
voice of yͤ brydegrome, ⁊ of the bryde, I wil Ezec.16.b
make thẽ ceaſſe: for the land ſhalbe deſolate.

The.viii. Chapter.

The deſtruccyon of the Iewes. The Lord moueth
the people to amendment, rekening vp their ſinnes.
He reprehendeth the lying doctrine of the prophetes
and preaſtes.

AT the ſame tyme ſayth the lord, A
the bones of yͤ kinge of Iuda,
the bones of hys prynces, the
bones of the preaſtes and prophetes,
yea, and the bones of yͤ
cytyzins of Ieruſalem, ſhalbe brought out
of their graues, and layed agaynſte * the *Deu.4.b
ſunne, the moone, and al the heauenlye hoſt:
whom they loued, whome they ſerued, whõ
they ranne after, whome they ſought and
worſhypped. They ſhal nether be gathered
together nor buryed, but ſhall lye as donge
vpon the earth, to theyr ſhame ⁊ deſpiſinge.
*And all they that remaine of this wicked *Luk.23.d
generacion, ſhal deſyre rather to dye then to
lyue, wherſoeuer they remayne, and where
as I ſcater them, ſayeth the lorde of hoſtes.
Thus ſhalte thou ſaye vnto them alſo, thus B
ſayeth the Lorde: Do men fall ſo, that they
aryſe not vp agayne? Or yf Iſraell repent,
wil not God turne agayne to them? Wherfore
then is thys people and Ieruſalẽ gone
ſo farre backe, that they turne not agayne?
They are euer the longer yͤ more obſtinate,
and wyll not be conuerted. *For I haue *Eze.20.g
looked and conſidered, but there is no man
that ſpeaketh a good woorde: there is no
man that taketh repentaunce for his ſinne,
that wyl ſo muche as ſaye: wherfore haue I
doone thys? But euery man (as ſoone as he
is turned backe) runneth forthe ſtyll, like a
wylde horſe in a battell: The Storcke in
the ayre knoweth hys appoynted tyme: the
Turtle doue, the Swalowe and the Crane, *Eſai.1.a
conſyder the tyme of theyr trauel: *but my C
people wyll not knowe the tyme of the punyſhemente
of the Lorde. Howe dare ye ſaie
then? we are wiſe, we haue the lawe of the
lorde amonge vs. Truly in vayne hath
he prepared hys penne, and vainly haue yͤ
wryters wrytten it: therfore ſhal the wyſe be
cõfounded, they ſhalbe afrayd ⁊ taken: for
lo, * they haue caſte out the worde of the deu.4.a

lorde: what wiſdome cā thē be among them?
D Wherefore I wyll geue theyr wyues vnto
aleauntes, and theyr feldes to deſtroyers.
Ezech.6.d *For from the loweſte to the hyeſte, they
folowe al fylthy lucre: and from he prophet
vnto the preaſte, they deale all wyth lyes.
*Eſa.56.c *Neuertheles, they heale yͤ hurte of my people
Iere.6.b very ſlēderly, ſaying: peace, peace, where
Ezec.13.d there is no peace at al. Fie for ſhame, howe
abhominable thynges do they? ⁊ yet they be
not aſhamed: yea, they knowe of no ſhame.
*Iere.7.d *Wherfore in the tyme of theyr vyſytacyō,
they ſhall fal amonge the dead bodyes, and
be ouerthrowen ſayeth the Lorde.

E Moreouer, I wyll conſume them in dede
(ſayeth the Lorde) ſo that there ſhal not be
one grape vpon the vyne, nether one fygge
vpon yͤ figtre, and the leaues ſhalbe pluckte
of. And the thynge that I haue geuen them
ſhalbe taken from them: why prolonge we
the time? Let vs gather our ſelues together,
and go into the ſtronge Citye: there ſhal we
be in reſte. For the Lorde our God hath put
vs to ſcylence, ⁊ geuen vs water myrte with
gall, to dryncke, because we haue ſynned
*Ier.14.d agaynſte hym. *We loked for peace, and
F we fare not the better: we waited for the time
of health: ⁊ lo, here is nothyng but trouble.
The noiſe of his horſes is heard from Dan,
the whole lande is afrayed at the neyinge of
his ſtronge horſes, for they are come in, and
haue deuoured the lande, wyth all that is in
*Leu.26.d it, the cities and thoſe yͭ dwel therin. *Moreouer
I wil ſende Cockatryces and ſerpentes
amonge you, (whych wyll not be charmed)
and they ſhall byte you, ſayeth the Lorde.

G I woulde haue had comforte agaynſte
ſorowe: but ſorowe is come vpon me, and
heauynes vexeth my herte: for loe, the voice
of the cryinge of my people is hearde, for
feare of them that come from a farre countrye.
Is not the lorde in Syon? Is not the
kyng in her? Wherfore then haue they grieued
me (ſhal the lord ſay) with theyr images,
and fooliſhe ſtraunge faſhions of a foreyne
God? The herueſt is gone, the Somer hath
an ende, and we are not helped. I am ſore
vexed because of the hurte of my people, I
am heuy and abaſhed: is there no triacle
at Gylead? Is there no Phyſycyon there?
Why then is not the healthe of my people
recouered?

The .ix. Chapter.

The complaynte and bewaylyng of the prophet: the malice of the people. In the knowlege of God ought we only to reioyce. The vncyrcumſyciō of the herte.

A O Who * will geue my heade water ynough,
*Eſa.22.a ⁊ a wel of teares for mine eies,
that I maye wepe nyghte and daye, for the
ſlaughter of my people? Woulde God that
I hadde a cottage ſome where farre from
folke, that I might leaue my people, and go
from them: for they be all aduouterers and
a ſhrynkyng ſort. They bende theyr tonges
lyke bowes to ſhoote out lyes. They waxe
ſtronge vpon earthe. As for the truth, they
maye nothyng awaye wythal in the worlde.

For they go from one wyckedneſſe to
another, and wyll not knowe me, ſayeth the
Lorde. *Yea, one muſt kepe hym ſelfe from B
another, no man maye ſafely truſt his owne *Ier.12
brother: ‡ for one brother vndermyneth ‡mat.10
another, one neyghbour begyleth another. mich.7.a
Yea, one diſſembleth with another, and they
deale with no truth. *They haue practiſed *pſal.13.a
theyr tounges to lye, and takē great paines
to do myſchyefe: Thou ſytteſte in yͤ middes
of a dyſceatful people, whyche for very dyſſemblynge
falſhed, wil not knowe me, ſayth
the Lorde. Therfore thus ſayth the lorde of
hooſtes: beholde, I wyl melt them, and trye C
thē: for what ſhould I els do to my people?
*Theyr tounges are lyke ſharpe arowes, *Pſal.
to ſpeake diſceate. Wyth theyr mouthe they pſal.
ſpeake peaceably to theyr neyghbour, but
priuely they laye wayte for hym. *Should
I not punyſhe them for theſe thynges, ſaith *Iere.
the lord? Or ſhoulde I not be auenged of
any ſuch people as thys? Upon the moūtaynes
wyll I take vp a lamentacyon and a
ſorowful crye, ⁊ a mournyng vpon the faire
playnes of the wyldernes: Namely, howe
they are ſo brēt vp, that no man goth there
anye more. Yea a man ſhall not heare one
beaſte crye there. Birdes and catell are all
gone from thence. *I wyll make Ieruſalē D
alſo an heape of ſtones, and a den of venymous *pſa.
wormes. And I wyll make the Cytyes Mich.
of Iuda ſo waſt, that no man ſhal dwel
therin. What man is ſo wyſe, as to vnderſtande
thys? Or to whom hath the Lorde
ſpoken by mouth, that he maye ſhewe thys?
and ſay: O thou lande, why peryſheſt thou
ſo? Wherfore arte thou ſo brente vp, ⁊ lyke
a wildernes, yͭ no man goeth thorowe? Yea,
the lorde hym ſelfe tolde theſame vnto thē
that forſoke hys lawe, ⁊ kepte not the thing
that he gaue them in cōmaundemēt, neither
liued thereafter: *but folowed the wyckednes
deu.
of theyr owne hertes, ⁊ ſerued ſtraūge Ioſu.
goddes, as theyr fathers taught thē. Therfore E
thus ſayth yͤ lorde of hooſtes, yͤ God of
Iſrael. Beholde, I wyll fede this people wͭ
wormewode, ⁊ geue thē gal to drincke: *I *deu.
wyll ſcater thē alſo among yͤ Heathē, whom Iere.
nether they nor theyr fathers haue knowē:
and

‡and I will ſende a ſweard among them, to
‡deut.20.c persecute them, vntyll I brynge them to
naughte. Moreouer, thus saieth the Lord of
hoostes, beware of the vengeaunce that hā-geth
ouer you: & call for mournyng wyues,
& ſende for wiſe womē, that they come ſhor-tely,
and ſynge a mournynge ſonge of you,
that yͤ teares may fal out of our eyes, and yͤ
oure eye lyddes may guſhe oute of water.

F For there is a lamentable noyſe heard of
Syon. O howe are we ſo ſore deſtroyed? O
how are we ſo piteouſly confounded? We
muſte forſake oure owne natural countrye,
& we are ſhutte out of our owne lodgynges.
Yet heare yͤ word of the Lord (O ye wemē)
& let your eares regard the wordes of hys
mouth: yͤ ye may learne your doughters to
mourne, & yͤ euery one may teache her neigh-bouresse
to make lamētacyō. Namely thus:
Death is clymyng vp in at our windowes,
he is come into our houſes, to deſtroye the
chyld before yͤ dore, & yͤ yong mā in yͤ ſtrete.

G But tel thou playnlye, thus ſayeth the lord.
Jere.7.d *The dead bodyes of men ſhall lye vpō
and.8.b the grounde, as the donge vpon the felde, &
as the heye after the mower: and ther ſhalbe
no man to take them vp. Thus ſayeth the
lorde: Let not the wyſe man reioyce in hys
wiſedom, nor yͤ ſtrong man in his ſtrength,
Esay.55.c nether the rych mā in his riches. *But who-ſo
1.Cor.1.d will reioyce let hym reioyce in this, that he
2.Cor.11.a vnderſtandeth, and knoweth me: for I am
the Lord which do mercye, equytye, & right-ouſnes
Mat.9.d vpon the earth.* Therfore haue I
and.12.a pleaſure in ſuche thynges ſayeth the lord.
Osee.6.b. Beholde, the tyme cōmeth (ſayeth the lorde)
that I will vyſet all thē, whoſe foorеſkynne
is vncyrcumcyſed. The Egypcyans, the
Jere.4.a. Jewes, the Edomites, the Ammonites, the
Jere.25.d Moabytes, *and the ſhauen Madyanytes
and.16.e yͤ dwell in the wyldernes. For all the Gēty-les
Roma.2.c are vncircūcyſed in the fleſhe, but all the
houſe of Iſrael are vncircūcyſed in yͤ herte.

The.x.Chapter.

The conſtellacyons of the ſtarres are not to be
feared. Of the weaknes of ydols, and of the
power of God. Of euell curates.

A HEare the worde of the Lord that
he ſpeaketh vnto thee, O yͤ houſe
of Iſraell. Thus ſayeth the lord:
Esa.47.c *ye ſhal not learne after yͤ maner
of the heathen, and ye ſhall not be afrayed,
for the tokens of Heauen: for the Heathen
are afrayde of ſuche: yea, all the cuſtomes
and lawes of the Gentiles, are nothyng but
Esa.44.b. vanitie. *They hewe downe a tree in the
wodde with the hādes of the worckeman,
& faſhyon it with the axe, they couer it ouer
with golde or ſyluer, they faſten it with nai-les
and hammers, that it moue not. It ſtan-deth
as ſtyffe as the Palme tree, it can
neyther ſpeake nor go one foote, but muſte
be borne. *Be not ye afraid of ſuch, for they Baru.6.f
can do neyther good nor euell. But there is 4.reg.17.g
none lyke vnto the, O Lorde, *and great is *Apo.15.a
the name of thy power. Who woulde not
feare the, O kyng of the Gentyls? for thyne
is the dominion.

For among all the wiſe men of the Gen-tyls, B
and in al their kyngdoms, ther is none
that may be lykened vnto the. They are al-together
vnlearned and vnwyſe in this one
thing. All their connyng is but vanitie: name-lye
wood ſyluer, whyche is brought out of
Tharſis, and beaten to plates: and golde
from Ophir, *a worke that is made wyth 1.regū.9.a
the hand of the crafteſman, and the caſter,
clothed with yelowe ſylcke and ſcarlet: euen
ſo is the worke of theyr wyſe mē altogether.
But the Lord is a true God, a lyuyng God,
& an euerlaſtyng Kyng.* Yf he be wroth, yͤ Naum.1.a
earthe ſhaketh: all the Gentyles maye not
abyde hys indignacyon.

As for theyr gods thus ſhall you ſaye to
thē: they are goddes yͤ made neyther Heauē
nor earth, therfore ſhall they peryſh frō the
earth, & from al thinges vnder heauen. But
(as for our God)* he made the earth wyth *Gene.1.a
his power, & wͭ his wyſdome doth he order
the whole cōpaſſe of yͤ worlde, wͭ his diſcre-cion
hath he ſpred out the heauens. At hys C
voyce yͤ waters gather together in yͤ ayre,* ps.144.a
he draweth vp yͤ cloudes frō the vttermoſt
partes of yͤ earth: he turneth lyghtnynge to
rayne, & bryngeth forthe the wyndes out of
theyr treaſures. His wiſdom maketh al men
fooles: And cōfounded be al caſters of yma-ges,
for yͤ they caſt is but a vayne thynge, &
hath no lyfe.* The vayne crafteſmen with Esay.1.d.
their workes, that they in their vanitie haue and.44.b.
made, ſhal peryſh one wͭ another i yͤ time of Jere.6.c
viſitacion. Neuertheleſſe Jacobs porcyō is
none ſuche: but it is he that hathe made all
thinges, and Iſraell is yͤ rod of his enheri-taunce.
The lord of hooſtes is his name.
Gather vp thy wares out of the lande, thou
that arte in yͤ ſtronge place. For thus ſayeth
the lord: Behold, I wil now throw, as with D
a ſtone ſlynge, the inhabytours of thys lāde
at thys once, & I will brynge trouble vpon
them, that they ſhal proue true the wordes,
that I haue ſpoken by the prophetes.

Alas, how am I hurt? Alas, how paynful
are my ſcourges vnto me? For I conſydre

this

thys ſorowe by my ſelfe, and I muſt ſuffre
it. My tabernacle is deſtroyed, and all my
coardes are broken. My chyldren are gone
fro me, ⁊ cā no where be founde. Now haue
I none to ſprede out my tent, or to ſet vp
my hangynges. For the heerde men haue
done folyſhly, that they haue not ſoughte yͤ
D Lord. Therfore haue they dealte vnwyſely
with their cattell: ⁊ al are ſcatered abrode.
Beholde, the noyſe is hearde at hande, and
great ſedycion out of the north: to make the
cityes of Iuda a wyldernes, ⁊ a dwellynge
Pro.20.d place for Dragons.* Nowe I knowe (O
Lord) that it is not in mans power to ordre
hys owne wayes, or to rule hys owne ſteps
and goynges. Therfore chaſten thou vs:
O lord, but wͭ fauour* ⁊ not in thy wrath,
*Pſa.6.a and.38.a. bryng vs not vtterly to naught. ‡Pour out
‡Eſ.64.b. thyne indygnacion rather vpon the Gentyles
Pſa.79.a that know the not, and vpon the people
Eccl.36.a that call not on thy name.* And yͭ because
*Ie.30.c and.50.b they haue conſumed, deuoured, ⁊ deſtroyed
Iacob: and haue made his habitaciō waſt.

The.xi.Chapter.

A curſe of them that obey not the word of Goddes promeſſe. The people of Iuda folowynge the ſteppes of their fathers, worſhyppeth ſtraunge goddes. The Lord ſayeth that he will not heare the Iewes, ⁊ forbyddeth alſo Ieremye to praye for them.

A This is another ſermon, whyche
the lord commaunded Ieremye
for to preach, ſaynge: Heare the
wordes of the couenaunte, and
ſpeake vnto the men of Iuda, ⁊ to all them
yͭ dwel at Ieruſalē. And ſay thou vnto thē:
Deu.27. Thus ſayeth the Lorde God of Iſraell:*
and.28.b. Curſed be euery one yͭ is not obedient vnto
Gala.3.b. the wordes of this couenaunt: whych I cōmaunded
vnto your fathers, what tyme as
I brought them out of Egypt, from yͤ yron
*Exo.19.a fornace, ſayng: *be obediēt vnto my voyce,
⁊ do accordyng to al yͭ I commaunde you,
ſo ſhall ye be my people, and I wylbe your
Ge.15.c God, and wyll kepe my promyſe, * that I
26.a.and haue ſworne vnto your fathers. Namely yͭ
28.c I wolde geue them a lande whiche floweth
with mylke and honye, as ye ſe it is come to
paſſe vnto this daye. Then aunſwered I ⁊
ſayd: Amē. Let it be euē ſo lord as yͧ ſayeſt.
B Then yͤ lord ſaid vnto me agayn: Preache
this in yͤ cities of Iuda, ⁊ rounde about Ieruſalē,
⁊ ſaye: heare yͤ wordes of this couenaūt
yͭ ye maye kepe thē, for I haue diligētly
exhorted your fathers, euer ſence the tyme
that I brought thē out of the lande of Egypte
vnto this day. I gaue thē warnynge
by tymes, ſaying: Herken vnto my voyce.

*Neuertheles they would not obey me, nor Iere.7.d
enclyne their eares vnto me, but folowed
the wycked ymagynacyons of their owne
hertes. And therfore, I haue accuſed them
as tranſgreſſours of all the wordes of thys
couenaūt, that I gaue them to kepe: whyche
they (not wythſtandynge) haue not kept.

And the lord ſayd vnto me: It is foūd out
yͭ whole Iſrael, ⁊ all the cytizyns of Ieruſalē
are gone backe. They haue turned thē
ſelues to the blaſphemyes of theyr forefathers,
whych had no luſt to heare my word.
Euen lykewyſe haue theſe alſo folowed
ſtraunge Goddes, ⁊ worſhypped thē. The
houſe of Iſraell ⁊ Iuda haue broken my
couenaūt, which I made with their fathers.

Therfore thus ſayeth the lord. Beholde, C
I will ſende a plage vpon thē, whiche they
ſhal not be able to eſcape: and though they
crye vnto me, I wyll not heare thē.* Then Zach.7.
ſhall the townes of Iuda, and the cytyzyns
of Ieruſalē go, ⁊ call vpō ‡ their gods, vnto Deu.3
whom they made their oblacions, but they
ſhall not be able to helpe them in tyme of
their trouble.* For as many cityes as thou Iere.
haſt, O Iuda, ſo many goddes haſte thou
had alſo. And loke howe many ſtretes there
be in the (O Ieruſalem) ſo many ſhamefull
aulters haue ye ſet vp: aulters, I ſay, to offre
vpon them vnto Ball.* Therfore pray Iere.7.b
not thou for this people, byd nether prayſe and.15.a
nor prayer for thē: for though they cry vnto
me in their trouble, yet wyl I not heare thē.

What parte hath my beloued in my houſe,
ſeyng he hath worcked abhominacion, ſeruyng
many Goddes?* The holy fleſh offerynges *Agge.
in the temple are gone from the, O
Iuda, and thou when thou haſt done euell,
makeſt thy boſt of it:* The Lord called the Iere.
a grene Olyue tre, a fayre one, a fruitfull Math.
one, a goodly one: but wͭ great clamor hath Roma.
the enemye ſet fyre vpon it, and the braunches
of it are deſtroyed. For the Lorde of
hoſtes that plāted the, hath deuiſed a plage
for the (O thou houſe of Iſrael and Iuda)
for the euel yͭ ye haue done to prouoke hym
to wrath, in that ye dyd ſeruice vnto Baall.

This (O lorde) haue I learned of thee, ⁊ D
vnderſtāde it, for thou haſt ſhewed me their
ymaginaciōs.* But I am (as a meke lābe) Eſay.
an Oxe yͭ is caryed awaye to be ſlayne, not
knowyng yͭ they had deuiſed ſuche a councell Iere.
agaynſt me, ſayinge:* We wil deſtroye
his meat with wood, ⁊ dryue hym out of yͤ
lande of the lyuyng: yͭ his name ſhal neuer
be thought vpon. Therfore,* I wil beſeche *Iere.
the nowe (O lord of hoſtes) thou ryghteous and.
Iudge,

Judge, thou that trieſt the reynes and the
heartes:let me ſe the aduenged of them,for
vnto the haue I commytted my cauſe.¶The
Lord therfore ſpake thus of the cityzyns of
Anathoth,that ſoughte to ſlaye me, ſaying.
Eſa.30.b *Preache not vnto vs in the name of the
Amo.7.b. Lorde, or els thou ſhalte dye of oure handes.
¶Thus(I ſaye)ſpake the lord of hoſtes:
Beholde,I will viſite you:Youre yong mē
ſhall peryſh with the ſweard,your ſonnes ⁊
youre daughters ſhal vtterly dye of hũger,
ſo that none ſhall remayne: For vpon the
cityzyns of Anathoth wil I bryng a plage,
euen the yeare of their viſitacion.

The.xii. Chapter.

The prophet marueleth greatly at the proſperytye of the wycked,although he confeſſe God to be ryghteous. The Jewes are forſaken of the lorde. He ſpeketh againſt Curates,and preachers,that ſeduce the people. The Lorde threateneth deſtruccion vnto the nacions that bordered vpon Iurye:whiche troubled and vexed it.

A O Lorde, thou art more ryghteous,
thē yͤ I ſhulde dyſpute wᵗ
thee.Neuertheles,lette me talke
with the in thynges reſonable.
Job.21.b. ☞ ☞* Howe happeneth it, that the
Abac.1.b waye of the vngodly is ſo proſperous?and
Pſa.73.a. that it goeth ſo well with them which(without
any ſhame) offende, ⁊ lyue in wyckedneſſe?
Thou plantest them,they take roote,
they growe,⁊ bryng forth frute.They boſt
much of the, yet arte thou farre from theyr
reynes. But thou lord(to whom I am well
knowen)thou that haſt ſene and proued my
2.petre.2.c hert,*take thē away, lyke as a flocke is caryed
to yͤ ſlaughter houſe,⁊ appoint thē for
yͤ day of ſlaughter.How lõge ſhall the land
Jere.14.a mourne, *⁊ all yͤ herbes of the felde periſh,
for the wyckednes of thē that dwel therin?
B The catell and the byrdes are gone:yet
Deut.19.e ſaye they: tuſhe,*God wyl not deſtroye vs
Jere.5.b vtterly.Seinge thou arte wery in runnyng
and.23.c
Soph.1.c. with the footemen,how wylt thou then rũne
wyth horſes?In a peaccable ſure land thou
mayeſt be ſafe: But howe wylt thou do in yͤ
furious pryde of Jordan? For thy brethrē
⁊ thy kynred haue altogether deſpiſed thee:
and cryed out vpon the in thine abſence.
Jere.9.a *Beleue them not, though they ſpeake
fayre wordes to the. As for me (I ſaye)I
haue forſaken myne owne dwellinge place,
and lefte myne heritage.My lyfe alſo that
I loue ſo wel,haue I gyuē into the handes
Eſai.19.e of myne enemyes. * Myne heritage is become
vnto me, as a lyõ in yͤ wood.It cryed
out vpon me,therefore haue I forſaken it.
Myne herytage is vnto me, as a ſpeckled
byrde,a byrde of diuerſe coloures is vpon
it.Come ⁊ gather ye together all yͤ beaſtes
of the felde .Come that ye may eate it vp:
*Diuerſe herdmen haue broken down my C
‡ vyneard, and troden vpon my porcyon. *Eſa.56.c ‡Eſay.5.a
Of my pleaſaunt porcion,they haue made
a wyldernes and deſert.¶They haue layd it
waſt:and now that it is waſt,it ſygheth vnto
me.Yea,the whole lãd lyeth waſt,and no
mã regardeth it.¶The deſtroyers come ouer
the heath euery waye, for the ſweard of the
Lord doth conſume from yͤ one end of the
lande to the other,and no fleſhe hath reſte.
¶They haue ſowen wheate,and reaped thornes.
They haue taken heritage in poſſeſſiõ,
but it doeth them no good.And the prophetes
were aſhamed of your fruites , becauſe
of the great wrath of the lorde.¶Thus ſayeth
the lord vpon all myne euell neyghboures, D
that lay hande vpon myne heritage, which
I haue poſſeſſed,euen my people of Iſrael:
Beholde,I wyll plucke them(namelye Iſrael)
out of their lande,and put out yͤ houſe
of Juda from among them.*And when I *Deu.4.e and.30.a
haue rooted them out , I will be at one wᵗ Eſay.53.b
them agayne:and I will haue mercy vpon
them:‡and bryng them agayne,euery man ‡1.Eſdr.1.
to his owne heritage,and into hys lande.
And yf they (namely that trouble my people)
wyll learne the wayes of thē,to ſweare
by my name:The lord lyueth,(lyke as they
learned my people to ſweare by Baal,)thē
ſhall they be rekened amonge my people.
‡But yf they will not obeye,then wil I rote ‡mat.22.b
out the ſame folke,and deſtroy them, ſayeth
the Lorde.

The.xiii. Chapter.

The deſtruccion of the Jewes is prefygured, ⁊ their ſparſynge abroade:why Iſraell was receaued to be the people of God, ⁊ why they were forſakē.

Thus ſayeth the Lorde vnto me:goe
thy waye,⁊ get the a lynnen breche, ⁊ A
gyrde it aboute thy loynes , and let it
not be wet. ¶Then I got me a breche accordyng
to the commaundement of the Lord,
and put it aboute my loynes.After this the
seconde tyme, the Lorde ſpake vnto me agayn:
¶Take the brech that thou haſt prepared
and put aboute the,and get the vp,and
go vnto Euphrates, and hyde it in an hole
of the rocke.So went I and hyd it at Euphrates,
as the lord commaunded me.And
it happened longe after this,that the lorde
ſpake vnto me.Up and get the to Euphrates,
⁊ fet the brech frõ thence:which I commaũded
the to hyde there.¶Then went I to
Euphrates,and dygged vp,⁊ toke yͤ breche

frõ the place where I had hyd it:⁊ beholde,
the breche was corrupte,ſo that it was profitable
B for nothynge.Then ſayde the Lord
vnto me.Thus ſayeth the Lorde: Euen ſo
will I corrupte the pryde of Juda,and the
hye mynd of Jeruſalem.This people is a
Iere.7.c. wycked people, * they will not heare my
11.b.18.a worde,they folow the wycked ymaginaciõs
and.19.c. of their own hert,⁊ hang vpõ ſtrãge goddes,
thẽ they ſerue ⁊ worſhyp:and therfore
they ſhalbe as thys brech,that ſerueth for
nothynge.For as ſtraytly as a brech lyeth
vpon a mannes loynes,ſo ſtrayghtlye dyd
I bynd the whole houſe of Iſraell,and the
whole houſe of Juda vnto me,ſayth yͤ lord:
Deu.4.c * that they myght be my people,that they
and.26.d. myght haue a glorious name,yͭ they might
Iere.30.d. be in honoure,but they would not obey me.
Therfore laye this rydle before them,⁊ ſay:
Thus ſayeth yͤ lorde God of Iſrael.Euery
pot ſhalbe filled wͭ wyne.And they ſhal ſay:
thynckeſt thou we knowe not,yͭ euerye pot
ſhalbe fylled with wyne? Then ſhalt thou
ſay vnto them.Thus ſayth yͤ lord.Behold,
I ſhall fyl al the enhabitours of this lande
with dronkẽnes,the kynges yͭ ſyt vpõ Dauydes
ſtole,yͤ preſtes ⁊ prophetes,with all yͭ
dwel at Jeruſalem. And I will ſet thẽ one
agaynſt another:yea, yͤ fathers agaynſt the
C ſonnes,ſaieth yͤ lord.I wil not pardon thẽ,
I will not ſpare them nor haue pytye vpon
thẽ,but deſtroy thẽ.Be obedient,geue eare:
take no diſdayne at it,for it is the lord hym
ſelfe that ſpeaketh. Honoure the lorde your
God herein, or he take his lyght from you,
⁊ or euer your fete ſtomble in darckenes at
the hil,leſte when you loke for the lyght,he
turne it into the ſhadow and darckenes of
death.But yf ye wil not heare me,that geue
you ſecret warnyng,I will mourne frõ my
Iere.31.c. whole herte for youre ſtubbernes.* Pyteouſly
Tren.1.a wil I wepe,⁊ the teares ſhal guſh out
of myne eyes.For the Lordes flocke ſhalbe
caryed awaye captyue.Tel the kynge ⁊ the
quene:hũble your ſelues,ſet you down low,
for your dygnitie ſhalbe throwen down,⁊
the crowne of your glorie ſhall fall frõ your
heade.The cyties towarde the ſouth ſhalbe
ſhut vp,⁊ noman ſhall open thẽ. All Juda
ſhalbe caryed awaye captyue,ſo that none
D ſhall remayne.Lyfte vp youre eyes,and beholde
them that come frõ the north:wher is
the flocke(O thou land)that was gyuẽ the?
Iere.21.a. And where are thy fat ⁊ riche ſhepe? * To
Eſay.13.b whom wilt thou make thy mone when the
enemye ſhall come vpon the?for thou haſte
taught them thy ſelfe, and made them maſters
ouer thee.Shal not ſorow come vpon
thee as on a woman trauaylyng wͭ childe?
And yf yͧ wouldeſt ſaye then in thyne hert:
Wherfore come theſe thynges vpon me? C
* Euen for yͤ multitude of thy blaſphemies, * Iere.
ſhal thy hyndre partes and thy feete be diſcouered.
May a man of Inde chaunge his
ſkyn,⁊ the cat of yͤ mountayne her ſpottes?
Nomore may ye that be exerciſed in euil, do
good. Therfore will I ſcattre them,lyke as
the ſtubble that is taken away with yͤ ſouth
wynde.This ſhalbe your porcion , and the
porciõ of your meaſure,wherwith ye ſhalbe
rewarded of me,ſayeth the lord:becauſe ye
haue forgottẽ me,and put your truſt in diſceptfull
thynges. * Therfore ſhall I turne * Oſee.
thy clothes ouer thy head,and diſcouer thy
thyghes,that thy priuities maye be ſene,thy
aduoutry,thy deadly malice,thy beaſtlines,
and thy ſhamefull whoredome. For vpõ the
feldes and hylles I haue ſene thyne abhominacions.
Woe be vnto the(O Jeruſalẽ)
when wilt thou euer be cleanſed any more?

The.xiiii. Chapter.

Of the dearth that ſhoulde come in Iewrye. The
prayer of the people aſkynge mercye of the Lorde.
The vnfaythfull people are not hearde. Of prayer,
faſtyng,⁊ of falſe prophetes that ſeduce the people.

The worde of the lord ſhewed vnto
Jeremy,concernyng yͤ dearth A
of the frutes.Juda hath mourned,
his gates are deſolate : they
are brought to heuyneſſe euẽ vnto yͤ groũd,
and the crye of Jeruſalem goeth vp. The
lordes ſente their ſeruaũtes to fetche water,
and when they came to the welles,they dyd
fynde no water , but caried their veſſelles
home emptye. They be aſhamed ⁊ cõfounded,
⁊ couer their heades.* For the grounde Iere.
is dryed vp:becauſe there cõmeth no rayne
vpon it.The plowmen alſo be aſhamed, ⁊
couer their heades.The hynde alſo forſoke
the yong fawne,that ſhe brought forth in yͤ
feld,bycauſe ther was no graſſe.The wilde
aſſes dyd ſtand in the hyghe places,⁊ drew
in their wynde lyke the Dragons,their eyes
dydde fayle for wante of graſſe. B

Doutleſſe oure owne wickedneſſe doth
reward vs.But Lorde,do thou accordyng
to thy name,though our tranſgreſſions and
ſynnes be many, and agaynſt the haue we
ſynned. * For thou art the comfort ⁊ helpe Eſa.49.
of Iſrael,in the tyme of trouble:Why wilt Iere.
thou be as a ſtraunger in the land,⁊ as one and.17.
yͭ goeth ouer the felde,⁊ cõmeth in onely to
remayne for a nyght? Why wilte yͧ make
thy

thy ſelf a coward, ⁊ as it were a gyaũt that
yet may not helpe? For yͧ (O lord) art in the
mydſt of vs: ⁊ thy name is called vpõ of vs,
forſake vs not. Thus hath yͤ lord ſayd vnto
this people, ſeynge they haue had ſuche a
luſt to wandre abrode, ⁊ haue not refrained
their feet, ⁊ therfore diſpleaſed the lord: but
he will now bryng agayne to remembraũce
all their miſdedes, and punyſh all their ſynnes.
Yea, euen thus ſayed yͤ Lord vnto me:
Jere.7.b. *Thou ſhalte not praye to do this people
‡Eſa.1.b. good. ‡ For though they faſt, I wil not hear
their prayers, and thoughe they offer burnt
offerynges and ſacrifices, yet will not I accept
them. For I will deſtroy them with the
C ſwearde, hunger and peſtilence. Then aunſwered
Jere.5.d. I: O lorde God, * the prophetes ſay
Soph.1.c vnto them: Tuſhe, ye ſhall ‡ nede to feare no
‡Jer.12.a ſwearde, ⁊ no hunger ſhall come vpon you,
and.23.c but the lord ſhall gyue you cõtinuall reſt in
this place. And the lord ſayd vnto me: The
prophetes preache lyes in my name, whereas
Jer.23.d. I haue not * ſente thẽ, nether gaue I thẽ
any charge, nether dyd I ſpeake vnto thẽ:
yet they preache vnto you falſe viſiõs, charmyng,
vanitie, ⁊ diſceatfulnes of their owne
hert. Therfore thus ſayeth the lorde: As for
thoſe prophetes yͭ preache in my name (whõ
I neuertheles haue not ſente) and that ſaye:
Tuſh, there ſhal no ſwearde nor hũger be in
Zacha.13.a this land: * With ſweard and with hunger
ſhall thoſe prophetes periſh, and the people
to whõ they preach ſhalbe caſt out of Jeruſalem,
dye of hunger, and be ſlayne with the
Jere.16.a ſweard * (⁊ there ſhalbe no man to bury thẽ)
both they ⁊ their wyues, their ſonnes ⁊ their
daughters. For thus wil I powre their wickednes
D vpõ thẽ. This ſhalt yͧ ſay alſo vnto
Tren.1.d. thẽ. * Myne eyes ſhall wepe without ceaſſynge
and.2.e daye ⁊ nyghte. For my people ſhalbe
deſtroyed with great harme: ⁊ ſhall peryſhe
with a great plage. For yf I go into yͤ feld:
loe, it lyeth all ful of ſlayne men. Yf I come
into the citie: loe, they be all famyſhed of hũger.
Yea, their prophetes alſo and preaſtes,
ſhalbe led into an vnknowen lande. Haſt yͧ
then vtterly forſaken Juda? Doeſt thou ſo
abhorre Syon? Or haſte yͧ ſo plaged vs, yͭ
Jere.8.c. we can be healed no more? * We loked for
peace, ⁊ there commeth no good: for yͤ tyme
of helth: and loo, here is nothynge but trouble.
We knowledge (O lorde) all oure miſdedes,
⁊ the ſynnes of oure fathers, that we
haue offẽded the. Be not diſpleaſed, O lord,
Eſ.49.d. for thy names ſake, * forget not thy louyng
kindnes. Remẽber yͤ throne of thine honour,
breake not the couenaunt that yͧ haſt made
with vs. * Are there any among the gods of Jere.5.d.
the Gentyles, that ſende rayne or geue the
ſhowers of heuen? Or may the heauẽs drop
rayne without thy cõmaundement? Doeſt
not thou it, O Lorde our God in whom we
truſt? Yea lord, thou doeſt al theſe thinges.

The .xv. Chapter.

The lord will not heare Moſes or Aaron yf they praye for the people: but will wrappe them in many miſeries. The cauſe of ſuch greate miſeries.

Then ſpake yͤ lord vnto me: * Though A Jere.7.b
Moyſes ⁊ Samuel ſtode before me, 11.c.14.b.
yet haue I no hearte to this people. Ezec.14.
Dryue thẽ awaye, that they maye go out of
my ſyght. And yf they ſay vnto the: whither
ſhall we go? Thẽ tel them: The lord geueth
you this aũſwere: * Some vnto death, ſome Ezech.5.c
to yͤ ſwearde, ſome to hũger, ſome into captiuitie.
For I wil bryng .iiii. plages vpõ thẽ
ſayeth yͤ Lord. The ſwerd ſhal ſley them: yͤ
dogges ſhal teare thẽ in peaces: * yͤ foules Jere.16.
of yͤ ayre, ⁊ beaſtes of yͤ earthe ſhal eate thẽ
vp, ⁊ deſtroy them. I will ſcatter thẽ about
alſo in all kyngdõs ⁊ landes, to be plaged:
becauſe of * Manaſſeh the ſõne of Hezekia
kyng of Juda, for yͤ thinges that he dyd in 4.Re.21.a
Jeruſalẽ. Who ſhal thẽ haue pitie vpõ thee,
O Jeruſalẽ? Who ſhalbe ſory for the? Or
who ſhal make interceſſiõ, to obtayne peace B
for the? ſeynge thou goeſt fro me, ⁊ turneſt
backwarde, ſayeth the Lorde. Therfore, I
dyd ſtretche out myne hande agaynſte the
to deſtroye the, ⁊ I haue bene ſory for the ſo
lõge, yͭ I am wery. I haue ſcattred them abroade
with the fanne on euery ſyde of the
lãd. * I haue waſted my people ⁊ deſtroyed Jere.7.c
them: Yet they haue had no luſt to turne
frõ their own waies. I haue made their wydowes
mo in numbre, thẽ the ſandes of the
ſea. Upon the mothers of their children dyd
I bryng a deſtroyer in yͤ noone day. * Sodenly 1.Theſ.5.a
⁊ vnwares dyd I ſende a feare vpon
their cities. She that hath borne ſeuen children,
hath none: her herte is full of ſorowe.
* The Sũne doth faile her in yͤ cleare day, Amo.8.d.
ſhe is confounded ⁊ faynty for verye heuynes.
As for thoſe that remayne, I will delyuer
thẽ vnto the ſwearde before their enemyes,
ſayeth the lord. * O mother, alas that *Jer.20.d
euer thou dyddeſt beare me, a brauler ⁊ rebuker
of the whole lande: Though I neuer
lente nor receaued vpõ vſurye, yet all men
ſpeake euell vppon me. And the Lorde anſwered C
me: Uerelye thy remnaunte ſhall
haue welthe: Come not I to the, when thou
art in trouble, and helpe the when thyne

enemy oppreſſeth the? Doeth one yron hurte an other? or one metall that commeth from
Jere.17.a and.20.b the north, another? *As for thy ryches and treaſure, J will geue them out into a praye, not for any mony, but becauſe of al thy ſynnes yͭ yͧ haſt done in al thy coaſtes.
Deut.32.c *And J will bryng thee with thyne enemyes into a lande that thou knoweſt not: for yͤ fyre that is kyndled in my indignacion, ſhall burne you vp. O Lord, thou knoweſt, therefore remember me, ⁊ vyſet me, delyuer me fro my perſecuters. Take me not from this lyfe in the tyme of yͤ long pacience, thou knoweſt, yͭ
Pſa.109.a for thy ſake J ſuffer rebuke. *When J had
Ezech.3.a founde thy wordes, J dyd eate them vp
D gredely: they haue made my hert ioyful and glad. For thy name was called vpon me, O Lord God of hoſtes. J dwell not amōg yͤ ſcorners, nether is my delite therin: but J dwell onely in the feare of thy hande, for yͧ haſt fylled me with bytternes. Shal my heuynes endure for euer? Are my plages then ſo great that they maye neuer be healed? Wylt thou be as one that is falſe, and as a water that falleth, and cannot contynue? Upon theſe wordes, thus ſayde the lord vnto me. Yf thou wylte turne agayne, J ſhall ſet the in my ſeruyce: and yf thou wylte take out the thynges that are precious from the vyle, yͧ ſhalt be euen as myne owne mouth.
Jere.21.a *They ſhall conuerte vnto the, but turne not thou vnto thē: and ſo ſhall J make the a ſtrong braſen wall agaynſt thys people.
Jere.1.d * They ſhall fyghte agaynſte the, but they ſhall not preuayle. For J my ſelfe wylbe with the, to helpe the and delyuer the, ſayeth the Lorde. And J will ryd the out of yͤ handes of the wycked, and delyuer the out of yͤ hande of tyraauntes.

The.xvi. Chapter:

He prophecyeth the miſerie of the Jewes. He ſheweth that the worſhyppynge of Jdoles, and the cōtempt of Goddes lawes is yͤ cauſe of their miſerie. He prophecyeth the captiuitie of Babylon, ⁊ their delyueraunce from thence agayne. The callynge of the Gentyles.

A Thus ſayde the Lorde vnto me: Thou ſhalte take the no wyfe, nor beget chyldren in this place. For of the chyldren yͭ are borne in this place, of their mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus ſayeth the Lorde: They ſhall dye an horri-
*Jeremi.10.d ble death: *no man ſhall wepe for them nor
Jere.14.c. bury them, but they ſhall lye as donge vpō
Pſal.29.a the earthe. They ſhall peryſhe thorowe the
Jere.15.a ſwearde and hunger, * and their bodyes ſhalbe meat for the foules of the ayre, and beaſtes of the earth. For thus ſayeth yͤ lord: Go not yͧ in vnto thē, nor come to mourne ⁊ wepe for them: for J haue taken my peace from this people (ſayeth the Lord,) yea, my fauoure and my mercye. And in this lande B ſhall they dye, olde and younge, and ſhall not be buryed: no man ſhall bewepe them, noman ſhal clyp or ſhaue him ſelfe for thē. Ther ſhal not one vyſet another, to mourne with them for their dead, or to comforte thē. One ſhal not offer another the cup of conſolacion, to forget their heuyneſſe for father and mother. *Thou ſhalt not go into their 1.Cor.
feaſt houſe, to ſit downe, to eat and drycke with thē: For thus ſayeth the lord of hoſtes, the God of Jſraell. *Beholde, J ſhall take *Jerem.
awaye out of this place the voyce of myrth and.25.
and gladnes, the voyce of the brydegrome, and of yͤ bryde: yea, and that in your dayes, that ye maye ſe it.

Nowe when thou ſheweſt thys people all C theſe wordes, ⁊ they ſaye vnto the: *Wherfore Jerem.
hath the Lorde deuyſed all thys greate plage for vs? Or what is the offence and ſynne that we haue done agaynſt the Lorde oure God? Then make thou them thys anſwere: *Becauſe your fathers haue forſakē Deut.
me, ſayeth the Lord, and haue walked after Jerem.
ſtraunge goddes, whom they haue honoured and worſhypped, but me they haue forſaken, and haue not kept my lawe. *And ye Jerem.
with your ſhamfull blaſphemyes, haue exceaded the wykednes of your fathers. For euery one of you hath folowed the froward and euell ymaginacion of his owne herte: ⁊ is not obedient vnto me. *Therfore will J Deut.
caſt you out of this lande, into a lande that ye and your fathers know not: and ther ſhal ye ſerue ſtraunge goddes day ⁊ nyght, ther will J ſhewe you no fauoure. *Beholde, Jere.
therfore (ſayeth the lord) the dayes are come that it ſhall no more be ſayde: The Lorde lyueth which brought yͤ children of Jſraell out of the land of Egipt. But it ſhalbe ſaid: the lorde lyueth, that brought the childrē of Jſraell from the northe, and frō all landes where he had ſcatered thē: For J will bryng them agayn into the lande that J gaue vnto theyr fathers. Beholde (ſayth the Lorde) D
* J wyll ſende out many fyſhers to take thē, ⁊ after that wil J ſende out many hunters to hunte them out from all mountaynes ⁊ hylles, ⁊ out of yͤ caues of ſtone. For mine eyes beholde al their wayes, ⁊ they cā not be hyd fro my face: nether can their wicked dedes be kepte cloſe oute of my ſyghte.

But fyrſte will I ſuffycyentelye rewarde
theyr ſhameful blaſphemies and ſynnes, because
they haue defyled my lande, namely
with their ſtynkynge ydoles, and with the
caryons of their abhomynacyons, wherewͭ
Iere.14.c they haue filled mine heritage. *O lord,
and.17.c. my ſtrength, my power ⁊ refuge, in tyme of
trouble. The Gētyles ſhall come vnto the,
from the endes of the worlde, and ſay: Verely
our fathers haue cleaued vnto lyes, their
ydolles are but vayne and vnprofytable.
How cā a man make thoſe his gods, which
are not able to be gods? And therfore I wil
once teache them, ſayth the lord: I will ſhew
them my hande ⁊ my power, that they maye
knowe that my name is the Lorde.

The .xvii. Chapter.

The frowardenes of the Iewes. Curſed be thoſe that put their confidence in man, and thoſe bleſſed that truſt to God. Mans hert is wycked, God is the ſearcher of the hert. The lyuyng waters are forſaken. The halowyng of the Sabboth is cōmaūded.

A Youre ſynne (O ye of the trybe of
Iuda) is wrytten in the table of
youre hertes, and grauen ſo vpō
the edges of youre aulters with a
penne of yron, ⁊ wyth an Adamante clawe,
that as the fathers thyncke vpon their children,
ſo thyncke you alſo vpō youre aulters,
woddes, thycke trees, hye hylles, moūtaynes
Iere.15.a. and feldes. * Wherefore, I will make my
and.20.b. mounte that ſtandeth in the felde, all your
ſubſtaunce and treaſure, to be ſpoyled, for yͤ
greate ſynne that ye haue doone vpon your
hye places, thorow out al yͤ coaſtes of your
lande: ye ſhalbe caſt out alſo from the herytage
that I gaue you. And I will ſubdue
you vnder the heauy bondage of your enemyes,
in a lande that ye knowe not. For ye
haue miniſtred fyre to myne indignacion,
B whiche ſhall burne euermore. Thus ſayeth
Pſal.49.c the Lord: * Curſed be the man that putteth
Prou.11.c hys truſt in man, and that taketh fleſhe for
Iere.46.c. hys arme: and he whoſe herte departeth frō
and.48.a the Lorde. He ſhall be lyke the heathe, that
Eze.29.a. groweth in the wyldernes. As for the good
thynge that is for to come, he ſhall not ſe it:
but dwell in a drye place of the wyldernes,
Pſal.2.b, in a ſalte and vnoccupyed lāde. *O bleſſed
and 39.c. is the man, that putteth his truſt in the lord,
Pro.22.a: and whoſe hope is the Lorde him ſelfe.
‡Pſal.1.a ‡For he ſhalbe as a tre that is planted by
Pro.11.d. the water ſyde: which ſpredeth out the roote
vnto moyſtneſſe, whome the heate cannot
harme when it commeth: but his leaf ſhalbe
grene. And though there growe but lytle
frutye, becauſe of drouth, yet is he not careful,
but he neuer leaueth of to brynge forthe
fruite. Among al thynges man hath yͤ moſt
dyſceatful ⁊ ſtubburne hert. Who ſhall thē C
knowe it? * Euen I the lord ſearche out the Iere.11.d
groūde of yͤ herte, ⁊ try yͤ raynes, ‡⁊ reward Apoca.2.d
euery man, accordyng to his wayes, and according ‡Pſa.7.b.
to the frute of his workes. *The Rom.2.a
partryche maketh a neſt of egges, whyche Pro.23.a
ſhe layed not. He commeth by rycheſſe, but Pſal.52.b
not ryghteouſly. In the myddeſt of his lyfe Luc.13.b
muſt he leaue them behynd hym, and at the
laſt be founde a very foole. But yͧ (O lord)
whoſe throne is mooſt glorious, excellent, ⁊
of mooſte antiquytie, whych dwelleſt in the
place of our holy reſt: Thou art the cōforte
of Iſraell. All they that forſake the, ſhalbe
confounded: all they that depart from the,
ſhalbe wryttē in earthe: *for they haue forſaken
the lord yͤ very cōduyte of the waters Iere.3.d
of lyfe. Heale me, O lord, ⁊ I ſhalbe whole: Eze.36.d Ihon.4.b
ſaue thou me and I ſhalbe ſaued: for yͧ arte D
my prayſe. Beholde, theſe men ſay vnto me:
Wher is the worde of the lord? (Let it come
nowe.) Wher as I neuertheleſſe, obediently
folowed thee as a ſhepherd, ⁊ haue not vncalled
take this offyce vpō me, this knoweſt
thou wel. My wordes alſo wer ryght before
the. Be not nowe terrible vnto me, O Lord,
* for yͧ art he in whom I hope, when I am Iere.14.a
in peryll. Let my perſecuters be confoūded, and.16.c.
but not me: let them be afrayed, and not me.
Thou ſhalt brynge vpō thē yͤ tyme of theyr
plage, and ſhalt deſtroye them ryghte ſore.
Thus hath the lord ſayde vnto me: * Go Iere.7.a
and ſtande vnder the gate wher thorow the and.26.a
people, ⁊ the kynges of Iuda go out ⁊ in:
yea, vnder all the gates of Ieruſalē, and ſay
vnto thē: Heare yͤ worde of the lord, ye kynges
of Iuda, and all thou people of Iuda,
and all ye cityzyns of Ieruſalem, that go
thorowe this gate. Thus the lord commaūdeth:
*Take hede for your lyues, that ye carye E
no burthen vpō you in the Sabboth, to Exo.23.b
brynge it thorow the gates of Ieruſalem: ye Deut.5.b
ſhal beare no burthen alſo out of your houſes
in the Sabboth. Ye ſhall do no laboure
therin, but halowe the Sabboth, * as I Exo.20.b.
commaunded youre fathers. Howbeit, they
obeyed me not, neyther harkened they vnto
me: but were obſtynate ⁊ ſtubburne, ⁊ neyther
obeyed me, nor receaued my correccion.
Neuertheleſſe yf ye will heare me (ſayeth the
Lorde) and beare no burthen into the cytye
thorow this gate vpō the ſabboth: yf ye wyl
halow the ſabboth, ſo that ye do no worcke
therin: thē ſhal ther go thorow the gates of
this citye, kynges ⁊ princes, that ſhal ſyt vpon
the

enemy oppreſſeth the? Doeth one yron hurte an other? or one metall that commeth from Iere.17.a and.20.b the north, another? *As for thy ryches and treaſure, I will geue them out into a praye, not for any mony, but becauſe of al thy ſynnes yͭ yͧ haſt done in al thy coaſtes. Deut.32.c *And I will bryng thee with thyne enemyes into a lande that thou knoweſt not: for yͤ fyre that is kyndled in my indignacion, ſhall burne you vp. O Lord, thou knoweſt, therefore remember me, & vyſet me, delyuer me fro my perſecuters. Take me not from this lyfe in the tyme of yͤ long pacience, thou knoweſt, yͭ Pſa.109.a for thy ſake I ſuffer rebuke. *When I had Ezech.3.a founde thy wordes, I dyd eate them vp D gredely: they haue made my hert ioyful and glad. For thy name was called vpon me, O Lord God of hoſtes. I dwell not amõg yͤ ſcorners, nether is my delite therin: but I dwell onely in the feare of thy hande, for yͧ haſt fylled me with bytternes. Shal my heuynes endure for euer? Are my plages then ſo great that they maye neuer be healed? Wylt thou be as one that is falſe, and as a water that falleth, and cannot contynue? Upon theſe wordes, thus ſayde the lord vnto me. Yf thou wylte turne agayne, I ſhall ſet the in my ſeruyce: and yf thou wylte take out the thynges that are precious from the vyle, yͧ ſhalt be euen as myne owne mouth. Iere.21.a *They ſhall conuerte vnto the, but turne not thou vnto thẽ: and ſo ſhall I make the a ſtrong braſen wall agaynſt thys people. Iere.1.c *They ſhall fyghte agaynſte the, but they ſhall not preuayle. For I my ſelfe wylbe with the, to helpe the and delyuer the, ſayeth the Lorde. And I will ryd the out of yͤ handes of the wycked, and delyuer the out of yͤ hande of tyrauntes.

The.xvi. Chapter:

He prophecyeth the miſerie of the Iewes. He ſheweth that the worſhyppynge of Idoles, and the cõtempt of Goddes lawes is yͤ cauſe of their miſerie. He prophecyeth the captiuitie of Babylon, & their delyueraunce from thence agayne. The callynge of the Gentyles.

A THus ſayde the Lorde vnto me: Thou ſhalte take the no wyfe, nor beget children in this place. For of the children yͭ are borne in this place, of their mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus ſayeth the Lorde: They ſhall dye an horri- *Ieremi.10.d ble death: *no man ſhall wepe for them nor Iere.14.c bury them, but they ſhall lye as donge vpõ Pſal.29.a the earthe. They ſhall peryſhe thorowe the Iere.15.a ſwearde and hunger, *and their bodyes ſhalbe meat for the foules of the ayre, and beaſtes of the earth. For thus ſayeth yͤ lord: Go not yͧ in vnto thẽ, nor come to mourne & wepe for them: for I haue taken my peace from this people (ſayeth the Lord,) yea, my fauoure and my mercye. And in this lande B ſhall they dye, olde and younge, and ſhall not be buryed: no man ſhall bewepe them, noman ſhal clyp or ſhaue him ſelfe for thẽ. Ther ſhal not one vyſet another, to mourne with them for their dead, or to comforte thẽ. One ſhal not offer another the cup of conſolacion, to forget their heuyneſſe for father and mother. *Thou ſhalt not go into their 1.Cor. feaſt houſe, to ſit downe, to eat and dryncke with thẽ: For thus ſayeth the lord of hoſtes, the God of Iſraell. *Beholde, I ſhall take *Ierem. awaye out of this place the voyce of myrth and. and gladnes, the voyce of the brydegrome, and of yͤ bryde: yea, and that in your dayes, that ye maye ſe it.

Nowe when thou ſheweſt thys people all C theſe wordes, & they ſaye vnto the: *Wher- Ierem. fore hath the Lorde deuyſed all thys greate plage for vs? Or what is the offence and ſynne that we haue done agaynſt the Lorde oure God? Then make thou them thys anſwere: *Becauſe your fathers haue forſakẽ Deut.4. me, ſayeth the Lord, and haue walked after Ierem. ſtraunge goddes, whom they haue honoured and worſhypped, but me they haue forſaken, and haue not kept my lawe. *And ye Ierem. with your ſhamfull blaſphemyes, haue exceaded the wykednes of your fathers. For euery one of you hath folowed the froward and euell ymaginacion of his owne herte: & is not obedient vnto me. *Therfore will I Deut. caſt you out of this lande, into a lande that ye and your fathers know not: and ther ſhal ye ſerue ſtraunge goddes day & nyght, ther will I ſhewe you no fauoure. *Beholde, Iere. therfore (ſayeth the lord) the dayes are come that it ſhall no more be ſayde: The Lorde lyueth which brought yͤ children of Iſraell out of the land of Egipt. But it ſhalbe ſaid: the lorde lyueth, that brought the childrẽ of Iſraell from the northe, and frõ all landes where he had ſcatered thẽ: For I will bryng them agayn into the lande that I gaue vnto theyr fathers. Beholde (ſayth the Lorde) D *I wyll ſende out many fyſhers to take thẽ, & after that wil I ſende out many hunters to hunte them out from all mountaynes & hylles, & out of yͤ caues of ſtone. For mine eyes beholde al their wayes, & they cãnot be hyd fro my face: nether can their wicked dedes be kepte cloſe oute of my ſyghte.

But fyrſte will I ſuffycyentelye rewarde
theyr ſhameful blaſphemies and ſynnes, because
they haue defyled my lande, namely
with their ſtynkynge ydoles, and with the
caryons of their abhomynacyons, wherewͭ
Jere.14.c and.17.c. they haue filled mine heritage.* O lord,
my ſtrength, my power ⁊ refuge, in tyme of
trouble. The Gẽtyles ſhall come vnto the,
from the endes of the world, and ſay: Verely
our fathers haue cleaued vnto lyes, their
ydolles are but vayne and vnprofytable.
How cã a man make thoſe his gods, which
are not able to be gods? And therfore I wil
once teache them, ſayth the lord: I will ſhew
them my hande ⁊ my power, that they maye
knowe that my name is the Lorde.

The.xvii.Chapter.

The frowardenes of the Jewes. Curſed be thoſe that put their confidence in man, and thoſe bleſſed that truſt to God. Mans hert is wycked, God is the ſearcher of the hert. The lyuyng waters are forſaken. The halowyng of the Sabboth is cõmaũded.

A Youre ſynne (O ye of the trybe of
Juda) is wrytten in the table of
youre hertes, and grauen ſo vpõ
the edges of youre aulters with a
penne of yron, ⁊ wyth an Adamante clawe,
that as the fathers thyncke vpon their children,
ſo thyncke you alſo vpõ youre aulters,
woddes, thycke trees, hye hylles, mõutaynes
Jere.15.a. and.20.b. and feldes.* Wherefore, I will make my
mounte that ſtandeth in the felde, all your
ſubſtaunce and treaſure, to be ſpoyled, for yͤ
greate ſynne that ye haue doone vpon your
hye places, thorow out al yͤ coaſtes of your
lande: ye ſhalbe caſt out alſo from the herytage
that I gaue you. And I will ſubdue
you vnder the heauy bondage of your enemyes,
in a lande that ye knowe not. For ye
haue miniſtred fyre to myne indignacion,
B whiche ſhall burne euermore. Thus ſayeth
Pſal.49.c the Lord:* Curſed be the man that putteth
Prou.11.c hys truſt in man, and that taketh fleſhe for
Jer.46.c. and.48.a hys arme: and he whoſe herte departeth frõ
Eze.29.a. the Lorde. He ſhall be lyke the heathe, that
groweth in the wyldernes. As for the good
thynge that is for to come, he ſhall not ſe it:
but dwell in a drye place of the wyldernes,
Pſal.2.b, in a ſalte and vnoccupyed lãde.* O bleſſed
and 39.c. is the man, that putteth his truſt in the lord,
Pro.22.a: and whoſe hope is the Lorde him ſelfe.
‡Pſal.1.a ‡For he ſhalbe as a tre that is planted by
Jer,11.d. the water ſyde: which ſpredeth out the roote
vnto moyſtneſſe, whome the heate cannot
harme when it commeth: but his leaf ſhalbe
grene. And though there growe but lytle
fruyte, becauſe of drouth, yet is he not careful,
but he neuer leaueth of to brynge forthe
fruite. Among al thynges man hath yͤ moſt
dyſceatful ⁊ ſtubburne hert. Who ſhall thẽ C
knowe it?* Euen I the lord ſearche out the Jere.11.d
groũde of yͤ herte, ⁊ try yͤ raynes, ‡⁊ reward Apoca.2.d
euery man, accordyng to his wayes, and ac‑ ‡Pſa,7.b.
cordyng to the frute of his workes. *The Rom.2.a
partryche maketh a neſt of egges, whyche Pro.23.a
ſhe layed not. He commeth by rycheſſe, but Pſal.52.b
not ryghteouſly. In the myddeſt of his lyfe Luc.13,b
muſt he leaue them behynd hym, and at the
laſt be founde a very foole. But yͧ (O lord)
whoſe throne is mooſt glorious, excellent, ⁊
of mooſte antiquytie, whych dwelleſt in the
place of our holy reſt: Thou art the cõforte
of Iſraell. All they that forſake the, ſhalbe
confounded: all they that depart from the,
ſhalbe wryttẽ in earthe: *for they haue for‑
ſaken the lord yͤ very cõduyte of the waters Jere.3.d
of lyfe. Heale me, O lord, ⁊ I ſhalbe whole: Eze.36.d
ſaue thou me and I ſhalbe ſaued: for yͧ arte Jhon.4.b
my prayſe. Beholde, theſe men ſay vnto me: D
Wher is the worde of the lord? (Let it come
nowe.) Wher as I neuertheleſſe, obediently
folowed thee as a ſhepherd, ⁊ haue not vncalled
takẽ this offyce vpõ me, this knoweſt
thou wel. My wordes alſo wer ryght before
the. Be not nowe terrible vnto me, O Lord,
* for yͧ art he in whom I hope, when I am Jere.14.a
in peryll. Let my perſecuters be confoũded, and.16.c.
but not me: let them be afrayed, and not me.
Thou ſhalt brynge vpõ thẽ yͤ tyme of theyr
plage, and ſhalt deſtroye them ryghte ſore.

Thus hath the lord ſayde vnto me:* Go Jere.7.a
and ſtande vnder the gate wher thorow the and.26.a
people, ⁊ the kynges of Juda go out ⁊ in:
yea, vnder all the gates of Jeruſalẽ, and ſay
vnto thẽ: Heare yͤ worde of the lord, ye kynges
of Juda, and all thou people of Juda,
and all ye cityzyns of Jeruſalem, that go
thorowe this gate. Thus the lord commaũdeth: E
*Take hede for your lyues, that ye carye
no burthen vpõ you in the Sabboth, to Exo.23.b
bryng it thorow the gates of Jeruſalem: ye Deut.5.b
ſhal beare no burthen alſo out of your houſes
in the Sabboth. Ye ſhall do no laboure
therin, but halowe the Sabboth, * as I Exo.20.b.
commaunded youre fathers. Howbeit, they
obeyed me not, neyther harkened they vnto
me: but were obſtynate ⁊ ſtubburne, ⁊ neyther
obeyed me, nor receaued my correccion.
Neuertheleſſe yf ye will heare me (ſayeth the
Lorde) and beare no burthen into the cytye
thorow this gate vpõ the ſabboth: yf ye wyl
halow the ſabboth, ſo that ye do no worcke
therin: thẽ ſhal ther go thorow the gates of
this citye, kynges ⁊ princes, that ſhal ſyt vp‑

on the

on yͤ throne of Dauid: They ſhalbe caryed
vpō charettes, ⁊ ryde vpon horſes, both they
⁊ their prices. Yea whole Iuda ⁊ al yͤ cytezins
of Ieruſalē ſhal go here thorow: ⁊ this
citie ſhall euer be yͤ more ⁊ more inhabited.

F Ther ſhal come men alſo from the cyties
of Iuda, from aboute Ieruſalem, and from
the lande of Ben Iamin, from the playne
feldes, from the mountaynes, and from the
wylderneſſe: which ſhal bryng burntoffrynges,
ſacrifices, oblacyons, and incenſe, and
offre vp thankeſgyuyng in the houſe of the
lord. But yf ye wil not be obedient vnto me,
to halow the Sabboth, ſo that ye wil beare
youre burthens thorow the gates of Ieruſalem
vpō the Sabboth: Then ſhall I ſet
fyre vpon the gates of Ieruſalē, and it ſhal
burne vp the houſes of Ieruſalem, and no
man ſhalbe able to quench it.

The .xviii. Chapter.

God ſheweth by the example of a potter, that it is in his power to deſtroye the deſpyſers of his worde: and to helpe them agayne when they amēde. The conſpyracye of the Iewes agaynſt Ieremye: His prayer agaynſt hys aduerſaryes.

A This is another communycacyon that
God had with Ieremye, ſaying: Ariſe,
and go downe into the potters houſe,
and there ſhal I tel the more of my mynde.
Nowe when I came to the potters houſe,
I founde hym makyng his worcke vpon a
whele. The veſſell that the potter made of
claye, brake amonge his handes. So he began
a new, and made another veſſel accordyng
to his mynde. Then ſayde the Lorde
Eſay.45.b thus vnto me: * Maye not I do with you
Iere.19.c as this potter doth, O ye houſe of Iſraell,
Roma.9.e ſayeth the lord? Behold, ye houſe of Iſrael,
ye are in my hande, euen as the claye in the
B potters hand. * When I take in hande to
Ezec.18.c. roote out, to deſtroye, or to waſte awaye any
and.33.c.
Luk.15.a. people or kyngedome: ‡ Yf that people (against
‡Iona.3.b whom I haue thus deuyſed) cōuerte
from their wyckednes: I repēt of the plage
1.Re.15.f. that I deuiſed to bryng vpon them. * Agayne,
when I take in hande to buyld or to
plāte a people or a kyngdom, yf yͤ ſame people
do euel before me, ⁊ heare not my voyce,
I repēt of yͤ good yͭ I deuyſed to do for thē.
Speake now therfore vnto whole Iuda,
and to them that dwell at Ieruſalē. Thus
ſayeth the Lord: Beholde, I am deuiſyng a
plage for you, and am takyng a thynge in
Iere.15.a. hande agaynſt you. * Therefore, let euery
and.35.c. man turne from hys euyll waye, take vpon
Iona.3.b. you the thynge that is good, and do right.
Ier.14.a. But they ſaid: Nomore of this: * We wyll
folowe oure owne ymagynacyons, and do
euery man accordyng to the wylfulneſſe of
his owne mynde.

Therefore thus ſayeth the lord: Aſke among C
the Heathen, yf any man hath heard
ſuch horryble thynges, as the daughter of
Syon hath done. Shall not yͤ ſnowe (that
melteth vpon yͤ ſtony rockes of Lybanus)
moyſten the feldes? Or may the ſprynges of
waters be ſo grauen away, that they runne
nomore, geue moyſtnes, nor make fruytful?
But my people hath ſo forgotten me, yͭ they
haue made ſacrifice vnto vayne gods. And
their prophetes make thē fal in their wayes
frō the auncient pathes, ⁊ to go into a foote
waye not vſed to be troden of iuſte men.
Wherthorow they haue brought their lāde
into an euerlaſtyng wildernes and ſcorne.
* So that whoſoeuer trauayleth thereby, Iere.19
ſhalbe abaſſhed, and wagge their heades. and.49
With an Eaſt wynde wyl I ſcattre them
before their enemy: And when their deſtruccion
commeth, I will turne my backe vpon
them, but not my face. Then ſayde they, * Iere.11
come let vs ymagyne ſome thynge agaynſt
this Ieremye: For the preaſtes ſhall not be
deſtytute of yͤ law, neyther ſhal yͤ wyſemē be
deſtitute of councell, nor the prophetes deſtitute
of the word of god. Come and let vs
ſmite him with the tonge, and let vs marke
all his wordes. Conſyder me, O Lord, and
heare the voyce of myne enemyes. * Shall Psal.10
they recōpence euel for good? for they haue D
dygged a pyt for my ſoule. ‡ Remēber that Iere.1
I ſtode before the, to ſpeake good for them,
and to turne awaye thy wrath from them.
* Therfore, let their childrē dye of hunger, Psal.10
and let them be oppreſſed with the ſwearde. Iere.1
Let their wyues be robbed of their chyldrē,
and become wyddowes: let their huſbādes
be ſlayne, let their yong men be kylled with
the ſwearde in yͤ felde. Let yͤ noiſe be heard
out of their houſes, when yͤ murtherer commeth
ſodenly vpō thē. ‡ For they haue dygged ‡ Ier
a pyt to take me, ⁊ layed ſnares for my
feete. Yet lord thou knoweſt all their councell,
that they haue deuiſed to ſlaye me. Forgeue
not their wickednes, and let not their
ſynne be put out of thy ſyght, but let thē be
iudged before the as yͤ gyltye. This ſhalt
yͧ do vnto thē in the tyme of thy indignaciō.

The .xix. Chapter.

He prophecyeth the deſtruccion of Ieruſalem: for the contēpte ⁊ deſpyſyng of the worde of God.

Thus ſayde the Lorde: Go thy waye
and bye the an earthen pytcher, and
brynge forth the Senatours ⁊ chefe
preaſtes

Prieſtes into the valleye of the children of
Hennom, which lyeth before the dore that is
made of brycke, and ſhewe them there the
woordes that I ſhall tell thee, and ſay thus
vnto them: Heare the worde of the Lord, ye
kinges of Juda, ⁊ ye citizens of Jeruſalem.
*3.re.21.c *Thus ſayeth the Lord of hooſtes the God
‡Iere.6.c of Iſraell: ‡Beholde, I will bryng ſuche a
plage vpon thys place, that the eares of all
that heare it, ſhall glowe. And that becauſe
they haue forſaken me, and vnhalowed this
place, and haue offered in it vnto ſtraunge
goddes: whome neyther they, theyr fathers,
nor the kynges of Juda haue knowē. They
B haue fylled thys place alſo with ẏ bloud of
*deut.12.d innocentes. *For they haue ſet vp an aulter
and.28.b vnto Baall, to burne theyr chyldren for a
pſa.106.e burnt offeryng vnto Baal, whych I nether
Eze.16.c commaunded nor charged them, nether
and.20.d thoughte once therevpon. Behold therfore
‡Iere.7.d ‡the tyme commeth (ſayth the lord) that this
place ſhall nomore be called Topheth, nor
the valley of the chyldren of Hennom, but ẏ
valleye of ſlaughter. For in thys place wyll
I ſlaye the Senatores of Juda ⁊ Jeruſalē,
and kyl them downe wyth the ſweard in the
ſyghte of theyr enemyes, and of them that
ſeke theyr lyues: And theyr dead carcaſſes
wyll I geue to be meat for the foules of the
C ayre, and the beaſtes of the felde. And I wil
3.re.9.b make thys cytye ſo deſolate and deſpyſed,*
Iere.18.b. that whoſo goeth therby, ſhalbe abaſſhed, ⁊
and.49.c. ieaſte vpon her, becauſe of all her plages.
and.50.b
‡Thr.4.b ‡I wyl fede thē alſo with the fleſhe of theyr
*Deu.28.c ſonnes and theyr daughters. *Yea, euery
4.Re.7.f one ſhall eate vp an other, in the beſiegyng
and ſtraytneſſe, wherewyth theyr enemyes
(that ſeke theyr liues) ſhal kepe them in. And
the pitcher ſhalt thou breake in the ſight of
the men that ſhal be with thee, and ſay vnto
them: Thus ſayeth the Lorde of hooſtes.
*Iere.18.a *Euen ſo will I deſtroye this people and
citie, as a man breaketh an earthen veſſell
‡Iere.7.d. that cannot bee made whole agayne. ‡In
Topheth ſhall they be buried, for they ſhal
haue none other place: Thus will I do vnto
thys place alſo, ſayeth the Lorde, and to
them that dwel therin: yea, I wil do to thys
citie as vnto Topheth: (For the houſes of
Jeruſalem, and the houſes of the kynges of
Juda ſhalbe defyled, lyke as Topheth) becauſe
of all the houſes, in whoſe parloures
they did ſacrifice vnto al the hooſt of heauē,
and powred drynkeofferinges vnto ſtrāge
Goddes. And ſo Jeremye came from Topheth,
where ẏ lord had ſent him to prophecy,
⁊ ſtode in the court of ẏ houſe of ẏ lord, ⁊
ſpake to al the people: Thus ſayeth the lord
of hooſtes, the God of Iſraell: Beholde, I
will bryng vpon this citie and vpon euerye
towne aboute it, all the plages that I haue
deuyſed agaynſt them: *For they haue bene *Iere.7.c
obſtynate, and woulde not obeye my warnynges. and.13.b

The.xx.Chapter.

Jeremye is ſmytten and caſte into pryſon for
preachyng of the worde of God. He prophecyeth the
captyuitie of Babilon. He complayneth that he is a
mocking ſtocke for the worde of God: He is compelled
by the ſpirite to preache the worde.

VHen Phaſhur the prieſte, the ſōne A
of Emer, chiefe in the houſe of the
Lorde, heard Jeremye preache ſo
ſtedfaſtely: *he ſmote Jeremye, *Ioh.18.c
and put hym in the ſtockes that are by the Actes.23.a
hye gate of Beniamyn, in the houſe of the
Lorde. The nexte day folowyng, Phaſhur
brought Jeremy out of the ſtockes agayn.
Then ſayde Jeremy vnto hym: The Lorde
ſhal cal thee no more Phaſhur (ẏ is excellent
and increaſyng,) but Magor (ẏ is feareful ⁊
afrayed) euery where. For thus ſaith ẏ lord:
beholde, I will make thee afrayed, euen thy
ſelfe, and all that fauoure thee, whiche ſhall
peryſhe with the ſweorde of theyr enemyes,
euen before thy face. And I will geue whole E
Juda vnder the power of the kyng of Babilon,
which ſhal carye ſome vnto Babilon
prieſoners, and ſlaye ſome with the ſweorde. 4.reg.20.c
*Moreouer, al the ſubſtance of thys lande, Iere.15.c
all theyr precyous and gorgeous woorkes, and.17.a
all coſtelyneſſe, and all the treaſure of the
kynges of Juda, wil I geue into ẏ handes
of theyr enemyes, whiche ſhall ſpoyle them,
and carye them vnto Babilon. But as for
thee (O Phaſhur) thou ſhalt be caried vnto
Babilon with all thyne houſholde, and to
Babilon ſhalt thou come, where thou ſhalt
dye, and be buried: thou ⁊ all thy fauourers
to whome thou haſt preached lyes. O lord:
If I am diſceaued, thē haſt thou diſceaued
me: thou haſt delt ſtrongly, ⁊ haſt preuailed,
and makeſte me ſtrong agayne. *All the *Thr.4.b
daye longe am I deſpyſed and laughed to
ſcorne of euerye man, becauſe I haue nowe
preached long agaynſte malicious tiranny,
and ſhewed them of deſtruccyon. *For the *Iere.6.b
which cauſe they caſt the woorde of the lord
in my teeth, and take me euer to the woorſte.
Wherfore I thought from hencefoorth not
to ſpeake of hym, nor to preache any more in C
hys name.
But ẏ word of the lord was a very burning

fyre in my hert, and in my bones, which whē
I woulde haue ſtopped, I myght not. For
why? I * hearde ſo manye deryſyons and
*Pſa.31.b blaſphemies on euery ſyde of me: complaine
vpon hym ſaye they, and we wyll tell hys
tale: yea, euen of myne owne companyons,
and ſuche as were conuerſaunte wyth me,
wente aboute to murther me, ſayinge: vpon
hym, we ſhall one way or other begyle him,
and preuayle agaynſte him, and be auenged
of hym. But the Lorde ſtode by me lyke a
myghtye gyaunte, therefore my perſecuters
fell, and coulde do nothyng. They ſhall be
ſore cōfounded, for they haue done vnwiſely,
they ſhal haue an euerlaſtyng ſhame. *And
*Iere.11.d nowe, O lorde of hooſtes thou ryghteous
ſearcher, (whyche knoweſte the reynes, and
the very hertes) let me ſe them punyſhed: for
vnto the, I commyt my cauſe. Syng vnto
D the lord, & prayſe hym: for he hath deliuered
the ſoule of the oppreſſed from the hande of
the vyolent. *Curſed be the daye wherin I
Job.3.a was borne: vnhappy be the daye wherin my
Iere.15.b mother broughte me forthe. Curſed be the
man that broughte my father the tydynges
to make hym glad, ſaying: thou haſte gottē
a ſonne. Let it happen vnto that man, as to
the cytyes * whych the lorde turned vpſyde
Gene.19.c downe. Let hym heare crying in the morning, & at noone day lamentable howlinge.
Why ſleweſt thou not me aſſone as I came
out of my mothers wombe? O yͭ my mother
had bene my graue her ſelfe, that the byrthe
myght not haue come oute, but remayned
ſtyll in her. ‡Wherfore came I forth of my
Job.10.e mothers wombe? To haue experyence of laboure & ſorowe, & to leade my life wͭ ſhame?

The .xxi. Chapter.

He prophecyeth that zedekyah ſhalbe taken, and the cytye burned.

A These are the wordes that the Lorde
*Ier.37 a ſpake vnto Ieremy * what tyme as
kynge zedekiah ſente vnto hym Phaſhur the ſonne of Melchias, & Sophonias
the ſonne of Maaſias preaſt, ſaying: *Aſke
*3.re.23.b counſell at the Lorde (we praye the) of oure
2.pa.18.a, behalfe, for Nabuchodonozor the kynge of
Ier.42,a Babylon beſeegethe vs, yf the lord (paraduenture) wyll deale wyth vs, accordynge to
hys meruelous power, and take hym from
vs. Thē ſpake Ieremy: Geue zedekias this
anſwere. Thus ſayth the Lorde God of Iſraell: beholde, I wyll turne backe the weapons that ye haue in youre handes, wherewyth ye fyghte agaynſt the kynge of Babilon and the Chaldees, whyche beſege you
rounde aboute the walles: and I wyll
brynge thē together into the middeſt of this
cytye, and I my ſelfe wyl fyght againſt you
wyth an outeſtretched hande, and wyth a
myghtye arme, in greate dyſpleaſure and
terryble wrathe, and wyll ſmyte them that
dwell in thys citie: yea, both men, and cattell B
ſhall dye of a greate peſtilence. *And after *Iere.34
thys (ſayth the Lord) I ſhal deliuer zedekyas the kinge of Iuda, and hys ſeruauntes,
hys people (and ſuche as are eſcaped in the
citye from the peſtilence, ſwerde and hūger)
into the power of Nabuchodonozor kynge
of Babylō: yea, into the handes of theyr enemyes, into the handes of thoſe that folowe
vpon theyr lyues, whyche ſhall ſmyte them
wyth the ſwearde: they ſhall not pytye them,
they ſhall not ſpare them, they ſhall haue no
mercye vpon them. And vnto thys people C
thou ſhalt ſay: Thus ſayeth the Lorde: *be- Deu.30
hold, I laye before you the waye of life and
deathe. ‡Whoſo abydeth in thys cytye, ſhall ‡Iere.
periſhe: eyther with the ſwearde, with hūger, and.38
or wͭ peſtilēce. But whoſo goeth out to hold
on the Chaldees parte, that beſiege it, he
ſhall ſaue his lyfe, and ſhal wynne his ſoule
for a praye. *For I haue ſet my face againſt *Iere.
thys cytye (ſayeth the Lorde) to plage it, and
to do it no good. It muſt be gyuen into the
hande of the kynge of Babylon, and be
brent with fyre. And vnto the houſe of the
kinge of Iuda ſay thus: Heare the worde of D
the lorde (O thou houſe of Dauid) for thus
ſayth the Lorde: *Miniſtre ryghteouſneſſe,
and that ſoone: delyuer the oppreſſed from *Eſa.
vyolent power, ‡ or euer my terrible wrath Iere.22
breake out lyke a fyre and burne, ſo that no Zach.7
man may quenche it, becauſe of the wickedneſſe of youre ymagynacions. *Beholde Iere.
(ſayeth the Lorde) I wyll come vpon you yͭ
dwel in the valleyes, rockes and feldes, and
ſaye: ‡Tuſh, who wyll make vs afrayed? or ‡Deu.
who wil come into our houſes? For I wil viſet you (ſaith yͤ lord) becauſe of yͤ wickednes
of your inuēciōs, & wil kindle ſuch a fyre in
your wod, as ſhal cōſume al yͭ is about you.

The .xxii. Chapter.

He exhorteth the kynge of Iuda to iudgement and ryghteouſneſſe: why Ieruſalem is broughte into captiuitie. The deathe of Selum the ſonne of Ioſias is prophecied.

Thus ſayde the lorde: Go downe into
the houſe of the kynge of Iuda, and A
ſpeake there theſe wordes, and ſaye:
Heare yͤ worde of the lorde, thou kynge of
Iuda, yͭ ſitteſt in the kyngly ſeate of Dauid:
thou and thy ſeruauntes and thy people,
that go in and oute at this gate. Thus the
lorde

lord commaundeth: *kepe equitie and righteouſneſſe,
Eſai.1.c deliuer the oppreſſed from the
Iere,21.c power of the vyolente: doe not greue nor
Zach.7.c. oppreſſe the ſtraunger, the fatherleſſe, nor yͤ
wydowe: and ſhed no innocente bloude in
B this place. And yf ye kepe theſe thynges
faithfully, thē ſhal ther come in at the doore
of this houſe, kynges to ſyt vpon Dauyds
ſeate: they ſhalbe caried in charrettes, and
ryde vpō horſes, both they ⁊ theyr ſeruaūtes,
and theyr people. But yf ye wyll not be
obedyente vnto theſe commaundementes:
*I ſweare by myne owne ſelfe (ſayeth the
Eſay.1.c. Lorde) this houſe ſhall bee waſte. For thus
Iere.51.c hath the lorde ſpoken vpon yͤ kynges houſe
Hebre.6.b of Iuda. Thou Gilead arte vnto me the
head of Libanus. Shall I not make the ſo
waſte (and thy cytyes alſo) that noman ſhal
dwell therin? I wyll prepare a deſtroyer
wyth hys weapons for the, to hewe downe
thy eſpecyall Cedre trees, and to caſte them
in the fyre. And all the people that goe by
C this citie, ſhal ſpeake one to another: *Wherfore
Deu.29.b hath the lord done thus vnto this noble
3.Re.9.b cytye? Then ſhall it be aunſwered: ‡becauſe
‡Deu.29.d they haue broken the couenaunte of the lord
3Reg.9.b theyr God, and haue worſhipped and ſerued
4.re,33.b ſtraunge goddes. *Mourne not ouer the
2.Par.7.d dead, and be not woe for them, but be ſorye
*4.re,23.e for him that departeth away: for he cōmeth
not agayne, and ſeeth hys natyue countrye
no more. For thus ſayeth the Lorde: as
2.Par.3.c touching *Selū the ſonne of Ioſyas king
of Iuda, whiche raygned after hys father,
and is caryed oute of thys place: he ſhall
neuer come hither agayne, for he ſhal dye in
the place, wherunto he is led captyue, and
D ſhall ſe thys lande nomore. *Woe worthe
Eſay.5.c him that buyldeth his houſe with vnryghteouſnes,
Agge.1.a and his parlers wyth the good
that he hath gotten by vyolence: whyche
neuer recōpenceth hys neyghbours labour,
nor payeth hym his hyre: he thinketh in hym
ſelfe, I wyll buylde me a wyde houſe and
gorgious parlers. He cauſeth wyndowes
to be hewen therein, and yͤ ſylynges and
loyſtes maketh he of Cedre, and painteth
them wyth Sinaper: Thynkeſte thou to
raygne nowe, that thou prouokeſte me to
wrath with the Ceder trees?

Dyd not thy father eate and drincke, and
proſpere well, as longe as he dealte wyth
equytie, and ryghteouſnes? Yea, when he
helped the oppreſſed ⁊ poore to theyr right,
then proſpered he well. From whence came
this, but onely becauſe he had me before his
eyes, ſayeth the Lorde? Neuertheles, as
for thyne eyes and thyne hearte, they looke
vpon couetouſnes, to ſhed innocent bloude,
to do wrong, ⁊ violence. *And therfore thus E
ſayth the lord agaynſt Iehoakym, the ſonne 4.re.23.e
of Ioſias kynge of Iuda. They ſhall not and.24.a
mourne for hym (as they vſe to doe:) alas Ier.36.d
brother, alas ſiſter. Nether ſhall they ſaye
vnto him: Alas ſir, Alas for yͤ noble Prince.
But as an Aſſe ſhall he be buryed, corrupte,
and be caſte without the gates of Ieruſalē.

Clyme vp the hyll of Lybanus (O thou
doughter Syon) lyfte vp thy voyce vpon
Baſan, crie from al partes: for al thy louers
are deſtroyed. I gaue the warnynge, whyle
thou waſt yet in proſperite. But thou ſaideſt,
I wyl not heare. And thys maner haſt thou
vſed from thy youthe, yͭ thou wouldeſt neuer
heare my voyce. All thy heardmen ſhall be
dryuen wyth the wynde, and thy derlynges
ſhalbe caryed awaye into captyuytie. Then
ſhalt thou be brought to ſhame ⁊ confuſion
becauſe of all thy wyckednes, thou that
dwelleſt vpon Libanus, ⁊ makeſt thy neſt F
in the Cedre trees. *O how lytle ſhalt yͧ be *Eſa.13.b
regarded whē thy ſorowes ⁊ panges come and.21,a
vpō the as a womā traueling with childe. Ier.12.b
‡As truly as I lyue (ſaieth yͤ lorde) though and.30.a
Conanias the ſonne of Iehoakim, kynge of ‡4.re.24.b
Iuda were the ſygnet of my ryghte hande,
yet wyl I plucke hym of. And I wyll geue
the into the power of them that ſeke to ſlaye
the: and into the power of them that thou
feareſt, into the power of Nabuchodonozor
the kynge of Babylon, and into the power
of the Chaldees. Moreouer, I wyl ſende the
and thy mother that bare the, into a ſtraūge
lande where ye were not borne, ⁊ there ſhall
ye dye. But as for the lande yͭ ye wyl deſyre
to returne vnto, ye ſhall neuer come at it G
agayne. Thys man Conanias ſhall be lyke
an ymage robbed ⁊ torne in peeces, which
pleaſeth noman for al hys apparel. Wherefore,
both he ⁊ hys ſeed ſhalbe ſente awaye,
⁊ caſt out into a land that they knowe not.
O thou earth, earth, earth: heare the worde
of the lorde. Thus ſayeth the lorde: Wryte
thys man among the outlawes, for no proſperitie
ſhal this man haue al hys life lōge.
Neyther ſhal any of his ſeede be ſo happye,
as to ſyt vpon the ſeate of Dauid: and to
beare rule in Iuda.

The.xxiii. Chapter.

He ſpeaketh agaynſt euel curates that make hauock of the flocke of the lorde. Of the conuerſion of the remnaunt of the Iewes to the fayth. The commyng of the true ſhepherde Chryſt is prophecyed. Agaynſt falſe prophetes: when a prophet preacheth yͤ worde of God, God conuerteth the hertes of the hearers. Agaynſte prophetes that teach lyes vnder the name of God. The myracles of falſe prophetes.

*Eze.34.a WOe be * vnto the ſhepherdes, yͭ
A deſtroy and ſcater my flocke, ſay-
eth the lorde: Wherefore, thys
is the commaundemente of the
Lorde god of Iſraell, vnto the ſhepherdes
that fede my people: Ye ſcatre and thruſte
oute my flocke, and looke not vpon them.
Therfore nowe wyll I vyſet the wickednes
of youre imaginacions, ſayth the lorde: And
wyll gather together the remnaunte of my
flocke from all landes that I had driuen
them vnto, and wyll brynge them agayne
to theyr paſtures, that they may growe and
encreaſe. I wyl ſet ſhepherdes alſo ouer thē,
whyche ſhal fede them. They ſhall nomore
B feare and dreade, for there ſhal none of them
Jer.33.a be loſte, ſayth the Lord. ‡*Behold the time
commeth ſaythe the lorde, that I wyll rayſe
‡Eſa.11.a vp yͤ ryghteous braunche of Dauid‡ which
kyng ſhall beare rule: and he ſhall proſpere
wyth wyſdome, and ſhal ſet vp equytie and
righteouſnes againe in yͤ earth. In this time
*Deut.33.c ſhal Iuda be ſaued, and *Iſraell ſhal dwel
wythout feare. And thys is the name that
*1.Co.1.d they ſhall call hym: *euen the lorde oure
‡Jer.16.c ryghteouſnes. ‡And therefore beholde, the
tyme commeth, ſayth the lorde, that it ſhalbe
nomore ſayd: the lord liueth, which brought
the chyldren of Iſraell out of the lande of
Egipt: But the lorde lyueth, which brought
forth, and led the ſeed of the houſe of Iſrael,
out of the Northelande, and from al cōtries
where I had ſcatered them: and they ſhall
dwel in theyr owne land agayne. ‡My herte
breaketh in my bodye becauſe of the falſe
prophetes, all my bones ſhake. I am be-
come lyke a dronken man (that by the reaſō
of wyne canne take no reaſte) for very feare
of the lord and of hys holy wordes: becauſe
the lande is full of aduouterers, ⁊ thorowe
ſwearynge, it mourneth, *and the pleaſaūte
*Jer.14.a paſtures of the deſerte are dryed vp. Yea, yͤ
C waye that men take is wycked, and theyr
gouernaūce is nothing lyke the holy worde
of the Lord. For the prophetes ⁊ the preſtes
them ſelues are poluted ypocrites, and their
wykednes haue I foūde in my houſe, ſaieth
the Lorde. Wherefore theyr way ſhall be
ſlyppery in the darkenes, wherin they maye
ſtacker and fall. For I will brynge a plage
vpon them, euē the yeare of theyr vyſitaciō,
ſaythe the lorde. I haue ſene folye amonge
the prophetes of Samaria, yͭ they preached
for Baal, ⁊ dyſceaued my people of Iſrael.
I haue ſene alſo amonge the prophetes of
Ieruſalē foule aduoutrie, ⁊ preſumpteous
lies. They take yͤ mooſt ſhameful mē by the
hande, flatterynge them, ſo that they cannot
returne from theyr wyckednes. All theſe wͭ
theyr cytezyns are vnto me as Sodome, ⁊
as the inhabytours of Gomorra.

Therfore thus ſayth the Lord of hooſtes,
concernyng the prophetes. *Beholde, I wil
fede them with wormewode, and make them *Jer.9.b.
drynke the water of gall. For from the
prophetes of Ieruſalem is ypocriſye come
into all the lande. And therefore the lorde of
hooſtes geueth you thys warnyng. ‡Heare D
not the wordes of the prophetes that preach *Jer.17.d
vnto you, and dyſceaue you: ſurelye they and.29.b
teache you vanytye, for they ſpeake the
meanyng of theyr owne hert, and not out of
the mouthe of the Lorde. *They ſaye vnto
them that deſpyſe me: The Lord hath ſpokē *Iere.14.d
it: Tuſhe, ye ſhall proſpere ryght well. And and.14.d
vnto all them that walke after the luſte of Soph.1.
theyr owne herte, they ſay: Tuſhe, there ſhal
no myſfortune happen you. For who hath
ſytten in the counſayle of the Lorde, that he
hath heard ⁊ vnderſtand, what he is aboute
to doe? Who hath marked hys deuyſe, and
heard it? *Beholde, the ſtormye wether of
the lorde (that is his indygnacyon) ſhall go *ier.30.d
forth: and a vyolent whyrle wynde ſhall fal
downe vpon the heade of the vngodlye.

And the wrath of the Lord ſhal not turne
agayne, vntyll he perfourme and fulfyl the
thoughte of hys herte. * And in the latter *iere.30.d
dayes ye ſhall knowe his meanynge. E

I haue not ſente theſe prophetes (ſayth yͤ
Lord) and yet they ranne. ‡I haue not ſpokē ier.14.d
to them, and yet they preached. But yf they
had cōtinued in my coūſel, they had opened
to my people my wordes: ⁊ they had turned
my people from theyr euell wayes ⁊ wycked
ymaginacions: *Am I then God that ſeeth *pſ.139.
but the thynge whyche is nye at hande, and Ezech.
not that is farre of, ſayeth the Lorde? ‡May ‡pſ.139.
any man hyde hym ſelfe ſo, that I ſhall not Amo.9.
ſe hym, ſayeth the lorde? *Do not I fulfyll *Eſai.66.
heauen and earthe, ſayeth the Lord? I haue Actes.7.
heard well ynough, what the prophetes ſaye and.17.
that preach lies in my name, ſaying: I haue
dreamed, I haue dreamed. Howe long will
thys contynue in the prophetes hearte to tel
lyes, and to preache the craftye ſubteltye
of theyr owne hert? Whoſe purpoſe is (with
the dreames that euery one tel) to make my
people forget my name, as theyr forefathers
did, whē Baal came vp. The prophete that
hath a dreame, let him tel it: * ⁊ he yͭ vnder- 2.Co.
ſtādeth my word, let him ſhewe it faithfully. 1.Pe.4

For what hath chaffe and wheate to do f together, ſayeth the Lorde? Is not my worde lyke a fyre, ſayeth the Lorde? and lyke a hammer, that breaketh the harde ſtone? Therfore thus ſayeth the Lorde: beholde, I will vpon the Prophetes that ſteale my worde priuely from euery mā: Beholde here am I (ſayeth the Lorde) againſt the Prophetes that make tonges tendre to ſpeake, and ſaye: The Lorde hath ſayde it. Beholde here am I (ſayeth the Lorde) againſt thoſe Prophetes that darre prophecye lying dreames, and diſceyue my people wͭ their vanyties & myracles: whom I neuer ſent nor commaūded them. They ſhal do this people great harme, ſayeth the Lord. Yf this people, either any Prophete or prieſt aſke thee, & ſaye: what is the burthen of the Lorde? Thou ſhalt ſay vnto them: what burthē? Therfore will I caſt you fro me (ſayeth the Lorde) becauſe ye youre ſelues are (a burthen.) And the Prophete, prieſt, or people that vſeth this tearme (the burthen of the Lorde) him will I vyſet: & hys houſe G alſo. But thus ſhall ye ſaye euery one to another, & euery mā to his brother. What anſwere hath yͤ Lord geuē? or what is the Lordes cōmaundemente? And as for the burthen of the Lorde, ye ſhall ſpeake no more of it: for euery mans owne worde is his burthen, becauſe ye haue altered the wordes of the lyuing God, the Lorde of hooſtes our God. Thus ſhall euery man ſay to the Prophetes, what anſwere hath the Lord geuen thee? Or what ſayeth the Lord? And not once to name the burthen of the Lord. Therefore thus ſayeth the Lord. For ſo muche as ye haue vſed this tearme, the burthen of the Lord, wheras I notwithſtanding ſente vnto you, and forbad you to ſpeake of the Lordes burthen: Beholde therfore, I will repute you as a burthen, and will caſt you out of my preſence, yea, and the citie alſo that I gaue you and your fathers: and wyll bryng you to an euerlaſtyng confuſyon: and into ſuche a ſhame as ſhall neuer be forgotten.

The.xxiiii. Chapter.

The viſion of the two paniers of fygges. The fyrſt vyſyon ſygnifyeth yͤ parte of the people ſhould be brought agayn from captiuitie. The ſecond, that Zedekias and the reaſt of the people ſhoulde be deſtroyed.

A THe Lorde ſhewed me a vyſyon. Beholde, there ſtode two maundes of fygges before the temple of yͤ Lord, after that * Nabuchodonozor kynge of Babylon had led awaye captyue Iechonias the ſonne of Ieoakym kyng of Iuda, the myghtye menne alſo of Iuda with the worke maſters, and cunnyng menne of Ieruſalem, vnto Babylon. In the one maunde were very good fygges, euen lyke as thoſe that be fyrſte rype. In the other maunde were verye noughtye fygges, whiche myght not be eaten, they were ſo euyll. Then ſayde the Lord vnto me: what ſeeſt thou Ieremye? I ſayde: *fygges, wherof ſome be very good, and ſome ſo euyl that no man may eate them.

4.re.24.b

Osee.9.b

Then came the worde of the Lorde vnto me after this maner: B Thus ſaythe the Lorde the God of Iſrael: lyke as thou knoweſt the good fygges, ſo ſhal I know the men led away whom I haue ſent out of this place, into the lande of the Caldees, for theyr profyte: and I wil ſet mine eyes vpon them, for the beſte, for I wyll brynge them agayne into this lande: I wyll buylde them vp, and not breake thē downe: I wyll plant them, and not roote C them out. * And I will geue thē an heart to knowe how that I am the Lorde: they ſhall be my people, and I wyll bee theyr God, for they ſhall returne vnto me with theyr whole herte. * And lyke as thou knoweſt the noughty fygges which may not bee eaten, they are ſo euyll: Euen ſo wyll I (ſayeth the Lorde) let Zedekias the kyng of Iuda (yea, & all his prynces, and the reſidue of Ieruſalem, that remayne ouer in this lande, and them alſo that dwell in Egypte) be vexed and plaged in all kyngdomes and landes. And D wyll make them to be a * reproke, a commen by woorde, a laughyng ſtocke and ſhame, in all places where I ſhall ſcatre them. I wyl ſend the ſweard, hungre and peſtilence, amonge them: vntyll I haue cleane conſumed them out of the lande, that I gaue vnto them & theyr fathers.

*Deu.29.a
Jer.30.d
e.31.f.32.e
*Jer.29.f
*pſa.79.a
Baru.3.a

The.xxv. Chapter.

Ieremy prophecyeth that they ſhalbe in captiuitie.lx. yeares and.x. becauſe they contemned and deſpyſed the woorde of God. He ſheweth that after the.lx. and.x. yeares, the Babylonians ſhoulde be deſtroyed. The deſtructiō of al naciōs is prophecied. He moueth the prieſtes of the nations to waylyng.

A Sermon that was geuen vnto A Ieremye, vpon all the people of Iuda. In yͤ fourth yeare of Iehoakym the ſōne of Ioſias king of Iuda, that was in the firſte yeare of

Nabuchodonoſor kyng of Babylon.
Whiche ſermon Ieremye the Prophete
made vnto all the people of Iuda, and
to all the enhabytours of Ieruſalem, on
thys maner. From the thyrtene yeare
of Ioſyas the ſonne of Amon kyng of
Iuda, vnto thys preſent daye (that is euen
thre and twentye yeare,) the worde
of the Lord hath been cōmytted vnto me.
Iere.29.c *And ſo I haue ſpoken to you, I haue
and.35.c ryſen vp earlye, I haue geuen you warnyng
and.38.a in ceaſon, but ye woulde not heare
‡2.pa.36.c me.‡ Though the Lorde hath ſente hys
ſeruauntes, all the Prophetes vnto you
in ceaſon, yet woulde ye not obeye:
ye woulde not enclyne youre eares to
4.Re.17.c heare. He ſayde: *turne agayne euerye
man from his euyll waye, and from your
wycked ymagynacions, and ſo ſhall ye
dwell for euer in the lande that the Lord
promiſed you, and your forefathers. And
go not after ſtraunge Gods, ſerue them
not, worſhyppe them not, & angre me not
with the workes of youre handes: then
wyll not I punyſhe you. Neuertheleſſe,
ye would not heare me (ſayeth the Lord)
but haue defyed me with the workes of
your handes, to your owne great harme.

B Wherefore, thus ſayeth the Lorde of
Iere.1.b hoſtes *becauſe ye haue not herkened vnto
my woorde: loe, I wyll ſende oute,
and call for all the people that dwell in
the Northe (ſayeth the Lorde) and wyll
prepare Nabuchodonozor the kynge of
Eſai.10.a ‡Babylon my ſeruaunte, and will bryng
iere.17.a. them vpon this lande, and vpon all that
dwell therein, and vpon all the people
that are aboute them, and wyll vtterlye
roote them out. I wyll make of them a
C wyldernes, a mockage, and a contynuall
*iere.7.b. deſerte. *Moreouer, I wyll take from
and.16.b them the voyce of gladneſſe and ſolace,
the voyce of the brydegrome and the
bryde, the voyce of the annoynted, wyth
the creſſettes: and this whole lande ſhall
become a wyldernes, and theſe nacions
ſhal ſerue the king of Babylon.lx.yeares
2‡.pa.36.d and.x.‡ Whē the.lxx.yeares are exſpyred,
1.Eſ.1.a. I will vyſyte alſo the wyckedneſſe of the
iere.5.c. kyng of Babylon and hys people, ſayeth
and.29.b the Lorde: yea, and the lande of the
Dani.9.a Caldees, and wyll make it a perpetuall
zacha.1.b wylderneſſe, & will fulfyll all my wordes
vpon that lande whiche I haue deuyſed
againſt it: yea, all that is wrytten in this
booke which Ieremye hath prophecyed
of all people: ſo that they alſo ſhall be
ſubdued vnto dyuers nacyons and great
kynges: *for I wyll recompence them
accordyng to theyr dedes, and workes of Iob.34
theyr owne handes. For thus hathe the D
Lorde God of Iſrael ſpoken vnto me:
Take this ‡wyne cuppe of indignacion
fro my hande, that thou mayſte cauſe all ‡Eſa.51
the people to whome I ſende thee, for to Pſa.7
drynke of it: that when they haue dronken
thereof, they maye bee madde, and
out of theyr wyttes, when the ſwearde
commeth, that I will ſend among them.
Then toke I the cuppe from the Lordes
hande, and made all people to drynke
therof, vnto whome the Lorde had ſente
me. But fyrſte, the cytie of Ieruſalem,
and all the cyties of Iuda, theyr kynges
and prynces, to make thē deſolate, waſte,
deſpyſed, and hyſſed at, and curſed, accordyng
as it is come to paſſe this daye.
Yea, and Pharao the kyng of Egypt, his
ſeruauntes, his prynces, and his people E
all together, one with an other. And all
kynges of the lande of Hus: All kynges
of the Phylyſtynes lande, Aſcalon, Azah,
Accaron, and the remnaunt of Aſdod,
the Edomytes, the Moabytes, and
the Ammonytes. All the kynges of Tyrus,
and Sydon, the kinges of the Iles,
that are beyonde the ſea, Dedan, Thema,
Buz, and all them that dwell in the
vttermoſte partes of the worlde: all the
kynges of Araby, and (generally) all the
kynges that dwell in the deſerte: all the
kynges of Zamri, all the kynges of Elam,
all the kynges of the Medes, al the
kynges toward the North, whether they
bee farre or nye, euerye one agaynſt hys
neyghboures: Yea, & all the kyngdomes
that are vpon the whole earth. The king
of Sezach ſayde he, ſhall drynke wyth
them alſo. Therfore ſay thou vnto them:
This is the commaundemente of the
Lorde of hooſtes, the God of Iſrael:
Drynke, and be dronken, ſpewe and fall, f
that ye neuer ryſe: and that throwe the
ſweard, which I wyll ſende among you.
But yf they wyll not receyue the cuppe
of thyne hande and drynke it, then tell
them: Thus doeth the Lorde of hooſtes
threten you: drynke it ye ſhall, and that
ſhortelye. For loe, *I begynne to plage Iere.4
the cytie that my name is geuen vnto: Eze.
thinke ye then that I wyll leaue you vnpuniſhed? 1.Pe
ye ſhal not go quyte: for why?
I call for a ſweard vpō al the inhabyters
of the earth, ſayeth the Lorde of hooſtes.

Therfore, tell them all theſe wordes, and ſaye vnto them: Ioel.4.c Amos.1.b * The Lorde ſhall crye from aboue, and lette his voyce bee heard from his holy habytacion. With a great noyſe ſhall he crye from his courte regall: He ſhall geue a great voyce, (lyke the grape gatherers) and the ſound therof ſhall bee heard vnto the endes of the worlde. For the Lorde hath a iudgement to geue vpon all people, and wyll holde his courte of iuſtice with all fleſhe, and punyſhe the vngodly, ſayeth the Lorde.

G For thus ſayeth the Lorde of hooſtes: Iere.30.d *Behold, a miſerable plage ſhal go from one people to another, and a greate ſtormye water ſhall aryſe from all the endes of the earth. And theſame daye ſhall the Lorde hymſelfe ſlay them, from one ende of the earth to another. There ſhall no mone be made for any of them, none gathered vp, none buryed: but ſhall lye as dunge vpon the ground. Mourne (O ye ſhepeherdes) and crye, ſprynkle youre ſelues with aſhes, O ye rammes of the flocke: for the tyme of your ſlaughter is fulfylled, that ye ſhall ſlay one another, and you ſhalbe ſcatred ⁊ ye ſhall fall like Psa.142.a veſſels newlye made. *The ſhepeherdes ſhall haue no waye to flye, ⁊ the rammes of the flocke ſhall not eſcape. Then ſhall the ſhepeherdes crye horryblye, and the rammes of the flocke ſhall mourne: for the Lorde hath conſumed theyr paſture, and theyr beſt feldes lye dead, becauſe of the horryble wrath of the Lorde. They haue forſaken theyr foldes like as a lyon. For theyr lande is waſte, becauſe of hys furyous crueltie, and of hys fearfull indignacion.

The.xxvi. Chapter.

Jeremy moueth the people to amendemente. He is taken of the Prophetes and prieſtes, ⁊ brought to iudgemẽt. Uriah the Prophete is kylled of Jehoakym contrarye to the wyll of God.

A IN the beginning of the reigne of Jehoakym yͤ ſõne of Joſiah kyng of Juda, came this word from the Lorde, ſaying: Thus Ier.7.a ſayeth the Lorde. *Stande in the courte 17.d of the Lordes houſe, and ſpeake vnto all them whiche (out of the cyties of Juda) come to dooe worſhyppe in the Lordes houſe, all the wordes that I commaunde ut.4.a thee to ſaye. *Looke that thou kepe not 0.12.b one worde backe, yf (peraduenture) they er.18.a wyll herken, and turne euery man from oh.3.b. his wicked way, *that I may alſo repent of the plage whiche I haue determyned to bring vpon them, bycauſe of theyr wicked inuencions. And after thys maner B ſhalt thou ſpeake vnto thẽ. Thus ſayeth the Lord: yf ye wil not obey me, to walke in my lawes whiche I haue geuen you, and to heare the wordes of my ſeruaũtes the Prophetes whom I ſente vnto you, ryſyng vp tymely, and ſtyll ſendyng: yf ye wyll not folowe them (I ſay,) then wil I doe to this houſe *as I dyd vnto Syloh, *Iere.7.a and wyll make this cytie to bee abhorred of all the people of the earth. And the prieſtes, the Prophetes, and all the people hearde Jeremye preache theſe wordes in the houſe of the Lorde. Nowe when he had ſpoken out all the woordes that the Lord cõmaunded him to preache vnto the people: then the prieſtes, the Prophetes, and al the people tooke hold vpon hym, ⁊ ſayde: thou ſhalt dye. Howe darreſt thou be ſo bolde, as to ſaye in the name of Lorde? it ſhall happen to thys houſe as it dyd vnto Siloh: and this cytie ſhall be ſo waſte, that no manne ſhall dwell therin. And when all the people C were gathered about Jeremy in yͤ houſe of the Lorde, the prynces of Juda heard of this rumoure: and they came ſone out of the kynges palace, into the houſe of the Lorde, and ſatte them downe before the *newe doore of the Lord. Then ſpake 4.re.15.g the prieſtes and the Prophetes vnto the Ier.36.b. rulers and to al the people, theſe wordes: *Thys manne is worthye to dye, for he *Io.19.a hath preached agaynſte this cytye, as ye Mat.26.g your ſelues haue heard with your eares.

Then ſayde Jeremy vnto the rulers, D and to all the people: The Lorde hathe ſente me to preache agaynſte this houſe, and agaynſte this cytye, all the woordes that ye haue hearde. Therfore amende youre wayes, and youre aduyſementes, and bee obedyente vnto the voyce of the Lorde youre God: ſo ſhall the Lorde repente of the plage, that he hath deuyſed agaynſte you. Nowe as for me, I am in your handes, do with me as ye thinke expediente and good. But thys ſhall ye knowe: yf ye put me to death, *ye ſhall *mat.23.e make your ſelues, thys cytye, and all the inhabytours therof, gyltye of innocente E bloud. For thys is of a trueth, that the Lorde hath ſente me vnto you, to ſpeake all theſe woordes in youre eares. Then ſayde the rulers and the people, vnto the prieſtes and Prophetes: This man may

not bee condemned to deathe, for he hath
preached vnto vs in yͤ name of the Lord
oure God. The elders alſo of the lande
ſtode vp, and ſayde thus vnto al the people:
miche.1.a Micheas, the Morasthite, * whiche
was a Prophete vnder Ezekiah kyng of
Iuda, ſpake to all the people of Iuda:
Thus ſayeth the Lord of hooſtes: * Syon
miche.3.c. ſhalbe plowed lyke a fielde: Ieruſalem
ſhalbe an heape of ſtones, and the
hyl of the Lordes houſe ſhalbe turned to
an hye wood. Dyd Ezekiah the kyng of
F Iuda and the people of Iuda put hym
Iona.3.b to death for this? No verely: * but rather
feared the Lorde, and made theyr prayer
vnto hym. For the whiche cauſe alſo the
Lorde repented of the plage, that he had
deuyſed agaynſt them. Should we then
doe ſuche a ſhamefull dede agaynſt oure
ſoules? There was a Prophete alſo that
preached ſtyflye in the name of the Lord,
called Vriah the ſonne of Semeiah, of
Cariathiarim: this man preached alſo agaynſt
this cytye, and agaynſt this land
accordyng to al as Ieremy ſayeth. Now
when * Iehoakym the kyng, with all the
3.re.22.d. eſtates, and prynces, had hearde hys
woordes, the kyng wente aboute to ſlaye
hym. * When Vriah perceyued that, he
3.re.19.a. was afrayed and fled, and departed into
math.2.c. Egypte. Then Iehoakym the kyng ſent
his ſeruauntes into the lande of Egypte:
Namely Elnathan the ſonne of Achbor,
and certayn men with him into Egypte,
which fetched Vriah out of Egypte, and
brought hym vnto king Iehoakim, that
ſlewe hym with the ſwearde, and caſt his
dead bodye into the commen peoples
graue. But Ahicam the ſonne of Saphã
helped Ieremye, that he came not into
the handes of the people to bee ſlayne.

The.xxvii. Chapter.

Ieremy at the commaundement of the Lord, ſendeth bondes to the kyng of Iuda, and to the other kynges that were nye, whereby they are monyſhed to become ſubiectes vnto Nabuchodonozor. He warneth the people and the kinges and rulers, that they beleue not falſe Prophetes.

A IN the begynning of the reigne
of Iehoakym the ſonne of Ioſiah kyng of Iuda, came thys
woorde vnto Ieremy from the
Lord, which ſpake thus vnto me: Make
thee bondes and chaynes, and put them
aboute thy necke, and ſende them to the
kyng of Edom, to the kyng of Moab,
to the kyng of Ammon, to the kyng of
Tirus, and to the kyng of Sydon: and
that by the meſſengers which ſhall come
to Ieruſalem vnto Zedekiah the kyng
of Iuda: and bydde them ſay vnto theyr
maſters: Thus ſayeth the Lorde of
hooſtes, the God of Iſrael, ſpeake thus
vnto your maſters: * I am he that made Deu.
the earth, the menne, and the cattell that
are vpon the grounde, with my greate
power, and outſtretched arme: and haue
geuen it vnto whom it pleaſed me. * And B
nowe wyll I delyuer all theſe landes into *Ecc.
the power of Nabuchodonozor the Iudi.
kyng of Babylon ‡ my ſeruaunte. The Iere. Dani.
beaſtes alſo of the fielde ſhall I geue ‡Iere.
hym, to doe hym ſeruice. * And al the people *Iere.
ſhall ſerue hym, and hys ſonne, and 38.a.
his childers chyldren, vntyll the tyme of
theſame lande be come alſo: yea, manye
people and great kinges ſhall ſerue him.
Moreouer, that people and kyngdome
whiche wyll not ſerue Nabuchodonozor,
and that will not put theyr neckes vnder
the yoke of the kyng of Babylon: theſame
people wil I vyſyte with yͤ ſweard,
with hungre, with peſtylence, vntyll I
haue conſumed them in his hãdes, ſayth
the Lorde. * And therfore folowe not Iere.
your Prophetes, ſothſayers, expounders and.
of dreames, charmers and wytches,
which ſay vnto you: ye ſhall not ſerue the
kyng of Babylon. For they preache you
lyes, to bryng you farre from your land:
and that I myght caſte you out, and deſtroy
you. But the people that put theyr
neckes vnder the yoke of the king of Babylon,
and ſerue hym, thoſe will I let remayne
ſtyll in theyr owne lande (ſayeth
the Lorde) and they ſhall occupye it and
dwell therein. All theſe thynges tolde I
Zedekia the kyng of Iuda, and ſayde: C
* Put your neckes vnder the yoke of the Iere.
kyng of Babylon, ⁊ ſerue hym and hys
people, that ye maye lyue. Why wylte
thou and thy people peryſhe wyth the
ſwearde, wyth hungre, wyth peſtylence:
lyke as the Lorde hath deuyſed for all
people, that wyll not ſerue the kyng of
Babylon? * Therfore geue no eare vnto *Iere.
thoſe Prophetes (that tell you ye ſhall
not ſerue the kyng of Babylon) for they
preache you lyes: neyther haue I ſente
them, ſayeth the Lorde: howbeit they are
bolde, falſely to prophecye in my name, yͭ
I might the ſooner dryue you out, ⁊ that
ye might peryſhe with youre preachers.

I ſpake to the prieſtes alſo, and to all the people: Thus ſayeth the Lorde: Heare not the wordes of thoſe prophetes yͭ preache Je.28.a. vnto you, and ſaye: Beholde* the veſſels of the Lordes houſe ſhall ſhortlie be brought hyther agayne frõ Babylon. For they prophecye lyes vnto you. Heare them not, but ſerue the kynge of Babylon, that ye maye D lyue. Wherfore will ye make thys cytie to bee deſtroyed? But yf they bee true prophetes in very dede, and if the worde of the Lorde bee commytted vnto them, then let them praye the Lorde of hooſtes, that the remnaunte of the ornamentes (whiche are in the houſe of the Lorde, and remayne yet in the houſe of the kynge of Iuda, and at Ieruſalem) be not caried to Babylon alſo. For thus hath the Lorde of hoſtes ſpokẽ, concerning the pillers, the lauer, the ſeate, and the reſidue of the ornamentes that yet remayne in thys citie, whiche Nabucodo- 4.Re.24.c nozor the kyng of Babylon toke not, *whẽ he caryed away Ieconiah the ſonne of Iehoakim kyng of Iuda, with al yͤ power of Iuda & Ieruſalẽ, frõ Ieruſalẽ vnto Babilõ captiue. Yea, thus hath the Lord of hoſtes the GOD of Iſraell ſpoken, as touching the reſidue of yͤ ornamentes of the Lordes houſe, of the kynge of Iudaes houſe, and of Ieruſalem: * They ſhalbe caryed vnto 4.Re.25.c Babilon, and there they ſhal remayne vntil 1.Esd.1.b. I vyſit them, ſayeth the Lorde. *Thẽ wil I brynge them hyther agayne. And thys was done in the ſame yere, euen in the begynnynge of the reygne of Zedekiah kinge of Iuda.

The.xxviii.Chapter.

The falſe prophecye of Hananiah the prophet. Ieremy ſheweth that the prophecye of Hananiah is falſe, by the example of the other prophetes. He beynge inſpyred of the Lorde, reproueth Hananiah, prophecyinge hys death.

A BUt in the fourthe yere of yͤ reigne of zedekiah kynge of Iuda, in the fyfth moneth, it happened that Hananiah the ſonne of Aſſur the prophete of Gibeon, ſpake to me in the houſe of the Lorde, in the preſence of the prieſtes and of all the people, and ſayde: Thus ſayeth the Lorde of hoſtes, the God of Iſraell: I haue broken the yocke of the Jere.27.c kyng of Babylon, *and after two yere will I brynge agayne into thys place, al the ornamentes of the Lordes houſe, that Nabuchodonozor kinge of Babylon caryed awaye from this place, vnto Babylon. Yea, I will bringe agayne Iechoniah the ſonne of Iehoakim the kyng of Iuda hym ſelfe, with all the pryſoners of Iuda (that are caried vnto Babylon) euen into thys place, ſayeth the Lorde. For I wyll breake the yoke of the kynge of Babylon. Then the B Prophet Ieremy gaue anſwere vnto the prophet Hananiah before yͤ prieſtes, & before all the people that were preſent in the houſe of the Lorde. *And the prophet Ie- Mich.3.c. remy ſayde: Amen, the Lorde do that, and graunte the thyng whiche thou haſte prophecyed: yͭ he may bryng againe al yͤ ornamentes of the Lordes houſe, and reſtore al the pryſonners from Babylon into thys place. Neuertheleſſe, hearken thou alſo what I will ſaye, that thou and al the people may heare. The prophetes that were before vs in tyme paſte, whiche prophecyed of warre, or trouble, or peſtilence, ether of peace, vpon many nacyons and greate kyngdomes, were proued by this (yf God had ſẽt them in very dede) whẽ * the thing Deu.18.d came to paſſe whiche that Prophete tolde Num.16.a before. And Hananiah the Prophet toke C the chayne from the Prophet Ieremyes necke, and brake it, & with that ſayde Hananiah, that all the people myght heare.

Thus hath the Lorde ſpoken: Euen ſo wil I breake the yocke of Nabuchodonozor kynge of Babylon from the necke of al nacyons: yea, and that within this two yeare. And ſo yͤ prophet Ieremy went hys way. Nowe after that Hananyah the prophete had taken the chayne from the Prophet Ieremyes necke, and broken it: The word of the Lord came vnto the Prophet Ieremy, ſaying: Go, and tell Hananiah theſe D wordes. Thus ſayeth the Lorde: Thou haſte broken the cheyne of wood: but in ſteade of wood thou ſhalt make cheynes of yron. For thus ſayeth the Lorde of hoſtes, the God of Iſraell: I wil put a yocke of yron vpon the necke of all thys people, that they may ſerue Nabuchodonozor the kynge of Babylon: yea, and ſo ſhall they do. And I will geue hym the beaſtes in the felde. Then ſaide the Prophet Ieremy vnto the Prophet Hananyah: *heare me Ha- Iere.29.c. nanyah. The Lord hath not ſent thee, but thou bryngeſt thys people into a falſe beleſe. And therefore thus ſayeth the Lord: beholde, I will ſende thee out of the lande, and within a yeare thou ſhalte dye, beecauſe thou haſte falſlie ſpoken againſte the Lorde. So Hananiah the Prophet dyed the ſame yeare, in the .vii. moneth.

The.xxix.Chapter.

The epyſtle of Ieremy ſent vnto them that were in captiuitie in Babylon. He prophecieth theyr returne from captiuytie after .lxx. yeares. He prophecyeth the deſtruccyon of the kynge and of the people that remayned in Ieruſalem. He threteneth two prophetes that ſeduced the people. The death of Semeiah the Nehelamite is prophecyed.

A These are the wordes of the boke that
Ieremy the prophet ſent from Ieruſalẽ
vnto yͤ priſoners, yͤ Senatoures,
prieſtes, prophetes, and al the people whõ
Nabuchodonozor had led from Ieruſalẽ
vnto Babylon: after the tyme that kynge
Iechoniah and hys quene, hys chamberlaynes,
the prynces of Iuda, and Ieruſalem,
the worckemaysters of Ieruſalem,
were departed thither. Whiche booke
Elaſah the ſonne of Saphan, and Gamaryah
the ſonne of Helkiah dyd beare, whõ
zedekyah the kynge of Iuda ſent vnto Babylon
to Nabuchodonozor the kynge of
Babylon: theſe were the wordes of Ieremyes
booke. Thus hathe the Lord of
Hoſtes, the God of Iſraell, ſpoken vnto all
B the pryſoners, that were led from Ieruſalem
Iere.35.d. vnto Babylon: *buyld you houſes to
dwell therin, plante you gardens: that ye
*Gene.1.d and.9.a. maye enioye the frutes therof: *take you
wyues to beare you ſonnes ⁊ daughters:
prouyde wyues for your ſonnes, and huſbandes
for your daughters, that they may
get ſonnes and daughters, and that ye may
multyplye there. Laboure not to be fewe,
but ſeke after peace and proſperytie of the
*Baru.1.c cytie wherein ye be pryſoners, *and praye
1.Ti.1.a vnto the Lorde for it. For in the peace therof
C ſhall youre peace be. For thus ſayeth the
Iere.33.c. Lorde of hoſtes, the God of Iſrael: *Let
and.27.b. not theſe prophetes and ſothſayers that
bee amonge you, dyſceaue you: and beleue
Iere.14.b not youre owne dremes. For why *they
preache you lyes in my name: And I haue
not ſent them, ſayeth the Lorde. But thus
1.Pa.26.d ſayeth the Lorde: *When ye haue fulfylled
Iere.22.b .lxx. yeres at Babylon, I will brynge
1.Eſdr.1.a you home, and of myne owne goodnes I
wil cary you hyther againe into this place.
For I knowe what I haue deuyſed for
you, ſayeth the Lorde: My thoughtes are
to geue you peace, and not trouble: (which
I geue you alreadye) and that ye myghte
*Deu.4.c haue hope agayne. *Ye ſhall crye vnto me,
and.30.a. ye ſhall goe and call vpon me, and I wyll
*Ioh.7.d heare you. *Ye ſhall ſeke me, and fynde me.
Yea, if ſo be yͭ ye ſeke me with youre whole
hearte, I wyll be founde of you ſayeth the
Lorde, and will delyuer you oute of priſon:
and gather you together agayne oute
of all places, wherin I haue ſcatered you,
ſayeth the Lorde: and wyll brynge you agayne
to the ſame place, from whence I
cauſed you to bee caryed awaye captyue.
But where as ye ſaye, that God hath rayſed D
you vp prophetes at Babylon: thus
hathe the Lorde ſpoken to the kynge that
ſytteth in the throne of Dauid, and to al the
people that dwell in thys cytie, youre brethrẽ
*that are not gone with you into captyuytye:
Thus (I ſaye) ſpeaketh the Lord 4.Re
of hoſtes: beholde, *I wyl ſend a ſweard, Iere
hunger, and peſtilence vpon them, and wil
make thẽ lyke vntymely fygges, that maye
not be eaten for bitternes. And I will perſecute
them with yͤ ſweard, with hunger, ⁊
peſtylence. I will delyuer them vp to bee
vexed of all kyngdomes, to bee curſed, abhorred,
laughed to ſcorne, and put to confuſyon
of all the people, amonge whome
I haue ſcatered them: and that becauſe
they haue not bene obedient vnto my commaundementes,
ſayeth the Lorde, whiche
I ſente vnto them by my ſeruauntes the E
prophetes. *I ſtode vp earlie, and ſent vnto Iere
them: but they wolde not heare, ſayeth and.4
the Lorde. Heare therefore the worde of
the Lorde, all ye priſoners, whom I ſente
from Ieruſalem vnto Babylon. Thus
hath the Lord of hoſtes, the God of Iſrael
ſpoken of Ahab, the ſonne of Colaiah, ⁊
of zedekiah the ſonne of Maaſyah, whiche
prophecye lyes vnto you in my name. Beholde,
I will delyuer them into the hande
of Nabuchodonozor the kynge of Babylon,
that he maye ſlaye them before youre
eyes. And all the pryſoners of Iuda, that
are in Babylon, ſhall take vp this terme
of curſyng, and ſaye: Nowe God do vnto
thee, as he dyd vnto zedekiah and Ahab,
whom the kynge of Babylon roſted in the
fyre, becauſe they ſinned ſhamfully in Iſrael.
For they haue not onely defyled theyr
neyghboures wyues, but alſo preached
lying wordes in my name, whiche I haue
not commaunded them. Thys I teſtyfye,
and aſſure, ſayeth the Lord. But as for
Semeiah the Nehelamyte, thou ſhalte F
ſpeake vnto hym. Thus ſayeth the Lorde
of Hoſtes, the god of Iſrael: Becauſe thou
haſte ſealed letters vnder thy name vnto al
the people that is at Ieruſalem, ⁊ to Sophoniah
the ſonne of Maaſyah the prieſt,
yea, ⁊ ſente them to all the Prieſtes, wherin
thou wryteſt thus vnto hym: The Lord
hathe ordeyned thee to bee prieſte in the 4.Re
ſteade of *Iehoiada the prieſt, that thou 2.Pa
ſhouldeſt

ſhouldeſt bee the chefe in the houſe of the
Lorde, aboue al prophetes and preachers:
and that thou myghteſt ſet them vpon the
pyllery, or in the ſtockes. Howe happeneth
it then, that thou haſte not reproued Jeremy
of Anathoth, whiche neuer leaueth of
hys prophecying? And beſyde all thys, he
hath ſente vs worde *vnto Babylon, and
Jere.29.c. tolde vs playnely, that oure captiuitie ſhall
longe endure: that we ſhoulde buylde vs
houſes to dwell therin, and to plante vs
gardens, that wee maye enioye the frutes
thereof. Whiche letter Sophoniah the
G prieſte read, and let Jeremie the prophete
heare it. Then came the worde of the Lord
vnto Jeremy, ſaying: ſende worde to al thē
that be in captiuitie, on thys maner: Thus
hathe the Lorde ſpoken concernynge Semeiah
Jere.28.c meiah the Nehelamite: *becauſe that Semeiah
hath prophecyed vnto you without
my commiſſion, and broughte you into a
falſe hope, therefore thus the Lorde dothe
certyfye you: Beholde, I wil vyſet Semeiah
the Nehelamyte, and hys ſeede: ſo that
none of hys ſhal remayne among this people,
and none of them ſhall ſee the good that
I will do for this people, ſayeth the Lord.
For he hath preached falſely of the Lorde.

The.xxx. Chapter.

The returne of the people from Babilon. God by
hys chaſtenyng ſheweth that the people is ſynneful,
the deſtruccion of the enemyes of Iſraell.

A These are the wordes, that ÿ Lord
ſheweth vnto Jeremy, ſayinge:
Thus ſayeth the Lorde God of
Jere.30.c Iſraell: *wryte vp dylygently al
the wordes that I haue ſpoken vnto thee,
in a booke. For lo, the tyme cummeth, ſaith
the Lorde, that I will brynge agayne the
pryſoners of my people of Iſrael, and Juda,
ſayeth the Lorde. For I wyll reſtore
them vnto the lande that I gaue to theyr
fathers, and they ſhal haue it in poſſeſſyon.
Agayne, theſe wordes ſpake the Lorde, cōcernynge
Iſraell and Juda. Thus ſayeth
the Lorde: We haue hearde a terrible crye,
feare and dyſquyetnes. For what els doth
thys ſygnifie that I ſee? Namelye that all
Jere.13.b ſtronge men ſmyte, euery man hys hande
vpon hys loynes *as a woman in the paine
of her trauayle. Who euer ſawe a manne
trauayle with childe? Enquyre thereafter
B and ſee. yea, all theyr faces are maruelous
pale. Alas for this daye, which is ſo dredefull
that none maye be lykened vnto it: and
alas for the tyme of Jacobs trouble, frō
the whiche he ſhall yet be delyuered. For in
that daye ſayeth the Lord of hoſtes, I wil
take hys yocke frō of thy necke, and breake
thy bondes: And ſtraungers ſhall nomore
ſerue hym, but they ſhall do ſeruyce vnto
GOD theyr Lorde, and *to Dauyd theyr Eze.34.d
kynge, whom I will rayſe vp vnto them.
‡And as for thee, O my ſeruaunt Jacob, Jere.46.g
feare not ſayeth the Lord, & be not afrayed
O Iſrael. For loe, I will helpe the alſo frō
farre, and thy ſeede from the lande of theyr
captiuitie. And Jacob ſhall turne agayne,
he ſhalbe in reſt, & haue a proſperous lyfe,
and no man ſhall make hym afrayed. For
I am with the to helpe the, ſaieth ÿ Lord.
*And though I ſhall deſtroye all the people Amos.9.b
among whom I haue ſcatered the, yet
will I not deſtroye the, but correct the, *& Jere.10.d
that with diſcrecyon: For I knowe that
thou art in no wyſe *without faute. Therfore Ex.34.a.
thus ſayeth the Lorde. Thy broſinges Naum.1.a
are perillous: and thy woundes redy to caſt C
the into ſickenes. There is no man to medle
with thy cauſe, or to laye plaſter vpon the,
or to bynde vp thy woundes: there may no
man helpe the. All thy louers haue forgotten
thee, and care nothynge for the. For I
haue geuē the a cruel ſtroke, and chaſtened
the roughly, and that for the multytude of
thy myſdeades: for thy ſynnes haue had
the ouerhand. Why makeſt thou mone for
thy harme? in dede, thou arte ſore wounded
& in ieopardye, *but for the multitude Jere.13.d
of thy myſdedes and ſynnes, I haue done
this vnto the. *And therefore all they that ierem.2.a.
deuoure the, ſhal be deuoured, and al thine and.10.d
enemyes ſhalbe led into captiuitie. All they
that make the waſte, ſhalbe waſted them
ſelues: & al thoſe that rob the, will I make
alſo to be robbed. For I will geue the thy
health againe, & make thy woūdes whole,
ſayeth the Lorde: becauſe they reuyled the,
as one caſt awaye and deſpiſed. Siō (ſayed
they) is ſhe whom no man regardeth. For
thus ſayeth the Lorde. Beholde, *I wyll Nu.24.a.
brynge agayne the captiuitie of Jacobs D
tentes, and defende hys dwellinge place.
The citie ſhalbe buylded in her olde eſtate,
and the houſes ſhall haue theyr right foundacion.
And oute of them ſhall go thankeſgeuyng,
and the voyce of ioye. I will multiplye
them, and they ſhal not bee fewe: I
ſhal endue them with honoure, and no mā
ſhall ſubdue them. Theyr chyldren ſhalbe
as afore tyme, and theyr congregacion ſhal
cōtinue in my ſight. And all thoſe that vexe
thē wil I viſet. *A captayne alſo ſhal come Miche.5.a
of them, & a prince ſhal ſpring out from the

middeſt of them: hym wyll I chalenge to
John.6.c. my ſelfe, & he ſhal come vnto me.* For what
is he that geueth ouer hys hearte to come
Iere.13.b 24.b &.31.f vnto me, ſayeth the Lorde? *Ye ſhalbe my
‡Iere.23.e. people alſo, & I will be youre God. ‡ Beholde,
and.25.d. on the otherſyde ſhall the wrathe of
the Lord breake out as a ſtormy water, as
a myghtye whyrle wynde, and ſhall fal vpon
the heades of the vngodly. The terrible
dyſpleaſure of the Lord ſhall not leaue of,
vntill he haue done, and perfourmed the intent
Iere.23.e. of hys heart, *which in yͤ latter dayes
ye ſhal vnderſtand: At the ſame time, ſaieth
the Lord, ſhal I be the God of al the generacions
of Iſrael, & they ſhalbe my people.

The.xxxi. Chapter.

He prophecyeth that the people of Iſrael ſhalbee reſtored againe vnto theyr proſperitie. To be turned from ſynne is the gyft of God. The byrth of Chriſte is prophecyed. All the wicked ſhall dye in theyr wickednes. The new Teſtament and couenaunt is prophecyed. The Chriſtyan are taught and inſtructe of the Lorde. Oure ſinnes ſhal ſo be remitted, that they not once be thought on. God promyſeth that he wil caſt of yͤ Iewes. The building againe of Ieruſalē.

A
Num.13.f THus ſaieth the Lorde: *the people of
Iſraell, which eſcaped in the wilderness
from the ſwearde, founde grace
to come into theyr reſt. Euē ſo ſhal yͤ Lord
now alſo appeare vnto me from farre, and
John.6.b ſaie: *I loue the with an euerlaſtyng loue,
therfore by my mercy I haue drawen thee
to me. I will repayre the agayne, O thou
daughter of Iſrael, yͭ thou mayſt be faſte &
ſure. Thou ſhalt take thy tabrettes againe,
& go forth with them that leade the daūce.
Thou ſhalte plant vynes agayne vpon the
hylles of Samaria, & the grape gatherers
ſhall plante, and comenly eate of it. For the
dayes ſhall come when the watchemē vpon
the mounte of Ephraim ſhall crye: ariſe,
Eſay.2.a. *let vs go vp vnto Siō to our Lord God,
B for thus ſayeth the Lorde: Reioyce with
gladnes becauſe of Iacob, crye vnto the
head of the Gentyles: ſpeake out, ſyng and
ſaye: O Lord ſaue thy people, the remnaūt
of Iſrael, and make thē whole. Beholde, I
will brynge them agayne from out of the
north land, and gather them from yͤ endes
of the worlde, with the blynde and lame yͭ
are amonge them, with the wemen that be
great with childe, and ſuche as be alſo delivered:
and the company of them that come
againe, ſhal be greate. They ſhal come weping,
and with merciful pitye wil I bring
them hyther agayne. I will leade them to
the ryuers of water in a ſtraight waye,
Deu.23.a. where they ſhall not ſtumble. *For I am
Iſraels father, and ‡ Ephraim is my firſte
borne. Heare the worde of the Lorde, O ye
Gentyls, preache in the yles, that lye farre
of, & ſay: he yͭ hath ſcatered Iſrael, ſhal gather
hym together agayne, and ſhall kepe
hym, as a ſhepherde doth hys flocke. For yͤ
Lorde hath redemed Iacob, and ryd hym
from the hande of the violent, and they ſhal
come, & reioyce vpon the hyll of Sion, and
ſhal haue plenteouſneſſe of goodes, which
the Lorde ſhall gyue thē: Namely, wheat,
wyne, oyle, yonge ſhepe and calues. And
theyr conſcience ſhall be as a well watred
garden, for they ſhall no more be hungrye. C
Then ſhal the mayde reioyce in the daunce,
yea, bothe yonge and olde folkes. For I
will turne theyr ſorowe into gladnes, and
wyll comforte them from theyr ſorowes,
and make them ioyful. I will powre plenteouſneſſe
vpon the heartes of the prieſtes,
and my people ſhall be ſatiſfyed with my
goodnes, ſayeth the Lorde. Thus ſayeth
the Lord: *the voyce of heuyneſſe, weping
and lamentacion was hearde on hye, euen
of Rachell mourning for her children, and
would not be coūforted, becauſe they were
away. But nowe ſayeth the Lorde, leaue of
from wepyng and crying, withholde thine
eyes from teares, for thy laboure ſhall be
rewarded, ſayeth the Lorde. And they ſhall
come agayne out of the lande of theyr enemyes:
Yea, euen thy poſteritie ſhal haue cōſolacyon
in this, ſayeth the Lorde, that thy
children ſhall come againe in to theyr owne
lande. Moreouer, I hearde Ephraim, that
was led away captiue, complayne on thys
maner. *O Lorde, thou haſt correct me, &
thy chaſtenyng haue I receaued, as an vntamed
calfe. ‡ Conuert thou me, and I ſhal
be conuerted: for thou art my Lorde God.
Yea, as ſoone as thou turneſt me, I ſhall
refourme my ſelfe: and whē I vnderſtand,
I ſhall ſmyte vpon my thygh. For verely
I haue commytted ſhameful thynges. For
I haue borne the reprofe and confuſyon of
my youthe. Upon thys complaynte, I D
thought thus by my ſelfe: * is not Ephraim
my dere ſonne? Is he not yͤ chyld, with
whom I haue had all myrthe and paſtyme?
For ſence the time that I fyrſt comened
with hym, I haue hym euer in remembraunce:
therefore, my very heart dryueth
me vnto hym, gladlye and louingly wyll
I haue mercye vpon hym ſayeth the Lord.
Get the watche men, prouyde teachers for
the: ſet thine heart vpō the ryghte way, that
thou ſhouldeſt walke, and turne againe, O

thou daughter of Iſraell, turne agayne to
theſe cyties of thyne. Howe long wylt thou
go aſtraye, O thou ſhrynkyng daughter?
E For the Lord will worke a new thing vpon
earthe. A woman ſhall compaſſe a man.
For thus ſayeth the Lord of hoſtes, ỹ God
of Iſrael: It wyl come therto, that when
I haue brought Iuda out of captiuitie,
theſe wordes ſhalbe hearde in the land, and
in hys cities. The Lord which is the fayre
Esay.42.a *brydegrome of ryghteouſneſſe, make the
frutefull, O thou holy hyll. And there ſhall
dwell Iuda ⁊ al her cyties, the ſhepherdes,
⁊ huſbandmen. For I *ſhal fede the hungry
Math.5.a and.11.c. gry ſoule, and refreſhe all faynte heartes.
When I heard this, I came agayne to my
ſelfe, I muſed, lyke as I had bē waked out
of a ſwete ſlepe. Beholde ſayth the Lord, ỹ
dayes come that I will ſowe the houſe of
Iſrael and the houſe of Iuda, with men ⁊
with catell. *Yea, it ſhall come therto, that
Deu.28.g. Iere.32.e. Zacha.8.c. lyke as I haue gone a boute in times paſte
to rote them oute, to ſcater them, to breake
them downe, to deſtroye them, and chaſten
them: Euen ſo wyl I alſo go dylygently aboute,
to buylde them vp agayne, and to
plante them, ſayeth the Lorde. *Then ſhal
Eze.18.a it nomore be ſayde: the fathers haue eaten
a ſower grape, and the childrens teeth are
ſet on edge: for euery one ſhall dye for hys
F owne myſdede: ſo ỹ whoſo eateth a ſower
Ebr.8.b. grape, hys teeth ſhalbe ſet on edge. *Behold,
the dayes come, ſayeth the Lord, that
I will make a newe couenaunte with the
houſe of Iſrael, and with the houſe of Iuda:
not after the couenaunte that I made
with their fathers, when I toke them by
the hande and led them out of the lande of
Egypt, which couenaunt they brake: yea,
euen whē I, as an huſbande had rule ouer
Ebr.10.b. them, ſayeth the Lord. *But thys ſhal bee
the couenaunte that I will make with the
houſe of Iſrael after thoſe dayes, ſayeth ỹ
Esay.51.b Lord. *I wil plant my lawe in the inward
partes of them, ⁊ wryte it in theyr heartes,
Je.24.b. and.30.d *and wyl be theyr God, and they ſhalbe my
people. And from thence forth, ſhall no mā
teache hys neyghboure or his brother, and
ſaye: knowe the Lorde. But they ſhall all
knowe me from the loweſt vnto the hyeſte,
ſayeth the Lord. For I will forgeue their
myſdedes, and will neuer remembre theyr
ſynnes any more. Thus ſayeth the Lorde,
Gene.1.b. whiche gaue the *ſunne to be a lyght for ỹ
daye, and the moone and ſtarres to ſhine in
the night: whiche moueth the ſea, ſo that ỹ
floudes therof waxe fearce: his name is the
Lorde of Hoſtes. Like as thys ordinaunce
ſhal neuer be takē out of my ſight, ſayeth ỹ G
Lord: So ſhal ỹ ſede of Iſrael neuer ceaſſe,
but alwaye be a people before me. Moreouer,
thus ſayeth ỹ Lord: like as the heauen
aboue cannot be meaſured, ⁊ as the foūdacions
of ỹ earth beneth may not be ſought
out: *So wil I alſo not caſt out the whole Rom.11.a
ſede of Iſrael, for ỹ they haue committed,
ſayeth ỹ Lord. Behold, ỹ daies come ſaith
the Lord: ỹ the citie of the Lord ſhalbe enlarged
frō the *towre of Hananeel, vnto the 2.Esd.3.a.
gate of the corner wal. Frō thence ſhall the Zach.14.b
right meaſure be taken before her vnto the
hyll toppe of *Gareb, ⁊ ſhall come aboute Iere.19.b
Gaath, ⁊ the whole valley of the dead carkaſſes,
⁊ of the aſſhes, ⁊ all the feldes vnto
the broke of Cedron, ⁊ vnto the corner of ỹ
horſegate toward ỹ Eaſt, wher as ỹ Sānctuary
of ỹ Lord alſo ſhal be ſet. And whē it
is now builded, ⁊ ſet vp of this faſhiō, it ſhal
neuer be broken nor caſt downe any more.

The .xxxii. Chapter.

Ieremy is caſt into priſon, becauſe he prophecieth
ỹ the citie ſhould be takē of the kinge of Babilō. By
the felde ỹ Ieremy bought at the cōmaundement of
the Lord, is ſignified, ỹ the people ſhould come agayne
to theyr owne poſſeſſiō. The people of God are hys
ſeruauntes, and he is theyr Lorde. To feare God is
goddes gyft, to the entēt ỹ ſinnes maye be eſchewed. A

THeſe wordes ſpake ỹ Lord vnto Ieremie,
in the tenthe yeare of zedekiah
kinge of Iuda: which was the eyghtene
yeare of Nabuchodonozor, what time
as the king of Babilons hooſt layde ſyege
vnto Ieruſalē. But Ieremy the Prophete
lay bounde in the courte of the priſō, which
was in the kynge of Iudaes houſe: where
zedekia the king of Iuda cauſed him to bee
layde, becauſe he had prophecyed of thys
maner: Thus ſayeth ỹ Lord: *Beholde, I *Iere.34.a 38.a.39.a
will delyuer this citie into the handes of ỹ
king of Babilon, which ſhal take it. As for
zedekiah ỹ king of Iuda, he ſhal not be able
to eſcape ỹ Chaldees: but ſurely he ſhal
come into the handes of the king of Babylon,
which ſhal ſpeake with him mouthe to
mouthe, ⁊ one of thē ſhal loke another in ỹ
face. And zedekiah ſhalbe caryed vnto Babylon,
⁊ there ſhal he be, vntil the time ỹ I
viſit him ſayth the Lord. But if thou takeſt
in hād to fight againſt ỹ Chaldees, yͧ ſhalt
not proſper. And Ieremie ſayde, thus hath B
ỹ Lord ſpokē vnto me: Behold, Hananeel
ỹ ſone of Selū thine vncles ſone, ſhal come
vnto the, ⁊ require the to redeme ỹ lād ỹ lieth
in Anathoth vnto thy ſelfe *for by reaſō *Leui.25.d Nu.24.a. and.36.a
of kinred it is thy right to redeme it, and to
bye it oute. Ruth.4.a

And Hananeel, myne vncles ſonne, came to me in the courte of the pryſon, accordyng to the worde of the Lorde, and ſayde vnto me: Bye my land, I praye the, that lyeth in Anathoth in the countrey of Ben-iamin: for by herytage thou haſte ryght to leuſe it out for thy ſelfe, therefore redeme it. Then I perceyued that thys was the commaundement of the Lorde, and ſo I bought the lande from Hananeel of Anathoth, myne vncles ſonne, & wayed hym there the money: euen ſeuen ſycles, and ten ſyluer pence.

C I cauſed hym alſo to make me a wrytyng, & to ſeale it: & called recorde therby, & weyed hym there the money vpon ẏ weightes. So I toke ẏ euydence with the copie whē it was orderly ſealed and read ouer, and I gaue the euydence vnto Baruch the ſōne of Neriah, the ſonne of Maaſiah in ẏ ſight of Hananeel, my coſyne, and in the preſence of the witneſſes, that be named in ẏ euydence: & before all the Iewes that were there by in the courte of ẏ priſō. I charged Baruch alſo before them, ſayinge: The Lorde of hoſtes the God of Iſraell, commaundeth the to take thys ſealed euydence with ẏ copye: and to laye it in an erthen veſſell, that it may long cōtinue. For the Lord of hoſtes, the God of Iſrael hath determined ẏ houſes, feldes, & vineyardes, ſhalbe poſſeſſed agayne in thys lande. Nowe whē I had delyuered the euydence vnto Baruch ẏ ſōne of Neriah, I beſought the Lord, ſaying: O Lorde God, *it is thou that haſt made heauen & earth with thy greate power and hie arme, & there is nothing hid frō the. *Thou

Gene.1.a.
Iere.10.b
Ex.34.a.

D ſheweſt mercy vpon thouſandes, thou recompenſeſt the wickednes of the fathers, into the boſome of the children that come after them. Thou art the greate & myghty God, whoſe name is the Lorde of hoſtes: greate in councell, and excellente in worke. Thyne eyes loke vpon all the wayes of mens children, *to reward euery one after his way: and accordíng to the frutes of his inuēcions. *Thou haſt done great tokens and wonders in the land of Egipt, as we ſee this daye, vpon ẏ people of Iſrael, & vpon thoſe men, to make thy name greate, as it is come to paſſe thys daye. Thou haſte brought thy people of Iſrael out of ẏ land of Egipt, with tokens, with wōders, with a mightie hand, with a ſtretched oute arme, & with greate terryblaneſſe: and haſt gyuen them thys lande, like as thou haddeſt promyſed vnto theyr fathers. Namely, ẏ thou woldeſt gyue them a lande, that floweth

Roma.2.a
Exo.7. vnto the fiftene chapter.

with milke & hony. *Now when they came therin, & poſſeſſed it, they folowed not thy voyce, & walked not in thy lawe, *but all ẏ thou commaundedſt them to do, that haue they not done, & therefore come al theſe plages vpō thē. Beholde, there are bulworkes made nowe agaynſte the citie to take it: & it ſhalbe wonne of ẏ Chaldees that beſiege it, with ſwearde, with hunger, & death: and loke what thou haſt ſpoken, that ſame ſhal come vpon thē. For lo, al thynges are preſent vnto thee. Yet ſayeſt thou vnto me (O Lorde God) and commaundeſt me, that I ſhall leuſe a pece of lande vnto my ſelfe, and take witneſſes therto: & yet in ẏ meane ſeaſon the citie is delyuered into the power of the Chaldees. Then came the worde of the Lord vnto me, ſaying: Beholde, I am the Lord God of all fleſhe, is there any thynge then to hard for me. Therfore thus ſayth the Lorde: *Beholde, I ſhall delyuer thys cytie into the power of the Caldees, & into the power of Nabuchodonoſor, the kynge of Babylon, they ſhall take it. For ẏ Chaldees ſhal come and winne this citie, and ſet fyre vpon it, and burne it, with the gorgeous houſes, in whoſe parlers they haue made ſacrifyce vnto Baall, and powred drynke offerynges vnto ſtraunge goddes, to prouoke me vnto wrath. For ſeing the children of Iſrael, and the childrē of Iuda, haue wrought wyckednes before me euer from theyr youthe vp, what haue they els done but prouoked me with the workes of theyr owne handes, ſayeth the Lorde. Or what hath this cytie bene els but a prouokynge of my wrath, euer ſence the day that they builded it, vnto thys houre. wherin I caſt it out of my ſyght, becauſe of the great blaſphemyes of the children of Iſrael and Iuda, whiche they haue done to prouoke me: yea they, their kynges, theyr prynces, theyr prieſtes, their prophetes, the men of Iuda, & the citezyns of Ieruſalem. *Whē I ſtode vp early, and taught thē & inſtructed them, they turned their backes to me & not theyr faces. They wolde not heare, to be refourmed and correct, ‡but ſet theyr ydols in the houſe, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal, in the valley of the childrē of Hennom, to vow theyr ſonnes & daughters vnto Moloch, which I neuer commaunded them, neyther came it euer in my thought to make Iuda ſynne wᵗ ſuche abhominaciō. And now therfore, thus hath ẏ Lord god of Iſrael ſpoken, cōcerning this citie,

E
F

title, whiche (as ye youre ſelues confeſſe) ſhall be deliuered into the hand of the king of Babilon, whē it is wūne wͭ the ſweard, Deu.30.a. with hunger, ⁊ with peſtilence. *Beholde, I will gather thē together from al landes, wherin I haue ſcatred them in my wrath, in my fearful and greate diſpleaſure: ⁊ will bryng them agayne vnto this place, where G they ſhall dwell ſafely. And they ſhal be my Pſal.119.c people, and I will be theyr God. *And I wyll geue them one hearte and one waye, that they may feare me al the dayes of their lyfe, that they and theyr children after them Eze.36.c. may proſpere. *And I wyl ſet vp an euerlaſtynge couenaunte with them: Namely, that I wyll neuer ceaſſe to do them good: ⁊ yͭ I wil put my feare in their heartes, ſo yͭ Deu.39.b they ſhal not runne awaye from me. *Yea, Jere.31.e. I will haue a luſte, and pleaſure to do them good, and faythfully to plant them in thys lande with my whole hearte, and with all my ſoule. For thus ſayeth the Lord: like as I haue brought all thys greate plage vpō thys people, euen ſo will I alſo brynge vpon thē all the good that I haue promyſed them. And men ſhall haue theyr poſſeſſions in thys lande: wherof ye ſaye nowe, that it ſhall neither bee inhabyted of people, nor of catell, but be delyuered into the handes of the Chaldees. Yea, lande ſhalbe bought for money, and euidences made there vpō, and ſealed before witneſſes in the countrey of BenJamin, and round aboute Jeruſalem, in the cities of Juda, in the cities that are vpō the mountaynes, and in them that lye beneth: yea, and in the cities that are in the ſouthe. For I will brynge their pryſoners hyther agayne, ſayeth the Lorde.

The.xxxiii.Chapter.

The prophete is moniſhed of the Lorde to praye for the delyueraunce of the people, whiche the Lord promyſeth: God forgeueth ſynnes, and doth gracyouſly to the people, for hys owne renowne. Of the byrthe of Chriſte. The kyngdome of Chriſte in the churche ſhall neuer be ended.

A Jere.20.a. Jere.32.a. MOreouer, the word of the Lord came vnto Jeremie on this maner, *whē he was yet boūd in yͤ Courte of the priſon. Thus ſayeth the Lorde, whiche fulfylleth the thinge that he ſpeaketh: the Lorde whiche perfourmeth the thing that he taketh in hand, Exo.14.d euen he whoſe name is the Lord: *crye vnto me 3.Re.7.b. and I will anſwere, and ſhewe the great ⁊ hie thinges, which were vnknowen vnto thee. Thus (I ſaye) ſpake the Lorde God of Iſraell, concernynge the houſes of thys cytie, and the houſes of the kynges of Juda, that they are broken thorow the ordinaunce ⁊ the ſwearde: Becauſe the inhabyters of thys cytie haue come to fyght agaynſt the Chaldees, ⁊ they are filled with the deade karkaſes of men, whom I haue ſlayne in my wrathe ⁊ diſpleaſure: when I turned my face from thys citie, becauſe of al her wickedneſſe. Behold, ſayeth yͤ Lord, I will repayre and heale theyr woundes, ⁊ make them whole: I wil open thē the large treaſure of peace ⁊ truthe. And I wyll returne the captyuytie of Juda and Iſrael: ⁊ will ſet them vp agayne as they were afore. Eſa.43.d *Frō all miſdedes, wherin they haue offended agaynſte me, I will clenſe them: And all theyr blaſphemyes whiche they haue done agaynſte me, when they regarded me not, I wyll forgeue them. B And this ſhal get me a name, a prayſe, and honour amonge all the people of the earth, whiche ſhall heare all the good that I will ſhewe vnto them: yea, they ſhalbee afeard, ⁊ aſtonied at all the good dedes ⁊ benefytes that I will do for them. Moreouer, thus ſayth the Lord: Jere.7.d. *In thys place whereof ye ſaye that it ſhalbe a wilderneſſe, wherin nether people nor catell ſhall dwell: in lyke maner in the cyties of Juda, and withoute Jeruſalem (whiche alſo ſhall be ſo voyde, that neyther people nor catell ſhall dwel there) ſhal the voice of gladneſſe be heard againe: the voyce of the brydegrome and of the bryde, the voyce of them that ſhall ſynge: Pſa.118.a 1.Mac.4.d *Prayſe the Lorde of hoſtes, for he is louyng: and hys mercye endureth for euer: ⁊ the voyce of them that ſhall offer vp giftes in the houſe of the Lord. For I will reſtore the captiuitie of thys land, as it was afore, ſayeth the Lorde. Thus ſayeth the Lorde of hoſtes: It ſhall come yet therto, that in thys lande, whiche is voyde from men and catel, and in all the cities of the lande, there ſhalbe ſet vp ſhepheardes cotages: in the cities vpon the mountaynes, and in the cities that lye vpon the plaine, and in the cities of the ſouth. In the land of BenJamin, in the feldes of Jeruſalem, and in the Cityes of Juda, ſhall the ſhepe be numbred agayne, C vnder the hande of hym, that telleth them, ſayeth the Lorde: Jere.23.a. *Beholde, the tyme commeth, ſayth the Lord, yͭ I wyll perfourme yͤ good thing, which I haue promiſed vnto yͤ houſe of Iſrael, ⁊ to yͤ houſe of Juda. In thoſe daies ⁊ at the ſame time, I wil bring forth vnto Dauid, the braunche of righteouſneſſe, and he ſhal do equitie and righteouſneſſe in the lande.

In

Eſa.32.b. In thoſe dayes ſhal Juda be helped * and Jeruſalem ſhall dwel ſafe: and he that ſhal call her, is euen God oure ryghteouſnes.
2.Re.7.c. For thus the Lord promiſeth: * Dauid ſhal neuer want one to ſyt vpon the throne of
1.Re.2.a. the houſe of Iſrael: * neither ſhal yͤ Prieſtes and Leuytes wante one to offer alway before me burnte offeringes, to kyndle the meate offerynges, and to prepare the ſacrifyces. And the worde of the Lorde came
D vnto Jeremye after thys maner. Thus
Gene.8.d ſayth the Lord: Maye yͤ couenaunt * which I haue made with day and nyght be broken, that there ſhould not be day and night in due ſeaſon? Then maye my couenaunte alſo bee broken, whiche I made with Dauid my ſeruaunt, & ſo he not to haue a ſonne
‡1.Pe.2.a to reygne in hys throne: ‡ ſo ſhall alſo the prieſtes and Leuites neuer fayle, but ſerue
Gene.15.b. and.22.c. me. * For like as the ſtarres of heauen may not be numbred, neyther the ſand of the ſea meaſured: ſo will I multyplye the ſeede of Dauid my ſeruaunte, and the Leuites, my myniſters. Moreouer, the word of yͤ Lord came to Jeremie, ſaying: Conſidereſt thou not what this people ſpeaketh? Two kinredes (ſay they) had the Lorde choſen, and thoſe ſame two hath he caſt away. For ſo they haue deſpyſed my people, and they reputed thē as though they were no people. Therfore thus ſayeth the Lord: Yf I haue made no couenaunt with daye and night, and geuē no ſtatute vnto heauen and earth: then will I alſo caſte awaye the ſeede of Jacob and Dauid my ſeruaunt, ſo that I wil take no prynce out of hys ſeede, to rule the poſterytie of Abraham Iſaac and Jacob. But yet I wil turne againe theyr captiuytie, and bee mercyfull vnto them.

The.xxxiiii.Chapter.

He thretenech that the cytie, and the kyng zedekiah alſo ſhalbe geuen into the handes of the kynge of Babylon. He rebuketh them that brought ſuche of theyr brethren into captiuitie, as were pardoned to go at theyr lybertie.

A These are the wordes whiche the
Jere.39.a. Lord ſpake vnto Jeremie * what time as Nabuchodonozor yͤ king of Babylon and all his hoſtes (out of al the kingdomes that were vnder his power) & all hys people, fought agaynſte Jeruſalē, and all the cities therof. Thus ſayth the Lorde God of Iſrael: Go, & ſpeake to zedekyah the king of Juda, and tel him: The
4.re.25.a. Lord ſendeth the this worde. Beholde * I
Jere.32.a. and.39.a will delyuer this citie into the hande of the kynge of Babylon: he ſhall burne it, & thou ſhalt not eſcape his handes, but ſhalte bee led awaye pryſoner, and delyuered into his power. Thou ſhalt loke the kyng of Babilon in the face, and he ſhall ſpeake with the mouthe to mouthe: & then ſhalt thou go to Babilon. Yet heare the worde of the Lord, O zedekiah, thou kinge of Juda. Thus ſayth the Lorde vnto the: Thou ſhalt not be ſlayne with the ſwearde, but ſhalt dye in peace. * Lyke as thy forefathers the 1.Re.
kinges, thy progenytours, were brent: ſo ſhalt thou be brent alſo, & in thy mourning they ſhall ſay: Oh Lorde. For thus haue I determyned, ſayeth the Lorde. Then ſpake Jeremye the prophet al theſe wordes vnto zedekiah kynge of Juda in Jeruſalem: what tyme as the kynge of Babilons hoſt beſieged Jeruſalem, and the remnaunte of the cities: Namely, Lachis and Azekah, which yet remayned of the * ſtrong fenſed 2.Pa.
cyties of Juda. These are the wordes that the Lord ſpake vnto Jeremy the prophet, whē zedekiah was agreed with al the people at Jeruſalē, that there ſhoulde bee proclaymed * a libertie, ſo yͭ euery man ſhould Exo.
let hys ſeruaunt & handmayde go free, He- Leui.
brue, and Hebrueſſe: & no Jew to holde hys Deu.
brother as a bondman. Nowe as they had conſented, all the princes, & all the people whiche had gathered vnto this agrement, that euery man ſhoulde ſet at libertie hys bonde ſeruaunt, & bond womā, & no longer to holde them bond, euen ſo they were obedyent, & let thē go free. But afterward they repented and toke agayne the ſeruauntes & handmaydens, whō they had let go free, & ſo made them bond agayne. For the which C
cauſe the word of the Lord came vnto Jeremy frō the Lord him ſelfe, ſaying: Thus ſayth the Lorde God of Iſrael. * I made a Deu.
couenaunte with youre fathers, when I Exo.
brought thē out of Egipt, (yͭ they ſhoulde nomore bee bondmen) ſaying: When ſeuen yeres are out, euery mā ſhal let his bought ſeruaūt an Hebrue go fre, if he haue ſerued hym ſyxe yeres. But youre fathers obeyed me not, and herkened not vnto me. As for you, ye were now turned & did right before me, in yͭ ye proclaimed, euery mā to let his neyghbour go free, & in that ye made a couenaunt before me, in the temple yͭ beareth my name. But yet ye haue turned youre ſelues agayne, & blaſphemed my name: In this, yͭ euery man hath required his ſeruaūt & handmayden agayne, whō ye haue let go quite & fre: and compelled thē to ſerue you againe, & to be your bondmē, & bondwomē.

And therfore thus ſayeth the Lorde: ye haue not obeyed me, euerye man to proclayme freedome vnto hys brother and neyghbour: wherfore I will call you vnto a freedome, ſayeth the Lord: euen vnto the ſwearde, to the peſtylence, and to hunger, and will make you to be plaged in all the kyngdomes of the earth. yea, D thoſe mē that haue broken my couenaūt, and not kept the wordes of the appoyntment whiche they made before me, when Gen. 15. b *they hewed the calfe in two, and when there wente thorow yͤ two halues therof, the prynces of Iuda, the prynces of Ieruſalem, the gelded mē, the prieſtes, and all the people of the lande, whiche wente thorowe the two ſydes of the calfe.

Thoſe men wyll I geue into the power of theyr enemyes, and into the handes of Pſa. 79. a them that folow vpon theyr lyues. *And Iere. 7. d. theyr dead bodyes ſhalbe meate for the foules of the ayre, and beaſtes of yͤ fielde. As for Zedekiah the kyng of Iuda and hys prynces, I wyll delyuer them into the power of theyr enemyes, and of them that deſyre to ſlay them, & into the hande of the kyng of Babylons hoſte, whiche Iere. 37. c. *nowe is departed from you: But thorowe my commaundemente (ſayeth the Lord) they ſhall come agayne before this cytie, they ſhall fyght agaynſt it, wynne it, and burne it: Moreouer, I wyll laye the cytyes of Iuda ſo waſte, that no man ſhall dwell therin.

The. xxxv. Chapter.

He propoūdeth the obedyence of the Rechabytes, and therby confoundeth the pryde of the Iewes. The commaundement of Ionadab, the father of the Rechabytes. He threateneth punyſhment vnto the rebellyous Iewes. He promyſeth proſperytie vnto yͤ Rechabytes, for their obedyēce vnto their father.

A THe wordes whiche the Lord ſpake vnto Ieremye, in the reigne of Iehoakym the ſonne of Ioſiah kyng of Iuda, are theſe: Go vnto the houſe of 4. Re. 10. c. the *Rechabytes, and call them out, and bryng them to the houſe of the Lorde into ſome commodyous place, & geue them wyne to drynke. Then toke I Iazaniah, the ſonne of Ieremy, the ſonne of Habaziniah, and his brethren, & al his ſonnes, and the whole houſholde of the Rechabytes: and brought them to the houſe of the Lorde, into the cloſette of the chyldren of Hanan, the ſonne of Iegedaliah the manne of God: whiche was by the cloſette of the prynces, that is aboue the cloſette of Maaſiah the ſonne of Selū, B which is yͤ treaſurer. And before the ſōnes of the kynred of the Rechabytes, I ſette pottes ful of wyne, & cuppes, & ſayd vnto thē: Drynke wyne. But they ſayd: we wyl drynke no wyne: for Ionadab the ſonne of Rechab oure father, commaunded vs, ſaying: Ye and youre ſonnes ſhall neuer drynke wyne, *buyld no houſes, ſowe no *Ie. 29. b ſede, plant no vynes: yea, ye ſhall haue no vyneyardes, but for al your time, ye ſhall dwel in tentes, yͭ ye may lyue long in the land wherin ye be ſtraūgers. Thus haue we obeyed the cōmaundement of Ionadab the ſonne of Rechab our father, in all yͭ he hath charged vs, & ſo we drynke no wyne al our lyfe long: we nor our wyues, our ſonnes, and our daughters. Neither buylde we any houſe to dwell therin: we haue alſo amōg vs neither vyneyardes, nor corne lande to ſowe, but we dwell in tentes: we obey, and doe accordyng vnto al that Ionadab our father commaūded vs. But now that Nabuchodonozor C the kyng of Babylon came vp into the lande, we ſayde: come, let vs go to Ieruſalem, that we maye eſcape the hoſte of the Caldees, and the Aſſirians, and ſo we dwell now at Ieruſalem. Then came the woorde of the Lorde vnto Ieremye, ſaying: Thus ſayeth the Lorde of hoſtes the God of Iſrael: Goe and tell the men of Iuda, and the inhabitours of Ieruſalem: Wyll ye not bee refourmed to obey my woordes, ſayeth the Lorde? The woordes whiche Ionadab the ſonne of Rechab commaunded hys ſonnes, that they ſhould drynke no wyne, are faſt and ſurely kept: for vnto this day they drinke no wyne, but obey theyr fathers commaundemente. But as for me, * I haue Iere. 18. a ſtand vp early, I haue ſpoken vnto you, and. 25. a and geuen you earneſt warnyng: and yet haue ye not been obedyent vnto me. Yea, I haue ſente my ſeruauntes all the Prophetes vnto you, I roſe vp early, & ſente you word, ſaying: O turne you now euery manne from his wycked way: amende your lyues, and goe not after ſtraunge goddes to worſhyppe them, that ye may contynue in the land which I haue geuē vnto you and your fathers: but ye would neyther heare me, nor folowe me. The D childrē of Ionadab Rechabs ſonne, haue ſtedfaſtly kept theyr fathers cōmaundemēt, yͭ he gaue thē: but this people is not obediēt vnto me. And therfore thus ſayth

the Loꝛde of hooſtes the God of Iſrael:
Beholde, I wyll bꝛyng vpon Juda, and
vpon euery one that dwelleth in Jeruſalem,
all the trouble that I haue deuyſed
*Pꝛou.1.c agaynſt them.*Foꝛ I haue ſpoken vnto
Eſai,65.d them,but they would not folowe: I haue
Jere.7.b. called vnto them , neuertheleſſe, they
woulde geue me no aunſwere . Jeremye
ſpake alſo to the houſehold of the Rechabytes.
Thus ſayeth the Loꝛde of hooſtes
the God of Iſrael: Foꝛ ſo muche as ye
haue obeyed the commaundement of Jonadab
your father,and kepte all his pꝛeceptes,
and done accoꝛdyng vnto al that
he hath byddẽ you:Therfoꝛe thus ſayeth
the Loꝛde of hooſtes,the God of Iſrael:
Jere.33,c *Jonadab the ſonne of Rechab ſhall not
fayle,but haue one out of his ſtocke , to
ſtande alwaye befoꝛe me.

The.xxxvi. Chapter.

Baruch wꝛyteth, (as Jeremy endyteth) the booke of the curſes agaynſt Juda and Iſrael. He is ſente with the booke, vnto the people,⁊ readeth it befoꝛe them all. He is called befoꝛe the rulers,⁊ readeth it befoꝛe them alſo. The rulers ſhewe vnto the kyng the woꝛdes of the booke. Jehudi taketh the booke ⁊ readeth a lytle of it,⁊ caſteth it in the fyꝛe. There is another wꝛyttẽ at the cõmaundement of the Loꝛde.

A IN the fourth yeare of Jehoakym
the ſonne of Joſiah yͤ kyng
of Juda,came the woozde of the
Loꝛde vnto Jeremye, ſayinge:
*Je.30.a *Take a booke,and wꝛyte therin all the
woozdes that I haue ſpoken to thee agaynſt
Iſrael,agaynſt Juda , ⁊ agaynſt
all the people, from the tyme that I began
foꝛ to ſpeake vnto the(in the reygne
of Joſyah) vnto this daye. That when
the houſe of Juda heareth of the plage,
which I haue deuiſed foꝛ them,they may
*Jer.18,a paraduenture * turne euerye man from
hys wycked waye : that I maye foꝛgeue
theyꝛ offences and ſinnes.Then dyd Jerempe
Jer. 45.a call Baruch the ſonne of Neryah,
*and Baruch wꝛote in the booke,at the
mouth of Jeremy,all the woozdes of the
Loꝛde,whiche he had ſpoken vnto hym.
And Jeremy commaunded Baruch,ſaying:
I am in pꝛyſon,ſo yͭ I may not come
into the houſe of the Loꝛde : therfoꝛe go yͧ
thyther,and reade the booke that thou
B haſte wꝛytten at my mouth:Namely,the
woozdes of the Loꝛd:⁊ reade them in the
Loꝛdes houſe vpon the faſtyng day,that
the people,whole Juda,and all they that
come out of the cyties may heare.Peraduenture
, they wyll pꝛaye mekely befoꝛe
the face of the Loꝛde , and turne euerye
one from his wycked waye.Foꝛ greate is
the wꝛath and diſpleaſure,that the Loꝛd
hath taken againſt this people. So Baruch
the ſonne of Neryah dyd accoꝛding
vnto all that Jeremy the Pꝛophete commaunded
hym,readyng the woozdes of
the Loꝛd out of the booke,in the Loꝛdes
houſe . And this was done in the fyfte
yeare of Jehoakym the ſonne of Joſiah
kyng of Juda,in the.ix.moneth,when*it *Jon
was commaunded,that all the people of
Jeruſalem ſhoulde faſt befoꝛe the Loꝛde,
and they alſo that were come from the
cytyes of Juda vnto Jeruſalem. Then
read Baruch the woozdes of Jeremy out C
of the booke,within yͤ houſe of the Loꝛd:
oute of the treaſurye of Gamariah the
ſonne of Saphan the Scrybe, whiche is
beſyde the hyer lofte of the * newe dooꝛe Jer.
of the Loꝛdes houſe : that all the people
myght heare.Nowe when Micheah the
the ſonne of Gamariah,the ſõne of Saphan,
had hearde all the woozdes of the
Loꝛde out of the booke,he wente downe
to the kynges palace into the Scrybes
chambers,foꝛ there al yͤ pꝛynces were ſet:
Elizama the Scrybe,Dalaiah yͤ ſonne of
Semei,Elnathan yͤ ſõne of Achboꝛ, Gamariah
the ſonne of Saphan,Zedekyah
yͤ ſonne of Hananiah,with all yͤ pꝛynces.
And Micheah told them al the woꝛdes yͭ
he heard Baruch reade out of the booke
befoꝛe yͤ people.Then al the pꝛynces ſent
D Jehudi the ſonne of Nathaniah,yͤ ſonne
of Selamiah , the ſonne of Chuſi , vnto
Baruch,ſaying:Take in thyne hand the
booke, where out thou haſt read befoꝛe al
the people, ⁊ come.So Baruch the ſonne
of Neriah,tooke the booke in his hande,
and came vnto them. And they ſayde vnto
him:Syt downe and reade the booke,
that we may heare alſo.So Baruch read
that they myght heare.Nowe when they
had heard al the woꝛdes,they were abaſhed
one vpon another,⁊ ſayde vnto Baruch:
We wil certifye the king of al theſe
woꝛdes. And they examined Baruch,ſaying:
tell vs, howe dydeſt yͧ wꝛyte all theſe E
woꝛdes out of his mouth? Then Baruch
anſwered them:He ſpake al theſe woꝛdes
vnto me with his mouth,⁊ I wꝛote them
in the booke.Then ſayde the pꝛynces vnto
Baruch:Goe thy way,⁊ hyde the with
Jeremy, ſo that no manne knowe where
ye be: And they went in to the king to the
courte. But they kepte the booke in the

chambꝛe

chābre of Elizama the Scrybe, & told the king al the wordes, that he myght heare. So the kyng ſent Jehudi to fet hym the booke, which he brought out of Elizama the Scrybes chābre. And Jehudi read in it, that the kyng & all the prynces whiche were about him, myght heare. Nowe the kyng ſat in the wynter houſe, for it was in the.ix.moneth, & there was a fyre before him. And whē Jehudi had read three or foure leaues therof, he cut the booke in pieces with a penknyfe, & *caſt it into the fyre vpō the harth, vntyll the booke was F all brent in the fyre vpon yͤ harth. Yet no man was abaſhed therof, or rent his clothes, neither yͤ king himſelfe, nor his ſeruauntes, though they hearde all theſe wordes. Neuertheles, Elnathā, Dalaiah & Gamariah beſought the kyng that he would not burne the booke: not withſtāding the king would not heare them, but cōmaunded Jerahmael the ſōne of Amalech, Saraiah the ſonne of Ezriell, and Selamiah the ſonne of Abdiel, to laye handes vpon Baruch the Scrybe, and vpō Jeremy the Prophete: but the Lord kept them out of ſyght. After nowe that the kyng had brente the booke, and the ſermons whiche Baruch wrote at the mouth of Jeremy: The word of the Lord came vnto Jeremy, ſaying: Take an other booke & wryte in it all the foreſayde ſermons, that were wrytten in the fyrſte booke, which Jehoakim the king of Ju- G da hath brente. And tell Jehoakym the kyng of Juda, thus ſayeth the Lorde: thou haſte brent the booke, & thoughteſt within thy ſelfe: Why haſte thou wrytten therin, that the kyng of Babylon ſhall come and make this lande waſte: ſo that he ſhall make both people and cattell to bee out of it. Therefore thus the Lorde ſayeth of Jehoakym the kyng of Juda. *There ſhall none of his generacion ſyt vpō the throne of Dauid. His dead corſe ſhalbe caſt out, that the heate of the daye, and the froſt of the nyght may come vpō hym. And I will vyſyte the wyckedneſſe of hym, of hys ſede, & of his ſeruauntes. Moreouer all the euyll that I haue promyſed them (though they hearde me not) wyll I bryng vpon them: vpon the inhabitours of Jeruſalem, & vpon all Juda. Then tooke Jeremy another booke, & gaue it Baruch the Scrybe the ſonne of Neriah, which wrote therin out of the mouthe of Jeremy, all the ſermons that were in the fyrſte booke, whiche Jehoakym the kyng of Juda dyd burne. And there were added vnto them manye moe ſermons then before.

The.xxxvii. Chapter.

Zedekiah ſucceedeth Cononia. He ſendeth vnto Jeremye to praye for hym. Jeremye goyng into the lande of Beniamyn is taken. He is beaten and put in pryſon. He is delyuered by kyng Zedekiah.

Zedekiah the ſonne of Joſias A *whiche was made kyng thorowe Nabugodonozor king of Babylon, rayned in the lande of Juda, in the ſteade of Cononiah the ſonne of Jehoakym. But neyther he nor his ſeruauntes, nor the people in yͤ land, would obey the woordes of the Lorde, which he ſpake by the Prophete Jeremy. *Neuertheleſſe, Zedekiah the kyng ſent Jehucal the ſonne of Selemiah, & Sophoniah the ſonne of Maaſiah yͤ prieſt, to the Prophete Jeremy, ſaying: O pray thou vnto yͤ Lord our God for vs. Nowe Jeremy walked free among the people at that tyme, and was not put in pryſon as yet. *Pharaos hoſte alſo was come out of Egypte: which when the Caldees that beſyeged Jeruſalem perceiued, they departed from thence. Then came the worde of the Lorde vnto yͤ Prophete Jeremy, ſaying: Thus ſayth the Lord God of Iſrael, this anſwere ſhall ye geue to the kyng of Juda that ſent you vnto me for counſayle. *Beholde, Pharaos hoſte whiche is come forth to helpe you, ſhall returne to Egypte into his owne lande: but the Caldees ſhall come agayne and fyght againſt this citie, wyn it, & ſet fyre vpō it. For thus ſayth the Lord: diſceyue not youre owne myndes, thynkyng on this maner: Tuſhe, the Caldees go now theyr waye from vs. No, they ſhal not go theyr way. For though ye had ſlayne the whole hoſte of the Caldees that beſyege you, and euery one of the ſlayne laye in his tente, yet ſhoulde they ſtande vp and ſet fyre vpon this cytye. Nowe when the hoſte of the Caldees was broken vp frō Jeruſalem, for feare of the Egypcyans armye: Jeremy went out of Jeruſalē, toward the lande of Beniamin, to get hym C frō among the people. And whē he came vnder Beniamins port, there was a porter called Jeriah, the ſōne of Selempah, the ſonne of *Hananiah, which fell vpon him, & toke hym, ſaying: thy mynde is to rūne to the Caldees. Then ſayd Jeremy:

4.re.23.d

Jere.21.a and.42.a

Ezec.17.b

Jer.46.a

*Jer.28.b

It is not ſo, I go not to the Caldees. Neuertheles, Ieriah would not beleue him: but brought Ieremye bounde before the prynces. Wherfore the prynces were angry with Ieremy, ⁊ ſmote him, and layde him in pryſõ in the houſe of Ionathas yͤ Scrybe. For he was yͤ ruler of the pryſõ. Thus was Ieremy put into the dongeõ *Ie. 38.c. ⁊ pryſon, ⁊ ſo lay there a long time. ‡ Thã Zedekyah the kyng ſent for him, ⁊ called hym, and aſked hym quyetly in his owne houſe, ſaying: thinkeſt thou this buſynes (that nowe is in hande) commeth of the Lorde? Ieremy aunſwered: yea, that it doeth: and thou (ſayde he) ſhalt be delyuered into the king of Babylons power.

D Moreouer Ieremy ſayde vnto kyng Zedekyah: What haue I offẽded againſt thee, agaynſt thy ſeruauntes, or agaynſt this people, that ye haue put me in pryſon? * Where are your Prophetes which *Iere.28.c haue prophecyed vnto you, and ſayde that the kyng of Babylon ſhoulde not come againſt you and this lande? And therfore heare now, O my Lord the king: let my prayer be accepte before thee, and ſende me nomore into the houſe of Ionathas the Scrybe, that I dye not there. Then Zedekyah the kyng commaunded to put Ieremye in the fore entrye of the pryſon, and dayly to be geuẽ hym a kake of bread out of the bakers ſtreate, vntyll all the breade in the cytye were eaten vp. Thus Ieremye remayned in the fore entrye in the pryſon.

The.xxxviii. Chapter.

By the mocion of the rulers, Ieremye is put into a dongeon. At the requeſt of Abedmelech the chãberlayne, the kyng commaundeth Ieremye to bee brought forth of the dongeon. Ieremye ſheweth the kyng howe he myght eſcape death.

A SAphatyah the ſõne of Mathã, Godoliah the ſõne of Phaſhur, Iucal the ſonne of Semelyah, and Paſhur the ſonne of Melchyah perceyued the wordes that Ieremy had ſpoken vnto all the people, namely on this maner. *Iere.21.b and.27.a Thus ſayth the Lorde: * Whoſo remayneth in this cytie, ſhall periſh, either with yͤ ſweard, wͭ hungre or with yͤ peſtilence. But whoſo falleth vnto yͤ Caldees, ſhall eſcape, wynning his ſoule for a pray, and Iere. 22.a ſhall lyue. * For thus ſayeth the Lorde: This citie (no doubte) muſt be delyuered into the power of the kyng of Babilon, and he alſo ſhall wyn it. Then ſayde the prynces vnto the kyng: Syr, we beſeche you let this manne bee put to death. For thus he dyſcorageth the handes of the ſoudyers that bee in this citie, and the handes of al the people, whẽ he ſpeaketh ſuche wordes vnto them. This man verelye laboureth not for peace of the people, but myſchefe. Zedekyah the king anſwered, ⁊ ſayde: loe, he is in your handes: for the kyng maye denye you nothyng. Then tooke they Ieremye, and caſt hym B into the dongeon of Melchiah the ſonne of Hamelech, yͭ dwelt in the fore entrye of the pryſon: And they let downe Ieremye wyth coardes into a dongeon, where there was no water but myre. So Ieremy ſtacke faſt in the myre. Now when Abedmelech, the Moryan, beyng a chãberlayne in the kynges courte, vnderſtode that they had caſt Ieremye into the dongeon, he wente out of the kynges houſe, and ſpake to the king, (which then ſat vnder the porte of Beniamyn) theſe wordes: my Lord the kyng, whereas theſe menne medle with Ieremye the Prophete, they do him wrong. Namely in that they haue C put hym in pryſon, there to dye of hũger, for there is nomore breade in the citie.

Then the king commaunded Abedmelech the Moryan, and ſayde. Take from hence .xxx. men whom thou wylt, ⁊ drawe vp Ieremy the Prophete out of the dongeon before he dye. So Abedmelech toke the men with hym, and went to the houſe of the kyng: and there vnder the treaſury he gatte olde ragges and worne cloutes, and let them downe by a coarde into the dongeõ to Ieremy. And Abedmelech the Moryan ſayde vnto the Prophete Ieremy: O put theſe ragges and cloutes vn- D der thy arme holes, betwyxte them and the coardes: and Ieremye dyd ſo. So they drewe vp Ieremy with coardes, and tooke hym out of the dongeon, and he remayned in the fore entrye of the pryſon. Then * Zedekyah the kyng ſent, ⁊ cauſed Ieremy the Prophete to bee called vnto hym, into the thyrd entry that is in the houſe of the Lord. And the kyng ſayd vnto Ieremy: I will aſke the ſomewhat, but hyde nothyng fro me. Then Ieremy anſwered Zedekiah: Yf I be playne vnto thee, yͧ wylt cauſe me to ſuffre death: yf I geue the counſayle, thou wylt not folowe me. So the kyng ſware an oth ſecretly vnto Ieremy, ſaying: As trulye as the Lorde lyueth, that made vs theſe ſoules, I wyll not ſlay thee, nor geue the

into the handes of them that ſeke after thy
lyfe. Then ſayde Jeremy vnto zedekiah:
Thus ſaieth the Lorde of hoſtes, the god
E of Iſraell.* Yf caſe be, that thou wylt go
ere.27.c foorth vnto the kynge of Babilons princes,
thou ſhalte ſaue thy life, and this citye
ſhall not be brent: yea, bothe thou and thy
houſholde ſhall eſcape with your lyues.
But if thou wilt not go foorth to the kinge
of Babilons princes, thē ſhall this citie bee
deliuered into the handes of the Caldees,
whiche ſhall ſet fyre vpon it, & thou ſhalte
not be able to eſcape them. And zedekiah
ſayde vnto Jeremy: I am afrayed for the
Jewes that are fled vnto the Caldees, leſt
I come in their handes, and ſo thei to haue
F me in deriſiō. But Jeremy anſwered: No,
they ſhall not betraye the: O hearken vnto
the voyce of the Lorde (I beſeche the,)
which I ſpeake vnto the, ſo ſhalt thou bee
wel, and ſaue thy life. But if thou wilt not
go forth, the lorde hath told me this plainly:
Beholde, all the women that are lefte in
the king of Judaes houſe, ſhalbe led forth
out to the kyng of Babilons princes. And
they ſhal ſay, that thou art diſceyued: and yͭ
yͤ mē in whom yͧ dideſt put thy truſt, haue
gotten the vnder, and ſet thy feete faſte in yͤ
mire, and gone their waye from the. Therfore
al thy wiues with theyr children ſhall
they lede forth vnto the Caldees: and thou
ſhalt not eſcape their handes, but ſhalt be yͤ
king of Babilons prieſoner, & this cytye
ſhalt thou cauſe to be brēt. Then ſaid zedekiah
G vnto Jeremy: loke yͭ no bodye knowe
of theſe wordes, & thou ſhalt not dye. But
if yͤ princes perceiue yͭ I haue talked with
the, & come vnto the, ſaying: O ſpeake, what
ſaide the king to the? hide it not from vs, &
we wil not putte the to death: Tell vs (we
praye the) what ſaide the king to thee? See
thou geue them this anſwere: I haue hūbly
beſought the king that he wil let me lie
no more in Jehonathans houſe, yͭ I dye
not there. Then came all the princes vnto
Jeremy, and aſked him. And he told them,
after yͤ maner as the kinge bad him. Then
they helde theyr peace, and let him alone: for
they perceyued nothing.* So Jeremy abode
39.c ſtil in the fore entry of the prieſon, vntill
the daye that Jeruſalem was wonne.

The .xxxix. Chapter.

Nabuchodonozor beſegeth Jeruſalem, zedekiah flieth. He is taken of the Caldees. His ſonnes are ſlaine. His eyes are thruſt out. Jeremy is prouided for. Abedmelech is deliuered frō captiuitie, becauſe of the confidence that he hath in God.

NOw* when the city of Jeruſalē A
was taken (for in the .ix. yere of Jere.32.a 4.Re.25.a
zedekiah kinge of Juda, in the .x.
moneth, came Nabuchodonozor
the king of Babilon & all his hooſt, and beſeged
Jeruſalem, and foughte againſte it.
And in the .xi. yere of zedekiah, in the fourth
moneth, the .ix. daie of the moneth, he brake
into the city.) Then al the princes of yͤ king
of Babilon came in, and ſatte them downe
vnder the porte: Neregel, Sarezer, Samgarnebo,
Sarſachim, Rabſaris, Neregel,
Sarezer, Rabmag, with al other princes
of the king of Babilon.* And when zedekiah Jer.34.a
yͤ king of Juda with his ſouldyers
ſawe them, they fled, and departed out of
the citie by night, through the kinges garden,
and through the port that is betwene
the two walles, and ſo thei went towarde
the wildernes. But the Caldees hoſte folowed B
faſte after them, and tooke zedekiah
in the fielde of Jericho, and broughte hym
prieſoner to Nabuchodonozor the king of
Babilon vnto Reblath, that lieth in the
land of Hemath, where he gaue iudgement
vpon him. So the kinge of Babilon cauſed
the childrē of zedekiah and al the nobles of
Juda, to bee ſlaine before his face at Reblath.
And made zedekias eyes to bee putte
out, and bound him with two chaines, and C
ſent him to Babylon.* Moreouer the Caldees 4.re.25.b
brent vp the kinges palace, with the Jer.22.d
other houſes of the people, & brake downe
the walles of Jeruſalem. As for the remnaunt
of the people that were in the cytye,
and ſuch as were come to helpe thē (whatſoeuer
was left of the commen ſorte) Nabuzaradan
the chiefe captaine caried them
to Babilon. But Nabuzaradan the chyefe
captaine let yͤ raſcal people (and thoſe that
had nothyng) dwell ſtil in the lande of Juda,
and gaue them vineyardes and corne
fieldes at the ſame time. Nabuchodonozor
alſo the kynge of Babilon, gaue Nabuzaradan
the chiefe captaine a charge concernyng
Jeremy, ſayinge: take, and cheryſhe
him, and make muche of him, ſee thou dooe
him no harme, but entreate him after hys
owne deſyre. So Nabuzaradan the chiefe
captaine, Nabuſazban Rabſares, Nergal, D
Sarezar, Rabmag, and al the kynge
of Babilons Lordes, ſent for Jeremy,* & Jere.38.
cauſed him to be fet out of the fore entry of
the prieſon, and committed hym vnto Godoliah
the ſonne of Ahicam yͤ ſonne of Saphan, Jere.40.b
that he ſhould carie him home: * & ſo
he dwelt among the people. Nowe whyle

Ieremy laye yet bounde in the fore entry of the prieſon, the woorde of the Lorde came vnto hym, ſaying: Goe and tel Abedmelech yͤ Morian. Thus ſaieth the lord of hoſtes, the God of Iſraell: Beholde, the cruel and ſharpe plage that I haue deuiſed for thys citye, wyll I brynge vpon them, that thou ſhalt ſee it: but I will deliuer the (ſayth the lorde) and thou ſhalt not come in the hādes of thoſe menne whome thou feareſte. For doubtles, I wil ſaue the, ſo that thou ſhalt not periſh with yͤ ſweord: but thy life ſhalbe ſaued, and that becauſe thou haſt putte thy truſt in me, ſayeth the Lorde.

The.xl. Chapter.

Ieremye hath licence to goe whyther he wyll. He dwelleth with the people that remaineth at Ieruſalē: Ouer whom Godoliah ruleth. Iohanan Propheciеth death vnto Godoliah.

A This is the worde that the lorde
Iere.43.a ſpake vnto Ieremy, *whē Nabuzaradan the chiefe captayne
‡Ioſ.18.d had let him goe free from ‡Ramah, whyther he had led hym bounde amonge all the prieſoners that were caryed from Ieruſalem and Iuda, vnto Babilō. The chiefe captayne called for Ieremy and ſayde vnto hym. The Lord thy God ſpake mightely before, of the miſerye vpon this place. Now the Lord hath ſent it, and perfourmed it, as he hathe promiſed. For ye haue ſynned agaynſt the Lorde, and haue not bene obediente vnto his voyce: therefore commeth this plage vpō you. Behold, I leuſe the bandes frō thy handes this day: yf thou wilt now go with me vnto Babylon, vp then: for I wyl ſee to thee, and prouide for the. But yf thou wilt not go with
B me vnto Babilon, then remayne here. *Beholde,
*gen.13.d Tobi.1.b. al the lande is at thy wyl, loke wher thou thinkeſt conuenient and good for the to abyde, there dwell. For as yet he was not gone backe agayne to Godoliah, therefore he ſaide vnto hym: go backe to Godolyah the ſonne of Ahicam, the ſonne of Saphan
4.re.25.c *whome the kyng of Babilon hathe made gouernoure ouer the cities of Iuda, and dwell with him among the people, or remayne whereſoeuer it pleaſeth the. So yͤ chiefe captaine gaue him his expences with
*Ier.39.c a reward, and lette hym go. *Then wente Ieremy vnto Godoliah the ſonne of Ahycam, to Mizpa, and dwelte there wyth hym among the people that were left in the land. Now when the captaines of yͤ hooſt
C of Iuda (which with theyr felowes were ſcatered abrode on euerye ſyde in the land) vnderſtood, that the king of Babilon had made Godoliah the ſonne of Ahycam gouernoure in the lande: and that man, wiſe, and childe, yea, and the poore menne in the lande (that wer not led captiue to Babylō) ſhoulde bee vnder hys iuriſdyccion: They came to Godoliah vnto Mizpa: Namelye Iſmael the ſonne of Nathaniah, Iohanā and Ionathan the ſonnes of Careah, Sareah the ſonne of Thanhometh, the ſonnes of Ophai, the Netophathite, Ieſeniah the ſonne of Maachati, with theyr companions. And Godoliah the ſonne of Ahycam, the ſōne of Saphan, ſware vnto them and theyr felowes in this maner. *Bee not afrayed to ſerue the Caldees, dwel in the lād, and doe the king of Babilon ſeruice, ſo ſhal ye proſper. Beholde, I dwell at Mizpa to be an officer in the Caldees behalfe, and to ſatiſfye ſuch as come to vs. Therfore gather you wine, corne, and oyle, and kepe thē in your ware houſes, and dwell in youre cityes that ye haue in kepynge. Yea, all the D
Iewes alſo that dwelt in Moab vnder yͤ Ammonites, in Idumea and in al the coūtreyes, when they hearde that the kynge of Babylon had made Godoliah the ſonne of Ahicam the ſonne of Saphan, gouernour vpon them that were lefte in Iuda: All the Iewes (I ſay) returned oute of all places where they were fled vnto, and came into yͤ lande of Iuda to Godoliah vnto Mizpa, and gathered wine and other fruites, and that verye muche.

Moreouer Iohanan the ſonne of Careah, and all the captaines of the hooſt that were ſcatered on euerye ſyde in the lande, came to Godolyah in Mizpa, & ſayed vnto him: Knoweſte thou not that Baalis the king of the Ammonites hath ſente Iſmaell the ſonne of Nathaniah to ſleye the? But Godoliah the ſonne of Ahycam beleued them not. Then ſayde Iohanan the ſonne of Careah vnto Godoliah in Myzpa, theſe woordes ſecretelye: Lette me goe I praye thee, and I wyl ſleye Iſmaell the ſonne of Nathanyah, ſo that no body ſhal know it. Wherfore wil he kil the, that al the Iewes whiche reſorte vnto the, myghte be ſcattered, and the remnaunte in Iuda periſhe. And Godoliah the ſonne of Ahycam ſayde vnto Iohanan the ſonne of Careah. Thou ſhalte not doe it, for they are but lyes that thou ſayeſt of Iſmaell.

The.xli. Chapter.

Iſmaell killeth Godoliah gilefully, and manye other with hym. Iohanan foloweth after Iſmaell.

A .Re.25.d But in the ſeuenth moneth it happened, *that Iſmael the ſonne
of Nathaniah the ſonne of Ely-
ſama (one of the kinges bloude)
came with them that wer greateſt about
the king, and ten mē that wer ſworne with
him, vnto Godoliah the ſonne of Ahicā to
Mizpa, ⁊ they dyd eate together. And Iſmael
the ſonne of Nathaniah with thoſe .x.
men that wer ſworne to hym, ſtart vp, and
ſmote Godoliah the ſonne of Ahicam the
ſonne of Saphan with the ſwearde, and
ſlew him, whom the king of Babilon had
made gouernoure of the land. Iſmael alſo
ſlew al the Iewes that were with Godoliah
at Mizpa, and al the Caldees that he
founde there waityng vpon him, and thoſe
that were able to fight he ſlewe with him.
The next daye after that he had ſlaine Godoliah
B (the matter was yet vnknowen) ⁊
there came certaine men from Sychem, frō
Siloh and Samarya, to the noumber of
lxxx, whiche had ſhauen theyr beardes, rēt
theyr clothes, and were all heauye, brynging
meat offerynges and incence in theyr
handes, to offer it in the houſe of the Lord.
And Iſmael the ſonne of Nathaniah went
Eccle.12.e forth of Mizpa* wepyng, to meete them.
Now when he met them, he ſaid: Go your
way to Godoliah the ſonne of Ahycam.
And when they came into the middeſte of
the citye, Iſmael the ſonne of Nathanyah
(with them that were ſworne vnto hym)
ſlewe them, euen at the middeſte of the pit.
Among theſe foure ſcore men there were .x.
that ſayde vnto Iſmaell: Oh, ſleye vs not,
for we haue yet a great treaſure in ẏ field,
of wheate, barley, oyle, and honye. So he
.Re.25.e. ſpared them, and ſlew them not with their
brethren. Nowe the * pyt wherein Iſmael
dyd caſte the deade bodyes of the menne
(whom he ſlewe becauſe of Godoliah) had
C kynge Aza cauſed to bee made for feare of
Baaza the kynge of Iſraell, and the ſame
pit did Iſmael fill with ſlayne men. As for
the rēnaunt of the people, ẏ kinges doughters
4.Re.25.c and al the people that were yet left at
Mizpa, vpon whom * Nabuzaradan the
chiefe captaine had made Godoliah ẏ ſonne
of Ahicam gouernoure: Iſmael the ſonne
of Nathaniah caryed them awaye prieſoners
towarde the Ammonites. But when
Iohanan the ſonne of Careah, and all they
whiche had bene captaynes ouer ẏ kinges
hoſt with him, hearde of all ẏ wickednes ẏ
.Re.29.b Iſmael the ſonne of Nathanyah had done,
Gen.14.c. *they toke their companions, and wēt out
for to fight with Iſmael the ſonne of Nathaniath,
and founde him by the great waters
that are in Gybeon. Nowe when all
the people whom Iſmael led captiue, ſaw
Iohanan the ſonne of Careah and all the
other captaynes of the hooſte, they were
glad. So all the people that Iſmaell had
caried awaye from Mizpa, were brought D
again. And when they returned, they came
to Iohanan the ſonne of Careah. But Iſmael
ẏ ſonne of Nathaniah, fled frō Iohanan
with .viii. of his ſworne companions,
and went to the Ammonites. Then Iohanan
the ſonne of Careah ⁊ al the captaines
of the hoſte, that were with him, toke al ẏ
remnaunt of the people, whome Iſmaell
the ſonne of Nathaniah had ledde awaye:
(When he had ſlayne Godoliah the ſonne
of Ahycam) whome they alſo had reſcued
from hym: fyghtyng men, women ⁊ chyldren,
and Gelded mē, whom they brought
againe from Gybeon, and went frō thence
and ſat them downe at Geruth Camaam,
whiche lyeth beſyde Bethleem, *that they Iere.42.c
might go into Egypte for feare of the Caldees:
of whome they were afrayed, becauſe
that Iſmaell the ſonne of Nathanyah had
ſlayne Godoliah Ahycams ſonne, * whom
the king of Babylon hath made gouernor Ier.40.a.
in the lande.

¶ The .xlii. Chapter.

The captaines aſke counſaile of Ieremy what they ought to do. Ieremy admoniſheth the remnaunt of the people not to goe into Egypt.

SO al the captaines, ⁊ Iohanā A
ẏ ſonne of Careah, Iezaniah ẏ
ſonne of Oſaiah, came with al ẏ
people from the leaſte vnto the
moſt, and ſaid vnto Ieremy the prophete.
*O heare our peticion, ẏ thou mayeſt pray Iere.21.a. and.37.a.
for vs vnto the lord thy god: namelye, for
al the remnaunt wherof ther be very fewe
of vs left of many, as ẏ ſeeſt vs, ẏ the lord
thy god maye ſhew vs a way to go in, and
tel vs what we ſhould do. Then Ieremye
ẏ prophet ſaid vnto thē: I haue heard you.
Beholde, I wil pray vnto god your lord as
ye haue required me: ⁊ loke what aunſwer
ẏ lord geueth you, I ſhall certify you therof,
⁊ kepe nothing backe frō you. And they
ſaid vnto Ieremy. * The lord of truth and Ioſu.1.c. 1.mac.2.d.
faithfulnes be our recorde, that we wil doe Ier.43.a
al that the lord thy god commaundeth vs, B
whether it be good or euil. We wil hearkē
vnto ẏ voice of our lorde god, to whom we
ſend the, that we may proſper, when wee
haue folowed the voice of the lord our god.

And after ten dayes came the worde of the
Lord vnto Jeremy. Then called he Johanan
the ſonne of Careah, & al the captaines
of the people that were with hym: yea, and
al the people from the leaſt vnto the moſte,
and ſayde vnto them. Thus ſayth the lord
God of Iſrael, vnto whome ye ſente me to
*Jer.21.b laye forth youre prayers before hym: *yf
ye wyll dwell in this lande, I ſhall buylde
you vp, and not breake you downe: I ſhal
plante you, and not roote you oute. For I
repente, as concernyng the trouble that I
haue done vnto you: Feare not the kyng of
Babilon, of whome ye ſtande in awe: O,
be not afrayed of him, ſayth the Lord. For
I wil be with you, to helpe you, and delyuer
you from his hand. I wil pardon you,
I wil haue mercy vpon you, and cauſe him
C to pitye you, and brynge you agayne into
your owne lande. Neuertheles, yf ye purpoſe
not to dwel in this land, nor to folow
the voyce of the Lorde your God, but will
ſaye thus: we will not dwell here, but goe
into Egipt, wher we ſhal neither ſe warre,
heare the noyſe of the trompette, nor ſuffer
hungre, there will wee dwel. Wherefore,
heare now the word of the lord, O ye remnaunt
*Je.27.a of Juda. * Thus ſaith the Lord of
hoſtes, the God of Iſrael: Yf ye be wholy
purpoſed to go into Egipt, & ye enter ther
*Je.41.c to dwel as ſtraungers: *The ſweord yͤ ye
feared, ſhall ouertake you in Egipte: & the
hũger wherof ye be here afraid, ſhal hang
vpon you, & folow you into Egipt, & ther
ſhal ye dye. And al they yͤ of ſet purpoſe vndertake
to go into Egipt to ſoiourne there,
ſhal periſhe with the ſweord, with hunger
and peſtilẽce, not one of them ſhal remain:
ther ſhal none eſcape the plage, that I wil
bryng vpon them. For thus ſaith the lorde
of Hooſtes, the God of Iſrael: like as my
wrath and indignacion is moued againſte
the inhabitours of Jeruſalem: ſo ſhall my
diſpleaſure be kindled againſt you alſo, if
ye goe into Egipt: and there ye ſhalbe reuiled,
D abhorred, broughte to ſhame and confuſion:
and as for this place ye ſhall neuer
ſee it more. The Lorde forbiddeth you (O
ye remnaunte of Juda) that ye ſhall not go
into Egypt. And forgette not that I haue
warned you earneſtlye this daye, for ye
*Je.42.a haue diſſembled with me: *For ye ſent me
vnto the lorde your God, and ſaid: O pray
thou the Lord oure God for vs, and looke
what aunſwere the lorde our God geueth
the, that bring vs again, and wee ſhal doe
therafter. Now haue I ſhewed and declared
vnto you, but you haue not obeyed the
voyce of the Lorde your God, for yͤ which
cauſe he hath ſent me vnto you.
Now therfore, * yf ye wil not folow it, be
ſure that ye ſhall periſhe with the ſweord,
with hunger and peſtilence: euen in the ſame
place where your luſt is to goe and dwell.

The .xliii. Chapter.

Johanan carieth the rẽnaunt of the people into Egipt contrary to the minde of Jeremy. Jeremy propheciеth the deſtruccion of Egipt.

NOw when Jeremye had ended
al the wordes of the Lorde hys
God vnto the people, whiche to
declare the lorde theyr God had
ſent him to them (euen all theſe wordes, I
ſay:) Azariah the ſonne of Oziah, and Johanan
the ſõne of Careah with al the ſtubburne
perſons, ſaid vnto Jeremy: *Thou
lyeſt. The Lorde our God hath not ſente
the to ſpeake vnto vs, that we ſhoulde not
goe into Egypt, and dwell there: But Baruch
the ſonne of Neriah prouoketh thee
agaynſte vs, that he might brynge vs into B
the captiuitye of the Caldees, yͤ they might
ſlay vs, and cary vs away prieſoners vnto
Babilon. So Johanan the ſonne of Careah,
and al the captaines of the hooſt, and al
the people folowed not the commaundement
of the Lorde: Namely, to dwell in yͤ
lande of Juda. But Johanan the ſonne of
Careah, and al the captaines of the hooſte,
caried awaye al the remnaunte in Juda, *
that were come together agayne from all
the Heathen (among whom they had bene
ſcatered) to dwel in the land of Juda: men,
wemen, children, the kinges daughters, al
thoſe that Nabuzaradan the chiefe captain
had left with Godoliah the ſonne of Ahycam,
the ſonne of Saphan. They caried away
alſo the prophet Jeremy, Baruch the
ſonne of Neriah, and ſo came into Egypte:
for they were not obediente vnto the commaundemente
of God. Thus came they to C
Taphnis. And in Taphnis the worde of
the Lorde happened vnto Jeremy, ſaying:
Take great ſtones in thine hande, and hide
thẽ in the bricke wal, vnder yͤ dore of Pharaos
houſe in Taphnis, yͤ al yͤ mẽ of Juda
may ſe, & ſaye vnto them: Thus ſaieth the
lord of hoſtes, yͤ god of Iſrael. *Behold,
I wil ſend and call for Nabuchodonozor
the kynge of Babylon my ſeruaunt, & wil D
ſet his ſeat vpon theſe ſtones that I haue
hyd, and he ſhal ſprede his tent ouer them.
And when he commeth, he ſhall ſmyte the
land of Egipt: ſome with ſlaughter, ſome
wyth

with preſonmente, and ſome with the ſweorde. He ſhall ſet fyre vpon the temples of the Egipcians Goddes, ⁊ burne them vp, ⁊ take themſelues preſoners. Moreouer, he ſhall araye hymſelfe with the lande of Egipt, lyke as a ſhepeherde putteth on his coate, ⁊ ſhall departe hys way from thence in peace. The pillers alſo of the temple of the ſunne, that is in Egipt, ſhal he breake in pieces, and burne the temples of the Egipcians goddes.

The.xliiii. Chapter.

He reproueth the people for theyr ydolatrye. They that ſet lyght by the threatnyng of the Lorde are chaſtened. The deſtruccion of Egipte, and the Jewes therin, is prophecied.

A This is the word that was ſhewed to Jeremy concerning al yͤ Jewes which dwelt in Egipt: at Migdol, at Taphnys, at Noph, and in the lande of Patures. Thus ſayeth the Lorde of hooſtes the God of Iſrael: ye haue ſene al the miſery that I haue brought vpon Jeruſalem, ⁊ vpon the cities of Juda: ſo that this day they are deſolate, and no manne dwellyng therein: and that beecauſe of the great blaſphemyes whiche they cōmitted, to prouoke me to angre. In that they went backe to doe ſacrifice and worſhip vnto ſtrange gods, whome neyther ye nor youre fathers haue knowen. Howbeit, I ſent vnto them my ſeruauntes all the Prophetes. *I roſe vp early, I ſente vnto them and gaue them warning. O dooe no ſuche abhominable thinges, and thynges that I hate. But they woulde not folowe nor hearken, to turne from theyr wickednes, and to doe no more ſacrifices vnto ſtraunge Gods.

B Wherfore myne indignacion and wrath was kyndled, and it brente vp the cityes of Juda, the fieldes with the ſtretes of Jeruſalem, ſo that they wer made waſt and deſolate, as it is come to paſſe thys daye. Now therfore, thus ſayth the lord of hoſtes, the God of Iſrael: How happeneth it, that ye dooe ſo greate euil vnto youre owne ſoules: thus to deſtroye the menne and weomen, children and babes of Juda: ſo that none of you is left, becauſe ye prouoke me vnto wrath with the workes of your own handes: When ye offre vnto ſtraunge Goddes in the lande of Egipt, where as ye bee gone to dwell. That ye myghte vtterly peryſhe, and that ye might be reuyled and ſhamefullye entreated of all nacions. Or haue ye nowe forgotten the wickedneſſe of youre forefathers, the wickedneſſe of the Kynges of Juda, and theyr wyues, the wickedneſſe that ye your ſelues and your wyues haue doone in the lande of Juda, in the citye, and in the ſtretes of C Jeruſalem: yet are ye not ſory vnto this day: ye feare not, neyther walke ye in my law, and in my commaundementes, that I haue geuen vnto you, and your forefathers.

Therefore thus ſayeth the Lorde of hoſtes, the God of Iſrael: I am ſtedfaſtly aduyſed and determined to puniſh you, and to roote out all Juda. As for the remnaunte of Juda, that purpoſely wente into Egipte, there to dwel, I will take them, *and they ſhal all bee deſtroyed. Jer.13.c and.43.a In the lande of Egipte ſhall they peryſhe, beyng conſumed with the ſweord and with hunger. For from the leaſte vnto the moſte, they ſhall peryſhe with the ſweorde and with hunger. Moreouer, they ſhalbee reuyled, abhorred, ſhamed, and confounded: For I will viſyte them that dwell in Egypte, *as I haue viſited Hieruſalem, *Iere.39.a with the ſweorde, with hunger, and with peſtilence. So that none of the remnaunte of Juda whiche are gone to dwel in Egypte, ſhalbe lefte to come agayne into the lande of Juda, althoughe they thynke to come thither agayne, and to dwell there. For none ſhall come agayne, but ſuche as are fled awaye.

D Then al the men whiche knewe that theyr wyues had offered vnto ſtraunge Gods, and a great ſorte of wyues that ſtoode there, yea and all the people that dwelte there in Egypte, in the citye of Patures, anſwered Jeremy, and ſayde: As for the woordes that thou haſt ſpoken vnto vs in the name of the Lord, we wil in no wiſe heare them: but whatſoeuer goeth out of our owne mouthe, that we wil do. We will doe ſacrifice and offer oblacions vnto the quene of heauen, *like as we and oure forefathers, oure *Iere.7.d kinges and our heades haue doone in the cities of Juda, and in the ſtretes and fieldes of Jeruſalem. For then had we plenteouſnes of vitayles, then were we in proſperitie, and no miſfortune came vpon vs. E *But ſence we lefte to burne in- 1.mac.1.d cenſe, and to doe ſacrifice vnto the quene of heauen, we haue had ſcarcenes of all thynges, and peryſhe with the ſweord ⁊ hunger. Laſte of all, when we weomen dyd ſacrifyce and offered vnto the quene of heauen, dydde we make her cakes and powre vnto her drinkofferinges, euen to that ymage, dyd we ſacrifice and ſeruice, without our huſbandes willes?

Then ſayde Jeremye vnto all the people, to the menne, to the weomenne, and to all the folke whiche had geuen hym that aunſwere: Dyd not the Lorde remembre the ſacrifyces that ye, youre forefathers, your Kynges and rulers, with all the people, haue offered in the cities of Juda, in the ſtretes and lande of Jeruſalem? and hath he not conſydered thys in hys mynde? Inſomuche that the Lorde myghte no longer ſuffre the wickednesse of your inuencions, and the abhomynable thynges whiche ye dyd.

*Eſai.1.a *Is not your lande deſolate and voyde? yea, abhorred & accurſed, ſo that no man dwelleth therein any more, as it is come

F to paſſe thys day?

3.reg.18.b Jere.2.c 3.c.&.5.e. ‡baru.3.a *Dyd not all thys happen vnto you, becauſe ye made ſuch ſacrifices to idols and ſynned agaynſte the Lord? ‡ye haue not folowed hys voyce, to walke in hys lawe, in hys ordeinaunces and ſtatutes. yea, thys is the cauſe that al miſfortune happened vnto you, as it is come to paſſe thys daye. Moreouer, Jeremy ſpake vnto all the people and to all the weomen. Heare the woorde of the Lorde al Juda, ye that bee in the lande of Egypt. Thus ſayeth the Lorde of hooſtes, the God of Iſraell. Ye and youre wyues haue ſpoken with your owne mouth, the thyng

*Je.44.c that ye haue fulfilled in dede. *Yea, thus haue ye ſayd: We will not fayle, but perfourme the vowes that we haue vowed. We will dooe ſacrifice, and powre oute drynkeofferynges to the Quene of heauen. Purpoſely will ye ſette vp youre owne meanynges, and perfourme youre vowes. And therfore, heare the wordes of the Lorde all Juda, ye that dwell in

*gen.22.a the lande of Egypte. Beholde, *I haue

G ſworne by my great name, ſayeth the Lorde: that my name ſhall not be reherſed thorow any mannes mouthe of Juda, in all the lande of Egypt, to ſay: The Lord God liueth. For I will watche to plage them, and not for theyr welthe.

*Je.42.c *And all the menne of Juda that bee in the lande of Egipte, ſhal periſhe with the ſweorde and with hunger, vntyll they be vtterlye deſtroyed. Neuertheles, thoſe that fledde awaye for the ſweorde ſhall come agayne into the lande of Juda, but there ſhalbe verye fewe of them. And all the remnaunt of Juda, that are gone into Egipte, there to dwell, ſhall knowe whoſe wordes ſhal be foũd true: theirs or myne. Take thys for a token, that I will viſite you in thys place, ſayeth the lord, and that ye may know that I (without doubt) wil perfourme my purpoſe vpon you, to puniſhe you: Beholde, ſaith the Lorde, I will delyuer Pharao Hophrea king of Egipt, into the handes of hys enemyes that ſeeke after hys lyfe: *euen as I gaue zedekiah the Kyng of Juda into the handes of Nabuchodonozor king of Babilon his enemy, which ſought after his lyfe.

The.xlv. Chapter.

Baruch is reproued of Jeremy.

These are the wordes that Jeremy the Prophete ſpake vnto Baruche the ſonne of Neriah *after that he hadde written theſe ſermons in a booke at the mouth of Jeremy, in ẏ .iiii. yeare of Jehoakim ẏ ſõne of Joſias king of Juda, ſaying: Thus ſayeth the Lorde God of Iſrael vnto the, o Baruch: Inſomuch as thou thoughteſte thus, when thou waſt wryting: Woe is me, the lord hath geuen me ſorowe vpon ſorowe, I haue weryed my ſelfe with ſyghing, and haue founde no reſt. Therfore tel hym, O Jeremy, that the Lord ſaith thus: Behold, the thynge that I haue builded, will I breake downe agayne, and roote out the thynge that I haue planted, yea, thys whole land. And ſekeſt thou yet promocion? Looke not for it, and deſyre it not. For I will bryng a miſerable plage vpon all fleſhe, ſayth the Lord. *But thy lyfe will I geue thee for a praye in all places, wherſoeuer thou goeſt.

The.xlvi. Chapter.

He prophecieth the deſtruccion of Egipt: Deliueraunce is promiſed to Iſrael.

Here folow the woordes of the Lord to the prophet Jeremy, which he ſpake agaynſte al the Gentiles. Theſe woordes folowyng, preached he *to the Egipcians concerning the hooſt of Pharao Necho, king of Egipt, ‡when he was in Charcamis beſide ẏ water of Euphrates, what tyme as Nabuchodonozor the kyng of Babilon ſlewe hym, in the fourthe yeare of Jehoakim the ſone of Joſias king of Juda. *Make ready buckl[illegible]nd ſhilde:

and goe foorth to fighte:harneſſe youre
horſes,and ſet your ſelues vpon them,
ſet your ſallettes faſt on, bryng foorth
ſpeares,ſcoure your ſweordes,and put
on your breſtplates.

But alas how happeneth it, that I
ſee you ſo afrayd? why ſhrinke ye backe?
Theyr worthyes are ſlayne: Yea, they
runne ſo faſt away, that none of them loketh
behynde hym. Fearefulnes is fallen
vpon euery one of them,ſayeth the lord.
The lyghteſt of fote ſhal not flye away,
and the woorthies ſhall not eſcape. Towarde
the northe by the water of Euphrates,
they dyd ſtumble and fall. But
B what is he thys that ſwelleth vp, as it
were a floude,roaryng and ragyng lyke
the ſtreames of water? It is Egipt that
ryſeth vp lyke the floud, and caſteth out
the waters with ſo greate noyſe. And he
ſayde: I will goe vp, and will couer the
earth, I will deſtroy the citie with them
that are therin. Get ye vp ye horſes, role
furth ye charettes, come furth ye woorthyes,
ye Moryans, ye Libeans with
your buckelers, ye Lideans with your
bowes. This day of the Lorde God of
hooſtes, is a day of vengeaunce, that he
C maye auenge hym of hys enemyes. The
ſweorde ſhal deuour:it ſhalbe ſatyſfyed,
and bathed in theyr bloud. For the lord
God of hooſtes ſhall haue a ſlayne offering
towarde the north, by the water of
Euphrates. Goe vp, O Gilead, & bryng
tryacle vnto the daughter of Egipt. But
in vayne ſhalte thou goe to ſurgerye, for
thy wounde ſhall not be ſtopped. The
Heathen haue heard of thy ſhame, and yͤ
lande is full of thy confuſion: for one
D ſtronge man dyd ſtomble vpon another,
n.43.d. & they are fallen both together. *Theſe
are the wordes that the lorde ſpake to yͤ
prophete Ieremy, concernyng the commyng
of Nabuchodonoſor the kynge of
Babylon, whyche was ſent to deſtroy yͤ
lande of Egypt. Preache out thorowe yͤ
lād of Egipt, & cauſe it to be proclaimed
at Migdol, Noph, and Taphnis, & ſay:
Stand ſtil, make the redy, for yͤ ſwearde
ſhal conſume the rounde aboute. Howe
happeneth it, that thy mighty worthies
are fallen? Why ſtoode they not faſte?
Euē becauſe the lord thruſt thē downe.
The ſlaughter was greate, for one fell
euer ſtyll vpon another. One cryed vpon
another: Up let vs go again to our own
people, and to our own natural countrey
from the cruel ſwearde. They dyd crye
euen there: O Pharao, kinge of Egipt, E
thou troublous kynge: the tyme wyll
bring ſedicion. As truly as I lyue ſayth
the kynge, *whoſe name is the lorde of Eſa.48.a
hooſtes, it ſhall come as the mount of and.51.c
Tabor, and as Lybanus, if it ſtode in yͤ
ſea. O thou daughter of Egypte, make
readye thy geare to flytte. For Noph
ſhalbe voide & deſolate, ſo that no man
ſhall dwell therein. The land of Egypt
is lyke a goodly fayre calfe: but deſtruccyon
ſhal come oute of the northe, I ſay
it cūmeth. Her waged ſouldiers that be
with her, are lyke fatte calues: They alſo
ſhal fle away together, and not abide:
for the daye of theyr ſlaughter, and the
tyme of theyr vyſytacion, ſhal come vpō
thē. The crye of them ſhall make a noyſe,
as the blaſte of a trompet. For they ſhal F
enter in wyth theyr hooſtes, and come
wyth axes, as it were hewers down of
wood. And they ſhal cut doun her wood,
ſayeth the Lorde: They ſhall be innumerable:
for they ſhalbe moe in numbre thē
the greſhoppers, ſo that no man ſhalbe
able to tel thē. The daughter of Egipte
is confounded, and delyuered into the
hādes of the people of yͤ North. Thus
ſayeth the Lorde of hooſtes, the God of
Iſraell. Beholde, I wyl vyſet that reſtles
people of Alexandria, Pharao, & Egipt,
yea, both their gods & their kinges:
euen Pharao, and al them that put their
truſt in him. Yea, I wil deliuer them into
the handes of thoſe that ſeeke after
theyr liues: Namely, into the power of
Nabuchodonozor the kyng of Babilon,
& into the power of hys ſeruauntes. And
after al theſe thynges, it ſhalbe inhabited
as afore time, ſaith the lorde. But be not
thou afrayed (o my ſeruāt Iacob,) feare G
not thou O Iſrael. For loe, I wil helpe
thee from farre, and thy ſeede from the
lande of theyr captiuitye. Iacob alſo
ſhall come agayne, and be in reſte: he ſhall
proſpere, and no manne ſhall doe hym
harme. Feare thou not (O Iacob my ſeruaunt
) ſayeth the Lorde, for I am with
thee: and wil deſtroye al nacions, among
whom I haue ſcattered thee. Neuertheleſſe,
I wil not conſume thee: but chaſten
thee and correct thee, yea, and that with
diſcrecyon: neyther will I ſpare thee as
one that were faulteles.

The.xlvii. Chapter.

The worde of the Lorde agaynſt the Philiſtines.

A THeſe are the wordes, that the lord ſpake vnto Jeremy the Prophete, agaynſte the Philiſtines, beefore that Pharao ſmote the citye of Azah. Thus ſayth the lord: Beholde, there ſhall waters ryſe out of the North: and ſhall grow to a great floud, running ouer and couerynge the lande, the cities and them that dwel therein.

B And the men ſhal crye, and al they that dwel in the lande ſhal mourne at ẏ noyſe and ſtamping of their ſtrōg barbed horſes, at the ſhaking of their charets, and at the rūblyng of the wheles. The fathers ſhal not loke to theyr chyldren, ſo feeble and wery ſhal theyr handes be at ẏ ſame time when he ſhalbe there, to deſtroy the whole lande of the Philiſtines. He ſhall make waſt both Tirus, Sidon, and all other that are ſworne vnto them.

C For the Lorde will deſtroy the Philiſtines, the remnaunte of the yle of Caphtor. Baldenes is come vpon Azah, Aſcalon with her other valleyes ſhal kepe her peace. Howe long wilte thou ſlaye, O thou ſweord of the Lorde? Whan wilt thou ceaſe? Turne agayne into thy ſwete reſt, and leaue of. But howe can it ceaſe, when the Lord himſelfe hath geuen him a charge agaynſte Aſcalon, and rayſed it vp agaynſte the cities of the ſea coaſtes?

The .xlviii. Chapter.

The woorde of the lord agaynſt the Moabites.

A THus ſayth the Lord of hoſtes the God of Iſraell, agaynſte *Moab: woe be to the citie of Nebo: for it is layde waſte, brought to confuſyon, and Karithiarim taken. Miſgab is broughte to ſhame and afrayde: Moab can boaſte no more of Heſebon, for they haue deuyſed agaynſt it. Come ſhall they ſay, let vs roote them out, that they maye bee no more amonge the noumbre of the Gentiles, and that thou Madmen may no more be thought vpon: and the ſweorde ſhall perſecute thee. A voyce ſhall crye from Horonaim: with greate waſtyng and deſtruccyon, is Moab made deſolate.

*Eſa.15.a 16.a. Je.25.b Eze.25.b Soph.2.b

Children could tell of the crye thereof. For at the goyng vp vnto Luith, he aroſe with lamentacyon and mournyng, and downe towarde Horanaim they hearde a cruel & a deadly crye. Get you away, ſaue your lyues, and be lyke vnto the heath in the wildernes. *For becauſe thou haſt truſted in thine owne woorkes and treaſure, thou ſhalt be takē. Chamos with hys prieſtes and prynces ſhall goe B away into captiuitie. The deſtroyer ſhal come vpō al cities, none ſhal eſcape. The valleyes ſhalbe deſtroyed, & the fieldes ſhalbe layed waſt, lyke as the Lord hath ſpoken. Geue winges vnto Moab, that ſhe get her awaye ſpedely: for her cities ſhal be made ſo deſolate, that no manne ſhall dwel therein

*Eſa.2.b Jere.17.b Ezec.29.a

Curſed be he that doth the woorke of the Lorde negligently, and curſed bee he that kepeth backe his *ſweord from ſhedyng of bloude. Moab hath euer beene riche and careles from her youth vp, ſhe hath ſytten and taken her eaſe with her treaſure. She was neuer yet put out of one veſſell into another, (that is) ſhe neuer went away into captiuitie: therfore her taſte remayneth, & her ſauour is not yet chaunged. But loe, the tyme cūmeth C ſayth the lord, that I ſhal ſende her truſſers, to truſſe her vp, which ſhal remoue her from her dwelling: and to emptie her veſſels, & breake her wyne pottes. And Moab ſhalbe aſhamed of Chamos, lyke as Iſraell was aſhamed of * Bethell, wherein ſhe put her truſt. Wherfore doe ye thinke thus? we are mightye & ſtrong men of warre. Moab is deſtroyed, & her cities brent vp: her choſen young men be ſlayne, ſayth the king, whoſe name is the lord of hooſtes. The deſtruccion of Moab cummeth on apace, and her fall is at hād. Al her neighbours ſhal mourne for her, & al they that knowe her name, ſhall ſay: O how happeneth it, that the ſtrōg ſtaffe, & the goodly rod is thus broken? And thou doughter Dibon, come downe from thy glory, and ſit in thyrſte. For he that deſtroyeth Moab, ſhall come vp to thee alſo, and breake downe thy ſtrong holdes. And thou that dwelleſt in Aroer D get thee to the ſtrete, and looke aboute thee, aſke them that are fled and eſcaped, and ſaye: what thyng is happened? Oh Moab is confounded and ouercome.

Mourne and crye, tel it out at Arnon, that Moab is deſtroyed. For iudgement ſhal come vpon the playne lande: Namelye, vpon Holon, & Jahazah, vpon Mephaath and Dibon: vpon Nabo, and the houſe of Deblathaim vpon Cariathiarim, and vpō the houſe Gamul, vpon the houſe Maon, and Carioth, vpon Bozrah, and al the cities in the lande of Moab, whether they lye farre or neare.

The horne of Moab is ſmitten down, and her arme broken, ſayeth the Lorde. Make her dronken, for ſhe magnyfyed herſelfe aboue the lorde, that menne may clap theyr handes at her vomyte, & that ſhe alſo may be laughed to ſkorne. O Iſrael, thou ſhalt not laugh him to ſcorne, when he is takē among theues. Nu.25.a *Yea, becauſe of thy wordes that thou haſt ſpokē againſt him, thou ſhalt be driuē away. ye Moabites ſhal leaue ỹ cities & dwell E in rockes of ſtone, and become like doues, that make theyr neſtes in holes. ſa.16.a Jer.49.c. *As for Moabs pride we haue heard of it: ſhe is very hye minded. I know her ſtoutneſſe, her boaſting, her arrogancy, & the pryde of her ſtomacke, ſayth the lord: I know (ſayeth the Lorde) her indygnacyon, ye doeth not right, her woordes are lyes, & they haue not delt truely. Therfore ſhal there mourning be made for Moab, & euery man ſhal crye for Moabs ſake: a lamentacyon ſhalbe made to the men that ſtande vpon the wall. So wil I mourne for thee alſo, O Iazer, and for thee, O thou vineyarde of Sabamah. Thy vyne braunches ſhall come ouer the ſea, & the braunches of Iazer, but vnto the ſea, the deſtroyer ſhall breake into thy harueſte and grapegathering: myrthe and cheare ſhalbe taken away from the timbre field, and from the whole lande of Moab.

There ſhal be no ſwete wine in ỹ preſſe, ỹ treder ſhal haue no ſtomack to cry: yea, there ſhal be none to cry vnto him: which afore time were hearde from Hezebon to Eleale and Iahaz, whiche lifted vp their voyce from zoar vnto Horonaim, ỹ bullocke of three yere olde ſhall goe mourning. The waters alſo of Memrim ſhall bee dryed vp . Moreouer, I will make Moab ceaſe, ſayth the lord, from the offringes and cenſyng, that ſhe hath made vnto her Gods in high places. Wherfore F my hearte mourneth for Moab lyke a croude, playing an heauy ſong: and for ỹ mens ſake of the brickewall my hearte mourneth alſo, euen as a pype ỹ pypeth a doleful ſong: for they ſhalbe very few, a.15.b and deſtroyed. *All heades ſhalbe ſhauē, & al beardes clipped of, al handes boūd, and loines girded about with ſackcloth. Upon all the houſe toppes and ſtretes of Moab there ſhalbe lamentable mourning. For I wil breake Moab like an vnprofitable veſſel, ſaith the Lord: O how is ſhe deſtroyed? O how mourneth ſhe? O howe dooeth Moab hang downe her head, and is aſhamed? Thus ſhal Moab be a laughyng ſtocke, and had in deriſion of al thē that be rounde about her. *Deu.28.c Jere.49.d *For thus ſayeth the Lorde: Beholde, the enemy ſhall come flying as an Eagle: and ſpread hys wynges vpon Moab. They ſhall clyme ouer the walles, and win the ſtrong holdes. Then the myghtye mens heartes in Moab ſhalbe lyke the hearte G of a woman trauelyng with chylde. And Moab ſhalbe made ſo deſolate, that ſhe ſhall no more bee a people: beecauſe ſhe hath ſet vp her ſelfe agaynſte the Lorde. *Eſa.24.a *Feare, pyt, and ſnare ſhall come vpon thee, O Moab, ſayeth the lorde. Whoſo eſcapeth the feare ſhal fall in the pyt, and whoſo getteth out of the pit, ſhalbe takē in the ſnare. For I wil bring a yere of viſitacion vpon Moab, ſayeth the Lorde. They that are able to flye, ſhal ſtand vnder the ſhadowe of Hezebon: For there ſhal goe a fyre out of Hezebon, & a flame from Sion, and ſhal burne vp ỹ proude people of Moab, and the top of thoſe ſedicious children.

Woe be vnto thee, O Moab, for thou people of Chamos ſhalt periſhe: yea, thy ſonnes and daughters ſhalbe led awaye captiue. yet at the laſt, wil I bring Moab out of captiuitie agayne, ſayeth the lord. Thus farre is of ỹ plage of Moab.

The .xlix. Chapter.

The worde of the lord agaynſt the Ammonites, agaynſte Idumea, Damaſcus, Cedar, and Elam.

A AS concerning the *Ammonites, Ezec.21.d and.25.a Amos.1.a thus the Lorde ſayeth: Hathe Iſrael no chyldren, or is he without an heyre? Why hath youre kyng then taken Gad in? Wherfore doth his people dwell in hys cities? Beholde therefore, the tyme cummeth, ſayeth the Lorde, that I will brynge a noyſe of warre into Rabah of the Ammonites: and it ſhalbe layed on a deſolate heape, and her cities brente vp: and the Iſraelites ſhalbe Lordes ouer thoſe that had them in poſſeſſion afore, ſayeth the lord. Heſebō ſhal mourne: for Ay ſhalbe rooted oute of the grounde, ſayeth the lord. The cities of Rabah ſhall crye out, and gyrd themſelues with ſackeclothe, they ſhal mourne, & rūne about the walles, for theyr king ſhall bee ledde away priſoner: yea his prieſtes and prynces with hym.

Wherfore

B Wherefore truſteſt thou in the valley?
thy valley hath flowed awaye, O thou
fearce doughter, and thinkeſt thou that
thou art ſo ſafe, by reaſō of thy treaſure,
that no man ſhal come to thee? Beholde,
I will bryng a feare vpon thee, ſayth the
Lord god of hooſtes, from al thoſe that
be about thee: ſo that ye ſhalbe ſcattered
euery man from an other, and no manne
ſhal gather them together agayn that be
fled. But after that, I wil bring the Ammonites
alſo oute of captiuitie agayne.
*Eſa.21.b *Upon the Edomites hath the lorde of
Ezec.25.b hooſtes ſpoken on thys maner: Is there
and.29.f no more wiſedome in Theman? Is there
and,35.a no more good coūſel among his people?
Is theyr wiſedome then tourned cleane
to nought? Gette you hence, tourne your
backes, crepe downe into the depe, O ye
citizens of Dedan.

For I wil bryng deſtruccyon vpon
Eſau: yea, ⁊ the day of his viſitacion. If
yͤ grape gatherers came vpō the, ſhould
they not leaue ſome grapes? Yf the night
robbers came vpon the, ſhould they not
take ſo much as they thoughte were ynough?
But I wil make Eſau bare, and
C diſcouer his ſecretes, ſo yͭ he ſhal not be
able to hide thē. Hys ſede ſhalbe waſted
away: yea, hys brethren and hys neyghbours,
and he hymſelfe ſhal not bee lefte
behinde. Thou ſhalt leaue thy fatherles
chyldren behynde thee, and I will keepe
them: and thy widowes ſhall take theyr
comfort in me. For thus hath the Lorde
Iere.25.b ſpoken. *Behold, they that men thought
Ezec.9.b were vnmete to drinke of the cup, haue
1.pet.4.c dronken with the firſt: and thinkeſt thou
thē to be free? No, no, thou ſhalt neither
be quite nor free: but thou muſte drynke
alſo: For why? I haue ſworne by my ſelf
ſayth the lord: that Bozrah ſhal become
a wyldernesse, an open ſhame, a laughing
ſtocke, and curſyng: and all her cities
ſhalbe a continual deſerte.

D For I am perfectly infourmed of the
lord, that he hath ſent a meſſage already
vnto the Heathen. Gather you together
and goe foorth agaynſt them, make you
*Abd.1.a readye to the battayle: for loe, * I will
make thee but ſmal among the Heathen,
and litle regarded among men.

*eſa.42.b *The hye ſtomacke and the pryde
Iere.48.d of thy heart haue deceaued thee, becauſe
thou wilte dwell in the holes of ſtonye
rockes, and haue the hye mountaynes in
poſſeſſion. Neuertheles, though thy neſt
were as hye as the Egles, yet wil I caſt
thee downe, ſayeth the lorde. Moreouer,
Idumea ſhalbe a wyldernesse: * whoſo *Ier.4
goeth by it, ſhalbe abaſhed, and wondre 19.b.5.
at all her miſerable plages. * Lyke as *gen.19
Sodom ⁊ Gomor, ⁊ the cities that laye
there about were turned vpſyde downe,
ſayeth the lorde: ſo ſhal no body dwel in
Idumea, and no manne ſhal haue his habitacion
there: Behold, like as the Lyon,
ſo ſhal a deſtroyer come vp from the pleſaunte
medowes of Jordane, vnto the
ſtrong dwelling place: and when I haue
made him quiet, I wil make hym to flye
from her: and all choſen men wil I ſet in
araye agaynſt her. Who is like vnto me?
What is he yͭ wil ſtriue with me? What
ſhepehearde maye ſtande in my handes?
*Therfore heare the counſel of the lorde *pla
that he hath takē vpon Idumea: and his E
purpoſe that he hath deuyſed vpon the
citizens of Theman. The leaſt of yͤ flocke
ſhal teare them in pieces, and loke what
fayre thyng they haue, they ſhall make it
waſte: and themſelues alſo. At the noyſe
of theyr fall, the earthe ſhall quake: the
crye of their voyce ſhalbe heard vnto the
red ſea. Beholde, the enemy ſhal *come ⁊ *Ie
flye vp hither, like as it were an Eagle, ⁊
ſpread hys winges vpon Bozrah. Then
ſhal the heartes of the woorthyes in Edom,
be as the hearte of a woman traueling
of child. *Upō Damaſcus, Hemath,
and Arphad, ſhall come confuſyon: for
they ſhal heare euil tidinges, they ſhalbe
toſſed to and fro lyke the ſea that cannot
ſtand ſtil. Damaſcus ſhalbe ſore afraid,
⁊ ſhal flye, trēbling ſhall come vpon her.
Sorow ⁊ payne ſhall ouertake her, as a
woman traueling of chylde. But howe
ſhoulde ſo wurſhipful ⁊ glorious a citie
be forſaken? Heare therfore: her yong mē
ſhall fall in yͤ ſtretes, ⁊ al her men of war
ſhalbe taken away in yͭ tyme, ſaith yͤ lord
of hoſtes. I wil kindle a fyre in yͤ walles
of Damaſcus whiche ſhall conſume the
palace of Benhadad. * As for Cedar ⁊
the kingdom of Hazor, whom Nabuchodonozor
yͤ king of Babilō ſmote down,
the Lorde hath ſpoken thus vpon them:
Aryſe, ⁊ get you vp vnto Cedar, and deſtroy
the people toward the eaſt. Their
tentes and theyr flockes ſhall they take
away: yea, their hanginges and their veſſels:
Their Cammels alſo ſhal they cary
away with them. They ſhal cry to them:
Feare is on euery ſyde.

Flee, get you ſoone awaye, crepe into
F caues, that ye may dwell there, O ye inhabiters of Haſor, ſayeth the Lorde: for Nabuchodonozor the Kyng of Babilon hath holden a counſell concernyng you, and concluded hys deuyce agaynſt you. Aryſe, and get you vp agaynſte yonder ryche & careles people (ſayeth thẽ lorde) whiche hathe neyther gates nor doore barres, but dwel alone. Theyr Camels ſhalbee ſtollen, and the droues of theyr cattel driuen awaye. Moreouer, thoſe will I ſcatter towarde all the wyndes, and bryng them to deſtruccyon: yea, and that thorow theyr owne familiers, ſaith the Lorde. Haſor alſo ſhalbe a dwelling for dragons, and an euerlaſtynge wyldernesſe: ſo that no bodye ſhall dwell there: and no manne ſhall haue there hys habytacyon.

G These are the wordes that the lorde ſpake to the Prophete Jeremye, concernyng *Elam, in the beegynnyng of the
Ezec.32.b reygne of zedekiah, kyng of Juda. Thus
Dan.8.a ſayeth the Lorde of hooſtes: Beholde, I will breake the bowe of Elam, and take away their ſtrength: & vpon Elam I wil bryng the foure wyndes, from the foure quarters of heauẽ, and wil ſcatter them agaynſte the ſame foure wyndes. And there ſhall be no people, but ſome of Elam ſhall flee vnto them.

For I wil cauſe Elam to be afrayde of theyr enemyes, and of them that ſeeke theyr liues: and will bring vpon them ỹ indignacion of my wrath, ſaith the lord: And I will perſecute them, with the ſweorde, ſo long, tyll I haue broughte them to nought. I will ſet my throne in Elam, I wil deſtroy both ỹ king and the princes from thence, ſayeth the lord. But in proceſſe of tyme I will brynge Elam out of captiuitye again, ſayth the Lord.

The.l. Chapter.

He prophecieth the deſtruccion of Babilon, and
A the deliuerance of Iſrael, whiche was in captiuitie.

THe woordes that the Lorde ſpake vnto the prophete Jeremye, concernynge Babilon, and the lande of the Caldees:
Esai.13.a. *Preache among the Gentiles, let your
and.47.a voyce be hearde, make a token, crye out,
Jere.25.b kepe no ſilence, but ſaye: Babilon is
and.51.a wonne. *Bell is confounded, and Me-
Esa.46.a rodach is ouercome.
Dani.5.a *Yea, theyr gods be broughte to ſhame, and theyr ymages burſte in pieces. For out of the north there doeth come a people agaynſt her, which make her lande ſo waſte, that no bodye dwell therein, neyther man, nor beaſte: for they flye and departe from thence. *In thoſe dayes and
i.Esdr.1.a at that tyme, ſayeth the Lorde: the chyldren of Iſraell ſhall come, they and the chyldren of Juda, weping and makyng haſte, and ſhall ſeeke the Lorde theyr God. They ſhal aſke the waye to Syon, thither ſhall they turne theyr faces, ſaying: Come and we wil cleaue to the lord, in a coucnaunt that neuer ſhalbe broken. B
My people hath bene a loſte *flocke, my *Je.23.a
ſhepeheardes haue diſceaued them, and Ezec.36.c
haue made them goe aſtraye vpon the hylles. They haue gone from the mountayne to the litle hil, and forgotten theyr folde. All they that came vpon thẽ, haue deuoured them: & theyr enemies ſaid: we haue made no faute agaynſte them, for they haue dyſpleaſed the lorde: yea, euen the Lord, whiche is the beauty of theyr ryghteouſnes, and that defended theyr fathers. Yet ſhall ye flye from Babilon, and depart out of the land of ỹ Caldees, and be ye as the rammes that go before
ỹ flocke. *For lo, I will wake vp an hoſt Jer.50.g
of people from the northrẽ land, & bring them vpon Babilõ: theſe ſhal lay ſege to it and winne it. Theyr arrowes ſhal not myſſe, lyke as a cunnyng archer ſhooteth not wrõg. And ỹ Caldees ſhalbe ſpoiled,
& al they that ſpoyle thẽ, ſhalbe ſatiſfied Esa.47.a
ſaith ỹ lord, *although ye were ſo chereful and glad, to treade downe myne heritage, and fulfilled your pleaſures, as ỹ calues in ỹ graſſe, & triumphed ouer thẽ like ỹ bulles, when ye had gotten ỹ victory. Your mothers ſhalbe ſore confoũded, & they that bare you ſhall come to ſhame. She ſhalbe the leaſt ſet by amõg the naciõs: voyde, waſted, and dryed vp.

No man ſhalbe able to dwell there, for the feare of the Lorde, but ſhee ſhalbe
whole deſolate. *All they that goe by *Jer.18.b.
Babilon, ſhall ſtande ſtil and be abaſhed, .19.b.49.c
and ſhall wonder at al her plages. Goe
foorth in youre aray agaynſte Babilon C
rounde aboute, all ye that can handle bowes, ſhoote at her, ſpare no arowes: for ſhe hath ſinned againſt the Lord. Cry out: vpon her, vpon her, againſt her roũd about: ſhe ſhall yelde her ſelfe, her foun-
dacyons ſhall fall, and her walles ſhall *Exo.21.a
come down: for it ſhalbe the vẽgeance of Leu.24.b
the Lord, *yea vengeaunce ſhalbe taken Joel.3.b

of her, and as ſhe hath doone, ſo deale ye
with her. Roote out yͤ ſowier from Babilon,
⁊ him that handleth the ſicle in herueſt.
For feare of the ſweorde of the enemy,
euery man ſhall get him to his owne
people: ⁊ euery man ſhal flee to his own
lande. Iſrael is a ſcattered flocke, yͤ Lyons
4.re.17.e. haue diſperſed them. *Firſt the king
Eſay.10.a of yͤ Aſſirians deuoured thē, *laſt of all
*3.re.25.d this Nabuchodonozor king of Babilon
D hath bruiſed all theyr bones. Therfore
thus ſayth the Lorde of hooſtes, yͤ God
of Iſrael: Beholde, I wil viſit the king
4.re.19.g of Babilon ⁊ his kingdome, as *I haue
Eſai.14.d viſited the king of the Aſſirians: and wil
bring Iſrael again to his pleſāt paſture,
that he may fede vpō Charmel ⁊ Baſan,
and be ſatiſfied vpon yͤ moūt of Ephraim
*Ier.51.c ⁊ Galaad. *In thoſe dayes, ⁊ at the
ſame time, ſaieth yͤ lord: If the offence of
Iſrael be ſought for, there ſhall none be
found. If men enquire for yͤ ſinne of Iuda,
there ſhalbe none: for I wil be merciful
vnto thē, whom I ſuffre to remayne
ouer. Go down, O thou auenger, into yͤ
enemies lande, ⁊ viſit them yͭ dwel therin:
downe with them, ⁊ ſmyte them vpon
the backes, ſayth the lord: do accordyng
to al yͭ I haue commaūded the. Ther is
gone about yͤ lande a crye of a ſlaughter
⁊ great murther, namely on this maner:
How happeneth it, that the hammer of yͤ
whole worlde is thus brokē ⁊ broſed in
ſondre? Howe chaunſeth it, yͭ Babilon is
become a wildernes amōg yͤ heathen, on
this maner? I my ſelfe haue layed wayte
for thee, ⁊ thou art taken: vnawares art
thou trapped and ſnared: for why? thou
haſt prouoked the lord vnto anger. The
Lorde hathe opened hys houſe of ordynaunce,
and brought furth the weapons
of hys wrath. For the thing that is done
E in yͤ land of the Caldees, it is the Lorde
of hooſtes worke. Come agaynſt her, for
thys is her ende: breake vp her cheſtes:
threſhe her as ye threſhe corne: deſtroye
her yͭ nothing ſhalbe left. Slaye al theyr
myghty ſouldiers, ⁊ put them to death.
Woe be vnto them, for the day ⁊ time of
theyr viſitacion is at hande. Me thinke I
heare already a crye of them that be fled
⁊ eſcaped out of yͤ land of Babilō, which
ſhew in Sion yͤ vengeance of yͤ lord our
God, the vengeance of his temple: yea, a
voyce of them, yͭ crye agaynſte Babilon.
Cal vp al yͤ archers agaynſte Babilon,
pitch your tentes roūd about her, yͭ none
eſcape. *Recompence her as ſhe hath deſerued: *Ier.5
⁊ according as ſhe hath doone, ſo Apoc.
deale with her again: for ſhe hath *ſet vp *2.the.
herſelf agaynſt yͤ lord, againſt yͤ holy one
of Iſrael. Therfore ſhal her yōg men fal
down in yͤ ſtretes, ⁊ al her men of warre
ſhalbe rooted out in yͭ day, ſaith yͤ lorde.
Beholde, I ſpeake vnto thee, O thou
proude, ſaith yͤ lord God of hooſtes: for
thy day ſhal come, euen yͤ time of thy viſitacion.
And yͤ proude ſhal ſtomble ⁊ fal,
⁊ no man ſhal helpe hym vp. I wil burne
vp his cities with fyre, ⁊ it ſhal conſume
al that is round about hym. Thus ſayth
the lord of hoſtes: The children of Iſraell F
⁊ Iuda, ſuffer violence together. All
they that haue them in captiuitye, kepe
them faſt, ⁊ wil not let thē goe: but theyr
auenger and redemer is myghty, whoſe
name is yͤ lorde of hoſtes: he ſhall mayntain
their cauſe, he ſhal make yͤ lād ſhake,
⁊ iudge them yͭ dwel therin, one with another.
The ſweorde ſhall come vpon the
Caldees ſaith the lord, vpō them yͭ dwel
in Babilon, vpon theyr prynces, ⁊ vpon
theyr wiſemen. The ſweorde vpon their
ſothſayers: as for thoſe, they ſhal becom
fooles. The ſword vpō their worthies,
ſo yͭ they ſhal ſtand in feare. The ſweord
vpon their horſemen ⁊ charets, ⁊ vpon al
the cōmen people that dwell vnder thē:
ſo that they ſhal all become like weomen.
The ſweord vpon their treaſure, ſo yͭ it
ſhalbe ſtollen awaye. A droughte vpon
their waters, ſo yͭ they ſhalbe dryed vp.
For the land worſhippeth ymages, ⁊ delyteth
in ſtrange woonderfull thynges.
Therefore ſhal wilde beaſtes, Lamia, ⁊
Catte of mountaynes, ⁊ Eſtriches, dwel
therin, for there ſhal neuer manne dwell
there, neither ſhal any man haue his habitacion
there for euermore. Like as God
deſtroyed *Sodom ⁊ Gomor, with the Gen.
cities yͭ lay ther about, ſayth yͤ lord: So
ſhal no man dwel there alſo, neither ſhal
any man haue there his habitaciō. *Beholde, *Ier.
there ſhal come a people from the Da.
north with a great bonde of men, ⁊ many
kinges ſhal ſtāde vp from yͤ endes of the
erth. They beare bowes ⁊ bucklers, cruel
are they ⁊ vnmerciful. Their voyce roreth
like the ragyng ſea, they ryde vpon G
horſes, ⁊ come weponed to fight againſt
the, O Babilon. Aſſone as yͤ king of Babilon
heareth tel of thē, hys handes ſhall
waxe feble. Sorow ⁊ heuines ſhal come
vpon him, as a woman traueyling with
child.

*Je.49.c chyld. Beholde *lyke as the lion commeth
vp from the pleaſaunte medowes of Jordan
vnto the grene paſtures of Ethan, ſo
wyll I driue them foorth, and make them
runne againſt her. But whom ſhal I choſe
Job.41.d. oute, and ordeyne to ſuche a thynge? *For
who is like me, or who wil ſtriue with me?
or what ſhepeheard may ſtād againſt me?
Therfore heare the counſell that the Lorde
hath geuē vpon Babilon, ⁊ the deuice that
he hath taken vpon the lande of ẏ Caldees.
The leaſt among the people ſhall teare thē
in pieces: ⁊ loke what pleaſaunt thing they
haue, they ſhal laye it waſt. The noyſe at ẏ
winning of Babilon ſhall moue the earth,
⁊ the crye ſhalbe heard among ẏ Gentils.

The .li. Chapter.

How Babylon ſhould be ouerthrowen. Jeremy geueth
A his boke to Saraias.

Jere.25.b THus hath the lorde ſaide: *Behold,
and.50.a. I wyl rayſe vp a perilous
winde againſt Babilon, and her
citizens that beare euyl wyll againſt
me. I wyl alſo ſend into Babilon fāners
to fan her out, ⁊ to deſtroye her land,
for i ẏ day of her trouble thei ſhalbe about
her on euery ſide. Moreouer, ẏ lorde hath
ſaid vnto the bowmen, ⁊ to them ẏ clime ouer
the walles in breſt plates. Ye ſhall not
ſpare her yonge mē: kyl down al her hoſte.
Thus ẏ ſlaine ſhal fal down in ẏ land of ẏ
Jer.50.b Caldees, ⁊ the woūded in the ſtretes. *As
for Iſrael ⁊ Juda, thei ſhal not be forſakē
of their god, of the lord of hoſtes, for ẏ holy
one of Iſraels ſake: no, though they haue
Esa.48.d. filled al their lād ful of ſin. *Flye away frō
Babilon, euery man ſaue his life, ẏ ye be not
roted out with her wickednes: for the time
of the Lordes vengeaunce is come: yea, he
wil rewarde her agayne. Babylon hathe
Jere.25.c. bene in the Lordes hand, *a golden cuppe
that maketh all landes droncken. Of her
ap.21.b wyne haue all people droncken: therefore,
oc.18.a are they out of theyr wittes: *But ſodenlye
is Babilon fallen, and deſtroyed.

Mourne for her, brynge playſters for
her woundes, yf ſhe maye paraduenture
bee healed agayne. We would haue made
B Babilon whole, ſay they: but ſhe is not recouered.
Therefore wyll wee lette her alone,
and goe euerye manne to hys owne
countrey. For her iudgement is come into
heauē, ⁊ is gone vp to ẏ cloudes. The lord
hath broughte foorth our righteouſenes:
And therfore come on, we wil ſhew Sion
ẏ worke of the lord our god. Make ſharpe
the arrowes, and multiply your ſhildes:
*for the lord ſhall raiſe vp the ſprite of the *Jud.2.c
kyng of the Meedes, which hath already a 3.reg.11.c
deſyre to deſtroy Babilon. This ſhalbe the
vengeaūce of his temple. Set vp tokens
vpon the walles of Babilon, make youre
watch ſtrong, ſet your men in araye, yea,
hold priuy watches: ⁊ yet for all that ſhall
the lord go forth with the deuice which he
hath taken vpon them ẏ dwel in Babylon.
O thou that dwelleſt by ẏ greate waters,
O thou that haſt ſo great treaſure and riches,
thine end is come, and ẏ rekenynge of
thy winnynges. *The lord of hoſtes hath Amos.6.c
ſworne by himſelf, that he wil ouerwhelme Jer.22.a.
the with mē, like graſhoppers in number:
which with a corage ſhal crye, alarum, alarum
againſt the. *Yea euen the Lorde of *Je.35.b.
Hooſtes, that wyth hys power made the
yearth, with hys wyſedome prepared the
rounde worlde, and wyth hys dyſcrecion
ſpreade oute the heauens. Aſſone as he letteth
hys voyce bee hearde, the waters in
the ayre waxe fearce. *He draweth vp the *pſa.135.b
cloudes from the endes of the yearth. He
turneth the lyghteninges to rayne, he bringeth
the windes out of theyr ſecrete places:
yf they be eſtemed by theyr wyſedome, all
mē are become fooles. *Cōfounded be al *eſa.44.c
the caſters of images, for the thynge that Baru.6.a
they make is but diſceite, ⁊ hath no breath.
Vayne is it, and an erronyous woorke:
and in the tyme of viſitacion it ſhal periſhe.

Neuertheleſſe, the porcion of Jacob is C
none ſuche: but he that made all thynges,
whoſe name is the Lorde of Hooſtes, he
is the rodde of hys enherytaunce. Thou
haſt bene myne hammer and weapons for
warre: for with the haue I brokē the people
in pieces, and with the haue I deſtroyed
kingdomes. Through the I haue beaten
to poulder horſe and horſeman: yea, the
charrettes and ſuche as ſat vpon them.
Thorow the, haue I broken man and woman,
old and yonge, bacheler and mayden.
Thorough the haue I deſtroied the ſhepeheard
and his flocke, the houſebandman ⁊
his cattel, the princes and his rulers. Therfore
wil I rewarde the citye of Babilon,
and all her citizens the Caldees, wyth all
the euil which they haue done vnto Sion:
yea, that ye your ſelues ſhal ſe it, ſayeth the
Lorde. Beholde, I come vpon the, thou
noyſome hyl, ſayeth the Lorde, thou ẏ deſtroyeſte
al landes: I wyll ſtretche out my
hand ouer the, ⁊ caſt the down from ẏ ſtony
rockes: ⁊ wil make the a brent hil, ſo that
nether corner ſtones, nor pinacles, nor foūdacions

vaciōs of ſtones ſhalbe takē any more out of the: but waſte ⁊ deſolate ſhalt yͧ lye for euermore, ſayeth the Lorde. Sette vp a token in the lande, blow the trompettes amonge the Heathen, prouoke the nacyons againſte her, call the kyngdomes of Ararat, Menni, and Aſcanes againſt her: Set the prince againſt her, brynge as greate a ſorte of terrible horſes againſte her, as yf they were graſhoppers. Prepare againſt them the people of the Meedes with their kinges, princes, and all theyr chiefe rulers: yea, and the whole land that is vnder him. The lande alſo ſhall ſhake and bee afrayde when the deuice of the Lorde ſhall come forth againſte Babilon: to make the lande of Babilon ſo waſt, that noman ſhal dwel anye more therein. The worthies of Babilon ſhal leaue the battaile, and kepe them ſelues in ſtronge holdes, theyr ſtrength hath fayled them, they ſhalbe like women. Theyr dwellyng places ſhalbe brente vp, theyr barres ſhalbee broken. One purſeuaunt ſhal mete an other: yea, one poſt ſhal come by another to bryng the king of Babylon D tidynges: that his citie is taken in on euerye ſyde, the foordes occupyed, the fennes brente vp, and the ſouldyers ſore afrayde. For thus ſayeth the lord of hoſtes, the God of Iſraell: the daughter of Babilon hath bene in her tyme, lyke as a threſſhyng floore, but ſhortly ſhall her harueſte come. Nabuchodonoſor yͤ king of Babilō hath deuoured and deſtroyed me, he hath made me an emptye veſſell. He ſwalowed me vp lyke a dragon, and filled his bellye with my delicates: he hath caſte me out, he hath taken my ſubſtaunce awaye, and the thynge that was left me hath he caried vnto Babilon, ſaith the daughter that dwelleth in Sion: yea, and my bloude alſo vnto the Caldees, ſayeth Ieruſalem. Therfore thus ſayeth the Lorde: Beholde, I wyll E defende thy cauſe, and auenge thee: I wyll Eſay.12.c. drynke vp her ſea, and drye vp her water ſpringes. *Babilon ſhall become an heape of ſtones, a dwellyng place for dragons, a fearfulnes and wondryng, becauſe no mā dwelleth there. They ſhall roare together lyke lions, and as the younge Lyons whē thei be angry, ſo ſhal they bend themſelfes. In theyr heate I ſhall geue them a dyner, Iere.2.b. and thei ſhalbe drōken for ioye. *Then ſhal they ſlepe an euerlaſtynge ſlepe, and neuer wake, ſaieth yͤ lord. I ſhall cary thē down to be ſlaine like ſhepe, like wethers ⁊ gotes. O, howe was Seſach wonne? O, howe was the glory of the whole lād takē? how happeneth it, yͭ Babilon is ſo wondred at amōg yͤ heathē? The ſea is riſen ouer Babylon, ⁊ hath couered her with his greate waues. Her cities are layed waſt, yͤ land lieth vnbuilded ⁊ voide: it is a lād wher no man dwelleth, ⁊ where no man trauaileth Iere. thorough. Moreouer, *I wil viſit Bel at Eſai. Babilon: ⁊ the thing yͭ he hath ſwalowed Dan. vp, yͤ ſame ſhal I plucke out of his mouth. The gentiles alſo ſhall runne no more vnto him: yea, ⁊ the walles of Babilon ſhall fall. O my people, *come out of Babilon, that Eſai. euery man may ſaue his life from the fearful wrath of the lord. Bee not faint herted, and feare not at euerye rumoure yͭ ſhalbee heard in the lande: for euery yeare bringeth newe tydinges, and in the yere folowinge newe tidinges, and robbyng in the land, ⁊ lorde vpon lorde. And lo, the time commeth that I will viſit the images of Babilon, ⁊ the whole lande ſhall be confounded: yea, ⁊ her ſlaine ſhal lye in the middeſt of her. Heauen ⁊ earth with al that is therein, ſhal reioyce ouer Babilō, when yͤ deſtroyers ſhal come vpon her from yͤ north, ſaith yͤ lorde. F *Like as Babilon hath beaten down and Iere. ſlaine many out of Iſraell, ſo ſhall there fal manye, and bee ſlayne in all her kingdome. Ye that haue eſcaped the ſweord, haſt you, ſtand not ſtil, remember the lord afarre of, and thinke vpon Ieruſalem: for we wer aſhamed to heare yͤ blaſphemies, our faces wer couered wᵗ ſhame, becauſe the ſtraūge aleauntes came into yͤ ſanctuary of yͤ lord. Wherfore behold, (ſaith the lord) yͤ time cōmeth yͭ I wil viſit the images of Babilon, ⁊ through yͤ whole land they ſhal mourne ⁊ fall. *Though Babilon climed vp into Iere. heauen and kept her power on hye: yet ſhal I ſende her deſtroyers, ſayeth the Lorde. A piteous crye ſhalbe heard from Babilō, and a greate miſerye from the lande of the Caldees, when the lord deſtroyeth them, ⁊ when he driueth oute the hye ſtomake and proud boaſting, wherwith they haue bene as furious as the waues of great waterfloudes, ⁊ made great crakes wyth theyr wordes. For yͤ deſtroiers ſhall come vpon her (euē vpō Babilō) which ſhal take their worthies, ⁊ breake their bowes: for god is diſpoſed to auenge himſelf vpon thē, ⁊ ſufficiently to recompence them. Yea (ſaith the lord) I wil make theyr prynces, their wiſe men, their chiefe rulers, and all their worthies dronkē: ſo that thei ſhal ſlepe an euerlaſting ſlepe, ⁊ neuer wake. Thus ſayth yͤ kyng, whoſe name is the Lorde of hoſtes.

G Moreouer, thus ſaith the lord of hoſtes. The thicke wal of Babilon ſhalbe broken, and her hie gates ſhalbe brent vp. And the thing that the Gentils and the people haue wrought wͭ great trauaile ⁊ laboure, ſhal come to naught, and be conſumed in ẏ fire.

This is the charge that Jeremye gaue vnto Saraiah the ſõne of Neriah, ẏ ſonne of Maaſiah, when he went towarde Babilon with zedekiah the kynge of Juda, in the fourth yere of his reygne. Now thys Saraiah was a peaceable prynce. Jeremy wrote in a booke, all the miſerye that ſhoulde come vpon Babilon: yea, and all theſe ſermons that bee written agaynſte Babilon, and gaue Saraiah this charge: When thou cummeſte vnto Babilon, ſee ẏ thou reade all theſe woordes, and ſaye: O Lorde, thou art determined to roote oute this place, ſo that neyther people nor cattel ſhall dwell there any more, but to lye waſt for euer: and when thou haſte read oute the booke, bynde a ſtone to it, and caſte it in the myddeſte of Euphrates, and ſay: Euen thus ſhall Babilon ſynke, and be thruſt down with the burthen of trouble, that I wyll bryng vpon her: ſo that ſhe ſhal neuer come vp agayne. Thus farre are ẏ Preachinges of Jeremye.

The.lii. Chapter.

He repeateth the taking of zedekiah. Jeruſalẽ is taken of the Caldees, zedekias ſonnes are killed before his face, and his eyes put out. The citie is burned. The temple is ſpoiled ⁊ robbed. They that wer left in Jeruſalẽ, are caried to Babilon: king Jehoakin is brought forth of prieſon, ⁊ fed lyke a kynge.

A 4.re.24.d. .pa.36.b. Zedekyah was * one and twenty yeare olde, when he was made kynge, and he reygned a leuen yere in Jeruſalem. His mothers name was Hamutal, Jeremies daughter of Libna. He liued wyckedly before ẏ lord euen as Jehoakym dydde. For the Lorde was angrye at Jeruſalem and Juda, ſo longe, tyl he hadde caſte them out of hys preſence. And zedekiah fell from the kyng Jer.39.a 4.Re.25.a of Babylon. * But in the nynth yeare of his reigne, in the tenth moneth, the tenth daye of the moneth: it happened that Nabuchodonozor the king of Babilõ with all his hoſt came before Jeruſalem, and beſeged it, and made them bulwarkes rounde B about it. And this beſegyng of the citie endured 4.re.25.a Jer 38.b. and 39.a vnto the eleuenth yere of king zedekiah. * And in the fourth moneth, the ninth daye of the moneth, there was ſo greate hunger in the citye, that there wer no more vitailes for the people of the lande. So all the ſouldyers brake away, and fled out of the citie by nyghte throughe the waye of the porte, betwene the two walles by the kinges garden. Nowe the Caldees hadde coumpaſſed the citie round about, yet wẽt theſe men theyr waye towarde the wilderneſſe. And ſo the Caldees folowed vpon them, and toke zedekiah the king in the fielde of Jericho, when his hooſt was runne frõ hym. So they caried the kyng away prieſoner to Reblath, vnto the kyng of Babilõ in the lande of Hemath, * where he gaue Jere.39.b C iudgement vpon hym. The king of Babilon alſo cauſed zedekiahs ſõnes to be ſlaine before his face: yea, and put all the prynces of Juda to death at Reblath. Moreouer, he put out the eyes of zedekiah, and cauſed hym to be bounde with two cheines, to be caryed vnto Babilon: and lette hym lye in pryeſon, tyll he dyed.

Now the tenth daye of the fyft moneth, in the ninth yere of Nabuchodonozor kynge of Babilon, Nabuzaradan the chiefe captaine, and the king of Babilons ſeruaũtes, came vnto Jeruſalem, and brente vp the houſe of the Lorde. He brente vp alſo the kinges palace, all the houſes, ⁊ al the gorgeous buildinges in Jeruſalem. And the whole hoſte of the Caldees that wer with the chiefe captayne, brake downe all the walles of Jeruſalem rounde aboute. D

As for the poore people and ſuche folke as yet was left in the cytie: which alſo were fallen to the kyng of Babilon, yea, and what people as yet remayned, Nabuzaradan the chyefe captayne caryed them awaye prieſoners. But the poore people of the countrey, dydde Nabuzaradan the chyefe captayne leaue in the lande, to occupy the vineyardes and fieldes. The Caldees alſo brake the braſen pillers that were in the houſe of the Lorde: yea, the ſeate and the braſen lauer that was in the houſe of the Lorde: and caried all the metall of them vnto Babylon. They tooke away alſo the caldrons, ſhouels, fleſhokes, ſprynkelers, ſpones, and all the braſen veſſel that was occupyed in the ſeruyce: wͭ the baſẽs, colepannes, ſprinckelers, pottes, cãdelſtickes, ſpones, ⁊ cuppes, whereof ſome were of golde, ⁊ ſome of ſyluer. G The chiefe captayne toke alſo the two pillers, the lauer, the twelue braſen bullockes that ſtode vnder ẏ ſeat, * which king Salomõ made in the houſe of ẏ lord: and all the veſſell con- *3.Re.7.b rined ſo much metal, yͤ it might not be weyed. For euery piller was .xviii. cubites hie: and the rope that wente aboute it, was twelue cubites, and foure fingers thicke & rounde. Nowe vpon the rope wer braſen knoppes, and euerye knoppe was fiue cubites hie: & vpon yͤ knoppes wer whopes, and pomgranates round aboute of cleane braſſe. After this maner were bothe the F piller faſhioned with the pomgranates, whereof there were an hundred and .xcvi whiche hanged vpon the whopes rounde about. The chiefe captaine alſo tooke Sariah the hie prieſte, and Sophoniah that was chiefe nexte him, and the .iii. kepers of the treaſury. He toke out of the city a chaūberlaine whiche was a captaine of yͤ souldyers, and ſeuen men that wer the kynges ſeruauntes which wer found in the city: & Sepher, a captaine yͤ vſed to muſter yͤ mē of warre, with threſcore mē of the countrey that were taken in the citye. Theſe Nabuzaradan the chiefe captaine toke and caried them to the king of Babilō vnto Reblath, and the kyng of Babilon cauſed them to be put to death at Reblath in the land of Hemath. And thus Juda was led away captiue, out of his own lād. This is yͤ ſumme of the people, whom Nabuchodonozor led awaye captiue. In the ſeuenth yere of hys reygne, he caried away of the Jewes, thre G thouſande and thre & twenty. In the .xviii yere, Nabuchodonozor caried away from Jeruſalem .viii. hundred, thyrtie and two perſones. In the .xxiii. yere of Nabuchodonozor, Nabuzaradan the chiefe captaine, toke awaye ſeuen hundred fortye and fiue Jewes prieſoners. The whole ſumme of all the prieſoners, is foure thouſande and and .vi. hundred. In the .xxxvii. yere after yͤ Jeoakim the king of Juda was caried awaye, in the .xxv. daye of the .xii. moneth, Euilmerodach kynge of Babilon (the ſame yere that he reigned) gaue Jeoakim the king of Juda hys pardon, and let him out of prieſon, and ſpake louingly to him. And ſet his trone aboue the trones of the other kinges that wer with him in Babilon. He chaunged alſo the clothes of his pryſō, yea, and he did eat with him al his life lōg. And he had a continual liuing geuen him of the king of Babilon, euery day a certain thing allowed him, al the dayes of his life vntill he died.

¶ The end of the boke of the Prophete Jeremye.

¶ The Lamentations of Jeremy.

¶ The fyrſt Chapter.

It happened after Iſraell was brought into captiuity, & Jeruſalē deſtroied, that Jeremy the prophet ſat weping, & ſorowfully bewailed Jeruſalē, & ſighing and houlyng with an heuy & woful heart, ſayde.

ALas, howe ſitteth the citye A ſo deſolate, that ſometyme was full of people? Howe is ſhe become lyke a wydowe* whiche was the lady of all nacions? Howe is 2.re.4. ſhe brought vnder tribute, that ruled all 4.Re. landes? She wepeth ſore in the night, ſo yͤ the teares runne downe her chekes: for among all her louers, there is none yͤ geueth her any cōfort: *yea, her next frendes trāſgreſſe againſt her, and are become her ene- *Jo mies. Juda is taken prieſoner, becauſe ſhe was defiled: & for ſeruing ſo many ſtraūge goddes, ſhe dwelleth now among the heathen. She findeth no reſt, al they yͤ perſecuted her, toke her in ſtraite places, wher ſhe could not eſcape. The ſtretes of Sion mourne, becauſe no mā cōmeth no more to B yͤ ſolēne feaſtes. All her gates are deſolate, her prieſtes make lamētaciō, her maydens are careful: & ſhe her ſelfe is in great heauines. Her enemies haue bene rulers ouer her, & her enemies haue proſpered, becauſe the lord hath chaſtened her for her great wyckednes: *her childrē are led awaye captiue *Jo before their enemy. Al yͤ beuty of yͤ daughter of Siō, is away: her princes are become like hartes that finde no paſture. They are driuen away before their enemy, ſo yͤ they haue no more power. Nowe dothe Jeru- C ſalem remember the tyme of her miſerye and diſobedience: yea, the ioye and pleaſure that ſhe hath had in times paſte, ſeyng her people is brought downe through the power of theyr enemy, and there is nomā for to helpe her, her enemies ſtād loking at her, and laugh her Sabboth dayes to ſcorne. Jeruſalem hathe ſinned euer more & more, therefore is ſhe come in decaye. All they yͤ had her in honor, deſpiſe her: for they haue ſene her filthineſſe. Yea, ſhe ſigheth, & is aſhamed of her ſelfe. Her ſkirtes are defiled, ſhe remembred not what woulde folowe: therefore is her fal ſo wonderful, and ther is no man to comfort her. O Lorde, conſy- D der my trouble, for mine enemie hathe the vpper hand: The enemy hath put his hand

to al the precious thynges that ſhe had, yea,
euen before her eyes came the heathen in ⁊
out of the Sanctuary:*whom thou(neuertheles)
Deu.33.e haſt forbydden to come within thy
congregacion. *All her people ſeke theyr
4.re.6.c bread wyth heuynes, ⁊ loke what precious
Thre.2.c thyng euery man hath, that gyueth he for
meate, to ſaue hys lyfe. Conſydre, O Lorde,
and ſe howe vyle I am become. Haue ye no
regard, O al ye that go foreby? beholde and
ſe, yf there be any ſorowe lyke vnto myne,
wherwyth the lorde hath troubled me, in the
daye of his fearfull wrath. From aboue
hath he ſente downe a fyre into my bones, ⁊
it burneth them cruelly: he hath layed a net
for my feet, and throwen me wyde open: he
hathe made me deſolate, ſo that I muſt euer
E be mournyng. The yoke of my tranſgreſſiō
is come at the laſt, wyth hys hande hath he
taken it vp, and put it about my necke. My
ſtrengthe is gone: the lorde hath deliuered
me into thoſe handes, whereout I can not
quyte my ſelfe. The lord hath deſtroyed all
the myghty men, that were in me: He hath
proclamed a feaſt, to ſlaughter all my beſt
men. The lord hath troden downe yͤ daughter
of Juda, lyke as it were in a wyne preſſe.
*Jer.4.c *Therfore do I wepe, and myne eyes guſh
Thre.2.c out of water: for the comforte that ſhoulde
quycken me, is farre from me. My chyldren
F are dryuen awaye: for why? the enemy hath
gotten the vpperhande. Syon caſteth oute
her handes, and there is no man to comfort
her. The lorde hath laied the enemyes rōude
aboute Jacob, and Jeruſalem is become
*Daniel.9.a abhominaciō in the myddeſt of them.*The
Lorde is ryghteous, for I haue prouoked
his countenaunce vnto angre. O take hede
all ye people, and conſydre my heuynes. My
maidens ⁊ my younge mē are led away into
captiuite, I called for my louers(but thei beguiled
G me,)for my preſtes ⁊ coūſelers, but they
peryſhed: euen whyle they ſoughte for meate
re.1.e to ſaue theyr liues. *Conſidre(O lord)howe
I am troubled, my woumbe is diſquieted,
my herte turneth aboute in me, (*and I am full of
heuineſſe*)becauſe I rebelled ſtubburnely. The
ſweard hurteth me wͭ out, and within I am
lyke vnto death. They heare my mourning,
but there is none yͭ wyl comfort me. All mine
enemies haue hearde of my trouble and are
glad therof, becauſe thou haſt done it: and yͧ
haſt broughte forth the tyme whyche thou
calleddeſt, when they alſo ſhall be lyke vnto
me. From the ſhal come all theyr aduerſitye,
thou ſhalt plucke thē away euē as thou haſt
plucked me, becauſe of al my wickednes.

For my ſorowe is very greate, and my herte
is heuy.

The .ii. Chapter.

Alas, *howe hath the lorde darkened Thre.4.b
the doughter of Syon ſo ſore in hys A
wrath? As for the honour of Iſrael, he
hath caſte it downe from heauen, vnto the
earth. Howe happeneth it, yͭ he remembred
not his owne*foote ſtoole when he was angry? *1.pa.29.a
The Lorde hath caſte downe all the pſal.98.a
habytacyons of Jacob wͭout any fauoure:
all the ſtrong places of the doughter Juda
hath be broken in hys wrath, and throwen
them downe to the grounde: her kyngdome
and her prynces hath he ſuſpended. In the
wrath of his indygnacyon he hathe broken
all the horne of Iſraell: he hath withdrawē
his ryght hand from the enemy, yea, a flame
of fire is kyndled in Jacob, ⁊ hath cōſumed
vp al rounde about. He hath bent his bowe
lyke an enemy: he hath faſtened hys ryghte B
hande as an aduerſary: ⁊ euery thyng that
was pleaſaūt to ſe, he hath ſmyttē it downe.
He hath poured oute hys wrath lyke a fyre,
into the tabernacle of the doughter of Siō.
The lorde is become lyke as it were an enemy,
he hath deuoured Iſraell and all hys
palaces: yea, all hys ſtronge holdes hath he
deſtroyed, and fylled the doughter of Juda
wyth muche ſorowe and heuyneſſe. *Her *Jere.7.b
tabernacle(whyche was lyke a garden of
pleaſure)hath he deſtroied: her hie ſolemne
feaſtes, hath he put downe. The lord hathe
brought it ſo to paſſe, that the hye ſolemne
feaſtes and Sabbothes in Siō, are cleane
forgotten. In hys heuye dyſpleaſure hath
he made the kynge ⁊ prieſtes to be deſpiſed.
The lorde hath forſaken hys owne aulter,
and hath abhorred his owne Sanctuarye: C
and hath gyuen the walles of theyr towres
into the hādes of the enemy.

Theyr enemyes made a noyſe in the houſe
of the Lorde, as it had bene in a ſolemne
feaſt daye. The lorde thoughte to breake
downe the walles of the daughter of Syō,
he ſpread out hys lyne, and drewe not in hys
hande, tyl he had deſtroyed them. Therfore
mourne the turrets and the broken walles
together. Her gates are ſonke downe to the
grounde, her barres are broken, and ſmutten
in ſondre, *her kynges ⁊ prynces are caried Jere.52.b
awaye to the gentyles. They haue neyther
lawe nor prophetes, nor yet any vyſion frō
the lorde. The ſenatours of the doughter of
Syon ſit vpon the grounde in ſylence: they
haue ſtrawed aſſhes vpon theyr heades,
and gyrded them ſelues wyth ſakcloth.

The maydens of Ieruſalem hange downe
D theyr heades to yͤ groũde. Myne eyes begin
*Tren.1.a to fayle me thorowe wepyng, *my body is
dyſquieted, my lyuer is poured vpon the
earth, for the great hurt of my people: ſeyng
the chyldren and babes dyd ſwowne in the
ſtretes of the cytye. Euen when they ſpake
to theyr mothers: where is meate ⁊ drinke?
for whyle they ſo ſayde, they fell downe in yͤ
ſtretes of the cytye, lyke as they had bene
wounded, and ſome dyed in theyr mothers
boſome. What ſhall I ſaye of the, O thou
daughter Ieruſalem, to whom ſhall I likẽ
E the? To whom ſhal I compare the, O thou
daughter Sion, to comforte the wythall?
Thy hurte is lyke a mayne ſea: who maye
heale the? *Thy prophetes haue loked out
Iere.5.b. vayne ⁊ foolyſh thynges for the: they haue
14.b.23.c. not ſhewed the of thy wickednes, to kepe the
27.b.29.b from captiuitie: but haue ouerladen the, ⁊
thorowe falſhed ſcattred the abrode. Al they
that go by the, clappe theyr handes at the:
hyſſyng and waggyng their heades vpon
the daughter Ieruſalem, and ſaye: is this
the cytye that men call ſo fayre, wherein the
whole lãd reioyſeth? Al thine enemies gape
vpon the, whyſperynge and bytynge theyr
teeth, ſaying: let vs deuoure, for the tyme yͭ
we loked for, is come: we haue founde and
F ſene it. The lord hath fulfylled the thing yͭ
he was purpoſed to doe, and perfourmed yͭ
he had deuiſed long a go: he hath deſtroied,
⁊ not ſpared: he hath cauſed thine aduerſary
to tryumphe ouer the, and ſet vp the horne
*deut.4.c of thyne enemye. *Let thyne herte crye vnto
and.30.a. the lorde, O thou cytie of the doughter Siõ:
Iere.29.c let thy teares runne downe lyke a ryuer, day
and nyghte, reſte not, and let not the apple
of thyne eye leaue of. Stande vp, and make
thy prayer in the fyrſte watche of the night,
poure oute thyne hert lyke water before the
lorde: lyft vp thyne handes for the lyues of
thy younge chyldren, that dye of hongre in
the ſtretes. Beholde, O Lorde, and conſidre,
why haſte thou gathered me vp ſo cleane?
Shall the wemen thẽ eate theyr owne frute,
euen chyldren of a ſpanne longe? Shal the
G preſtes and prophetes be ſlayne thus in the
Sanctuarye of the lorde? Yonge and olde
lye behynde the ſtretes vpon the grounde:
my maydens ⁊ yonge men are ſlayne wͭ the
ſwerde: whom thou in the day of thy wrathfull
indignacion haſt put to death: yea, euen
thou haſt put them to death, and not ſpared
thẽ. My neighbours that are rounde about
me, haſte thou called as it were to a feaſte
daye: ſo that in the daye of the Lordes
wrath none eſcaped, neyther was anye lefte
behynde. Thoſe that I haue broughte vp
and nouryſhed, hath my enemye deſtroyed.

The.iii. Chapter.

I Am the man, that (thorowe the
rod of his wrath) haue experience
of miſerye. He droue me forth, ⁊
led me, yea, into darkneſſe, but not
into lyghte. Agaynſte me onely he turneth
hys hande, and layeth it euer vpon me.
My fleſhe and my ſkynne hath he made
olde, and my bones hath he bruſed. He hath
buylded rounde about me, and cloſed me in
wyth gall and trauayle. He hath ſet me in
darkeneſſe, as they that be deade for euer.
He hath ſo hedged me in, that I can not get
out: and hath layed heuye lynkes vpon me.
Though I crye ⁊ cal piteouſly, yet heareth
he not my prayer. He hath ſtopped vp my B
wayes wyth foureſquared ſtones, and made
my pathes croked. He layeth wayte for me
lyke a Beare, and as a Lyon in a hole. He
hath marred my wayes, and broken me in
pieces, he hath layed me waſte altogether.
He hath bent his bowe, and made me as it
were a marke to ſhote at. The arowes of his
quyuer hath he ſhot euen into my reynes.
*I am laughed to ſcorne of all my people, Iere.20.
they make ſonges vpon me al the daye lõg.
He hath fylled me wyth bytterneſſe, ⁊ giuen
me wormewood to drinke. He hath ſmitten
my teeth in pieces wyth ſtones, and rolled
me in the duſte. He hath put my ſoule out of
reſt, I forget all good thynges. I thought
in my ſelfe: I am vndone, there is no hope
for me in the Lorde. O remembre yet my
myſerye, and my trouble, the wormewood ⁊
the gall. Yea, thou ſhalt remembre them, for C
my ſoule melteth awaye in me. Whyle I
conſydre theſe thynges in my herte, I get a
hope agayne. Namely, it is of the Lordes
mercyes that we are not vtterly conſumed.
For truly his pytifull compaſſion hath not
ceaſſed. Newe mercyes ſhall the Lord ſhewe
vpon the earlye, yea in the day ſpryng, (O
Lord) great is thy faythfulnes. *The lord psal.
is my porcion, ſayeth my ſoule, therfore wyll
I hope in hym. O howe good is the Lorde
vnto thẽ, that put theyr truſt in hym, and to
the ſoule that ſeketh after hym. The good
man wyth ſtylnes and pacience, taryeth for
the health of the Lorde.
O howe good is it for a man to take the D
yoke vpon hym from hys youthe vp? He
ſytteth alone, he holdeth hym ſtyl, ⁊ dwelleth
quyetly by hym ſelfe. He layeth hys face
vpon the earth, yf (percaſe) there happen to
be

be any hope. He offreth hys cheke to the
ſmyter. He wyl be content wyth reproues.
For the Lord wyl not forſake for euer, *but
1.Re.2.b. though he puniſhe hym, yet accordyng to yͤ
multitude of hys mercyes, he receiueth to
grace agayne: For he doth not plage, and
caſte out the chyldrē of men from hys herte.
To treade al the priſonners of the earth vnder
hys fete. To moue the iudgemente of
man before the mooſt hygheſt. To cōdemne
a man in hys cauſe: The lord hath not pleaſure
in ſuche thynges. What is he then that
E ſaith: there ſhould ſome thing be done without
the Lordes commaundement. Out of yͤ
mouthe of the mooſt hygheſt goeth not euel
and good. Wherfore then murmureth the
lyuyng man? let hym murmure at his owne
*Job.31.d ſynne. *Let vs loke well vpon our owne
pſa.14.a wayes, and remembre our ſelues, and turne
agayne to the Lorde. Let vs lyfte vp oure
hertes wyth our handes vnto the lorde that
is in heauen. We haue bene diſſemblers, &
haue offended, wylt thou therfore not be intreated?
Thou haſt couered vs in thy wrath,
and perſecuted vs, thou haſte ſlaine vs with
*Ecc.35.b out any fauour. *Thou haſte hyd thy ſelfe
in a cloude, that oure prayer ſhoulde not go
thorowe. Thou haſte made vs outcaſtes,
and to be deſpyſed amonge the people. All
oure enemyes gape vpon vs. Feare, and
pytte is come vpon vs, yea, deceyte and deſtruccion.
Tren.1.d *Whole ryuers of water guſhe
F out of myne eyes, for the greate hurte of my
people. Myne eyes runne, and can not ceaſe,
for there is no reſt. O lord, when wylte thou
loke downe from heauen, and conſydre?
Myne eye breaketh my herte, becauſe of all
the daughters of my cytie. Myne enemyes
hunted me out ſharpely, lyke a byrde: yea, &
that without a cauſe. They haue put downe
my lyfe into a pyt, and they haue caſt ſtones
vpō me. They poured water vpō my heade,
then thoughte I: nowe am I vndone. I
called vpon thy name, O lord, out of yͤ depe
pit. Thou haſt heard my voice, and haſt not
turned awaye thyne eares fro my ſyghyng
and cryinge. Thou haſte enclined thy ſelfe
vnto me, when I called vpon the, and haſte
ſaid: fear not. Thou (o lord) haſt mainteined
the cauſe of my ſoule, and haſt redemed my
G life. O lord thou haſt ſene my blaſphemers,
take yͧ my cauſe vpon the. Thou haſte well
conſydered howe they goe aboute to doe me
harme, and that all theyr counſelles are
agaynſte me. Thou haſte hearde theyr deſpyteful
wordes (O Lord) yea, and al theyr
ymaginacions agaynſte me.

The lyppes of myne enemyes, and theyr
deuiſes that they take agaynſt me, al the day
longe. Thou ſeeſt alſo theyr ſittyng downe,
and theyr riſing vp: they make theyr ſonges
of nothyng but of me. Rewarde them (O
lord) accordyng to yͤ workes of theyr hādes.
Geue them an obſtinate hert, euen thy curſe.
Perſecut thē (O lord) with thine indignaciō,
and roote them out from vnder the heauen.

The .iiii. Chapter.

O Howe is yͤ gold become ſo dimme? A
Howe is the goodly colour of it ſo
ſore chaunged? and the ſtones of yͤ
✣✣✣ ✣ Sanctuary thus ſcatred in yͤ corner
of euery ſtrete? The chyldren of Syon
that were alwaye in honoure, and clothed
wyth the mooſt preciouſe golde: howe are
they nowe become like the earthen veſſelles,
whyche be made wyth the potters hande?
The dragons geue theyr yongeones ſucke
wyth bare breſtes: but the daughter of my
people is cruell, & dwelleth in yͤ wyldernesse
lyke yͤ Eſtriches. The tonges of the ſucking
children cleue to yͤ rofe of theyr mouthes for
very thyrſt. The yong children aſke bread,
but there is no man yͭ gyueth it them. They
that were wonte to fare delicately, peryſhe
in the ſtretes: they that afore were broughte
vp in purple, make now much of dong. The
ſynne of the daughter of my people is become
greater then *the wyckedneſſe of Sodome
that ſodaynly was deſtroyed, and not *gen.19.e
taken wyth handes. B

Her abſtayners (or Nazarees) were whiter
then the ſnowe or milke: theyr coloure was
freſh, red as Corall, theyr beauty lyke the
Saphire. But nowe theyr faces be verye
blacke: In ſomuche that thou ſhuldeſte not
knowe them in the ſtretes. *Theyr ſkynne *pſa.102.a
cleaueth to theyr bones: It is withered, and
become lyke a drye ſtocke.
They that be ſlayne wyth the ſwearde are
happyer then ſuche as dye of hunger, and
peryſhe awaye famyſſhyng for the frutes of
the felde. *The women (which of nature are *Deut.28.e
pietyfull) haue ſodden theyr owne chyldren 4.Re.6.f
wyth theyr handes, that they might be theyr
meate in the miſerable deſtruccion of the
daughter of my people. *The Lorde hath *Tren.2.a.
perfourmed his heuy wrath, he hath poured
oute the furyouſneſſe of hys diſpleaſure, he
hath kyndled a fyre in Sion, whyche hath
conſumed the foundacions therof.

Neyther the kynges of the earthe, nor
all the inhabytours of the worlde, woulde
haue beleued that the enemy and aduerſary

ſhoulde haue come in at the gates of the
cytye of Jeruſalem: whyche neuertheleſſe is
come to paſſe for the ſinne of her prophetes,
C and for the wyckedneſſe of her prieſtes,that
Gene.9.a. haue ſhed*innocentes bloude wythin her.
Tren.2.a. So that ẏ blynd mẽ wente ſtomblyng in the
ſtretes,and ſtayned them wyth bloude.

They would in no wiſe touche theyr garmẽtes.
But they cried vnto euery man:flye ẏ
ſtaynynge,away,get you hence,touch it not.
Yea they fled,and remoued from them:yea,
they haue ſayde amonge the Heathen ,they
ſhall no more dwell in thys cytie.
The countenaunce of the Lord hath banyſhed
thẽ,⁊ ſhall neuer loke more vpon thẽ.
For they them ſelues neyther regarded the
preſtes,nor pytyed theyr elders. Wherfore
yet our eies faile vs,while we loke for vaine
helpe, ſeinge we be euer waytynge vpon a
people, ẏ can do vs no good. They laye ſo
ſharpe wayt for vs ẏ we cannot go ſafe vpon
ẏ ſtretes , for our ende is come,our dayes
D are fulfilled,our ende is here.*Our perſecuters
*Jer.4.a. are ſwifter then ẏ Egles of the aire,they
Abac.1.b folowed vpon vs ouer the mountaynes,and
layed wayte for vs in the wyldерneſſe .The
*Tren.2.b. very*breth of our mouth:euen the anoynted
lorde hym ſelfe was taken in theyr net, of
whom we ſaye:Under hys ſhadowe we ſhal
be preſerued among the heathen.And thou
(O daughter Edom)that dwelleſt in ẏ lãd
of Huz, be glad and reioyſe:for the cup ſhal
come vnto the alſo, whyche when ẏ ſuppeſt
of, thou ſhalte be dronken. Thy ſynnes be
well puniſhed(O thou daughter Syon)he
ſhall not ſuffre the to be caryed awaye any
more. But thy wyckedneſſe(O daughter
Edom)ſhal he vyſet,and for thy ſinnes ſake
he ſhall leade the into captiuitie.

The.v.Chapter.

The prayer of Jeremy.

CAll to remembraunce(O Lord,)
A what we haue ſuffered, conſydre
and ſe our confuſion. Our enheritaunce
is turned to ẏ ſtrãũgers,
⁊ our houſes to the aleauntes. We are become
careful and fatherleſſe, ⁊ our mothers
are as ẏ widdowes.We are faine to drinke
our owne water for money,and oure owne
wood muſt we by wyth money.Our neckes
are vnder perſecucion,we are werye, ⁊ haue
no reſt. Afore tyme we yelded our ſelues
to the Egipcians, and nowe to ẏ Aſſyrians,
B onely that we mighte haue bread ynough.
*Jer.31.c *Our fathers(whych nowe are gone)haue
Ezec.18.a ſynned,⁊ we muſte beare theyr wickedneſſe.
Seruauntes haue the rule of vs, and no
man delyuereth vs out of theyr handes.
We muſte get our lyuyng wyth the peryll
of our lyues, becauſe of the drouth of the
wyldерneſſe .Our ſkynne is as it had bene
brent in an ouen for very ſore hunger. The C
wiues are rauiſhed in Syon,⁊ the maidens
in ẏ cytyes of Juda.The princes are hãged
vp wyth the hand of the enemyes,they haue
not ſpared the olde ſage men,they haue takẽ
yonge mens lyues from them,and the boies
are hanged vp vpon trees. The elders ſyt
nomore vnder the gates, and the yongmen
vſe nomore playing of muſycke.The ioy of
our hert is gone,our mery quiere is turned
into mourning. The garlande of our head
is fallen:alas,that euer we ſynned ſo ſore. D

Therfore our herte is ful of heuyneſſe,
and our eyes dym: becauſe of the hyll of
Syon that is deſtroyed. Inſomuche that ẏ
foxes runne vpon it. But thou,O lord,that
remayneſt for euermore,and thy ſeate world
wythout ende: wherfore wylte thou ſtil forget
vs,⁊ forſake vs ſo long?*O lord turne Jere
thou vs vnto the,and ſo ſhall we be turned.
Renue our dayes as in olde tymes,for thou
haſt banyſhed vs nowe longe ynough,and
haſt bene ſore diſpleaſed at vs.

The ende of the lamentacions of Jeremye.

The booke of the prophete Ezechiel,

The fyrſt Chapter.

The tyme wherin Ezechiel prophecyed ,and in what place. His offſpringe and offyce. The viſyon of the foure beaſtes. The vyſyon of the wheles:The viſion of the throne and of theymage aboue the throne.

IT chaunced in the thirty
yere,the fyfth daye of the
fourth moneth , that I
was among ẏ priſoners
by the ryuer of Cobar:
wher ẏ heauens opened,
⁊ I ſawe a viſiõ of God.
☞ ❧ ✤ ❧ ❧ ✤ Nowe the fyfth daye of
the moneth,made out the fifth yere of kinge
Joachins captiuitie.At the ſame tyme came
the worde of ẏ lord vnto Ezechiel the ſonne
of Buzi the preaſt,in the lande of the Chaldees,
by the water of Cobar,*where ẏ hand Eze
of the lord came vpõ hym.And I loked,and
beholde, a ſtormye wynde came out of the
North wyth a great cloud ful of fyre,which
wyth hys glyſtre lyghtened al round about.
And in the myddeſt of the fyre it was
all cleare lyke the face of an angell , and
as

as it were the lykeneſſe of foure beaſtes,and
this was their lykeneſſe.They were faſhyoned
lyke a man:ſauyng that euery one had
foure faces,and foure wynges.Theyr legges
were ſtreyght but theyr feete were lyke
bullockes feete,and they glyſtred,as it had
ben fayre ſcoured metall.Under their winges,
vpon all the foure corners, they had
mēnes handes. Their faces ⁊ their winges
were towarde the foure corners:yet were ẏ
C winges ſo that one euer touched an other.
Whē they went,they turned thē not aboute:
but eche one went ſtreyght forward. Furthermore
this was the ſimilitude of theyr
Ezec.10.b faces.*Upon the right ſyde of theſe foure,
their faces were lyke the face of a man,and
the face of a lyon.But vpon ẏ left ſyde they
had the face of an oxe, and the face of an
Aegle.Their faces alſo and their wynges
were ſpred out aboue:ſo that two wynges
of one touched euer two wynges of an other,
and with the other they couered theyr
body.Euery one whē it went,it wēt ſtreyght
forward.Where as the ſpirite led them,thyther
Ezec.10.c they wente, and * turned not about in
D their going. The faſhyon and countenaũce
of the beaſtes, was lyke hote coles of fyre,
euē as though burnynge creſſettes had ben
amonge the beaſtes:(*this was the viſion*) and ẏ
fyre gaue a glyſter,and out of the fyre there
went lyghtenynge.When the beaſtes went
forwarde and backward,one woulde haue
thought it had lyghtened.Now whē I had
well conſidred the beaſtes,I ſawe a worke
of wheles vpon the earth,with foure faces
alſo nye vnto the beaſtes.The faſhyon and
worke of the wheles was lyke the ſea. The
foure wheles were ioyned ⁊ made (to loke
vpon)as it had ben one whele in an other.
When one went forwarde, they went all
foure,and turned them not aboute in their
goynges.They were large,greate and horryble
to loke vpon.Their backes were full
of eyes rounde about them all foure.Whē
the beaſtes wente,the wheles went alſo w
E them.And when the beaſtes lyfte thē ſelues
vp from the earth, the wheles were lyft vp
alſo.Whytherſoeuer the ſpirite wēt,thyther
went they alſo,and the wheles were lyft vp,
and folowed them:for the ſpirit of lyfe was
in the wheles.When the beaſtes wēt forth,
ſtode ſtyll,or lyft them ſelues frō the earth,
then the wheles alſo went,ſtode ſtill,⁊ were
lyft vp,for the breth of lyfe was in the wheles.
Aboue ouer the heades of the beaſtes,
there was a firmament,whiche was faſhyoned
as it had ben of the mooſte pure Chryſtall,
and that was ſpred out aboue vpon
their heades: vnder the ſame firmamente
wer their winges layed abrode,one toward
an other,and two winges couered the body
of euery beaſte.And when they went forthe, F.
I heard the noyſe of their wynges,lyke the
noyſe of greate waters, as it had bene the
voyce of the great God,and a ruſſhyng togyther,
as it were of an hooſte of men. And
when they ſtode ſtill,they lette downe their
winges.Nowe when they ſtode ſtyll,⁊ had
letten down their winges,it thundred in the
firmament that was aboue theyr heades.Aboue
the firmamēt that was ouer their heades,
there was ẏ faſhion of a ſeate, as it had
bene made of Saphir.Upon the ſeate there G
ſat one lyke a man.*I behelde hym,and he Ezec.8.a.
was lyke an angell,as it had bene al of fyre
within from his loynes vpwarde . And
beneth,when I loked vpon hym vnder the
loynes,me thought he was lyke a ſhynyng
fyre,that gyueth lyght on euery ſyde:Yea,ẏ
ſhyne and glyſter that lyghtened rouñde about,
was lyke a raynbow,which in a rayny
day appeareth in the cloudes.Euen ſo was
the ſimilitude,wherein the glory of the lorde
appeared.Whē I ſaw it,I fel vpō my face,
⁊ herkened vnto ẏ voice of him that ſpake.

The.ii.Chapter.

The prophet is ſent to call the people
from their errour.

AND then ſayd he vnto me:Stand vp
vpon thy feete (O thou ſon of man)⁊ A
I wil talke with the.*And as he was Ezec.3.b.
communing with me, the ſpirite came into
me,and ſet me vp vpon my feete: ſo that I
marked ẏ thing that he ſayd vnto me. And
he ſayd:Beholde,thou ſonne of man:I will
ſende thee to the children of Iſrael,to thoſe
runnagates and obſtinate people:for they
haue takē part againſt me,and are runne away B
fro me , * both they ⁊ their forefathers Exo.22.a.
vnto this daye.Yea,I will ſende the vnto
a people that haue rough viſages,and ſtiffe
ſtomackes:vnto whom thou ſhalte ſaye on
this maner:This the Lorde God him ſelfe
hath ſpoken,that whether they be obedient
or no (for it is a frowarde houſhould) they
may knowe yet that there hath bene a prophet
amonge them.*Therfore (thou ſonne Iere.1.c.
of man)feare them not, neyther be afrayed
of their wordes:for prouokers and thornes C
are with the.Yea,thou doſt dwell amonge
ſcorpyons: but feare not their wordes, be
not abaſſhed at their lookes,for it is a froward
houſholde. Se that thou ſpeake my

wordes vnto them, whether they be obediẽt
D or not, for they are obſtinate. Therfore, thou
ſonne of man, obey thou all thynges that I
ſaye vnto the: and be not thou ſtyfnecked,
lyke as they are a ſtyfnecked houſholde. Open
they mouth, and eate that I gyue the.
So as I was lokynge vp, beholde, there
was ſente vnto me a hand, wherin was closed
Apo.5.a a* boke, and the hande opened it before
me, ⁊ it was written within and without ful
of carefull mournynges: alas, and woe.

The.iii. Chapter.

The prophet beyng fed with the worde of God and with the conſtaunt boldneſſe of the ſpirite, is ſẽt vnto the people that were in captiuitie. The punyſhment of a curate that ſheweth not the people their ſynnes.

A After this ſayd he vnto me: Thou
ſonne of man, eate yͭ, what ſoeuer
Iere.15.c it be: yea* eate that boke ⁊ go thy
Apo.10.b. way, and ſpeake vnto the childrẽ
+ Eſe.14.c of Iſrael. So, I opened my mouth, and he
gaue me the boke for to eate, and ſayde vnto
me: Thou ſonne of man, thy belly ſhall
eate, and thy bowels ſhalbe filled with the
booke, that I gyue the. Then dyd I eat the
Pſa.19.b boke,* and it was in my mouth ſweter then
& 119.d. hony. And he ſayd vnto me: thou ſonne of
Apoc.11.a man, ‡ get the ſoone vnto yͤ houſe of Iſrael,
‡ Iere.1.c and ſhew thẽ the wordes that I cõmaunde
B the: for I ſende the not to the people yͭ hath
a ſtraunge, vnknowen, or harde ſpeche, but
vnto the houſe of Iſrael: Not to many nacions,
which haue diuers ſpeches and harde
languages, whoſe wordes thou vnderſtandeſt
not.* Neuertheles if I ſent the to thoſe
Iona.3.a. people, they would folow thee. But yͤ houſe
of Iſrael will not folowe the, for they wyll
not folowe me: yea all the houſe of Iſraell
haue ſtyffe foreheades, and harde heartes.
Mich.3.b * Beholde, therefore I will make thy face
preuayle agaynſt their faces, and harden
thy forehead agaynſte theyr foreheades: ſo
that thy forehead ſhall be harder then an
Eſay.50.b * Adamant or flint ſtone: that thou mayeſt
feare them the leſſe, and be leſſe afrayed of
them, for they are a frowarde houſhoulde.
He ſayde moreouer vnto me: thou ſonne of
C man, take diligent hede with thyne eares to
the wordes that I ſpeake vnto the, faſten
them in thyne herte: and go to the priſoners
of thy people, ſpeake vnto them, and ſay on
this maner. Thus yͤ lorde God hath ſpokẽ,
whether ye heare or heare not. With that yͤ
ſpirite toke me vp. And I hearde the noyſe
of a great ruſſhynge and remouyng of the
mooſt bleſſed glorie of the Lorde out of his
place. I heard alſo the noyſe of the winges
of the beaſtes, that ruſſhed one agaynſt another:
yea, and the ratlyng of the wheles yͭ
were by them, whiche ruſſhynge and noyſe
was very great. * Nowe when the ſpirite
toke me vp, and caryed me awaye, I wente and.
with an heuy ⁊ a ſorowfull mynde, but the
hande of the lorde cõforted me ryght ſoone.
And ſo in yͤ begynnyng of yͤ moneth Abib, D
I came to the pryſoners* that dwelt by the
water of Cobar, and remayned in the place
where they were: And ſo cõtinued I amõg
thẽ ſeuen dayes, beyng very ſory. And when
the ſeuen dayes were expyred, the lord ſayd
vnto me: * Thou ſõne of man, I haue made
the a watchman vnto the houſe of Iſraell,
therfore take good heede to the wordes of
my mouth, and gyue them warnynge at my
commaundement. Yf I ſaye vnto the concernynge E
the vngodly man, that (without
doubt) he muſt dy, and thou gyueſt him not
warning, nor ſpeakeſt vnto him yͭ he maye
turne from his euill waye, and ſo to lyue:
Then ſhall the ſame vngodlye man dye in
his owne vnrighteouſneſſe: but his bloude
will I requyre of thyne hand. Neuertheles,
yf thou gyue warning vnto the wicked, and
yet he forſake not his vngodlyneſſe: thẽ ſhal
he dye in his own wickednes, but thou haſt
diſcharged thy ſoule. Nowe yf a ryghteous
man go from * his righteouſneſſe, and do
the thynge that is euyll: I will laye a ſtumblynge F
blocke before hym, and he ſhall dye,
bycauſe thou haſt not gyuen him warnyng:
yea, dye ſhall he in his owne ſynne, ſo that
the vertue whiche he dydde before, ſhall not
be thought vpon: but his bloude will I require
of thyne hand. Neuertheleſſe, yf thou
exhorteſt the ryghteous, that he ſynne not, ⁊
ſo the ryghteous doe not ſynne: then ſhal he
lyue, bycauſe he hath receiued thy warnyng,
and thou haſte diſcharged thy ſoule. And
there came the hande of the Lord vpon me,
and he ſayd vnto me: ſtande vp, and go into
the felde, that I maye there talke wͭ thee.
So when I had ryſen vp, and gone forth
into the felde: Beholde, the glorie of the lord
ſtode there, * lyke as I ſawe it afore, by the
water of Cobar. ‡ Then fell I downe vpon G
my face and the ſpirite came into me,
whiche ſet me vp vpon my fete, and ſayde
thus vnto me: Go thy waye and ſhut thy
ſelfe in thyne houſe. Behold, (O thou ſonne
of man) there ſhall chaynes be brought
forth to bynd the withall, ſo that thou ſhalt
not eſcape out of thẽ. And I will make thy
tonge cleaue ſo to the roofe of thy mouth, yͭ
thou

thou ſhalt be domme, ⁊ not be as a chyder with them: for it is an obſtinate houſholde. But when I ſpeake vnto the, then open thy mouth, and ſay: Thus ſayeth the lord God: whoſo heareth, let him heare: whoſo wil not, let him leaue, for it is an obſtinat houſhold.

The.iiii. Chapter.

The beſyege of the cytie of Jeruſalem is ſygnyfied. The longe continuaunce of the captiuitie of Iſrael. An hungre is prophecied to come in the captiuitie.

A Thou ſonne of man, take a tyle ſtone and laye it before the, and deſcrybe vpon it the cytie of Jeruſalem, howe it is beſieged, how bulworkes and ſtronge dyches are grauen on euery ſyde of it: deſcrybe alſo tentes, ⁊ an hooſte of men roũde about it with engins of warre. Moreouer, take an yron panne, and ſet it betwixt the ⁊ the cytie, in ſtede of an yron wall. Then ſet thy face towarde it, beſiege it, and laye ordinaũce agaynſt it to wynne it. This ſhalbe a token vnto the houſe of Iſrael. But thou ſhalt ſlepe vpon thy left ſyde, and laye the ſynne of the houſe of Iſrael vpon the. Certayne dayes appointed, thou ſhalt ſlepe vpon that ſyde, and beare their ſynnes. Dani.9.d. * Neuertheleſſe, I will appoynte the a tyme (to put of their ſynnes) and the noumbre of the dayes: Thre hundred and .xc. dayes muſte thou beare the wickedneſſe of the houſe of Iſrael: whē thou haſt fulfylled theſe dayes lye down agayne, and ſlepe vpon thy ryght ſyde fourtye dayes, and beare the ſynnes of the houſe of Juda. Nu.14.d * A day for a yere, a day (I ſaye) for a yere wil I euer lay vpon the. Therfore ſet nowe thy face againſt that beſieged Jeruſalē, and diſcouer thyne arme, that thou mayeſt prophecy agaynſt it. Behold, I wil lay chaynes vpon the, that thou ſhalt not turne thee frō one ſide to another, tyl ẏ haſt ended the days of this beſiegyng.

C Wherfore take vnto the wheate, barly, beanes, gromell ſeed, Millium, and fitches, and put theſe togyther in a veſſel, and make the loues of bread thereof, accordynge to the numbre of the dayes that thou muſt lye vpon thy ſyde: that ẏ maiſt haue bread to eat for thre hundred and .xc. dayes. And ẏ meat that ẏ eateſt ſhall haue a certayne wayght appoynted: namely, twenty ſicles euery day. This appoynted meate ſhalt ẏ eate dayly, from the begynnynge to the ende. Thou ſhalte drynke alſo a certayne meaſure of water: Namely, ẏ ſyxt parte of an Hin ſhalt thou drynke dayly, frō the begynnyng vnto ẏ end. Barly cakes ſhalt thou eate, yet ſhalt thou firſt tooſt them at a fyre made wyth mans donge, that they may ſe it. And with that ſayd the lorde: Euen thus ſhal the children of Iſrael eate their defiled bread in ẏ myddeſt of the Gentiles, amonge whom I wil ſcattre thē. Then ſaid I: Oh lord God: D Beholde, my ſoule was yet neuer ſtayned, for fro my youth vp vnto this houre, I did neuer eate of a dead carcaſſe, or of ẏ whiche was ſlayne of wylde beaſtes, neither came there euer any vncleane fleſh in my mouth. Wher vnto he anſwered me, and ſayd: well then, I wil graunt the to take cowes donge for the donge of man, and to tooſt the bread withall before them. And he ſayd vnto me: Beholde, thou ſonne of man, * I will myniſſhe all the prouiſion of bread in Jeruſalē, ſo that they ſhal weygh their bread, and eate it with ſcarceneſſe: Ezech.5.d and.14.d. 4.Re.25.a But as for water, they ſhal haue a very litle meaſure therof to drynke. And when they haue nomore bread, nor water, one ſhalbe deſtroied ẇ an other, and famyſh awaye for their wyckedneſſe.

The.v. Chapter.

The ryddle of the heeres, by which is ſignified the deſtruccion of the people. The cauſes of the angre of God towarde the people.

O Thou ſonne of man, take the then a ſharpe knyfe: namelye, a raſoure. A

Take that and ſhaue the heere of thy head and bearde. Then take ẏ ſcales and ẏ weyght, and deuide the heere aſondre. And after thou haſt accomplyſhed the dayes of the ſiege: burne the thyrd parte thereof in the fyre in the myddeſt of the citie, and cut ẏ other thyrd part in peces with a knyfe. * As for the thyrde parte that remayneth, *Iere.7.d caſt it in the wynde, and I will drawe out ẏ ſwerde after them. Yet afterwarde take a lytle of the ſame, and bynde it in thy cote lappe. Then take a curteſye of it and caſt it in the myddeſt of the fyre, and burne it in the fyre: Out of the ſame fyre ſhall there go a flame vpon the whole houſe of Iſraell.

B Moreouer thus ſayth the Lord God: This ſame is Jeruſalem. I ſet her in the myddeſt of the heathen, and nacions that are rounde about her: but ſhe hath deſpiſed my iudgementes more then the Gentiles them ſelues, and broken my commaundementes more then the nacions that lye rounde about her. For they haue caſte out myne ordinaunces, ⁊ not walked in my lawes: Therfore thus ſayeth the Lorde God: * For ſo moche as ye haue bene more augmented in numbre of people, then the Heathen that dwel rounde about you: and ye haue not walked in my Le.18.d.

lawes,neyther haue ye kept myne ordynaũces,
and ye haue not liued ſo righteouſly as
the heathen that are rounde about you.
C Therfore thus ſayeth the lorde God. I will
alſo come vpon the, I my ſelfe, I ſaye: for
in the myddeſt of the will I ſyt in iudgemẽt
in the ſyght of the Heathen,and will handle
the of ſuche a faſhyon as I neuer dyd before,
and as I neuer will do from that time
forth, and that becauſe of all thyne abhominaciõs.
*Deu.28.e For in thee,fathers*ſhalbe fayne
Treni.4.b to eate their own ſonnes,and yͤ ſonnes their
4.Re.16 f owne fathers. Suche a courte will I kepe
in the,and the whole remnaunte of the will
I ſcattre into all the wyndes. Wherfore,as
truly as I lyue(ſaypth the Lord God)ſeinge
thou haſte defiled my Sanctuary,with all
maner of abhominacions,and with all thy
ſhamefull offences: For this cauſe will I
alſo deſtroye the. Myne eye ſhal not ouerſe
Iere.15.a the,neither will I ſpare the.* One thyrde
parte within the ſhall dye of the peſtilence
and of hungre: An other thyrde parte ſhall
be ſlayne downe, rounde aboute the,with
the ſwearde: The other thyrd parte,that remayneth,
will I ſcattre abrode towarde all
the wyndes,and drawe out the ſwerde after
D them. Thus I wil perfourme my indignacion,
and ſet my wrath agaynſte them,and
eaſe my ſelfe. So that when I haue fulfylled
myne angre agaynſte them, they ſhall
knowe that I am the Lorde,whiche with a
feruent glelouſie haue ſpoken it. Moreouer,
I will make the waſte and abhorred,before
all the heathen that dwel about the, and in
the ſight of all them that go by the: ſo that
when I punyſhe the in my wrath,in myne
angre,and with the plage of my whole diſpleaſure:
thou ſhalt be a very abhominaciõ,
ſhame, a gaſynge and wondryng ſtocke,amonge
the Heathen that lye about the. Euẽ
I the Lorde haue ſpokẽ it,and it ſhal come
to paſſe,when I ſhote among them the perilous
dartes of hungre,whiche ſhalbe but
death. Yea,therfore ſhall I ſhote them,becauſe
Eze.4.e I will deſtroy you: I will * encreaſe
hungre,⁊ miniſh all the prouiſion of bread
amonge you. Plages ⁊ miſery will I ſende
you:yea, and wilde beaſtes alſo to deſtroye
you. Peſtilence and bloudeſheddynge ſhall
come vpon you,⁊ the ſwearde will I bryng
ouer you. Euen I the Lorde haue ſayde it.

The.vi.Chapter.

He ſheweth that the people ſhall be plaged for the
ſynne of ydolatrye. He prophecieth the repentaunce
of the remnaunt of the people,⁊ their deliueraunce.
The deſtruccion of the frowarde is prophecied.

AND the worde of the Lord came
A vnto me,ſaying: Thou ſonne of
man,turne thy face to the *moũtaynes
Eze.36.a of Iſraell, yͭ thou mayeſt
prophecye vnto them,and ſaye: Heare the
worde of the Lord God, O ye mountaynes
of Iſrael: Thus hath the lord God ſpoken
to the mountaines,hylles,valleyes ⁊ dales.
Beholde I, I my ſelfe I ſaye,will brynge
a ſwerd ouer you,and deſtroye youre hye
places: I will caſt downe your alters, and
breake downe your ymages. Youre ſlayne
men will I laye before your goddes, and
the dead carcaſſes of the children of Iſraell
will I caſt before their ydolles: your bones
will I deſtroye rounde aboute youre aulters
⁊ dwellyng places. The cyties ſhalbe
B deſolate,the hyll chapels layed waſte: your
aulters deſtroyed and broken,your goddes
caſt downe,and taken away,your temples
layed euen with the grounde, your owne
workes cleane rooted out. Your ſlayne men
ſhall lye amonge you, that ye maye learne
to knowe,how that I am the Lord. Thoſe
that be amonge you, and haue eſcaped the
ſwearde, will I leaue amonge the Gentyles,
for I will ſcattre you amonge the nacions.
And they yͭ eſcape of you ſhal thynke
vpon me among the heathen, where they
ſhalbe in captiuitie. As for that whoriſh ⁊
vnfaythfull hearte of theyrs, wherewith
they runne awaye fro me, I will breake it:
yea,and put out thoſe eyes of theyrs, that
C commpt fornicacion with their ydols. Then
ſhall they be aſhamed and diſpleaſed with
theyr ſelues, for the wickedneſſes and abhominacions
whiche they haue done: and
ſhall learne to knowe that I am the Lord,
howe that it is not in vayne,that I the lord
ſpake,to bryng ſuche miſery vpon them.
The Lord ſaid moreouer vnto me: Smyte
thyne handes togither,and ſtampe with thy
feet,and ſay: Woe worth all the abhominacions
and wyckednesſes of the houſe of Iſrael,
for becauſe of them they ſhall peryſhe
with the ſwerde,with hungre,and with peſtilence.
Whoſo is farre of ſhall dye of the
peſtilence,he that is nye at hande,ſhall peryſſhe
with the ſwerde: and the other that
remayne and that are beſieged,ſhall dye of
hungre. Thus will I ſatyſfy my wrathfull
D diſpleaſure vpon thẽ. And ſo ſhall ye learne
to knowe that I am the Lorde,when youre
ſlayne men lye amonge your ydolles, and
about your aulters,vpon al hye hylles and
toppes of moũtanes,among al grene trees,
amonge all thycke okes,euen in the places
where

where they dyd ſacrifice to all their ydols.
I will ſtretch myne hande out vpon them,
and will make the lande waſte. So that it
ſhall lye deſolate and voyde, from the wildernes
of Deblothah forth, thorow al their
habitacions, to learne them for to knowe,
that I am the Lorde.

The .vii. Chapter.

The ende of all the lande of Iſraell ſhall ſodaynly
come. The cauſe of the deſtruccion therof. The prophet
is cõmaunded to ſhewe the ſumme of the euils
that are at hande.

A The worde of the Lord came vnto
me on this maner: The I cal, O
thou ſonne of man. Thus ſayth
the Lord God vnto the lande of
Iſrael: The ende commeth vpon the lande
of Iſrael: yea, verely the ende cõmeth vpon
all the foure corners of yͤ lande. But nowe
ſhall the ende come vpon the, for I wil ſẽde
my wrath vpon the, and wil puniſh the according
to thy wayes, and reward the after
al thyne abhominacions. *Myne eye ſhal
Eze.7.b. not ouerſe the, neyther will I ſpare the, but
and.9.c, rewarde the accordynge to thy wayes, and
declare thyne abhominacions. Then ſhal ye
knowe that I am the lord. Thus ſayeth the
lord God: Behold, one miſery ⁊ plage ſhall
come after an other, yͤ end is here. The ende
(I ſaye) is come, it watched for the: beholde,
it is come already, thy deſtruccion is earlye
come agaynſt the, that dwelleſt in the land.
B The tyme is at hande, the daye of ſedicyon
is harde by, and yͤ crye ſhal not be as yͤ ſoundynge
agayn of the mountaynes. Therfore
I will ſhortely poure out my ſore diſpleaſure
ouer the, and fulfill my wrath vpõ the.
I will iudge the after thy wayes, and recompence
Eze.7.d. the all thy abhominacions. *Myne
and.9.c. eye ſhal not ouerſe the, neyther will I ſpare
the, but rewarde the after thy wayes: ⁊ thine
abhominacions ſhalbe puniſhed in yͤ myddes
of the, to lerne you for to know how yͭ I
C am the Lord that ſmyteth. Behold, the daye
is here, the daye is come, yͤ houre is run out,
the rod floryſheth, pryde waxeth grene, malicious
violẽce is growen vp, ⁊ the vngodly
waxen to a ſtaffe. None of them ſhall remayne
ouer, none of their ryches, not one of
their ſead, ⁊ no lamẽtacion ſhalbe made for
D thẽ. The tyme cõmeth, the day draweth nye.
1.Cor.7.b *Whoſo byeth, let him not reioyſe: he yͭ ſelleth,
‡ Jer.15.b let hym not be ſory: for why? ‡ Trouble
1.The.5.a ſhall come in the myddeſt of them al: ſo that
the ſeller ſhal not come agayne to the thing
that he ſolde, although their lyfe be yet with
the lyuing. For when the prophecye was
preached vnto al the people, none returned
from their ſynne, and noman toke ſtrength
to hym agaynſt his wyckedneſſe, to ſaue his
owne lyfe. The trompettes ſhall ye blowe, ⁊
make you all ready, but noman ſhall go to E
the batail, for I am wroth with al the whole
multitude. The ſwearde ſhalbe without, peſtilence
and hũgre within: ſo that whoſo is
in the felde ſhalbe ſlayne with the ſwerde: ⁊
he that is in the citie *ſhall peryſh wͭ hũgre Deu.22.b.
and peſtilence. And ſuche as eſcape, and flee
frõ among them, ſhall be vpon the hylles,
lyke as the doues in yͤ feld: euery one ſhalbe
afrayed, bycauſe of his owne wyckedneſſe.
All handes ſhall be let downe, and al knees
ſhalbe weake as the water: they ſhall gird
them ſelues with ſackecloth, feare ſhall fall F
vpon them, their faces ſhal be confounded,
*and their heades balde: their ſiluer ſhall Eſay.15.d.
they caſt forth in the ſtretes, and their golde
ſhalbe deſpiſed: *Yea, their ſiluer ⁊ golde Sopho.1.d.
maye not deliuer them, in the daye of the Eccle.5.b
fearfull wrath of the lorde. They ſhall not Pro.11.a.
ſatiſfie their hungrye ſoules, neither fyl their
emptye bellyes therwith. For it is become
their owne decaye thorow their wyckednes.
*And their bewtyfull coſtly ornament that Oſe.8.a.
God had ordeyned to be their greate glory,
in it they haue ſet vp abhominacions vnto
their ydols. For this cauſe will I make thẽ
⁊ it to be abhorred. Moreouer, I wyll gyue
it into the handes of the ſtraungers to be
ſpoiled: and to the wycked for to be robbed,
⁊ they ſhall deſtroy it. My face wil I turne
from them, my treaſury ſhalbe defiled: for yͤ
theues ſhal go in to it, ⁊ ſuſpẽde it. Make a
chayne, for the lande is whole defiled with
vnryghteous iudgemẽt of innocent bloud,
and the cytie is full of violent oppreſſion.
Wherfore I will brynge the mooſte cruell G
tyrauntes frõ amonge the heathen, to take
their houſes in poſſeſſion. I will make the
pompe of the proude to ceaſſe, and their ſanctuarye
ſhalbe defiled. When this trouble
commeth, they ſhall ſeke peace, but they ſhal
haue none. One myſchefe and ſorowe ſhall
folow another, and one rumoure ſhal come
after an other. *Thẽ ſhal they ſeke viſiõs in *Jere.38.
vayne at their Prophetes. The lawe ſhalbe
gone from the prieſtes, and wyſdome from
the elders. The kynge ſhall mourne, the
princes ſhalbe clothed with heuineſſe, and yͤ
handes of the people in the lande ſhall trẽble
for feare. I wil do vnto them after their
owne wayes, accordyng to their owne iudgementes
will I iudge them, to learne them
for to knowe that I am the Lorde.

The. viii. Chapter.

An apperaunce of the ſimilitude of God. Ezechiel is brought to Jeruſalem in the ſpirite. The Lord ſheweth the prophet the ydolatries of yͤ houſe of Iſrael, and cheiely of the preaſtes.

A IT happened, that in the ſyxt yere, the
fyfth daye of the ſyxt moneth, I ſat in
my houſe, and the lordes of the counſayl
of Juda with me: and the hande of the
Lord God fel euen there vpon me. And as
Ezech.1.c I loked vp, * I ſawe as it were a lykeneſſe
of fyre from his loynes downewarde: and
from his loynes vpwarde, it ſhyned maruelous
B clere, and lyke an angel to loke vpon.
Ezech.3.b * This ſimilitude ſtretched out an hande ⁊
and.11.d. toke me by the heery lockes of my head, and
the ſpirite lyft me vp betwixt heauen and
earth: and brought me in a viſion to Jeruſalem,
into the entry of the inner porte that
lyeth towarde the North: there ſtode an ymage,
with whom he that hath all thynges
in his power, was very wroth. And beholde,
the glorie of the God of Iſraell was in the
ſame place: euen * as I hadde ſene it afore
Ezech.1.a in the fielde. And he ſayde vnto me: Thou
ſonne of man, O lift vp thyne eyes, and loke
C towarde the North. Then lyft I vp myne
eyes towarde the North: ⁊ beholde, beſyde
the porte northwarde, there was an aulter
made vnto the ymage of prouocaciō in the
verye entrynge in. And he ſayd furthermore
vnto me: Thou ſonne of man, ſeeſt yͧ what
theſe do? Seeſt thou the greate abhominacions
that the houſe of Iſraell committeth
in this place, to dryue me frō my ſanctuary?
But turne the about, and thou ſhalte ſe yet
greater abhominaciōs. And with yͭ brought
he me to the courte gate: and when I loked,
beholde, there was an hole in the wall. Thē
D ſayd he vnto me: Thou ſon of man, dygge
thorow yͤ wall. And whē I dygged thorow
the wal: behold, there was a doore. And he
ſayd vnto me: go thy way in and loke what
wycked abhominacions they do here.

So I went in, and ſawe: and beholde, there
were all maner ymages of wormes and
beaſtes, all ydols and abhominacions of yͤ
houſe of Iſraell, paynted euery one rounde
about the wall: There ſtode alſo before the
Exo.18.d. ymages. * lxx. lordes of the coūſel of yͤ houſe
Nu.11.d of Iſraell, and in the mydſt of them ſtode
Jaazanih, the ſōne of Saphan. And euery
one of them had a cenſour in his hand, and
out of the inſence there went a ſmoke, as it
E had bene a cloude. Then ſayde he vnto me:
Job.22.b. thou ſonne of man, haſte thou ſene what the
Eſa.29.c. Jere.23.d ſenatours of yͤ houſe of Iſrael do ſecretely,
Ezech.9.c euery one in his chambre? * For they ſaye:
Tuſhe, the Lorde ſeeth vs not, the Lord regardeth
not the world. And he ſayde vnto
me: Turne the yet agayne, and thou ſhalt
ſe yet greater abhominacions that they do.
And with that he brought me to the dore of
the porte of the Lordes houſe towarde the
north. And beholde, there ſat women mournyng
for Thamus. Than ſayd he vnto me:
haſt thou ſene this thou ſonne of man?
Turne the about, ⁊ thou ſhalte ſe yet greater F
abhominacions then theſe are. And ſo he
brought me into the inwarde court of the
Lordes houſe: And behold, at the porte of yͤ
Lordes houſe, betwyxte the fore entrye and
the aultar, there were. xxv. men, that turned
their backes vpon the temple of the Lorde,
and their faces towarde the Eaſt, and theſe
worſhypped the Sunne. And he ſayd vnto G
me: haſte thou ſene this, thou ſonne of man?
thynketh the houſe of Juda that it is but a
tryfle, to do theſe abhominacions here?
Should they fyll the lande full of wyckedneſſe,
⁊ vndertake to prouoke me to angre?
Yea, and purpoſely to caſte vp their noſes
vpon me? Therefore will I alſo do ſome
thynge in my wrathful diſpleaſure, ſo that
myne eye ſhall not ouerſe them, neyther will
I ſpare them. * Yea, and though they crye *Pro.1.c.
in myne eares with a loud voyce, yet wyl I Jere.11.b.
not heare them. and.14.b. Mich.3.a.

The. ix. Chapter.

The deſtruccion of ydolaters, ⁊ the conuerſacion of yͤ ryghteous. They that ſhalbe ſaued are marked. They that are vnmarked are ſlayne: A cōplaynt of the Prophet for the deſtruccion of the people.

HE cryed alſo with a loude voyce A
in myne eares, ſayinge: Come
here ye rulers of the cytie, euery
man with his weponed hand to
the ſlaughter. Then came there ſyxe men
out of the ſtrete of the vpper port towarde yͤ
north, and euery man a weapon in his hāde
to the ſlaughter. There was one amongeſt
them that had on hym a lynnen rayment,
and a writers ynkhorne by his ſyde. Theſe
went in, and ſtode beſyde the braſen aulter:
for the glorie of the Lorde was gone awaye B
from the * Cherub whiche was vpon hym, Exo.40.f.
and was come down to the threſhold of the Num.9.c
houſe: and he called the man that had the 3.Re.8.b.
lynnen rayment vpon him, and the writers
ynkhorne by his ſide, and the Lorde ſayde
vnto hym: go thy waye thorowe the citie of
Jeruſalem, and ſet a marke vpon the foreheades
of thē that mourne and are ſory for
al the abhominacions that be done therein.
And to the other he ſayde, yͭ I might heare.

*Go ye after hym thoꝛowe the cytie, ſlaye,
ouerſe none, ſpare none: kyll, and deſtroye
both olde men and yonge, maydens, childꝛē
and wyues. But as foꝛ thoſe, that haue the
C marke vpon them, ſe that ye touche thē not:
*and begynne at my ſanctuary. Then they
beganne at the elders, which were in the tē-
ple, foꝛ he had ſayde vnto them: When ye
haue defiled the temple, ⁊ filled the courte
with the ſlayne, then go youre waye foꝛth.
So they went out, and ſlue downe thoꝛowe
the citie. Nowe when they had done the
ſlaughter, and I yet eſcaped: I fell downe
vpon my face, and cryed, ſayinge: O Loꝛde
God, wilt thou then deſtroye all the reſidue
of Iſrael, in thy ſoꝛe diſpleaſure that yͧ haſt
D poured vpon Ieruſalē? Then ſayd he vnto
me: The wyckedneſſe of the houſe of Iſrael
⁊ Juda is very great, ſo that the land is ful
of bloude, ⁊ the cytie ful of vnfaythfulneſſe.
Foꝛ they ſay: *Tuſſhe, yͤ loꝛd regardeth not
the earth, he ſeeth vs not. Therefoꝛe wyll I
vpon thē, ⁊ myne eye ſhall not ouerſe them:
neither wil I ſpare thē, but wil recompence
their wickedneſſe vpō their heades. And be-
hold, yͤ man that had the lynen raymēt vpō
him, ⁊ the writers ynkhoꝛne by his ſide, told
all the matter how it happened, ⁊ ſayd: loꝛd,
as yͧ haſt cōmaunded me, ſo I haue done.

The.x. Chapter.

Of the man that toke hote burnyng coles out of the myddle of yͤ wheles ⁊ of yͤ Cherubins, in tokē of yͤ burning of Jeruſalem. A rehearſal of the viſion of the wheles, of the beaſtes, and of the Cherubins.

A AND as I loked, behold, in the firma-
ment that was aboue the Cherubins,
there appered the ſimilitude of a ſtoole
of Saphir vpon them: *Then ſayd he that
ſat therin, to him that had the lynen raymēt
vpō him: Crepe in betwene the wheles that
are vnder the Cherubins, and take thyne
hande full of hote coles out from betwene
the Cherubins, and caſt them ouer the citie.
And he crept in, that I myght ſe. Nowe the
Cherubins ſtode vpon the ryght ſyde of the
houſe when the man went in, and the cloude
fylled the inner courte. *But the gloꝛie of yͤ
Loꝛde remoued from the Cherubyns, and
came vpon the threſſhoulde of the houſe: ſo
that the temple was full of cloudes, and the
courte was full of the ſhyne of the Loꝛdes
gloꝛie: Yea, and the ſounde of the cherubins
winges was hearde into the foꝛecourte, like
as it had bene the voyce of the almyghtye
God, when he ſpeaketh. Now when he had
bydden the mā that was clothed in lynnen,
to go and take the hote coles from yͤ mydſt
of the wheles whiche were vnder the Che-
rubins: he went ⁊ ſtode beſyde the wheles.
Then the one Cherub reached foꝛthe his B
hande from vnder the Cherubins, vnto the
fyꝛe that was betwene the Cherubins, and
toke thereof, and gaue it vnto him that had
on the linen rayment, in his hande: whyche
toke it, and went out. And vnder yͤ wynges
of the Cherubins, there appeared the lyke-
neſſe of a mans hande. I ſawe alſo foure
wheles beſyde the Cherubynnes, ſo that by
euery Cherub there ſtode a whele. And the
wheles wer (to loke vpon) after the faſhion
of the pꝛecious ſtone of Tharſis: yet, (vnto
the ſyght) they were al foure of one faſhion,
as yf one whele had bene in an other. C
When they went foꝛth, they went all foure
togyther, not turnyng about in their going.
But where the firſte went, thither went they
after alſo, ſo that they turned not about in
their goinge. Their whole bodyes, theyꝛ
backes, theyꝛ handes and winges, yea, and
the wheles alſo, were all full of eyes rounde
about them all foure. And I hearde hym
call the wheles. *Euery one of them had Ezech.1.b
foure faces, ſo that the one face was the face
of a Cherub, the ſecond of a man, the thirde
of a lyon, the fourth of an eagle, and they
were lyfted vp aboue. This is the beaſte
that I ſawe at the water of Cobar. Nowe
when the Cherubins went, the wheles went
with them: and when the Cherubins ſhoke
their winges to lyft them ſelues vpwarde,
the wheles remayned not behinde, but were
with them alſo. Shoꝛtely when they ſtode,
theſe ſtode alſo. And when they were lyfted
vp, the wheles were lyfte vp alſo with them:
foꝛ the ſpirite of lyfe was in the wheles.
*Then the gloꝛie of the Loꝛde was lyfte D Ezec.11.d and.14.a
vp from the threſhould of the temple, and
remayned vpon the Cherubyns: And the
Cherubyns flackered with their wynges,
and lyfte them ſelues vp from the earth: ſo
that I ſawe when they went, and the wheles
with them. And they ſtode at the eaſteſyde
of the poꝛte that is in the houſe of the Loꝛd.
So the gloꝛie of the Loꝛd was vpon them.
This is the beaſt yͭ I ſaw vnder yͤ God of
Iſrael, by the water of Cobar. And I per-
ceyued that it was the Cherubyns. Euery
one had foure faces, and euery one foure
winges, and vnder their winges, as it were
mens hādes. Now the figure of their faces
was euen as I had ſene them by the water
of Cobar, and ſo was the countenaunce of
thē. Euery one in his goinge went ſtrayght
foꝛwarde.

The

The.xi. Chapter.

Who they were that ſeduced the people of Iſrael. Agaynſt theſe he prophecieth, ſhewynge them how they ſhalbe diſparſed abrode. The renuynge of the herte commeth of God, otherwyſe can we not walke in his commaundementes. He threateneth them that leane vnto their owne counſels,

A Moreouer, the ſpirite of the Lorde
lift me vp, and brought me vnto
the eaſt porte of yͤ Lordes houſe.
And beholde, there were.xxv. men
vnder yͤ dore, among whom I ſawe Iaazaniah
the ſonne of Azur, and Pheltiah the
ſōne of Bananiah, the rulers of the people.
Then ſayd the lorde vnto me: Thou ſon of
man, theſe men ymagine myſcheſe, and a
wycked counſayle take they in this cytie,
ſayinge: Tuſhe, there is no deſtruccion at
hande, let vs builde houſes: this Ieruſalem
is the cauldron, and we be the fleſhe.
Therfore ſhalte thou prophecie vnto them:
yea, prophecye ſhalte thou vnto them, O
ſonne of man. And with that fell the ſpirite
of the Lorde vpon me, and ſayde vnto me:
B Speake, thus ſayth the lord: On this maner
haue ye ſpoken (O ye houſe of Iſraell)
and I knowe the ymaginacions of your
hertes. Many one haue ye murthered i thys
cytie, and filled the ſtretes full of the ſlayne.
Therefore thus ſayth the Lord God: The
ſlayne men that ye haue layed on yͤ groūde
in this citie, are the fleſhe, and this citie is the
Eze.24.a cauldron: * But I wil brynge you out of it:
‡Ma.26.e ‡ ye haue feared the ſwearde, ⁊ I wyl bring
a ſwearde ouer you ſayth the lorde God. I
will dryue you out of this citie, and delyuer
you into your enemyes hand, and will condemne
you. Ye ſhalbe ſlayne in all yͤ coaſtes
of Iſrael. I wil be auenged of you: to lerne
you to knowe that I am the lord. This cytie
ſhall not be youre cauldron, neyther ſhal
ye be yͤ fleſh therin: but in the coaſtes of Iſrael
wyll I punyſhe you, yͭ ye maye knowe
that I am the Lord: in whoſe commaundementes
ye haue not walked, nor kepte hys
Leu.18.a. lawes: * but haue done after the cuſtomes
Deut.12.d of the heathen, that lye rounde aboute you.
C Now when I preached, Pheltiah the ſonne
of Bananiah dyed. Then fel I downe vpō
my face ⁊ cried with a loude voyce, ſayinge:
O Lord God, wilt thou thē vtterly deſtroy
all the rēnaunt in Iſrael? And ſo the worde
of the Lorde came vnto me on this maner:
thou ſonne of man, thy brethren, thy kynſfolke,
and the whole houſe of Iuda whiche
dwell at Ieruſalem, ſaye: Withdrawe ye
farre from the Lorde, for the lande is gyuē
vs in poſſeſſion. Therfore tell them: Thus
ſayth the Lord God: I wil ſende you far of
among the Gentiles, and ſcattre you amōg
the nacions, and I will halowe you but a
lytle, in the landes where ye ſhall come. Tel
them alſo, thus ſayth the lorde God: I wil
gather you agayne out of the nacions, and
bryng you from the countryes where ye be
ſcatred, and will gyue you the lande of
Iſrael agayne. And they ſhal come thyther:
And they ſhall take away all their ydoles, ⁊ D
al their abhominacions from thence. * And Iere.
I wil gyue you one hearte, and I wil plant Eze.3
a newe ſpirite within your bowels. That
ſtonye hearte wil I take out of youre body,
and gyue you a fleſſhy hearte, that ye maye
walke in my commaundementes, and kepe
myne ordynaunces, ⁊ do them: that ye maye
be my people, and I your God. But looke
whoſe hertes are diſpoſed to folowe theyr
abhominacyons ⁊ wycked liuinges, thoſe
mens dedes will I bring vpon their owne
heades, ſayeth the Lord God. After this did
the Cherubins lyft vp their winges, and yͤ
wheles went with them, and yͤ glory of the
Lorde was vpon them. * So the glory of yͤ Ezech.
Lord went vp from the middeſt of the citie, and.4
and ſtode vpon the mount of the cytie, towarde
the Eaſt. * But the wynde toke me Ezech.
vp, and in a viſion (which came by the ſpirit and.
of God) it brought me agayne into Caldea
among the priſoners. Then the viſion that
I had ſene, vanyſſhed awaye fro me. So I
ſpake vnto the pryſoners, all the wordes of
the Lorde, which he had ſhewed me.

The.xii. Chapter.

The parable of the veſſels of the captiuitie. The expoſicion of the parable, by whiche the takyng of kyng Zedekiah is ſygnified. An other parable wherby the diſtreſſe of hungre and thyrſt is ſignifyed.

The worde of the Lord came vnto me,
ſayinge: Thou ſonne of man, yͭ dwellest A
in the myddſt of a froward houſhold:
* whiche haue eyes to ſe, ⁊ yet ſe not: Eſay.6.b.
eares haue they to heare, and yet heare they Mat.13.b
not, for they are an obſtinate houſholde. Mar.4.a
Therfore (O thou ſonne of man) make thy Luk.8.b.
geare readye to flyt, and go forth by fayre Act.28.d.
daye lyght, that they maye ſe. Yea, euen in Rom.11.b
theyr ſight ſhalt thou go from thy place, to
an other place: yf peraduenture they wyll
conſydre, that they be a diſobedient houſholde.
Thy geare that thou haſt made redy
to flyt withall, ſhalt thou beare out by fayre
daye lyght, that they maye ſe: and thou thy
ſelfe ſhalt go forth alſo at euē in their ſyght,
as a man doth when he flytteth. Dygge
thorowe the wall, that they may ſe, ⁊ beare

thorowe it the ſame thynge, that thou tokeſt
vp in theyr ſight. In theyr ſight yͤ ſhalt thou
B beare vpon thy ſhoulders, and carye it forth
in the darke. Hyde thy face that thou ſe not
the earth, for I haue made the a ſhewtoken
vnto the houſe of Iſraell. Nowe as the lord
commaunded me, ſo I dyd: the geare that I
had made readye, broughte I out by daye.
At euen I brake downe an hole thorow the
wall wyth my hande: ⁊ when it was darke,
I toke the geare vpon my ſhoulders, ⁊ bare
them out in theyr ſyght. And in the morning
C came the worde of the lord vnto me, ſaying:
Thou ſon of man, yf Iſrael that frowarde
houſhold aſke the, and ſaye: what doeſt thou
there? Then tell them: Thus ſayth the lorde
God: This puniſhmente toucheth the chefe
rulers at Ieruſalem, and all the houſe of
Iſraell that dwell amonge them. Tel them:
I am your ſhewtoken: lyke as I haue
done, ſo ſhall it happen vnto you. Flyt ſhall
you alſo, ⁊ go into captiuity. *The chefeſt
[illegible] that is among you, ſhall lade his ſhoulders
[illegible] in the darke, and get hym awaye.
D He ſhal breake downe the wal, to cary ſtuffe
there thorowe: He ſhal couer his face yͭ he ſe
not the grounde wyth hys eyes: *My lyne
[illegible] wyl I ſprede out vpon hym and catche him
[illegible] in my net, and cary hym to Babylon in the
land of the Chaldees, whyche he ſhal not
ſe, and yet ſhall he dye there. As for all hys
helpers ⁊ all his hoſtes that be aboute him,
I wyll ſcatter, them towarde all the windes,
and drawe out a ſwerde after them. *So
[illegible] when I haue ſcattered them amonge the
[illegible] heathen, ⁊ ſtrowed them in the landes, they
ſhal knowe, that I am the Lord. But I wyl
leaue a lytle numbre of thẽ from yͤ ſwearde,
hũger ⁊ peſtilence, to tel al theyr abominacions
amonge the heathen, where they come:
that they maye knowe, howe that I am the
E lorde. Moreouer, the worde of the lord came
vnto me, ſaying: Thou ſonne of man, wyth
a fearfull tremblyng ſhalt yͧ eate thy bread,
wyth carefulneſſe and ſorowe ſhalte thou
drynke thy water. And vnto the people of yͤ
lande ſpeake yͧ on thys maner: thus ſaeth yͤ
lorde God, to them that dwell in Ieruſalẽ,
and to yͤ lande of Iſrael: Ye ſhal eate youre
bread with ſorowe, ⁊ drinke your water with
heuyneſſe. Yea the land wyth the fulneſſe
therof ſhalbe layed waſte, for yͤ wickedneſſe
of them that dwell therin.

And the cytyes that nowe be well occupyed,
ſhall be voyde, and the lande deſolate: that
ye maye knowe, howe that I am the lorde.
Yet came the worde of the lorde vnto me againe,
ſaying: Thou ſonne of mã, what maner
F ner of byworde is that, whyche ye vſe in the
land of Iſraell, ſayinge? Tuſh, *ſeing that
the dayes are ſo ſlacke in commyng, al the 2.Pet.3.b
viſions are of none effecte: Tell them therfore,
thus ſayeth the lorde God: I wil make
that byworde to ceaſſe, ſo that it ſhal nomore
be commenly vſed in Iſraell. But ſaye this
vnto thẽ: the dayes are at hande that euery
thyng whych hath bene prophecyed, ſhal be
fulfilled. There ſhal no vyſyon be in vaine,
neyther any prophecy fayle among yͤ childrẽ
of Iſraell: For it is I the lorde that ſpeake
it: and whatſoeuer I the lorde ſpeake, it ſhal G
be perfourmed, ⁊ not be ſlacke in cõminge.
Yea, euen in your daies (O ye froward houſholde)
wyll I deuyſe ſome thynge, and
brynge it to paſſe, ſayth the lorde God. And
the word of the lorde came vnto me, ſaying:
Beholde, thou ſonne of man. The houſe of
Iſraell ſayeth on thys maner. Tuſh, as for
the viſion that he hath ſene, it wyl be many
a daye or it come to paſſe. It is farre of yet,
the thynge that he prophecyeth. Therefore
ſay vnto them: Thus ſayeth the lord God.
All my wordes ſhal nomore be ſlacke. Loke
what I ſpeake, yͤ ſame ſhall come to paſſe,
ſayth the Lorde.

The.xiii. Chapter.

The worde of yͤ Lord againſt falſe prophetes, which teache yͤ people the coũſayles of theyr owne hertes.

THe worde of the lorde came vnto
me, ſayinge: Thou ſonne of man:
Speake, prophecye againſt thoſe A
prophetes that preache in Iſrael:
and ſay thou vnto them that prophecye out
of theyr owne hertes: Heare the worde of the
Lorde: thus ſayeth the Lorde God: * Woe *Eſa.34.
be vnto thoſe fooliſh prophetes that folowe
theyr owne ſpirite, and ſpeake where they ſe
nothyng. O Iſraell, thy prophetes are lyke
the foxes vpon the dry felde: For they ſtande
not in yͤ gappes, neither make they an hedge
for the houſe of Iſraell, that men myghte
abyde the battayll in the daye of the Lorde.
Vayne thynges they ſe, and tell lyes, *to Iere.22.
mayntayne theyr preachynges wythall.
The Lorde (ſaye they) hath ſpoken it, when
in very dede the Lorde hath not ſente them.
Vayne vyſions haue ye ſene, and ſpoken
falſe prophecyes, when ye ſaye: the Lorde
hathe ſpoken it, where as I neuer ſayde it.
Therfore thus ſayth the lord God: Becauſe
youre woordes be vayne, and ye ſeke oute B
lyes. Beholde, I wyll vpon you, ſayeth
the Lorde.

Myne handes ſhal come vpõ the prophets
that loke out vayne thynges, & preache lies:
they ſhal not be in the counſel of my people,
nor written in the boke of yͤ houſe of Iſrael,
neither ſhal they come in the land of Iſrael:
that ye may knowe how that I am the lord
God. And yͭ for becauſe they haue diſceiued
*Iere.8.b my people, *and told them of peace, where
no peace was. One ſetteth vp a walle, and
they dawbe it wyth leuſe claye.

Therefore tell them whyche dawbe it wyth
*mat.7.c. vntempered morter, that it ſhall fall. *For
there ſhall come a greate ſhower of rayne,
greate hayle ſtones ſhall fall vpon it, and a
ſore ſtorme of wynd ſhall breake it, ſo ſhall
the wall come downe. Shall it not then be
ſayd vnto you: where is nowe the morter yͭ
ye dawbed it wyth all? Therfore thus ſayth
yͤ lord God: I wyl breake out in my wrathful
diſpleaſure wyth a ſtormy wynd, ſo that
in myne anger there ſhall come a myghty
ſhower of rayne, and hayle ſtones in my
C wrath, to deſtroye wythall. As for the wall
yͭ ye haue dawbed wͭ vntempered morter, I
wyll breake it downe, make it euen wyth the
grounde: ſo that the foundacyon therof ſhal
remoue, and it ſhall fall: yea, and ye youre
ſelues ſhall peryſhe in the myddeſt thereof:
to learne you for to knowe, that I am the
Lorde. Thus wyll I perfourme my wrath
vpon thys wall, and vpon them that haue
dawbed it with vntempered morter, and thẽ
wil I ſay vnto you: the wal is gone, and the
dawbers are away. Theſe are the prophetes
of Iſraell, whyche prophecye vnto the cytye
of Ieruſalem, and loke out viſions of peace
for them, wher as no peace is, ſaieth the lord
God. Wherfore, (O thou ſonne of man) ſet
thy face agaynſt yͤ daughters of thy people,
whyche prophecy out of theyr owne hertes:
and ſpeake thou, prophecy agaynſte thẽ, and
ſaye: Thus ſayeth the Lorde God: Woe
be vnto you, that ſowe pyllowes vnder all
arme holes, and bolſters vnder the heades
bothe of yonge and olde, to catche ſoules
D wythal. *For whẽ ye haue gottẽ yͤ ſoules of
*Eſay.5.e my people in youre captiuity, ye promiſe thẽ
Mich.3.d lyfe, and diſhonoure me to my people for an
handfull of barlye, and for a piece of bread:
when ye kyl the ſoules of them that dye not,
and promiſe life to them that liue not. Thus
ye diſſemble wyth my people, that beleueth
your lyes. Wherfore thus ſayeth the Lorde
God: Behold, I wyl alſo vpõ the pyllowes,
wherwith ye catche the ſoules in flying: them
wyll I take from youre armes, and let
the ſoules go that ye catche in flying. Youre
bolſters alſo wyll I teare in peces, and delyuer
my people out of your hande, ſo that
they ſhall come nomore in youre handes to
be ſpoyled, and ye ſhal knowe that I am the
Lorde. Seyng that wyth your lyes ye dyſcomforte
the herte of the ryghteous, whom
I haue not dyſcomforted: Agayne, for ſo
much *as ye corage the hand of the wicked,
ſo that he maye not turne from hys wycked *Oſe.4
waye and lyue, therfore ſhall ye ſpye out nomore
vanytie, nor prophecy youre owne geſſynges:
for I wyll delyuer my people out of
your hande, that ye may knowe, howe that
I am the Lorde.

The.xiiii.Chapter.

The Lord denieth hys worde to the people for theyr
ſynnes ſake. The deſpyſers of the worde doth the
Lorde ſometyme deceaue by falſe prophetes. A comforte
of them that fled vnto Babylon.

THere reſorted* vnto me certayne of Ezec.
the elders of Iſraell, and ſate downe A
by me. Then came the worde of the
Lorde vnto me, ſaying: thou ſonne of man,
theſe mẽ beare theyr vnclenes in their hertes,
& go purpoſely vpon the ſtombling blocke
of theyr owne wyckedneſſe: ſhoulde I then
anſwere at theyr requeſte? Therfore ſpeake
vnto them, and ſaye: thus ſayeth the Lorde
God: Euery man of the houſe of Iſraell,
that beareth hys vncleane Idolles in hys
herte, purpoſynge to ſtomble in hys owne
wyckednes, and commeth to a prophet, to
enquyre any thyng at me by hym: vnto that
man wyl I the Lord my ſelfe giue anſwere,
accordyng to the multitude of hys Idolles:
that the houſe of Iſraell maye be ſnared in
theyr owne hertes, because they be cleane
gone from me, for theyr abhominacions
ſakes. Wherfore, tel yͤ houſe of Iſrael: thus B
ſayeth the Lorde God: *Be conuerted, forſake *Eze.18.d
your Idolles, and turne your wyues
from your fylthyneſſe, and turne your faces
from all youre abhominacions.

For euery man, (whether he be of the houſe
of Iſraell or a ſtraunger) that ſogeourneth
in Iſraell, whyche departeth fro me, and
caryeth Idolles in hys herte, purpoſynge to
go ſtyl ſtomblyng in hys owne wickedneſſe,
and commeth to a prophet, for to aſke coũſel
at me thorowe hym, vnto that man wyll I
the Lorde gyue anſwere, by mine owne ſelfe.
I wyll ſet my face agaynſte that man, and C
wyll make hym to be an example for other,
yea, and a comen byworde: and wyll roote
hym oute of my people, that he maye knowe 3.Re.22.b
howe that I am the Lorde. *And yf that Iob.12.c
Prophete

Prophete be deceyued, when he telleth hym a worde, then I the Lorde my ſelfe haue deceiued that prophete: and wyl ſtretche out myne hande vpon hym, to roote hym oute of my people of Iſrael: and they bothe ſhalbe punyſhed for theyr wyckedneſſe. Accordynge to the ſynne of hym that aſketh, ſhall the ſynne of the Prophet be: that the houſe D of Iſraell be led nomore from me thorowe errour, and be nomore defyled in theyr wyckedneſſe: but yͭ they maye be my people, and I theyr God, ſayeth the Lorde God. And the worde of the Lorde came vnto me, ſayinge: Thou ſonne of man, whē the lande ſynneth agaynſt me, and goeth forth in wyckednes: I wyll ſtretche out myne hande vpon it, * & deſtroy al the prouiſion of theyr bread, and ſend derth vpon them, to deſtroy man and beaſt in the lande. ‡ And thoughe Noe, Daniell, and Iob, these thre men were E amonge them, yet ſhall they in theyr ryghteouſneſſe delyuer but theyr owne ſoules, ſayeth the Lorde God. Yf I bryng noyſome beaſtes into the lande to waſte it vp, and it be ſo deſolate, that no man maye go therin for beaſtes: yf theſe thre men were alſo in the land, as truly as I lyue (ſaith the lord God) they ſhall ſaue neyther ſonnes nor daughters, but be onely delyuered them ſelues: and as for the lande, it ſhalbe waſte. Or yf I F brynge a ſwerde into the lande, and charge it to goe thorowe the lande, ſo that I ſlaye downe man and beaſt in it, and yf theſe thre men were therein: As truly as I lyue (ſayth the Lorde God) they ſhall delyuer nether ſonnes nor daughters, but onely be ſaued themſelues. Yf I ſende a peſtilence into the lande, and poure oute my ſore indignacyon vpon it in bloud, ſo that I rote out of it both man and beaſt: And yf Noe, Daniel & Iob were therin, as truly as I lyue (ſayeth the Lord God) they ſhall delyuer nether ſonnes nor daughters, but ſaue theyr owne ſoules in G theyr ryghteouſnes. Moreouer, thus ſayth the lorde God: Muche more when I ſende my * foure troublous plages vpon Ieruſalem: the ſwearde, hunger, perilous beaſtes & peſtylence, to deſtroye manne and beaſte out of it. Behold, there ſhalbe a remnaunt ſaued therin, which ſhall bryng forth theyr ſonnes & daughters. Beholde, they ſhall come forth vnto you, and ye ſhall ſe theyr waye, & what they take in hande, and ye ſhalbe comforted as touchyng al yͤ plages yͭ I haue brought vpon Ieruſalem. They ſhall comforte you, when ye ſe theyr way & workes: and ye ſhall knowe, howe that it is not wythout a cauſe that I haue done ſo agaynſt Ieruſalem, as I dyd, ſayeth the Lorde God.

The.xv. Chapter.

As the vnprofytable wood of yͤ vyne tree is caſt into the fyre, ſo ſayeth he yͭ Ieruſalem ſhalbe brent.

The worde of the Lord came vnto me, A ſaying: thou ſonne of man, what commeth of yͤ vyne among all other trees: and of the wylde vyne ſtocke amonge all other timber of the groue? Do mē take wood of it, to make any worke with all? Or maye there a nayle bee made of it, to hange any thynge vpon? beholde, it is caſt in the fyre to be brente, the fyre conſumeth both the endes of it, the middeſt is brent to aſhes. Is it mete then for any worke? No. Seinge then that it B was mete for no worke, beyng whole: much leſſe may ther any thynge be made of it, whē the fyre hath conſumed and brent it. And therfore thus ſayth the Lord God: Lyke as I caſt the vyne into the fyre for to be brent, as other trees of the wood: Euen ſo wyll I do wyth them that dwel in Ieruſalem, and ſet my face agaynſt them: they ſhall go out from the fyre, and yet the fyre ſhall conſume them. * Then ſhall ye knowe, yͭ I am yͤ lord, when I ſet my face agaynſt them, and make the lande waſt: becauſe they haue ſo ſore offended, ſayeth the Lorde God.

*Eze.12.e and.22.b

The.xvi. Chapter.

The prophet entendyng to ſpeake of yͤ abominaciōs of Ieruſalem, doth fyrſt ſhewe the benefytes of God toward it. Ieruſalem is reproued of vnkindneſſe, for her fornicacion wͭ Idolles. He iuſtifieth the wickednes of other people, in comparyſon of the ſynnes of Ieruſalē. The cauſe of the abominaciōs, into which the Sodomytes fell. Mercye is promyſed to the repentaunt.

Agayne, the worde of the Lord ſpake A vnto me, ſaying: Thou ſonne of man, ſhew the citie of Ieruſalem their abhominacions, and ſay: thus ſayeth the lorde God vnto Ieruſalem: Thy progeny and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Cethite, thus was yͤ maner of thy birth. In the day of thy byrth when thou waſt borne, the ſtryng of thy nauel was not cut of: thou waſt not bathed in water to make the clean: Thou waſte nether rubbed wyth ſalte, nor ſwadled in cloutes. No man regarded thee ſo muche, as to doe any of theſe thynges for the, or to ſhewe the ſuche fauour, but yͧ waſt vtterly caſt out vpon yͤ fielde: yea, deſpiſed waſt yͧ in the day of thy birth. Then came I by the, & ſaw the trodē downe in thine owne bloud, & ſaid vnto the: liue, although yͧ be de-

fyled

filed in thine owne bloud, euen I (I tel the)
ſayd vnto the, liue, although thou be defyled
*Esai.5.a. in thyne owne bloud. *So I planted the
Iere.11.c as the bloſſom of the felde, thou art growen
vp, and waxen greate: thou haſte gotten a
maruelous pleaſaunt beauty, thy breſtes are
come vp, thy heere is goodlye growē, wheras
B thou waſt naked and bare afore. Nowe
when I wente by the, and loked vpon the:
behold, thy time was come: yea, euen the time
to wowe the. Then ſpred I my clothes ouer
the, to couer thy diſhoneſtye: yea, I made an
Iere.3.a oth vnto the, and maryed my ſelfe wyth
Osee.12.c, the (ſayeth the Lorde God) and ſo thou becameſt
myne owne. Then waſhed I the
wyth water, and pourged thy bloude from
the. I anoynted the wyth oyle, I gaue the
chaunge of raimentes, I made the ſhoes of
Taxus lether: I gyrded the aboute wyth
whyte ſylke, I clothed the wyth kerchefes, I
decked the with coſtly apparel, I put ringes
vpon thy fingers, a chaine about thy necke,
ſpanges vpon thy foreheade, earerynges
vpon thyne eares, and ſet a beutyful crowne
vpon thyne head. Thus waſte thou decte wͭ
ſyluer and golde, and thy rayment was of
fyne whyte ſylke of nedle worke, and of dyuers
colours. Thou dydeſte eate nothyng
but ſimnels, hony ⁊ oyle: maruelous goodly
waſte thou and beutyfull, yea euen a verye
quene waſt thou. In ſo much that thy beuty
was ſpoken of amonge the Hethen, for thou
waſt excellente in my beuty, whyche I put
vpō the, ſayth the Lord God. But thou haſt
put confydence in thyne owne beuty, and
playde the harlot, when thou hadſt gotten
the a name. Thou haſt cōmytted whoredome
wyth al that went by the, and haſt fulfylled
theyr deſyres: yea, thou haſt taken thy garmentes
of diuerſe colours, and decte thyne
altares therewyth, wherupon thou mighteſt
*Iere.13 and.5,b fulfyll thyne whoredome, * and of ſuche a
esa.46,a faſhiō, as neuer was done, nor ſhalbe The
Osee.2.b goodly ornamentes and iewels whyche I
and.13.a gaue the of myne owne gold and ſiluer, haſt
Ezec.7.d thou takē, ⁊ made the mens ymages therof,
and.20.d and commytted whoredome wythall. Thy
C garmentes of dyuerſe coloures haſte thou
taken, and decte them therwyth: myne oyle
⁊ incenſe haſt thou ſette before thē. My meat
which I gaue the, as ſymnels, oyle, ⁊ honye:
Leui.18.c. (to fede the withal) that haſt yͧ ſet before thē
and.20.a for a ſweete ſauoure. And this came alſo to
Deu,18,b paſſe ſaith the lord God: *Thou haſt taken
and.32.c thine owne ſonnes ⁊ daughters, whom thou
Iere.7,d haddeſt begottē vnto me: ⁊ theſe haſte thou
Ezec.20.d psal,105.a offred vp vnto thē, to be their meate. Is this
but a ſmall whoredome of thyne (thinkeſt
thou) that thou ſlayeſt my chyldren, ⁊ geueſt
them ouer to be brente vnto them. And yet
in all thy abhominacions and whoredome,
thou haſte not remembred the dayes of thy
youth, howe naked and bare thou waſte at
that tyme, and troden downe in thyne owne
bloud. After all theſe thy wickedneſſes (woe,
woe vnto the, ſayeth the lord) (*thou haſt builded
thy ſtewes and bordel houſes in euery place.*) Thou
haſt buylte hye places: yea, at the heade of
euery ſtrete, haſt yͧ buylded the an aultare.
Thou haſte made thy beuty to be abhorred,
thou haſte layd out thy legges to euery one
that came by, and multiplied thyne whoredome.
*Thou haſt committed fornicacion D
wyth yͤ Egypcians thy neyghbours, which
had much fleſhe: ⁊ thus haſt thou encreaſed
thine whoredome, to anger me. Beholde, I did
ſtretch out mine hād ouer the, ⁊ did *miniſhe
thy ſtore of foode, and deliuer the ouer into
the wylles of the Philiſtines thyne enemies,
which are aſhamed of thy abominable way.
*Thou haſt played the whore alſo with the
Aſſyrians, becauſe yͧ waſt inſaciable: Yea,
thou haſt (I ſay) wyth them plaied yͤ harlot,
⁊ yet haddeſt not thou ynoughe. Thus haſt
thou furthermore cōmitted thy fornicacion
frō the land of Canaan, vnto the Chaldees,
⁊ yet thy luſte not ſatyſfyed. Howe obſtinate
is thyne herte (ſayeth the lorde God) ſeinge
yͧ doeſt al theſe workes of an errante whore:
buyldynge thy ſtewes at the heade of euery
ſtrete, and thy bordell houſes in all places.
Thou haſte not bene as another whore that
holdeth ſcorne of a ſmal rewarde, but a wife
that breaketh wedlocke, and taketh other in
ſteade of her huſbande. Gyftes are gyuen to
all other whores, but thou geueſt rewardes
vnto al thy louers, and offereſt them gyftes,
to come vnto thee oute of all places, and to
committe fornicacion with thee. It is come
to paſſe wͭ the in thy whoredoms, contrary
to the vſe of other wemen: yea, there hath no
ſuche fornicacion bene commytted after the,
ſeyinge yͭ thou profereſt gyftes vnto other,
and no rewarde is geuen the: thys is a
contrary thyng. Therfore, heare the worde
of the Lord, O thou harlot: thus ſayeth the
lord God: For ſo much as thou haſt ſet forth
thy youth to whoredome, and dyſcouered thy
ſhame, thorow thy whoredom with al thy louers,
⁊ wyth al the ydols of thy abhominacions
in the bloude of thy chyldren, *whom
thou haſt geuen them: Beholde, therfore I
wyll gather together all thy louers, vnto
whom thou haſt made thy ſelfe commē: yea,

and all them whom thou fauoureſt, and euery one that thou hateſt: I will (I ſay) gather them together round about thee: *and will diſcouer thy ſhame before thẽ, that they may ſee all thy fylthyneſſe.

*Moreouer, I wyll iudge thee as a breaker of wedlocke, and a murtherer, ⁊ recompence thee thyne owne bloud in wrathe and gelouſye. I wyll geue thee ouer into theyr power, that ſhall breake E downe thy ſtues, and deſtroye thy bordell houſes: they ſhall ſtryppe the oute of thy clothes, all thy fayre and beutyfull iewels ſhall they take from the, and ſo lette the ſyt naked and bare: *yea, they ſhall bryng the common people vpon the, whiche ſhall ſtone the, and ſlay the downe with theyr ſweardes. They *ſhal burne vp thy houſes, and punyſhe the in the ſyght of many wemen. Thus wyll I make thy whoredome to ceaſſe, ſo yͭ thou ſhalt geue out no mo rewardes. Should I make my wrath to bee ſtyll, take my gelouſy from the, be content ⁊ nomore to be dyſpleaſed: ſeeyng thou remembreſt not the dayes of thy youth, but haſte prouoked me to wrath in all theſe thynges. Beholde therfore, I wyll brynge thyne owne wayes vpon thyne head, ſayeth the Lorde God: howbeit I neuer dyd vnto the accordyng to thy wyckedneſſe, and al thy abhomynaciõs. Behold, all they that vſe cõmon prouerbes, ſhall vſe this prouerbe alſo agaynſte the: ſuche a mother, ſuche a doughter. Thou art euẽ thy mothers owne doughter, that hath caſte of her huſbande and her children: Yea, thou art the ſyſter of thy ſyſters, which forſoke theyr huſbandes ⁊ theyr chyldren. Youre *mother is a Cethyte, ⁊ youre father an F Amorite. Thyne eldeſt ſyſter is Samaria, ſhe and her doughters that dwel vpon thy left hande. But thy yongeſt ſyſter that dwelleth on thy ryght hand, is Sodoma and her doughters. Yet haſte thou not walked after theyr wayes, nor done after their abhomynacions, but thou ſtodeſt a lytle and very ſmall tyme, and in all thy wayes thou haſte been more corrupt then they. As truly as I lyue, ſayth the Lorde God: Sodoma thy ſyſter with her doughters, hath not done ſo euyll, as thou and thy doughters. Beholde, *the ſynnes of thy ſyſter Sodoma were theſe: Pryde, fulneſſe of meate, aboundaunce, and ydleneſſe: theſe thinges had ſhe and her doughters. Beſydes that they reached not theyr hand to the poore ⁊ nedye, but were proude, and dyd abhomynable thinges before me: therfore I tooke them away, as pleaſed me. Neither hath Samaria done half of thy ſinnes, *yea thou Jere. 3. c haſte exceaded them in wyckedneſſe: In ſo muche that in compariſon of all the abhomynacions which thou haſte done, thou haſte made thy ſyſters good wemẽ. Therfore thou (which dideſt condemne thy ſyſter) beare thyne owne ſhame, for thyne owne offences, that thou haſt commytted, more abhomynable then they dyd, whiche in dede are more ryghteous then thou art: be thou (I ſay) aſhamed, ⁊ beare thy ſhamefull rebuke: ſeeyng that thou haſt proued thy ſyſters in comparyſon of the, rightwiſe. As for their captiuitie, G namely yͤ captiuitie of Sodoma, ⁊ her doughters, the captiuitie of Samaria ⁊ her doughters, I wil bryng them agayn: ſo wil I alſo bryng agayn thy captyuitie among them: that thou mayſt take thine owne confuſion vpon the, and be aſhamed of all that thou haſte done, and to comforte them. Thus thy ſyſters (namelye) Sodoma and her doughters, Samaria and her doughters, with thy ſelfe ⁊ thy doughters, ſhalbe brought agayne to your old eſtate. Whẽ thou waſte in thy pryde, and before thy wyckednes came to lyght, thou wouldeſt not heare ſpeake of thy ſyſter Sodoma, vntyll the tyme that the Sirians with all theyr townes, and the Philiſtynes with all that lye rounde aboute them, brought the to ſhame and confuſiõ: that thou myghteſt beare thyne owne fylthyneſſe ⁊ abhomynacion, ſayth the Lorde. For thus ſayeth the Lorde God: I ſhould (by ryght) deale with the, as thou haſte done. Thou haſte deſpyſed the oth, and broken the couenaunt. Neuertheleſſe, I will remembre the couenaũt that I made with the in thy youth, in ſo muche that it ſhalbe an euerlaſtyng couenaunte: ſo that thou alſo remembre thy wayes, and be aſhamed of them: then ſhalt thou receyue of me thy elder and yonger ſyſters, whome I wyll make thy doughters, and that beſyde thy couenaunte. *And ſo wyll I renue my coue- Jere. 21. e Heb. 8. b uaunte with the, that thou mayſt knowe that I am the Lorde, that thou mayſt thynke vpon it, be aſhamed, and excuſe thyne owne confuſyon nomore: when I haue forgeuen the, all that thou haſte done, ſayeth the Lorde God.

The.xvii. Chapter.

The parable of the two Aegles.

A THe woorde of the Lorde came
vnto me, ſaying: Thou ſonne
of manne, put forth *a darke
Eze.24.a ſpeakyng and a parable, vnto
the houſe of Iſrael, and ſay: Thus ſayth
Dan.7.a. the Lord God. There came a great *Egle
wyth greate wynges: yea, wyth a
mighty longe body, and full of fethers of
dyuers colours, vpon the mounte of Libanus,
and toke the hyeſt braunche from
a Cedre tree, and brake of the toppe of
hys twygge, and caryed it into the lande
of Canaan, and ſette it in a citie of marchauntes.
He tooke alſo of the ſede of the
lande, and planted it in a frutful ground,
he brought it vnto great waters, and ſet
it as a wyllowe tree therby. Then dyd it
growe, and was a great vyneſtocke, but
lowe by the grounde, whoſe braunches
turned into it ſelfe, and the rootes of it
were faſtened vnder it: thus there came
of it a vyne, ⁊ it brought forth bloſſoms,
B and ſpred out braunches. But there was
another Aegle, a greate one, whiche had
greate wynges and many fethers: and
beholde, the rootes of this vyne had an
honger after hym, and ſpred oute hys
braunches towarde hym, that he myght
water her with the orchyarde that he had
plãted. Neuertheles, it was planted vpõ
a good grounde beſyde great waters: ſo
that (by reaſon) it ſhoulde haue brought
out braunches and frute, and haue been
a goodly vyne. Speake thou therefore,
C thus ſayeth the Lorde God: Shall this
vyne proſper? ſhall not hys rootes bee
plucked out, his frute be broken of, hys
grene braunches wyther ⁊ fade awaye?
yea, without eyther ſtronge arme or manye
people, ſhall it be plucked vp by the
rootes. Beholde, it was planted: ſhall it
proſpere therfore? Shall it not bee dryed
vp and wythered? yea, euen in the ſhuttyng
of his bloſſoms, aſſone as the eaſt
D wynde bloweth. Moreouer, the woorde
of yͤ Lord came vnto me, ſaying: Speake
to the froward houſholde: knowe ye not,
what theſe thynges doe ſygnifye? Tell
4.re.24.c them: Beholde, *the kyng of Babylon
came to Ieruſalem, and tooke the kyng
and his prynces, and led them to Babylon.
He tooke of the kynges ſeede, and
made a couenaunt with hym, and tooke
an oth of hym: The prynces of the lande
tooke he with hym alſo, that the lande
myght be holden in ſubieccion, and not
to rebell, but kepe the couenaunte, and
fulfyll it. But he fell from hym, and ſent
his ambaſſadours into Egypte, that he
myght haue horſes and muche people.
Should that proſpere? Should he be E
kept ſafe, that doeth ſuche thinges? Or
ſhould he eſcape, that breaketh his couenaunte?
As truly as I lyue ſayeth the
Lorde God: He ſhall dye at Babylon, in
the place where the kyng dwelleth, that
made him king: whoſe oth he hath deſpyſed,
and whoſe couenaunt he hath broken.
Neither ſhal Pharao with his great
hoſte ⁊ multytude of people, mayntayne
him in the warre: when they caſt vp dytches,
and ſette vp bulworkes to deſtroye
muche people. For ſeyng he hath deſpyſed
the oth, and broken the couenaunte
(whereas he yet gaue his hand thervpon)
and done all theſe thinges, he ſhal not
eſcape. Therfore thus ſayeth the Lorde
God: as truely as I lyue, I will bryng F
myne oth that he hath deſpyſed, and my
couenaunt that he hath broken, vpon his
owne head. *I will caſt my nette aboute
him, and catch him in my yarne. To Babylon
will I carye him, there will I puniſh
him becauſe of the great offence that
he made me. As for thoſe that flee from
hym out of the hoſte, they ſhall be ſlayne
with the ſwearde. The reſydue ſhall be
ſcattred towarde all the wyndes: and ye
ſhall knowe that I the Lorde haue ſpoken
it. Thus ſayeth the Lorde God: I G
wyll alſo take a braunche from an hye
Cedre tree, and wyll ſette it, and take the
vppermoſte twygge, that yet is but tendre,
and plant it vpon an hye hyl: Namelye,
vpon the hye hyll of Syon wyll I
plãt it, that it may bryng forth twygges,
and geue frute, and bee a greate Cedre
tree: ſo that all maner of foules maye
buylde in it, and make theyr neaſtes vnder
the ſhadowe of his braunches. And
all the trees of the fielde ſhall know that
I the Lord haue brought downe the hye
tree, and ſet the lowe tree vp: that I haue
dryed vp the grene tree, ⁊ made the drye
tree to floryſhe. Euen I the Lorde that
ſpake it, haue alſo brought it to paſſe.

The.xviii. Chapter.

He ſheweth that euery man ſhall beare his owne ſynne. To him that amendeth, is ſaluacion promyſed. Death is prophecyed to the ryghteous, whiche turneth backe from the ryght waye.

The worde of the Lord came vnto me
on this maner: what meane ye by this
commen prouerbe, that ye vſe in the
lande of Iſrael, ſaying: *The fathers haue
eaten ſoure grapes, and the childrens tethe
are ſet on edge. As truely as I lyue, ſayeth
the Lorde God, ye ſhall vſe thys byworde
no more in Iſrael. Beholde* all ſoules are
myne. Lyke as the father is myne, ſo is the
ſonne myne alſo. The ſoule that ſynneth,
ſhall die. *Yf a manne bee godly, and do the
thynge that is equall and ryght, he eateth
not vpon the hylles: he lyfteth not hys eies
vp to the foule ydols of Iſrael: he defyleth
not his neyghbours wife: he medleth with
no menſtruous woman: he greueth no body:
B he geueth hys detter hys pledge agayne:
he taketh none other mans good by
vyolence: *he parteth hys meate with the
hungry: he clotheth the naked: *he lendeth
nothynge vpon vſury: he taketh nothyng ouer:
he withdraweth hys hande from doynge
wronge: he dealeth faythfully betwene
man and man: and walketh in my
commaundementes, ⁊ kepeth my lawes, ⁊
perfourmeth them faythfully: *Thys is
a righteous man, he ſhall ſurely lyue ſayeth
the Lord God. Yf he now get a ſonne, that
is a murtherer, a ſheder of bloude: yf he do
one of theſe thinges *(though he do not al)
he eateth vpon the hylles: he defyleth hys
neyghbours wyfe: he greueth the poore ⁊
nedye: he robbeth and ſpoyleth: he geueth
not the detter hys pledge agayne: he lyfteth
vp hys eyes vnto ydols: and medlethe
with abhominable thinges: he lendeth vpon
vſury, and taketh more ouer: Shal thys
man lyue? He ſhal not liue. Seyng he hath
done all theſe abhomynacions, he ſhall die,
C hys bloude ſhalbee vpon hym. Nowe yf
thys man get a ſonne alſo, that ſeeth all his
fathers ſynnes, whiche he hathe done, and
feareth, neyther doth ſuche lyke: Namely,
he eateth not vpon the mountaynes: he lyfteth
not his eyes vp to the Idoles of Iſrael:
he defyleth not hys neyghbours wyfe:
he vexeth no mã: he kepeth no mãs pledge:
he nether ſpoyleth nor robbeth any man: he
dealeth his meat wͭ the hongry: he clotheth
the naked: he oppreſſeth not the pore: he receaueth
no vſury, nor any thynge ouer: he
kepeth my lawes, and walketh in my commaundementes:
Thys man ſhal not dye in
hys fathers ſynne, but ſhall lyue withoute
fayle. As for his father, becauſe he oppreſſed
and ſpoyled hys brother, and dyd wyckedly
amonge hys people: loe, he is dead
in hys owne ſyn. And yet ſay ye: Wherfore
then ſhoulde not thys ſonne beare hys fathers
ſynne? Therefore, becauſe the ſonne
hath done equitie and ryght, hath kepte all
my commaundementes, and done them: D
therefore ſhall he lyue in dede. The ſame Deu.24.c
ſoule that ſinneth ſhal dye. *The ſonne ſhal 4.Re.14.a
not beare the fathers offence, nether ſhall 2.Pa.25.d
the father beare the ſonnes offence. The
righteouſneſſe of the righteous, ſhalbe vpon
hym, and the wickedneſſe of the wycked
ſhalbe vpon hym ſelfe alſo. *But if the Iere.18.a
vngodly wyll turne awaye from all hys Eze.33.c
ſynnes that he hathe done, and kepe all my
commaundementes, and do the thing that
is equall and ryght: doutles he ſhall lyue,
and not dye. As for all hys ſynnes that he
dyd before, they ſhal not be thought vpon,
but in hys ryghteouſneſſe that he hathe
done, he ſhall lyue. *For haue I any pleaſure 2.Pet.3.b
in the deathe of a ſynner, ſayeth the
Lorde God, but rather that he conuerte ⁊
lyue? Agayne, yf the righteous turne away
from hys ryghteouſnes, and do iniquitie,
accordyng to all the abhomynacions that
the wicked man doth: ſhall he lyue? All the
ryghteouſnes that he hathe done ſhall not
bee thought vpon: but in the faute that he
hath offended withall, and in the ſynne that
he hathe done, he ſhall dye. And yet ye ſaye: E
Tuſhe *the waye of the Lord is not indifferent. Eze.33.d.
Heare therefore ye houſe of Iſrael:
is not my waye ryghte? Or are not youre
wayes rather wicked? *Whẽ a ryghteous Eze.33.e
man turneth awaye from hys ryghteouſneſſe,
⁊ medleth with vngodlyneſſe: he muſt
die therin Yea, for the vnryghteouſnes that
he hathe done, muſte he dye. Agayne, *whẽ Eſay.55.b.
the wycked man turneth awaye from hys
wyckedneſſe, that he hath done, and dothe
the thynge whiche is equall and ryghte: he
ſhall ſaue hys ſoule alyue. For in ſomuche
as he remembreth hym ſelfe, and turnethe
him from all the vngodlyneſſe that he hath
vſed, he ſhal liue and not dye. And yet ſayeth F
the houſe of Iſrael. Tuſh, the waye of the
Lord is not equal. Are my wayes vnright,
O ye houſe of Iſrael? Are not youre wayes
rather vnequall? As for me I will iudge
euery man accordyng to hys wayes, O ye
houſe of Iſrael, ſayeth the Lorde GOD. Eſay 55.b
*Wherefore, bee conuerted and turne you Math.3.a
cleane from all youre wyckedneſſe, ſo ſhall
there no ſynne do you harme. Caſte away
from you all youre vngodlyneſſe, that ye Ezech.11.d
haue done: *make you newe heartes and a and.26.c.
newe ſprite. Wherfore will ye dye, O ye

houſe of Iſrael? ſeying I haue no pleaſure in the deathe of hym that dyeth, ſayeth the Lord God. Turne you then, ⁊ ye ſhall lyue.

The.xix. Chapter.

The captiuitie of Ieohahaz and of Iehoachim is ſygnifyed by the lyons whelpes, and by the lyon. He ſetteth oute the proſperitie of the citie of Ieruſalem that is paſt, and the miſery therof that is preſente.

A But thou ſonne of manne, mourne thou for the prynces of Iſrael, ⁊ ſaye. Wherfore lay thy mother yͤ lyoneſſe amonge the lyons, ⁊ noryſhed her yongeones amonge the lyons whelpes? One of her whelpes ſhe brought vp, ⁊ it became a lyon: it learned to ſpoyle, and to deuoure folke. The Heathen hearde of hym, and toke hym in theyr nettes, and brought hym in chaynes vnto the lande of Egipt. Nowe when the damme ſawe that all her hope and coumforte was away, ſhe B toke another of her whelpes, and made a lyon of hym: whiche wente amonge the lyons, and became a fearſe lyon: learned to ſpoyle and to deuoure folke: he deſtroyed theyr palaces, ⁊ made theyr Cyties waſte. In ſo muche that the whole land and euery thynge therin, were vtterlye deſolate, thorowe the very voyce of hys roaryng. Then came the Heathen together on euerye ſyde out of all coũtreyes againſt him, laied their nettes for him, and toke hym in theyr pitte. 4.Re.25.a Iere.39.a. and.52.a. So *they bounde him with cheynes, and broughte hym to the kynge of Babylon: whiche put hym in prieſon, that hys voyce C ſhoulde nomore be hearde vpon the mountaynes of Iſrael. As for thy mother, ſhe is lyke a vine in thy bloud, planted by the water ſyde: her frutes ⁊ braunches are growẽ oute of many waters, her ſtalkes were ſo ſtronge that men myght haue made ſtaues thereof for offycers: ſhe grewe ſo hye in her ſtalkes. So when men ſawe that ſhe exceaded the heigth and multitude of her braunches, ſhe was rooted oute in dyſpleaſure, ⁊ caſte downe to the grounde. The Eaſte winde dried vp her frute, her ſtrõg ſtaulkes were broken of, wythered and brent in the fyre. But nowe ſhe is planted in the wilderneſſe in a drye and thyrſty grounde. And there is a fyre gone oute of her ſtalkes, whiche hath brente vp her braunches and her frute: ſo that ſhe hathe no mo ſtronge ſtalkes, to bee ſtaues for offycers. This is a pyteous and myſerable thynge.

The.xx. Chapter.

The Lord denyeth that he will anſwere thẽ when they praye for the offence of vnkyndneſſe whiche he here obiecteth. He promyſeth that his people ſhal returne from captiuitie. By the wood that ſhoulde bee brent, is ſygnyfyed the burnyng of Ieruſalem.

A IN the ſeuenth yeare the tenth day of yͤ fyfth moneth, *it happened that certayne of the elders of Iſraell came vnto me, for to aſke counſell at the Lorde, and ſat them downe by me. Then came the worde of the Lorde vnto me on this maner: Thou ſõne of man, ſpeake vnto the elders of Iſraell, and ſaye vnto them: Thus ſayeth the Lorde God: Are ye come hither to aſke any thing at me? As trulye as I lyue (ſayeth the Lorde) I wyll geue you no anſwere. Wilte thou not reproue them (thou ſonne of man) wylte thou not reproue them? Shewe them the abhominacions of theyr forefathers, and tell them. Thus ſayeth the Lorde GOD: *In the daye when I choſe Iſrael, and lyft vp myne hande vpon the ſeede of the houſe of Iacob, and ſhewed my ſelfe vnto them in the lande of Egypte: Yea, when I lift vp myne hande ouer them, and ſayed: I am the Lorde youre God, euen in the daye that I lyfte vp myne hande ouer them, to brynge thẽ oute of the lande of Egypte, into a land that I had prouyded for thẽ, whiche floweth with mylke and hony, and is a pleaſaũt lande amonge all other: Then ſayed I vnto them. *Caſte awaye euerye man the abhomynacions that he hathe before him, and defyle not youre ſelues with the ydolles of Egypte, for I am the Lorde youre God. But they rebelled agaynſt me, and woulde B not folowe me: to caſte awaye euery man the abhomynacions of hys eyes, and to forſake the ydols of Egypt. Then I made me to poure myne indignacion ouer thẽ, and to ſatiſfye my wrathe vpon them: yea, euen in the middeſt of the lande of Egypt. But I would not do it, for my names ſake: that it ſhould not be vnhalowed before the heathen, amonge whom they dwelt, and among whome I ſhewed my ſelfe vnto thẽ, that I woulde bringe them out of the land of Egypt. Nowe when I had caryed them out of the lande of Egypte, and broughte them into the wilderneſſe: I gaue them my commaundementes, and ſhewed them my lawes, *whiche who ſo kepeth ſhall lyue in them. I gaue them alſo my holy dayes, to bee a token betwixte me and them, and therby to knowe that I am the Lorde, whiche halowe them. And yet the houſe of Iſrael rebelled agaynſte me in the wylderneſſe, they wold not walke in my commaũdementes.

dementes, they haue caſt away my lawes (which whoſo kepeth ſhall lyue in them)

C & my Sabboth dayes haue they greatly vnhalowed. *Then I made me to powre out myne indignacion vpon them: and to conſume them in the wylderneſſe. Yet I would not doe it, for my names ſake, leſte it ſhould be diſhonoured before the heathen, from the whiche I had caryed them awaye. But I ſwore vnto them in the wylderneſſe, that I would not bryng them into the lande, which I gaue them: a lande that floweth with mylke and honye, and is a pleaſure of all landes: and that becauſe they refuſed my lawes, and walked not in my commaundementes, but had vnhalowed my Sabbothes: for their herte was gone after their ydols. Neuertheleſſe, myne eye ſpared them, ſo ẏ I would not vtterly ſlay them, and conſume thẽ in the wylderneſſe. Moreouer, I ſayde vnto their ſonnes in the wylderneſſe: *walke not in the ſtatutes of your forefathers, kepe not their ordynaunces, and defyle not your ſelues with their ydols, for I am the Lorde your God. But walke in my ſtatutes, kepe my lawes and doe them, halowe my Sabbothes, *for they are a token betwixte me and you, that ye may knowe howe that I am the Lord your God. Notwithſtanding, their ſonnes *rebelled agaynſt me alſo, they walked not in my ſtatutes, they kept not my lawes to fulfyll them (whiche he that doeth ſhall lyue in them:) neither halowed they my Sabboth dayes. Then I made me againe to powre out my indignacion ouer them, and to ſatiſfye my wrath vpon them in the wilderneſſe.

D Neuertheleſſe, I withdrewe my hande for my names ſake, leſte it ſhoulde be vnhalowed among the heathen, before whom I had brought them forth. I lift vp mine hande ouer them alſo in the wilderneſſe, that I woulde ſcatter them amonge the heathen, and ſtrawe them among the nacions, becauſe they had not kepte my lawes, but caſt aſyde my commaundemẽtes, vnhalowed my Sabbothes, and lyfte vp their eyes to their fathers idols. Wherfore I gaue them alſo commaundementes not good, and lawes, thorowe the whiche they ſhoulde not lyue, and I vnhalowed them in their owne gyftes *(whẽ I appoynted for my ſelfe all their fyrſt borne) to make them deſolate: that they myght knowe howe that I am the Lorde.

E Therfore (O thou ſonne of man,) tell the houſe of Iſrael, thus ſayeth the Lord God. Beſyde all this, your forefathers haue yet blaſphemed me more, and greatly offended againſt me. For after I had brought them into the lande, that I promyſed to geue them, when they ſawe euery hye hyll, and all the thycke trees: they made there their offringes, and prouoked me with their oblacions, makyng ſwete ſauoures there, & powred out their drynke offerynges. Then I aſked them, what is the hyll altare, that ye goe to it? And therfore is it called the hye place vnto this daye. Wherfore, ſpeake vnto the houſe of Iſrael: thus ſayeth the Lorde God: ye are euen as vncleane as your forefathers, and commyt whoredome alſo with their abhomynacyons. In all your ydols, wherunto ye bryng your oblacions, *and to whoſe honour ye burne your chyldren, ye defyle your ſelues, euen vnto this daye: howe dare ye then come, and aſke any queſtion at me, O ye houſholde of Iſrael? As truely as I lyue (ſayeth the Lorde God) ye get no anſwer of me: and as for the thing that ye goe about, it ſhall not come to paſſe, whereas ye ſay we wyl be as the heathen, and doe as other people in the lande, wood and ſtone wyll we worſhyppe:

*Jer.19.a
Deu.12.d
and.18.b
Ezec.19.c
4.re.18.c
and.21.a.
2.pa.18.a

F As truly as I lyue, ſayeth the Lorde God, I my ſelfe wil rule you with a myghty hand, with a ſtretched out arme, and with indignaciõ powred out ouer you: and wil bryng you out of the nacions and landes, wherein ye are ſcattred, and gather you together with a myghtie hande, with a ſtretched out arme, and with indignacion powred out vpon you: and wyll bryng you into the wylderneſſe of the people, and there I will reaſon with you face to face. Lyke as I puniſhed youre forefathers in the wylderneſſe of Egypte, ſo will I puniſhe you alſo, ſayeth the Lorde God. I wyll bryng you vnder my iuriſdiccion, and vnder the bonde of the couenaunte. The forſakers alſo & the tranſgreſſours wyll I take from among you, and bryng thẽ out of the lande of your habytacion: as for the land of Iſrael, they ſhall not come in it, that you may knowe howe that I am the Lorde. Goe to nowe then (ſayeth the Lorde God) ye houſe of Iſrael. *Euery one of you folowe your ydols, and ſerue them, ſeeyng ye refuſe to obey me. And my holy name ſhall ye nomore vn-

*Eſay:1.c
and.30.d.
Eze.14.a

halowe with your offrynges and ydols.
For vpon my holy hyl, euen vpon the hye
hyll of Iſrael ſayeth the Lord God, ſhall
all the houſe of Iſrael, and all that is in
Deu. 12.a the lande, worſhyp me: * and in theſame
and. 14.b. place will I fauoure them, ⁊ there will I
requyre your heue offrynges, and yͤ firſtlynges
of your oblacions, with all your
G holy thinges. I wyll accepte your ſwete
ſauoure, when I bryng you from the nacions,
and gather you together oute of
the landes, wherin ye be ſcattered, that I
maye be halowed in you before the heathen,
and that ye may knowe, that I am
the Lorde which haue brought you into
the land of Iſrael: yea, into theſame land
that I ſwore to geue vnto your forefathers.
There ſhall ye cal to remembraũce
your owne wayes and all your ymagynacions,
wherein ye haue been defyled:
Jere. 8. a. and * ye ſhall iudge your ſelues worthye
18.⁊.31.c to be deſtroyed for all your wyckedneſſe,
that ye haue done. And ye ſhall knowe
that I am the Lorde, when I entreate
you after my name, not after your wycked
wayes, nor accordyng to your corrupt
workes, O ye houſe of Iſrael, ſayth
the Lorde. Moreouer, the woorde of the
Lord came vnto me, ſaying: Thou ſonne
of man: ſet thy face toward the ſouth, and
ſpeake to the ſouth wynde, and ſay to the
wood toward the ſouth: Heare the worde
of the Lorde, thus ſayth the Lorde God.
Beholde, I wyl kyndle a fyre in the, that
ſhall conſume the grene trees wyth the
drye. No man ſhalbe able to quenche his
flame, but al that looketh from the ſouth
to the north, ſhalbe brent therein: and all
fleſhe ſhall ſee, that I the Lorde haue
kyndled it, ſo that no man may quenche
it. Then ſayde I: O Lorde, they wyll ſay
Jere. 20. b of me: * Tuſhe, they are but fables, that
he telleth.

The. xxi. Chapter.

He threatneth the ſwearde, that is to ſaye, deſtruccion
to the cytie of Jeruſalem. He ſheweth the
fall of kyng Zedekyah. He is commaunded to prophecye
the deſtruccion of the chyldren of Ammon.
After the ſlaughter of other, at the laſte the Lorde
threatneth death vnto Nabuchodonozor hymſelfe.

THe worde of the Lorde came to
A me, ſaying: Thou ſonne of mã,
ſet thy face toward Jeruſalem,
ſpeake againſt the Sanctuary,
and prophecye againſt the land of Iſrael,
ſay to the land of Iſrael. Thus ſayeth
the Lorde: Behold, I will vpon the, and
will drawe my ſwearde out of the ſheath,
⁊ rote out of the, both the righteous ⁊ the
wycked. Seyng then yͭ I will rote out of
the both the righteous ⁊ wicked, therfore
ſhall my ſwearde goe out of his ſheath agaynſt
all fleſhe, from the North to the
South: that all fleſhe may knowe howe
that I the Lord haue drawen my ſweard
out of the ſheath, ⁊ it ſhal not be put in againe.
Mourne therfore (O thou ſon of B
man) that thy loynes cracke withall, yea,
mourne bytterly for thẽ in theyr preſence.
And if they ſay: wherfore mourneſt thou?
Thẽ tell them: for the tydinges that commeth,
at the which all hertes ſhall melte,
all handes ſhalbe letten downe, all ſtomackes
ſhall faynt, ⁊ all knees ſhal waxe
feble. Behold, it commeth and ſhalbe fulfylled,
ſayeth the Lorde God. Againe, the
worde of the Lord came vnto me, ſaying:
Thou ſonne of man, prophecy, ⁊ ſpeake.
Thus ſayth the Lord God: ſpeake. The
ſweard, the ſweard is ſharpened ⁊ well
ſcoured. Sharpened is it for the ſlaughter,
⁊ ſcoured yͭ it may bee bryght. Shall C
we then make myrth? Againſt the * trybe Eſa. 10.
of my ſõne it is gone forth, deſtroying all
trees. He hath put his ſweard to yͤ dyghtyng,
that good holde may be taken of it.
This ſwearde is ſharpened ⁊ dyght, yͭ it
may be geuẽ into yͤ hand of yͤ manſlayer.
Crye, (O yͧ ſonne of man ⁊ houle, for this
ſweard ſhal ſmyte my people, ⁊ al the rulers
in Iſrael,) my people ſhall be feared
thorow this ſweard. Smyte therefore yͧ
vpõ thy thygh, for it is gone forth to make
a trial. And what a trial ſhal this be, whẽ
euen my ſcepter ſhalbe reproued? It ſhal
not be ſayth the Lord God. Prophecye yͧ
ſõne of mã, ⁊ ſmyte thine hãdes together:
make the ſweard two edged, yea, make it D
thre edged, yͤ mãſlayers ſweard, yͤ ſweard
of the great ſlaughter, whiche ſhall ſmyte
thẽ, euen in theyr preuy chãbers, to make
thẽ abaſhed ⁊ faynt at the hertes, ⁊ in all
gates to make ſome of thẽ fal. I haue geuen
yͤ fearful ſweard. O how bryght and
ſharpe is it, how wel dyght ⁊ mete for yͤ
ſlaughter? Get the ſome place alone, eyther
vpon yͤ right hand or on yͤ left, whytherſoeuer
thy face turneth. I will ſmyte
my handes together alſo, and ſatiſfye my
wrathful indignacion: Euen I the Lord
haue ſayd it. The word of the Lord came
yet vnto me againe, ſaying: Thou ſonne
of mã, make the .ii. ſtretes, yͭ the ſweard of
yͤ king of Babylõ may come. Both theſe
ſtretes ſhall go out of one kynges lande.

And choſe thee a place, at the heade of the
ſtrete choſe out a corner. Make the a ſtrete,
that the ſwearde maye come towarde Rabath
of the Ammonites, and to the ſtronge
citie of Jeruſalem. For the kynge of Babilon
ſhall ſtande in the turning of the waye,
E at the head of the two ſtretes: *to aſke counſel
at the ſothſaiers, caſting the lottes with
hys arowes, to aſke counſell at the ydolle,
and to loke in the lyuer. But the ſoth ſaying
ſhall poynt to the ryght ſyde vppon Jeruſalem,
that he may ſet mẽ of warre to ſmite
it with a greate noyſe, to crye out alarum,
to ſet battel ramines agaynſt the gates to
graue vp diches, and to make bulworkes.
Neuertheleſſe, as for the ſothſaying, they
ſhall holde it but for vanytie. And eſteme
them as thoſe to whome they haue often
ſworne: Notwithſtandynge he ſhal remember
theyr wickedneſſe, ſo that by right they
muſt be taken and wonne. Therfore ſayeth
the Lorde God. For ſomuche as ye youre
ſelues ſhewe youre offence, and haue opened
youre wyckednes, ſo that in all youre
workes men maye ſee youre ſynnes: therefore
are ye come to remembraunce, and ye
F ſhalbe taken by violence. O thou ſhameful
wycked guyde of Iſraell, whoſe daye is
come: euen the tyme that wyckedneſſe ſhall
haue an ende. Thus ſayeth the Lord God,
take awaye the garlande, and put of the
crowne, and ſo is it awaye: the humble is
exalted, and the proude brought lowe. Puniſh,
puniſhe, yea, puniſhe thẽ will I, ⁊ deſtroye
them: and that ſhall not be fulfylled
vntill he come, to whome the iudgemente
belongeth, and to whom I haue geuen it.
And thou (O ſonne of man) prophecye, and
ſpeake: thus ſayeth the Lorde God to the
chyldren of *Ammon, ⁊ to theyr blaſphemy,
ſpeake thou: The ſwearde, the ſweard
is drawen forth already to the ſlaughter, ⁊
G ſcoured to conſume, ẏ it glyſtreth (becauſe
thou haſte loked the out vanities, and prophecyed
lyes) that it maye come vpon thy
necke, like as vpõ the other vngodly, which
be ſlayne, whoſe daye came whẽ theyr wickedneſſe
was full. Shoulde I put it vp agayne?
Naye, I will puniſhe the in the land
where thou waſt noryſhed and borne, and
poure myne indignacion vpon the, and wil
blowe vpon the in the fyre of my wrath, ⁊
delyuer thee vnto cruell people, whiche are
learned to deſtroye. Thou ſhalte fede the
fyre, ⁊ thy bloud ſhalbe ſhedde in the lande,
that thou mayeſt bee put oute of remembraunce.
Euẽ I the Lorde haue ſpoken it.

The .xxii. Chapter.

¶ The worde of the Lorde agaynſte Jeruſalem for manſlaughter, ⁊ denying due honoure vnto theyr fathers and mothers, and other wickedneſſes. Of the wicked doctryne of the falſe prophetes ⁊ prieſtes, and of theyr vnſatiable couetouſneſſe. The tyranny of rulers. The wickedneſſe of the people.

MOreouer, the word of the Lord A
came vnto me, and ſayed: thou
ſonne of man, wylt thou not reproue
thys bloudthurſtie citie?
Shewe them theyr abhomynacyons, and
tell them: Thus ſayeth the Lorde God: O
thou Cytie, ẏ ſheddeſt bloud in the middeſt
of the, that thy tyme may come alſo: ⁊ makeſt
the ydoles to defyle the withal. Thou
haſt made thy ſelfe gyltie, in the bloud that
thou haſt ſhed: ⁊ defyled the in the ydolles,
which thou haſt made. Thou haſte cauſed
thy dayes to drawe nye, and made the time
of thy yeares to come. Therefore wyll I B
make thee to bee confounded amonge the
Heathen, ⁊ to be deſpyſed in all the landes,
whether they be nye or farre from the: they
ſhal laugh the to ſcorne, thou that haſt gotten
the ſo foule a name, and art full of miſchefe.
Beholde, the rulers of Iſrael haue
broughte euery man hys power, to ſhede
bloude in the. *In the haue they deſpyſed *Deu.5.c.
father and mother, in the haue they oppreſſed and.27.c.
the ſtraunger, in the haue they vexed the
wydowe, and the fatherleſſe. Thou haſte
deſpyſed my Sanctuary, and vnhalowed
my Sabboth. Murtherers are there in
thee, that ſhede bloude, and eate vpon the
hylles, and in thee they vſe abhomynacion.
*In the haue they diſcouered their fathers Leui.18.a.
ſhame: in thee haue they vexed women in C
theyr ſyckeneſſe. Euery manne hath dealte
ſhamefully with hys neyghbours wyfe,
and abhomynably defyled hys daughter in
lawe. In the hath euery manne forced hys
owne ſiſter, euẽ hys fathers daughter: yea,
*gyftes haue bene receyued in the, to ſhede Deu.27.e.
bloude. ‡Thou haſte taken vſury and encreaſe, Eze.13.d.
thou haſte oppreſſed thy neyghbours ‡Exo.22.e
by extorcyon, and forgotten me,
ſayeth the Lorde GOD. Beholde, I haue
ſmitten my handes vpon thy couetouſneſſe,
that thou haſte vſed, and vpon the bloude
whiche hathe bene ſhed in thee. Is thy
heart able to endure it, or maye thy handes
defende them ſelues, in the time that I ſhal
brynge vpon thee? Euen I the Lorde that D
ſpeake it, wyll brynge it alſo to paſſe. ‡ I ‡Eze.12.e.
will ſcatter thee amonge the heathen, and and.15.b.
ſtrawe thee aboute in the landes, and wyll

cauſe thy fylthyneſſe to ceaſſe oute of thee.
Yea, and thou ſhalte bee thyne owne enheritaunce
and not myne, in the ſyghte of the
Heathen: that thou mayeſt knowe, that I
am the Lorde. And the worde of the Lord
came vnto me, ſaying: Thou ſonne of man,
Eſay.1.c. *the houſe of Iſrael is turned to droſſe.
All they that ſhould bee braſſe, tynne, yron,
& leade, are in the fyre become droſſe. Therfore,
thus ſayeth the Lorde GOD.
For ſo muche as ye al are turned into droſſe:
E beholde, I will brynge you together vnto
Ieruſalem, lyke as ſyluer, braſſe, yron,
tyn, and leade, are put together in the fornace,
and the fyre blowen there vnder to
melte them. Euen ſo wil I gather you, put
you in together, and melt you in my wrath
and indignacion. I will brynge you together,
& kyndle yͤ fyre of my cruel diſpleaſure
vnder you, that you maye bee melted therin.
Lyke as the ſyluer is melted in the fire,
ſo ſhall ye alſo be melted therin, yͭ ye maye
knowe howe that I the Lorde haue powred
my wrathe vpon you. And the worde
of the Lorde came vnto me, ſaying: Thou
ſonne of manne, tell her. Thou art an vncleane
F lande, whiche is not rayned vpon in
Miche.3.c the daie of the cruel wrath: *thy prophetes
yͭ are in the, are ſworne together to deuoure
ſoules, lyke as a roaryng lyon, that lyueth
by hys praye. They receyue riches & good,
and make many wyddowes in thee. Thy
prieſtes breake my lawe, and defyle my
Leuit.10.c ſanctuary. *They put no differēce betwene
the holy and vnholy, neyther diſcerne they
betwene the cleane & vncleane: they turne
theyr eyes from my ſabbothes, and I am
vnhalowed amonge them. Thy rulers in
thee are lyke rauyſchynge wolues to ſhede
bloude, and to deſtroye ſoules for theyr
Mich.3.c owne couetous lucre. *As for thy prophetes,
Soph.3.d they daube with vntēpered claye,
Eze.13.b. they ſee vanityes, and prophecy lyes vnto
G thē, ſaying: the Lord God ſayeth ſo, where
as the Lorde hathe not ſpoken. The people
in the lande vſeth wycked extorcion & robry.
Exo.20.a. They vexe the poore and nedy, and *oppreſſe
the ſtraunger agaynſte ryght. And
I ſought in the land for a mā, that would
make vp the hedge, and ſet hym ſelfe in the
gap before me in the landes behalfe, that it
ſhoulde not bee corrupted: but I coulde
fynde none. Therfore wyll I poure out my
cruell dyſpleaſure vpon them, and burne
thē in the fyre of my wrathe: theyr owne
wayes wil I recōpence vpō theyr heades,
ſayeth the Lorde GOD.

The.xxiii. Chapter.

Of the fornicacion, that is to ſaye, of the ydolatrye of Samaria and Ieruſalem, vnder the names of Oholah and Oholybah. In comparyſon of Samarya he ſheweth that the fornicacion of Ieruſalem is the fylthyer. The deſtruccion of Ieruſalem is prophecyed. The aduoutrye of bothe the whores is founde out. Theyr deſtruccion.

THe word of yͤ Lorde came vnto me,
saying: Thou ſoonne of manne, there A
were two women, that had one mother:
theſe (when they were yonge) began
to playe the harlottes * in Egypte. There
were theyr breſtes bruſed, & the pappes of
theyr maydenhead did the Egypcians deſtroye.
The eldeſt of thē was called Oholah,
& her yongeſt ſyſter Oholibah. Theſe
two were my wyues, and bare ſonnes and
daughters. Theyr names were Samaria,
and that was Oholah: and Ieruſalem
that was Oholibah. As for Oholah ſhe
began to go a whoryng when I had taken
her to me. *She was ſet on fyre vpon her
louers the Aſſirians, as her neyghbours
which had to do with her, euen the prynces
& lordes that were dect in coſtly aray, fayre
yonge men, luſtye ryders of horſes. Thus B
thorowe her whordome, ſhe cleaued vnto
al yͤ yong men of Aſſiria. Yea ſhe was mad
vpon them, & defyled her ſelfe with al theyr
ydols. Neyther ceaſſed ſhe from the fornycacyon
that ſhe vſed wͭ the Egypcians: for
in her youth they lay with her, they broſed
the breſtes of her maydenhead, and poured
theyr whordom vpō her. Wherfore * I delyuered
her into the handes of her louers:
euen the Aſſirians whō ſhe ſo loued. Theſe
diſcouered her ſhame, toke her ſonnes and
daughters, & ſlue her wͭ the ſwerd: An euill
name gat ſhe of all people, and they punyſhed
her. *Her ſiſter Oholibah ſawe this, &
deſtroyed her ſelfe wͭ inordinate loue more
than ſhe, and exceded her ſyſter in whordō:
*ſhe loued the Aſſirians (whiche alſo laye
with her) namelye the prynces, and greate
lordes, that were clothed with al maner of
gorgeous apparel, al luſty horſemē & fayre
yonge perſons. Then I ſawe, yͭ they bothe
were defyled alike. But ſhe encreaſed ſtill in C
whordome, for when ſhe ſawe mē paynted
vpon the wall, the ymages of the Chaldees
ſet forth with freſhe colours, wͭ fayre gyrdles
aboute them, & goodly bonettes vpon
theyr heades, loking al like princes (after yͤ
maner of the Babylonians, & Chaldees in
their owne lande where they were borne)
immediatly, as ſoone as ſhe ſaw them, ſhe
brent

brent in loue vpõ thẽ, ⁊ ſent meſſengers for
them into the land of the Chaldees. Nowe
when yͤ Babylonians came to her, they lay
with her, ⁊ defiled her with theyr whordome,
⁊ ſo was ſhe polluted with thẽ. And
47.a when her luſte was abated from thẽ * her
3.d whordome ⁊ ſhame was diſcouered ⁊ ſene:
16.d then my heart forſoke her, like as my heart
was gone frõ her ſiſter alſo. Neuertheleſſe,
ſhe vſed her whordome euer the longer the
more, ⁊ remembred the daies of her youth,
16.c wherin ſhe had played yͤ harlot in the lande
of Egipte: * ſhe brẽt in luſt vpon thẽ, whoſe
fleſhe was lyke the fleſhe of Aſſes, ⁊ theyr
ſeede like yͤ ſeede of horſes. Thus thou haſt
renued the filthines of thy youthe, when
D thy louers bruſed thy pappes, ⁊ marred thy
breaſtes in Egipt. Therfore (O Oholibah)
thus ſayeth the Lord God: I will rayſe vp
thy louers (with whome thou haſt ſatiſfied
thy luſt) agaynſt the, ⁊ gather thẽ together
rounde aboute the: namelye, the Babylonians,
⁊ al the Chaldees, rulers, mighty men
⁊ tyrauntes, with all the Aſſirians: all yong
⁊ fayre louers, princes and lordes, knightes
⁊ gentle men, whiche be all good horſemen.
Theſe ſhal come vpon the with horſes, charettes,
⁊ a great multitude of people: which
ſhalbe harneſſed about the on euery ſide, wᵗ
breſtplates, ſhildes, ⁊ helmettes: I wil puniſh
the before thẽ: yea, they thẽ ſelues ſhall
puniſh the according to theyr owne iudgement.
I will put my gelouſy vpon the, ſo yᵗ
they ſhal deale cruelly with the. They ſhall
cut of thy noſe and thyne eares, and the rẽnaunt
ſhal fal thorowe the ſwearde. They
ſhal cary awaye thy ſonnes, ⁊ daughters, ⁊
the reſidue ſhalbe brent in yͤ fyre. They ſhal
ſtrippe the out of thy clothes, and cary thy
E coſtly iewels away with thẽ. Thus wyl I
make an ende of thy filthyneſſe and whordome,
whiche thou haſt brought out of the
lande of Egypte: ſo that thou ſhalt tourne
thyne eyes nomore after them, and caſt thy
minde nomore vpon Egypt. For thus ſaith
the Lorde: beholde, I will delyuer the into
the handes of them, whõ thou hateſt: yea,
euen into the handes of them with whom
thou haſt fulfilled thy luſt, which ſhal deale
cruelly with thee. All thy labour ſhall they
take with thẽ, and leaue the naked ⁊ bare: ⁊
thus yͤ ſhame of thy fylthy whordome ſhal
come to lyght. All theſe thynges ſhall happen
vnto the becauſe of thy whordõ which
thou haſt vſed amonge the Gentiles, with
whoſe ydolles thou haſt defiled thy ſelfe.
Thou haſt walked in the waie of thy ſiſter,
therfore wil I geue thee her cup in thy hãd.
Thus ſayeth the Lorde God: Thou ſhalte
drynke of thy ſiſters cuppe, howe depe and
farre ſoeuer it be to yͤ botome. Thou ſhalt
be laughed to ſcorne, and had as greatly in
deryſion, as is poſſible. Thou ſhalt be full
of dronkenneſſe and ſorowe, for the cuppe
of thy ſyſter Samaria, is a cuppe of deſtruccion
⁊ waſtynge: the ſame ſhalt thou
drynke, ⁊ ſuppe it out euen to the dregges:
yea, thou ſhalt eate vp the broken pieces of
it, and ſo teare thyne owne breſtes. For euẽ
I haue ſpoken it, ſayeth the Lorde GOD.

Therefore thus ſayeth the Lord God. F
For ſomoche as thou haſt forgotten me ⁊
caſte me aſyde behynde the, ſo beare nowe
thine owne filthineſſe and whordome. The
Lord ſayed moreouer vnto me: Thou ſõne
of man, wilt thou not reproue Oholah and
Oholibah? Shewe them theyr abhominacions,
namely, that they haue broken theyr
wedlocke, and ſtayned theyr handes with
bloude: yea, euen with theyr ydolles haue
they committed aduoutry * and offered thẽ 4.Re.21.
by the fyre theyr owne childrẽ (to be deuoured) Ezec.16.c
whom they had borne vnto me. Yea, ⁊
this haue they done vnto me alſo: they haue
defiled my ſanctuary in that ſame day, and
haue vnhalowed my Sabboth. For whẽ
they had ſlayne theyr children for theyr ydolles,
they came yͤ ſame daye into my ſãctuary
to defyle it. Lo, thys haue they done
in my houſe: Beſyde all thys, thou haſt ſent
thy meſſengers for men oute of farre countreyes:
and when they came thou haſt bathed
and paynted thine eyes with colours,
trymmed and ſet forth thy ſelfe of the beſte
faſhion: thou ſatteſt vpõ a goodly bed and
a table ſpred before the, wher vpõ thou haſt
ſet mine * inſence and myne oyle. Then was exod.30.d
there greate cheare wᵗ her to obtayne peace, G
⁊ though with thoſe men many men came,
yet were there alſo brought men of Saba
from yͤ wilderneſſe: which gaue thẽ bracelettes
vpon theyr handes, and ſet glorious
crownes vpon theyr heades: ⁊ I ſayde vnto
her: that ſeyng ſhe was ſtryken in age in
her whordomes, nowe ſhall her fornicacyons
come to an end with her. And they wẽt
into her as vnto a commen harlot. Euen
ſo went they (I ſay) to Oholah and Oholibah
thoſe fylthy women. O all ye that loue
vertue and ryghteouſneſſe, iudge them,
punyſhe them, * as aduoutrers and murtherers, Leui.20.b
oughte to bee iudged and punyſhed. ezec.16.d.
For they are breakers of wedlocke,
and the bloud is in theyr handes.

Wherfore

Wherefore thus ſayeth the Lorde God: I
will bring a great multitude of people vpō
them, ⁊ make them be ſcatred and ſpoyled:
theſe ſhall ſtone them, and gore them with
theyr ſwerdes. They ſhal ſlaie their ſōnes ⁊
daughters ⁊ burne vp theyr houſes with
fyre. Thus will I deſtroy all ſuche fylthy-
neſſe out of the lande: that all women may
learne, not to do after youre vnclenneſſe.
And ſo they ſhall laye your fylthineſſe vp-
on youre owne ſelues, ⁊ ye ſhalbe puniſhed
for the ſynnes that ye haue committed with
youre ydols: and ye ſhall know that I am
the Lorde GOD.

The.xxiiii.Chapter.

He proueth the fyryng of Jeruſalem by a parable of a ſethynge pot. The parable of Ezechiels wyfe beyng dead, whiche he after expoundeth.

A IN the nynthe yeare, in the tenthe
moneth, the tēth daye of the mo-
neth, came the word of the Lord
vnto me, ſaying: O thou ſonne of
man, wryte vp the name of thys day: yea,
euen the houre of this preſent day, whē the
kinge of Babilon ſet him ſelfe agaynſt Je-
ruſalem. Shewe that obſtinate houſholde
Ezec.17.a *a parable, and ſpeake vnto them. Thus
‡Ezec.11.b ſayeth the Lorde God: Get thee a‡pot, ſet
it on, and poure water into it: put all yͤ pe-
ces together in it, all yͤ good peces: yͤ loyne
and the ſhoulder, and fill it with the beſte
bones. Take one of the beſt ſhepe, and an
heape of bones withall: let it boile well,
and let the bones ſeethe well therin. With
B that ſayed the Lord God on this maner.
Naū.3.c. *Woe be vnto the bloudy citie of the pot,
Abac.2.b. where vpon the ruſtineſſe hangeth, ⁊ is not
yet ſcoured away. Take out the peces that
are in it one after another: there neade not
lottes be caſt therfore, for the bloude is yet
in it. Upon a playne drye ſtone hathe ſhe
poured it, and not vpon the ground, that it
might be couered with duſte. And therfore
haue I letten her poure her bloude vpon a
playne drye ſtony rocke, becauſe it ſhoulde
not be hid, ⁊ that I might bring my wrath-
C ful indignacion and vengeaunce vpon her.
Wherfore thus ſayeth the Lorde God: O
woe be vnto yͤ bloudthyrſtie citie, for whō
euen I my ſelfe wyll make a greate fyre ⁊
ſet moche wood, and kyndle the fyre, and
ſeeth the fleſh, and ſpyce the pot, ſo that the
very bones ſhalbe brent. Moreouer, I wil
ſet the pot emptye vpon the coles, ſo that
his metal ſhalbe brent, and molten alſo for
heate, and the filthineſſe of it ſhalbe molten
in it, and the droſſe of it ſhalbe conſumed.
Thou tokeſt great paine thus to defyle thy
ſelfe. And it will not be pourged from the
excedyng droſſe in it: but thorowe fyre ſhal
yͤ droſſe of it be purifyed. In thy filthineſſe,
euen in thy miſcheuous dedes thou doſt cō-
tynue, and becauſe thy filthineſſe is abho- D
minable, for I haue clēſed the, but thou art
not clenſed: Thou ſhalt not bee purged frō
thyne vncleaneſſe, till I haue poured my
wrathful indignacion vpon the. Euen I yͤ
Lorde haue ſo deuiſed. Yea, it is come ther-
to alreadye that I will do it: I wil not go
backe, I wil not ſpare, I wil not be entrea-
ted: but accordyng to thy wayes and yma-
ginacions thou ſhalt be puniſhed, ſayeth the
Lord god. And the word of the Lord came
vnto me, ſaying: Thou ſōne of mā, behold, E
I wil take awaye yͤ pleaſure of thyne eyes
with a plage: yet ſhalt thou neither mourne
nor wepe, nor water thy chekes therefore:
thou mayeſt mourne by thy ſelfe alone, but
vſe no deadly lamentacion. Hold on thy bo-
net, and put on thy ſhoes vpon thy feete, co-
uer not thy face, ⁊ eate no mourners bread.
So I ſpake vnto the people betymes in yͤ
mornynge, and at euen my wyfe dyed: then
vpon the nexte morowe, I dyd as I was
commaunded, and the people ſayde vnto
me: wylt thou not tell vs what this ſignifi- F
eth to warde vs? for this thou doſt for oure
ſake. I anſwered thē, the word of the Lord
came vnto me, ſaying: Tel the houſe of Iſ-
rael, thus ſayeth the Lorde God: behold, I
wyll ſuſpende my Sanctuarye, euen the
glory of youre power, the pleaſure of your
eyes, ⁊ the thyng that ye loue: youre ſōnes
and doughters whom ye haue left ſhall fall
thorowe the ſwerde. Like as I haue done,
ſo ſhall ye do alſo: ye ſhall not hyde your fa-
ces, ye ſhall eate no mourners bread: youre
bonettes ſhal ye haue vpon your heades, ⁊
ſhoes vpon youre feete. Ye ſhall neyther
mourne nor wepe, but in youre ſynnes ye
ſhalbe ſorowfull, ⁊ one repent wͭ another.
Thus Ezechiel is your ſhewtokē. For loke G
as he hath done, ſo (whē this commeth) ye
ſhal do alſo: yͭ ye maye learne to know that
I am yͤ Lord God. But beholde, O yͧ ſonne
of mā: In the day whē I take frō thē their
power, their ioye ⁊ honour, the luſt of their
eyes, yͤ burthen of theyr liues, namely theyr
ſonnes and daughters, ſhall not thys bee
knowē? Then ſhal there one eſcape, ⁊ come
vnto the for to ſhewe the. In that daye ſhal
thy mouthe be opened to him whiche is eſ-
caped, yͭ thou mayeſt ſpeake, ⁊ bee nomore
dumme. Yea, ⁊ thou ſhalt be theyr ſhewto-
ken yͭ they may know how yͭ I am yͤ Lord.

The.xxv. Chapter.

The worde of yͤ Lord vpõ the ſonnes of Ammõ, which reioyſed at the fal of Jeruſalē. Againſt Moab ⁊ Seyr, againſt Idumea, againſt yͤ Philiſtynes.

A THe woorde of the Lorde came vnto me, ſaying: Thou ſonne of man, ſet thy face againſt the * Ammonites, prophecy vpon them, ⁊ ſay vnto the Ammonytes: heare the woorde of the Lorde God. Thus ſayth the Lorde God: Forſomuche as thou ſpeakeſt ouer my ſanctuarye: A ha, I trow it be now ſuſpended: and ouer the land of Iſrael: I trow it be now deſolate: yea, and ouer the houſe of Juda, I trow they be now led away pryſoners: Behold, I wil deliuer thee to the people of the eaſt, yͭ they may haue the in poſſeſſion: theſe ſhal ſet theyr caſtels and houſes in the. They ſhall eate thy frute, ⁊ drynke vp thy mylke. As for Rabath, I wyll make of it a ſtall for camels, ⁊ of Ammon a ſhepefold, ⁊ ye ſhal know that B I am the Lord. For thus ſayth the Lord God: In ſomuche as thou haſte clapped with thyne handes, ⁊ ſtamped with thy feete: yea, reioyſed in thine herte ouer the land of Iſrael wᵗ deſpite: behold, I will ſtretch out myne hand ouer the alſo, and deliuer the to be ſpoyled of the heathen, ⁊ rote the out from among the people, and cauſe the to be deſtroyed out of all lãdes: yea, I wil make the to be layd waſte, that thou mayſt knowe that I am the Lorde. Thus ſayth the Lord God: Forſomuche as * Moab ⁊ Seyr do ſay: As for yͤ houſe of Juda, it is but lyke as all other Gentyles be. Therfore behold, I wil open the ſyde of Moab, ⁊ take away their ſtrẽgth, their cities, ⁊ chefe coaſtes of their lande, which are the pleaſures of the countrey. As namely, Bethieſimoth, Baalmeon, ⁊ Cariathaim, theſe wil I open vnto them of the eaſt, that they maye fall vpon the Ammonites, and wil geue it them in poſſeſſion, ſo that the Ammonytes ſhall no more be had in remembraunce amõg the heathen. Euen thus wil I puniſh Moab alſo, that they maye knowe howe that I C am the Lorde. Moreouer thus ſayeth the Lorde God. Becauſe that * Edom hath auenged and eaſed hymſelfe vpon the houſe of Juda, and hathe done greate offence, and auenged hymſelfe vpon thẽ, therefore thus ſayeth the Lorde: I will reache out my hande vpon Edom, and take awaye manne and beaſt out of it. From Theman vnto Dedã will I make it deſolate, they ſhall be ſlayne with the ſwearde: * thorowe my people of Iſrael wyll I auenge me agayne vpon Edom: they ſhall handle hym accordyng to my wrathe and indignacion, so that they ſhall knowe my vengeaunce, ſayeth the Lord God. Thus ſayeth the Lord God: D Forſomuche as the * Philyſtines haue done thys: namelye taken vengeaunce wyth deſpytefull ſtomackes, and of an olde euyll wyll ſette themſelues to deſtroy, therfore thus ſayth the Lord God: Beholde, I wyll ſtretch out my hande ouer the Philiſtines, and deſtroye the deſtroyer, and cauſe all the remnaunt of the ſea coaſte to periſh. A great vengeaunce will I take vpon them, and puniſh them cruelly: that they maye knowe howe that I am the Lorde whiche haue auenged me of them.

2.Ma.5.a

*Es.14.e.
Jer.47.a
Soph.2.a

The.xxvi. Chapter.

He prophecyeth that Tyrus ſhalbe ouerthrowen, bycauſe it reioyſed at the deſtruccion of Jeruſalẽ. The wondryng ⁊ aſtonyſhment of the marchauntes for the deſolacion of Tyrus.

IT happened that in yͤ eleuenth yere, A the firſt day of the moneth, the worde of the Lorde came vnto me, ſayinge: Thou ſonne of manne, becauſe * that Tyre hath ſpoken vpon Jeruſalem: A ha, nowe I trowe the portes of the people bee broken, and ſhe turned vnto me: for nowe that ſhe is deſtroyed, I ſhalbe fylled. Yea, therefore ſayeth the Lorde God: Beholde, O Tyre, I wyll vpon thee, I wyll bryng a greate multytude of people againſte thee, lyke as when the ſea aryſeth with his waues: Theſe ſhall breake the walles of Tyre, and caſte downe her towers. I wyll ſcrape the grounde from her, and make her a bare ſtone: yea, as the dryinge place where the fyſhers hange vp theyr nettes by the ſea ſyde. Euen I haue ſpoken it ſayth the Lord God. The Gentyles ſhal ſpoyle her: her doughters vpon the fielde ſhall peryſhe wyth the ſwearde, that they may knowe howe that I am the Lorde. B

*Esa.23.a
Jer.47.b
Ezec.27.b
and.28.d.

For thus ſayeth the Lorde God: Beholde, I wyll brynge hyther Nabuchodonozor (whiche is the kyng of Babylon, and a kyng of kynges) frõ the north, vpon Tyre: wyth horſes, charettes, horſemenne, and wyth a greate multitude of people. Thy doughters that are in the lande ſhall he ſlaye wyth the ſwearde, but agaynſt thee he ſhall make

bulworkes, and graue vp dyches about thee, and lyft vp his ſhylde agaynſt thee. His ſlynges and batelrammes ſhall he prepare for thy walles, & with his weapons breake downe thy towers. The duſt of his horſes ſhall couer thee, they ſhall be ſo manye: thy walles ſhall ſhake at the noyſe of the horſemenne, charettes, and wheles, when he commeth to thy portes, as menne dooe into an open cytye. With the houes of his horſe feete
C ſhall he treade downe all thy ſtretes. He ſhall ſlay the people with the ſweard, and breake downe the pillers of thy ſtrength. They ſhall waſte awaye thy ryches, and ſpoyle thy marchaundyſe. Thy walles ſhall they breake downe, and deſtroy thy houſes of pleaſure. Thy ſtones, thy tymbre and foundacions ſhal they caſt in the
Iere. 7.b. water. *Thus wyll I bryng the melody of thy ſonges, and the voyce of thy mynſtrelſye to an ende, ſo that they ſhall nomore be hearde. I will make a bare ſtone of thee: yea, a dryng place for nettes, and thou ſhalt neuer be buylded againe: For euen I the Lorde haue ſpoken it, ſayeth the Lord God. Thus hath the Lord God ſpokē concerning Tyre. The yles ſhalbe moued at the noyſe of thy fall, and at the crye of the ſlayne that ſhalbe murthered in thee. All kynges of the ſea ſhall come downe from theyr ſeates regall: they ſhal lay awaye their roobes, and put of their coſtly clothing. yea, with trembling ſhal they be clothed, they ſhall ſytte vpon the grounde, they ſhall be afrayed at thy ſodayne fall, and be abaſhed at thee.

D They ſhall mourne for the, and ſay vnto
*Tre. 1.a. the: *O thou noble citie, that haſte been
Apoc. 18.c ſo greatly occupyed of olde, thou that haſt been the ſtrongeſt vpon the ſea, with thyne inhabytours, of whom all menne ſtode in feare: Howe art thou nowe ſo vtterly deſtroyed? Nowe at the tyme of thy fall, the inhabytours of the yles, yea, and the yles themſelues ſhall ſtande in feare at thy ende. For thus ſayeth the Lorde God: when I make the a deſolate cytie (as other cyties be, that no manne dwell in) and when I bryng the deape vpon thee, that great waters maye couer thee: Then wyll I caſt the downe vnto them that deſcende into the pytte, vnto a people that hath been long dead, and ſette the in a lande that is beneth, lyke the old wyldernеſſe, with them which go downe to theyr graues, ſo that no manne ſhall dwell more in the. And I wyll make the to be nomore in honoure in the lande of the lyuing. I wyll make an ende of thee, and thou ſhalt be gone. Though thou be ſought for, yet ſhalt thou not be founde for euermore: ſayeth the Lorde God.

The. xxvii. Chapter.

The Prophete is moued to bewayle the deſolacion of Tyrus. He ſetteth out the prayſe of Tyrus, for the hauntyng of marchauntes thereto.

THe woorde of the Lorde came
A vnto me, ſaying: O thou ſonne of manne, make a lamentable complaynte vpon *Tyre, & ſay vpon Tyre: thou whiche art a porte of the ſea, that occupieth with muche people, and many yles: thus ſpeaketh the Lorde God. O Tyre, thou haſte ſayde: what, I am a noble cytie: thy borders are in the myddeſt of the ſea, and thy buylders haue made the maruelous goodly. All thy tables haue they made of Cypres trees of the mounte Sanyr. From Lybanus haue they taken Cedre trees, to make the maſtes and the okes of Baſan to make the rowers. Thy bordes haue
B they made of yuery, and of coſtly wood out of the yle of Cethym. Thy ſayle was of dyuers colours: ſmal nedle worke out of the lande of Egypte, to hang vpon thy maſte, and thy hangynges of yelowe ſylke, purple, oute of the yles of Eliſah. They of Sydon and Arnad were thy maryners, and the wyſeſt in Tyre were thy ſhypmaſters. The eldeſt and wyſeſt at Geball were they that amended and ſtopped thy ſhyppes. All ſhyppes of the ſea wyth theyr ſhypmenne occupyed theyr marchaundyſe in thee. The Perſes, Lidians and Phutens were in thyne hoſte, and helped thee to fyght, theſe hanged vp theyr ſhyldes and helmettes wyth thee, theſe ſette forthe thy beautye. They of Arnad were with thine hoſte rounde aboute thy walles: and
C the Pygmenians were thy watchmenne vpon thy towers: theſe hanged vp theyr quyuers rounde aboute thy walles, and made the meruelous goodlye. Tharſis occupyed wyth thee in all maner of wares, in ſyluer, yron, tynne and leade, and made thy markette greate. Iauan, Tuball, and Meſech were thy marchauntes, which brought the menne and ornamentes of metall for thy occupyinge. They of the houſe of Thogarma,

brought vnto the at the tyme of thy marte,
horſe, horſmen ⁊ mules. They of *Dedã
were thy marchauntes: ⁊ many other yles
that occupyed with thee, brought the wethers,
Elephant bones, and Pecockes, for
a preſente. The Sirians occupyed with
the becauſe of thy diuers workes, ⁊ increaſed
thy marchaundyſe, with Smaragdes,
with ſcarlet, with nedle worke, with white
lynen clothe, with ſylke, and with chriſtall.
D Iuda and the lande of Iſraell occupyed
with the, and brought vnto thy markettes
wheat of Minnith, and Panag, balme, hony,
oyle, and triacle. Damaſcus alſo vſed
marchaundiſe with thee in the beſt wyne of
Helbõ, ⁊ with woll, bycauſe thy occupying
was ſo greate, and thy wares ſo many.
Dan, Iauan, and Meuſal, haue broughte
vnto thy markettes, yron redy made, with
Caſſia and Calamus, accordyng to thyne
occupying. Dedan occupyed wͭ the in fayre
tapeſtry worke, and cuſſhyns. Arabia, and
al the princes of Cedar haue occupied with
thee, in ſhepe, wethers, and goates. The
marchaũtes of Seba and Rema, haue occupyed
E alſo with the, in all coſtly ſpyces, in
al precious ſtones, and golde, whiche they
brought vnto thy markettes. Harã, Chene,
and Edẽ, the marchauntes of Saba, Aſſiria,
and Chelmad were all doers with the,
⁊ occupyed with the: In coſtlye raymẽte of
yelow ſilke, ⁊ nedle worke (verie precious, ⁊
therefore packt and bounde together with
ropes.) Yea, and in cedre wood, at the time
of thy markettes. The ſhippes of Tharſis
were yͤ chefe of thy occupying. Thus thou
art full, and in greate worſhyppe, euen in yͤ
myddeſt of the ſea. Thy robbers ſhal bring
F the into greate waters, the eaſt wynde ſhal
ouer beare the in to the myddeſt of yͤ ſea, ſo
that thy wares, thy marchaundyſe, thy rycheſſe,
thy maryners, thy ſhypmaſters, thy
buylders of thy broken places, thy occupiers
(that broughte the thynges neceſſarye)
the mẽ of warre that are in thee, ⁊ al thy cõmens
ſhal periſhe in the middeſt of yͤ ſea, in
yͤ daye of thy fal: The ſuburbes ſhal ſhake
at the loude crie of thy ſhypmen. Al whirymenne,
and all maryners vpon the ſea, ſhall
leape out of theyr boates, ⁊ ſet them ſelues
G vpon the land. They ſhal lift vp theyr voice
becauſe of the, and make a lamentable crie.
They ſhall caſt duſt vpon theyr heades, ⁊
lie downe in the aſſhes. They ſhal ſhaue thẽ
ſelues, and put ſackeclothe vpon them for
thy ſake. They ſhall mourne for thee with
heartful ſorowe, and heuy lamẽtacion: yea,
they alſo ſhall wepe for the. Alas, what citie
hath ſo bene deſtroyed in the ſea, as Tire
is? When thy wares and marchaundyſe
came from the ſeas: thou gaueſte all people
ynough. The kynges of the earthe haſte
thou made ryche, thorow the multitude of
thy wares ⁊ occupying. But thou art now
caſt downe into the deepe of the ſea, all thy
reſorte of people is peryſhed with thee. All
they that dwell in the yles are abaſſhed at
thee, and all theyr kynges are afrayed: yea,
theyr faces haue chaunged coloure. The
marchaũtes of the nacions wondre at the:
In yͤ thou art ſo cleane brought to nought,
and commeſt nomore vp.

The.xxviii.Chapter.

The worde of God agaynſte the kynge of Tyrus, for his pride. Daniel the prophet is moued to bewaile the kinge of Tyrus. The worde of the Lorde agaynſt Sidon, The Lord promyſeth that he will gather together the children of Iſraell.

The word of the LORDE came vnto A
me ſayinge: thou ſonne of man, tell
the prynce of *Tyre. Thus ſayeth the Ezech.26.
Lord GOD: because thou haſte a proud and.27.
hearte, and haſte ſayed: *I am a GOD, Eſay.14.d
I haue my ſeate in the myddeſt of the ſea
lyke a GOD, where as thou arte but a mã
and not GOD, and yet ſtandeſte in thyne
owne conceyte, that thou arte GOD: Beholde,
thou thynkeſte thy ſelfe wyſer than
*Daniel, that there is no ſecretes hid from Dani.2.b.
thee. With thy wyſdome and thy vnderſtandyng
thou haſte gotten the greate welthineſſe,
and gathered treaſure of ſyluer and
golde. With thy greate wyſdome and occupyinge
haſte thou increaſed thy power,
⁊ becauſe of thy greate rycheſſe thyne heart
is proude. Therefore thus ſayeth the
Lorde GOD: For ſo moche as thou haſt B
lyft vp thyne hearte as though thou were
GOD: beholde, I wyll brynge enemyes
vpon thee, euen the tyrauntes of the Heathen:
theſe ſhall drawe out theyr ſwerdes
vpon thy beauty and wyſdome, and ſhal defyle
thy glory. They ſhall caſte thee downe
to the pyt, ſo that thou ſhalte dye in the
middeſte of the ſea, as they that bee ſlayne.
Let ſee, yf thou wylte ſaye then (before
them that ſlaye thee) I am GOD, where
as thou arte but a manne and not GOD,
in the handes of them that ſleye thee. Dye
ſhalte thou, euen as the vncircumcyſed in
the handes of the ennemyes, for I my ſelfe
haue ſpoken it, ſayeth the LORDE
God.

Moreouer the worde of the Lorde came
C vnto me, ſaying: Thou ſonne of man, make
a lamentable complaynt ouer the kynge of
Tyre, and tel hym: Thus ſayeth the Lorde
God: thou art a ſeale of a lykeneſſe, full of
wiſdome and excellent beautye. Thou haſt
bene in the pleaſaunt garden of God: thou
art dect with al maner of precyous ſtones:
with Ruby, Topas, Chriſtal, Jacynct, Onix,
Jaſpis, Saphir, Smaragde, Carbuncle,
& gold. The beauty and the holes that
be in the, were ſet forth in yͤ day of thy creacion.
Thou art a fayre Cherub, exalted by
the annoynting, ſtretched wyde out for to
D couer. I haue ſet the in this dignitie vpon
the holy mount of God, there haſt thou bē,
and walked amonge the faire glyſtrynge
ſtones. From the tyme of thy creacion thou
haſt bē right excellent, til wickedneſſe was
Esay.2.b founde in the. *Becauſe of thy greate marchaundyſe,
thyne hearte is ful of wickedneſſe,
and thou haſt offēded. Therefore wil
I caſt the from the mount of God (O thou
coueryng Cherub) & deſtroye the among yͤ
gliſtering ſtones, Thy heart was proud in
thy fayre beautie, and thorow thy beauty yͧ
haſt deſtroyed thy wyſdome: I wyl caſt the
downe to the grounde, and that in the ſight
E of kynges. Thou haſt defyled thy ſanctuary
with the greate wyckedneſſe of thy vnryghteous
occupying. I will brynge a fire
frō the mydeſt of thee, to conſume thee: and
will make the to aſſhes, in the ſyght of all
them that loke vpon thee. All they yͭ haue
bene acquaynted with thee amonge yͤ heathen
ſhal be abaſſhed at the, ſeyng thou arte
ſo cleane brought to nought, and commeſt
nomore vp. And the worde of yͤ Lord came
F vnto me, ſaying: Thou ſōne of man, ſet thy
Joel.3.a. face agaynſt Sydon: *Prophecy vpon it,
zacha.9.a. and ſpeake. Thus ſayeth the Lorde God:
Beholde, O Sydon, I will vpon the, and
get me honoure in thee: that it maye bee
knowen, howe that I am the LORDE:
when I punyſſhe her, and get me honoure
in her. For I wyll ſende peſtylence and
bloudeſſheadynge into her ſtreates, ſo that
thoſe whiche bee ſlayne with the ſwearde,
ſhall lye rounde aboute in the myddeſte of
her: and they ſhall knowe that I am the
LORDE. She ſhall nomore bee a prykynge
G thorne, and an hurtynge bryer vnto
the houſe of Iſraell, nor vnto them that lye
rounde aboute her, and hate her: and they
ſhall knowe, that I am the LORDE.

Thus ſayeth the Lorde God: when I
gather the houſholde of Iſrael together agayne
from the nacyons, amonge whom
they bee ſcatred, then ſhall I bee ſanctifyed
in them in the ſyght of the Gentyles: and
they ſhall dwell in the lande, that I gaue to
my ſeruaunt Jacob. They ſhall dwell ſafely
therin, buylde houſes, and plant vyneyardes:
yea, ſafely *ſhall they dwell therin,
when I haue puniſſhed al thoſe that deſpiſe
them rounde aboute: and then ſhall they
knowe, that I am the Lord theyr GOD.

The .xxix. Chapter.

He propheciyeth agaynſt Pharao. He prophecieth
the deſolacion of Egipt, and the ſparkelynge abrode
of the Egipcians. The Lorde promyſeth that he wil
reſtore Egipt agayne after .xl. yeares. Egipt is the
rewarde of kynge Nabuchodonozor for the laboure
whiche he toke agaynſte Tyrus.

IN the tenthe yeare, vpon the A
twelueth daye of the tenth moneth, the word of the Lord came
vnto me, ſaying: *O thou ſonne
of man (ſet nowe thy face agaynſt Pharao
the king of Egipt:) Prophecy againſt him,
& againſt yͤ whole land of Egipt. Speake,
& tel him: thus ſayeth yͤ Lord God: beholde,
O Pharao thou kynge of Egypte, I wyll
vpon thee, thou great dragon that lyeſt in
the waters, thou that ſayeſt: the water is
myne, I haue made it my ſelfe. I wyll put
an hooke in thy chawes, and hange all the
fyſſhe in thy waters vpon thy ſcales: after
that, I will drawe thee out of thy waters:
yea, and all the fyſſhe of thy waters that
hange vpon thy ſcales. I will caſt the oute
vpō the drie land, with yͤ fyſſhe of thy waters,
ſo that thou ſhalt lye vpon the feide. B
Thou ſhalt not bee gathered nor taken vp,
but ſhalt bee meate for the beaſtes of the
felde, and for the foules of the ayre: that all
they whiche dwell in Egypt, may knowe
that I am the Lord: becauſe thou haſt ben
a *ſtaffe of reede to yͤ houſe of Iſrael. Whē
they toke hold of the with theyr hand, thou
brakeſt and pryckedſt them on euery ſyde:
and yf they leaned vpon thee, thou brakeſte
and hurtedeſt the raynes of theyr backes.
Therefore thus ſayeth the Lorde God: beholde,
I wil brynge a ſwearde vpon thee,
& roote out of the both man & beaſte: Yea,
the lande of Egypte ſhall be deſolate and
waſt, and they ſhall knowe, that I am the
Lord. Becauſe he ſayed: the water is mine,
I my ſelfe haue made it: Beholde therfore,
I will vpon the, and vpon thy waters: I
will make the lande of Egypt waſte & deſolate, C
and in abaſſhmente, from the towre
of Syenes, vnto yͤ borders of the Moriās
lande:

lande: ſo that in fourtye yeares there ſhal no fote of man walke there, neyther fote of cattel go there, neyther ſhall it be inhabyted. I wyll make the lande of Egypte to be deſolate among other waſte countryes, and her cyties to lye voyde fourty yeares among other voyde cyties: And I wyl ſcatter the Egypcians among the Heathen and nacions, and ſtrow them in the landes aboute. Agayne, thus ſayeth the Lorde God: * when the .xl. yeares are
46.c. exſpyred, I wyll gather the Egypcians togyther againe, out of the nacions, among whome they were ſcattred, & wyll bryng the pryſoners of Egypte agayne into the lande of Pathures theyr owne natyue countrey, that they maye be there a lowly ſmal kyngdome: yea, they ſhalbe the ſmalleſt among other kyngdomes, leſt they exalt themſelues aboue the Heathen: for I wil ſo mynishe them that they ſhal nomore rule the Heathen. They ſhal nomore be an hope vnto the houſe of Iſrael, neyther prouoke them any more to wyckedneſſe, to cauſe them turne backe, and to folowe them: and they ſhall know,
D that I am the Lorde God. In the .xxvii. yeare, the fyrſte daye of the fyrſte moneth, came the worde of the Lorde vnto me, ſaying: Thou ſonne of man, Nabuchodonoſor the king of Babylon, hath made his hoſte, with great trauaile and labour to come before Tyre, that euery head may be balde, and euery ſhoulder bare. Yet hath Tyre geuen neyther hym nor hys hoſte any rewarde, for the great trauayle that he hath taken there. Therfore thus ſayeth the Lorde God: beholde, I wyll geue the lande of Egypte vnto Nabuchodonoſor the king of Babylon, that he may take away all her ſubſtaunce, robbe her robbryes, and ſpoyle her ſpoyles, to paye his hooſte theyr wages withall. I wyll geue hym the lande of Egypte, for his laboure that he tooke for me before Tyre. At the ſame tyme will I cauſe the horne of the houſe of Iſrael to growe forth, and open thy mouth agayn among them: that they may knowe, howe that I am the Lorde.

The. xxx. Chapter.

The deſtruccion of Egypte and of his cytyes, is bewayled.

A THe worde of the Lorde came moreouer vnto me, ſaying: thou ſonne of manne, prophecye and ſpeake: thus ſayeth the Lorde God. Mourne, woe worthe this daye, for the daye is here, the daye of the Lorde is come, the darke daye of the heathen: the houre is at hande, the ſwearde commeth vpon Egypte. When the wounded men fall downe in Egypte, when her people are taken awaye, and when her foundacions are deſtroyed, the Morians lande ſhalbe afrayed: yea the Morians lande, Libia and Lidia, all theyr common people, and Chub, and all that be confederate vnto them, ſhall fall with them thorowe the ſweard. Thus ſayeth the Lord: B
The maynteyners of the land of Egypte ſhall fall, the pryde of her power ſhall come downe, euen vnto the towre of Syenes ſhall they be ſlayne downe with the ſwearde, ſayeth the Lorde God: amonge other deſolate coūtryes they ſhalbe made deſolate, & among other waſte cytyes they ſhalbe waſted. And they ſhall know that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are deſtroyed. At that tyme ſhall theyr meſſengers goe forthe from me in ſhyppes, to make the careleſſe Morians afrayed, and ſorowe ſhall come vpon them, accordyng to the daye of Egypte, for doubtleſſe it ſhall come. Thus ſayeth the Lord God: C
I wyll make an ende of the people of Egypte thorowe the hande of Nabuchodonoſor the kyng of Babylon. He and hys people with hym, yea, and the cruell tyrauntes of the heathen, ſhall be brought to deſtroy the lande. They ſhall drawe out theyr ſweardes vpon Egypte, and fyll the lande full of ſlayne men. I wyll drye vp theyr floudes of water, and ſell the lande into the handes of wycked people. The land and al that is therein, wyll I deſtroye thorowe the enemyes. Euen I the Lord haue ſayde it. And thus ſayth D
the Lorde God: * I wyll deſtroye the Zac.13.a.
ydols, and brynge the ymages of Noph to an end. There ſhal nomore be a prince of Egypte, and a fearfulneſſe will I ſend into the Egypcians lande. As for Pathures, I wyll make it deſolate, and kyndle a fyre in Zoan the cytie. No, I will punyſhe and powre my wrathfull indignacion vpon Syn, whiche is the ſtrength of Egypte. All the ſubſtaunce of Alexandria wyll I deſtroy, and kyndle a fyre in Egypte. Syn ſhall bee in greate heauyneſſe, Alexandria ſhall bee rooted out, and Noph ſhall haue daylye ſorowe.

E ſorowe. The beſt men of Heliopolys and
Bubaſto, ſhalbe ſlayne with the ſweard,
and caryed awaye captyue. At Caphnis
the daye ſhall be darke, when I breake
there the ſcepter of the lande of Egypte,
and when the pompe of her power ſhall
haue an ende. A cloude ſhall couer her,
and her doughters ſhalbe led away into
captiuitye. Thus wil I puniſhe Egypte,
that they maye knowe howe that I am
the Lorde. It happened in the eleuenth
yeare, vpon the ſeuenth daye of the fyrſte
moneth, that the Lordes worde came vnto
me, ſaying: Beholde, thou ſonne of
F man, I wyll breake the arme of Pharao
kyng of Egypte: and loe, it ſhall not be
bounde vp to be healed, neyther ſhall any
plaiſter be layde vpon it, for to eaſe it,
or to make it ſo ſtronge, as to holde a
ſwearde. Therfore thus ſayeth the Lorde
God. Beholde, I wyll vpon Pharao the
kyng of Egypte, and bruiſe his ſtronge
arme (yet is it but a broken one) and wyll
ſmyte the ſweard out of hys handes.

As for the Egypcians, I wyll ſcattre
them among the heathen, & ſtrowe them
in the landes aboute. Agayne, I wyll
ſtrength the arme of the kyng of Babylon,
G and geue hym a ſweard in his hand:
but I will breake Pharaos arme, ſo that
he ſhal hold it before him pyteouſely lyke
a woũded man. Yea, I wil ſtabliſh yͤ king
of Babylons arme, & the armes of Pharao
ſhal fall downe: yͭ it may be knowen
that I am the Lorde, whiche geue the
king of Babilon my ſweard in his hãde,
that he may drawe it out vpon the lande
of Egypte: and that when I ſcattre the
Egypcians among the Gentyles, and
ſtrowe them in the landes aboute, they
may knowe, that I am the Lorde.

The .xxxi. Chapter.

A comparyſon of the proſperitie of Pharao with the proſperitie of the Aſſirians. He prophecyeth a lyke deſtruccion vnto them both.

A MOreouer, it happened in the
eleuenth yeare, the fyrſt day of
the thyrde moneth, that the
worde of the Lorde came vnto
me, ſaying: thou ſonne of man, ſpeake
vnto Pharao the kyng of Egypte, and
to all his people. Whome art thou lyke
in thy greatneſſe? Beholde, Aſſur was
lyke a Cedre tree vpon the mount of Libanus,
with fayre braunches: ſo thycke,
that he gaue ſhadowes, and ſhotte out
verye hye: Hys toppe reached vnto
the cloudes. The waters made hym
greate, and the depe ſet hym vp on hye.
Rounde aboute the rootes of him, ranne
there floudes of water: he ſente out hys
litle ryuers vnto al the trees of the fielde. B
Therfore was he hyer then all the trees
of the fielde, and thorowe the multytude
of waters that he ſente from hym, he obtayned
many long braunches. All foules
of the ayre made their neſtes in his braũches:
vnder his boughes gendred all the
beaſtes of the fielde, and vnder his ſhadowe
dwelt all people. Fayre and beutyfull
was he in hys greatneſſe and in the
length of hys braunches, for his roote
ſtode beſyde great waters, no Cedre tree
myght hyde hym. In the pleaſaunt garden
of God, there was no fyrre tree lyke
his braunches, the plane trees were not C
lyke the boughes of hym. All the trees in
the garden of God myght not be compared
vnto hym in his bewty, ſo fayre and
goodly had I made hym with the multitude
of his braunches. In ſo muche that
all the trees in the pleaſaunt garden of
God, had enuye at hym. Therfore thus
ſayeth the Lorde God: forſomuche as he
hath lyft vp hymſelfe ſo hye, & ſtretched D
his toppe into the cloudes, and ſeeyng
his harte is proude in his hyghneſſe, I
wyll delyuer him into the handes of the
myghtieſt amonge the heathen, whiche
ſhall roote hym out. Accordyng to his
wyckedneſſe will I caſt him awaye, the
enemy ſhall deſtroy hym, and the myghtye
menne of the heathen ſhall ſo ſcattre
hym, that his braunches ſhall lye vpon
all mountaynes, and in all valeys: hys
boughes ſhall bee broken downe to the
grounde, thorowe out the lande. Then al E
the people of the lande ſhall goe from his
ſhadowe, and forſake hym. When he is
fallen, all the foules of the ayre ſhall ſyt
vpon him, and all the wylde beaſtes of
the fielde ſhall goe aboute amonge hys
braunches, ſo that from hence forthe, no
tree in the water ſhall attayne to hys
hyghneſſe, nor reache his toppe vnto the
cloudes, neyther ſhall any tree of the water
ſtande ſo hye, as he hath done. For vnto
death ſhal they all be delyuered vnder
the earth, & go downe to the graue lyke
other menne. Moreouer thus ſayeth the F
Lorde God: In the daye when he goeth
downe to the graue, I wil cauſe a lamentacion
to be made: I wyll couer the depe
vpon him, I will ſtaunche his floudes, &

the great waters ſhalbe reſtrained. I ſhal
cauſe Libanus to be ſorowful for his ſake,
and al the trees of the fielde ſhal be ſmitten.
I wyll make the heathen ſhake at the ſoūd
of his fal, when I caſt hym down to * hel,
with them that deſcend into the pyt. All the
trees of Eden, with al the choſen and beſte
trees of Libanus, yea, and al they that are
planted vpon the waters, ſhal mourne wͭ
hym alſo in the lower habitacions: for they
ſhall gooe downe to hell wyth hym, vnto
them that be ſlaine with the ſweord, which
dwelt afore vnder the ſhadow of his arme
G among the Heathen. To whom ſhalt thou
be likened, that art ſo glorious and great,
among the tres of Eden? Yet art thou caſt
down vnder the earth (among the trees of
Eden) where thou muſt lye among vncircumciſed,
with them that bee ſlayne with yͤ
ſweord. Euen thus is it with Pharao and
all his people, ſayth the Lorde God.

¶ The. xxxii. Chapter.

The prophete is commaunded to bewayle Pharao
the kyng of Egypt. He prophecieth that deſtruccion
ſhall come vnto Egypt through the kyng of Babilō.

A In the eleuenth yeare, the fyrſte daye
of the. xii. moneth, the word of the lord
came vnto me, ſayinge: thou ſonne of
mā, take vp a lamentacion vpon * Pharao
the kyng of Egypte, and ſaye vnto hym: yͧ
art reputed as a Lyon of the Heathen, and
as a whalfyſhe in the ſea. Thou caſteſt thy
waters aboute thee, thou troubleſte the
waters with thy feete, ⁊ ſtampeſt in theyr
floudes. Thus ſayth the Lorde God: * I
wyl ſpred my net ouer the, namely, a great
multitude of people, theſe ſhall dryue thee
into my yarne, for I wyl caſt the vpon the
lande: and let the lye vpon the field, that all
the foules of the ayre maye ſit vpon thee. I
will geue al the beaſtes of the field inough
of the. Thy fleſh wil I caſt vpō the hilles,
B and fyl the valleyes with thy hyghneſſe. I
wil water the land with the aboundaunce
of thy bloud, euen to the mountaines, and
the riuers ſhalbee full of thy bloude.

When thou art putte out, I wil couer the
heauen, and make his ſtarres dymme, * I
wyl ſpreade a cloude ouer the Sunne, and
the moone ſhall not geue her lighte. All the
lightes of heauen wyl I put out ouer the,
and brynge darkeneſſe vpon thy land, ſaith
the Lorde God. I will trouble the heartes
of many people, when I bring thy deſtruccion
among the Heathen and countreyes,
whome thou knoweſte not. Yea, I wyll
make many people with theyr kinges ſo afraid
through the, yͤ theyr heere ſhal ſtande
vp, when I ſhake my ſweorde at theyr faces.
Sodainly ſhal they be aſtonyed, euery C
man in himſelfe, at the daye of thy fall. For
thus ſaith the lorde God: the kynge of Babylons
ſweorde ſhal come vpon the: wyth
the ſweordes of the worthyes wil I ſmite
downe thy people. All they that bee mighty
amōg the Gentiles ſhal waſt the proud
pompe of Egypt, and bryng downe al her
people. All the cattell alſo of Egypte wyll
I deſtroye, that they ſhal come no more vpon
the waters, ſo that neither mans fote,
nor beaſtes claw, ſhal ſtyrre thē anye more.
Then wyl I make theyr waters depe, and
cauſe theyr floudes to runne like oyle, ſaith
the Lorde God. When I make the lande
of Egypt deſolate, and when the countrey
with al that is therein, ſhalbee layed waſt,
and when I ſmite all them which dwel in
it, that they maye know that I am yͤ lord.
This is the mourning that the daughters
of the Heathen ſhall make. Yea, a ſorowe ⁊
lamentacion ſhall they take vppe vpon Egypt, D
and al her people, ſayth the lord God.
In the twelue yeare the fyftene day of the
moneth, came the worde of the Lorde vnto
me, ſaying: Thou ſonne of mā: Take vp
a lamentacion vpon the people of Egypt,
and caſt them downe: yea, them I ſay, and
the mighty people of the Heathen alſo, euē
with them * that dwell beneth: and wyth *Eſa.14.c
them that goe downe into the graue. Ezec.31.c.

Down (how fayre ſo euer thou be) and lay
the with yͤ vncircumciſed. Among thoſe yͤ
be ſlaine with yͤ ſweord, ſhal they lye. To yͤ
ſweord is ſhe already deliuered: therefore
plucke down to yͤ ground, her ⁊ al her multitude.
The mighty worthies ſhal ſpeake
to him out of yͤ hel, ⁊ to his helpers that be
gone down ⁊ lye vncircumciſed, ⁊ with thē
yͤ be ſlaine with the ſweord. Aſſur is there E
alſo with his companye, and their graues
round about, which wer ſlain ⁊ fel al with
the ſweord, whoſe graues lie beſide him in
yͤ low pit. His commens are buried round
about his graue, altogether wounded and
ſlaine with yͤ ſweord, which men afore time
brought feare into the lande of the liuing.

* There is Elam alſo with all his people, *Ier.49.c
and theyr graues rounde about: whiche al Dan.8.a.
beyng wounded ⁊ ſlaine with the ſweord,
are gone downe vncircumciſed vnder the
yearth, whyche neuertheleſſe ſometyme
brought feare into the lande of the liuyng:
for the which they beare theyr ſhame, with
the other that be gone downe to the graue.
Theyr buriall is geuen them, and al theyr F

people, among them that be ſlaine. Theyr graues are rounde about all them whiche bee vncircumciſed, and with them that bee ſlaine through the ſweorde: for ſeeyng that in tymes paſt, they made the land of the liuyng afrayde, they muſte nowe beare their owne ſhame, with them that go downe to the pit, and lye among them, that be ſlaine.

There is Meſech alſo and Tuball, and theyr people, and theyr graues rounde about. Theſe al are among the vncircumciſed, ⁊ them that be ſlaine with the ſweord, becauſe afore tyme they made the lande of the liuing afraid. Should not thei then lye alſo among the worthies and vncircumciſed grauntes? which with theyr weapons are gone downe to hel, whoſe ſweordes are layed vnder theyr heades whoſe wyckedneſſe is vpon theyr bones: becauſe that as worthies they haue brought feare into the land of the liuing. Yea, among the vncircumciſed ſhalte thou bee deſtroyed, and G ſlepe with them that periſhed through the ſweord. There is the land of *Edom with her kynges and princes alſo, whiche wyth theyr ſtrength are layed by them that wer ſlayne with the ſweord, yea, among the vncircumciſed, and thẽ which are gone downe into the pit. Moreouer, ther be al the prynces of the north, wyth all the Sydonyans, whiche are gone downe to the ſlaine. With theyr feare and ſtrength they are come to confuſyon, and lye there vncyrcumciſed among thoſe that be ſlaine with the ſweord, and beare theyr owne ſhame, with them yͤ bee gone downe to the pitte. Nowe when Pharao ſeeth this, he ſhalbe coumforted ouer all hys people that is ſlayne wyth the ſweorde, both Pharao and all hys hooſte, ſayeth the Lorde God. For I haue geuen my feare in the lãde of the liuing. But Pharao and all his people ſhall lye amonge the vncyrcumcyſed, and amonge them that bee ſlayne with the ſweord, ſayth the lord god.

Iere.49.b
Ezec.25.b
and.35.a

The.xxxiii. Chapter.

He ſetteth out the office of a curate that preacheth the goſpell. He ſtrengtheneth them that diſpayre, & boldeneth them with the promiſe of mercye. The woorde of the Lorde agaynſte the remnaunte of the people. Agaynſt the mockers of the woordes of the Prophete.

A AGayne the woorde of the Lorde came vnto me, ſaying: Thou ſõne of manne. Speake to the children of thy people, and tel them: Whẽ I ſende a ſwoorde vpon a lande, if the people of the lande take a man of theyr countrey, and ſet hym to be theyr *watcheman, the ſame man (when he ſeeth the ſweorde come vpon the lande) ſhall blow the trompet, and warne the people. Yf a man nowe heare the noyſe of the trompet and wil not be warned, and the ſweorde come and take him a way, his bloud ſhalbe vpon his own heade: for he heard the ſounde of the trompet, and woulde not take hede, therfore his bloud be vpon hym. But yf he wyl receyue warnynge, he ſhall ſaue hys lyfe. Agayne, yf the watchman ſee the ſweorde come and ſhewe it not with the trompette, ſo that yͤ B people is not warned: yf the ſweorde come then, and take any man from among them, the ſame ſhalbee taken awaye in his owne ſynne, but his bloude wyll I require of the watchmans hande. *And nowe (O thou ſonne of mã) I haue made the a watchman vnto the houſe of Iſraell, yͤ where as thou heareſte any thyng out of my mouth, thou mayeſte warne them on my behalfe. If I ſay vnto yͤ wicked: thou wicked, thou ſhalt ſurely dye, and thou geueſte him not warnyng, that he maye be ware of his vngodlye waye: then ſhall the wicked dye in hys owne ſynne, but hys bloude wil I require of thy hand. Neuertheleſſe, yf thou warne the wycked of hys waye, to turne from it, where as he yet wyl not be turned from it, then ſhall he dye becauſe of hys ſynne, but thou haſt deliuered thy ſoule. Therfore (O thou ſonne of man) ſpeake vnto the houſe C of Iſraell. Yea, ſaye thus: Our offences ⁊ ſinnes lye vpon vs, ⁊ we be corrupt in thẽ, how ſhould we then be reſtored vnto lyfe? Tel them: *As truly as I liue ſaith yͤ lord god, I haue no pleaſure in yͤ death of yͤ wicked, but much rather that the wicked turne frõ his way, ⁊ liue. Turne you, turne you, frõ your vngodly wayes, O ye of yͤ houſe of Iſrael. Oh, wherfore wil ye dye? Thou ſonne of man, tel the children of thy people. *The righteouſnes of the ryghteous ſhal not ſaue him, whenſoeuer he turneth away vnfaythfully. Again, the wickednes of the wicked ſhall not hurte him, whanſoeuer he conuerteth from hys vngodlyneſſe.

And the ryghteouſneſſe of the ryghteous ſhall not ſaue hys lyfe, whanſoeuer he ſynneth. If I ſaye vnto the righteous yͤ he ſhall ſurely lyue, and ſo he truſte to his owne righteouſneſſe, and do ſynne, thẽ ſhal his righteouſnes be no more thought vpõ, but in the wickednes that he hath done, he D ſhall dye. *Againe, yf I ſay vnto the wicked: thou ſhalt ſurelye dye, and ſo he turne

from his ſynnes, and do the thyng that is
lawfull and ryghte: Inſomuche that the
ſame wicked man geueth the pledge again,
reſtoreth that he had takē a way by robbery,
walketh in the commaundementes of
lyfe, and doth no wrong: Thē ſhall he surely
lyue, and not dye. Yea, the ſynnes that he
hath done, ſhall neuer bee thoughte vpon.
For inſomuche as he doth nowe the thyng
that is lawful and right, he ſhal lyue. And
yet the children of thy people ſaye: Tuſhe,
the waye of the lord is not ryght, but they
lye, whereas theyr owne waye is rather
vnryght. When the righteous turneth frō
his righteouſnes and doth yͤ thyng that is
wicked, he ſhal die therfore. But yf the wicked
turne from hys wickedneſſe, doing the
thynge that is lawfull and ryghte, he ſhall
lyue therfore. Yet ye ſaye: *the way of the
lorde is not equall: O ye houſe of Iſraell
*I wyll iudge euerye one of you after hys
E wayes. In the twelueth yeare, the fyfte
day of yͤ .x. moneth of our captiuity, it happened,
that one which was fled out of Ieruſalem,
came vnto me, and ſayde: the cyty
is deſtroyed. Now the hande of the Lorde
had bene vpō me, the euening afore this mā
(which was eſcaped) came vnto me, ⁊ had
opened my mouth, vntil yͤ morning that he
came to me: yea, he opened my mouth, ſo yͭ
I was no more dum. Thē came the word
of yͤ lord vnto me, and ſaid: Thou ſonne of
mā, theſe yͭ dwel in the waſted land of Iſrael,
ſay: Abraham was but one man, ⁊ he
had yͤ land in poſſeſſiō: now are we many,
⁊ the lande is geuen vs to poſſeſſe alſo. And
F therefore tel thē: Thus ſaith yͤ lord god. *
In the bloud haue ye eaten, your eyes haue
ye lift vp to ydols, *and haue ſhed bloude:
ſhall ye then haue the land in poſſeſſion? Ye
leane vpon your ſweordes, ye woorke abhominacions,
euery one defileth his neighbours
wife: ⁊ ſhal ye then poſſeſſe yͤ lande?
Saye thou theſe wordes vnto thē. Thus
ſaith yͤ lord god. As truly as I lyue, al ye yͭ
dwel in this wildernes, ſhalbe ſlayne with
yͤ ſweord: whatſoeuer is vpō the field, wi
I geue vnto the beaſtes to be deuoured:
thoſe that be in ſtrong holdes ⁊ dennes, ſhal
dye of yͤ peſtilence. For I wil make the lād
ſo deſolate and waſt, and the pompe of her
ſtrength ſhal come to an ende. The mountaines
G of Iſrael ſhalbe ſo waſt, that no mā
ſhall trauayle thereby. * Then ſhall they
learne to know, that I am the Lord, whē
I make the lande waſte and deſolate, becauſe
of al theyr abhominacions, that they
haue wrought. And thou ſonne of manne,
the children of thy people that talke of thee
by the walles ⁊ in the dores of their houſes,
ſaying one to another: Come, lette vs
heare what worde is gone forth from the
Lorde: Theſe come vnto the, after the maner
of a greate people: yea, as who ſayeth
they wer my people: they ſit down before
the, and heare thy wordes, but they do not
thereafter: ‡for in their mouthes they make ‡Eſa.39.e
a ieſt of thē, ⁊ theyr hart goeth after theyr Mat.15.a
own couetous lucre, ⁊ as a balet that hath
a ſwete tune, and is pleaſaunte to ſynge, ſo
ſhalt thou be vnto them: thy wordes ſhall
they heare, but they wil not doe thereafter.

When this commeth to paſſe (for loe, it
commeth in dede) then ſhall they knowe yͭ
there hath bene a Prophete among them.

The .xxxiiii. Chapter.

Againſt Biſhops and curates that deſpiſe the flocke of Chriſt, and ſeke theyr owne. The lord ſayeth that he wyll viſit his diſperſed flocke, and gather them together. He reproueth the malice of certeine of the flocke. He promyſeth the true ſhepeheard Chryſt, and wyth hym peace.

AND the word of the lord came A
vnto me, ſaying: thou ſonne of
manne, prophecye agaynſte the
ſhepeheardes of Iſraell, prophecy
and ſpeake vnto them. Thus ſayeth *Eze.13.a
the Lorde God. *Woe bee vnto the ſhepeheardes Iere.14.b
of Iſraell, that feede themſelues. and.23.a
Should not yͤ ſhepeherdes fede yͤ flockes?
Ye haue eaten vp the fatte, ye haue clothed
you with the woll: the beſte fedde haue ye
ſlaine, but the flocke haue ye not nouriſhed.
The weake haue ye not holden vp, *yͤ ſicke *Luk.4.d
haue ye not healed: the broken haue ye not
bounde together, the out caſtes haue ye
not broughte agayne: the loſte haue ye not
ſought, but *churliſhely and cruellye haue *1.pet.5.a
ye ruled them. Thus are they ſcatered here
and there without a ſhepehearde: yea, all
the beaſtes of the fielde deuoure them, and
they goe aſtray. My ſhepe goe wandring B
vpon all mountaynes, and vpon euerye
hye hyll: yea, they bee ſcatered abroade in
all fieldes, and there is no manne that careth
for them, or ſeketh after them. Therefore
O ye ſhepeheardes, heare the woorde
of the Lorde. Thus ſaieth the Lord God:
As truelye as I liue, forſomuche as my
ſhepe are robbed, and deuoured, of all the
wilde beaſtes of the field, hauing no ſhepeheard:
⁊ ſeeing that my ſhepeheardes take
no regarde of my ſhepe, but fede themſelfes
only, and not my ſhepe: Therefore heare yͤ

woord of the Lord (O ye ſhepeheardes.)
C Thus ſayth the lorde god: Beholde, I my
ſelf wil vpon the ſhepeheardes: and require
my ſhepe from theyr handes, and make thē
ceaſſe frō feding of my ſhepe: yea the ſhepe-
heardes ſhall fede themſelues nomore. For
I will deliuer my ſhepe out of theyr mou-
thes, ſo that they ſhall not deuoure them
after this: For thus ſayth the Lorde God:
*Ioh.10.a *Beholde, I wil loke to my ſhepe my ſelfe
Hebr.13.d and ſeke thē. Like as a ſhepeheard among
1.pe.2.c.5.a the flocke, ſeketh after the ſhepe that are ſca-
tered abroad, euen ſo wyl I ſeeke after my
ſhepe, and gather them together out of all
places, where they haue bene ſcatered in the
cloudy and darke daye. I wyl bringe them
out from al people, and gather them toge-
ther out of all landes. I wyll bryng them
D in to theyr owne land, and fede them vpon
the mountaynes of Iſrael, by the ryuers,
and in all the places of the countrye. I wyl
fede them in ryght good paſtures, and v-
pon the hye mountaynes of Iſraell ſhall
theyr foldes bee. There ſhall they lye in a
good fold, ⁊ in a fat paſture ſhal they fede:
euen vpon the mountaynes of Iſraell. I
*Luk.4.b wil fede my ſhepe my ſelfe, ⁊ bring them to
Ioh.10.a. their reſt, ſaith the Lord god. *Suche as
be loſt, wil I ſeke: ſuch as go aſtray, wil I
bring again: ſuch as bee wounded, wyll I
bind vp: ſuche as bee weake, will I make
ſtrong: ſuch as be fat ⁊ ſtrong, thoſe will I
roote out, ⁊ fede thē with the thing that is
E lawful. And as for you (O my ſhepe) ſaith
*mat.25.e ẏ lord god, *I wil put a difference among
ẏ ſhepe, among ẏ wethers and ẏ goates.
Was it not inough for you to eate vp the
good paſture, but ye muſt tread down the
reſidue of your paſture with your fete al-
ſo? Was it not ynough for you to drincke
clere water, but ye muſt trouble ẏ reſidue
alſo with your fete? Thus my ſhepe muſt
be faine to eate the thing, ẏ ye haue troden
down wͭ your feete, ⁊ to drinke it, that ye
with your fete haue defiled. Therfore, thus
ſaith ẏ lord god vnto them: Behold, I wil
seuer the fat ſhepe frō the leane: forſomuch
as ye haue ſhot the weake ſhepe vpon the
ſides and ſhoulders, and runne vpon them
wyth your hornes, ſo long tyl ye haue vt-
terlye ſcatered them abroade. I wyll helpe
my ſhepe, ſo that they ſhal no more be ſpoi-
led: yea, I wyll diſcerne one ſhepe from an
other. I wyll rayſe vp vnto them one one-
*Ie.30.b lye ſhepehearde, euen my ſeruaunte *Da-
‡Acte.2.c. uyd, he ſhall ‡fede them, and he ſhall bee
myc.5.a. theyr ſhepehearde. I the Lorde wyll bee

theyr God, and my ſeruaunte *Dauid ſhal
bee theyr prynce. Euen I the Lorde haue F
ſpoken it. Moreouer, I wyl make a coue-
naunte of peace with them, and dryue all
euyll beaſtes out of the lande: ſo that they
maye dwell ſafelye in the wyldernesse, and
ſlepe in the woodes. Good fortune and
proſperitye wyll I geue them, and vnto *Deu
all that bee rounde aboute my hyll. *A
proſperous ſhowre, and rayne, wil I ſend
them in due ſeaſon, that the trees in the
wood maye brynge foorth theyr fruites,
and the grounde her encreaſe. They ſhal be
ſafe in theyr lande, and ſhall knowe, that
I am the Lorde, whiche haue broken their
yocke, and deliuered thē out of the handes G
of thoſe that helde them in ſubiection. They
ſhall nomore be ſpoyled of the Heathen, nor
deuoured with the beaſtes of the lande:
but ſafely ſhall they dwell, and no manne
ſhal fraye them. I will ſet vp an excellente
plante for them, ſo that they ſhall ſuffer no
more hunger in the land, neither beare the
reproſe of the heathē any more. Thus ſhal
they vnderſtand, ẏ I the lord their God am
with thē, and ẏ they (euē ẏ houſe of Iſrael)
are my people, ſayeth the Lord God. Ye *pſa.9
mē are my flocke, *ye are ẏ ſhepe of my paſ- and.9
ture: and I am your god, ſaith ẏ lord god.

The.xxxv. Chapter.

The deſtruccion that ſhall come on the hyll Seyr, that is, on the Idumeans, becauſe they troubled the people of the Lorde.

MOreouer, ẏ word of the lorde came A
vnto me, ſaying: Thou ſonne of mā, Eſai.34
turne thy face toward the mounte* Iere.49
Seyr, prophecie vpon it, and ſaid vnto it. Ezec.25
Thus ſaith ẏ lorde god: Beholde (O thou and.36
mount Seyr) I wil vpō the. I wil reache
out my hand ouer the, yea, waſt ⁊ deſolate
wil I make thee. Thy cityes wil I breake
down, ⁊ thou ſhalt lye voide: that ẏ mayeſt
know, how that I am the Lord. *Forſo *Nu.
muche as thou beareſt an olde enemitie a- Deu.2
gainſt the children of Iſrael, ⁊ haſt drawen
the chyldren of Iſraell vpon the ſweorde,
what time as they were troubled and pu-
nyſhed for theyr ſynne. Therefore, as tru-
lye as I lyue, ſayth the Lorde God: I wyl
prepare the vnto bloude, yea, bloude ſhall
folow vpon the: *ſeyng thou layeſt waite B
for bloude, therefore ſhall bloude perſecute
thee. Thus will I make the mounte Seyr
deſolate and waſte, and brynge to paſſe, ẏ
there ſhall no manne goe thyther, nor come
from thence. Hys mountaynes wyll I
fyll with his ſlayne menne: thy hilles, val-
lyes,

kies, and riuers, ſhal lye ful of them that
are ſlayne with the ſweorde. I wil make
thee a perpetual wildernes, ſo that thy
cityes ſhall not returne to theyr former
eſtate, that ye may know how that I am
ẏ lord. And becauſe thou haſt ſaid: what,
C both theſe nacions, and both theſe lādes,
muſt be mine, ⁊ I will haue them in poſſeſſion*
where as the Lorde was there:
Therfore, thus ſayth the Lord God: as
truly as I liue, I wil handle thee accordyng
to thy wrath and gelouſye, lyke as
thou haſt delt cruelly with them: that I
may be knowen among thē, how I haue
puniſhed thee. Yea, ⁊ that thou alſo maiſt
be ſure, that I the lord haue heard al thy
D deſpytefull wordes, whiche thou haſte
ſpoken agaynſte the mountaynes of Iſrael,
ſaying: Loe, they are made waſt, ⁊
geuen vs to deuoure. Thus with youre
mouthes ye haue made youre boaſte
againſt me, yea, ⁊ multiplied your proud
wordes againſt me, which I haue heard
altogether. Whereunto, thus ſayeth the
Lord god: to the ioy of al the world wil
I make thee waſt. *And like as thou (O
mount Seyr) waſt glad, becauſe the heritage
of ẏ houſe of Iſrael was deſtroyed:
euen ſo wil I do vnto thee alſo, that
thou and whole Edom ſhalbe deſtroied,
and knowe that I am the Lorde.

The.xxxvi. Chapter.

He promiſeth deliueraunce from the Gentiles vnto Iſrael. The benefites done vnto ẏ Iewes are to be aſcribed to the mercye of God, not vnto theyr deſeruinges. God reneweth our heartes that we may walke in his commaundementes.

A Thou ſonne of man, prophecy vpon
the moūtaynes of Iſrael, ⁊ ſpeake:
*Heare the worde of the lorde, O
ye mountaynes of Iſrael. Thus ſayeth
ẏ lord god: becauſe your enemy hath ſaid
vpon you: Aha, the hye euerlaſtyng places
are nowe become oures: Prophecye
therfore, and ſpeake: thus ſayth the lord
God. Seeyng ye bee waſted and troden
downe on euery ſyde, and become a poſſeſſion
vnto the reſidue of the Gentiles:
whiche haue broughte you into mennes
mouthes, and vnto an euill name among
the people: Therfore, heare the woorde
of the Lorde God, O ye mountaynes of
Iſrael. Thus ſayeth the Lorde God vnto
the mountaynes and hilles, valleyes,
and dales, to the voyde wildernesſe and
deſolate cityes, whiche are ſpoyled, and
had in deriſion on euery ſyde, among the
reſidue of the Heathen: yea, euen thus
ſayeth the Lord God. In the fyre of my B
gelouſy haue I taken a deuyſe agaynſte
the reſidue of the Gentiles, and agaynſte
all *Edom: which haue taken in my land Ezec.35.c
vnto themſelues for a poſſeſſion: whiche
alſo reioysed from theyr whole hearte
with a deſpiteful ſtomacke, to waſte it, ⁊
to ſpoyle it. Prophecy therfore vpon the
lande of Iſraell, ſpeake vnto the mountaines
and hilles, to valleyes and dales,
thus ſayeth the Lorde God. Beeholde,
this haue I deuyſed in my gelouſye and
terrible wrath. For ſo muche as ye haue
ſuffered reprofe of the Heathen, therfore
thus ſayth the lord god: I haue ſworne
that the Gentilez which lye aboute you,
ſhall beare theyr confuſion themſelues.
And as for you (O mountaynes of Iſrael)
ye ſhal ſhote out your braunches, ⁊
bring furth your fruite to my people of
Iſrael, for it is hard by that it wil come. C
Behold, I come vnto you, and vnto you
wil I turne me, that ye may be tilled and
ſowen. I will ſende you muche people,
whiche ſhalbe al of the houſe of Iſraell,
the cities ſhalbee inhabited, and the decayed
places ſhalbe repayred agayne: I
will prouyde you with muche people
and cattel, which ſhal encreaſe and bring
fruite: I will reſtore you alſo to youre
olde eſtate, and ſhewe you more kindnes
then euer ye had before, wherby ye ſhall
knowe that I am the Lorde: yea, people
wil I ſende vnto you (O my folke of Iſrael)
whiche ſhall haue thee in poſſeſſion.
and thou ſhalte be theyr inherytaunce, ſo
that thou ſhalt no more be without thē.
Agayne, thus ſayeth the Lord God: For
ſo much as they ſay vnto you: thou arte
an eater vp of men, and a waſter of thy
people: therfore thou ſhalt eate no moe
menne, neyther deſtroye thy people any D
more, ſayeth the Lorde God. And I wil
not ſuffre thee for to heare thyne owne
confuſion, amonge the Gentiles from
henceforth. Thou ſhalt not beare the reprofe
of the nacions, nor caſte out thyne
owne people any more, ſayeth the Lord
God. Moreouer, the woorde of the lord
came vnto me, ſaying: O thou ſonne of
man, when the houſe of Iſraell dwelt vpon
theyr owne grounde, they defyled
themſelues with theyr own wayes and
ymaginacions: ſo that in my ſyght theyr
way was lyke the vnclenneſſe of a menſtruous
woman. Wherefore I powred

my wrathful diſpleaſure vpon them, becauſe of the bloude that they had ſhed in the lande, and becauſe of theyr ydoles, wherwith they had defyled themſelues. I ſcatered them alſo among the Heathē, ſo that they were ſtrowed aboute in the landes. Accordyng to theyr wayes and after theyr owne inuencions, ſo did I pu- E niſhe them. *Now when they were gone *Eſa.52.b Roma.2.c vnto the Heathen, and come in amonge them, they diſhonored my holye name: ſo that it was ſayde of them: Are theſe the people of god, and muſt goe out of their owne land? Thē ſpared I my holy name which the houſe of Iſraell had diſhonored among the Gentiles, to whome they came. Therfore tel the houſe of Iſraell. Thus ſayth the lord God: I do not this for your ſakes (O houſe of Iſraell) but for my holy names ſake, which ye diſhonored among ẏ Heathē, when ye came to them. Therfore, I wil halow my great name agayn, which among the Gentiles is euil ſpoken of: for ye your ſelues haue diſhonored it among thē. And ẏ gentiles ſhal know that I am ẏ lord, when I am honored in you before theyr eyes, ſayth F the lord god. As for you, I wil take you from amōg the Heathen, and gather you together out of al countreyes, and bring *eſa.44.a Iere.17.c you agayne into your owne lande. *Thē wil I powre clere water vpon you, & ye ſhalbe cleane: yea, from all your vnclennes, and from al your idols ſhal I clenſe you. A new heart alſo wil I geue you, & a new ſpirite wil I put into you. As for ẏ ſtony heart, I wil take it out of youre body & geue you a fleſhy hearte. I will geue my ſpirite among you* & cauſe you *Deu.8.d to walke in my cōmaundemētes, to kepe my lawes, & to fulfyl thē. And ſo ye ſhall dwel in the land, ẏ I gaue to your forefathers, and ye ſhal be my people, and I wil be your God. I wil helpe you out of all your vnclenneſſe. I will call for the corne, and will encreaſe it, and lette you haue no hunger. I wil multiply ẏ frutes of the trees, and the increaſe of the fielde for you, ſo that ye ſhal beare no more reprofe of hūger among the Heathen. Thē ſhal ye remēbre your own wicked waies and your ymaginacions, which were not good: ſo that ye ſhal thinke that ye were worthy to be deſtroyed, for your ſinnes and abhominacions.

G But I wil not doe this for your ſakes (ſayeth the Lorde God) be ye ſure of it. Therfore, O ye houſe of Iſrael, be aſhamed of your ſynnes. Moreouer, thus ſayeth the Lorde God: What tyme as I ſhall clenſe you from all youre offences, then wil I make the cities to be occupyed agayne, and will repayre the places that be decayed. The deſolate lande ſhal be builded agayn, which afore time laye waſte in the ſyghte of all them that went by. Then ſhall it bee ſayde: thys waſte lande is become lyke a gardyne of pleaſure, and the voyde, deſolate, and brokē downe cities, are nowe ſtrong and defenced agayne. Then the reſidue of the Heathen that lye rounde about you, ſhal knowe that I am the Lorde, whiche repayre that that was broken downe, and plant againe that that was made waſte. Euen I the Lorde haue ſpoken it, and wil doe it in dede. Thus ſayeth the lord God: I wil yet once be founde agayn of the houſe of Iſrael, & doe this for them: *I ſhal encreaſe them as a flock of men: Iere.34 Lyke as the holy flocke and the flocke of Ieruſalē are in the hye ſolemne feaſtes: ſo ſhall alſo the wylde waſted cities be fylled with flockes of men: and they ſhal know that I am the Lorde.

The.xxxvii.Chapter.

He prophecieth the bringing agayne of the people, being in captiuitie. He ſheweth the vnion of the ten tribes with the two.

THe hand of the lord came vpon me, and caried me oute in the ſpirite of A the lord, & let me down in a playne field, that lay ful of bones, and he led me round about by them: & behold, ẏ bones that lay vpon the fielde, were very many and marueilous drye alſo. Then ſayde he vnto me. Thou ſōne of mā: thinkeſt thou theſe bones may liue again? I anſwered: O Lorde God, thou knoweſte. And he ſaid vnto me. Prophecy thou vpō theſe bones, and ſpeake vnto them. Ye drye bones, heare ẏ word of the lorde. Thus ſayeth the lorde God vnto theſe bones: Beholde, I wyll put breathe into you, ẏ ye may liue: I will geue you ſinowes and make fleſhe grow vpon you, and couer you ouer with ſkinne: & ſo geue you *breth, that ye may lyue, and know that B *Gen.2.b I am the lord. So I prophecied, as he had cōmaunded me. And as I was prophecying, there came a noyſe and a great mocion, ſo that the bones ran euerye one to another. Now when I had loked, beholde, they had ſinowes, and fleſhe grew

vpon them:and aboue they were coue-red
with ſkinne,but there was no breth
in them. Then ſayde he vnto me. Thou
C ſonne of man,prophecy thou toward the
winde:prophecy and ſpeake to the wind.
Thus ſayeth the Lorde God. Come (O
thou ayre) from the foure wyndes, and
blow vpon theſe ſlayn,that they may be
reſtored to lyfe. So I prophecied as he
had commaũded me:then came the breth
into them,& they receiued life,& ſtode vp
vpon their fete,a merueilous great ſort.
Moreouer,he ſayd vnto me:Thou ſõne
of man,theſe bones are the whole houſe
of Iſrael. Behold, they ſaye: Our bones
are dryed vp,oure hope is gone, we are
cleane cut of. Therfore prophecy thou,&
D ſpeake vnto them:thus ſayeth the lorde
god. Behold, I wil open your graues(o
my people)and take you out of your ſe-pulchres,
and bring you into the land of
Iſrael agayne. So ſhal ye knowe that I
am the lorde,when I open your graues
and bryng you out of them. My ſpirite
alſo wil I put in you,and ye ſhall liue: I
wil ſet you agayne in your owne lande,
and ye ſhal knowe that I am the Lorde
whiche haue ſayde it, and fulfylled it in
dede.

The woorde of the Lorde came vn-to
me,ſaying:thou ſonne of manne,take a
ſticke, and write vpon it:Unto Iuda and
to the childrẽ of Iſrael his companions.
Then take another ſticke and write vpõ
E it:Unto Ioſeph the ſtocke of Ephraim,
and to all the houſeholde of Iſraell hys
companyons. And then take bothe theſe
together in thyne hande, ſo ſhal there bee
one ſticke thereof. Now if the children of
thy people ſaye vnto the, wilte thou not
ſhewe vs what thou meaneſte by theſe?
Then geue them this anſwere:thus ſai-eth
Oſe.i.b. the Lorde:beholde,* I wil take the
ſtocke of Ioſeph, whiche is in the hande
of Ephraim,and of the tribes of Iſraell
hys felowes, and wyll put them to the
ſtocke of Iuda, and make thẽ one ſtocke,
and they ſhalbe one in my hande. And the
two ſtyckes wherevpon thou writeſte,
ſhalt thou haue in thyne hande,that they
may ſe,and ſhalt ſay vnto them.

F Thus ſayth the lord God:beholde,
I wil take away the children of Iſraell
from among the Heathen, vnto whome
they be gone,and will gather them toge-ther
on euerye ſyde, and bryng them a-gayne
into theyr owne lande:yea, I will
make one people of them in the lande,v-pon
the mountaynes of Iſrael, and they
all ſhal haue but one kyng. They ſhall no
more be two peoples from henceforth,
neither be deuided into two kingdomes,
they ſhal alſo defyle thẽſelues no more
with theyr abhominacions, Idols,and
al theyr wicked dooynges. I will helpe
them out of all theyr dwellyng places,
wherin they haue ſynned:and wil ſo clẽſe
them, that they ſhalbe my people, and I
theyr God.

Dauyd my ſeruaunte ſhall be theyr G
kyng, and they all ſhall haue one ſhepe-hearde
onelye. They ſhall walke in my
lawes,and my commaundementes ſhal
they both kepe & fulfill. They ſhal dwell
in the lande,that I gaue vnto Iacob my
ſeruaunte, where as your fathers alſo
haue dwelte:yea,euen in the ſame lande
ſhal they,theyr chyldren, and theyr chil-dres
children dwel for euermore,and my
ſeruaunt Dauid ſhalbe their euerlaſting
prince. Moreouer, I will make a bonde
of peace with them, whiche ſhalbe vnto
them an euerlaſting couenant. I wil ſet-tle
them alſo, and multiply them, my
Sanctuary wil I ſette among them for
euermore.* My dwellyng ſhall be with Leu.26.b
them:yea, I will be theyr God, and they
ſhalbe my people. Thus the Heathen al-ſo
ſhall knowe, that I the Lorde am the
holy maker of Iſraell, when my Sanc-tuary
ſhalbe among them for euermore.

The.xxxviii.Chapter.

He prophecieth that Gog and Magog ſhal come
with an appoynted hooſte into the lande of promes.
Theyr entent. He rehearſeth that the cummyng of
Gog was before prophecied of the Prophetes. The
deſtruccion of hym.

AND the woorde of the Lorde came A
vnto me,ſaying: Thou ſonne of mã,
turne thy face toward Gog ỹ lande
of Magog,whiche is the chiefe prince at
Meſech and Tuball:prophecy agaynſte
hym, and ſaye: Thus ſayeth the Lorde
God:* O Gog thou chiefe prince of Me- Eze.39.b.
ſech and Tubal: beholde, I will vpon Apoc.20.c
thee,and will turne thee aboute, and put
a bytte in thy chawes: I will bryng thee
foorth and all thy hooſte,both horſe and
horſemen,which be all weaponed of the
beſte faſhion:a great people,that handle
altogether ſpeares,ſhyldes,and ſwor-des:
the Perſes,Morians,and with thẽ
the Libyans, which all beare ſhyldes &
helmettes:Gomer and all hys hooſtes:

the houſe of Thogorma out of yͤ north quarters, and all hys hooſtes: yea, and muche people with thee.

B Therfore prepare thee, ſet thy ſelfe in araye with all thy people, that are come vnto thee by heapes, and bee thou theyr defence. After manye dayes thou ſhalt bee viſyted, and in the latter yeres thou ſhalt come into the lande that hath beene deſtroyed with the ſweorde, and nowe is repleniſhed agayn with dyuerſe people vpon the mountaynes of Iſrael, whiche haue long lyen waſte: yea, they be brought out of the nacions, and dwel all ſafe. Thou ſhalte come vp lyke a ſtormy wether, to couer the lande, and as it were a darke cloude, thou with al thyne hooſtes, and a great multitude of people with thee.

C Moreouer, thus ſayeth the Lorde God: At the ſame time ſhal many thinges come into thy mynde, ſo that thou ſhalte ymagin miſchiefe, and ſaye: I will vp to yonder playne lande, ſeeing they ſytte at eaſe, and dwell ſo ſafely (for they dwel al without any walles, they haue neither barres nor dores) to ſpoyle thē, to robbe thē, to lay hand vpō their ſo wel inhabited wilderneſſes: agaynſte that people, that is gathered together from among the Heathen, whiche haue gotten cattell

D and good, and dwel in the middeſt of the lande. Then ſhall Saba, and Dedan, and the marchantes of Tharſis with al their worthies, ſay vnto thee: Arte thou come to robbe? Haſt thou gathered thy people together, becauſe thou wilt ſpoyle? to take ſyluer and golde, to cary awaye cattel and good, & to haue a great pray?

E Therfore, O thou ſonne of man, thou ſhalt prophecy, and ſay vnto Gog. Thus ſayth the Lorde God: In that day thou ſhalt knowe that my people of Iſraell dwelleth ſafe: and ſhalt come from thy place out of the North partes: thou and much people with thee, which ryde vpon horſes, wherof ther is a great multitud, & an innumerable ſorte. yea, thou ſhalt come vpon my people of Iſraell, as a cloud to couer yͤ land. This ſhal come to paſſe in yͤ latter dates: I wil bring the vp into my land, that the Heathē may knowe

F me when I get me honour vpon thee (O Gog) before theyr eyes. Thus ſayth the lord God: Thou art he of whom I haue ſpoken afore tyme by my ſeruantes the prophetes of Iſrael: which prophecied in those dayes and yeres, that I ſhoulde bring thee vpon them. At the ſame time, when Gog cummeth vp into the lande of Iſrael (ſayeth the Lorde God) ſhall my indygnacion go furth in my wrath. For in my gelouſye and hote dyſpleaſure, I haue deuyſed *that there ſhalbe a greate trouble in the land of Iſrael at that time. The verye fyſhes in the ſea, the fowles of the ayre, the beaſtes of the fielde, and al the men that are vpon the earthe, ſhall tremble for feare of me. The hilles alſo

Dan.1
mat.24.
Luke.2

G ſhalbe turned vpſyde down, the ſtayres of ſtone ſhal fal, and al walles ſhal ſynke to the grounde. I will call for a ſweorde vpon them in all my mountaynes, ſayeth the Lorde God: ſo that euerye mannes ſweord ſhalbe vpō another. With peſtilence and bloud wil I puniſhe hym: ſtormy raine, & hayle ſtones, fyre and brymſtone wil I cauſe to rayne vpon him, and al his heape: yea, and vpon al that great people that is with hym. Thus will I be magnifyed, honored, and knowen among the Heathen: that they may be ſure howe that I am the Lorde.

The. xxxix. Chapter.

He ſheweth the deſtruccion of Gog and Magog. The graue of Gog and of his hoſte. He prophecieth that Gog and hys companye ſhall bee deuoured of byrdes and beaſtes: wherfore the houſe of Iſrael is waſted: Theyr bryngyng agayne from captiuitie, is promiſed.

A THerfore, o thou ſonne of man, prophecy agaynſte Gog, and ſpeake. Thus ſayeth the lorde God: Beholde, *O Gog, thou chiefe prynce at Meſech and Tuball, I will vpon thee, and puniſhe thee with vi plagues, and leade thee from the north partes, and bryng thee vp to the mountaynes of Iſraell. As for thy bowe, I will ſmyte it out of thy lefte hande, and caſt thine arowes out of thy ryght hand. Thou with all thyne heape, and all the people that is with thee, muſt fall vpon the mountaynes of Iſrael. Than will I geue thee vnto foules and wilde beaſtes of the fielde, to be deuoured: there muſt thou lye vpon the fielde, for euen I the Lorde haue ſpoken it, ſayeth the Lorde

Eze.3

B God. Into Magog, and, among thoſe that ſit ſo careles in the yles, will I ſend a fyre, and they ſhall knowe, that I am the Lorde: I will make alſo the name of my holyneſſe to bee knowen among my

Apoc.19.d

people of Iſraell: and I will not let my holy name be euyl ſpoken of, anye more: but the very Heathen alſo ſhall knowe, that I am the Lorde the holy one of Iſraell. Beholde, it cummeth, and ſhall be fulfilled in dede, ſayeth the Lorde God. This is the day wherof I haue ſpoken. They that dwell in the cities of Iſraell, ſhall goe furth and ſet fyre vpon the wepons, ⁊ burne them: ſhieldes ⁊ ſpeares, bowes, and arowes, billes and clubbes: ſeuen yeres ſhal they be burning therof, ſo that they ſhall elles bryng no ſtyckes from the field, neither haue nede to hewe down any out of the wood. For they ſhal haue weapons ynough to burne. They C ſhall robbe thoſe that robbed them, and ſpoyle thoſe that ſpoyled them, ſaith the Lord god. At the ſame tyme wil I geue vnto Gog, a place to be buried in Iſrael, euen the valley, where thorowe men goe from the eaſt to the ſea ward. Thoſe that trauayle therby, ſhall ſtoppe theyr noſes for ſtenche. There ſhall Gog and all hys people be buried: and it ſhalbe called the valley of the people of Gog. Seuen monethes long ſhall the houſe of Iſrael be D burying of them, yͭ they may clēſe yͤ land: yea, al yͤ people of the land ſhal bury thē. O, it ſhal be a glorious day when I get me yͤ honour, ſayth the lorde God. They ſhal ordeine men alſo to be dead buriers, euer going thorow the land: ⁊ appoynte them certayne places to burye thoſe in, whiche remayne vpon the fielde, that the lande may be clenſed. From ende to ende ſhall they ſeeke, and that ſeuen monethes long. Nowe thoſe that goe thorowe the lande, where they ſee a mans bone, they ſhall ſet vp a token by it, til the dead buriers haue buryed it alſo in the valley of the people of Gog. And the name of the citye ſhall bee called Hamonah (that is, a multitude.) Thus ſhall they make the lande cleane.

And thou ſonne of man, thus ſayth the lord god. Speake vnto al the foules and euery byrd, yea ⁊ to al yͤ wild beaſtes of E yͤ field: heape you together and come gather you rounde about vpon my ſlaughter, that I haue ſlayne for you, euen a great ſlaughter vpon the mountaynes of Iſrael: eate fleſhe, and drynke bloude. Ye Apo.19.d ſhall *eate the fleſhe of the woorthies, and drinke the bloud of the prynces of yͤ lande: of the wethers, of the lambes, of the goates, and of the oxen that bee all ſlayne at Baſan. Eate the fat your belly full, and drinke bloud, till ye be dronken, of yͤ ſlaughter which I haue ſlayne vnto you. Fil you at my table with horſes and ſtrong horſemen, with captaynes ⁊ men of warre, ſaith the lord god. I wil bring my glory alſo among the Gentiles, that al the Heathen may ſee my iudgemente, yͭ I haue kept, and my hand which I haue F layd vpon them: that the houſe of Iſrael may know, how that I am the Lorde theyr God from that daye furth. And the Heathen ſhall knowe, that where as the houſe of Iſraell were ledde into captiuitie: it was for theyr wickednes ſake, becauſe they offended me.

For the whiche cauſe I hyd my face from them, and delyuered them into the handes of their enemies, that they might all be ſlayne with the ſweord. According to theyr vnclenneſſe and vnfaythful dealynges, ſo haue I entreated them, and hyd my face from them.

Therfore thus ſayeth the Lorde God: G Now wil I bryng agayne the captiues of Jacob, ⁊ haue mercy vpon the whole houſe of Iſraell, and bee gelous for my names ſake. All theyr confuſion and offence that they haue doone agaynſte me, ſhall be taken awaye: and ſo ſafely ſhall they dwell in theyr lande, that no manne ſhall make them afrayde. And when I haue brought them agayne from among the people, when I haue gathered them together oute of theyr enemyes landes, and am prayſed in thē beefore many Heathen: Then ſhall they knowe, that I am the Lorde theyr God, whiche ſuffered them to bee ledde into captiuitie among the Heathen. But nowe haue I brought them agayne into theyr owne lande, and haue not lefte one of them yonder. After that, will I hyde my face no more from them, *but will powre oute my ſpiryte *Ez.36.d vpon the houſe of Iſraell, ſayeth the Lorde God.

The.xl.Chapter.

The reſtoryng of the cytics and of the temple that was to come, is ſhewed vnto the Prophete.

IN the .xxv. yere of oure capti- A uitye, in the beegynnyng of the yere, the tenth daye of the moneth: that is, the .xiiii. yere after yͭ the citie was ſmitten downe, the ſame day came the hand of the lord vpon me, ⁊ caryed me furth: euē into yͤ land of Iſrael brought he me in yͤ viſions of god: ⁊ ſet me

ſette me downe vpon a meruellous hye mountayn, wherupon there was a building (as it had beene of a citie) towarde the north. Thither he caryed me, and behold, there was a man, whoſe ſimilitude was lyke braſſe, which had a threde of flaxe in his hand, and a meterod alſo. He ſtode in the dore, and ſayd vnto me: thou ſonne of man, marke wel with thine eies, harken to with thyne eares, and faſten it in thine heart, whatſoeuer I ſhal ſhewe the: for to that intent that they might be ſhewed thee, therfore art thou broughte hither. And whatſoeuer thou ſeeſt, thou ſhalt certify the houſe of Iſraell therof.
B Behold, there was a wal on the outſide round about the houſe: the meterod that he had in his hande, was .vi. cubites lōg and a ſpan. So he meaſured the bredth of the building, whiche was a meterod, and the heigth alſo a metrod. Then came he vnto the eaſte doore, and went vp the ſtayres, and meaſured the poſtes of the doore, wherof euery one was a meterod thicke. Euery chaumbre was a meterod long and brode: betwene the chaumbres were fyue cubites. The poſt of the dore within the porche, was one meterod. He meaſured alſo the porch of the innermer dore, which contayned a meterod. Then meaſured he the entry of the doore, that contayned eyghte cubites, and hys pyllers two cubites, and thys entry ſtoode
C inwarde. The chaumbres of the doore eaſtward, were .iii. on euery ſyde: a lyke brode and longe. The pyllers alſo that ſtode on both the ſydes, were of one meſure. After thys, he meaſured the wydenes of the doore, whiche was tenne cubites, and the heyghte of the doore thyrteene cubites. The edge before the chambres was one cubite broade vpon both the ſydes, and the chambres ſixe cubites wyde of eyther ſyde. He meaſured the doore from the ridge of one chambre to another, whoſe wideneſſe, was .xxv. cubites, and one doore ſtode agaynſt another. He made pyllers alſo .lx. cubites hie, round about the courte dore. Before the inwarde part vnto the fore entrye of the innermore doore, were fifty cubites. The chambres and theyr pyllers within rounde about vnto the doore had ſyde windowes. So had the fore entries alſo, whoſe windowes went round about within. And vpon the pillers there ſtode date trees. Then brought he me into the fore court, where as were chambres and paued workes, made in the fore courte round about. xxx. chaumbres vpon one paued worke. Now the paued worke was along beſyde the dores ⁊ that was the lower paued worke. After thys he meaſured the bredthe from the lower doore, vnto the innermore-courte of the outſyde, which had an hūdreth cubites vpon the eaſt and the northpart. And the dore in the vttermoſt court toward the northe, meaſured he after the length and bredth: hys thre chambres alſo on either ſyde with hys pyllers and fore entries, which had euen the meaſure of the firſte dore. Hys heygthe was .l. cubites, the bredth .xxv. cubites, his windowes and porches with hys date trees, had euen like meaſure as the dore toward ẏ eaſt: there were ſeauen ſteppes to go vp vpō, and theyr porche before them. Now the doore of ẏ innermer court ſtode ſtreight ouer agaynſt the dore, that was toward D
the northeaſt. From one dore to another he meaſured an. C. cubites. After that, he brought me to the ſouthſyde wher there ſtode a dore toward ẏ ſouth: whoſe pillers ⁊ porches he meaſured, theſe had ẏ firſt meaſure: ⁊ with theyr porches they had windowes round about, like ẏ firſte windowes. The heygth was .l. cubites, the breadth .xxv. with ſteppes to goe vp vpon: his porche ſtoode before with hys pillers ⁊ date trees on eyther ſyde. And ẏ dore of ẏ innermer court ſtode towarde ẏ ſouth, ⁊ he meſured frō one dore to another, an. C. cubites. So he brought me into the innermer courte, thorow ẏ dore of the ſouthſyde whiche he meſured: ⁊ it had the meſure aforeſayd. In like maner his chambres, pyllers, ⁊ forentries, had euē the foreſaid meſure alſo. And he had wͭ his porches round about windowes of .l. cubites heygthe, and .xxv. cubites brode. The porches round about were .xxv. cubites long, and .v. cubites brode: and hys porche reached vnto the vttermoſt court: vpon his pillers, there were date trees, ⁊ .viii. ſteppes to go vp vpon.

He broughte me alſo into the inmoſt E
courte vpon the Eaſteſyde, and meſured the doore accordyng to the meſure afore ſaid, his chambres, pillers and porches had euen the ſame meaſure, as the firſte had: and with his porches he had windowes rounde about. The heigth was .l cubites, ẏ bredth .xxv cubites: his porch

reached vnto the vttermoſt courte: hys pillers alſo had date trees on either ſide and.viii.ſteppes to goe vp vpon. And he brought me to the north dore, and meaſured it, whiche alſo had the foreſayde meaſure. His chaumbers, pillers, & porches had windowes roūd about: whoſe heygth was.l.cubites, and the breadth xxv. His pillers ſtode towarde yͤ vtmoſt courte, and vpon them both were date trees, and.viii.ſteppes to goe vp vpon. There ſtode a chaumbre alſo, whoſe entraunce was at the doore pyllers, and there the burnte offringes were waſhed.

f In the dore porch, there ſtoode on either ſyde, two tables for the ſlaughtynge, to ſlaye the burnt offeringes, ſinofferinges, and treſpaceofferinges therupon. And on the outſide as men go furth to the north doore, there ſtode two tables. Foure tables ſtode on eyther ſyde of the doore, yͤ is.viii.tables: wherupon they ſlaughted. Foure tables were of hewen ſtone for the burntofferinges, of a cubite and a halfe long and brode, and one cubite hye: whereupon were layed the veſſelles and ornamentes which were vſed to yͤ burnt and ſlayne offerynges, when they were ſlaughted. And within there were hokes, foure fyngers broade, faſtened round about to hang fleſhe vpon, and vpon the tables was layde the offering fleſhe. On the outſyde of the innermore dore, were the ſyngers chaumbres, in the inwarde courte beſyde the northe doore ouer againſt the ſouth. There ſtode one alſo beſyde the eaſt doore northwarde. And he G ſayde vnto me: Thys chaumbre on the ſoutheſyde beelongeth to the Prieſtes, that kepe the habitaciō: and this toward the north, *is the Prieſtes that wayte vpon the aulter, whiche be the ſonnes of *Sadoch, that dooe ſeruice beefore the Lorde in ſteade of the children of Leui. So he meaſured yͤ forecourt, which had in lengthe an.C.cubites, and aſmuche in bredth by the foure corners. Nowe the aulter ſtoode beefore the houſe. And he brought me to the fore entry of yͤ houſe, and meaſured the walles by the enterye doore, which were fyue cubites long on eyther ſyde. The thyckeneſſe alſo of the dore on eyther ſyde, was three cubites. The length of yͤ porche was.xx.cubites: the bredth.xi.cubites, and vpon ſteppes went menne vp to it: by the walles alſo were pillers, on eyther ſyde one.

The.xli.Chapter.

The diſpoſicion and deuyſe of building agayne the temple, & of the other thinges therto belonging.

After this he brought me to the temple, and meſured the poſtes, which were of bothe ſydes ſyxe cubites thicke, accordyng to the wydenes of the tabernacle. The bredth of the dore was ten cubites, and the walles of the doore on either ſide fyue cubites. He meaſured the length therof, which conteyned.xl.cubites, and the bredth.xx. Then wēt he in and meaſured the doore poſtes, whiche were.ii.cubites thycke: but the doore it ſelfe was.vi.cubites, and the bredth of yͤ doore was ſeuen cubites. He meaſured the length & bredth therof, which wer euery one twenty cubites, before the temple. And he ſayd vnto me: this is the holyeſt of all. He meaſured alſo the wall of the houſe, whiche was.vi.cubites. The chambres yͭ ſtode roūd about the houſe, wer euery one foure cubites wide: & one ſtode harde vpon an other, wherof there were.xxxiii. Ther ſtode poſtes beneth by the walles roūd about yͤ houſe, to beare them vp, but in yͤ walle of the houſe they were not faſtened. The ſyde chaumbres were the hyer the wyder, & had ſteppes thorow thē round about yͤ houſe. Thus was it wyder aboue, that from the lo- B weſt, men mighte goe to the hyeſt by the mid chambres. I ſaw alſo that the houſe was very hye round about. The foūdacion of the ſide chambres was a metrod, that is.vi.cubites, brode. The thickneſſe of the ſyde wall without, contayned.v.cubites, & ſo did the outwal of the chambres in the houſe.

Beetwene the chaumbres was the wydenes.xx.cubites, rounde aboute the houſe. The chaumbre doores ſtoode ouer agaynſte the outewall, the one doore was toward yͤ northe, the other toward the Southe: and the thyckeneſſe of the outwalle was fyue cubites rounde about. Now the building that was ſeparated towarde the weſte, was.lxx.cubites wyde: the walle of the buildynge was.v.cubites thycke, rounde aboute, and the lengthe, foure ſcore cubites and tenne. So he meaſured the houſe, which was an.C.cubites long: and the ſeparated building with the walle, were an.C.cubites long alſo. The widnes before yͤ houſe, and of it that was ſeparated toward the eaſt, was an.C.cubites.

C And he meaſured the lengthe of the
buildyng beefore and behynde, with the
chaumbres vpon both the ſydes, and it
conteyned an. C. cubites. The innermer
temple, the porche of the fore courte, the
ſyde poſtes, theſe three had ſyde wyn-
dowes, and pyllers rounde about ouer
agaynſt the poſtes, from the grounde vp
to the windowes. The windowes them
ſelues were ſyled ouer with boordes:
and thus was it aboue the doore vnto
the inmoſt houſe, and without alſo. Yea,
yͤ whole walle on euery ſyde, both with-
in ⁊ without, was ſyled ouer with great
boordes. There were cherubyns and
date trees made alſo, ſo yͤ one date tree
ſtode euer betwixt two Cherubins. One
D Cherub had two faces, the face of a man
loking aſyde towarde the date tree, and
a Lyons face on the other ſyde. Thus
was it made round about in al yͤ houſe.
Yea the Cherubins and date trees were
made from the grounde vp aboue the
doore, and ſo ſtoode they alſo vpon the
wall of the temple.

The bypostes of the temple were
foureſquared, and the faſhyon of the
Sanctuarye was * euen as it appeared
Ezech.i.c vnto me afore in the viſyon. ‡ The table
‡Exo.25.c. was of wood. iii. cubites hye, and. ii. cu-
bites long: hys corners, the lengthe, and
the walles were of wood. And he ſayde
vnto me, This is yͤ table that ſhal ſtand
before the Lord. The temple, and the ho-
lieſt of all had either of them two dores,
and euerye dore had two litle wickettes
which were folden in, one vpon an other,
on euery ſide two. And vpon the doores
of the temple there were made Cheru-
bins and date trees, lyke as vpon the
walles: and a great thick balke of wood
was before on the outſyde of the porch.
Vpon both the ſides of the walles of the
porche, ther were made depe windowes
and date trees, hauing beames ⁊ balkes
lyke as the houſe had.

The. xlii. Chapter.

Of the chambres of the tẽple for the prieſtes,
and the holy thinges.

A Then caried he me oute into the fore
court toward the north, ⁊ brought
me into yͤ chambre that ſtode ouer
agaynſt the backebuilding northwarde,
which had the lengthe of an. C. cubites,
whoſe dore turned toward yͤ north. The
widnes cõtayned. l. cubites: ouer againſt
the. xx. cubites of the innermer court and
againſt the paued worke that was in the
court, beſyde all theſe three, there ſtoode
pillers, one ouer agaynſte another. And
before this chaumbre there was a wal-
king place of. x. cubites wyde, and with-
in was a waye of one cubite wyde, and
theyr doores toward the north. Thus yͤ
hyeſt chambres were alwaye narrower
then the loweſte and myddelmoſt of the
buildyng, for they bare chaumbre vpon
chaũbre, ⁊ ſtode three together one vpon
an other, not hauing pillers lyke the fore
courte: therefore were they ſmaller then
thoſe beneth, and in the middeſt, to reken
from the ground vpward. The wal with- B
out that ſtode by the chaumbres toward
the vttermoſt court vpon the foreſide of
yͤ chambres, was. l. cubites long, for the
length of the vttermoſt chambres in the
fore courte was. l. cubites alſo: but the
lẽgth therof before yͤ temple, was an. c.
cubites. Theſe chaumbres had vnder
them an entraũce of yͤ eaſtſide, wherby a
man might go into thẽ out of yͤ fore court
thorow the thicke wall of yͤ fore courte
toward the eaſt, right ouer agaynſt yͤ ſe-
parated building. Before the ſame buil-
ding vpon thys ſyde, there were chaum-
bres alſo, which had a waye vnto them,
lyke as the chambre on the northſyde, of
the ſame length and wydenes. Theyr en- C
trance, faſhion, ⁊ dores, were alſo of the
ſame maner. Yea, euen lyke as the other
chambre doores were, ſo were thoſe al-
ſo of the ſouthſyde. And before the way
toward the ſyngers ſteppes on the eaſt-
ſyde, there ſtode a doore to go in at. The
ſayd he vnto me: The chambres toward
the north and the ſouth whiche ſtand be-
fore the backe building: thoſe be holy ha-
bitacions, wherin the prieſtes that doe
ſeruice before the lord, muſt eat the moſt
holy offerynges: and there muſt they lay
yͤ moſt holy offeringes: meate offeringes
ſinne offeringes, and treſpace offeringes,
for it is an holy place. When the prieſtes
come therin, they ſhal not go out into the
fore courte: but (ſeing they be holy) they
ſhal leaue the clothes of theyr mynyſtra-
cion, and put on other garmentes, when
they haue any thing to do with yͤ people.
Nowe when he had meaſured all the in- D
nermer houſe, he broughte me foorthe
thorowe the eaſte porte, and meaſured
the ſame rounde about. He meaſured the
eaſt ſide with the meterod, which rounde
aboute contayned. v. c. meterodes: And
the

the northſide meaſured he, whiche conteyned rounde aboute euen ſo muche. The other two ſides alſo toward the ſouth and the weſt, whiche he meaſured, conteined either of them .v. hundred meterods. So he meaſured al the.iiii.ſides, wher ther went a wall round about, v. hundred meterods long, and as broade alſo, which ſeperated the holy from the unholy.

The.xliii. Chapter.

He ſeeth the glory of God going into the Temple from whēce it had before departed. He mencioneth the idolatry of the chyldren of Iſrael, for the which they were conſumed and brought to nought. He is commaunded to call them agayne to repentaunce.

So he brought me to the dore yͭ turneth toward the Eaſte. Behold, then came yͤ glory of yͤ god of Iſrael, from out of the Eaſt, whoſe voice was like a great noyſe of waters, ⁊ the yearth was lightened with hys glory. His ſight to loke upon was *like the firſte that I ſawe, when I wente in, what time as yͤ city ſhoulde haue bene deſtroyed: *and like the viſion that I ſawe by yͤ water of Cobar. Then fel I upō my face: but the glorye of the lorde came into the houſe, through yͤ Eaſt dore. So a wind toke me up, ⁊ brought me into the innermer court: B ⁊ behold, the houſe was ful of the glory of yͤ lord. I heard one ſpeakyng unto me out of the houſe, ⁊ ther ſtode one by me, yͭ ſayde unto me: O yͧ ſonne of man, * thys roume is my ſeat, and the place of my fote ſteps, whereas I wil dwel among the children of Iſrael for euermore: ſo that the houſe of Iſrael ſhal no more defile my holye name: nether they, nor their kinges through their whordome, throughe their hye places, and through the deade bodies of their kynges: whiche haue builded theyr threſholdes in maner harde upon my threſholdes, ⁊ theyr poſtes almoſt at my poſtes, and a wal betwixt me and them. Thus haue they defiled my holy name with their abhominacions, yͭ thei haue committed. C Wherfore I haue deſtroyed thē in my wrath. But now they ſhal put away their whordom, ⁊ the deade bodyes of their kynges oute of my ſight, that I may dwel among them for euermore. *Therfore O thou ſonne of man, ſhew yͧ the houſhold of Iſraell a temple yͭ they maie be aſhamed of their wickednes, ⁊ meaſure themſelfes an example thereat. And when they bee aſhamed of all theyr workes, then ſhew thē the fourme ⁊ faſhion of the temple, yͤ comming in, the goinge out, all the maner and deſcripcion thereof. Yea, al the uſes and ordinaunces of it, that they may kepe and fulfil al the faſhions and cuſtomes therof. This is the deſcripciō of D the houſe. Aboue upon the mount rounde about al yͤ corners, it ſhalbe yͤ holieſt of all. Beholde, yͭ is the deſcripcion ⁊ faſhion of the houſe. This is the meaſure of the alter, after yͤ true cubite, whiche is a ſpan longer thē another cubite: his bottom in the middeſt was a cubite long and wide, and the ledge yͭ went round about it, was a ſpan broad. This is the heigth of the alter. Frō the ground to yͤ lower ſteps, the length is two cubites, and the bredth one cubite: and from the lower ſteps to the higher, are.iiii cubites, and the bredth but one cubite.

*The alter was foure cubytes hye, *Ex,27. and from the alter upwarde ſtoode foure hornes, and it was twelue cubites longe, and twelue cubites broade upon the foure corners: the couering of the alter was.xiiii cubytes longe, and broade upon the foure corners, and the ledge that wente rounde aboute hadde halfe a cubyte, and the bottome thereof rounde aboute one cubite: his E ſteppes ſtode towarde the Eaſte. And he ſayde unto me: Thou ſonne of man, thus ſaith the lord god: theſe are the ordinaunces and lawes of the alter in the daye when it is made to offer burnte offeringes, and to ſprinkle bloude therupon. To the prieſtes, to the Leuites that bee of the ſeede of Sadoch, * ⁊ treade before me to do me ſeruice, *Ez.44.c and.48.b ſayeth the Lorde God: Unto theſe geue yͧ a yonge bullocke for a ſinne offering: ⁊ take the bloude of him, and ſprinkle his foure hornes withal: ⁊ the.iiii.corners of yͤ alter couering, with yͤ ledge that goeth rounde F aboute: herewith ſhalte thou clenſe it, and reconcile it. * Thou ſhalt take the bullocke *Leu.16.f alſo of the ſynne offering, and burne him in a ſeuerall place without the Sanctuarye. The next daye, take a gote bucke, without blemiſhe, for a ſynne offeryng, to reconcile the Alter withal, lyke as it was reconciled with yͤ bullocke. Nowe when thou haſte made it cleane, then offer a yong bullocke* *Leu.22.c without blemiſh, ⁊ a ram out of the flocke G without blemiſh alſo. Offer thē before the Lorde, and let yͤ prieſte caſt *ſalt therupon, *Leu.2.b and geue them ſo unto the lord for a burnt offering. Seuen dayes ſhalt thou bryng euery day a goate bucke for ſynne. A yonge bullocke ⁊ a ram of yͤ flocke, both without blemiſh, ſhal they offer. Seuen dayes ſhal they reconcyle and clenſe the Alter, and of‑

fer

ker vpon it. When theſe dayes are expyred, then vpon the eyght daye and ſo forth, the Prieſtes ſhall offer their burnte offeringes, and helthofferinges vpon the alter: ſo I wyll be mercifull vnto you, ſayth the Lorde God.

The.xliiii. Chapter.

He ſheweth what dore of yͤ tēple is ſhut. He is cōmaunded to vpbrayd the people with theyr offence. The vncircumciſed in hearte, and in the fleſh. Who are to be admitted to the ſeruyce of the temple, and who to bee refuſed. He ſheweth what prieſtes he would haue admitted into the holye place, and alſo theyr offyce.

A After thys he brought me againe to yͤ outward dore of the Sanctuary on the Eaſt ſide, and that was ſhut. Thē ſaid the Lord vnto me: this dore ſhalbe ſtill ſhut, and not opened for any manne to goe through it, but onely for yͤ lord god of Iſrael: yea, he ſhal go through it, els ſhal it be ſhut ſtil. The Prince himſelf ſhal come thorough it, yͭ he may eat bread before yͤ lord. At the portch ſhal he come in, & ther ſhal he goe out again. Then brought he me to the dore vpon the north ſide of the houſe. And Exo.24.d. and.40.e Num.9,c 4.Re.8.b as I loked about me, beholde, *the glorye of the lord filled the houſe, & I fel down vpon my face. So the lorde ſpake vnto me: O thou ſonne of man, faſten this to thyne B heart, behold, and take diligent hede to al yͭ I wil ſay vnto the concernyng al the ordynaunces of the lord, and al his lawes: ponder wel with thine hearte the commyng in of the houſe, and the goinge foorth of the Sanctuary, and tell that obſtinate houſehold of Iſrael. Thus ſaith the Lord God: O houſe of Iſraell, ye haue nowe done ynough with al your abhominacions, ſeing that ye haue brought into my Sanctuary ſtraungers, hauinge vncircumciſed hartes and fleſhe, where through my Sanctuary is defiled, when ye offer me bread, fat, and bloude. Thus with al youre abhominacy- C ons ye haue broken my couenaunte, and not kept the holy ordinaunces of my Sāctuary: but ſette kepers of my Sanctuary, euen after youre owne mynde. Therefore thus ſayeth the Lorde God: of all the ſtraungers that dwell among the childrē of Iſraell, no ſtraunger whoſe hearte and fleſhe is not cyrcumcyſed, ſhall come wythin my Sanctuarye: No, nor the Leuites that be gone backe fro me, and haue diſceiued the people of Iſraell with all errours, goyng after theyr Idolles: therefore ſhall they beare theyr own wickednes. Should they be ſette and ordeyned to minſter vnder the dores of the houſe of my Sanctuary? And to doe ſeruice in the houſe, to ſlay burnt offeringes & ſacrifices for the people, to ſtande before them, and to ſerue them, ſeeinge the ſeruice yͭ they do them, is before their ydols, & cauſe the houſe of Iſraell to D ſtumble through theyr wickednes? ‡For yͤ which cauſe I haue pluct out mine hand ouer them, ſaith the lord god: ſo yͭ now they muſt beare their owne iniquity, and not to come nye me to ſerue me with theyr prieſthode i my Sanctuary, & moſt holieſt of al: that they maye beare their own ſhame and abhominacions, whiche they haue done. Shoulde I vſe them to bee porters of the houſe, & to all the ſeruice yͭ is done therein? But the prieſtes, the Leuites, the ſōne of* Sadoch, yͭ kepte the holye ordinaunces of my Sanctuary, whē the childrē of Iſraell wer gone frō me, ſhal come to me, to do me ſeruice, to ſtād before me, & to offer me yͤ fat & the bloud, ſaith yͤ lord god. They ſhal go into my Sanctuary, & treade before my ta- E ble: to dooe me ſeruice, and to wayte vpon myne ordinaunces. Nowe when they goe in at the dores of the innermer courte: they ſhal put on linnen clothes, ſo yͭ no wolleyne come vpon thē whyle they do ſeruice vnder the dores of the innermer courte, & within. Thei ſhal haue faire linen bonets vpō their heades, & linen breches vpon their loynes, which i their labor they ſhal not put about thē. And whē they go forth to the people into the outward court, they ſhal putte of the clothes, wherin thei haue miniſtred, & laye thē in the habitacion of the Sanctuary, & put on other apparel, leſt they vnhalow yͤ people with their clothes. *They ſhal not F ſhaue theyr heades, nor noriſh the buſhe of theyr heere, but rounde theyr heades only. *All the prieſtes that go into the innoſte courte, ſhall drynke no wyne. ‡They ſhal mary no widow, neither one that is putte from her houſebande: but a mayde of the ſeed of the houſe of Iſrael, or a widowe yͭ hath had a prieſt before. *They ſhal ſhew my people the difference betwene the holy G & vnholy, betwixte yͤ cleane & vncleane. Yf any diſcord ariſe, thei ſhal diſcerne it: & geue ſentēce after my iudgemētes. My ſolemne feaſtes, my lawes & ordinaunces ſhal thei kepe, & halow my Sabbothes. *Thei ſhal come at no dead perſō to defile themſelfes, excepte it bee father or mother, ſonne or daughter, brother or ſiſter, that hathe had yet no houſbād, in ſuch may thei be defiled.

And

G And when he is clenſed, there ſhalbee rekened vnto hym ſeuen dayes: and yf he go into the Sanctuary agayne to doe ſeruice, he ſhall bryng a ſynne offeryng, ſaith the lord God. *They ſhal haue an herytage, yea, I my ſelfe wyl bee theyr heritage, els ſhal ye geue them no poſſeſſiō in Iſraell, for I am theyr poſſeſſion. The meat offerynges, ſinofferyng, ⁊ treſpaſſe offering ſhal they eate: and euery dedicate thyng in Iſrael, ſhalbee theyrs. The fyrſtlynges of all the fyrſte fruites, and all frewyll offeringes ſhall be the prieſtes. ye ſhal geue vnto the prieſt alſo al the fyrſt fruite of your fyrſte borne, al I ſaye, and al that is ſeperated vnto God: al your heue offerynges (I ſaye) ſhalbe yͤ preſtes, ⁊ alſo yͤ firſtlinges of your dough, yͭ god may proſper yͤ reſidue. *But no dead caryon ſhal the Prieſte eate, nor ſuch as is deuoured of wild beaſtes, foules, or cattell.

The. xlv. Chapter.

Out of all the lande of promiſe are ther ſeperate. iiii. porcions, of which the fyrſt is geuen to the prieſtes and to the temple, the ſeconde to the Leuites, the thyrd to the citye, the fourth to the prince. An exhortacion vnto the heades of Iſrael: Of iuſt weightes and meaſures. Of fyrſt fruites. ⁊c.

A WHen ye deuide the lande by yͤ lot, ye ſhall put aſide one *parte for the Lord, to be holy from other landes, namelye, xxv. M. meterods long, ⁊. x. M. broade. Thys ſhalbee holye, as wyde as it is rounde aboute. Of this part ther ſhal belong vnto the Sanctuary. v. C. meterroddes, in al yͤ. iiii. corners, and. l. cubites wide round about to the ſuburbes. And from this meaſure, namely of xxv. M. meterroddes long, ⁊. x. M. broade, yͧ ſhalt meaſure; wherein the Sanctuarye ⁊ the holyeſt of al may ſtand. The reſidue of yͤ holy ground ſhalbe yͤ prieſtes which doe ſeruice in yͤ Sanctuary of the lorde, ⁊ go in before the lord to ſerue him, that they may B haue roume to dwel in. As for the Sanctuarye, it ſhall ſtande for it ſelfe: and to the Leuites that ſerue in the houſe, there ſhalbe geuen twenty habytacions, of the. xxv. M length, and ten thouſande bredth: ye ſhall geue alſo vnto the citye a poſſeſſyon of fiue thouſande meterods broade, and fyue and twentye thouſande longe, beſide yͤ parte of the Sanctuary: that ſhalbee for the whole houſe of Iſrael. *Upon both the ſides of yͤ C Sanctuaries part, ⁊ by the citie, there ſhal be geuen vnto the prince whatſoeuer lyeth ouer againſte the Citie: as far as reacheth weſtwarde and Eaſtwarde, whiche ſhall be as longe as one part, from the weſt vnto the Eaſt. This ſhalbe his owne land in Iſrael, that my prynces be no more chargeable vnto my people. And ſuche as remaineth yet ouer in the land ſhalbe geuē to the houſe of Iſrael, accordynge to theyr tribes. Thus ſayeth the Lorde God: O ye Princes, ye haue nowe oppreſſed ⁊ deſtroyed ynoughe: nowe leaue of, handle nowe accordyng to the thynge that is equall and lawfull: and thruſt out my people nomore ſayth the lorde God. *Ye ſhall haue a trew weight, a true Ephah, and a true bath. The Ephah ⁊ the bath, ſhalbee a like. One D bath ſhall conteyne the tenth part of an homer, and ſo ſhal one Ephah do: theyr meaſure ſhalbe after the homer. ‡One ſicle maketh twentye geras. So twentye ſicles, ⁊ xxv. ⁊. xv. ſicles make a pound. This is the heueofferinge that ye ſhall geue to be heaued: namely, the ſixtene part of an Ephah, out of an homer of wheate, and the ſixtene part of an Ephah, out of an homer of barley. The oyle ſhalbe meaſured with yͤ bath: euen the. x. parte of one bath out of a Cor.

*Le. 19.g
Deut. 25.c
Pro. 20.b.

‡Exo. 30.b
Leui. 27.d
Num. 3.g

E Ten bathes make one homer: for one homer fylleth tenne bathes. And one lambe from two hundreth ſhepe out of yͤ paſture of Iſraell, for a meat offering, burnte offeryng, and helthoffering, to reconcile them, ſayth the Lorde God: All the people of the land ſhall geue this heueofferynge with a free wyl, for the people of Iſrael. Agayne, it ſhal bee the princes parte to offer burnte offerynges, meat offerynges, and dryncke offeringes vnto the lorde, in the holy daies, new mones, Sabbothes, and in all the hye feaſtes of the houſe of Iſrael. The ſin offering, meat offering, burnt offering, ⁊ helth offering, ſhal he geue to recōcile yͤ houſe of Iſrael. Thus ſaith yͤ lord god: The fyrſte F day of yͤ firſte moneth yͧ ſhalt take a yonge bullocke without blemiſh, ⁊ clēſe yͤ Sanctuary. So the prieſt ſhall take of yͤ bloude of the ſin offeringe, and ſprincle it vnto the poſtes of yͤ houſe, ⁊ vpō the. iiii. corners of the aulter, with yͤ dore poſtes of the innermer court. And thus ſhalt thou do alſo the vii. day of yͤ moneth *(for ſuch as haue ſinned of ignorāūce, or being diſceued) to recōcile yͤ houſe withal. *Upō the. xiiii. day of yͤ firſte moneth, ye ſhall kepe Eaſter. Seuen daies ſhal yͤ feaſt cōtinue, wherin ther ſhall no ſowre nor leuened bread be eaten. Upon G the ſame day, ſhal the Prynce geue for himſelf and al the people of the land, a bullocke, for a ſynofferyng. And in the feaſt of the ſeuen

*Nu. 15.c

*Exo. 12.a
Leui. 23.a
Deut. 16.a

uen dayes, he ſhal offer euerye daye a bullocke and a ramme, that are withoute blemiſhe, for a burnt offering vnto the Lord: and an he gote dayly for a ſinne offeringe. For the meate offeringes he ſhall geue euer an Ephah to a bullocke, an Ephah, to a rã, and an hyn of oyle to an Ephah. Upon the xv. daye of the ſeuenth moneth, he ſhal kepe the ſeuen dayes holy, one after another, euẽ as the other ſenen dayes, with the ſinne offeryng, burnt offering, meat offering, and with the oyle.

The.xlvi.Chapter.

The ſacrifices of the Sabboth and of the new moones. Through which doores they muſte go in, or come out of the temple. &c.

A THus ſaith the lord god: the dore of the innermer court toward ẏ Eaſt, ſhalbe ſhut ẏ.vi. workinge dayes: but in the Sabboth, & in the daye of the new mone, it ſhalbe opened. Then ſhal the prince come vnder the doore portch, and ſtand ſtil without by the dore cheke. So ẏ preſtes ſhal offer vp his burnt and helth offeringes. And he ſhal worſhip at the dore poſte, and goe his waye foorth agayne, but the dore ſhall nomore bee ſhut tyl the euenyng. On the ſame maner ſhal ẏ B people of the lande alſo doe theyr worſhyp before the Lorde without thys dore, vpõ the Sabbothes and new mones. This is now the burnt offering, that the prince ſhal bryng vnto the Lord vpon the Sabboth: ſyxe lambes without blemiſhe, and a ram wythoute blemiſhe, and an Ephah for a meat offering with the ramme. As for the lambes, he maye geue as many meate offerynges to them as he will: and an hyn of oyle to an Ephah. In the daye of the newe moneth, it ſhalbe a yonge bullocke without blemiſhe: ſixe lambes and a ram alſo without blemiſh: With the bullocke he ſhal geue an Ephah, and with the ramme an Ephah alſo for a meat offering, but to the lambes, what he maye come by. And euer an hin of C oyle to an Ephah. Whẽ the prince cõmeth, he ſhal goe vnder the dore portche, and euẽ there departe forth againe. But when the people of the lande come before the Lord in the hye ſolemne feaſte, as many as come in by the north dore to do woorſhip, ſhall go out againe at the ſouth dore. And they that come in at the ſouth dore, ſhall goe forth agayne at the north doore. There ſhal none go out at the dore, wher he came in, but ſhal go right forth ouer on the other ſide. and ẏ Prince ſhall goe in and out among thẽ. Upon the ſolemne and hye feaſte dayes, this ſhalbee the meate offering. An Ephah to a bullocke, & an Ephah to a ram, and to the D lambes, as many as he wil: but euer an hin of oyle to an Ephah. Now whẽ the prince bringeth a burnt offering, or an helthoffering with a fre will vnto the lord, the Eaſt dore ſhalbe opened vnto him, ẏ he maye do with his burnt and helthofferinges, as he doth vpon the Sabboth: & when he goeth forth, ẏ dore ſhal be ſhut after him againe. He ſhal daily bring vnto ẏ lord a lamb of a yere old without blemiſh, for a burnt offering: this ſhal he do euerye morning. And E for a meat offering, he ſhal geue ẏ.vi. part of an Ephah, and the thirde part of an hyn of oyle, to mingle with ẏ cakes euery morning. Yea, this ſhalbe a daily meat offering vnto ẏ lord, for an euerlaſting ordinaũce: & thus ſhal ẏ lamb, the meat offering, & oyle be geuen euery morning, for a daily burnt offering. Moreouer thus ſaith ẏ lord god: If the prince geue a gyfte vnto any of hys ſonnes, then ſhal it bee his ſonnes heritage perpetual, ẏ he maye poſſeſſe it. But yf he wil geue one of his ſeruaũtes ſome of his heritage, it ſhalbe his to the *fre yere, & thẽ to returne againe vnto the prince: for hys heritage ſhalbee his ſonnes onelye. ‡ The F prince alſo ſhal take none of the peoples inheritaunce, nor put them from theyr poſſeſſion: but to his own ſonnes ſhal he geue his poſſeſſion, that my people be not ſcatered abroad, but that euerye man maye haue his owne. And he brought me through the entraunce at the ſide of the dore, to the habitaciõ of the Sanctuary, that belongeth to the prieſtes & ſtode toward ẏ north: & behold, there was a place vpon the weſt ſide, then ſaid he vnto me. This is the place wher the G Prieſtes ſhal dight the treſpaſſe & ſin offeringes, & bake the meate offeringes, ẏ they neede not beare them into the outwarde court, and ſo to vnhalowe the people. So he brought me into the vtmoſt court rõud about al the foure corners. Behold, in euery corner of the court, there was yet a lytle court. Yea, in al ẏ.iiii. corners of the court, there was made a litle court of fourtye cubites long, and thirty cubites broad: theſe foure litle courtes wer of one like meaſure, and there wente a ridge wal rounde about them all foure, vnder the whych there wer harthes made rounde about. Then ſaid he vnto me. This is the kytchen wher the mynyſters of the houſe ſhall dyghte the ſlayne offerynges of the people.

The.xlvii. Chapter.

The viſion of the waters that came oute of the temple. The coaſtes of the land of promeſſe, and the deuiſion therof by trybes.

A After thys he broughte me agayne before
the dore of the houſe: and beholde,
there guſhed out waters from vnder yͤ
poſtes of the houſe eſtwarde, for the houſe
ſtode toward the eaſte, that ran downe vpō
the ryghte ſyde of the houſe, whyche lyeth
to the aultar ſouthwarde. Then caryed he
me out to the north dore, and broughte me
forth there round aboute by the vtmoſt dore
ch.13.a that turneth eaſtewarde. *Beholde, there
14.b came forth the water vpon the ryghte ſyde.
Nowe when the man that had the metrod
in hys hande wente vnto the eaſt dore, he
meaſured a thouſand cubites, and then he
broughte me thorowe the water, euen to the
ancles: ſo he meaſured yet a thouſand, and
brought me thorowe the water agayne vnto
the knees: yet meaſured he a thouſande,
B and brought me thorowe the water vnto the
loynes. After thys he meaſured a thouſande
agayne, then was it ſuche a ryuer, yͭ I might
not wade thorow it. The water was ſo depe,
that it was nedefull to haue ſwymmed, for it
might no be waded ouer. And he ſaide vnto
me: haſte thou ſene this, O thou ſon of man?
and wyth that he broughte me to the ryuer
banke agayne. Nowe when I came there,
there ſtode many trees vpō ether ſide of the
ryuer banke. Thē ſaid he vnto me: This water
yͭ floweth out toward the eaſte, & runneth
downe into the playne felde, commeth into
the ſea: and from the ſea runneth out, and
maketh the waters whole. Yea, all that lyue
u.4.c and moue, whereunto thys ryuer commeth,
13.f ſhal recouer. *And where this water cōmeth
p.4.d there ſhalbe muche fyſh. For al that ‡ cōmeth
7.d to thys water, ſhall be luſty and whole. By
thys ryuer ſhall the fyſhers ſtande from
Engaddi vnto En Eglaim, and ther ſprede
out theyr nettes: for there ſhall be greate
heapes of fyſhe, lyke as in the mayne ſea. As
for hys claye and pyttes, they ſhall not be
whole: for why? it ſhall be occupied for ſalte.
C By thys ryuer vpon both the ſydes of the
ſhore, there ſhal growe al maner of fruiteful
trees, whoſe leaues ſhall not fall of, nether
ſhall theyr frute peryſhe, but euer be rype at
theyr monethes, for theyr water runneth out
of theyr Sanctuarie. His frute is good to
eate, and hys leafe profytable for medecyne.
Thus ſayeth the Lorde God. Let thys be yͤ
border wherein ye ſhall deuyde the lande
vnto the twelue trybes of Iſraell, wyth the
lyne. Parte it indifferently vnto one as vnto
another: *of the whych lande I ſwore vnto *gene.22.c
your fathers, that it ſhoulde fall to your enherytaunce.
Thys is the border of the lande
vpō the north ſyde, from the main ſea, as mē
go to Zadada: namely, Hemath, Berotha,
Sabarim, from the borders of Damaſcus
and Hemath, vnto Hazar, Tichon, and that
lieth vpon the coſtes of Haueran. Thus the
borders from the ſea forth, ſhall be Hazar,
Euan: the border of Damaſcus, the north:
and the borders of Hemah, that is the north
parte. The eaſte ſyde ſhall ye meaſure from
Haueran and Damaſcus, from Galead and D
the land of Iſrael by Iordane, and ſo forth
from the ſea coaſte, that lyeth eaſtward: and
thys is the eaſt parte. The ſouth ſide is, from
Thamar forth to the *waters of ſtryfe vnto *Nu.20.b
Cades, the ryuer to the mayne ſea: and that Exo.17.b
is the ſouth parte. The weſt parte, namely
the greate ſea from the borders therof, tyll a
man come vnto Hemath, thys is the weſte
parte. *Thys lande ſhall ye parte amonge *Nu.33.f
you, accordyng to the trybes of Iſraell, and
deuyde it to be an herytage for you ‡ and for ‡Leu.19.g
the ſtraungers that dwell among you, and Deut.10.d
beget chyldren. For ye ſhal take thē among and.24.c
the chyldren of Iſraell, lyke as though they
were of your owne houſholde, and coūtrey:
and they ſhall haue herytage wyth you
among the children of Iſrael. Loke in what
trybe the ſtraunger dwelleth, in the ſame
trybe ſhal ye geue hym his herytage, ſayeth
the Lorde God.

The.xlviii. Chapter.

The lottes of the ſeuen trybes. The partes of the poſſeſſyon of the preſtes, and of the temple, of the Leuites, of the cytye, of the prince, are reherſed. The lottes of the other trybes. The gates of the cytye.

These are the names of the tribes
that lye vpon the northſyde, by yͤ
way of Hetlon, tyl thou commeſt A
vnto Hemath and Hazar, Enam,
yͤ borders of Damaſcus toward the north
beſyde Hemath: Dan ſhall haue hys porcyō
from the eaſte quarter vnto the weſt. Upon
the borders of Dan from the eaſte ſide vnto
the weſte, ſhall Aſſer haue hys porcyon.
Upon the borders of Aſſer from the eaſte
parte vnto the weſte, ſhall Nephtaly haue
hys porcyon.
Upon the borders of Nephtaly frō the eaſt
quarter vnto the weſt, ſhal Manaſſes haue
his porcyon. Upon yͤ borders of Manaſſes
frō the eaſt ſyde vnto yͤ weſt, ſhal Ephraim

haue hys porcion. Vpon the borders of Ephraim, from yͤ eaſt parte vnto yͤ weſt, ſhal Ruben haue his porcion. Vpon the borders of Ruben, from the eaſte quarter vnto the weſt, ſhall Juda haue his porcion. Vpon yͤ borders of Juda, from yͤ eaſt part vnto the weſt, ye ſhal ſet aſide one porciō of .xxv.M. metroddes longe and brode, lyke as another porcyon from the eaſte ſyde vnto the weſte, wherin the ſanctuary ſhall ſtande.

*Ez.45.a *As for the porcyon that ye ſhall ſeperate out for the lord, it ſhalbe.xxv.M.long, and .x.M.brode: whyche ſeperated holy porcyon ſhal belōg vnto theſe, namely to yͤ preaſtes: towarde the north.xxv.M.and toward the weſt.x.M.brode, toward yͤ eaſt.x.M,brode alſo, and toward the ſouth.xxv.M.longe, wherin the ſanctuary of yͤ lorde ſhal ſtande. Yea, thys ſame place ſhalbe the preſtes that Eze.43.b and.44.c are of the chyldren of*Sadoch, and haue kept my holy ordinaunce: whyche wente not B aſtray in the errour of the chyldrē of Jſrael, lyke as the Leuytes are gone aſtraye: and thys ſeperated piece that they haue of land, ſhall be the moſt holy, harde vpon the borders of the leuites. And nexte vnto yͤ preſtes ſhall the Leuites haue.xxv.M.longe, and .x.M.brode. Thys ſhalbe on euery ſyde.xxv. M.longe and.x.M.brode. Of thys porcion they ſhal ſel nothyng, nor make any permutacyon thereof, leſt the chefe of the lande fal vnto other, for it is halowed vnto the lorde. The other.v.M.after yͤ bredeth that lyeth by the.xxv..M.ſhalbe comen: it ſhal belong to the citye, ⁊ to the ſuburbes for habitaciōs, and the Cytye ſhall ſtande in the myddeſt therof. Let thys be the meaſure: toward the north part.v.C.and.iiii.M.toward yͤ ſouth parte.v.C.⁊.iiii.M.towarde the eaſt parte v.C.and.iiii.M.towarde the weſt parte. v C.and.iiii.M. The ſuburbes harde vpon yͤ citye ſhall haue towarde the north fyftye ⁊ ii.C.towarde the ſouth.l.and.ii.C.towarde the eaſte.l.and.ii.C.towarde the weſte alſo l.and.ii.C. As for the reſydue of the length, that lyeth harde vpon the ſeperated holye grounde: namely.x.M.toward the eaſt, and x.M.towarde the weſte, next vnto the holy porcyon: it and the increaſe therof ſhal ſerue for theyr meate, that labour in the Cytye.

C They that labour for the welth of the citye, ſhall mayntayne thys alſo, out of what tribe ſoeuer they be in Jſrael. All that is ſeperated of the.xxv.M.longe, and.xxv.M. brode on the four partes, that ſhall ye put aſyde for yͤ ſeperated porcyon of the ſanctuary, and for the poſſeſſyon of the cytye.

The reſydue vpō both yͤ ſides of the ſanctuary and poſſeſſion of the citie, ſhal belong to the prynce, before the place of the.xxv.M. vnto the eaſt ende, and before the place of yͤ xxv.M.weſtwarde vnto the borders of the cytye, thys ſhall be the Prynces porcyon. Thys ſhal be the holye place, and the houſe of the ſanctuary ſhall ſtande in the myddeſt. Moreouer from the Leuites and the cityes poſſeſſion, that lye in the midſt of the princes parte: loke what remayneth betwyxte the border of Juda, ⁊ the border of Ben Jamin, it ſhalbe the Prynces.

Nowe of the other trybes. From the eaſte parte vnto the weſt, ſhal Ben Jamin haue hys porcyon. Vpon the borders of Ben-Jamin from the eaſte ſyde vnto the weſte, ſhall Symeon haue hys porcyon. Vpon yͤ borders of Symeon frō the eaſt parte vnto the weſt ſhall Jſaker haue hys porcyon. Vpon the borders of Jſakar from the eaſt D ſyde vnto the weſt, ſhall Zabulon haue hys porcyon. Vpon the border of Zabulon from the eaſt parte vnto the weſt, ſhall Gad haue hys porcion. Vpō the borders of Gad ſouthwarde, the coſtes ſhal reache from Thamar forth vnto the waters of ſtryfe to Cades, ⁊ to the floude, euen vnto the mayne ſea.

This is the lande with his*porcions, which Joſ.13 ye ſhal dyſtrybute vnto the tribes of Jſrael, Num ſayth the lord God. Thus wyde ſhal yͤ citye reache vpon the north parte.v.C.and.foure M.meaſures. The portes of the cytye, ſhall haue yͤ names of the trybes of Jſraell. Thre portes of the northſyde: one Ruben, another Juda, the thyrd Leui. Vpon the eaſtſyde. v C.and.iiii.M.meaſures, wyth thre portes: one Joſeph, another Ben Jamin, the thyrde Dan. Vpon the ſouthſyde.v.C.and.iiii. M meaſures, wyth thre portes: the one Simeō, another Jzakar, the thyrd Zabulon. And vpon the weſtſyde. v.C. and .iiii.M. meaſures, wyth thre portes alſo: the one Gad, another Aſſer, the thirde Nephtali. Thus ſhal it haue xviii.M.meaſures rounde aboute. And from that tyme forth, yͤ name of the cytye ſhal be: the lord is there.

(:.:)

The ende of the prophecie of Ezechiel.

The booke of the prophet Daniel.

The fyrſt Chapter.

The prophet ſheweth the captiuitie of Jehoakim kyng of Juda. Of yͤ ſonnes that were in captiuitye: the kynge commaundeth to choſe whych of them ſhould be taught the learnyng and language of the Caldees. They are alowed yͤ kynges fedyng. Daniel abſteineth from the meate of the King of Babilon.

A IN the thyrde yere of the
reigne of Jehoakim king
of Juda, came Nabuchodonoſor
kyng of Babylon
vnto Jeruſalem,
.36.c and beſeged it:*and the
.24.a. lord deliuered Jehoakim
.24.a the kynge of Juda into hys hande, wyth
certayne ornamentes of the houſe of God,
whyche he caryed awaye vnto the lande
of Sennar, to the houſe of hys god, ⁊ there
he brought them into his goddes treaſury.
And the kynge ſpake vnto Aſphanaz the
chefe chamberlayne, that he ſhoulde brynge
hym certayne of the chyldren of Iſrael, that
were come of the kynges ſeede, ⁊ of princes,
yong ſpryngaldes wythout any blemiſh, but
fayre ⁊ welfauored, inſtructe in al wiſdome,
connynge and vnderſtandynge, whych were
able to ſtand in the kynges palace, to reade
and to learne for to ſpeake Caldyſhe.
B Unto theſe the kynge appoynted a certayne
porcion of hys owne meate: and of the wyne,
whyche he dranke hym ſelfe, ſo to noryſhe
them thre yere: that afterwarde they myghte
ſtand before the kynge. Amonge theſe nowe
were certayne of the childrē of Juda: namely
Danyel, Ananias, Miſael, and Azarias.
Unto theſe the chiefe chamberlayne gaue
other names, and called Daniel, Balthaſar:
Ananias, Sidrach: Miſaell, Miſach: and
.43.c Aſarias, Abednago. But Danyel was at a
.1.b poynte wyth hym ſelfe, *that he would not
.12.a be defyled thorowe the kynges meat, nor the
C wyne whyche he dronke. And thys he deſired
of the chiefe chamberlayne, leſte he ſhoulde
defyle hym ſelfe. So God gaue Danyell
fauour ⁊ grace before yͤ chiefe chamberlaine,
that he sayd vnto him: I am afrayde of my
lord yͤ kynge, whyche hath appoynted you
your meat ⁊ drynke, leeſt he ſpye your faces
to be worſe lyking thē the other ſpringaldes
of your age, ⁊ ſo ye ſhall make me looſe my
heade vnto yͤ kyng. Then Daniel anſwered
Melaſſar, whom the chiefe chamberlain had
ſet ouer Daniel, Ananias, Miſael, ⁊ Aſarias,
and ſayde: O proue but ten dayes wyth thy
ſeruauntes, ⁊ let vs haue pottage to eate, ⁊
water to drinke, then loke vpō our faces, ⁊
theyrs that eate of yͤ kinges meate: And as
thou ſeeſt, ſo deale with thy ſeruauntes. So
he cōſēted to them in this matter, ⁊ proued
them .x. dayes. And after the ten dayes, theyr
faces were better liking ⁊ fatter, then all the
yong ſpringaldes, which did eat of yͤ kinges
D meate. Thus Melaſſar toke awaye theyr
meate and wyne, and gaue thē pottage therfore.
God gaue nowe theſe four ſpringaldes
connynge and learnyng in all ſcripture and
wiſedom: but vnto Daniel ſpecially, he gaue
vnderſtandyng of all viſions and dreames.
Now when the tyme was expired, yͭ the kyng
had appoynted to bryng in theſe yong ſpringaldes
vnto him, the chefe chamberlaine
brought thē before Nabuchodonoſor, ⁊ the
king comoned wᵗ them. But among them all
were founde none ſuch as Daniel, Ananias,
Miſael, ⁊ Aſarias. Therfore ſtode they before
the king, which in al wiſdome, ⁊ matters
of vnderſtādīg, yͭ he enquired of thē, founde
thē .x. times better, thē al yͤ ſouthſaiers ⁊ charmers,
that were in al his realme. And Daniel
abode ſtill, vnto the fyrſt yere of king Cirus.

The ſeconde Chapter.

The dreame of Nabuchodonoſor. He calleth vnto hym ſothſayers, and requyreth of them both the dreame and the interpretacyon therof. They anſwer that they cannot ſhew it. The kyng commaundeth all the wyſe men of Babylon to be ſlayne. Danyel requyreth tyme to ſolute the queſtion. The Lorde openeth the miſtery vnto Daniel. Daniel is brought vnto yͤ king, ⁊ ſheweth him his dreame, ⁊ the interpretaciō therof. Of the euerlaſtyng kyngdome of Chriſt.

IN yͤ ſeconde yeare of the reigne of Nabuchodonoſor,
had Nabuchodonoſor a A
dreame, *wherethorowe his ſpirite was *Job.7.b
vexed, ⁊ his ſlepe brake from him. Then the Dani.4.a
kyng commaunded to call together all the and.5.a
ſothſayers, charmers, witches, and Caldees,
for to ſhewe the kinge his dreame. So they
came and ſtode before the kynge. And the
king ſayde vnto them: I haue dreamed a
dreame, ⁊ my ſprite was ſo troubled therewyth,
that I haue cleane forgotten, what I
dreamed. Upon this the Caldees aunſwered
the kyng in yͤ Siryans ſpeche: O king, God
ſaue thy lyfe for euer. Shewe thy ſeruaūtes
the dreame, ⁊ we ſhal ſhewe the, what it meaneth.
The king gaue yͤ Caldees their anſwer
⁊ ſaid: It is gone fro me. Yf ye wil not make
me vnderſtand yͤ dreame wᵗ the interpretaciō
therof ye ſhal die, ⁊ your houſes ſhal be priſed.
But yf ye tel me yͤ dreame ⁊ the meaning
therof, ye ſhal haue of me giftes, rewardes ⁊

great honour: onely ſhewe me the dreame ⁊
B yͤ ſygnifycaciō of it. They anſwered againe and ſayde: the kynge muſte ſhewe hys ſeruauntes the dreame: and ſo ſhall we declare what it meaneth. Then the kyng anſwered, ſayinge: I perceyue of a truth, that ye doe but prolonge the tyme, for ſo muche as ye ſe that the thyng is gone from me. Therfore yf ye wyll not tell me the dreame, ye ſhall all haue one iudgemente. But ye fayne and diſſemble wyth vayne wordes, whyche ye ſpeake before me, to put of yͤ tyme. Therfore tell me the dreame, and ſo ſhall I knowe, yf ye can ſhewe me what it meaneth. Upō this, the Caldees gaue anſwere before the Kyng, and ſayde: there is no man vpon earthe, that can tell the thynge, whyche the Kynge ſpeaketh of: yea, there is neyther kinge, prince nor Lorde, that euer aſked ſuche thinges at a ſothſayer, charmer or Caldee: for it is a very harde matter, that the kyng requyreth. Neyther is there any, that can certyfye the kynge therof, excepte the goddes: whoſe dwellyng is not amonge the creatures.

C For the whyche cauſe the kyng was wroth wyth great indignacyon, and commaunded to deſtroye all the wyſe men at Babylon: ⁊ the proclamacyon wente forth, and the wyſe men were ſlayne. They ſought alſo to ſlaye Daniell wͭ hys companyons. Thē Danyell enquired of Arioch the Kynges ſtewarde, of the iudgemente and ſentence, that was gone forth already to kyll ſuche as were wyſe at Babylon. He anſwered and ſayde vnto Arioch, being then the kinges deputye. Why hath yͤ king proclaimed ſo cruel a ſentence? So Arioch tolde Daniel the matter. Upon thys went Daniel vp, and deſyred the kyng that he might haue leiſure, to ſhewe the king the interpretacyon: and then came he home agayne ⁊ ſhewed the thynge vnto Ananias, Miſael, and Aſarias hys companyons: that they ſhoulde beſeke the God of heauen for grace in thys ſecret, that Danyell and hys fellowes wyth other ſuche as were wyſe in Babylon, peryſhed not. Then was yͤ miſtery ſhewed vnto Daniel in a viſyon by nyghte. And Daniel prayſed the God of Heauen.

Danyel alſo cryed loude, and ſayde: O that
D the name of God might be prayſed for euer
*Den.7.d and euer, for wyſdome and ſtrength are hys
‡Luk.1.f owne, *he chaungeth the times and ages, ‡he
Iob.34.c putteth downe kinges, he ſetteth vp kinges,
Iere.27.a
Dani.4.c *he geueth wyſdome vnto the wiſe, and vn-
*Iob.32.b derſtandynge to thoſe that vnderſtande, he
1.Tim.6.c. openeth the depe ſecretes: he knoweth the thyng that lyeth in darkneſſe, ‡for the lighte dwelleth wyth hym. I thanke the, and praiſe the (o thou GOD of my fathers) that thou haſte lente me wyſdome and ſtrengthe, and haſte ſhewed me the thynge, that we deſyred of the, for thou haſte opened the kynges matter vnto me. Upon thys wente Danyel in vnto Arioch, whom yͤ kyng had ordained to deſtroye the wyſe at Babylon, he wente vnto hym, and ſayde: deſtroye not ſuche as be wyſe in Babylon, but bryng me in vnto the kynge, and I ſhall ſhewe the Kyng the interpretaciō. Then Arioch brought Daniel in to the kynge in all the haſte, and ſaide vnto hym: I haue founde a man amonge the pryſoners of Iuda, that ſhall ſhewe yͤ kyng the interpretacyō. Then anſwered the King, and ſayde vnto Daniel, whoſe name was Balthazar. Arte thou he that canſte ſhewe me the dreame, whyche I haue ſene, and yͤ interpretacyon therof? Danyel anſwered the kyng to hys face, ⁊ ſayde: As for thys ſecret, for the which the kynge maketh inquiſicion: it is neyther the wyſe, the ſorcerer, yͤ charmer, nor the deuell coniurer, that can certifye the kynge of it. *Onely God in Heauen can open ſecretes, and he it is that ſheweth the kyng Nabuchodonoſor what is for to come C in the latter dayes. Thy dreame, and that whyche thou haſt ſene in thyne heade vpon thy bed, is thys: O kynge, thou dyddeſt caſt in thy mynde, what ſhould come hereafter. So he that is the opener of myſteries telleth the, what is for to come. As for me, thys ſecrete is not ſhewed me, for any wyſdome that I haue, more then any other lyuyng: but onely that I myght ſhewe the kyng the interpretacyon, and that he myght knowe yͤ thoughtes of hys owne harte. Thou kynge ſaweſt, and beholde, there ſtode before the a great ymage whoſe fygure was maruelouſe greate, ⁊ hys vyſage grymme. The images heade was of fyne golde, hys breſt ⁊ armes of ſyluer, his body ⁊ loynes were of copper, hys legges were of yron, hys fete were parte of yron, and parte of earth.

*Thys thou ſaweſt, tyll the tyme that without any handes, there was hewen of a ſtone, whyche ſmote the ymage vpon the fete, that were both of yron and earth, and brake them to poulder: then was the yron, the earthe, the copper, the ſyluer and golde broken al together in peces: and became like the chaffe of corne, that the wynde bloweth awaye from the ſommer floures, that they can no more bee founde. But the ſtone that ſmote yͤ ymage, became a greate mouū=tayne, which fulfilleth yͤ whole earth: This F is the dreame. And nowe will we ſhewe be=ni.5.d fore the kynge what it meaneth. *O Kyng, thou arte a Kynge of Kynges. For the God of heuen hath geuen yͤ a kyngdome, riches, ſtrength, ⁊ maieſtie: and hath delivered thee al thynges, that are amonge the children of men: the beaſtes of the felde, and the foules vnder the Heauen, and geuen the dominion ouer them all: Thou art that golden heade. After thee there ſhall aryſe another kyngdome, whiche ſhalbe leſſe then thyne. The thyrde kyngdome ſhalbe lyke copper, and haue dominacion in all landes. The fourth kyngdome ſhalbe as ſtrong as yron. For lyke as yron bruſeth ⁊ breaketh al thinges: yea, euen as yron beateth euery thynge downe: ſo ſhal it beate downe and deſtroye. Where as thou ſaweſt the fete ⁊ toes, parte of earth ⁊ parte of yron: that is a deuided kyngdome, whiche neuertheleſſe ſhall haue ſome of the yron grounde myxte with it, for ſo muche as thou haſte ſene the yron myxte with yͤ claye. The toes of the fete that were parte of yron and parte of claye: ſygnifieth that it ſhall be a kyngdom, partely ſtronge ⁊ partely weake. And where as thou ſaweſt yron mixt with clay, they ſhall myngle them ſelues with the ſede of ſimple people, and yet not contynue one with another, lyke as yron will not be ſouldered with a potteſhearde.

G In the dayes of theſe kynges, ſhal the God u.9.b. of heauē ſet vp an *euerlaſtyng kyngdome which ſhall not periſhe, and his kyngdome ſhal not be geuen ouer to another people: yea, the ſame ſhall breake, and deſtroye all theſe kyngdomes, but it ſhall endure for euer. And where as thou ſaweſt, yͤ without eb.12.c. any handes there was cut out of the *mouūte a.21.c. ‡ a ſtone, whiche brake the yron, the copper, the earth, the ſiluer and golde in peces: by yͤ hath the great God ſhewed the kyng, what wil come after this. This is a true dreame, and the interpretacion of it is ſure. Then yͤ cte.14.b kyng Nabuchodonoſor * fell downe vpon his face, and bowed him ſelfe vnto Daniel, and commaunded that they ſhoulde offer meatofferynges ⁊ ſwete odoures vnto him. The kyng anſwered Daniel, and ſayd: yea, of a trueth youre God is a God aboue all goddes, a lord aboue all kynges, and an opener of ſecretes: ſeyng thou canſt diſcouer this miſterie. So the kyng made Daniel a great mā, ⁊ gaue him many ⁊ great giftes. ‡Ge.41.f *He made him rular of all the countries of Babylon, ⁊ lord of al the nobles, that were at Babylon. Now Daniel intreated yͤ kyng for Sidrach, Miſach, and Abednago, ſo yͤ he made them rulars ouer all the offycers in yͤ land of Babilon: But Daniel him ſelfe remayned ſtill in the courte by the kynge.

The.iii. Chapter.

The kyng ſetteth vp a golden Image, whyche he cōmaundeth to be worſhipped. Sidrach, Miſach, and Abednago are accuſed becauſe they deſpiſed the kynges commaūdement. They are broughte vnto the kynge, and commaunded to worſhyp the ymage, they refuſe to do it, and are put into a burnyng ouē. By belefe in God they are deliuered from the fyre. Nabuchodonoſor confeſſeth the power of God after the ſyght of the miracle.

NAbuchodonoſor the kyng cauſed A a goldē ymage to be made, which was. lx. cubites hye, ⁊ ſyxe cubites thicke. This he made to be ſet vp in the felde of Dura, in the lande of Babylon, and ſent oute to gather together the dukes, lordes and nobles, the iudges ⁊ offycers, yͤ debities and ſhreues, with all the rulers of the lande: that they might come to yͤ dedicacion of the ymage, whiche Nabuchodonoſor the kyng had ſet vp: So yͤ dukes, Lordes and nobles, the Judges and offycers, debities and ſhreues with al the rulers of yͤ lande, gathered them together ⁊ came vnto the dedicating of the ymage, yͤ Nabuchodonoſor the kynge had ſet vp. Nowe B when they ſtode before the ymage, whyche Nabuchodonoſor ſet vp, the bedel cried out with all his myght: O ye people, kynreddes ⁊ tonges, to you be it ſayde: yͤ when ye heare the noyſe of the trompettes, whiche ſhalbe blowen, with the harpes, ſhawmes, Pſalteryes, Simphonyes ⁊ al maner of Muſyke: ye fall downe and worſhyppe the golden ymage, that Nabuchodonoſor the kynge hath ſet vp. Whoſo then falleth not downe and boweth hym ſelfe, ſhall euen the ſame houre be caſt into an hote burnyng ouen. Therfore when all the folke hearde yͤ noyſe of the trōpettes that were blowen, with the harpes, ſhawmes, Pſalteryes, Symphonies, and all kynde of melody, thē all yͤ people, kynreds ⁊ nacions, fel down, and bowed them ſelues vnto the golden ymage that Nabuchodonoſor the kynge had ſet vp. Now were there certayne men of the Chal- C dees, that wēt euē then ⁊ accuſed the Jewes, and ſayde vnto the kynge Nabuchodonoſor: O kynge, God ſaue thy lyfe for euer. Thou beyng kyng haſt geuē a commaundemente, that all men when they heare the noyſe of the trompets, harpes, ſhawmes, Pſalteryes, ſymphonies, and all the other melodyes, ſhall fall downe and bowe them ſelues towarde the golden ymage: who ſo then fell not downe and worſhypped not, yͭ he ſhulde be caſt into an hote burnyng ouē. Dani.2.g. Now are there certayne Jewes* whome yͧ haſt ſet ouer the officers of yͤ lande of Babilon: namely, Sidrach, Miſach, and Abednago. Theſe men (O kyng) regarde not thy commaundement, yea they wil not ſerue thy goddes, nor bowe them ſelues to the golden D ymage, that thou haſt ſet vp. Then Nabuchodonoſor in a cruell wrathe and diſpleaſure, commaunded that Sidrach, Miſach, and Abednago ſhuld be brought vnto him. So theſe men were brought before yͤ king. Then Nabuchodonoſor ſpake vnto them, and ſayde: what? O Sidrah, Miſach, and Abednago, will not you ſerue my goddes? nor bowe your ſelues to the golden ymage, that I haue ſet vp? Wel, be redy hereafter. When ye heare the noyſe of the trompettes blow, with the harpes, ſhawmes, pſalteries, ſymphonies, and al the other melodies: that ye fall downe, and worſhyp yͤ ymage which I haue made. But yf ye worſhyp it not, ye ſhalbe caſte immediatly into an hote burnynge ouen. Let ſe, what God is there, that maye deliuer you oute of my handes. Sidrach. Miſach, and Abednago anſwered yͤ kyng, and ſayde. O Nabuchodonoſor, we oughte not to conſent vnto the in this matter: Nu.16.g. for why? oure God whome we ſerue * is able to kepe vs from the hote burning ouē, (O kynge) ⁊ can ryght well deliuer vs out of thy handes. And though he will not, yet E ſhalt thou know (O kynge) that we will not ſerue thy goddes, nor do reuerence to the Image, whiche thou haſt ſet vp. Then was Nabuchodonoſor full of indignacion, ſo yͭ the countenaunce of his face chaunged vpō Sidrach, Miſach, ⁊ Abednago. Therfore he charged and commaunded that the ouen ſhulde be made ſeuen tymes hotter then it was wonte to be: and ſpake vnto the strongeſt worthies that were in his hoſte, for to bynd Sidrach, Miſach, and Abednago, ⁊ to caſt them into the hote burnynge ouen.

So theſe men were bounde in their coates, hoſen, ſhoes, with their other garmētes, and caſte into the hote burnynge ouen: for the kynges commaundement was ſo ſtrayte, ⁊ the ouen was exceadynge hote. As for the men that put in Sidrach, Miſach, and Abednago, F the flame of the fyre deſtroied thē.

And theſe thre men, Sidrach, Miſach, and Abednago fell downe in the hote burnynge ouen, beyng faſt bounde. Then Nabuchodonoſor the kyng marueyled ⁊ ſtode vp in al haſt: he ſpake vnto his counſayle, ⁊ ſayd: dyd not you caſt theſe thre men boūde into yͤ fyre? They anſwered, and ſayd vnto the kynge: Yea, O kyng. He anſwered and ſayde: loe, for all that, yet do I ſe foure men goyng leuſe in the myddeſt of the fyre, and nothing corrupte, and the fourth is like the ſonne of god to loke vpon. Upon this went Nabuchodonoſor vnto the mouth of yͤ hote burnynge ouen, he ſpake alſo and ſayde: O Sidrach, Miſach, ⁊ Abednago, ye ſeruauntes of yͤ hye god, go forth, and come hyther. And ſo Sidrach, Miſach and Abednago went out of the fyre. Then yͤ dukes, lordes, and nobles, and the kynges coūſayle came together to ſe theſe men, * vpon whome the Esa.43. fyre had no maner of power in their bodies. In ſomuche that the verye heere of theyr heade was not burnte, and their clothes vnchaunged: yea, there was no ſmell of fyre G felte vpon them. Then ſpake Nabuchodonoſor, and ſayd: Bleſſed be the God of Sidrach, Miſach, and Abednago: * whiche *Psl.34. hath ſent his angell, and defended his ſer- Dani.6. uauntes, that put their truſte in him: yͭ haue Actes.12. aultered the kynges commaundement and ieoparde their bodyes there vpon, rather then they woulde ſerue or worſhyppe any other God, excepte their owne God only.

Therfore I will and commaunde, that all people, kynreddes, and tōges, which ſpeake any blaſphemye agaynſte the God of Sidrach, Miſach, and Abednago, ſhal dye, and their houſes ſhalbe pryſed: Bicauſe * there *Esai.4 is no God that maye ſaue, as this. Ose.13. So the kynge promoted Sidrach, Miſach and Abednago in the lande of Babylon.

The.iiii. Chapter.

Nabuchodonoſor dreameth agayn. Daniel interpreteth it. Nabuchodonoſor is put oute of his realme, and eateth with beaſtes. He confeſſeth the power of God, and is reſtored vnto his kyngdome. A

NAbuchodonoſor * kyng vnto all *Dan.6 people, kynreddes, and tounges that dwel vpon the whole earth: peace be multiplied amōg you. I thought it good to ſhewe the tokens and marueilouſe workes, that the hye god hath wrought vpon me. O howe greate are his tokens, and howe myghty are his wonders? *His kyngdome is an euerlaſtynge kyngdome, *Psal. and his power laſteth for euer, and e- Dani.7. uer. Luke.1. I Nabuchodonoſor beynge at reſte in myne houſe, and floriſhynge in my palace, ſaw a dreame, which made me afrayed: and

the thoughtes that I had vpon my bed,
with the viſions of myne heade, troubled
*Dan.2.a. me.*Then ſente I out a commiſſion, that
all they which were of wyſedome at Babylon,
ſhoulde be brought before me to tel me
the interpretacion of the dreame. So there
came the ſothſayers, charmers, Caldees, and
coniurers of deuels: to whome I tolde the
dreame, but what it betokened, they coulde
not ſhew me: til at yͤ laſt, ther came one Daniel
(other wiſe called Balthazar, according
to the name of my God) which hath yͤ ſprite
of the holye goddes in hym, to whome I
B tolde the dreame, ſayinge: O Balthazar,
thou prince of ſothſayers: For ſo muche as
I knowe, that thou haſt yͤ ſprite of the holy
goddes, and no ſecrete is hyd from the, tell
me therfore, what the viſion of my dreame
(that I haue ſene) maye ſignifye. I ſawe a
viſion in my heade vpon my bed: and beholde,
there ſtode a tree vpon the grounde,
whiche was verye hye, great and myghtye:
the heygth reached vnto yͤ heauen, and the
bredth extended to all the endes of yͤ earthe:
his leaues were fayre, he had verye muche
frute, ſo that euery man had ynough to eate
therin. The beaſtes of the felde had ſhadowes
vnder it, ⁊ the foules of yͤ ayre dwelt
in yͤ boughes therof. Shortly, al creatures
fed of it. I ſawe in my heade a viſion vpon
my bed: and beholde, a watcher and a holye
one came downe from heauen, and cryed
myghtelye, ſayinge: Hewe downe the tree,
breake of his braūches, ſhake of his leaues,
and ſcatre his frute abrode: that all the beaſtes
maye get them awaye from vnder him,
and the foules from his braunches. Neuertheleſſe,
leaue the grounde of hys rote ſtil in
the earth, and bynde hym vpon the playne
feld, with cheynes of yron and ſtele. With yͤ
dewe of heauen ſhall he be wet, and he ſhall
haue his parte in the herbes of the grounde
with other wilde beaſtes. That mans harte
C of his ſhalbe taken from hym, and a beaſtes
harte ſhalbe gyuen him, tyll ſeuen yeares
be come and gone vpon hym. This erande
of the watcher, is a commaundement groūded
and ſought out in the councell of hym,
that is mooſt holy: to learne men for to vnderſtande,
that the hyeſt hath power ouer
the kyngdomes of men, and gyueth them to
whome it lyketh hym, and bryngeth yͤ verye
outcaſtes of men ouer them. This is the
dreame, yͭ I kynge Nabuchodonoſor haue
ſene. Therefore O Balthazar, tell thou me
what it ſignifieth: for ſo muche as all the
wyſe men of my kyngdome are not able to
ſhew me what it meaneth. But thou cāſt do
it, for the ſprite of the holy goddes is in the.
Then daniel (whoſe name was Balthazar)
held his peace by the ſpace of an houre, ⁊
hys thoughtes troubled hym. So the kyng
ſpake, and ſayd: O Balthazar, let neyther yͤ
dreame nor the interpretacion there of feare
the. Balthazar anſwered, ſaying: O my lord, D
this dreame happen to thyne enemies, and
the interpretacion to thyne aduerſaryes.
As for the tree that thou ſaweſt whiche was
ſo great and mighty, whoſe heygth reached
vnto the heauen, and his bredth into all the
worlde, whoſe leaues were fayre, and yͤ frute
muche, vnder the whiche the beaſtes of the
felde had their habitacion, and vpon whoſe
braunches the foules of the ayre dyd ſytte:
Euen thou, O kyng, arte the tree, great and
ſtrong. Thy greatneſſe encreaſeth, and reacheth
vnto yͤ heauen, ſo doth thy power to yͤ
endes of the earth. But where as the kynge
ſawe a watcher, euen an holye angell, that
came downe from heauen, and ſayde: hewe
downe the tree, and deſtroye it: yet leaue the
grounde of the roote in the earth, and bynde
hym vpon the playne feld with cheynes of
yron and ſtele: He ſhalbe wet with the dewe
of heuen, and his part ſhalbe with the beaſtes
of the felde, tyl .vii. yeares be come and
gone vpon hym: This (O kynge) is the interpretacion, E
yea, it is yͤ very deuyce of him
that is hyeſt of all, and it toucheth my lorde
the kynge. Thou ſhalt be caſt out from mē,
and thy dwellynge ſhalbe with the beaſtes
of yͤ felde, with graſſe ſhalt thou be fed lyke
an oxe. Thou muſte be wette with the dewe
of the heauen: yea, ſeuen yeares ſhall come
and go vpon the, tyll thou knowe * that the *Dan.2.e
hyeſt hathe power vpon the kyngdomes of Jer.27.a.
men, and gyueth them to whome he lyſt.
Moreouer, where as it was ſayde, that the
roote of the tree ſhoulde be lefte ſtill in the
grounde: it betokeneth that thy kyngdome
ſhall remayne whole vnto thee, after yͧ haſt
learned to knowe, that the power commeth
from heauen. Wherfore O kyng, be cōtente
with my coūcel, that thou mayſt redeme thy
ſynnes with almeſſe, * ⁊ thyne offences with *Ecc.19.b
mercye to poore people: for this ſhalbe an
healynge of thyne erroure. All theſe thinges
touch the kynge Nabuchodonoſor. So after F
.xii. monethers, the kyng walked vp and
downe in the palace of yͤ kyngdome of Babilon,
and ſayde: This is the greate
Babilon, whiche I my ſelfe make a wy=
and ſtrengthe) haue ma the Medes ⁊ Per=
for the honoure of my not altered nor brokē.

Mi So

wordes were yet in the kynges mouth,ther
fell a voyce from heauen,ſayinge:O kyng
Nabuchodonoſor,to the be it ſpoken: Thy
kyngdom ſhall departe from thee, yͧ ſhalte
be caſt out of mens company:thy dwellyng
ſhalbe with the beaſtes of the feld,ſo that yͧ
ſhalt eate graſſe as an oxe,till ſeuen yeares
be come and gone ouer the:euen vntil thou
knoweſt,that the hyeſt hath power vpon yͤ
kingdomes of men,and that he maye gyue
them,vnto whome it pleaſeth hym. The
very ſame houre was thys matter fulfilled
vpon Nabuchodonoſor:ſo that he was caſt
oute of mens company,and dyd eate graſſe
lyke an oxe. Hys bodye was wet wyth the
dewe of heauē,till his heares were as great
as Aegles fethers,and his nayles lyke byrdes
G clawes. When this tyme was paſte,I
Nabuchodonoſor lyft vp mine eyes vnto
heauen,and myne vnderſtandynge was reſtored
vnto me agayn.Thē gaue I thākes
vnto the hyeſt. I magnified and prayſed
Dan.3.f. hym that liueth for euermore*whoſe power
endureth al waye,and his kyngdome from
one generacion to another: in compariſon
of whom all they that dwell vpon the erth,
Pſa.135.a are to be reputed as nothing.*He handleth
accordyng to his will,amonge the powers
of heauen,and amonge the inhabitours of
the earthe:and there is none that maye reſyſte
Job.42.b hys hande,or ſaye:what doeſt thou?*
At the ſame tyme was myne vnderſtanding
geuē me agayne,and I was reſtored to the
honoure of my kyngdome,to my dignitye,
and to myne owne ſhape agayn.My great
eſtates and princes ſought vnto me,and I
was ſet in my kyngdome agayne,ſo that I
had yet greater worſhyp.Then dyd I Nabuchodonoſor,
loue, magnifye and prayſe
the kynge of heauen:for all his workes are
true, and hys wayes ryght. As for thoſe
that go on proudlye, he is able to brynge
them downe.

The.v.Chapter.

Balthaſar kynge of Babilon, abuſynge the
veſſels of the temple,ſeeth an hand wrytyng on the
wall.The ſoth ſayers, called of the kynge, can not
expounde the wrytyng. Daniel is called,which readeth
it and interpreteth it alſo. Balthaſar beynge
ſlayne, Darius ſucceadeth in his rowme.

A Kynge Balthaſar made a great
banket to his thouſande lordes:
with all theſe thouſande he made
[illegible] chere, and when he was
[illegible], he cōmaunded to bring
[illegible] ſiluer veſſels *whyche
his father Nabuchodonoſor had taken out
of the temple at Ieruſalem:that the kynge
and his lordes,with his quene and concubynes
myght drynke therout. So they
brought the golden veſſel,that was taken
oute of the temple of the Lordes houſe at
Ieruſalem.Then the king and his Lordes
with his quene and concubynes,dronke out
of them.They dronke wyne & prayſed their
Idols of golde, ſyluer,copper,yron, wood
and ſtone.In the very ſame houre there appeared B
fyngers, as it had bene of a mans
hande wryting,ryght ouer agaynſt the candleſtycke
vpon the playn wal in the kinges
palace:and the kynge ſaw the palme of the
hande that wrote. * Then chaunged the
kyng his countenaunce,and his thoughtes
troubled him,ſo that yͤ ioyntes of his bodye
ſhoke,and his knees ſmote one agaynſt the
other.*Wherfore the kynge cryed myghtelye,
that they ſhoulde brynge hym the charmers,
Caldees,and coniurers of deuels.
The kynge ſpake alſo to the wyſe men of
Babylon,and ſayd: Whoſo can reade this
wrytyng,and ſhew me the playne meanyng
therof, ſhalbe clothed with purple, haue a
cheyne of golde aboute his necke,and rule
the thyrde parte of my kyngdome. Vpon
this,came all the kynges wyſe men;but they
coulde neither reade the wrytyng,nor ſhewe
the kynge what it ſignified.Then was the
kynge ſore afrayed,in ſo muche,that his coloure
chaunged, and his lordes were ſore
vexed. So by reaſō of this matter,that had C
happened to the kynge and his Lordes,the
Quene wente vp her ſelfe into the banket
houſe,and ſpake vnto the kynge,ſaying:O
kynge, God ſaue thy lyfe for euer. Let not
the thoughtes trouble the, and let not thy
countenaunce be chaunged.For why?there
is a man in thy kyngdome, that hathe the
ſprite of the holye goddes wythin him,*as
it was ſene in thy fathers dayes. He hathe
vnderſtandynge & wyſedome lyke the goddes.
Yea the kynge Nabuchodonoſor thy
father,made this man chefe of yͤ ſothſayers,
charmers,Caldees,& readers of deſtenyes:
becauſe that ſuche an aboundaunt ſprite,
knowlege and wyſedom(to expounde dreames,
to open ſecretes,and to declare harde
doubtes)was founde in hym:yea,euen in
Daniell,whom the kynge named Balthazar.
Let this ſame Daniel be ſent for,and he
ſhall tell what it meaneth.Then was Daniel
brought before the kyng.So the kyng
ſpake vnto Daniell, and ſayde: Art thou
that Daniel,one of the priſoners of Iuda, D

whome my father the kynge brought oute of Iewry? I haue hearde ſpeake of thee, yͭ thou haſt the ſprite of the holye goddes, experience and vnderſtanding, and that there hath bene great wyſedome founde in the.

Nowe haue there bene broughte me wyſe ⁊ connynge charmes, to reade thys wrytyng, and to ſhewe me the meanynge therof. But they coulde not tel me, what this matter ſignified. Then hearde I ſaye, that thou canſt expounde darke thinges, and declare harde doubtes. Wel then, yf thou canſt reade this wrytyng, and ſhewe me the meanyng therof, thou ſhalt be clothed with purple, haue a cheyne of golde aboute thy necke, and rule the thyrde parte of my kyngdome. Daniell E anſwered, and ſayde before the kynge: *As for thy rewardes, kepe them to thy ſelfe, or gyue thy riche gyftes to another: yet not the les, I wil reade the wrytyng vnto the king, and ſhewe hym the interpretacion therof.

*O kynge heare. God the hyeſt gaue vnto Nabuchodonoſor thy father, the dignitie of a kyng with worſhip and honoure: ſo that all people, kynredes and tonges ſtode in awe and feare of hym, by reaſon of the hye eſtate, that he had lente hym. For why, he ſlewe whome he woulde: he ſmote whome it pleaſed him. Agayn, whom he woulde he ſet vp: and whom he lyſt he put downe. *But becauſe his harte was ſo proude, and hys ſtomack ſet ſo faſt vnto wylfulneſſe: he was depoſed from his kingly trone, and his maieſty was taken from hym. He was ſhut out from amonge men, his hearte was lyke a beaſtes hearte, and his dwellynge was with F the wilde aſſes: he was fayne to eate graſſe lyke an oxe, and his bodye was wet with the dewe of the heauen, tyll he knewe, that the hyeſt had power vpon the kyngdomes of men, and ſetteth ouer them, whom he lyſte.

And thou his ſonne (O Balthazar) for all this, haſt not ſubmitted thyne hart, thoughe yͧ knewest all theſe thynges: but haſte magnified thy ſelfe aboue the Lorde of heauen, ſo that yͤ veſſels of his houſe were brought before the: that thou and thy Lordes, wyth thy quene ⁊ thy concubynes, myght drynke wyne therout. And haſt praiſed the Idoles of ſiluer and golde, copper ⁊ yron, of wood and ſtone: whiche neyther ſee, heare nor vnderſtande. As for the God *in whoſe hande conſiſteth thy breath, and al thy wayes: thou haſt not loued hym. Therfore is the palme G of thys hande ſente hyther frõ him, to token vp this wrytyng. And this is the ſcripture, that is written vp: Mane, Thetell, Phares.

Now the interpretaciõ of the thinge is this. Mane, God hath numbred the kyngdome, and brought it to an ende: Thetell, thou art wayed in the balaunce, and arte founde to lyght: Phares, thy kyngdome is delte in partes, and gyuen to the Medes ⁊ Perſes.

Then commaunded Balthazar to cloth Daniell with purple, to hange a chayne of golde about his necke, and to make a proclamacion concernynge hym: that he ſhould be the ruler of the thyrde part of hys kyngdome. *The verye ſame nyght was Balthazar the kyng of the Caldees ſlayne, and ‡Darius out of Medea toke in yͤ kingdom, beyng .lxii. yeares of age.

Eſay.47.b

Dan.9.a.

The .vi. Chapter.

Daniell is made ruler ouer the lordes. The Imagynacion of an acte agaynſte Daniell. The proclamacion of the acte, wherof Daniell is accuſed vnto the kynge as a tranſgreſſoure: He is put into a dene of Lyons by the commaundemente of the kyng. He is delyuered by fayth in God: Daniels accuſers are put vnto the Lyons to be torne in ſonder. Darius by the proclamaciõ of a decree, magnifieth the God of Daniell.

IT pleaſed Darius to ſet ouer his A kyngdom an .C. and .xx. Lordes, which ſhould be in all his kingdome about. Aboue theſe he ſet thre princes (of whome Daniell was one) that the Lordes might gyue accõptes vnto them, and the kynge to be vndiſeaſed. But Daniell exceaded all theſe princes and lordes, for the ſprite of God was plenteouſe in him: ſo that the kynge was mynded to ſette him ouer the whole realme. Wherfore the princes and lordes ſought, to pycke out in Daniel ſome quarel agaynſt the kyngdom: yet coulde they fynde none occaſiõ nor faute vpon hym. For why? he was ſo faythfull, that there was no blame nor diſhoneſtye founde in hym. Then ſayde theſe men: we can get no quarell agaynſt this Daniel, ex- B cept it be in the law of his God. Upon this, went the princes and lordes together vnto the kynge, and ſayd thus vnto hym: Kynge Darius, God ſaue thy lyfe for euer. All the greate eſtates of the realme, as the Princes, Dukes, Senatours, and Iudges, are determed to put out a commaundement of the kyng, ⁊ to make a ſure ſtatute: namely, that whoſo deſireth any peticion, either of anye God or man (within theſe .xxx. dayes) excepte it be only of thee O king: yͤ ſame perſõ may be caſt into the Lyons denne. Wherfore, O kyng, confirme yͤ this ſtatute, ⁊ make a wrytyng: yͭ the thing whiche the Medes ⁊ Perſes haue ordeyned, be not altered nor brokẽ.

So Darius made the wrytynge, and confirmed
C it. Nowe when Daniell vnderſtode
that the wrytynge was made, he went into
his houſe: and the wyndowes of his wal towarde
Jeruſalem ſtode open. There kneled
he down vpon hys knees, thre tymes a day:
there he made hys peticion, and prayſed his
God, lyke as hys maner was to do afore
tyme. Then theſe men made ſearche, and
founde Daniel makynge his peticion, and
prayinge vnto hys God. So they came to
the kynge, and ſpake before hym concernynge
his commaundemente, ſayinge: O
kynge, haſt thou not ſubſcribed the ſtatute,
that wythin. xxx. dayes who ſo requyreth
hys peticion of anye God or man but onely
of thy ſelfe, O kynge: he ſhalbe caſt into the
denne of the Lyons? The kynge anſwered,
and ſayde: yea, it is true. It muſte be as a
lawe of the Medes and Perſes, that maye
D not be broken. Then anſwered they, and
ſayde vnto the kynge: Daniell one of the
preſoners of Juda, O kyng, regardeth neyther
thee, nor thy ſtatute yͭ thou haſt made:
but maketh his peticion thre tymes a daye.
When the kyng heard theſe wordes he was
ſore greued, and woulde haue excuſed Daniell,
to delyuer him, and put of the matter
vntill the Sunne wente downe, to the intẽte
that he myght ſaue hym. Theſe men perceyuyng
the kynges mynde, ſayd vnto him:
knowe this (O kynge) that the lawe of the
Medes and Perſes is, that the commaundement
and ſtatute whiche the kynge maketh,
maye not be altered. * Then the kynge
Bel.c. bad them brynge Daniel, and they caſt him
into the Lyons denne. The kyng alſo ſpake
vnto Daniell, and ſayde: thy God, whome
thou alwaye ſerueſte, euen he ſhall defende
the. And there was brought a ſtone, & layed
vpon the hole of the denne: this the kynge
ſealed with hys owne rynge, and with the
E ſygnet of his prynces: that the kynges commaundement
concernynge Daniel ſhoulde
not be broken. So the kynge went vnto his
palace, and eate no meate that nyght, nether
was there any mynſtrelſye brought in before
hym, neyther coulde he take any ſlepe.
But betymes in the mornyng at the breake
of the daye, the kynge aroſe, and went in all
haſte vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he
cryed wyth a pyteous voyce vnto Daniell:
yea, the kynge ſpake and ſayde vnto Daniell:
O Daniell, thou ſeruaunte of the lyuynge
God is not thy God (whom thou alwaye
ſerueſt) able to delyuer thee from the
Lyons? Daniell ſayde vnto the kynge: O
kyng God ſaue thy life for euer. * My God F
hath ſent hys angell ‡ whiche hath ſhut the
lyons mouthes, ſo that they might not hurte
me. For why? myne vngyltyneſſe is founde
oute before hym. And as for the, O kynge,
I neuer offended the. Then was the kynge
exceadyng glad, and commaunded to take
Daniell out of the denne. So Daniel was
brought out of the denne, and no maner of
hurt was founde vpon him. For he put hys
truſt in hys god. And as for thoſe mẽ which
had accuſed Daniel, the king commaunded
to bryng them, and to caſt them in the lions
denne: them, their children, and their wyues.
* So the lyons had the maiſtery of them,
and brake all their bones aſonder, or euer
they came at the grounde. * After thys,
wrote kynge Darius vnto all people, kynredes,
and tonges, that dwelte in al landes: G
peace be multiplied with you. My commaundemente
is, in all my dominion and
kyngdome, that men feare & ſtande in awe
of Daniels God. * For he is the lyuynge
God, whiche abydeth euer: his kyngdome
ſhall not fayle, & his power is euerlaſtinge.
* It is he that delyuereth and ſaueth: he
dothe wonders and meruaylous workes in
heauen and in earth: he hath preſerued Daniel
from the power of the lyons. This Daniel
proſpered in the reygne of Darius and
Cyrus of Perſia.

The. vii. Chapter.

A viſion of foure beaſtes is ſhewed vnto Daniell. The viſion is interpreted of foure kyngdomes of the worlde. Of the power & encreaſe of Antichriſt. Of the euerlaſtynge kyngdome of Chriſt.

IN the firſte yeare of Balthazar A
kynge of Babilon, ſaw Daniel a
dreame, & a viſiõ was in his head
vpon hys bedde. Whych dreame
he wrote, and the ſumme of the matter is
thys. Daniel ſpake and ſayd: I ſawe in my
viſion by nyght, and behold: the foure wyndes
of the heauen ſtroue vpon the ſea, and
foure great beaſtes came vp frõ the ſea, one
vnlyke another. The firſt was as * a lion,
and yet had he ‡ aegles wynges. I ſaw, that
his wynges were pluckte from hym, and he
taken awaye from the earth: that he ſtode
vpon his fete as a man, and that there was B
gyuen hym a mans hearte. Beholde, the
ſecond beaſt was lyke a * Bear, and ſtode
vpon the one ſyde. Amonge his teeth in hys
mouthe he had. iii. greate longe teeth, and

it was ſayd vnto him: Aryſe, eate vp muche
fleſhe. Then I loked, ⁊ beholde, there was
an other lyke vnto a Leoparde, this had
wynges as a foule, * euen foure vpon the
backe. This beaſte had foure heades, and
there was power gyuen hym. After this I
ſaw in a viſiõ by night: ⁊ beholde, the fourth
beaſt was grymme and horrible, and maruelous
ſtronge. It had greate yron teath, it
deuoured and deſtroyed, ⁊ ſtamped the reſidue
vnder his fete. It was farre vnlyke the
C other beaſtes that were before it: for it had
*ten hornes, wherof I toke good hede.
And beholde, there came vp amonge them
another lytle horne, before whom there were
thre of the fyrſt hornes pluckt awaye. Beholde,
this horne had eyes lyke a man: and
a mouthe ſpeakyng preſũptuous thynges.
* I loked tyl the ſeates were prepared, and
tyll the olde aged ſat hym downe. His clothyng
was as white as ſnowe, ⁊ the heeres
of his head lyke the pure wooll. His throne
was lyke the fyrye flame, and his wheles as
the burnyng fyre. There drewe forth a fyrye
ſtreme, and wente oute from hym. * A thouſande
tymes a thouſande ſerued him. x. M.
tymes ten thouſande ſtode before him. The
iudgement was ſet, and the bokes opened.
Then toke I hede there vnto, bycauſe of yͤ
voyce of the proude wordes, which yͤ horne
ſpake. I behelde tyll the beaſt was ſlayne,
and his body deſtroyed, * geuen ouer to be
brente in the fyre. As for the power of the other
beaſtes alſo it was taken awaye, but
theyr lyues were prolonged for a tyme and
D ſeaſon. I ſaw in a viſion by nyghte, and beholde,
*there came one in yͤ cloudes of heauen
lyke the ſonne of a man, whiche wente
vnto the olde aged, before whome they
brought hym. Then gaue he hym * power
and dignitie regall, that all people, tribes ⁊
tonges ſhould ſerue him. * His power is an
euerlaſtyng power which ſhal neuer be put
down: and his kyngdome endureth vncorrupte.
My hart was vexed, * ⁊ I Daniell
had a troubled ſprite within me, ⁊ yͤ viſions
of my head made me afrayed, tyl I gat me
vnto * one of them that ſtode by, to knowe
the truth, concernynge all theſe thynges.
So he tolde me, and made me vnderſtande
the interpretacion of the thynges. Theſe
foure great beaſtes, are foure kynges which
E ſhall ariſe out of the earthe. Theſe ſhal take
in the kyngdome of the ſaintes of the moſte
hyeſt, ⁊ poſſeſſe it ſtill more and more for a
longe ſeaſon. After this I required diligẽtlye
to know the truth, concernyng the fourth
beaſt, whiche was ſo farre vnlyke the other
beaſtes, and ſo horrible, whoſe teeth were of
yron, and his nayles of braſſe: which deuoured
and deſtroyed, and ſtamped the reſydue
vnder his fete: I deſired alſo to knowe the
truth, as touchyng the * ten hornes that he *Apo.13.a
had vpon his heade, and this other whiche and.17.c.
came vp afterwarde, before whoſe face there
fell downe thre, which horne had eyes and a
mouthe that ſpake preſumptuous thynges,
and loked with a grymmer viſage then his
felowes. I behelde, ⁊ the ſame horne made F
batell agaynſt the ſaintes: yea, and gat the
victorye of them vntill the tyme that yͤ olde
aged came, that the iudgement was gyuen
to the cheféſte ſaintes: and tyll the tyme that
the ſaintes had the kyngdom in poſſeſſion.
He gaue me this anſwer. That fourth beaſt
ſhalbe the fourthe kingdome vpon earth: it
ſhalbe more thẽ al other kyngdomes, it ſhal
deuoure, treade downe, and deſtroy al other G
landes. * The ten hornes, are ten kynges, Zacha.1.c.
that ſhall ariſe out of the kyngdome, after
whom there ſhall ſtande vp another, which
ſhalbe greater then the firſt. He ſhal ſubdue
thre kynges, ⁊ ſhal ſpeake wordes agaynſt
the hyeſt of all: he ſhall deſtroye the ſaintes
of the mooſt hyeſt, * ⁊ thynke, that he maye *Dan.2.c
chaunge tymes ⁊ lawes. They ſhalbe gyuẽ
vnder his power, * vntill a tyme, two tymes Apoc.12.b
and halfe a tyme. But the iudgemẽt ſhalbe
kepte, ſo that his power ſhalbe taken from
him, for he ſhall be deſtroyed, and peryſh at
the laſt. As for the kyngdome, power, and al
myghte that is vnder the heauen: it ſhalbe
gyuen to the holy people of the mooſt hieſt,
* whoſe kyngdome is euerlaſtynge: yea, all *Luke.1.c
powers ſhall ſerue and obeye him. Thus Dan.14.f,
farre extende the wordes. Neuertheleſſe, I
Daniel was ſo vexed in my thoughtes, that
my contenaũce chaunged, * but the wordes *Luke.2.c.
I kept ſtill in my heart.

The.viii. Chapter.

A viſion of a ſtryfe betwene a Ramme and an he goate. The vnderſtandyng of the viſion is of yͤ batel betwene the kynge of Perſia, and the kyng of the Grecians. Of the ſhameles kynge Antichriſt.

IN the thyrde yeare of the reygne A
of kyng Balthazar, there appeared
a viſion vnto me Daniel, after
that I had ſene the * fyrſt. I Dan.7.a.
ſawe in a viſion (and when I ſawe it, I was
at Suſis in the chiefe citie, whiche lyeth in
the lande of * Elam) and in the viſion, me *Jer.49.f
thought I was by the ryuer of Ulai. Then Eze.32 d.
I loked vp, ⁊ ſawe: and beholde there ſtode
before the ryuer, a ramme, whiche had two
hornes;

hornes: and theſe two hornes were hye, but one was hyer then another, ⁊ the hyeſt came vp behynde. I ſawe yͭ thys ramme puſſhed with his hornes, agaynſt the weſt, agaynſte the north, and againſt the ſouthe: ſo that no beaſtes mught ſtande before hym, nor defende them from his power: but he dyd as
B him luſted, and waxed greatlye. I toke hede vnto this, and then came there an he goate from yͤ weſt ouer the whole earth, and touched not the grounde. This goate had a meruelous wrethē horne betwyxte his eyes, and came vnto the Ramme that had yͤ two hornes (whom I had ſene afore by the ryuer ſyde) and ranne fearcely vpon him with his myght. I ſawe hym drawe nye, vnto the Ramme, beynge very fearce vpon him: yea, he gaue him ſuch a ſtroke, that he brake his two hornes. Nether had the Rāme ſo much ſtrength as to ſtande before him: but he caſt hym downe, trode hym vnder his fete, and no man was able to deliuer the Ramme out of his power. The goate waxed exceadyng greate, and when he was at the ſtrongeſte,
Dan. 7.a. hys greate horne was broken alſo. * Then
and. 11.a. grew there other foure ſuch lyke in yͤ ſteade,
1. Mac. 1. a towarde the foure wyndes of yͤ heauē. Yea, oute of one of the leaſt of theſe hornes, there
C came yet vp another horne, whiche waxed maruelous greate toward yͤ ſouth, toward the eaſt, and towarde the fayre pleaſaunt lande. It grewe vp to the hooſt of heauen, wherof it dyd caſt ſome down to yͤ groūde, and of the ſtarres alſo, and trode thē vndre fete. Yea, it grewe vp vnto the prince of the hooſt, from whom the daylye offrynge was takē, and the place of his Sanctuarye caſte downe. And a certayne ſeaſon was gyuen vnto it, agaynſte the daply offryng (becauſe of wickednes) that it myght caſt downe the veritie to the grounde, and ſo to proſpere in all thynges, that it went about. Upon thys
D I hearde one of the ſaintes ſpeaking, which ſaint ſayd vnto one that aſked this queſtiō. Howe longe ſhall this viſion of the daylye ſacrifice, and of the waſtynge abhominaciō endure, that the Sanctuary and the power ſhall ſo be troden vnder foote? And he anſwered hym: Unto the euenynge and the mornynge, euen two thouſande and thre hundreth dayes: than ſhall the Sanctuary be clenſed agayn. Now whē I Daniel had ſene this viſion and ſought for the vnderſtandynge of it: beholde, there ſtode before me a thynge lyke vnto a man. And I heard a mans voice in the ryuer of Ulay whyche cryed, and ſayd: O Gabriel, make this man to vnderſtande the viſion. So he came and ſtode by me. But I was afrayed at his cōmynge, and fell downe vpon my face.

Then ſayde he vnto me: O thou ſonne of E
man marcke well, for in the laſt tyme ſhall this viſion be fulfilled. Nowe as he was ſpeakyng vnto me, I waxed faynt, ſo that I ſanke downe to the grounde. But he toke hold vpon me, ⁊ ſet me vp agayne, ſayinge: Beholde, I will ſhewe the what ſhall happen in the laſt wrath: for in yͤ tyme appointed it ſhalbe fulfilled. The Ramme whyche thou ſaweſte with the two hornes, is yͤ kyng of the Medes and Perſes: but the goate is yͤ kyng of Greke lande: the great horne that ſtode betwyxte his eyes, that is the principall kyng. But where as it brake, and foure other roſe vp in the ſteade: it ſignifieth, that
out of this people ſhall ſtande vp * foure F
kyngdomes, but not ſo myghtye as it. After theſe kyngdomes (whyle vngodlynes is a growyng) there ſhal aryſe a kyng of an vnſhamefaſte face, whiche ſhall be wyſe in darcke ſpeakynges. He ſhalbe myghty and ſtronge, but not in hys owne ſtrength.

He ſhall deſtroye aboue meaſure, and all that he goeth aboute ſhall proſpere: he ſhal ſlaye the ſtronge and holye people. And thorow his craftynes, falſhed ſhal proſpere in his hande: his herte ſhalbe proude, and many one ſhall he put to death in his welthyneſſe. He ſhall ſtande vp agaynſte the prince of princes, * but he ſhall be deſtroyed without hande. And this viſion yͭ is ſhewed vnto the, is as ſure as the euenyng and the mornynge. * Therfore wryte thou vp this ſyghte, for it will be lōge or it come to paſſe.

Upon this was I Daniel verye faynt, ſo that I laye ſycke certayne dayes: but when I roſe vp, I wente aboute the kynges buſyneſſe, and marueled at the viſion, neuertheleſſe, noman knew of it.

The .ix. Chapter.

Daniel deſireth to haue that perfourmed of God, whiche he had promyſed concernynge the returne of the people from their banyſſhmente in Babylon. A true confeſſion. Daniels prayer is heard. Gabriel the angell expoundeth vnto hym the viſion of the lxx. weekes. The anoyntyng of Chriſte. The buyldyng agayne of Ieruſalem vnder Nehemiah. The death of Chriſt.

IN the firſte yeare of Darius the ſōne of Ahaſuerus, * whiche was of the ſeade of the Medes, and was made kyng ouer the realme of the Caldees: yea euen in the firſt yere of hys reygne I Daniel deſired to knowe the yearly numbre out of the bokes, wherof the

Lorde ſpake vnto * Jeremy the prophete:yͭ
Jeruſalem ſhoulde lye waſte . lxx.yeares:⁊
J turned me vnto God the lord for to praye
and make myne interceſſion , wyth faſtynge,
ſackecloth and aſſhes : J prayed before the
Lord my God,and knowleged,ſayinge.
*O lord,thou greate and fearful God,thou
that kepeſt couenaunt and mercy with thē,
whych loue the,⁊ do thy commaūdementes:
*We haue ſynned, we haue offended, we
haue bene dyſobedyente and gone backe:
yea,we haue departed from al thy preceptes
B and iudgementes.We would neuer folowe
thy ſeruauntes the prophetes , that ſpake in
thy name to oure kynges and prynces,to
our forefathers, and to all the people of the
lande . * O lorde, ryghteouſnes belongeth
vnto the,vnto vs pertayneth nothynge but
open ſhame:as it is come to paſſe this day
vnto euery man of Juda , and to them that
dwell at Jeruſalem . Yea, vnto all Jſraell,
whether they be farre or nye,thoroweout all
landes, wherin thou haſte ſtrowed them,
becauſe of the offences, that they had done
agaynſte the.Yea,O Lorde,vnto vs,to our
kynges,and prynces,to our forfathers,euē
to vs al,*that haue offended the,belongeth
C open ſhame.But vnto the,O lord our God,
pertayneth mercye and forgeueneſſe.As for
vs,we are gone backe from hym,and haue
not obeyed the voyce of the lord oure God,
to walke in hys lawes,*whyche he layd be-
fore vs by hys ſeruauntes the prophetes:
yea,all Jſraell haue tranſgreſſed,and gone
backe from thy lawe,ſo that they haue not
harkened vnto thy voyce.
Wherfore,the curſe and oth*that is wryttē
in the lawe of Moſes yͤ ſeruaunt of God(a-
gaynſt whom we haue offended)is powred
vpon vs . * And he hath perfurmed hys
wordes,whyche he ſpake agaynſte vs,and
agaynſte oure iudges that iudged vs : to
bryng vpon vs ſuch a great plage,as neuer
was vnder heauen,lyke as it is nowe come
to paſſe in Jeruſalem.Yea,all thys plage,
as it is wryttē in the lawe of Moſes,is come
vpō vs.Yet made we not our prayer before
the lorde oure God,that we myghte turne
agayne from our wyckedneſſe , and to be
learned in thy verytie . Therefore hath the
Lord made haſt to bryng thys plage vpon
vs,for the lorde oure God is ryghteous,in
all hys workes whych he doth:for why?we
D woulde not herken vnto hys voyce.
*And nowe,O lord oure God‡ẏ that wyth
a myghty hande haſt brought thy people
out of Egypt,to get thy ſelfe a name which
remayneth this day,we haue ſinned O lord,
and done wickedly againſte all thy righte-
ouſnes:yet let thy wrathfull diſpleaſure be
turned awaye(J beſeche the)from thy citye
Jeruſalem thy holy hyll . And why ? for
oure ſynnes ſake,and for the wickedneſſe of
our forfathers,is Jeruſalem and thy people
abhorred , of all them that are aboute vs.
Nowe therfore,O oure God,heare yͤ prayer
of thy ſeruaunte,and hys interceſſion:O let
thy face ſhyne ouer thy Sanctuary , that
lyeth waſte:for the lordes ſake. O my God E
enclyne thyne eare,and herken(at the leaſte
for thyne owne ſake)open thyne eyes,behold
howe we be deſolate , yea , and the cytye
alſo,whyche is called after thy name:for we
do not caſte our prayers before thee in oure
owne righteouſnes:no,but only in thy great
mercyes:O Lorde heare:O forgyue Lord,
O lord conſider,tary not ouer long:but for
thyne owne ſake do it . O my God , for thy
citie,⁊ thy people is called after thy name.

As J was yet ſpeakyng at my prayers,
knowlegynge myne owne ſynnes, and the
ſynnes of my people, makynge ſo myne
interceſſyon before the Lorde my God,for
the holy hylles ſake of my God:yea,whyle
J was yet ſpeakyng in my prayer,beholde, *Dan.7.
the man Gabriel,(*whō J had ſene before and.8.a
in the vyſyon)came flyenge to me,⁊ touched
me aboute the offrynge tyme in yͤ euenynge.
He infourmed me,and ſpake vnto me: O
Daniell ſayd he, J am nowe come to make
the vnderſtande it . For as ſoone as thou
beganneſt to make thy prayer , it was ſo
deuyſed,and therefore am J come to ſhewe
the.And why?*For thou art a man greatly F
beloued.Wherfore, pondre the matter well, Dan.10.c.d
that thou mayeſt learne to vnderſtande the
vyſyon.lxx.weakes are determined ouer thy
people and ouer the holy cytye : that the
wickedneſſe may be conſumed,that the ſinne
maye haue an ende,that the offence maye be
reconciled,and to bring in euerlaſting righ-
teouſneſſe, to fulfyll the vyſions and the
prophetes,⁊ to annointe the mooſt holy one.
Underſtande thys then,and marke it well,
yͭ from the tyme it ſhall be concluded*to go 1.Pa.36.
and repayre Jeruſalem agayne,vnto Chriſt 1.Esd.1.a
(or the anoynted prynce)there ſhalbe ſeuen G
wekes.Then ſhall the ſtretes and walles be
buylded agayne lxii.weakes:but wyth hard
troublous tyme . After the.lxii.wekes,ſhall
Chryſte be ſlayne, and they ſhall haue no
pleaſure in hym . Then ſhall there come a
people wyth the prynce, and deſtroye the
citye and the Sanctuary:and his ende ſhal
come

come as the water floude. But the deſolaciõ ſhall continue tyll the ende of the battell.

He ſhall make a ſtronge bonde wyth many for the ſpace of a weeke: and whẽ the weeke mat.24.b is halfe gone, he ſhall put downe the ſlayne Mar.13.b and meatoffrynge. *And in the temple there ſhalbe an abhominable deſolaciõ, til it haue deſtroyed all. And it is concluded, that thys waſtyng ſhal continue to the ende.

The. x. Chapter.

There appeareth vnto Daniell a man clothed in lynnen, whyche ſheweth hym wherfore he is ſente,

IN the thyrde yeare of kyng Cirus A of Perſia, there was ſhewed vnto Danyel (otherwiſe called Balthazer) a matter, yea, a true matter, but it is yet a longe tyme vnto it. He vnderſtode the matter wel, and perceyued what the viſiõ was. At the ſame tyme, I Daniell mourned for the ſpace of thre weekes, ſo that I had no luſt to eate breade: as for fleſhe and wine there came none wythin̄ my mouthe: No, I dyd not once anoynte my ſelfe, tyl the whole thre weekes were out. Vpon the .xxiiii. day of the fyrſte moneth, I was by the great floud, *dan.7.b called *Tygrys, I lyfte vp myne eyes, and Apoca.1.c loked: and beholde, a man clothed in lynen, whoſe loines were girded vp with fine golde of Arabye, hys body was like the Chryſolite ſtone, hys face (to loke vpon) was like lyghtenynge, hys eyes as the flame of fyre, hys armes and fete were lyke fayre glyſterynge metal, but the voice of his wordes was like yͤ B *Dani.3.c voice of a multitude. *I Daniel alone ſawe ‡Acte.9.a thys vyſyon, ‡the men that were wyth me, ſawe it not: but a great fearfulneſſe fell vpõ them, ſo that they fled awaye and hyd them ſelues. I was lefte there my ſelfe alone, and ſawe thys great viſion, ſo longe tyl there remayned nomore ſtrength wythin me.

Yea, I loſte my coloure cleane, I waſted awaye, & my ſtrength was gone. Yet hearde I the voice of his wordes: and as ſoone as I hearde it, fainteneſſe came vpõ me, and I fel downe flat to the grounde vpon my face.

And beholde, an hande touched me, whyche ſet me vp vpon my knees, & vpõ the palmes of my handes, ſaying vnto me: *O Daniel, *Dan.9.b thou well beloued man, take good hede of yͤ wordes that I ſhal ſaye vnto the, and ſtand ryghte vp, for vnto the am I nowe ſente.

And when he had ſaid theſe wordes, I ſtode C vp trẽbling. Thẽ ſaid he vnto me: feare not Daniel: for why? ſence the fyrſte daye yͭ thou dyddeſt ſet thyne harte to vnderſtande, and dyddeſt chaſten thy ſelfe before thy God: thy wordes haue bene heard. And I had come vnto the, when yͧ begannest to ſpeake, had not the prynce ouer the kyngdome of yͤ Perſes wythſtande me .xxi. dayes. But lo, *Michael one of the chiefe prynces, came to helpe, and I was left to continue there with the kinges of Perſia, and am come to ſhewe the what ſhall happen vnto thy people in yͤ latter dayes. For it wylbe longe yet or the viſion be fulfilled. Nowe when he had ſpokẽ theſe wordes vnto me, I caſte downe my head to the grounde, and helde my tonge.

Beholde, there touched my lyppes one very like vnto a man. Then opened I my mouth, and ſayde vnto hym, that ſtode before me: o D my Lorde, my ioyntes are leuſed in the viſiõ and there is nomore ſtrength within me.

Howe may my Lordes ſeruaunte then talke wyth my Lorde? ſeynge there is no ſtrengthe in me, ſo that I can not take my breathe?

Vpon thys there touched me agayne, one muche like a man *& comforted me, ſaying: O thou man ſo well beloued, feare not: be contente, take a good hart vnto the, and be ſtronge. So when he had ſpokẽ vnto me, I recouered, and ſayde: Speake on my Lord, for thou haſte refreſſhed me. Then ſayde he: knoweſt thou wherfore I am come vnto the? nowe wil I go againe to fight wyth yͤ king & the prince of the Perſes. As ſoone as I go forth, lo, the prince of Grekeland ſhal come, Neuertheleſſe I wyl ſhewe the that thynge, that is faſte noted in the ſcripture of truth. And as for al yonder matters, there is none yͭ helpeth me in thẽ, but Michael youre prince.

The.xi.Chapter.

A prophecie of yͤ kinges of Perſia. Of the kingdome of Grece. Of the kyngdome of Egipt, & of the bonde therof, and of the battell wyth the kyngdome of Syria. Of the Iewes that flye vnto the kynge of Egypte, whome Antiochus the kynge of Syria perſecuteth, whych fygureth vnto vs Antichriſt. The pryde of Antiochus.

AND in the fyrſte yeare of Darius of Media, I ſtode by hym, to comforte hym, and to ſtrength hym, and nowe wyl I ſhewe the yͤ truth. Beholde, there ſhal ſtande vp yet thre kinges in Perſia, but the fourth ſhall be farre rycher then they all. And when he is in the chefeſt power of hys ryches, he ſhall prouoke euery man againſte the realme of Grekeland. *Then ſhal there aryſe yet a mightye king, that ſhal rule with greate dominion, and do what hym luſte. *And as ſoone as his kingdome cõmeth vp, it ſhalbe deſtroied, & deuided toward yͤ foure

windes of the heauen.They that come after
hym,ſhal not haue ſuche power ⁊ dominion
as he:but his kingdome ſhalbe ſcatered,yea,
euen among other then thoſe.And the kinge
of the ſouth ſhalbe myghtyer,then hys other
pꝛynces. And one ſhall be ſtronger then he,
and ſhall rule hys domynyon wyth greate
power.And in the ende of yeares,they ſhalbe
ioyned together,and the kynges daughter
B of yͤ ſouth ſhal come to the king of yͤ Noꝛth,
foꝛ to make frendſhyp,but ſhe ſhal not obtayne
the power of that arme,nether ſhall
ſhe be able to endure thoꝛowe hys myghte:
but ſhe,and ſuche as bꝛoughte her(yea and
he that begat her,and comfoꝛted her foꝛ hys
tyme)ſhall be delyuered vp. Out of the
bꝛaunches of her roote,there ſhal one ſtande
vp in hys ſteade, whyche wyth power of
armes ſhall go thoꝛowe the kynges lande
of the noꝛth,and handle hym accoꝛdyng to
hys ſtrength.As foꝛ theyꝛ Idols ⁊ pꝛinces,
wyth theyꝛ coſtly Jewels of golde ⁊ ſiluer,
he ſhall carye them awaye captiues into Egipt,
and he ſhall reygne moꝛe yeares then
the king of the Noꝛth : And when he is come
into the kynges realme of the ſouth,he ſhalbe
fayne to turne againe into his owne land.
Wherefoꝛe his ſonnes ſhalbee diſpleaſed,⁊
ſhall gather together a mightye greate hoſt
of people:and one of them ſhal come,⁊ goe
thoꝛoughe lyke a water floude:then ſhall he
returne,and goe fooꝛth wyth defyinge and
boaſtynge,vnto hys owne lande. Then the
kynge of the ſouth ſhalbee angrye,and ſhall
come foꝛth to fight agaynſt the kinge of the
noꝛth:yea,he ſhal bꝛing a great multitude of
C people together, and a great heape ſhall bee
geuen into his hand:theſe ſhal he cary away
with great pꝛyde, foꝛſomuch as he hath caſt
down ſo manye thouſandes:neuertheleſſe,he
ſhal not pꝛeuayle.Foꝛ the kynge of yͤ noꝛthe
ſhall gather(of the newe) a greater heape of
people then afoꝛe, ⁊ come fooꝛth(after a certain
time ⁊ yeares)with a mighty hooſt,and
exceadyng greate good.

At theſame tyme there ſhall manye ſtand vp
agaynſte the kynge of the ſouth, ſo that the
wicked chyldꝛen of thy people alſo,ſhall exalt
themſelues(to fulfyll the vyſion)and thẽ
fall.So the kyng of the noꝛth ſhall come to
lay ſege,and to take the ſtrong fenſed cities:
And the power of them of the ſouth ſhal not
be able to abyde hym,and the beſt menne of
the people ſ[illegible]all not be ſo ſtrong,as to reſiſte
hym.Sho[illegible]e,when he commeth,he ſhall
handell h[illegible]s he lyſte,and no man ſhalbee
ſo hard[illegible] ſtande agaynſte hym.

He ſhal ſtande in yͤ pleaſaunt countrie,which
thoꝛowe hym ſhalbe deſtroyed. He ſhall ſet
hys face wyth all hys power to obtayne hys
kyngdome,and to be lyke it.Yea,that ſhall
he do, and geue hym vnto the daughters amonge
wemen,to deſtroye hym.But he ſhal
fayle,nether ſhall he obtayne hys purpoſe.
After this ſhall he ſet his face vnto the Iles,
and take many of thẽ. A pꝛynce ſhal ſtoppe
him to do him a ſhame,beſide the cõfuſion yͤ
els ſhal come vnto him. Thus ſhal he turne
agayne to his owne lande,ſtomble and fal, D
and be nomoꝛe founde:ſo he that came vpõ
hym and dyd hym vyolence, ſhall ſtande in
his place,and haue a pleaſaunte kyngdom:
and after fewe dayes he ſhall be deſtroyed,⁊
that neyther in wꝛath,noꝛ in battell. In his
ſteade there ſhall aryſe a vyle perſone, not
holden woꝛthye of a kynges dygnitie: this
ſhal come in peaceably,⁊ obtayne the kingdome
with fayꝛe wooꝛdes: he ſhall fyght agaynſte
the armes of the myghtye(and deſtroye
them)yea,⁊ agaynſt the pꝛynce of the
couenaunt.So after that he hath takẽ truce
with hym,he ſhall handle dyſceytfullye that
he may gette vp and ouercome hym wyth a
ſmall flocke,and ſo with craftyneſſe to gette
hym to the fatteſt place of the lande, and to
deale otherwyſe, then eyther his fathers oꝛ
graundfathers dyd.Foꝛ he ſhall deſtroy the
thing that they had robbed ⁊ ſpoyled,yea, ⁊
al theyꝛ ſubſtaunce, ymagynyng thoughtes E
agaynſt the ſtrong holdes,⁊ that foꝛ a time.
His power and heart ſhalbe ſtiered vp with
a great army,agaynſt the king of the ſouth,
where thoꝛow the king of yͤ ſouth ſhalbe moued
then vnto battel, with a great ⁊ mighty
hoſte alſo.Neuertheleſſe he ſhall not be able
to ſtand,foꝛ they ſhal conſpyꝛe againſt him.
Yea,they that eate of his meate ſhall hurte
him:ſo yͤ his hoſte ſhal fall,⁊ many be ſlayne
downe.Theſe two kynges ſhalbe minded to
do miſchiefe, and talke of dyſceyte at one
table;but they ſhall not pꝛoſpere:foꝛ why?yͤ
end ſhal not come yet,vnto the time appointed.
*Then ſhal he goe home agayn into his *2 Mac.5.
owne lande with great good, and ſette hys
hearte agaynſte the holy couenaunt:he ſhal
be buſy agaynſte it,and then returne home.
At the tyme appoynted,he ſhall come agayn
and goe towarde the ſouth.So ſhall it happen
otherwyſe then at the fyꝛſte, yet once agayne.
And why?*the ſhyppes with Italians Nu.24.b
ſhall come vpon hym, that he maye
bee ſmytten,and turne agayne:that he maye
take indygnacyon agaynſte the couenaunte
of holyneſſe,to medle agaynſte it.

Yea,

come as the water floude. But the deſolaciõ
ſhall continue tyll the ende of the battell.
He ſhall make a ſtronge bonde wyth many
for the ſpace of a weeke: and whẽ the weeke
mat.24.b is halfe gone, he ſhall put downe the ſlayne
Mar.13.b and meatoffrynge. *And in the temple there
ſhalbe an abhominable deſolaciõ, til it haue
deſtroyed all. And it is concluded, that thys
waſtyng ſhal continue to the ende.

The. x. Chapter.

There appeareth vnto Daniell a man clothed in
lynnen, whyche ſheweth hym wherfore he is ſente,

A IN the thyrde yeare of kyng Cirus
of Perſia, there was ſhewed vnto
Danyel (otherwiſe called Balthazer)
a matter, yea, a true matter, but
it is yet a longe tyme vnto it. He vnderſtode
the matter wel, and perceyued what the viſiõ
was. At the ſame tyme, I Daniell mourned
for the ſpace of thre weekes, ſo that I had
no luſt to eate breade: as for fleſhe and wine
there came none wythiñ my mouthe: No, I
dyd not once anoynte my ſelfe, tyl the whole
thre weekes were out. Upon the .xxiiii. day of
the fyrſte moneth, I was by the great floud,
*dan.7.b called *Tygrys, I lyfte vp myne eyes, and
Apoca.1.c loked: and beholde, a man clothed in lynen,
whoſe loines were girded vp with fine golde
of Arabye, hys body was like the Chryſolite
ſtone, hys face (to loke vpon) was like lyghtenynge,
hys eyes as the flame of fyre, hys
armes and fete were lyke fayre glyſterynge
metal, but the voice of his wordes was like yͤ
B voice of a multitude. *I Daniel alone ſawe
*Dani.3.c thys vyſyon, ‡the men that were wyth me,
*Acte.9.a ſawe it not: but a great fearfulneſſe fell vpõ
them, ſo that they fled awaye and hyd them
ſelues. I was lefte there my ſelfe alone, and
ſawe thys great viſion, ſo longe tyl there remayned
nomore ſtrength wythin me.
Yea, I loſte my coloure cleane, I waſted
awaye, ⁊ my ſtrength was gone. Yet hearde
I the voice of his wordes: and as ſoone as
I hearde it, fainteneſſe came vpõ me, and I
fel downe flat to the grounde vpon my face.
And beholde, an hande touched me, whyche
ſet me vp vpon my knees, ⁊ vpõ the palmes
of my handes, ſaying vnto me: *O Daniel,
*Dan.9.b thou well beloued man, take good hede of yͤ
wordes that I ſhal ſaye vnto the, and ſtand
ryghte vp, for vnto the am I nowe ſente.
And when he had ſaid theſe wordes, I ſtode
C vp trẽbling. Thẽ ſaid he vnto me: feare not
Daniel: for why? ſence the fyrſte daye yͭ thou
dyddeſt ſet thyne harte to vnderſtande, and
dyddeſt chaſten thy ſelfe before thy God:
thy wordes haue bene heard. And I had
come vnto the, when yͧ beganneſt to ſpeake,
had not the prynce ouer the kyngdome of yͤ
Perſes wythſtande me .xxi. dayes. But Lo,
*Michael one of the chiefe prynces, came to
helpe, and I was left to continue there with
the kinges of Perſia, and am come to ſhewe
the what ſhall happen vnto thy people in yͤ
latter dayes. For it wylbe longe yet or the
viſion be fulfilled. Nowe when he had ſpokẽ
theſe wordes vnto me, I caſte downe my
head to the grounde, and helde my tonge.
Beholde, there touched my lyppes one very
like vnto a man. Then opened I my mouth,
and ſayde vnto hym, that ſtode before me: O D
my Lorde, my ioyntes are leuſed in the viſiõ
and there is nomore ſtrength within me.
Howe may my Lordes ſeruaunte then talke
wyth my Lorde? ſeynge there is no ſtrengthe
in me, ſo that I can not take my breathe?
Upon thys there touched me agayne, one
muche like a man *⁊ comforted me, ſaying:
O thou man ſo well beloued, feare not: be
contente, take a good hart vnto the, and be
ſtronge. So when he had ſpokẽ vnto me, I
recouered, and ſayde: Speake on my Lord,
for thou haſte refreſſhed me. Then ſayde he:
knoweſt thou wherfore I am come vnto the?
nowe wil I go againe to fight wyth yͤ king
⁊ the prince of the Perſes. As ſoone as I go
forth, lo, the prince of Grekeland ſhal come,
Neuertheleſſe I wyl ſhewe the that thynge,
that is faſte noted in the ſcripture of truth.
And as for al yonder matters, there is none yͭ
helpeth me in thẽ, but Michael youre prince.

The. xi. Chapter.

A prophecie of yͤ kinges of Perſia. Of the kingdome
of Grece. Of the kyngdome of Egipt, ⁊ of the bonde
therof, and of the battell wyth the kyngdome of
Syria. Of the Iewes that flye vnto the kynge of
Egypte, whome Antiochus the kynge of Syria
perſecuteth, whych fygureth vnto vs Antichriſt. The
pryde of Antiochus.

AND in the fyrſte yeare of Darius of
Media, I ſtode by hym, to comforte
hym, and to ſtrength hym, and nowe
wyl I ſhewe the yͤ truth. Beholde, there ſhal
ſtande vp yet thre kinges in Perſia, but the
fourth ſhall be farre rycher then they all.
And when he is in the chefeſt power of hys
ryches, he ſhall prouoke euery man againſte
the realme of Grekeland. *Then ſhal there
aryſe yet a mightye king, that ſhal rule with
greate dominion, and do what hym luſte.
*And as ſoone as his kingdome cõmeth vp,
it ſhalbe deſtroied, ⁊ deuided toward yͤ foure
wyndes

windes of the heauen. They that come after hym, ſhal not haue ſuche power & dominion as he: but his kingdome ſhalbe ſcatered, yea, euen among other then thoſe. And the kinge of the ſouth ſhalbe myghtyer, then hys other prynces. And one ſhall be ſtronger then he, and ſhall rule hys domynyon wyth greate power. And in the ende of yeares, they ſhalbe ioyned together, and the kynges daughter B of yͤ ſouth ſhal come to the king of yͤ North, for to make frendſhyp, but ſhe ſhal not obtayne the power of that arme, nether ſhall ſhe be able to endure thorowe hys myghte: but ſhe, and ſuche as broughte her (yea and he that begat her, and comforted her for hys tyme) ſhall be delyuered vp. Out of the braunches of her roote, there ſhal one ſtande vp in hys ſteade, whyche wyth power of armes ſhall go thorowe the kynges lande of the north, and handle hym accordyng to hys ſtrength. As for theyr Idols & princes, wyth theyr coſtly Iewels of golde & ſiluer, he ſhall carye them awaye captiues into Egipt, and he ſhall reygne more yeares then the king of the North: And when he is come into the kynges realme of the ſouth, he ſhalbe fayne to turne againe into his owne land. Wherefore his ſonnes ſhalbee diſpleaſed, & ſhall gather together a mightye greate hoſt of people: and one of them ſhal come, & goe thoroughe lyke a water floude: then ſhall he returne, and goe foorth wyth defyinge and boaſtynge, vnto hys owne lande. Then the kynge of the ſouth ſhalbee angrye, and ſhall come forth to fight agaynſt the kinge of the north: yea, he ſhal bring a great multitude of C people together, and a great heape ſhall bee geuen into his hand: theſe ſhal he cary away with great pryde, forſomuch as he hath caſt down ſo manye thouſandes: neuertheleſſe, he ſhal not preuayle. For the kynge of yͤ northe ſhall gather (of the newe) a greater heape of people then afore, & come foorth (after a certain time & yeares) with a mighty hooſt, and exceading greate good.

At theſame tyme there ſhall manye ſtand vp agaynſte the kynge of the ſouth, ſo that the wicked chyldren of thy people alſo, ſhall exalt themſelues (to fulfyll the vyſion) and thē fall. So the kyng of the north ſhall come to lay ſege, and to take the ſtrong fenſed cities: And the power of them of the ſouth ſhal not be able to abyde hym, and the beſt menne of the people ſhall not be ſo ſtrong, as to reſiſte hym. Shortelye, when he commeth, he ſhall handell hym as he lyſte, and no man ſhalbee ſo hardye as to ſtande agaynſte hym.

He ſhal ſtande in yͤ pleaſaunt countrie, which thorowe hym ſhalbe deſtroyed. He ſhall ſet hys face wyth all hys power to obtayne hys kyngdome, and to be lyke it. Yea, that ſhall he do, and geue hym vnto the daughters amonge wemen, to deſtroye hym. But he ſhal fayle, nether ſhall he obtayne hys purpoſe. After this ſhall he ſet his face vnto the Iles, and take many of thē. A prynce ſhal ſtoppe him to do him a ſhame, beſide the cōfuſion yͤ els ſhal come vnto him. Thus ſhal he turne agayne to his owne lande, ſtomble and fal, D and be nomore founde: ſo he that came vpō hym and dyd hym vyolence, ſhall ſtande in his place, and haue a pleaſaunte kyngdom: and after fewe dayes he ſhall be deſtroyed, & that neyther in wrath, nor in battell. In his ſteade there ſhall aryſe a vyle perſone, not holden worthye of a kynges dygnitie: this ſhal come in peaceably, & obtayne the kingdome with fayre woordes: he ſhall fyght agaynſte the armes of the myghtye (and deſtroye them) yea, & agaynſt the prynce of the couenaunt. So after that he hath takē truce with hym, he ſhall handle dyſceytfullye that he may gette vp and ouercome hym wyth a ſmall flocke, and ſo with craftyneſſe to gette hym to the fatteſt place of the lande, and to deale otherwyſe, then eyther his fathers or graundfathers dyd. For he ſhall deſtroy the thing that they had robbed & ſpoyled, yea, & al theyr ſubſtaunce, ymagyning thoughtes E agaynſt the ſtrong holdes, & that for a time. His power and heart ſhalbe ſtiered vp with a great army, agaynſt the king of the ſouth, where thorow the king of yͤ ſouth ſhalbe moued then vnto battel, with a great & mighty hoſte alſo. Neuertheleſſe he ſhall not be able to ſtand, for they ſhal conſpyre againſt him. Yea, they that eate of his meate ſhall hurte him: ſo yͭ his hoſte ſhal fall, & many be ſlayne downe. Theſe two kynges ſhalbe minded to do miſchiefe, and talke of dyſceyte at one table; but they ſhall not proſpere: for why? yͤ end ſhal not come yet, vnto the time appointed. *Then ſhal he goe home agayn into his *2 Mac. 5. owne lande with great good, and ſette hys hearte agaynſte the holy couenaunt: he ſhal be buſy agaynſte it, and then returne home. At the tyme appoynted, he ſhall come agayn and goe towarde the ſouth. So ſhall it happen otherwyſe then at the fyrſte, yet once agayne. And why? *the ſhyppes with Italians Nu. 24. D ſhall come vpon hym, that he maye bee ſmytten, and turne agayne: that he maye take indygnacyon agaynſte the couenaunte of holyneſſe, to medle agaynſte it.

Yea,he ſhal turne him,and drawe ſuch vnto
F hym as leaue the holy couenaunte.He ſhall
ſet mighty mẽ to vnhalowe the Sanctuary
of ſtrength,to put downe the dayly offryng,
and to ſet vp the abhominable deſolacion.
And ſuche as breake the couenaunt,ſhall he
flatter wyth fayre wordes . But the people
that wyll knowe theyr God ,ſhall haue the
ouerhande & proſper. Thoſe alſo that haue
vnderſtandyng among the people,ſhall en=
fourme the multitude:and for a long ſeaſon
they ſhall be perſecuted wyth ſwearde, wyth
fyre, with captiuitie,& with the taking away
of theyr goodes .Nowe when they fal, they
ſhall be ſet vp wyth a lytle helpe:but many
ſhall cleaue vnto them faynedlye.

Yea ſome of thoſe which haue vnderſtãding
ſhall be perſecuted alſo,that they maye be
tryed, purified and clenſed,tyll the tyme be
out:for there is yet another tyme appointed.
*2.teſ.2.a. The kyng ſhall do what hym lyſt*he ſhall
exalte and magnifye him ſelfe agaynſte all
that is God.Yea,he ſhal ſpeake maruelous
thynges agaynſte the God of all goddes,
Apoc.15.a wherein he ſhall proſpere,ſo longe tyll*the
wrath be fulfylled,for the concluſion is de=
uyſed already.He ſhal not regarde the God
of hys fathers,but hys luſte ſhall be vpon
women.Yea,he ſhal not care for anye God,
for he ſhall magnifye hym ſelfe aboue all.
In hys place ſhall he worſhip the myghtye
ſtout God:and the God whom hys fathers
knewe not,ſhall he honoure wyth gold and
ſylue rwyth precious ſtones and pleaſaunt
Jewels.Thus ſhal he do thorowe his ſtrõg
G fenſed places,ſetting vp hys ſtraunge God
whom he confeſſeth,& increaſyng his glory.
Suche as wyll receaue hym,and take hym
for God,he ſhal geue them greate worſhyp
and power:yea,and make them lordes of the
multitude, and gyue them the lande wyth
rewardes.In the latter tyme ſhal the kynge
of the ſouth ſtryue wyth hym,and the kynge
of the north in like maner ſhal come againſt
hym wyth charettes,horſemen and wyth a
greate nauy of ſhyppes.He ſhall come into
the landes,deſtroy and go thorowe:he ſhall
enter alſo into the fayre pleaſaunte lande.
Many cytyes and countryes ſhall decaye
Apoca.12.c *excepte Edom,Moab,and the beſte of the
children of Ammon ,whyche ſhall eſcape
from hys hande.He ſhall ſtretch forth hys
handes vpon the countreys,and the lande
of Egypt ſhall not eſcape hym.For thorowe
his goinge in,he ſhal haue dominion ouer yͤ
treaſures of ſyluer and golde,and ouer all
the precious Jewels of Egypte,Libia,and
Ethlopia:*Neuertheles,yͤ tidinges out of
Eaſte and yͤ north ſhall trouble hym,for the
whyche cauſe he ſhall go forth to deſtroye &
roote out a greate multitude. The tentes of
hys palace ſhalbe pitched betwixt the two
ſeas,vpon the hyl of the noble Sanctuary:
for he ſhal come to his death ,*and thẽ ſhal
no man helpe hym.

The.xii.Chapter.

He prophecyeth the reſurreccion of the deade.The
darkeneſſe of the prophecy of Daniell.

THe tyme wyl come alſo,that the great A
prynce *Michaell, whyche ſtandeth
on thy peoples ſyde,ſhal aryſe vp:for
*there ſhall come a tyme of trouble, ſuch as
neuer was , ſence there began to be any
people vnto that ſame tyme.Then ſhal thy
people be deliuered,yea,all thoſe yͤ be foũde
wrytten in the booke.*Many of them that
ſlepe in the duſt of yͤ earth ſhall awake,ſome
to the euerlaſtyng lyfe,ſome to perpetuall
ſhame & reprofe. *The wyſe(ſuche as haue
taught other)ſhall glyſter,as the ſhynyng
of heauen : and thoſe that haue inſtruct the B
multitude vnto godlyneſſe, ſhall be as the
ſtarres, worlde wythout ende.And thou O
Daniel,ſhut vp theſe wordes,and ſeale the
boke til the laſte time.Many ſhal go about
here and there ,and then ſhall knowlege
encreaſe.So I Daniel loked,and beholde,
there ſtode(*as it were*)other two,one vpõ this C
ſhore of the water, the other vpon yonder
ſyde.And one of them ſayd vnto hym,whych
was clothed in lynnen,and ſtode aboue vpõ
the waters of the floude:Howe longe ſhal it
be to the ende of theſe wonderous workes?
*Thẽ herde I the man with the linnen clo=
thes,whych ſtode aboue vpon the waters of
the floude,when he helde vp hys ryght and
left hande vnto heauen,and ſware by hym
whyche lyueth for euer , *that it ſhal tarye
for a tyme,two tymes and halfe a tyme:and
when the power of the holy people is cleane
ſcattred abrode,then ſhall all theſe thynges
be fulfylled.I hearde it well, but I vnder=
ſtode it not.

Then ſayde I : O my Lorde,what ſhall D
happen after that?He anſwered:Go thy way
Daniell, for theſe wordes ſhalbe cloſed vp,
and ſealed ,til the laſte time:and many ſhal=
be puryfyed,clenſed and tryed(*as it were with
fire:*)But the vngodly ſhall lyue wyckedly,
*and thoſe wycked(as many of thẽ as they
be)ſhall haue no vnderſtandyng. As for
ſuche as haue vnderſtandyng , they ſhall
regarde it.And from the time forth that the
dayly

daply offering ſhalbe put downe, and the
abhomynable deſolacion ſette vp, there
ſhalbe a.M.ccxc.dayes. * O well is hym
that wayteth and commeth to the.M.iii.
C.and.xxxv.dayes. Goe thou thy waye
now tyll it be ended: take thy reſt and abyde
thy lot, tyll the dayes haue an ende.

¶ The ende of the prophecye
of Danyel.

The booke of the Prophete Oſeas.

¶ The firſt Chapter.

The tyme wherein Oſeas prophecyed. Oſeas by takyng an harlot to his wyfe, ſygnifyeth the ydolatry of the people. The deſtruccion of the offſpryng of Jehu, and of the Iſraelytes, is propheceyed.

THis is the woorde of the
Lord that came vnto Oſeas
the ſonne of Beery * in
the dayes of Oſeas, Joathan,
Ahas, and Jezekias
kinges of Juda, ⁊ in the
time of Jeroboã the ſonne of Joas king
of Iſrael. Fyrſt whẽ the Lord ſpake vnto
Oſeas, he ſayd vnto him: * Go thy way,
take an harlot to thy wyfe, ⁊ get chyldrẽ
by her, for the land hath cõmytted greate
whoredom againſt the Lord. So he wẽt
⁊ tooke Gomer, the doughter of Deblaim,
which conceiued and brought forth a
B ſon. And the Lord ſayd vnto him: cal his
name Jezrael, for * J will ſhortly auenge
the bloud of ‡ Jezrael, vpon the houſe of
Jehu, ⁊ will bryng the kyngdome of the
houſe of Iſrael to an ende. Then will J
breake the bow of Iſrael in the valley of
Jezrael. She conceiued yet agayne, and
bare a doughter: And he ſayd vnto hym:
Call her name Loruhamah (that is, not
obtaynyng mercye:) * for J will haue no
C pitte vpon the houſe of Iſrael, but forget
them, and put them cleane out of remembraunce.
* Neuertheles, J wil haue mercy
vpon the houſe of Juda, and wil ſaue
them euen thorowe the Lord theyr God.
But J wyll not delyuer them thorowe
any bowe, ſwearde, battayle, horſes, or
horſemenne. Nowe when ſhe had wayned
Loruhamah, ſhe conceyued agayne,
D and bare a ſonne. Then ſayde he: call
his name Loamye. For why? ye are not
my people: therefore wyll not J be your
God. And though the numbre of the children
of Iſrael be as the ſande of the ſea,
which can neyther be meaſured nor told,
yet in the place where it is ſayde vnto
them: * ye be not my people: euen there *Ro. 9. c.
ſhall it be thus reported of them: * they be *John. 1. a
the children of the lyuyng God. ‡ Then *Eze. 37. c
ſhall the children of Juda, and the children
of Iſrael, be gathered together againe,
and choſe themſelues one head,
and then depart out of the land: for great
ſhalbe the daye of Iſrael.

The.ii. Chapter.

The people is called vnto repentaunce.

TEll your brethren that they are my A
people: and your ſyſters, that they
haue obtayned mercye. As for your
mother ye ſhall chyde with her, and reproue
her, * for ſhe is not my wyfe, neyther Iere. 3. a.
am J her houſbande: onleſſe ſhe put
awaye her whoredome out of my ſyght,
and her aduoutrye from her breſtes. Yf
no, J ſhall ſtrippe her naked, and ſet her
* euen as ſhe came into the worlde: yea, J Ezec. 16. a
ſhall laye her waſte, and make her lyke a
wyldernesſe, and ſlay her for thyrſt. J ſhal
haue no pytie alſo vpõ her children: * for John. 8. d
they be the chyldren of fornicacion.

Theyr mother hathe broken her wedlocke,
and ſhe that bare them * is come to 4. re. 16. a
confuſyon. For ſhe ſayde: J wyll go after
my louers that geue me my water and
my bread, my woll and flaxe, myne oyle
and my drynke. But J wyll hedge her
way with thornes, and ſtoppe it, that ſhe B
ſhall not fynde her fote ſteppes: ⁊ though
ſhe runne after her louers, yet ſhall ſhe
not gette them: ſhe ſhall ſeke them, but
not fynde them. * Then ſhall ſhe ſaye: Leui. 15. c
well, J will go turne agayne to my firſte
houſbande: for at that time was J better
at eaſe then nowe. But this woulde ſhe
not know, whereas J yet gaue her corne,
wyne, oyle, ſyluer, and golde, * whiche Eze. 16. b
ſhe hath hanged vpon Baall.

Wherfore nowe wyl J go take my corne
and wyne agayne in theyr ſeaſon, and
fette againe my woll and my flaxe which
J gaue her to couer her ſhame. * And Iere. 13. f
nowe wyll J dyſcouer her foolyſhneſſe
euen in the ſyght of her louers, ⁊ no man
ſhall delyuer her oute of myne handes. C
Moreouer, J wyll take awaye all her
myrth * her holy dayes, her new moones, Deu. 16. e
her Sabbothes, and all her ſolemne
feaſtes: J wyll deſtroy her vyneyardes

and fygtrees, though ſhe ſayth: loe, here
are my rewardes yͤ my louers haue geuẽ
me. I wil make it a wood, ⁊ wyld beaſtes
ſhall eate it vp: I wil puniſh her alſo for
Iudic.2.b the dayes of Baall * wherein ſhe cenſed
and.10.b him, decking him with her earynges and
chaynes, when ſhe folowed her louers,
and forgat me, ſayeth the Lorde. Wherfore
beholde, I will call her againe, bryng
her into a wilderneſſe, and ſpeake frendly
D vnto her: there will I geue her, her vyneyardes
Ioſu.7.d again: yea, and the * valley of Achor
alſo, to ſhew her hope and comforte.
*Iud.5.a Then ſhall ſhe ſyng there * as in the time
‡Exo.15.a of her youth, and ‡ lyke as in the day whẽ
ſhe came out of the land of Egypt. Then
(ſayeth the Lorde) ſhe ſhall ſay vnto me:
O my huſband, and ſhall call me nomore
Baall: for I will take away thoſe names
of Baall frõ her mouth: yea, ſhe ſhall neuer
remembre theyr names any more.
Leui.26.a *Then will I make a couenaunte wyth
them, wyth the wylde beaſtes, wyth the
foules of the ayre, and with euery thyng
Eſay.2.a. that crepeth vpon yͤ earth. * As for bowe,
ſweard and battayle, I wil deſtroy ſuche
out of the land, ⁊ will make them to ſlepe
Ezec.16.b ſafelye. * Thus will I marye the vnto
myne owne ſelfe for euermore: yea, euen
to my ſelfe will I marye thee in ryghteouſneſſe,
in equitie, in louyng kyndneſſe
and mercye. In fayth alſo wyll I marye
the vnto my ſelfe, and thou ſhalt knowe
the Lorde. At theſame tyme wyll I ſhew
my ſelfe frendly and gracious vnto the
heauens, ſayeth the Lorde: and the heauens
ſhall helpe the earth, and the earth
ſhall helpe the corne, wyne, and oyle, and
1.Pet.2.b they ſhall helpe Iezrael. * I wyll ſowe
them vpon earth for a ſede to mine owne
‡Rom.9.c ſelfe: ‡ and wil haue mercy vpon her, that
was without mercy. And to them whiche
were not my people, I wyll ſaye: thou
art my people: and he ſhall ſaye: thou
art my God.

The. iii. Chapter.

Of the loue of God towarde the people.

A Then ſayd the Lord to me. * Go
Eze.44.d yet thy waye and wowe an aduoutrous
woman, whome thy
neyghboure loueth, as the
Lord doeth the chyldren of Iſrael: howbeit,
they haue reſpect to ſtraunge Gods,
Eſa.28.a. * and loue the wyne cannes. So I gate
Amos.6.a her for fyftene ſyluerlynges, and for an
homer and an halfe of barlye, and ſayde
vnto her: Thou ſhalt abyde wyth me a
long ſeaſon, but ſee that thou playeſt not
the harlotte, and looke thou medle wyth
none other manne, and then wyll I kepe
my ſelfe for thee. * Thus the chyldren of
Iſrael ſhall ſytte a great whyle without
kyng and prynce, without offeryng and
aulter, wythout prieſt and reuelacion.
But afterwarde ſhall the chyldren of Iſrael
conuerte, and ſeke the Lorde theyr
God, and * Dauid theyr kyng: and in the
latter dayes they ſhall worſhyppe the
Lorde, and his louyng kyndneſſe.

The. iiii. Chapter.

A complaynt agaynſt the people, and the prieſtes,
of Iſrael.

Heare the worde of the Lorde,
O ye chyldren of Iſrael. For
the Lorde muſt punyſhe them
that dwell in the lande. And
why? there is no trueth, there is no mercye,
there is no knowledge of God in the
lande: but ſwearyng, lying, manſlaughter:
thefte ⁊ aduoutry haue gotten the vpper
hand, ⁊ one bloud gyltynes foloweth
another. Therfore ſhall the lande be in a
miſerable caſe, and all they that dwell
therein ſhall bee rooted out. The beaſtes
in the field, the foules in the ayre, and the
fyſhes in the ſea, ſhall dye: yet is there
none that wyll chaſten nor reproue another.
For * thy people rebuketh yͤ prieſtes,
whiche ſhoulde refourme other menne.

Therfore ſtombleſt thou in the daye B
tyme, and the Prophete with thee in the
night. I wil bryng thy mother to ſylence:
and why? * my people peryſhe, becauſe
they haue no knowledge. Seeyng then
that thou haſte refuſed vnderſtandyng,
therefore wyll I refuſe thee alſo: ſo that
thou ſhalt nomore be my prieſt. And forſomuche
as thou haſte forgotten the law
of thy God, I wyll alſo forget thy chyldrẽ.
The more they increaſed in the multytude,
the more they ſynned againſt me:
therfore wyll I chaunge theyr honoure
into ſhame. * They eate vp the ſynnes of
my people, and courage them in theyr
wickedneſſe. * Thus the prieſt is become
lyke the people. Wherfore I will puniſhe
them for theyr wycked wayes, and rewarde
them accordyng to theyr owne ymaginacions. C
* They ſhall eate and not
haue ynough. They haue vſed whoredome,
therefore ſhall they not proſpere:
and why? they haue forſaken the Lorde,
and not regarded hym.

Whoredome, wyne, and dronkenneſſe,
taketh

taketh the hert awaye.*My people aſke
counſayle at theyr ſtockes, theyr ſtaffe
muſte tell them. For a whoryſhe mynde
hath deceyued them, ſo that they commit
fornicacion agaynſt theyr God.*They
make ſacryfyces vpon the hye mountaynes,
and burne theyr inſence vpon
the hylles: yea, among the okes, groues,
& buſſhes, for there are good ſhadowes.
B Therfore youre doughters are become
harlottes, and your ſpouſes haue broken
theyr wedlocke. I wyll not punyſh your
doughters for beeyng defyled, and your
brydes that became whores: *ſeeyng the
fathers themſelues haue medled wyth
harlottes, and offred with vnthriftes: but
the people that wyll not vnderſtande,
muſt be punyſhed. Though thou Iſrael
arte dyſpoſed to playe the harlotte, yet
ſhouldeſt not thou haue offended, O Iuda:
thou ſhouldeſte not haue runne vnto
Gilgal, *nor haue gone vp to Bethauen:
‡ nor haue ſworne, the Lorde lyueth.
For Iſrael is gone backe lyke a wanton
cowe. The Lorde therfore ſhall make her
fede as the lambe that goeth aſtray. And
wheras Ephraim is become partaker of
ydols, well, let hym goe: theyr dronkenneſſe
hath put them backe, and brought
them to whoredome. Theyr rulers loue
rewardes, bryng (ſay they) to theyr owne
ſhame. A wynde ſhall take holde of theyr
fethers: and they ſhall be confounded in
theyr offrynges.

The.v.Chapter.

Agaynſte the prieſtes and rulers of Iſrael.

A O Ye prieſtes, heare this, take
hede, O thou houſholde of Iſrael:
geue eare, O thou kyngly
houſe, for it were your parte
to ſee iudgemente done: but you are become
a ſnare vnto Mizphah, and a ſpred
nette vnto the mounte of Thabor. They
kyl ſacryfyces by heapes: and turne farre
from the Lorde, and I haue been a rebuker
of them all.*I knowe Ephraim well
ynough, & Iſrael is not hyd fro me: for
Ephraim is become an harlotte, and Iſrael
is defyled. They are not mynded to
turne vnto theyr God, for they haue an
B whoriſh hart, ſo that they cannot knowe
the Lord.*But the pryde of Iſrael wyll
be rewarded him in his face: yea, both Iſrael
& Ephraim ſhal fal for their wyckedneſſe,
& Iuda with them alſo.*They ſhal
come with theyr ſhepe & bullokes‡to ſeke
the Lorde, but they ſhall not fynde hym,
for he is gone frõ them. As for the Lord,
they haue refuſed hym, and brought vp
baſtard chyldren: a moneth therfore ſhall
deuoure them with theyr porcyons. C
Blowe with the ſhawmes at Gibea, and
with the trompette in Ramah: crye out at
Bethauen vpon the yondeſyde of Beniamin.
In the tyme of the plage ſhall Ephraim
be layde waſte, therefore dyd I
faythfullye warne the trybes of Iſrael.
Yet are the prynces of Iuda become lyke
them * that remoue the lande markes: Deut.19.c
Therefore wyll I powre oute my wrath and.27.c
vpon them lyke water. Ephraim is oppreſſed,
and can haue no right of the law:
for why, they folowe yͤ doctrynes of vngodly
men. Therfore will I be vnto Ephraim
as a mothe, & to the houſe of Iuda
as a caterpiller. When Ephraim ſaw D
his ſyckneſſe and Iuda his diſeaſe, * Ephraim 4.re.16.b
wẽt vnto Aſſur, & ſent vnto king
Iareb: yet coulde not he helpe you, nor
eaſe you of youre payne. I am vnto Ephraim
as a lyon, and as a lyons whelpe
to the houſe of Iuda. Euen I wil ſpoyle
them, and go my waye. I wyll take them
with me, and no man ſhall reſcue them.
I wyll goe, and returne to my place, tyll
they knowledge that they haue ſynned,
and ſeke me.

The.vi.Chapter.

Afflictyon cauſeth a man to turne to God. The
wyckedneſſe of the prieſtes.

IN theyr aduerſytie, they ſhall A
earlye ſeke me, and ſaye: come,
lette vs turne agayne to the
Lord*for he hath ſmytten vs, Iob.5.b
and he ſhall heale vs: He hath wounded
vs, and he ſhall bynde vs vp agayne: after
two dayes ſhall he quycken vs, in the
thyrd day he ſhall rayſe vs vp, ſo that we
ſhal lyue in his ſight. Then ſhal we haue
vnderſtanding, and endeuer oure ſelues
to knowe the Lorde. He ſhall go forth as
the ſpryng of the day, and come vnto vs B
‡as the euening and morning rayne vpon ‡pro.16.a
the earth. O Ephraim, what ſhall I
doe vnto thee? O Iuda, howe ſhal I entreate
thee? ſeyng youre loue is lyke a
mornynge cloude, and lyke a dewe that
goeth earlye awaye. Therefore haue I
cut downe the Prophetes, & let them be
ſlaine for my wordes ſake: ſo that thy puniſhmẽt
ſhall come to light.* For I haue *mat.9.b
pleaſure in louing kyndnes, ‡ and not in and.12.a
offryng: yea, in the knowledge of God ‡Iere.7.c
more then in burnte ſacryfyce. But euen

Gene.3.b. lyke as * Adam dyd, ſo haue they bꝛoken
C my couenaunte, and ſette me at nought.
Gilead is a cytie of wycked doers, of malicyous
people, and bloudſhedders. And
as theues armed wayte foꝛ him that paſſeth
by the waye: ſuche is the counſayle
of the pꝛieſtes, whiche with one agreed
counſayle, murther cruelly ſuche as kepe
the waye: yea, they dare doe all vnſpeakable
Iere.18.b myſchefe. * Hoꝛryble thynges haue
I ſene in the houſe of Iſrael: there playeth
Ephꝛaim the harlot, and Iſrael is defyled:
yea, ⁊ thou Iuda heapeſt an harueſt
foꝛ thy ſelfe, when I returne the captiuytie
of my people.

The. vii. Chapter.

Of the vyces and wantonneſſe of the people.

A WHen I vndertake to make Iſrael
whole, then yͤ vngraciouſnes
of Ephꝛaim, and the wyckednes
of Samaria, commeth
to lyght: then go they aboute wyth lyes:
therefoꝛe the thefe robbeth within, and
without the ſpoyler deſtroyeth. They cōſydꝛe
not in theyꝛ heartes that I remembꝛe
all theyꝛ wickednes. Now theyꝛ owne
inuencions haue beſet them, which I ſee
Roma.1.d well ynough. * They make the kyng and
B the Pꝛynces, to haue pleaſure in theyꝛ
wyckedneſſe ⁊ lyes. Al theſe burne in aduoutry,
as it were an ouen that the baker
heateth when he hath left knedyng, tyll yͤ
dowe be leauened. Euen ſo goeth it this
daye with our kynges ⁊ pꝛinces: foꝛ they
begyn to be wood dꝛonken thoꝛow wyne,
they vſe famylyaritie with ſuche as deceyue
them. They with the ymaginacion
of theyꝛ herte are lyke an ouen, their ſlepe
is all the nyght lyke the ſlepe of a baker,
in the moꝛning is he as hote as the flame
of fyꝛe: they are altogether as hote as an
C ouen. They haue deuoured their owne
iudges, all theyꝛ kynges are fallen: yet is
there none of them that calleth vpon me.
Therfoꝛe muſt Ephꝛaim be mixt among
the Heathen. Ephꝛaim is become lyke a
cake that no manne turneth, ſtraungers
haue deuoured his ſtrength, yet he regardeth
it not. He wareth full of graye
Oſee.5.a heeres, yet will he not knowe it: * and the
pꝛyde of Iſrael is caſt downe befoꝛe their
face, yet wyll they not turne to the Loꝛde
theyꝛ God, noꝛ ſeke hym foꝛ all this.

Ephꝛaim is lyke a doue that is begyled,
and hath no hearte. * Nowe call they
4.re.16.b vpon the Egypcyans, nowe goe they to
the Aſſyꝛyans: but whyle they be goyng
here and there, I will ſpꝛede my net ouer
them, and dꝛawe thē downe as the foules
of the ayꝛe: ⁊ accoꝛding as they haue been
warned, ſo will I puniſh them. * Woe be
vnto them, foꝛ they haue foꝛſaken me. D
They muſt be deſtroyed, foꝛ they haue ſet
me at nought: * I am he yͭ haue redemed
them, ⁊ yet they diſſemble wͭ me. ‡ They
call not vpon me with theyꝛ hartes, but
lye houling vpō theyꝛ beddes. Where as
they come together, it is but foꝛ meate ⁊
dꝛynke, and me they wil not obey. I haue
taught them, and defended theyꝛ arme:
yet doe they ymagine myſchefe agaynſte
me. They turne themſelues, but not to
the moſte hyeſt, and are become as a bꝛoken
bowe. Theyꝛ pꝛynces ſhall be ſlayne
with the ſwearde, foꝛ the malyce of theyꝛ
tonges, ſuche ſcoꝛnes ſhall they haue in
the lande of Egypte.

The. viii. Chapter.

The deſtruccion of Iuda and Iſrael, becauſe of theyꝛ ydolatrye.

SEt the hoꝛne to thy mouth, and A
blowe: ſwyftly (as an Egle) ſhal
the enemye come agaynſte the
houſe of the Loꝛd: foꝛ they haue
bꝛoken my * couenaunt, and tranſgreſſed
my lawe. Iſrael ſhoulde haue ſayde vnto
me: thou art my God, we knowe the, but
he hathe refuſed the thyng that is good,
therefoꝛe ſhall the enemye folowe vpon
hym. * They haue oꝛdeyned kynges, but
not thoꝛow me: they haue made pꝛynces,
and I muſte not knowe of it. * Of theyꝛ
ſyluer and golde haue they made them ymages,
to bꝛyng themſelues to deſtruccion.
* Thy calfe, O Samaria, ſhalbe taken
away, foꝛ my wꝛathfull indignacion
is gone foꝛth againſt the. Howe long wyl
it be, oꝛ they can be clenſed? Foꝛ the calfe B
came from Iſrael, the woꝛkeman made
it, therefoꝛe canne it bee no God, but euen
in pieces ſhall the calfe of Samaria
bee bꝛoken. They haue ſowed wynde,
therfoꝛe ſhall they reape a ſtoꝛme. Theyꝛ
ſeede ſhall beare no coꝛne, there ſhall no
meale be made of theyꝛ increaſe: though
they reape, yet ſhall ſtraungers deuoure
it vp. Iſrael ſhall periſhe, the Gentyles
ſhal entreate him as a foule veſſel. Since
they wente vp to the Aſſyꝛyans, they are
become lyke a wylde Aſſe in the deſerte. C
* Ephꝛaim geueth rewardes to get louers,
⁊ though they hyꝛe thē amonge the
heathen, yet now will I gather them vp.

They ſhall begyn to bee weryed with the burthen of Kynges and prynces. Ephraim hathe made many aultars to do wyckedneſſe, his aultars (I ſaye) he had to his ſyn. Though I ſhewe them my lawe neuer ſo moch, they counte it but ſtraunge doctrine. D Where as they do ſacrifice, offerynge the fleſhe, and eatyng it, the Lord will haue no pleaſure therein: but will remembre theyr wyckedneſſe, and punyſhe theyr ſynnes. *Iſrael turneth agayne into Egypte, they haue forgotten hym that made them, they buylde fayre palaces, & Iuda maketh many ſtronge cities: *therefore wyll I ſende a fyer into theyr cities, and it ſhall conſume theyr palaces.

The.ix. Chapter.

Of the hunger and captiuytie of Iſrael.

A Do not thou tryumphe, O Iſrael, make no boſtyng ouer ioyous thynges as do the Heathen: for thou haſt commytted aduoutrye agaynſt thy God: whoriſh rewardes haſt thou loued, more then all the corne floores. *Therefore ſhall they nomore enioye the corne floores and wyne preſſes, and theyr ſwete wyne ſhall fayle them. They wil not dwell in the Lordes lande: *but Ephraim tourneth agayne into Egipte, and eateth vncleane thynges amonge the Aſſirians. They poure oute no wyne for a drynkeoffering vnto yͤ Lord, neyther geue they him theyr ſlayne offrynges: but they be vnto thē as mourners meates, wherein all they that eate them, are defyled. For the breade that they haue ſuche luſte vnto, ſhall not come into the houſe of the Lorde. What wyll ye do thē in the ſolemne dayes, and in the feaſt of the Lorde? Lo, they ſhal get them away B for the deſtruccyon. Egipt ſhal receyue thē, and Noph ſhall bury them. The nettles ſhall ouergrowe theyr pleaſaunt goodes, and burres ſhalbe in theyr tabernacles. Be ye ſure (O Iſrael) the tyme of viſytacion is come, the dayes of recompenſynge are at hand: And then ſhal Iſrael know, that they were deceyued by a prophet, foolyſhe, mad, & in a franſy: for yͤ multitude of thyne iniquitie, God ſhall multiplye enemyes agaynſte the. Ephraim hath made hym ſelfe a watcheman of my God, a prophet that is become a ſnare to do hurt in euery ſtrete, & abhomynacion in the houſe of hys God. They be gone to farre, and haue deſtroyed themſelues, like as they dyd afore tyme *at Gabaa: therefore theyr wyckedneſſe ſhalbe remembred, and theyr ſynnes punyſhed.

I founde Iſrael lyke grapes in the wildernes, and ſawe theyr fathers as the fyrſt *figges in the toppe of the figge tree. ‡But they are gone to Baal Peor, and runne awaye fro me to that ſhamefull ydoll, & are become as abhomynable as theyr louers. C Ie.24.a ‡Nu.25.b Ephraim flyeth lyke a byrde, ſo ſhall theyr glorie alſo: Inſomuche yͭ they ſhal neyther beget, conceyue, nor beare children. And though they bryng vp any, yet wil I make them childles amonge men. yea, woe ſhall come to them, when I departe from them. *Ephraim (as me thinke) is plāted in welthyneſſe, lyke as Tyrus: but nowe muſte ſhe brynge her owne children forth to the manſlear. Ge.48.a. O Lorde thou ſhalt geue them: what ſhalt thou geue them? geue them an vnfrutefull wombe, and drye breaſtes. D Al theyr wickednes is done at *Gilgal, there do I abhorre thē. Ioſu.4.b For the vngraciouſneſſe of theyr owne inuencions, I wyl dryue thē oute of my houſe. I wil loue them nomore, for all theyr princes are vnfaithfull. Ephraim is hewen downe, theyr roote is dryed vp, ſo that they ſhall brynge nomore frute: Yea, & though they brynge forthe anye, yet will I ſlaye euen the beſte beloued frute of theyr body. My God ſhall caſte them awaye, for they haue not bene obedyent vnto hym: therefore ſhall they go aſtraye amonge the Heathen.

The.x. Chapter.

Agaynſte Iſraell and hys ydolles.

A Eſai.5.a. ISraell was a goodly, *vyne, but he hathe brought forthe vnprofytable frute: yea, the more frute he had, the moe aultares he made: yͤ more good I did to theyr lande, the more frendſhyp ſhewed they to theyr ymages. Theyr heart is deuided, therefore wyll they bee deſtroyed. The Lorde ſhall breake downe theyr ymages, he ſhall deſtroye theyr alters. Then ſhal they ſaye: we haue no Kynge, for why? we haue not feared the Lord. And what ſhall then the king do to vs? They commune together, and ſweare vayne othes: they bee confederate together, therefore groweth their punyſhmente as the wedes in the forowes of the lande. B They that dwell in Samaria haue worſhypped the calfe of Bethauen: therefore ſhall the people mourne ouer them. Yea, and the prieſtes alſo that in theyr welthyneſſe reioyced with them: and why? it ſhall paſſe awaye from them. It ſhalbee brought to the Aſſiryan, for a preſente vnto Kyng Iareb. Ephraim ſhall receyue ful punyſhemente. Iſrael ſhalbee confounded for his owne imaginaciõs. Samaria with hys kynge ſhall vanyſhe awaye, as the ſcomme in the water. The hye places of Auen, where Iſrael do ſynne, ſhal bee caſte downe: thyſtles and thornes ſhall growe Luke.23.c upon theyr alters. *Then ſhall they saye Apoc.6.c. to the mountaynes: couer vs, and to the C hylles, fall vpon vs. O Iſraell, thou haſte Jud.19.a. ſynned as *Gabaa dyd afore tyme where they remayned: ſhoulde not the battayle then come vpon the wycked chyldren, as well as vpon the Gabaonites? I wyl chaſten them, euen after myne owne deſyre: the people ſhalbee gathered together ouer thẽ, when I punyſhe them for theyr great wickedneſſe. Ephraim was vnto me, as a cow that is vſed to go to plowe, therfore I loued hym, and fel vpon hys fayre necke: I droue Ephraim, Juda plowed, and Jacob played the houſbande manne. Sowe vnto righteouſneſſe, and reape the frutes of weldoing: plowe vp youre freſhe lande, for it is tyme to ſeke the Lorde, tyll he come & rayne ryghteouſneſſe vpon you. But you haue D plowed vngodlyneſſe, ye haue reaped iniquitie, you haue eaten the frute of lyes.

Seyng thou putteſt thy confidence in thine owne wayes, & leaneſte to the multitude of thy worthyes: there ſhall growe a ſedicyon amonge thy people. All thy ſtronge cytyes ſhalbee layde waſte, euen as Salmana was deſtroyed with his famyliers, thorowe hym that was auenged of Arbell, in the daye of battayle, where the mother periſhed with her chyldren: Euen ſo ſhal it go with you (O Bethel) becauſe of youre malicyous wyckednes. Lyke as the mornyng goeth awaye, ſo ſhall the kynge of Iſraell paſſe.

The.xi. Chapter.

Agaynſte the vnkyndneſſe of Iſrael.

A When Iſraell was yonge I loued Exod.3.b. and 4.b. Math.2.c him, *and called my ſonne out of the lande of Egypte. But the more they were called, the more ‡Ex.32.b. 3.Re.12.e 4.Re.16.c they wente backe, ‡offrynge vnto ydols of Baal, and cenſynge ymages. I learned Ephraim to go, & bare them in myne armes, but they regarded not me that would haue helped them. I led them with cordes of frendſhip, and with bandes of loue. I was euen he that layed the yocke vpon theyr Exo.16.c. neckes. *I gaue theyr fodder my ſelfe, that they ſhoulde not go agayne into Egypte. And nowe is Aſſur theyr kynge. For they woulde not turne vnto me. Therfore ſhall the ſwerde beginne in theyr cities, the ſtore that they haue layde vp, ſhalbe deſtroyed and eaten: and that becauſe of theyr owne ymaginacions: and my people ſhall ſtande B in a doubte whither to turne them, for whẽ the prophetes called them to the moſte hyeſt, not one yet woulde geue him his glory.

What great thinges haue I geuen the, O Ephraim? howe faythfully haue I defended thee O Iſraell? haue I dealt with thee as with *Adama? Or haue I entreated thee lyke Seboim? No, my hearte is otherwyſe mynded. Yea, my mercie is to feruent: therefore haue I not turned me to deſtroye Ephraim in my wrathefull diſpleaſure. For I am God and no man, I am euẽ that holy one in the myddeſt of the, though I came not within the citye. The Lorde roreth lyke a lyon, that they maye folowe C hym: yea, *as a lyon roreth he, that they may be afrayde lyke the chyldren of the ſea, ỹ they maye be ſcattred awaye frõ Egipt, as men ſcarre byrdes: and frayde away (as doues vſe to bee) from the Aſſirians lande: and that becauſe I woulde haue them tary at home, ſayeth the Lorde. But Ephraim goeth about me with lyes, and the houſe of Iſraell dyſſembleth: Only Juda holdeth hym wͭ God, & with the true holy thinges.

The.xii. Chapter.

Agaynſte the vayne truſte of the people.

Ephraim is fed with ayre, and A foloweth after the eaſte wynde: he is euer increaſynge lyes and deſtruccyon. They be confederate with ỹ Aſſyrians. *Theyr oyle is caryed into Egypte. The Lord hath a courte to holde with Juda, and will punyſhe Jacob. After theyr owne wayes, & accordyng to theyr owne inuencyons, ſhall he recompence them. *He toke hys brother by the heele, when he was yet in hys mothers wombe: and in hys ſtrengthe he wreſtled with God. He *ſtroue with the Aungel, & gat the victory: ſo that he prayde and deſyred hym. *He founde hym at Bethel, and B there he talketh with vs: yea, ỹ Lord God of hooſtes, euen the Lorde hym ſelfe remẽbred hym. Then turne to thy God, kepe mercye and equytie, and hope ſtyll in thy God. But thou art like the marchaunt, that hath a falſe wayght in hys hande, he hathe a pleaſure to occupye extorcyon. Ephraim thynkethe thus: *Tuſhe, I am ryche, I haue good ynough: in all my workes ſhall

not one fault bee founde, that I haue offended.
Yet am I the Lorde thy God, euen as
when I brought the out of the land of Egipte,
and ſet the in thy tentes, and as in the
hie feaſte dayes. I haue ſpokē thorow the
prophetes, and ſhewed dyuerſe viſions, and
declared my ſelfe by the myniſtracyon of
the Prophetes. But at Gilead is the abhomynacyon,
they are fallen to vanitie. At
Gilgall they haue ſlayne oxen: as manye
heapes of ſtones as they had in theyr landforowes,
ſo many aulters haue they made.
*Jacob fled into the lande of Syria, and
Iſrael ſerued for a wyfe, and for a wyfe he
kept ſhepe. By a prophet ẏ Lord brought
thē out of Egypt, and by a prophet he preſerued
them. But Ephraim hath prouoked
hym to diſpleaſure thorow his abhominacyons,
therefore ſhall hys bloud be poured
vpon hym ſelfe, and the Lord his God ſhal
rewarde hym hys blaſphemyes.

The .xiii. Chapter.

Of the abhomynacion of Iſrael.

A When Ephraim ſpake, the Heathē
trembled: and he was exalted amonge
the Iſraelites, but he is
gone backe, to Baal: therefore
muſte he dye. And nowe they ſynne more ⁊
more: *of theyr ſiluer they make thē moltē
ymages, after the ymaginacyons of theyr
owne braynes, that is very ydols, and yet
all is nothing, but the worke of the craftesman.
Not withſtandyng, they preache of ẏ
ſame to ſuche as there ſacrifyceth: whoſo
wyll kyſſe the calues, offreth perfectly.
Therefore they ſhall bee as the mornynge
cloude, and as the dewe that early paſſeth
awaye: and lyke as duſte that the whirlewind
taketh away from the floore, and as
B ſmoke that goeth out of the chymney.
*I am the Lorde God, whiche brought
the oute of the lande of Egypte: that thou
ſhouldeſt knowe no God but me onely, and
that thou ſhouldeſt haue* no ſauyour but
onely me. I toke dylygent hede of the in the
wyldernesse, that drye lande. But whē they
were well fedde, ⁊ had ynoughe, they waxed
proude, and forgat me: *therefore wyll
I be vnto them as a lyon, and as a leopard
in the waye to the Aſſirians. I will come
vpon them, as a ſhe Beare that is robbed
of her whelpes, ⁊ I wil breake that ſtubburne
harte of theyrs. There wyll I deuoure
thē as a lyon: yea, the wylde beaſtes
ſhall teare them. *O Iſrael, thyne iniquitie
hathe deſtroyed thee, but in me onely is thy
helpe. Where are thy kynges nowe, that
ſhoulde helpe the in all thy cities? Yea, and
thy Iudges, of whome thou ſaideſt? *gyue 1.Re.8.a
me a Kynge and Prynces: (well) I gaue C
the a kyng in my wrath, and in my dyſpleaſure
will I take him from the agayne. The
wyckednesse of Ephraim is bounde together,
and hys ſynne lyeth hyd. Therefore
ſhall ſorowes come vpon hym, as vpon a
woman that trauayleth. An vndiſcrete ſōne
is he, for he conſydreth not that he ſhoulde
not haue bene hable to haue endured in the
tyme of hys byrthe, had not I defēded him
from the graue, and delyuered hym from
deathe. *O deathe, I will bee thy death: O 1.Cor.15.f
hell, I wyll bee thy ſtynge: yet can I ſee no Hebre.2.a
coumforte, for when he is nowe the goodlyeſt D
amonge the brethren, the eaſte wynde
(euen the wynde of the Lorde) ſhall come
downe from the wyldernesse, and drye vp
hys condytes, and drynke vp hys welles:
he ſhall ſpoyle the treaſure of all pleaſaunt
veſſels. As for Samaria, they ſhalbe layde
waſte: and why? they are diſobedient vnto
theyr GOD. They ſhall peryſhe with the
ſwerde: theyr children ſhalbe ſlayne, ⁊ theyr
wemen great with chylde ſhal bee rypte vp.

The .xiiii. Chapter.

The deſtruccion of Samaria.

O Iſrael, *turne the now vnto the A
Lorde thy God: ‡for thou haſte Iere.18.a
taken a greate fall thorowe thy Eze.18.c
wickednesse. Take theſe wordes and.33.c.
with you when ye turne to the Lorde, and ‡3.Re.12.c
ſaye vnto him: O forgeue vs al our ſinnes,
receyue vs gracyouſly, *and than wyll we Pſal.92.a
offer the bullockes of our lyppes vnto the. Hebr.3.c.
Aſſur ſhal bee nomore oure helper, neyther
will we ryde vpon horſes any more. As for
the workes of our handes, we wyl nomore
call vpon them: For it is thou that art oure
GOD: thou ſheweſt euer mercy vnto the
fatherleſſe. O (yf they woulde do thys) I B
ſhoulde heale theyr ſores: yea, with al my
harte woulde I loue thē: ſo that my wrath
ſhoulde cleane bee tourned awaye from
them. Yea, I woulde be vnto Iſrael as the
dewe, and he ſhoulde growe as the lylye, ⁊
hys roote ſhoulde breake out as Libanus. C
His braunches ſhould ſpreade out abrode,
and bee as fayre as the olyue tree, and ſmell
as Libanus. They that dwell vnder hys
ſhadowe ſhoulde come agayne, and growe
vp as the corne: and floryſhe as the vyne.
He ſhould haue as good a name as ẏ wine
of Libanus. O Ephraim, what haue I to
do with ydols any more? I wyll gracyouſlye
heare hym, and leade hym forthe. D

I wyll bee vnto thee as a grene fyrre tree: Jere.9.b. vpon me ſhalt thou finde thy frute. *Whoſo is wyſe ſhall vnderſtande thys: and he ‡Pſa.18.e that is ryght enſtruct, will regarde it. ‡For the wayes of the Lorde are ryghteous, ſuche as bee godly will walke in them. As for the wycked, they wyll ſtomble therein.

¶ The ende of the Prophecie of Oſeas.

The booke of the Prophet Joell.

The firſte Chapter.

A prophecye agaynſt the Jewes. He exhorteth the prieſtes to prayer and faſtynge, for the miſerye that was commynge at hande.

A This is the worde of yͤ Lord that came vnto Joell yͤ ſõne of Phatuell. Heare, O ye elders: pondre this well, al ye that dwell in the lande: yf euer there happened ſuche a thing in youre dayes, or in yͤ dayes of your fathers. Tell your children of it, and let thẽ ſhewe it vnto theyr children, and ſo they to certifye theyr poſterytie thereof. Loke what the caterpyller hath left, that hath yͤ greſhopper eaten vp: what the greſhopper left, that hath the locuſte eaten vp: ‡ what the locuſt hath left, that hath the blaſtynge B conſumed. Wake vp ye dronkerdes, and wepe: mourne al ye wine ſuppers, becauſe of youre ſwete wyne: for it ſhalbe taken away from youre mouthe. Yea, a myghtie & an innumerable people ſhall come vp into my lande: theſe haue teeth lyke the teeth of lyons, and chawbones lyke the lioneſſes. Deu.32.d *They ſhall make my vyneyarde waſte, they ſhall pyl of the barkes of my fygtrees, ſtrype them bare, caſte them away, & make the braunches whyte. Make thy mone as a virgin dothe that gyrdeth her ſelfe with ſacke, becauſe of her brydegrome. For the meate and drynke offrynge ſhalbe taken awaye from the houſe of the Lorde, and the prieſtes, yͤ Lordes miniſters ſhal mourne. The fielde ſhalbe waſted, the lande ſhall be in a myſerable caſe: for the corne ſhalbe deſtroyed, the ſwete wyne ſhall come to con- C fuſyon, and the oyle vtterly deſolate. The huſband men and the wyne gardeners ſhall loke pyteouſlye, and make lamentacion for the wheate, wyne and barley, and becauſe the harueſt vpõ the field is ſo clene deſtroyed. The grape gatherers ſhall make greate mone, when the vyneyarde and fygtrees be ſo vtterly waſted. Yea, al the pomgranates, palmtrees, apple trees, & the other trees of the field ſhal wyther awaye. Thus the mery chere of the chyldren of menne ſhal come to confuſyon. Gyrde you, and make youre mone, O ye prieſtes, mourne ye minyſters of the aultar: go youre waye in, and ſlepe in ſackeclothe, O ye offycers of my God: for D the meate and drynke offerynge ſhal bee taken awaye from the houſe of your GOD. Proclayme a faſtyng, call the congregacyon, gather the elders, *and all the inhabytours of the lande together into the houſe of the Lorde youre God, and crye vnto the Lord: alas, alas, for thys daye. And why? the daye of the Lorde is at hande, and commeth as a deſtroyer from the almyghtye. Shall not the meates bee taken away before oure eyes, the myrth alſo and ioye frõ the houſe of oure God? The ſede ſhal periſh in the grounde, the garners ſhall lye waſte, the floores ſhalbe broken downe, for the corne ſhall bee deſtroyed. O what a ſyghynge make the kyne? the bullockes are in verye euell lykynge, becauſe they haue no paſture: and the ſhepe are famyſhed away.

O Lord, to thee will I crye: for the fire hath conſumed the goodly paſtures of the wildernes, and the flame hathe burnt vp al the trees of the field. Yea, the wild beaſtes crye alſo vnto thee, for the water ryuers are dryed vp, & the fyre hath conſumed the paſtures of the wilderneſſe.

¶ The .ii. Chapter.

¶ He propheceyeth the commynge and crueltye of theyr enemyes. An exhortacion to moue them to converte.

Blowe oute yͤ trompet in Syon, and crye vpon my holye hyl, that all ſuche as dwell in the lande, may tremble at it: *for the daye of the Lorde commeth, and is harde at hande: a darke daye, a glomynge daye, a cloudye daye: yea, and a ſtormy daye, lyke as the mornynge ſpreadeth out vpon the hylles. Namely, a great and myghtye people: ſuche as haue not bene ſence the begynnynge, neyther ſhalbee after them for euermore. Before hym ſhall bee a conſuming fyre, and behynde hym a burnynge flame. The lande ſhalbee as a garden of pleaſure before hym: but behynde hym ſhall it bee a verye waſte wyldernesſe, and there is no man that ſhal eſcape hym: They are to loke vpon lyke barbed horſes, and runne lyke horſemen. They ſkyppe vp vpon the hilles as it were the ſounde of charettes: as the flame of fyre that conſumeth the ſtrawe, B and as a myghtye people redy to the batayle. The folke ſhalbee afrayde of hym, al faces ſhalbee as blacke as a potte. Theſe ſhall runne lyke Gyauntes, and leape ouer the walles lyke men of warre. Euery man in hys going ſhall kepe hys araye, and not go oute of hys pathe. There ſhall not one dryue an other, but eche ſhall kepe hys owne waye. They ſhall breake in at the wyndowes, and not bee hurte. They ſhall come into the citie, ⁊ runne vpō the walles. They ſhall clyme vp vpon the houſes, and ſlippe in at the windowes lyke a thefe. C The earth ſhall quake before hym: yea, the heauens ſhalbee moued. *The Sunne and the moone ſhalbe darkened, and the ſtarres ſhall withdrawe theyr ſhyne. The Lorde ſhall ſhewe hys voyce before hys hooſte, for hys hooſt is greate, ſtronge and myghtye, to fulfyll hys commaundement. Thys is that greate and maruaylous fearefull daye of the Lord. *And who is hable to abyde it? Nowe therefore ſayeth the Lord: *Turne you vnto me wͭ all your heartes, with faſtynge, wepynge and mournynge: rent youre heartes and not youre clothes. Turne you vnto the Lorde youre GOD, *for he is gracyous and mercyfull, longe ſufferynge, and of greate compaſſyon: and ready to pardon wyckedneſſe. Then (no doubte) he alſo ſhall turne and forgeue, ⁊ after hys chaſtenynge he ſhall let youre encreaſe remayne for meate and drynke offrynges vnto the Lorde your God. *Blow D out with the trompet in Syon, proclayme a faſtyng, call the congregacyō, and gather the people together: warne the congregacyon, gather the elders, brynge the chyldrē and ſucklynges together. Lette the brydegrome go forthe of hys chamber, and the bride out of her cloſet. Let yͤ prieſtes ſerue the Lorde betwyxte the porche and the aulter, wepynge, and ſayinge: bee fauourable, O Lorde, bee fauourable vnto thy people, let not thyne heritage bee brought to ſuche confuſyon, leſt the Heathen be lordes thereof. *Wherefore ſhoulde they ſaye amonge the Heathen: where is nowe theyr God? ¶

E Then ſhal the Lorde be gelouſe ouer his lande and ſpare hys people: yea, the Lord ſhall anſwere and ſaye vnto hys people: Beholde, I wyll ſende you corne, wyne, and oyle, ſo that ye ſhall haue plentye of them: and I will nomore geue you ouer, to bee a reprofe amonge the Heathen. Agayne, as for him of yͤ northe, I ſhal dryue hym farre from you: and ſhutte hym oute into a drye and waſte lande, hys face towarde the eaſte ſea, and hys hynder partes towarde the vttermoſte ſea. The ſtinke of hym ſhall goe vp, and hys fylthy corrupcyon ſhall fall vpon hym ſelfe, becauſe he hath dealt ſo proudely. Feare not (O land) but be glad, and reioyce: for the Lord will doo greate thynges. Be not ye afrayde neyther (O ye beaſtes of the felde) for the paſtures ſhalbe grene, and the trees ſhal beare theyr fruite: the fygtrees and vyneyardes ſhall geue theyr increaſe. Bee glad then F (O ye chyldren of Syon) and reioyce in the Lorde youre GOD, for he hath geuen you a teacher of ryghteouſneſſe: *and he Leu.26.a. it is that ſhall ſende you downe ſhoures of Deut.11.b rayne, earlye and late in the firſte monethe: and.28.b. ſo that the garners ſhalbee full of corne, and the preſſes plenteous in wine and oyle. And as for the eares that the greſhopper locuſte, blaſtynge, and caterpyller, (my greate hoſte whiche I ſente amonge you) haue eaten vp, I ſhall reſtore them to you agayne, ſo that ye ſhall haue ynoughe to eate, and bee ſatyſfyed: and prayſe the name of the Lorde youre GOD, that ſo maruaylouſly hathe dealte with you.

And my people ſhall neuer bee confounded any more. Ye ſhall well knowe, that I am in the myddeſte of Iſraell, and that I am the Lorde youre GOD, yea, and that there is none other: and my people ſhall nomore bee brought to confuſyon. G

*After thys wyll I poure oute my ſprite Nume.11.f vpon all fleſhe: and youre ſonnes and your Eſa.44.a doughters ſhall prophecye: youre olde men Eze.36.d ſhal dreame dreames, and youre yong men Actes.2.b ſhall ſee viſyons: yea in thoſe dayes I wil poure oute my ſpryte vpon ſeruauntes and maydens. I wyll ſhewe wonders in heauen aboue, and tokens in the earth beneth: bloude and fyre, and the vapoure of ſmoke. The ſunne ſhalbee turned into darkeneſſe, and the moone into bloud, before the great and notable daye of the Lorde come. And the tyme ſhall come, that *whoſoeuer calleth Rom.10.b on the name of the Lorde, ſhall bee ſaued. For vpon the mounte Syon, and at Ieruſalem, there ſhall bee a ſaluacyon, like as the Lorde hathe promyſed: yea, and amonge the other remnaunte, whome the Lorde ſhall call.

The

The .iii. Chapter.

Of the iudgement of God agaynſte the enemyes of hys people.

A For take hede : in thoſe dayes &
at the ſame time, whē I turne agayne
the captiuytie of Iuda &
Ieruſalem: I ſhal gather al people
together, and brynge them in the valley
of Ioſaphat: and there will I reaſon with
them becauſe of my people and herytage of
Iſraell, whom they haue ſcatred about in
the nacions. and parted my lande: yea, they
haue caſte lottes for my people, the younge
men haue they ſet in the bordell houſe, and
ſold the damſels for wyne, that they might
Eze.26.a. haue to drynke.* Thou Tyrus and Sydō,
and.27.28. and all ye borders of the Philiſtines: what
Amos.1.b haue ye to do with me? Wyll ye defye me?
B Wel, yf ye wyll nedes defye me, I wil recōpence
you euen vpon youre heade, and that
right worthely: for ye haue taken away my
ſyluer & golde, my fayre and goodlye iewels,
and broughte them into youre goddes
houſes. The children alſo of Iuda and Ieruſalē,
haue ye ſould vnto the Grekes, that
ye myght brynge them farre from the borders
of theyr owne countreyes. Beholde
therefore, I will rayſe thē oute of the place
Iere.50.c. where ye haue ſold them. *and wil reward
Abdi.1.c. you euen vpon youre heade. Your ſonnes &
youre daughters wyll I ſell thorowe the
handes of the childrē of Iuda, and ſo they
ſhall geue them forthe to ſell vnto them of
Saba, a people of a farre countrey, for the
Lorde hym ſelfe hathe ſayde it. Crye oute
theſe thynges amonge the Gentyles, proclayme
warre, wake vp the gyauntes, let
them drawe nye, let them come vp all the
Eſay.2.a luſty warryours of them. *Make you
C ſwerdes of your plowſhares, and ſpeares
of youre ſickles and ſythes: Let the weake
man ſaye: I am ſtronge. Muſter you and
come, all ye Heathen rounde about gather
you together: there ſhall the Lorde laye all
thy gyauntes to the grounde. Let the people
aryſe, and get them to the valley of Ioſaphat,
for there wil I ſyt, & iudge al Heathen
Apoc.14.b round about.*Laye to youre ſythes,
for ẏ harueſt is ripe: come get you downe,
the wyne preſſe is full: yea, the wynepreſſes
runne ouer, for theyr wickedneſſe is waxen
great. In the valley appointed there ſhalbe
many many people: for ẏ daye of the Lord
Ioel.2.b is nye, in the valley appoynted.* The ſunne
Eſa.13.b. and moone ſhall be darkened, and the ſtars
Iere.25.b ſhall withdrawe theyr lyght.* The Lorde
ſhal rore oute of Sion, and crye oute of Ieruſalem,
that the heauens and the earthe
ſhall quake withall. But the Lorde ſhalbe D
a defence vnto hys owne people, & a refuge
for the children of Iſraell. Thus ſhall ye
knowe that I the Lorde youre God dwell
vpon my holy mount of Syon. Then ſhal
Ieruſalem be holy, and there ſhal no ſtraūgers
go thorowe her any more.* Then ſhal Amos.
the mountaynes droppe ſwete wyne, and
the hylles ſhall flowe with mylke. All the
ryuers of Iuda ſhall haue water ynoughe,
and out of ẏ Lordes houſe there ſhal flow
a ſpryng, to water the brooke of *Sitim:
but Egipt ſhalbe layde waſte. ‡and Edom Iere.
ſhalbe deſolate: becauſe they haue dealte ſo ‡Iere.
cruelly with the children of Iuda, and ſhed
innocente bloude in theyr lande. Agayne,
Iuda ſhalbee inhabyted for euermore, and
Ieruſalem from generacion to generacion:
for I will not leaue theyr bloud vnauēged.
And the Lorde ſhall dwell in Syon.

¶ The ende of the prophecye
of Ioell.

The booke of the Prophete Amos.

The firſt Chapter.

The tyme of the prophecye of Amos. The worde of the Lorde agaynſte Azah, agaynſt Tyre, agaynſte Edom, and agaynſte the ſonnes of Ammon.

A These are the ſermons
that were ſhewed vnto Amos, (which was
one of the ſhepheardes
at Thecua) vpō Iſrael,
in the tyme of *Oſiah Kynge of Iuda, & 4.Re.
in the tyme of *Ieroboam 3.Re.
the ſonne of Ioah kynge of Iſraell,
two yeare before the earthe quake. And he
ſayde:* The Lorde ſhall rore out of Sion, Iere.
and ſhewe hys voyce from Ieruſalem, ſo ẏ Ioel.
the paſtures of the ſhepherdes ſhall be in a
myſerable caſe, and the top of Carmel dryed
vp. Thus ſayeth the Lord: for thre and
foure wyckedneſſes of *Damaſcus. I wil Eſa.
not ſpare her: becauſe they haue threſhed Iere.
Galaad with yron flayles. But I wil ſende
a fyre into the houſe of Hazael, ẏ ſame ſhall B
conſume the palaces of Benadab. Thus
will I breake the barres of Damaſcus,
and rote out the inhabyter from the feld of
Auen,

Iuen, and hym that holdeth the ſcepter out
B of the pleaſaunte houſe: ſo that the people
ſhalbee dryuen out of fayre Sirya, ſayeth
the Lord. Thus ſayeth the Lorde: For thre
and foure wyckedneſſes of *Gaza, I wyll
not ſpare her: becauſe they make the pryſoners
yet more captyue, and haue driuen thē
into the lande of Edom. Therefore wyll I
ſende a fyre into the walles of Gaza, which
ſhall deuoure her houſes. I will rote oute
them that dwell at Aſdod, and hym that
holdeth the ſcepter of Aſcalon, and ſtretche
oute mine hande ouer Accaron, that the rēnaunt
of the Philiſtines ſhall peryſhe, ſaith
the Lorde. Thus ſayeth the Lord: For thre
C and foure wyckedneſſes of the Citye of
*Tyre, I will not ſpare her: becauſe they
haue encreaſed the captiuytie of the Edomites,
and haue not remembred the *brotherly
couenaunte. Therefore wyll I ſende
a fyre into the walles of Tire, that ſhal conſume
her palaces. Thus ſayeth the Lorde:
for thre and foure wyckedneſſes of *Edō,
I will not ſpare hym, becauſe ‡he perſecuted
hys brother with the ſweard, deſtroyed
hys mothers wombe, bare hatered very
longe, and ſo kepte indignacion alway by
him. Therefore wil I ſend a fyre into Theman,
whiche ſhall deuoure the palaces of
D Boſra. Thus ſayeth the Lorde: for thre &
foure wickedneſſes of the children of *Ammon,
I wyll not ſpare them: becauſe they
rypte vp the wemen greate with chylde in
Galaad, to make ẏ borders of theyr lādes
the wider. Therfore I wyll kyndle a fyre in
the walles of Rabbath, that ſhall conſume
her palaces, with a greate crye, in the daye
of battayle, in tempeſte and in the daye of
ſtorme: ſo that theyr kyng ſhall go into captiuitie,
he and hys prynces together, ſayeth
the Lorde.

The ii Chapter.

Agaynſte Moab, Iuda, and Iſrael.

A Thus ſayeth the Lorde: For three
& foure wickedneſſes of Moab,
I wyll *not ſpare hym: becauſe
he brent the bones of the kyng of
Edom to aſſhes: Therefore will I ſende
a fyre into Moab, whiche ſhal conſume the
palaces of Carioth: ſo that Moab ſhal periſhe
with noyſe, & the sounde of a ſhawme.
I will rote oute the Iudge from amonge
them, and ſlaye all hys prynces with hym,
ſayeth the Lorde. Thus ſayeth the Lorde:
for thre and foure wyckedneſſes of *Iuda,
B I will not ſpare him: becauſe he hath caſte
aſyde the lawe of the Lorde, and not kepte
hys commaundementes: for why? *they Iere.44.c
woulde nedes bee diſceyued with the lyes Ezec.20.c
that theyr forefathers folowed. Therfore
wyll I ſende a fyre into Iuda, whiche ſhall
conſume the palaces of Ieruſalem. Thus
ſayeth the Lorde: For thre and foure wyckedneſſes C
of Iſraell, I will not ſpare hym,
becauſe he hath ſolde ẏ ryghteous for money,
and the poore for ſhoes. They treade
vpon poore mens heades, in the duſte of ẏ
earthe, and crooke the wayes of the meke.
The ſonne and the father go to the harlot,
to diſhonoure my holy name: they lye beſyde
euery aultare, vpon clothes taken to
pledge, and in the houſe of theyr gods they
drynke the wyne of the oppreſſed. Yet deſtroyed
I the Amoryte *before them, that Num.13.c
was as hye as the Cedre trees, & as ſtrong
as the okes: not withſtandyng I deſtroyed
his frute from aboue, and hys rote from
vnder. *Agayne, I brought you out of the Exo.14.c
lande of Egypte, and led you fortye yeres Deu.8.a.
thorowe ẏ wildernes, that ye myght haue
the Amorites lande in poſſeſſion. I rayſed
vp prophetes amonge youre children, and
abſteyners amonge youre yonge men. Is
it not ſo, O ye children of Iſrael, ſayeth the D
Lorde? *But ye gaue the abſteyners wine Num.6.a
to drinke: ‡yea, ye cōmaunded ẏ prophetes, ‡Iere.11.b
ſaying: Prophecy not. Behold, I wil craſh
you in ſōder, lyke as a wayne craſheth that
is ful of ſheaues, ſo that the ſwifte ſhal not
eſcape, nether the ſtronge be able to do any
thynge: no, the Giaunt ſhall not ſaue hys
owne lyfe. The archer ſhall not abyde, and
the ſwyfte of fote ſhal not eſcape. The horſman
ſhall not ſaue hys lyfe, and he that is
as manly of ſtomacke as a gyaunte, ſhall
in that daye bee fayne to runne hys waye
naked, ſayth the Lorde.

The.iii. Chapter.

He reproueth the houſe of Iſrael of wickedneſſe.

Heare what the Lorde ſpeaketh A
vnto you (O ye children of Iſraell,)
namely, vnto al the tribes,
whom I brought out of Egipt,
and ſayde: *you onely haue I excepted frō Deu.4.d
all the generacions of the earth: therefore and.32.b,
wyll I viſet you in al youre wyckedneſſes.
Maye twayne walke together, except they
bee agreed amonge them ſelues? *Dothe Iob.6.a.
a lyon rore in the woode, excepte he haue a
praye? Or cryeth a lions whelpe out of his
den, except he haue gottē ſomething? Doth
a byrde fal in a ſnare vpon the earth where B
no fouler is? Taketh a man hys ſnare vp
from the grounde, afore he catche ſōwhat?

Crye they out Alarum with the trompet in the citie, and the people not afrayed? Cōmeth there any plage in a Citie, without it bee the Lordes doynge? Nowe dothe the Lorde God no maner of thynge, but he telleth hys ſecret before vnto hys ſeruauntes the prophetes. When a Lyon roareth who wyll not bee afrayed? Seyng then that the Lorde God hym ſelfe ſpeaketh, who wyll not prophecie? Preache in yͤ palaces at Aſdod,
C & in the palaces of the lande of Egipt, and ſaye: gather you together vpon yͤ mouūtaynes of Samaria, ſo ſhall ye ſee greate murther and violente oppreſſion amonge them: for why? they regarde not the thyng yͭ is ryght, ſayth yͤ Lord: they gather together euel gottē goodes, & laie vp robbery in theyr houſes. Therefore, thus ſayth yͤ lord God. This lande ſhall be troubled and beſeaged rounde aboute, thy ſtrength ſhalbee plucte from thee, and thy palaces robbed.

D Thus ſayeth the Lorde, lyke as an heardman taketh two legges or a pece of an eare oute of the Lyons mouthe: Euen ſo the children of Iſrael (that dwell in Samaria) hauyng theyr couches in the corner, theyr beddes at Damaſcus, ſhalbe pluct away.
4.re 16.c 17. *Heare, and beare recorde in the houſe of Iacob, (ſayeth the Lorde God of Hoſtes) that when I begynne to vyſet the wyckedneſſe of Iſraell, I will vyſet the Aultares at Bethell alſo: ſo that the hornes of yͤ Aultare ſhalbe broken of, & fall to the grounde.

As for the wynter houſe and ſommer houſe, I wyll ſmyte them downe: and the houſes of yuery, yea, and many other houſes ſhal periſhe, and be deſtroied, ſayeth the Lorde.

The. iiii. Chapter.

¶ Agaynſte the gouernours of Samaria.

A O Heare this word ye fat kine, that be vpon the hill of Samaria: ye that do poore men wrong, & oppreſſe the nedy, ye that ſaye to youre lordes: brynge hyther, let vs drinke. Therfore, the Lord hath ſworne by his holyneſſe: The dayes ſhall come vpō you, that yͤ enemies ſhal cary you away in ſhippes, & your poſterytie ſhalbe caryed awaye vpon fyſhers hokes. Ye ſhall get you out at the gappes one after another, euen the kinges palace ſhal you ouerthrow, to make a way to eſcape, ſayeth the Lord.
Ioſu.16.a 3.re.12.c. Oſe.4.c. ‡Oſee.9.c am.2.b. Ye came to *Bethel for to worke vngraciouſnes, and haue encreaſed youre ſynnes at ‡ Gilgall: ye brought youre ſacrifyces in the mornynge, and youre tythes vnto the thyrde daye.
B Ye made a thankeofferyng of leuen, ye promyſed frewill offrynges and proclaymed thē. Suche luſte had ye, O ye chyldren of Iſrael, ſayeth the Lorde God. Therfore haue I geuen you ydle teeth in all youre Cyties, & ſcarceneſſe of breade in al youre palaces, yet wyll ye not turne vnto me, ſayeth the Lord. Whē there were but thre monethes vnto the harueſt, *I withhelde the rayne from you: yea, I rayned vpon one Citie, & not vpon another: one pece of grounde was moyſtured with rayne, and yͤ ground that I rayned not vpon, was drye. Wherefore two, yea, thre cities came vnto one, to drynke water, but they were not ſatiſfyed:
C yet wyll ye not turne vnto me, ſayeth the Lorde. I haue ſmyttē you with drouth and blaſtyng: and loke how many orchardes, vyneyardes, fygtrees and olyue trees ye had, the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, ſayeth the Lorde. Peſtylence haue I ſente among you, *as I dyd in Egypte: youre yonge menne haue I ſlayne with the ſweard, and cauſed youre horſes to bee taken captiue: I made the ſtynkynge ſauoure of youre tentes, to come vp into your noſtrels. Yet wil ye not turne vnto me, ſayeth the Lord. Some of you haue I ouerthrowen *as
D I ouerthrewe Sodome and Gomorre: ſo that ye were as a brande plucte oute of the fyre. Yet wyll ye not turne vnto me, ſayeth the Lorde. Therefore, thus wyll I handle thee agayne, O Iſrael: yea euen thus wyll I handle thee. Make the redy then to mete thy GOD, O Iſrael. For lo, he maketh the mountaynes, he ordeyneth the wynde, he ſheweth man what he is aboute to do: he maketh the mornynge and the darkeneſſe, he treadeth vpō the hye places of the earth: the Lorde GOD of Hoſtes is hys name.

The. v. Chapter.

A complaynt of the captiuitie of Iſrael.

HEare this worde, O ye houſe of Iſrael: and why? I muſte make thys mone for you. The virgyn Iſraell ſhall fall, and neuer ryſe vp agayne: ſhe ſhalbe caſte downe vpon her owne ground, and no manne ſhall helpe her vp. For thus ſayth yͤ Lord god: Where as there dwelt a thouſand in one citie, there ſhalbe lefte ſcarce an hundred therin: and where there dwelt an. C. there ſhall ſcarce ten be left, in the houſe of Iſrael. Neuertheleſſe thus ſayth the Lord vnto the houſe of Iſraell: Seke after me, and ye ſhall lyue,
B but ſeke not after Bethel.

Come not at Gilgal, and go not to Berſaba:
for Gilgal ſhall bee caryed awaye
captyue, ⁊ Bethell ſhall come to nought.
Seke the Lorde, that ye maye lyue: leſte
the houſe of Ioſeph bee brente with fyre
and conſumed, and leſte there be none to
quenche Bethell.

Ye turne the lawe to wormewood, and
caſte downe ryghteouſneſſe vnto the
grounde. *Ye forſake the Lorde that maketh
the ſeuen ſtarres, and the Orions,
C that turneth the nyght into daye, and of
the daye he maketh darkneſſe. *He calleth
the waters of the ſea, and poureth
them out vpon the playne grounde: the
Lorde is his name. He rayſeth deſtructiō
vpon the myghtye people, and bryngeth
downe ẏ ſtrong holde. But they owe him
euil wil, ẏ reproueth them openly: ⁊ whoſo
telleth thē the plaine truth, they abhor
him. For ſo muche then as ye oppreſſe the
poore, ⁊ rob him of his beſt ſuſtenaunce:
*therfore wheras ye haue builded houſes
of ſquare ſtone, ye ſhal not dwell in them.
Maruelous pleaſaunt vyneyardes ſhall
you plant, but the wyne of thē ſhal ye not
drynke: and why? as for the multitude of
your wickedneſſes ⁊ your ſtout ſinnes, I
D know thē right wel. Enemyes are ye of ẏ
righteous, *ye take rewardes, ye oppreſſe
the poore in iudgement. Therfore ẏ wyſe
muſt now be fayne to holde his tong, ſo
wicked a time is it. Seke after the thyng
that is good, and not euil, ſo ſhal ye lyue:
yea, the Lorde God of hoſtes ſhalbe with
you, accordyng to youre owne deſyre.
*Hate the euill, ⁊ loue the good: ⁊ ſet vp
right again in the porte: ⁊ (no doubt) the
Lord god of hoſtes ſhalbe merciful vnto
the remnaunt of Ioſeph. If no (ſayth the
E Lord God, ẏ God of hoſtes) there ſhalbe
mourning in al ſtretes: yea, they ſhal ſay
in euery ſtrete: alas, alas. They ſhal call
the houſbandmā to lamentacion, ⁊ ſuche
as can mourne to mourning. In al vineyardes
there ſhalbe heuyneſſe, for I wyll
come amōg you, ſayth the Lord. Woe be
vnto them that deſyre the day of ẏ Lord.
Wherfore woulde ye haue it? As for the
day of the Lord, it ſhalbe darke and not
cleare. Yea, lyke as when a man runneth
frō a Lyon ⁊ a Bear meteth with him: or
when he cōmeth into the houſe, ⁊ leaneth
his hande vpon the wall, a ſerpente byteth
hym. Shall not the day of the Lorde
be darke *and not cleare? ſhall it not bee
cloudye, and no ſhyne in it? ⁊ I hate and
abhorre your holy dayes: and where as
ye cenſe me when ye come together, I wil F
not accepte it. And though ye offer me
brent offeringes and meatofferinges, yet
haue I no pleaſure therein. As for youre
fatte thanke offerynges, I wyll not loke
vpon them. Away with that noyſe of thy
ſonges. I wyll not heare thy playes of
muſycke: but ſee that equitye flow as the
water, and ryghteouſneſſe, as a myghtye G
ſtreame. O ye houſe of Iſrael, *gaue ye Iere.7.c
me offerynges and ſacryfices thoſe fortye Actes.7.e
yeares long in the wylderneſſe? yet haue
ye ſet vp tabernacles to youre *Moloch, Leui.20.a
and ymages of your ydols: yea, and the 3.reg.11.f.
ſtarre of youre God Rempha, fygures
whiche ye made to worſhyp them. Therfore
will I cauſe you to be caryed awaye
beyonde Damaſcus, ſayeth the Lorde,
whoſe name is the God of hoſtes.

The.vi.Chapter.

Agaynſt ẏ prynces of Iſrael lyuing in pleaſures.

O Woe bee to the proude welthy in A
Syon, to ſuche as thynke them ſo Luke.6.c
ſure vpon the mount of Samaria:
which hold themſelues for the beſt of the
world, and rule the houſe of Iſrael, euen
as they luſt. Go vnto Calne, and ſee: and
from thence get you to Hemath the great
citie, ⁊ ſo goe downe to Gath of the Philyſtines:
bee they better at eaſe then theſe
kyngdomes, or the border of theyr lande
wyder then youres? Ye are taken out for
the euill daye, euen ye that ſyt in the ſtole B
of wylfulnes. Ye that lye vpon beddes of
yuerye, and vſe your wantonneſſe vpon
your couches: ye that eate ẏ beſt lambes
of the flocke, and the fatteſt calues of the
droue: ye that ſynge to the lute, ⁊ in playing
of inſtrumētes compare your ſelues
vnto *Dauid: ye that drynke wyne out Iob.21.b
of goblettes, ⁊ anoynt your ſelues wyth Eſay.5.b
the beſt oyle, but no man is ſorye for Ioſephs
hurte. Therfore, now ſhal ye be the
fyrſte of them, that ſhalbe led awaye captyue,
⁊ the luſty chere of the wilfull ſhall C
come to an ende. *The Lorde God hathe Iere.2.c
ſworne euen by himſelfe (ſayth the Lorde Amos.8.a
God of hoſtes) I hate ẏ pryde of Iacob,
and I abhorre his palaces: I wyll geue
ouer the cytie, with all that is therein: ſo
that though there remayne ten menne in
one houſe, they ſhall dye. So theyr nexte
kynſfolkes and the dead buryars ſhall
take them, and carye awaye theyr bones,
and ſaye vnto hym, that is in the innermer
houſe: is there yet any moe by thee?

And

Deu.8.b And he ſhall anſwere : they are all gone,
holde thy tounge (ſhall he ſaye) * for they
woulde not remembre the name of the
D Lorde. Beholde, the Lorde is mynded to
ſmyte the great houſes, ſo that they ſhall
decay: and the lytle houſes, that they ſhal
cleaue a ſunder. Who canne runne wyth
horſes, or plow with oxen vpon the hard
rockes of ſtone? For why, ye haue turned
true iudgemente into bytterneſſe, and the
frute of righteouſneſſe into wormewood.
Yea, euen ye yͤ reioyce in vayne thinges,
ye that ſay: haue not we obtained hornes
in oure owne ſtrength? Well take hede,
O ye houſe of Iſrael, ſayeth the Lorde
God of hooſtes: I wyll bryng a people
vpon you, whiche ſhall trouble you from
the waye that goeth toward Hemath vnto
the broke in the medowe.

The. vii. Chapter.

Of the captyuitie of Iſrael and Iuda.

A THE Lorde God ſhewed me
ſuche a vyſyon: beholde, there
ſtode one that made Greſhoppers,
euen when the corne was
ſhotyng forth, after the kyng had clypte
his ſhepe. Nowe when they vndertooke
to eate vp all the grene thynges in the
lande, I ſayde: O Lorde God, be mercyfull,
I beſeche thee, who ſhould els helpe
vp Iacob that is brought ſo lowe? So
the Lorde was gracyous therin, and the
Lorde ſayde: well, it ſhall not be. Againe,
the Lorde ſhewed me this viſion: behold,
the Lorde God called the fyre to puniſhe
withall, and it deuoured the greate depe:
yea, it conſumed a parte alreadye. Then
ſayde I: O Lorde God, hold thyne hand:
for who ſhoulde els helpe vp Iacob that
B is brought ſo lowe? So the Lorde was
mercyfull therein, and the Lorde God
ſayde: well, it ſhall not bee. Moreouer
he ſhewed me this vyſyon: beholde, the
Lorde ſtode vpon a plaſtered wall, and
a maſons trowell in his hande. And the
Lorde ſayde vnto me: Amos, what ſeeſt
thou? I anſwered: a maſons trowell.
Then ſayde the Lorde: beholde, I wyll
lay the trowel amonge my people of Iſrael,
and wyll nomore ouerſe them, but
the hye hylchapels of Iſaac muſt be layd
C waſte, and the churches of Iſrael made
4.re.17.a deſolate: * and as for the houſe of Ieroboam,
I wyll ſtande vp againſt it wyth
the ſwearde. Upon this ſente Amaſiah
the prieſt to Bethell vnto Ieroboam the
3.re.13.b, kyng of Iſrael, ſaying: * Amos maketh
the houſe of Iſrael to rebell againſt thee:
the lande cannot away with his wordes.
For Amos ſayeth: Ieroboam ſhall dye
with the ſweard, and Iſrael ſhalbe led away
captyue out of their owne lãde. And
Amaſiah ſayd vnto Amos. Get the hence
* (thou that canſt ſee ſo well) and flee into
the lande of Iuda, gette the there thy lyuing
& prophecy there: and prophecy nomore
at Bethel, for it is the kinges chappel,
& the kinges court. Amos anſwered,
& ſayd to Amaſiah: As * for me I am neither D
Prophete, nor Prophetes ſon, but a
keper of catel. Now as I was breakyng
downe molberyes, & goyng after the cattel,
the Lorde tooke me, & ſayde vnto me:
Go thy waye, & prophecy vnto my people
of Iſrael. And therfore heare thou nowe
the worde of the Lord: Thou ſayeſt: prophecy
not againſt Iſrael, and ſpeake nothing
againſt the houſe of Iſaac. Wherfore
thus ſayth the Lorde: Thy wyfe ſhal
bee defyled in the cytie, thy ſonnes and
daughters ſhalbe ſlaine with the ſweard,
and thy lande ſhalbe meaſured out with
the lyne. Thou thy ſelfe ſhalt dye in an
vncleane lande, * and Iſrael ſhall be dryuen
out of his owne countrye.

¶ The. viii. Chapter.

Agaynſt the rulers of Iſrael. The Lord ſweareth that he wyl fulfyl the thynges which he hath determyned agaynſt Iſrael.

THe Lorde God ſhewed me this A
viſion: and behold, there was a
maund with ſomer frute. And
he ſaid: Amos what ſeyſt thou?
I anſwered: a maunde with ſomer frute.
Then ſayde the Lorde vnto me: the ende
commeth vpon my people of Iſrael, I
wyll nomore ouerſe them. In that daye
ſhall the ſonges of the temple be turned
into ſorowe, ſayeth the Lorde God: manye
dead bodyes ſhall lye in euery place, B
and be caſt forth ſecretly. * Heare this, O
ye that oppreſſe the poore, and deſtroye
the nedye in the lande, ſaying: When wyl
the newe moneth be gone, that we maye
ſell vytayle, and the Sabboth, that we
maye haue ſcarceneſſe of corne to make
the buſhell leſſe, and the ſycle greater?
We ſhall ſette vp falſe weyghtes, that we
may gette the poore vnder vs wth theyr
money, and the nedye alſo for ſhoes: yea,
lette vs ſell the chaffe for corne. * The C
Lorde hathe ſworne agaynſte the pryde
of Iacob: theſe workes of theyrs wyll
I neuer forgette. Shall not the lande

tremble, and all they that dwell therein,
mourne for this ? Shall not theyr de-
struccyon come vpon them lyke a water
streame, and flow ouer them as the floud
of Egypte ? * At the ſame tyme (ſayeth
the Lorde God) I ſhall cauſe the ſunne
to goe downe at noone, and the lande to
bee darke in the clere daye. * Youre hye
feaſtes wyll I turne to ſorowe, and your
ſonges to mournyng: I wyll bryng ſack-
cloth vpon all backes, and baldneſſe vp-
on euerye head: yea, ſuche a mournyng
wyll I ſende them, * as is made vpon an
only begotten ſonne, and they ſhall haue
a myſerable ende. Behold, the tyme com-
D meth (ſayeth the Lorde God) that I ſhal
ſende an hunger into the earthe, not the
hunger of breade, nor the thyrſte of wa-
ter, but an hunger to heare the woorde
of the Lorde: ſo that they ſhall goe from
the one ſea to the other: yea, from the
north vnto the eaſt, runnyng aboute to
ſeke the woorde of the Lorde, and ſhall
not fynde it. In that time ſhall the fayre
vyrgines and the younge men peryſh for
thyrſte: yea, euen they that ſweare in the
execrable calfe of Samaria, and ſaye:
as truelye as thy God lyueth at Dan,
and as truelye as thy God lyueth at
Berſaba. Theſe ſhall fall and neuer ryſe
vp agayne.

The.ix. Chapter.

Threatnynges agaynſte Iſrael. No manne can
eſcape the hande of God.

I Sawe the LORDE ſtan-
A dyng vpon the aultare, and
he ſayde: ſmyte the doore cheke,
that yͤ poſtes may ſhake wyth-
all. For theyr couetouſneſſe ſhall fall vp-
on all theyr heades, and theyr poſterytie
ſhall be ſlayne with the ſwearde. * They
ſhall not flee away, there ſhall not one of
them eſcape nor be delyuered. * Though
they were buryed in the hell, my hande
ſhall fetche them from thence: though
they clyme vp to heauen, yet ſhall I caſt
them downe: though they hyde them-
ſelues vpon the toppe of Carmell, yet
ſhall I ſeke them oute, and bryng them
from thence: though they crepe downe
from my ſyght into the depe of the ſea,
I ſhall commaunde the ſerpente, euen
there to byte them. If they go awaye be-
fore theyr enemyes into captiuytie, then
ſhall I commaunde the ſwearde, there
to ſlaye them. Thus wyll I ſette myne
B eyes vpon them, for theyr harme and not
for theyr wealth. For when the Lorde
God of hooſtes toucheth a lande, it con-
ſumeth awaye, and all they that dwell
therein, muſte nedes mourne: And why?
theyr deſtruccion ſhall aryſe as euerye
ſtreame, and runne ouer them, as the
floude in Egypte. * He that hathe hys 3.reg.8.g
dwellyng in heauen, and groundeth his
tabernacle in the earth. * He that calleth Amos.5.a
the waters as the ſea, and powreth them
out vpon the playne grounde: his name
is the Lorde. O ye chyldren of Iſrael, are
ye not vnto me euē as yͤ Morians, ſayth
the Lorde ? haue not I brought Iſrael
out of the lande of Egypte ? * The Phy- Gen.10.b
lyſtynes from Caphtor, and the Syry-
ans from Cir ? Beholde, the eyes of the C
Lord are vpō the realme that ſynneth, to
rote it cleane out of the earth: Neuerthe-
leſſe, * I wyll not vtterlye deſtroye the Iere.30.b
houſe of Iacob, ſayeth the Lorde. Zac.13.b

For loe, this I promyſe: though I Rom.9.c.
ſyfte the houſe of Iſrael amonge all na-
cions (lyke as they vſe to ſyfte in a ſyue)
yet ſhall not the ſmaleſt grauell ſtone fal
vpon the earth: But all the wycked do-
ers of my people, that ſaye: Tuſhe, the
plage is not ſo nye, to come ſo haſtelye
vpon vs: thoſe ſhall peryſhe wyth the
ſwearde. * At that tyme wyll I buylde Acte.15.c
agayne the tabernacle of Dauyd, that Mich.7.b
is fallen downe, & hedge vp hys gappes, D
and looke what is broken, I ſhall re-
payre it: yea, I ſhall buylde it agayne,
as it was afore tyme, that they may poſ-
ſeſſe the remnaunte of Edom: yea, and all
ſuche people as cal vpon my name, with
them ſayeth the Lord whiche doeth theſe
thynges. Beholde, the tyme commeth
(ſayeth the Lorde) that the plowmanne
ſhall ouertake the mowar, and yͤ treader
of grapes hym that ſoweth ſeede. * The Ioel.3.c
mountaynes ſhall droppe ſwete wyne,
and the hylles ſhall be frutefull, and I
wyll turne the captyuitie of my people
of Iſrael: they ſhall repayre the waſte
Cyties and haue them in poſſeſſyon, they
ſhall plant vyneyardes, and drynke the
wyne thereof, they ſhall make gardens,
and enioy the frutes of them. And I
wil plant them vpon their owne ground,
ſo that I wil neuer roote them out again
from theyr lande whiche I haue geuen
them, ſayeth the Lorde thy God.

¶ The ende of the pro-
phecye of Amos.

The booke of the Prophete Abdy.

The firſt Chapter.

Agaynſte Edom and the truſt that they had in ryches.

A THIS is the vyſion that was ſhewed vnto Abdye. Thus hath the Lord God ſpokẽ vpon *Edom. We haue heard of ẏ Lord that there is an embaſſage ſente among the heathen: Up, let vs aryſe, and fyght agaynſt them. Beholde, *I wyll make the ſmall amonge the heathen, ſo that thou ſhalt be vtterlye deſpyſed. The pryde of thyne herte hath lyfte thee vp, thou that dwelleſt in the ſtronge holdes of ſtone, and haſte made thee an hye ſeate. Thou ſayeſt in thyne harte, who ſhall caſte me downe to the grounde? *But though thou wenteſt vp as hye as the Aegle, and madeſt thy neſt B aboue among the ſtarres: yet woulde I plucke thee downe from thence, ſayeth the Lorde. Yf the theues and robbers came to the by nyght, thou takyng thy reſt: ſhould they not ſteale, tyll they had enough? Yf the grape gatherers came vpon thee, woulde they not leaue the ſumme grapes? But howe ſhall they ryppe Eſau, and ſeke oute his treaſure? Yea the menne that were ſworne vnto thee, ſhall dryue thee oute of the borders of thyne owne lande. They that be now at one wyth thee, ſhall dyſceyue thee: and ouercome thee: Euen they that eate C thy breade, ſhall betraye thee, or euer thou perceyue it. * Shall not I at the ſame tyme deſtroye the wyſemenne of Edom, and thoſe that haue vnderſtandyng from the mounte of Eſau? Thy gyauntes (O Theman) ſhall bee afrayde, for thorowe the ſlaughter, they ſhall bee all ouerthrowen vpon the mounte of Eſau. Shame ſhall come vpon thee for the malyce that thou ſhewedſte to thy *brother Iacob: yea, for euermore ſhalt thou peryſhe, and that becauſe of the tyme, when thou dydeſt ſette thy ſelfe agaynſte hym, euen when the enemyes caryed awaye his hoſte, and when the aleauntes came in at his portes, and caſte lottes vpon Ieruſalem, and thou thy ſelfe waſte as one of them. Thou ſhalt nomore ſee the daye of thy brother, thou D ſhalt nomore behold the tyme of his captiuitie: thou ſhalt nomore reioyce ouer the chyldren of Iuda, in the daye of their deſtruccion, thou ſhalt trymphe nomore in the tyme of theyr trouble. Thou ſhalt nomore come in at the gates of my people, in the tyme of theyr decay: thou ſhalt not ſee theyr miſerye in the daye of theyr E fall. Thou ſhalt ſende oute no man agaynſt theyr hooſte, in the daye of theyr aduerſytie: neyther ſhalte thou ſtande waytyng any more at the corners of the ſtretes, to murther ſuche as are fled, or to take them preſoners, that remayne in the daye of theyr trouble. For the daye of the Lorde is harde by vpon all the heathen. *Lyke as thou haſte done, ſo ſhalte thou be dealte wythall, yea, thou ſhalt be rewarded euen vpon thyne head. For lykewiſe as ye haue dronken vpon myne holy hyll, ſo ſhall all heathen drynke contynually: yea, drynke ſhal they & ſwalow vp, ſo that ye ſhall bee as though ye had neuer been. But vpon the mounte Syon ſhall the ſaluacion bee, and holyneſſe: F theſe ſhall bee holy, and the houſe of Iacob ſhall poſſeſſe euen thoſe, *that had themſelues afore in poſſeſſyon. Moreouer, the houſe of Iacob ſhall bee a fyre, the houſe of Ioſeph a flame, & the *houſe of Eſau ſhall bee the ſtrawe whiche they ſhal kyndle and conſume, ſo that nothing ſhall bee lefte of the houſe of Eſau: the Lorde hymſelfe hathe ſayde it. They of G the ſouthe ſhall haue the mounte of Eſau in poſſeſſyon: and looke what lyeth vpon the grounde, that ſhall the Phylyſtynes haue: the playne fieldes ſhall Ephraim and Samaria poſſeſſe: and the mountaynes of Galaad ſhall Beniamin haue: And this hooſte ſhall bee the chyldren of Iſraels pryſoners. Nowe what ſo lyeth from Canaan vnto Zareptah, and in Sepharad, that ſhalbe vnder the ſubieccion of Ieruſalem, and the cytyes of the ſouth ſhall inherite it. Thus they that eſcape vpon the hyll of Syon, ſhall go vp to puniſh the mount of Eſau, *and the kyngdome ſhalbe the Lordes.

Eze. 28.b. and.35.a Amos.1.c

Iere.49.c

Amos.9.a *Abac.2.b

*Eſa.29.c 1.Cor.1.c.

Gen.27.f.

The ende of the booke of the prophecye of Abdy.

The booke of the Prophete Jonas.

The fyrſte Chapter.

Of the flight of Jonas when he was ſet to preach, a tempeſt ariſeth and caſteth hym in the ſea for his diſobedience.

THe worde of the Lord, came
vnto* Jonas the ſone of Amithay,
ſaying:‡ Ariſe, and
get the to Ninyue yͤ* greate
citie: and preache vnto thē,
how that‡ theyr wickednes
is come vppe before me. And Jonas made
him readye to flye vnto Tharſis from the
preſence of the Lorde, and gat him downe
to Joppa: where he founde a ſhip ready for
to goe vnto Tharſis. So he paid his fare,
and went aboarde: that he might go with
them vnto Tharſis, from the preſence of yͤ
lord. But the lorde hurled a great wynde
into the ſea, and there was a mightye tempeſt
in the ſea, ſo that the ſhyp was in ieopardy
of going in pieces. Then the maryners
were afrayde, and cried euery manne
vnto his God: and the goodes that wer in
the ſhip they caſte into the ſea, to lyghten it
of thē. But Jonas gat him vnder the hatches,
where he layed hym downe and ſlūbred.
So the maiſter of the ſhippe came to
B hym, and ſaide vnto him: why ſlumbreſte
thou? Vp cal vpon thy god: If God (happly)
wil thinke vpon vs, that wee periſhe
not. And they ſayd one to another: come let
vs caſt lots, that we may know, for whoſe
cauſe we are thus troubled.* And ſo they
caſt lots, ⁊ the lot fel vpō Jonas. Thē ſaid
they vnto hym: tel vs, for whoſe cauſe are
we thus troubled? what is thine occupacion?
whence commeſt thou? (*and whither goeſte
thou?*) what countrey man art thou? and of
what nacion? He aunſwered them: I am
C an Ebrue, and I feare the Lorde God of
heuen, whiche made bothe the ſea and the
dry lande. Then were the men exceadinglye
afrayde, and ſayde vnto hym: why dideſte
thou ſo? (for they knewe, that he was fled
from the preſence of the Lorde, becauſe he
had tolde them) and ſayde moreouer vnto
hym: what ſhall wee doe vnto the, that the
ſea maye ceaſſe from troubling vs? (for the
ſea wrought, and was troublous:) he anſwered
them: take me, and caſte me into the
ſea, ſo ſhall it lette you bee in reſte, for I
wotte it is for my ſake, that thys greate
D tempeſte is come vpon you. Neuertheleſſe
the menne aſſayed with rowyng to bryng
the ſhippe to lande: but it woulde not be,
becauſe the ſea wroughte ſo: and was ſo
troublous agaynſt them. Wherefore they
cryed vnto the Lord, and ſaid:* O Lorde *deu. 21. b
let vs not periſhe for this mans death, neyther
laye thou innocente bloude vnto oure
charge: for thou, O Lorde haſt done, euen
as thy pleaſure was. So they tooke Jonas
⁊ caſt him into the ſea, and the ſea lefte
ragyng. And the men feared the Lord exceadinglye,
doynge ſacrifices and makinge
vowes vnto the Lorde.

The. ii. Chapter.

Jonas is ſwalowed of a whale. The prayer of Jonas

BVt the Lorde prepared a great A
fiſh, to ſwalow vppe Jonas.* *mat. 12. d
So was Jonas in yͤ belly of yͤ
fiſh thre dayes and thre nightes.
And Jonas prayed vnto the Lorde hys
God, out of the fiſhes bellye, and ſayde:*
In my trouble I called vnto the Lorde, ⁊ *pſa. 120. c
he hearde me: out of the belly of hell, I cried,
and thou heardeſt my voice. Thou haddeſt
caſt me downe depe in the middeſte of
the ſea, and yͤ floud coumpaſſed me about: B
yea, all *thy waues and roules of water *pſa. 42. d
went ouer me. I thought that I had bene
caſt awaye out of thy ſyghte: But I wyll
yet againe loke towarde thy holye temple.
The waters coumpaſſed me, euen to the
verye ſoule: yͤ depe laye aboute me, and the
wedes wer wrapt aboute mine heade. I
wēt down to the botome of the hilles, and
was barred in with earth for euer. But yͧ, C
O lord my god, haſt broughte vp my lyfe
againe out of corrupcion. When my ſoule
fainted within me, I thought vpon yͤ lord:
⁊ my prayer came in vnto the, euē into thy
holy temple. Thei yͭ hold of vaine vanities,
wil forſake his mercy. But I will doe the
ſacrifice with yͤ voice of thankeſgeuinge, ⁊
wil paye that, yͭ I haue vowed: for why? D
ſaluacion commeth of the Lorde. And the
Lorde ſpake vnto the fiſhe, and it caſte out
Jonas agayne vpon the drye lande.

The. iii. Chapter.

Jonas is ſent agayne to Ninue. The repentaunce of the kyng of Ninyue.

THen came the worde of the lorde
vnto Jonas agayne, ſayinge:* A
vp and get thee to Ninyue that Jona. 1. a
greate Citye, and preache vnto
them the preaching which I bad thee. So
Jonas aroſe and wente to Ninyue at the
Lordes commaundemente. Ninyue was

a greate cytye vnto God, namelye of three
B dayes iourneye. And Jonas wente to and
entred into the city, euen a dayes iourney:
& cried, ſaying: Ther are yet fourty dayes,
*Eſa.37.a & then ſhal Niniue be ouerthrowen. *And
the people of Ninyue beleued God, & proclamed
faſtyng, and arayed themſelues in
ſackecloth, as wel the great as the ſmal of
them. And the tidinges came vnto the king
of Ninyue, whiche roſe out of hys ſeate,
and dyd his apparell of, and put on ſackecloth,
and ſat l, yin downe in aſhes.

C And it was cryed and commaunded in
Ninyue, by the auctority of the kyng and
Mat.12.d his lordes, ſaying: *ſe that neither manne,
Luke.11.c nor beaſt oxe, or ſhepe, taſt ought at all: &
that they neyther fede nor drynke water,
but put on ſackecloth both man and beaſt:
Jere.18.a and crye mightely vnto God: *Yea, ſe that
euery man turne from hys euil waye, and
from the wickednes that he hath in hand.
Who can tell? God maye turne and repēt,
and ceaſſe from his fearce wrath, that wee
periſhe not. And when God ſawe theyr
workes how they turned from theyr wicked
waies: *he repented on the euil, which
*Eſa.38.b he ſayde he would do vnto them, and dyd
it not.

The. iiii. Chapter.

Jonas is reproued of God.

A Therefore Jonas was ſore diſcontente
& angry. And he prayed
vnto the Lorde, and ſaide: O
Lorde, was not this my ſaying
(J pray the) when J was yet in my countrey?
therefore J haſted rather to flye vnto
*Pſa.86.a to Tharſis. *For J knowe wel ynough,
Joel.2.c that thou art a mercifull God, full of compaſſion,
long ſufferyng, and of great kyndneſſe,
and repenteſte when thou ſhouldeſte
3.reg.21.a. take puniſhemente. And nowe *O Lord,
take my lyfe from me (J beſeche the) for J
hadde rather dye then lyue. Then ſayde the
Lord: art thou ſo angry? And Jonas gat
hym out of the cytie, and ſat downe on the
B Eaſt ſide therof: & ther made him a booth,
& ſat vnder it in the ſhadowe, til he might
ſee what ſhoulde chaunce vnto the cytye.

And the Lorde God prepared a wylde
vyne, whiche ſprang vp ouer Jonas, that
he myght haue ſhadowe aboue his heade,
to deliuer hym oute of his payne. And Jonas
was exceading glad of the wild vine.
But vpon the nexte morowe againſte the
C ſprynge of the daye, the Lorde ordeyned a
worme, whiche ſmote the wylde vyne, ſo
that it withered away. And whē the ſunne
was vp, God prepared a feruente Eaſte
winde: and the ſunne bet ouer the heade of
Jonas, that he faynted again, and wiſhed
vnto his ſoule that he might dye, and ſaid:
It is better for me to dye, then to liue. And
God ſayd vnto Jonas: Art thou ſo angry
for ẏ wilde vine? And he ſaid: yea, very angry
am J, euē vnto the death. And the lord
ſayd: thou haſt compaſſion vpon a wylde
vine, whereon thou beſtowedſt no labour,
nor madeſt it grow, whiche ſprange vp in
one nighte, and peryſhed in another. And
ſhould J not then haue compaſſion vpon
Ninyue that great citye, wherein there are
aboue an hundred and. xx. M. perſones, ẏ
knowe not their right hande from the left,
beſides muche cattell?

The ende of the prophecie of Jonas.

The booke of the Prophete Micheas.

The fyrſt Chapter.

Of the deſtruccion of Samaria becauſe of their idolatry.

THis is the worde of ẏ lorde,
that came vnto Micheas ẏ
Moraſtite in the dayes of *
Jothā ‡ Ahas and * Jehezkiah
kinges of Juda: which
was ſhewed him vpō Samaria
and Jeruſalē. *Heare all ye people,
marke this wel, O earth, and al that therein
is. Yea, the lord God hymſelf bee witnes
amonge you, euen the lorde from hys
holy temple. For why? *beholde, the lorde
ſhal goe out of his place, and come downe
and tread vpō the hye thinges of the earth.
The mountaines ſhal conſume vnder him,
& the valleyes ſhall cleaue a ſunder: lyke as
ware conſumeth at ẏ fyre, and as the waters
run downwarde. And al this ſhalbe
for the wickedneſſe of Jacob, & the ſynnes
of the houſe of Jſraell. But what is the
wickednes of Jacob? Js not *Samaria? B
Which are the hye places of Juda? Js
not ‡ Jeruſalem? Therefore J ſhall make
Samaria an heape of ſtones in the fyelde,
to laye aboute the vyneyarde: her ſtones
ſhal J caſt into the valley, and diſcouer her
foundacions. All her ymages ſhalbe brokē
downe, and all her garmentes ſhall bee
brente in the fyre: yea, all her ydols wyll J
deſtroye: for why? *they are gathered out
of the hyre of an whore, & into an whores
hyre

hyre ſhal they be turned againe: wherefore
I wil mourne and make lamentacion, bare
and naked wil I go. I muſt mourne like yͤ
dragons, ⁊ take ſorowe, as the Eſtriches,
C for theyr wounde is paſte remedye. And
why? It is come into Iuda, ⁊ hathe touched
the porte of my people at Ieruſalem
already. *Wepe not, leſt they at Geth perceiue
it. Thou at Bataphra, welter thy ſelf
in the duſt and aſhes. Thou that dwelleſte
at Sephir, get the hence with ſhame. The
proude ſhal boſt no more for very ſorowe:
and why? her neighbour ſhal take from her
what ſhe hath. The rebellyous citie hopeth
that it ſhall not bee ſo euil, but for all that
the plage ſhal come from the lord, euen into
the port of Ieruſalem. The greate noyſe of
the charettes ſhall feare them that dwel at
*Lachis, which is an occaſion of the ſinne
D of the daughter of Sion, for in thee came
vp the wickedneſſes of Iſrael. Yea, ſhe ſent
her courſers into the lande of Geth. The
houſes of lyes wyll diſceyue the Kinges of
Iſrael. And as for the (O thou that dwelleſt
at Moraſſa) I ſhal bring a poſſeſſioner
vpon the, ⁊ the plage of Iſrael ſhal reache
vnto Odolla. Make thee bald, ⁊ ſhaue thee
becauſe of thy tender children. Make thee
cleane bald as an Aegle, for they ſhalbe caryed
awaye captiue from thee.

The.ii. Chapter.

Threatnynges agaynſt the ſynfull people.

A Wo vnto them yͭ imagin to doe
harme, ⁊ deuiſe vngraciouſneſſe
vpō their beds, to perfourme it in
yͤ clere day, for their power is against
god. When they couet to haue land,
*they take it by violence, they rob men of
theyr houſes. Thus thei oppreſſe a mā for
his houſe, and euery man for his heritage.
Therfore, thus ſaith yͤ lorde: Beholde, *againſte
this houſeholde haue I deuiſed a
plage, whereout ye ſhall not plucke youre
neckes: ye ſhal no more go ſo proudly, for it
wil be a perilous time. In yͭ day ſhall thys
terme be vſed, ⁊ a mourninge ſhalbee made
ouer you on this maner. We be vtterly deſolate,
yͤ porciō of my people is tranſlated.
B When wil he parte vnto vs the lande, yͭ he
hath taken frō vs? Neuertheles, *ther ſhal
be no mā to deuide the thy porcion in yͤ congregacion
of yͤ lord. Tuſh, hold your tong
(ſay they:) It ſhal not fal vpō this people:
we ſhal not come ſo to confuſion, ſayeth the
houſe of Iacob. Is yͤ ſprite of yͤ Lorde ſo
cleane awaye? or is he ſo mynded? Truth it
is, my wordes are frendly vnto them yͭ liue
righte: but my people dothe the contrarye,
therefore muſt I take parte againſt them: C
for they take awaye both cote ⁊ cloke from
the ſimple. Ye haue turned youre ſelues to
fighte, yͤ wemen of my people haue ye ſhut
out from theyr good houſes, ⁊ takē away
mine excellent giftes frō their children. Up,
get you hence, for here ſhal ye haue no reſt.
Becauſe of their idolatry, thei are corrupt,
⁊ ſhal miſerably periſh. Yf I wer a fleſhly
felow, ⁊ a preacher of lies, ⁊ told them that
they might ſit bybbing and bolling, and be
dronken, O yͭ were a prophet for this people. D
But I wil gather the i dede, O Iacob,
⁊ driue yͤ remnaunt of Iſrael altogether. I
ſhal cary them one with another, as a flocke
in yͤ fold, ⁊ as yͤ cattel in their ſtalles, yͭ they
maye bee diſquieted of other men. Whoſo
breaketh the gap, he ſhall goe before. They
ſhal breake vp the porte, and goe in and out
at it. The kynge ſhall goe before them, and
the lord ſhal be vpon the head of them.

The.iii. Chapter.

Againſt the tiranny of princes, and falſe prophetes.

AND I ſaid: heare, O ye heades A
of yͤ houſe of Iacob, ⁊ ye leaders
of yͤ houſe of Iſrael: *Shoulde *Deu 17.b.
not ye know, what wer lawfull Iere.5.a
and right? ‡But ye hate the good ⁊ loue yͤ ‡Pſa.82.a
euil: ye plucke of mennes ſkins, and the fleſh Eſay.5.c
frō their bones: ye eate the fleſhe of my people,
and flaye of theyr ſkin: ye breake theyr
bones, ye chop them in pieces as it wer into
a caldron, and as fleſh into a pot. Now
the time ſhal come, *that when they cal vnto *Eſay.1.b.
the lorde he ſhal not heare them, but hide Ezec.8.c
his face from thē, becauſe yͭ throughe theyr 1.Pet 3.b
owne imaginacions, they haue delt ſo wickedly. B
And as concerning the prophetes yͭ
diſceyue my people, thus the Lorde ſayeth
agaynſt them. *Whē they haue any thing
to bite vpon, then they preach that al ſhall *Eze,13,b
be wel: but if a man put not ſome thing into
their mouthes, they preach of warre againſt
him. *Therfore youre viſion ſhalbe
turned to night, and your prophecyinge to Deu,28,c
darkeneſſe. The ſunne ſhall go downe ouer C
thoſe prophetes, and the daye ſhalbe darke
vnto them. Then ſhal the viſion ſeers be aſhamed,
and the ſothſayers confounded:
yea, they ſhalbe fayne al yͤ packe of them, to
ſtoppe their mouthes, for they haue not
goddes woorde. *As for me, I am full of *Jer,1,c
ſtrength, and of the ſpirite of the Lord, ful Ezec.3.a
of Iudgemente and boldnes: to ſhewe the
houſe of Iacob their wickedneſſe, and the
houſe of Iſraell their ſin. O heare this ye

rulers of yͤ houſe of Jacob, and ye iudges
D of the houſe of Iſraell, yet that abhorre the
thing that is lawfull, and wreſte aſide the
*Aba,2 b thynge that is ſtreyghte. *Ye that builde
vp Sion with bloude, and Jeruſalē with
‡Eze,22.b doyng wrong. ‡O ye iudges, ye geue ſentence
for giftes. O ye prieſtes, ye teach for
*Jer.6,b lucre. *O ye prophetes, ye prophecye for
money. Yet wil they be taken as thoſe that
holde vpon god, and saye: Is not the lorde
among vs? Tuſh, there can no miſfortune
*Jer.26,d happē vs. *Therfore ſhal Sion (for your
‡Jer.9.b ſakes) bee plowed like a field: ‡Jeruſalem
3.Reg,9.b ſhall become an heape of ſtones, and the hil
and.21.a of the tēple ſhalbe turned to an hye wood.
Luc.21 a,

The.iiii.Chapter.

Of the callinge of the gentils, and conuerſyon of the Jewes.

A But ‡ in the latter dayes it wyll
‡Leu.26 g come to paſſe, that the hyl of the
Esay.2.a, lordes houſe ſhall be ſet vp hyer
then any mountaines or hylles:
Yea, the people ſhall preace vnto it, and the
multitude of the Gentiles ſhall haſte them
‡Esay.2,a thither, ſaying: Come, ‡let vs go vp to the
Psal.122,a hill of the lorde, and to the houſe of the god
of Jacob: yͭ he maye teache vs his waye,
and that wee maye walke in his pathes.
‡psal,49.c ‡For the law ſhal come oute of Sion: and
Esai,2.a the woorde of God from Jeruſalem, and
Luk.24.d ſhal geue ſentence amōg the multitude of yͤ
heathen, and refourme the people of farre
countreyes: ſo that of their ſweordes they
ſhal make plough ſhares, & ſythes of theyr
B ſpeares. *One people ſhall not lifte vppe a
*Esa,11,b ſweorde against another: yea, they ſhal no
and.65,d more learne to fyghte, but euery man ſhall
ſit vnder his vineyarde, and vnder his figtree,
and no man to fraye hym awaye: for
the mouth of the lorde of hoſtes hathe ſpoken
it. Therfore where as al yͤ people haue
walked euery man in the name of his own
god, we will walke in yͤ name of oure god
*Sop.3.e for euer & euer. *At yͤ ſame time ſaith yͤ lord,
wil I gather vp yͤ lame & the outcaſtes, &
ſuch as I haue chaſtened, & will geue yſſue
vnto yͤ lame, & make of yͤ outcaſtes a great
*Luk,1.c people: *and the lord himſelf ſhalbee theyr
C king vpon the mount Sion, frō thys time
forth for euermore. And vnto the (O thou
*gen,35.d towre of *Eder, yͤ ſtrong hold of yͤ daughter
Sion) vnto the ſhal it come, euē yͤ lordſhip
& kyngdome of yͤ daughter Jeruſalē.
Why then art yͧ now ſo heuye? is there no
king in the? are thy counſellers away, that
thou art ſo pained, as a woman in her trauaile?
And now (O yͧ daughter Siō) be ſory,
let it greue the as a wife labouryng wt
child: for now muſt thou get the out of the
city, & dwel vpon yͤ plaine fielde: yea, vnto
Babilō ſhalt yͧ go, ther ſhalt yͧ be deliuered,
*& ther yͤ lord ſhall leuſe thee from yͤ hand
D of thine enemies. Now alſo are ther many
people gathered together againſt the, ſaying:
what, Sion is curſed, we ſhal ſee our
luſte vpon her. But they knowe not *the
thoughtes of yͤ lord, thei vnderſtād not his
cōuſaile yͭ ſhal gather them together as yͤ
ſheues in yͤ barne. Therfore get the vp, O yͤ
daughter Sion, & threſh out yͤ corne: for
I wil make thy horne irō, and thy clawes
braſſe, that thou mayeſte grynde manye
people: theyr goodes ſhalte thou appropryate
vnto the Lorde, and theyr ſubſtaunce
vnto the ruler of the whole world.

The.v.Chapter.

Of the deſtruccion of Jeruſalem.

After yͭ ſhalt thou be robbed thy ſelfe,
A O thou robbers daughter: they ſhall
lay ſiege againſt vs, & ſmite the iudge
of Iſrael with a rod vpon the cheke. *And
thou Bethleem Ephrata, art litle amonge
the thouſandes of Juda. Out of thee ſhall
come vnto me, which ſhal be the gouernour
in Iſrael: whoſe outgoing hath bene from
the beginning and frō euerlaſtinge. In the
meane while he plageth them for a ſeaſon,
vntill the tyme that ſhe (whiche ſhall beare)
haue borne: then ſhall the remnaunt of hys
brethren be conuerted vnto the children of
Iſrael. He ſhal ſtand faſt, *and geue fode in
the ‡ſtrength of the lorde, and in the victory
B of the name of the lord his god: and whē
they be conuerted, he ſhal be magnified vnto
the furtheſte partes of the world. Then
ſhall there bee peace, ſo that the Aſſirian
maye come into youre lande, and treade in
your houſes. We ſhal bringe vp .vii. ſhepeheardes
& .viii. princes vpon thē: theſe ſhall
ſubdue the land of Aſſur with the ſweord,
and the land of *Nimrod with their naked
weapons. ‡ Thus ſhal he deliuer vs from
the Aſſirian, when he commeth within our
land, and ſetteth his foote within our borders.
And the remnaunt of Jacob ſhalbee
amōg the multitude of people, as the dew
C of the Lord, & as the drops vpon yͤ graſſe,
that tarieth for no man, and waiteth of no
body. *Yea, the reſidue of Jacob ſhalbe amonge
the Gentiles, and the multitude of
people, as the lyon among the beaſtes of yͤ
wood, & as yͤ lions whelpe amōg a flocke
of ſhepe: which (whē he goeth throughe)
treadeth doun, teareth i pieces, & ther is no
manne

man that can helpe. Thyne hande ſhalbe
lift vp vpon thyne enemies, and all thyne
aduerſaries ſhal peryſhe. The tyme ſhall
come alſo, ſayeth the Lorde, that I will
D take thy horſes from thee, and deſtroye
thy charets. I will breake downe the cities
of thy lande, and ouerthrow all thy
ſtrong holdes. *All witchcraftes will I
rote out of thine hand, there ſhal no moe
ſoothſayinges be within the. *Thyne ydols
and thine ymages will I deſtroye
out of thee: ſo yͭ thou ſhalt no more bow
thy ſelfe vnto the woorkes of thyne own
handes. Thy groues will I pluck vp by
the rootes, and breake downe the cities.
Thus will I be auenged alſo, vpon all
the Heathen that will not heare.

The. vi. Chapter.

An exhortation to heare the iudgement agaynſte Iſrael beyng vnkynde. What maner of ſacrifices doe pleaſe God.

A HErken now what the Lord ſayth:
*Up reproue the mountaynes, and
lette the hylles heare thy voyce. O
heare the punyſhement of the Lorde, ye
mountaynes, and ye mighty foūdacions
of the earth: for the lord wil reproue his
people, ⁊ reaſon with Iſrael. O my people,
what haue I doone vnto thee? or
wherin haue I hurt the? geue me āſwer.
*Becauſe I brought thee from the land
B of Egipte, and deliuered thee out of the
houſe of bondage? *Becauſe I made
Moſes, Aaron, ⁊ Miriam to leade thee?
Remembre (O my people) ⁊ what Balach
the king of Moab had imagined againſt
thee, ⁊ what aunſwere that Balaam the
ſonne of Beor gaue hym, from Sethim
vnto Galgal, yͭ ye may know the louyng
kyndneſſes of the Lorde. What acceptable
thing ſhal I offer vnto the Lord? ſhal
I bow my kne to the hye God? Shal I
come before hym with brentofferinges,
⁊ with calues of a yere olde? Hath yͤ lord
C a pleaſure in manye thouſande rammes,
or inumerable ſtreames of oyle? Or ſhal
I geue my firſt borne for myne offences,
and the fruite of my body for the ſynne
of my ſoule? I wil ſhewe thee, O manne,
what is good, ⁊ what the lord requireth
of thee: namely, to do right, to haue pleaſure
in louyng kyndnes, to be lowly, ⁊ to
walke with thy god. *The lordes voyce
cryeth vnto the citie, ⁊ the man yͭ ſhall be
ſaued cōſidereth thy name (o lorde.) Herkē
what is your rod, ⁊ heare him yͭ warneth
you. *Should I not be dyſpleaſed
for the vnrighteous good in the houſes
of the wicked, ⁊ becauſe the meaſure is
miniſhed? Or ſhould I iuſtify yͤ falſe balances,
⁊ the bag of deceytfull weightes
among thoſe yͭ be ful of riches vnryghteouſly
gotten: where the citizens deale D
with falſhead, ſpeke lyes, and haue dyſceatful
tonges in theyr mouthes? Therfore
I wil take in hande to puniſhe thee,
and to make thee deſolate, becauſe of thy
ſinnes. *Thou ſhalt eate, and not haue enough: *Leu.26.b
yea, thou ſhalte bryng thy ſelfe Oſee.4.b
downe. Thou ſhalt flee, but not eſcape: Agge.1.a
and thoſe that thou wouldeſt ſaue, wil
I delyuer to the *ſweorde. Thou ſhalte Deu.28.c
ſowe, but not reape: thou ſhalt preſſe out
oliues, but oyle ſhalte thou not haue to
anoynt thy ſelfe withal: thou ſhalt trede
out ſwete muſt, but ſhalt drink no wine.
ye kepe the ordinances of *Amri, and all *3.re.16.c
the cuſtomes of yͤ houſe of Ahab: ye follow
their pleſures, therfore wil I make
the waſte, and cauſe thy inhabiters to be
abhorred, O my people: and thus ſhalt
thou beare thyne owne ſhame.

The. vii. Chapter.

A complaynt of the litle numbre of the righteous. Agaynſt the trueth ought we not to holde with our greateſt frendes.

WOe is me: I am become as one that
goeth a gleanyng in the harueſte. A
Ther are no moe grapes to eat, yet
would I fayne (with al my heart) haue
of the beſt fruite. *Ther is not a godly
man vpon earthe, there is not one righteous *Ro.3.b
amōg men. They labor al to ſhede
bloude, and euery man hunteth his brother
to death: yet they ſay they doe well,
when they doe euyl. As the prince will,
ſo ſayeth the Iudge, that he maye doe
hym a pleaſure agayne. The greate man
ſpeaketh what hys hearte deſyreth: and
the hearers alow hym. The beſt of them
is but as a thiſtle, and yͤ moſt righteous
of them, is but as a bryer in yͤ hedge. But
when the daye of thy preachers cōmeth,
that thou ſhalt be viſited, then ſhall they
be waſted away. *Let no man beleue his *Ie.9.a
frend, nor put his cōfidence in a brother. B
Kepe yͤ porte of thy mouth from her that
lyeth in thy boſome, *for yͤ ſōne ſhall put *mat.10.c
his father to diſhonoure, yͤ daughter ſhal Deu.13.b.
ryſe againſt her mother, the daughter in and.33.b
law againſt her mother in law: ⁊ a mans Pſal.37.b
foes ſhalbe euen they of his owne houſe- and.54.b
hold. Neuertheles I will loke vp vnto yͤ
lorde, I wil patiently abide God my ſauiour:

ro.17.a uiour: my God ſhall heare me: * O thou enemye of myne, reioyce not at my fall, for I ſhal get vp agayne: and though I ſyt in darknes, yet the Lord is my light. I wil beare the puniſhement of the lorde (for why, I haue offended hym) til he ſit in iudgement vpon my cauſe, and ſe that I haue right. He wil bring me foorth to the lyght, & I ſhall ſe his ryghteouſnes. She that is myne enemy ſhal loke vpon

C it and be confounded, which now ſayth:

*4.re.19.a * Where is thy Lorde God? Myne eyes ſhal beholde her when ſhe ſhal be troden

Amos.9 c downe as the claye in the ſtretes. * The tyme will come, that thy gappes ſhalbe made vp, and the law ſhal goe abrode: & at that tyme ſhall they come vnto thee from Aſſur vnto ẏ ſtrong cities, & from the ſtrong cities vnto the riuer: from the one ſea to the other, from the one mountayne to the other. Notwithſtandyng, the land muſt be waſted becauſe of them that dwell therein, and for the fruites of theyr own ymaginacions. Therfore fede thy people with thy rodde, the ſtocke of thyne heritage whiche dwell deſolate in the wood: that they may be fed vpon the mounte of Carmel, Baſan, and Galaad, as afore tyme. Meruelous thinges wil

Exo.14.a. I ſhewe them, * lyke as when they came

D out of Egipt. This ſhal the Heathen ſee,

Iob,39,d and be aſhamed for all theyr power, * ſo that they ſhal lay theyr hande vpon their

Gene.3.c, mouth, and ſtoppe theyr eares. * They ſhal licke the duſt like a ſerpente, and as the woormes of the earth, that tremble in theyr holes. They ſhalbe afrayde of the Lorde oure God, and they ſhal feare the. Where is there ſuch a god as thou? that pardoneſt wickednes, and forgeueſt the offences of the remnaunt of thyne heritage? He kepeth not hys wrathe for euer: and why? hys delyte is to haue compaſſion: * he ſhall turne

Iere,9,d. agayne, and be mercifull to vs: he ſhal put downe our wickednesses, & caſte all our ſynnes into the botome of the ſea. Thou ſhalt kepe thy trueth with Iacob, & thy mercye for Abraham, lyke as thou haſte ſworne vnto oure fathers long agoe.

The ende of the prophecye of Micheas.

The booke of the Prophete Nahum.

The first Chapter.

Of the deſtruccion of Niniue and of the deliueraunce of Iſrael.

A This is the heauy burthen of Niniue, which Nahũ of Elchos did wryte as he ſaw it. * The lord is a gelous god, & a taker of vengeance is the lorde, & wrothful. * The lord taketh vengeaunce of hys enemies, & reſerueth diſpleaſure for his aduerſaries. * The Lord ſuffereth long, he is of great power, and ſo innocent, ẏ he leaueth no man faultles before him. The Lord goeth furth in tempeſt & ſtormy wether, the cloudes are ẏ duſt of his feete. When he reproueth the ſea, he dryeth it vp, & tur-

B neth al ẏ floudes to drye lande: Baſan is deſolate, Charmel & the pleſure of Libanus waſteth awaye. The mountaynes tremble for him, ẏ hilles conſume. At the ſight of him, ẏ erth quaketh: yea ẏ whole world, & al that dwel therin. * Who may endure before hys wrath? Or who is able to abide his grim diſpleſure? His anger taketh on like fyre: & the hard rockes are clouen in ſunder before him. Ful gracious is ẏ lord, and a ſtrong holde in the tyme of trouble, he knoweth them ẏ put their truſt in him: when ẏ floude renneth

C ouer, & deſtroyeth the place, & when the darknes foloweth ſtil vpon his enemies. What do ye imagin thē againſt ẏ lord on thys maner? (Tushe, when he hath once made an ende, there ſhall come no more trouble.) For lyke as ẏ thornes ẏ ſticke together, & as the drye ſtraw: ſo ſhal the dronkerdes be conſumed together, euen when they be ful. There come out of the, ſuch as imagine miſchiefe: & geue vngracious counſel againſt the lord. Therfore thus ſaieth the lord: let them be as well prepared, yea, & as many as they can, yet ſhal they be hewen down, & paſſe awaye.

D And as for thee, I wil vexe thee, but not vtterly deſtroye thee. And nowe will I breake hys rodde from thy backe, and burſt thy bondes in ſundre. But the lord hath geuen a commaũdement concerning thee, that there ſhal come no more ſeede of thy name. *The carued and caſten ymages will I roote out of the houſe of thy God. Thy graue ſhall I prepare for thee, and thou ſhalt be confounded.

The.ii. Chapter.

He deſcribeth the victory of the Caldees againſt the Niniuites.

A Behold, *vpon the moũtaynes come the fete of hym, that bryngeth good tidinges, ⁊ preacheth peace. O Iuda, kepe thy holye dayes, perfourme thy promiſes: for Beliall ſhal come no more in thee, he is vtterly rooted out. The ſcaterer ſhal come vp agaynſte thee, and lay ſiege to the caſtel. Loke thou wel to the ſtretes, make thy loynes ſtronge, arme thy ſelfe withal thy might: for the lorde ſhal reſtore agayne the glorye of Iacob, lyke as the glory of Iſrael. The deſtroyers haue broken them downe, and marred the vyne branches. The ſhylde of his gyauntes gliſtreth, his men of warre are clothed in purple. His charrettes are as fyre, when he maketh him forwarde: and hys ſpeare ſhaftes are ſoked in venome.

B The charets rolle vpon the ſtretes, and welter in the hye wayes. They are to looke vpon lyke creſſets of fyre, and goe ſwiftly as the lightning. When he doeth but warne hys gyantes, they fal in theyr aray, ⁊ haſtely they clime vp the walles: yea, the engins of the warre are prepared already. The water portes ſhalbe opened, and the kinges palace ſhal fal. The quene herſelfe ſhalbe led away captiue, and her gentlewomẽ ſhal mourne as the doues, and grone within theyr heartes. *Niniue is like a poole ful of water, but then ſhall they bee fayne to flee. Stande, ſtande, (ſhal they crye) and there ſhal not one turne backe. Awaye with the ſyluer, away with the golde, for here is no ende of treaſure. There ſhalbe a multitude of all maner of coſtely ornamentes. Thus muſte ſhe be ſpoyled, emptied, and cleane ſtrypped out: that theyr heartes may be melted awaye, theyr knees tremble, all
C theyr loynes bee weake, and theyr faces blacke as a pot. Where is now the dwellyng of the Lyons, and the paſture of the Lyons whelpes? where the Lyon and the Lyoneſſe went with ỹ whelpes, and no man frayde them away? But the Lyon ſpoyled ynough for hys young ones, and deuoured for hys Lyoneſſe: he filled his dennes with his pray, and his dwelling place with that he had rauiſhed. Beholde, I wil vpon thee, ſayth the lord of hooſtes, and wil ſette fyre vpon thy charets that they ſhal ſmoke withal, and the ſworde ſhal deuoure the young Lyons. I wil make an end of thy ſpoyling from out of the erth, and the voyce of thy meſſengers ſhal no more be hearde.

The.iii. Chapter.

Of the fall of Niniue.

A Woe *to the bloudthirſty citie, which is al full of lyes and robberye, and will not leaue of from rauyſhyng. Ezec.[illegible].c Abacu,2,[illegible]
There a man may heare ſcourging, ruſhing, the noyſe of ỹ wheles, the crying of ỹ horſes, and the rollyng of the charettes. There the horſemen get vp with naked ſwordes, and glyſtryng ſpeares: there lyeth a multitude ſlayne, ⁊ a great heape of dead bodies: there is no ende of dead corſes: yea, men fall vpon theyr bodies. And that for the greate and manyfolde whoredome, of the fayre and beautyfull harlot, which is a maſtres of witchcraft: yea, and ſelleth the people thorowe her whoredom, and the nacions thorow her B
witchcraft. *Beholde, I will vpon thee *Eſa.47.a
(ſayeth the lord of hooſtes) and will pul Ezec.16.d
thy clothes ouer thy head, ỹ I may ſhew thy nakedneſſe among the Heathen, and thy ſhame among the kingdomes. I wil caſt durte vpon thee, to make thee be abhorred, and a gaſyng ſtocke: Yea, all they that looke vpon thee, ſhal ſtarte backe, ⁊ ſay: Niniue is deſtroyed. Who wil haue pitie vpon the? where ſhal I ſeeke one to comforte thee? Art thou better then the great citie of *Alexandria? that lay in the waters, *Eze.30.c
and had the waters rounde about it? whiche was ſtrongly fenced and walled with the ſea? Ethiopia ⁊ Egipte were her ſtrengthe, and that exceadyng great, aboue meaſure. Aphrica and Libia were her helpers, yet was ſhe driuen away, and broughte into captiuitye: her young chyldren were ſmytten downe at the head of euery ſtreete, the lottes were caſt for the moſt auncient men in her, and al her mighty men were boũd in chaines. Euen ſo ſhalt thou alſo be dronken, and
hyde thy ſelfe, ⁊ ſeke ſome helpe againſte C
thyne enemy. All thy ſtrong cities ſhalbe lyke fygtrees with rype fygges: whiche when a mã ſhaketh, they ſhal fal into the mouth of the eater. Beholde, thy people within thee, are but weomen, the portes of thy land ſhalbe opened vnto thyne ene-

mies, & the fyre ſhal deuoure thy barres.
Drawe water now agaynſte thou be be-
ſieged, make vp thy ſtrong holdes, goe
into the claye, temper the morter, make
‡Esa.10.a ſtrong bricke: ‡yet the fyre ſhal conſume
30.f.&.31 b thee, the ſweorde ſhall deſtroye thee: yea,
Zach.10.b as the locuſt doeth, ſo ſhal it eate the vp.
It ſhal fal heauilye vpon thee as the lo-
cuſtes: yea, ryght heauily ſhal it fal vpon
thee, euen as the greſhoppers. Thy mar-
chauntes haue beene numbred with the
ſtarres of Heauen, but nowe ſhall they
ſpreade abroade as the locuſtes, and flee
theyr way. Thy lordes are as the graſ-
hoppers, and thy captaynes as the mul-
titude of graſhoppers: which when they
be colde, remayne in the hedges: but whē
the Sunne is vp, they flee away, and no
man can tel where they are become. Thy
ſhepheardes are aſlepe (O king of Aſſur)
thy woorthies are layd downe, thy peo-
ple is ſcattered abroade vpon the moun-
taines, and no man gathereth them toge-
ther agayne. Thy wounde cannot be hid,
thy plage is ſo ſore. All they that heare
this of thee, ſhal clap theyr handes ouer
thee. For what is he, to whom thou haſt
not alway bene doing hurte?

The ende of the prophecie of Nahum.

The booke of the Prophet Abacuc.

The first Chapter.

A complaynt agaynſt Iſrael.

A This is the heauye
burthen, whiche ẏ
Prophete Abacuc,
dyd ſee. O Lorde,
*pſa.22.a *howe long ſhal I
Job.19.a crye, and thou wilte
not heare? *Howe
longe ſhall I com-
playne vnto thee, ſufferyng wrong, and
thou wilt not help? Why letteſt thou me
*Ecc.4.a ſee werineſſe and labour? *Tiranny and
violence are before me, power ouergo-
eth right: for the lawe is torne in pieces,
and there can not ryght iudgemente goe
B furth. And why? the vngodly is more ſet
by then the ryghteous: thys is the cauſe
*Act.13.d that wrong iudgement procedeth. *Be-
holde among the Heathen, and loke wel,
wonder at it, and be abaſhed: for I will
doe a thing in your tyme, which though
it be tolde you, ye ſhall not beleue. *For
lo, I wil raiſe vp the Caldees, ẏ bitter &
ſwift people: which ſhal go as wyde as
the land is, to take poſſeſſiō of dwelling
places, that be not theyr owne. A grim &
boyſtreous people is it, theſe ſhal ſit in
iudgement, & puniſhe. Theyr horſes are
ſwifter then the cattes of ẏ mountayne,
and byte ſorer then *the wolues in ẏ eue-
C ning. Theyr horſemenne come by greate
heapes frō farre, they flye haſtely to de-
uour as ẏ Egle. They come al to ſpoyle
out of them cūmeth an eaſt winde, which
bloweth and gathereth their captyues,
lyke as the ſande. They ſhall mocke the
kinges, and laugh the princes to ſkorne.
They ſhal not ſet by any ſtrong hold, for
they ſhal lay ordinaunce againſt it, & take
it. Then ſhall they take a freſhe courage
vnto thē, to goe furth & to do more euil,
and ſo aſcribe ẏ power vnto *theyr god.
But thou, O lord my god ‡my holy one,
thou art from ẏ beginning, therfore ſhal
we not dye. O lorde, thou haſt ordayned
them for a puniſhemente, and ſet them to
reproue ẏ mighty. Thyne eyes are clene,
thou mayſt not ſe euil, thou canſt not be-
D hold ẏ thing that is wicked. ‡Wherfore
then doſt thou loke vpon the vngodly, &
holdeſt thy tong whē the wicked deuou-
reth the man that is better then himſelf?
Thou makeſt men as the fiſhe in the ſea,
and like as the creping beaſtes, that haue
no guide: they take vp all with their an-
gle, they catche it in theyr nette, and ga-
ther it in their yarne: wherof they reioice
and are glad. Therefore offer they vnto
theyr nette, and dooe ſacrifice vnto theyr
yarne, becauſe that thorow it, their por-
cion is become ſo fat, and theyr meate ſo
plenteous. Wherfore they caſt out theyr
net again, and neuer ceaſſe to ſlay the peo-
ple.

The. ii. Chapter.

Of the viſion of the Prophete. Agaynſt pollyng, couetouſnes, and Idolatry.

I Stoode vpon my watche, and
ſet me vpon my bulwoorke, to
looke and ſee what he woulde
ſay vnto me, and what anſwer
I ſhoulde geue hym that reproued me.
But the Lorde anſwered me and ſayde:
Wryte the viſyon playnely vpon thy ta-
bles, that whoſo cūmeth by, may reade
it, ‡for the viſiō is yet farre of for a time,
but at the laſte it ſhall come to paſſe, and
not

not fayle. ‡And thoughe he tarye, yet
wayte thou for hym, for in very dede he
will come, and not bee ſlacke. Beholde,
the vnryghteous thynketh hymſelfe in
ſauegarde, as in a ſtrong holde: ‡but the
iuſte ſhall lyue by hys faythe. Lyke as
the wyne diſceaueth the dronkarde, euen
B ſo the proude ſhal fayle, and not endure.
He openeth hys deſyre wyde vp as the
hell, *and is as vnſaciable as death. All
heathen gathereth he to hym, and heapeth
vnto hym all people.

But ſhal not al theſe take vp a prouerbe
agaynſt hym, and mocke hym with a bye
woorde, and ſaye? Woe vnto hym that
heapeth vp other mennes goodes. How
long wyll he lade hymſelfe with thycke
clay? O how ſodenly wil they ſtande vp,
that ſhal byte, and awake, that ſhal teare
thein pieces? yea, yͧ ſhalt be theyr praye.
*Seeyng thou haſt ſpoyled many Heathen,
therfore ſhal the remnaunt of yͤ people
ſpoyle the, becauſe of mens bloude, &
for the wrong done in the lande, in the citie,
and vnto al them that dwel therein.
*Woe vnto him, that couetouſly gathereth
C euill gotten goodes into hys houſe,
that he may ſet hys neſt on hye, to eſcape
from the power of myſfortune. Thou
haſte deuyſed the ſhame of thyne owne
houſe, for thou haſt ſlayne to much people,
and haſt wilfullye offended: ſo that
the very *ſtones of the wal ſhal crye out
of it, and the tymbre that lyeth betwixte
the ioyntes of the building, ſhal anſwere.
‡Woe vnto him that buildeth the towne
with bloude, and mayntayneth the citie
with vnrighteouſnes. Shal not the lord
of hooſtes bryng thys to paſſe, that the
labourers of the people ſhall bee brente
with a greate fyre, and that the thyng
wherupon the people haue weried themſelues,
ſhalbe loſt? ‡For the earth ſhalbe
full of knowledge of the lordes honour,
lyke as the waters that couer the ſea.
D

Woe bee vnto hym that geueth hys
neyghbour drynke, puttyng in gall, and
makyng hym dronken, *that he maye ſee
his priuities. Therfore with ſhame ſhalt
thou bee fylled, in ſteade of honoure.
Drinke thou alſo, til thou ſlombre withall:
for the cuppe of the Lordes ryghte
hande ſhall compaſſe thee aboute, and
ſhamefull ſpuyng in ſteade of thy wurſhyppe.
*For the wrong that thou haſte
done in Libanus ſhal ouerwhelme thee,
and the wylde beaſtes ſhall make thee
afrayde, becauſe of mennes bloude, and
for the wrong doone in the lande, in the
citie, and vnto all ſuche as dwell therin.

What helpe then wyll the ymage
dooe, whome the woorkemanne hath
faſhioned? Or the vain caſt image? wherin
becauſe the crafteſmanne putteth hys
truſt, therfore maketh he dumme idols.
Woe vnto hym that ſayeth to a piece of
wood, ariſe: and to a dūme ſtone, ſtande
vp: For what inſtruccyon may ſuche one
geue? Beholde, it is layde ouer with
golde and ſyluer, and there is no breath
in it. *But the Lorde in hys holye temple *Pſa.11.a
is he, whome al the world ſhould feare.

The.iii. Chapter.

A prayer of the Prophete Abacus for the
ignoraunte.

O Lorde, when I hearde ſpeake A
of thee, I was afrayde. The
woorke that thou haſte taken
in hande, ſhalt thou perfourme
in hys tyme, O Lorde: and when thy
tyme cummeth, thou ſhalt declare it. In
thy verye wrathe thou thynkeſte vpon
mercye. God cummeth from Theman,
and the Holye one from the mounte of
Pharan. Selah.

Hys glorye couereth the heauens,
and the earthe is full of hys prayſe. Hys
ſhyne is as the Sunne, and beames of
lyghte goe oute of hys handes: there is
hys power hydde. Deſtruccyon goeth
beefore hym, and a peſtylente ſyckeneſſe
goeth from hys feete. *He ſtandeth and Amo.9.a
meaſureth the yearthe. He looketh, and B
the people conſume awaye, the mountaynes
of the worlde fall downe to poul-
dre, & the hylles are fayne to bowe them
ſelues, for hys goynges are euerlaſting
and ſure.

I ſawe that the pauilyons of the Morians
and the tentes of the lande of Madian
were vexed for weryneſſe. Waſt
thou not angry, O Lorde in the waters?
was not thy wrathe in the floudes, and
thy dyspleaſure in the ſea? Yes, when
thou ſatteſte vpon thy horſe, and when
thy charettes hadde the vyctorye. Thou
ſhewedſt thy bowe openlye, lyke as thou
hadſt promyſed with an othe *vnto the *gen.46.e
trybes. Selah.

Thou didſt deuyde the waters of the
earthe. When the mountaynes ſawe
thee, they were afrayd, the waterſtreme
went away, the depe made a noyſe at the C
liftyng vp of thyne hande. The *Sunne *Joſ.10.c
and

and moone remayned ſtill in theyꝛ habitacion: thine arowes went out gliſtring, and thy ſpeares as the ſhine of the light- Joſu.11.a ning.*Thou trodeſt downe the lande in thyne angre, and didſt thꝛeſhe the Heathē in thy diſpleſure. Thou cameſt furth to helpe thy people, to helpe thyne annoynted. Thou ſmoteſt down the head of the houſe of the vngodlye, and dyſcoueredſt hys foundacions, euen vnto the necke of hym. Selah.

Thou didſt ſtryke thoꝛowe with hys ſceptre the heades of hys playne people, whiche come as a ſtoꝛmy wynde to ſcatter me abꝛoade, and are glad when they maye eate vp the pooꝛe ſecretlye. Thou makeſt a way foꝛ thyne hoꝛſes in the ſea, euen in the mudde of greate waters. When I heare thys, my bodye is vexed, my lyppes tremble at the voyce thereof, my bones coꝛrupt, I am afrayde where I ſtande. O that I might reſt in the daye of trouble, that I might go vp vnto our people, whiche are all readye pꝛepared. Foꝛ the figtrees ſhall not be greene, and the vynes ſhall beare no fruite. The labour of the olyue ſhalbe but loſt, and the lande ſhal bꝛyng no coꝛne: the ſhepe ſhall be taken out of the folde, and there ſhall be no cattel in the ſtalles. But as foꝛ me, I wil be glad in the loꝛd, and wil reioyce *pſal.18.b in God my ſauiour.*The Loꝛd God is my ſtrengthe, he ſhall make my feete, as the feete of hartes: and he which geueth the victoꝛy ſhall bꝛing me to my hye places, ſinging vpon my Pſalmes.

The ende of the pꝛophecy of Abacuc.

The booke of the Pꝛophete Sophony.

The firſt Chapter.

Thꝛeatninges agaynſt Iuda and Ieruſalem, becauſe of theyꝛ ydolatry.

A THys is the woorde of the loꝛde, whiche came vnto Sophonye, the ſonne of Chuſy, the ſonne of Gedolia: the ſonne of Amariah, the ſonne of Hezekiah, 4.Re.21. and.23. in the tyme of*Ioſiah, the ſonne of‡A- *4.re.12.b monking of Iuda. I will gather vp all thinges in the lande, (ſayeth the Loꝛd) I wil gather vp man and beaſte: I wil gather vp the foules in the ayꝛe, ⁊ the fiſhe in the ſea, (to the great decay of the wicked) and will vtterly deſtroye the menne out of the lande, ſayeth the Loꝛde. I will ſtretche oute myne hande vpon Iuda, B and vpon al ſuch as dwel at Ieruſalem. Thus will I roote oute the remnaunte of Baal from thys place, and the names of the* Remurims and pꝛieſtes: yea, and ‡ſuche as vpon their houſetoppes wurſhyppe and bowe themſelues vnto the Hooſte of heauen: whiche ſweare by the loꝛd, and by their Malchom alſo: which ſtarte abacke from the Loꝛde, and neyther ſeeke after the Loꝛde, noꝛ regarde hym.*Be ſtyll at the pꝛeſence of the loꝛd God, foꝛ the day of the loꝛd is at hande: yea, the Loꝛd hath pꝛepared a ſlayne offeryng, and called hys geaſtes thereto. And thus ſhall it happen in the daye of the Loꝛdes ſlayne offeryng. I will viſit the pꝛynces*the kinges childꝛen: and all ſuche as weare ſtraunge clothynge. In the ſame day alſo wil I viſit al thoſe that treade ouer the thꝛeſhold ſo pꝛoudly, whiche fyll theyꝛ Loꝛdes houſe with robbery and falſehead. At the ſame time (ſayeth the Loꝛde) there ſhalbe hearde a great crye from the*fyſhe poꝛte, and an howelyng from the other poꝛte, and a greate murther from the hylles. Howle ye that dwel in the mylle, foꝛ all the marchaunt people are gone: and al they that were laden with ſyluer, are rooted oute.

At the ſame tyme will I ſeeke thorowe Ieruſalem with lanterns, and viſyte them that continue in their dꝛegges, and ſaye in theyꝛ heartes: *Tuſhe, the Loꝛde will dooe neyther good noꝛ euil. Theyꝛ goodes ſhall bee ſpoyled, and theyꝛ houſes layd waſte: ‡they ſhal build houſes, and not dwell in them, they ſhal plante vineyardes, but not dꝛynke the wyne thereof.

D For the greate * daye of the Loꝛde is at hande, it is harde by and cummeth on apace. Hoꝛrible is the tydynges of the Loꝛdes daye, then ſhall the Gyaunte crye oute: foꝛ that daye is a daye of wꝛathe, a daye of trouble and heauynes, a daye of vtter deſtruccyon and miſery, a darke and glomyng day, a cloudye and ſtoꝛmy daye, a day of the noyſe of trumpets ⁊ ſhawmes, agaynſt ỹ ſtrong cities and hye towers. I wil bꝛyng the people into ſuch vexacyon, that they ſhall goe about lyke blyndemen, becauſe they haue ſinned againſt the lord. Theyr bloud ſhal be ſhed as the duſt, and theyr bodyes as the myre. *Neither their ſiluer nor their golde ſhalbe able to delyuer them in that B wrothful day of ye lorde, but the *whole land ſhalbe conſumed thorow the fyre of his gelouſy: for he ſhal ſoone make clene riddaunce of all them that dwell in the lande.

The.ii.Chapter.

He moueth to returne to god, prophecying vnto the one, deſtruccion, and to the other deliuerance.

A Examine your ſelues and ſearche, O thou nacion, that haſt no deſyre to the law, or the thing go furth that God hath concluded, ⁊ or the tyme come wherin man ſhal paſſe away as the duſt: or the fearfull wrath of the lorde come vpon you: yea, or the day of the Lordes ſore dyſpleaſure come vpon you. Seke the lord all ye meke hearted vpon earth, ye that worke after his iudgemente: ſeke ryghteouſnes, *ſeeke lowlineſſe, that ye may be defended in the wrothfull day of the lorde: ‡For Gaza ſhalbe deſtroyed, ⁊ Aſcalon ſhalbe layde waſte. They ſhall caſt out Aſdod at the noone day, and Ac- B caron ſhalbe pluct vp by ye rotes. Woe vnto you that dwel vpon the ſea coaſte, ye murtherous people: the worde of the Lorde ſhall come vpon you. O Canaan, thou lande of the Philiſtines, I will deſtroye the, ſo that there ſhal no man dwel in the any more: and as for the ſea coaſt, it ſhalbe heardmens cotages and ſhepefoldes: yea, it ſhalbe a porcion for ſuche as remayne of the houſe of Iuda, to fede therupon. In the houſes of Aſcalon ſhal they reſt toward night: for the lord their god ſhal viſit them, ⁊ turne away theyr captiuitie. *I haue heard the deſpyte of Moab, and the blaſphemyes of the chil- C dren of Ammon, how they haue ſhamefully intreated my people, and magnifyed themſelues within the borders of their land. Therfore, as truely as I liue (ſayeth the Lord of hooſtes the God of Iſraell) Moab ſhalbe as Sodome, and Ammon as Gomorra: euen drye thorne hedges, ſalt pittes, and a perpetual wilderneſſe: The reſydue of my folke ſhall ſpoyle them, the remnaunt of my people ſhall haue them in poſſeſſion. *This ſhal happen vnto them for theyr pryde, becauſe they haue dealt ſo ſhamefully with the Lord of hooſtes people, and magnyfyed themſelues aboue them. The Lord ſhalbe grimme vpon them, *and deſtroy *Eſai,2,e al the goddes in the lande. And all the Iles of the Heathen ſhall wurſhyp him, euery manne in hys place.

D Ye Morians alſo ſhal peryſhe with my ſweorde: yea, he ſhal ſtretche out his hande ouer the north, and deſtroy Aſſur. *As for Niniue, he ſhall make it deſo- *tob,14,6 late, drye and waſte. The flockes and al the beaſtes of the people, ſhall lye in the myddeſt of it: Pellicanes and ſtorkes ſhall abyde in the vpper pooſtes of it, foules ſhall ſyng in the windowes, and rauens ſhall ſytte vpon the balkes, for the borders of Cedre ſhalbe riuē down. This is the proude ⁊ careles citye, that ſayde in her hearte. *I am, and there is 4,Re,19,e els none. Eſa.47.b O howe is ſhe made ſo waſte, that the beaſtes lye therein: Whoſo goeth by, mocketh her, and poynteth at her with hys fynger.

The.iii.Chapter.

Agaynſte the gouerners of Ieruſalem, of the callyng of al the gentiles. A comforte to the reſidue of Iſrael.

A Woe to that abhomynable, fylthye, and cruel citie: whiche will not heare nor be refourmed. Her truſte is not in the Lord, neyther wil ſhe holde her to her God. Her rulers within her, are as roaryng *Lyons: her iudges are as *Eze.22.e ‡wolues in the euenyng, which leaue no- Mich,3.c thyng behynde them tyl the morow. ‡Aba.1.b Her Prophetes are lyghte perſones, and vnfaythful men: her prieſtes vnhalowe the Sanctuary, and dooe wrong vnder the pretence of the lawe. But the iuſt Lord that doeth no vnright, was among them euery mornyng, ſhewing them hys law clearely, and ceaſſed not. But the vngodly will not learne to bee aſhamed. Therfore will I roote out thys people, and deſtroye theyr towers: yea, and make theyr ſtreates ſo voyde that no manne ſhall goe therein. Theyr cities ſhal bee broken downe, ſo that no bodye ſhal bee lefte nor dwell there any more

B I ſaid vnto thē: O feare me, ⁊ bee contēt to be refourmed. That their dwelling ſhould not be deſtroyed, ⁊ ye there ſhould happē vnto them none of theſe thinges, wherwith I ſhal viſite them. But neuertheles, they ſtand vp early, to folow the fylthynes of their owne ymaginacyons.

Therfore ye ſhal wayte vpon me (ſaith yͤ lord) vntil yͤ time yͭ I ſtand vp: for I am determined to gather the people, and to bring the kingdomes together, yͭ I may powre out mine ãger, yea all my wrath-
*Nau.1.a ful *diſpleaſure vpon them. ‡For all the
‡Sop.1.c. world ſhalbe conſumed with the fyre of my gelouſy. And thẽ wil I cleſe yͤ lippes of yͤ people, yͭ they may euerychone call vpon yͤ name of yͤ lord, & ſerue him with one ſhoulder. Such as I haue ſubdued, & my children alſo whome I haue ſcattered abrode, ſhal bryng me preſẽtes beyond yͤ waters of Ethiopia. In that time ſhalt thou no more be cõfoũded, becauſe of al thy imaginacions, wher thorow yͧ
*Jer.1.b hadſt offended me: for *I wil take away yͤ proude boaſters of thyne honor from the, ſo yͭ thou ſhalt no more triumph, becauſe of my holy hill. In thee alſo will I
C leaue a ſmal poore ſimple people, which ſhal truſt in yͤ name of yͤ Lord. The remnant of Iſrael ſhal do no wickednes, nor ſpeake lies, neither ſhal there any diſceatful tong be found in their mouthes. For they ſhalbe fed, & take their reſt, & no man ſhal make thẽ afrayde. Geue thankes, O daughter Syon, be ioyful, O Iſrael: reioyce & be glad from thy whole heart, O daughter Ieruſalem, for yͤ lord hath takẽ away thy puniſhment, & turned backe thine enemies. The king of Iſrael, euen yͤ lord himſelf is with the: ſo that thou neadeſt no more to feare any miſfortune. In that tyme it ſhal be ſayde to Ieruſalem,
D feare not: & to Siõ, let not thyne handes be ſlacke, for yͤ lorde thy god is with the. It is he that hath power to ſaue: he hath a ſpecial pleaſure in the, & a marueilous loue toward thee: yea, he reioyſeth ouer the with gladnes. Such as haue bene in heuines, wil I gather together, and take out of thy congregacion: as for yͤ ſhame & reprofe that hath bene layd vpon thee, it ſhalbe farre from thee. And loe, in that time wil I deſtroy al thoſe that vexe the.
Mic.4.b. *I will helpe yͤ lame, and gather vp the caſtaway: yea, I wil get them prayſe and honoure in all landes, where they haue bene put to ſhame. At the ſame tyme wil I bring you in, and at the ſame tyme wil I gather you. I will get you a name and a good reporte among all people of the earth, when I turne backe your captiuitye before your eyes, ſayeth the Lorde.

The ende of the prophecy of Sophony.

The booke of the Prophete Aggeus.

The first Chapter.

The time of the prophecy of Aggeus. An exhortacion to builde the temple againe.

IN the seconde yere of kyng *Darius, in the .vi. moneth the firſt day of the moneth, came the woord of the lord (by the Prophet Aggeus) vnto *Zorobabel the ſonne of Salathiel the prince of Iuda, and to Ieſua yͤ ſonne of Ioſedech the hye prieſt, ſaying: Thus ſpeaketh the Lorde of hoſtes, and ſayth. This people doeth ſay: The tyme is not yet come to builde vp the lordes houſe. Thẽ ſpake yͤ lord by yͤ prophet Aggeus, and ſayd. *Ye your ſelues can fynd tyme
to dwell in ſyled houſes, and ſhall thys houſe lye waſt? Conſidre now your own wayes in your heartes (ſayeth the lorde of hoſtes.) *Ye ſowe much, but ye bryng litle in: ye eate, but ye haue not ynough: ye drynke, but ye are not fylled: ye decke your ſelues, but ye be not warme: and he that earneth anye wages, putteth it in a broken purſe. Thus ſayeth the lorde of
hoſtes. Conſidre your owne wayes in your heartes, get you vp to yͤ moũtayn, fetche wood, & builde vp the houſe *yͭ it may bee acceptable vnto me, and that I may ſhew myne honour, ſayeth the lord. Ye looked for much, and loe, it is come to litle: and thoughe ye bryng it home, yet doe I blow it away. And why ſo, ſayth the Lord of hoſtes? *Euen becauſe that my houſe lyeth ſo waſt, & ye runne euery manne vnto hys owne houſe. Wherfore the heauen is forbydden to geue you any dewe, and the earth is forbidden to geue you increſe. *I haue called for a drouth both vpon the land and vpon the mountaynes, vpon corne, vpon wyne, and vpõ oyle, vpon euery thing that the grounde bringeth furth, vpon men & vpon cattel,
yea, & vpon al handy labour. Now whẽ Zorobabel yͤ ſonne of Salathiel, & Ieſua the ſonne of Ioſedech the hye prieſt with the remnaunte of the people, hearde the voyce of the Lorde theyr God, and the woordes of the prophete Aggeus (lyke as the Lorde theyr God had ſent hym) the people dyd feare the Lorde. Then

Aggeus the Lordes aungell ſayed in the lordes meſſage vnto ẏ people: ‡ I am with you ſaith the lord. * So the lord waked vp the ſpirit of zorobabel the prince of Iuda, and the ſpirite of Ieſua the ſonne of Joſedech the hye prieſt, and the ſpirite of ẏ remnaunt of al the people: ẏ they came ⁊ laboured in ẏ houſe of ẏ lord of hoſtes their god.

The.ii. Chapter.

He ſheweth that the goodlynes of the ſeconde temple ſhall exceade the fyrſte, becauſe of the comming of Chriſte.

A VPon the. xxiiii. day of the ſyxte moneth, in the.ii. yeare of kyng Darius, the.xxi. day of the .vii. moneth, came the woorde of the lord by ẏ prophet Aggeus, ſaying: ſpeake to zorobabel the ſonne of Salathiel, prince of Iuda, ⁊ to Ieſua the ſonne of Ioſedech the hye prieſt, and to the reſidue of the people, and ſaye: * Who is left amonge you, ẏ ſawe this houſe in her firſte bewtye? But what thinke ye now by it? Is it not i your eyes, euen as though it wer nothing? Neuertheleſſe, bee of good chere, O zorobabell (ſayeth the lord) * be of good coumfort, O Ieſua thou ſonne of Ioſedech, the hie preſt: take good heartes vnto you alſo, al ye people of the lande, ſayeth the lorde of hooſtes, and do according to the word (* for I am with you, ſayeth the lorde of hooſtes) lyke as I agreed with you, when ye came oute of the land of Egipt: and my ſpirit ſhalbee B amonge you, feare ye not. For thus ſayeth the lorde of hoſtes: * Yet once more wil I ſhake heauen and earth, the ſea, and the dry lande: yea, ‡ I wil moue al heathen, and the comfort of al heathen ſhal come, and ſo wil I fyl this houſe with honor, ſayth the lord of hooſtes. * The ſiluer is mine, ⁊ the gold is mine, ſaith the lord of hoſtes. Thus the glory of the laſt houſe ſhalbee greater then the fyrſt, ſaieth the lorde of hooſtes: and in C this place wil I geue peace, ſayth the lord of hoſtes. The.xxiiii. day of the.ix. moneth, in the ſecōd yeare of king Darius, came the word of ẏ lord vnto the prophet Aggeus, ſaying: Thus ſaith the lord god of hoſtes. Aſke the prieſtes concernyng the lawe, and ſaye: * yf one beare holy fleſhe in his coate lap, and with his lap do touche the breade, potage, wine, oyle, or any other meat, ſhal he be holy alſo? The prieſtes anſwered and ſayde: No. Then ſayde Aggeus: Nowe yf one beyng defiled with a dead carcaſe touch any of theſe: ſhall it alſo be vncleane? The prieſtes gaue aunſwere, and ſayde: * yea, it ſhall be vncleane. Then Aggeus anſwered and ſaid: euē ſo is this people and this nacion before me, ſaith the lord: and ſo are all the workes of theyr handes, yea, and all ẏ they offer, is vncleane. And now (I praye you) conſider frō this day forth, and howe it hathe gone wyth you afore or euer there was layde one ſtone vpon another in the temple of the Lorde: that when ye came to a corne heape of .xx. buſſhelles, there were ſcarce ten: * and ẏ when ye came to ẏ wine preſſe for to power out .l. pottes of wine, there wer ſcarce .xx. For I ſmote you with heate, blaſting and hayle ſtones, in all the labours of your hādes: yet was ther none of you, that would turne vnto me, ſaith the lorde. D Conſider then from this daye foorth and afore: namely, from the. xxiiii. daye of the.ix. moneth, vnto the daye that the foundacion of the Lordes temple was layde: marke it wel, * is not ẏ ſede yet in ẏ barne? haue not the vines, the figtrees, the pomgranates, and oliue trees ben yet vnfruitful? but from this daye forth, I ſhal make them to proſper. Moreouer the.xxiiii. daye of the moneth came the word of the Lorde vnto Aggeus agayne, ſaying: Speake to zorobabell the prince of Iuda, and ſaye: I wil ſhake both heauen and yearth, and ouerthrowe the ſeate of the kingdoms, yea, and deſtroy the mighty kingdom of ẏ heathen: I wil ouerthrow ẏ charettes, ⁊ thoſe that ſit vpon them, ſo that bothe horſe and man ſhal fal down, euery man through his neighbors ſweord: and as for thee, O zorobabel (ſayeth the Lorde of hoſtes) thou ſonne of Salathiell my ſeruaunte: I wil take the (ſayeth the lord) at the ſame time, and make the as a ſeale, for I haue choſen thee, ſayeth the Lorde of Hooſtes.

*Agg.1.a

*Zach.8.b

⁂

¶ The end of the Prophecye of Aggeus.

⁂

The booke of the Prophete zacharye.

The fyrſte Chapter.

He moueth the people to returne to the Lorde, and to eſchew the wickednes of their fathers. He prefygureth Chriſte and hys Apoſtles.

A IN the eyght moneth of the ſe-
conde yeare of King Darius,
came the worde of the Lorde
*Mat.23.e vnto *zachary the ſōne of Ba-
rachias, the ſonne of Addo, ẏ
Prophete, ſaying: The lord hath bene ſore
diſpleaſed at youre forefathers. And ſaye
thou vnto them: thus ſayeth the Lorde of
*Jer.3.c hoſtes: *Turne ye vnto me (ſaith the lord
Mala.3.b of hooſtes) and I wyl turne me vnto you,
ſayth the lorde of hoſtes. *Bee ye not lyke
*Ez.44.a youre forefathers, vnto whome the Pro-
Pſa.78.a phetes cried aforetime, ſaying: Thus ſaith
the lord god of hoſtes: *Turne you from
your euil wayes, and from your wicked y-
maginacyons. ‡But they would not heare
nor regarde me, ſayeth the lorde. What is
nowe become of your forefathers, and the
prophetes? are they yet ſtyl aliue? But did
not my wordes and ſtatutes (which I cō-
B maunded by my ſeruauntes ẏ prophetes)
touche youre forefathers? Upon this they
gaue aunſwere, and ſayde: lyke as the lord
of hoſtes deuiſed to do vnto vs, according
to our owne wayes and imaginacions, e-
uen ſo hath he delt with vs. Upon ẏ .xxiiii
day of the .xi. moneth, which is the moneth
Sebat, in ẏ ſeconde yere of Darius, came
the woorde of the lorde vnto zacharye the
ſonne of Barachias, the ſōne of Addo, the
prophete, ſaying: I ſawe by night, and lo,
*Zac.6.a there ſat one vpon *a red horſe, and ſtoode
Apoc.6.a. ſtyll among the myrre trees, that were be-
neth vpon the grounde, and behynde hym
were there red, ſpeckled, and white horſes.
Then ſayd I: O my lorde, what are theſe?
C And the angell that talked with me, ſayde
vnto me: I will ſhewe thee what theſe bee.
And the man that ſtode amonge the myrre
trees aunſwered and ſayde: Theſe are they
whome the lorde hath ſente to go through
the world. And they anſwered the angel of
the lord, that ſtode among the myrre trees,
and ſaid: We haue gone through ẏ world:
and beholde, all the worlde dwell at eaſe,
and are careleſſe.

Then the lordes aungell gaue aunſwere,
and ſayde: O lorde of hooſtes, howe longe
wylt thou bee vnmercifull to Jeruſalem,
and to the cities of Iuda? *with whome
thou haſt bene diſpleaſed nowe theſe three
ſcore and ten yeares. So the Lorde gaue
a louing and a coumfortable anſwer vnto
the angell that talked with me. And the an-
gel ẏ comoned with me, ſayd vnto me: Crye
thou, and ſpeake: Thus ſayth the Lord of
hoſtes. I am excedyng gelous ouer Jeru-
ſalem and Sion, and ſore diſpleaſed at the
careleſſe Heathen: for wher as I was but
a litle angry, they did their beſte ẏ I might D
deſtroye them. Therefore thus ſayeth the
Lorde: *I wyll turne me agayne in mercy
toward Jeruſalem, ſo that my houſe ſhall
be buylded in it, ſayth the lorde of hooſtes:
yea, and the plummet ſhall be layde abrode
in Jeruſalem, ſaieth the Lord of hooſtes.

Crye alſo, and ſpeake, thus ſaith the
Lorde of hoſtes: My cities ſhalbe in good
proſperitie agayne: the lorde ſhall yet com-
forte Syon, and choſe Jeruſalem. Thē lift
I vp mine eyes and ſawe, and beholde .iiii.
hornes. And I ſayd vnto ẏ angel that tal-
ked with me: what be theſe? he aunſwered
me. *Theſe are the hornes whiche haue
ſcatered Juda, Iſraell, and Jeruſalem a-
brode. And the lorde ſhewed me foure car-
penters. Then ſaide I: what wil theſe do?

He aunſwered and ſayde. Thoſe are the
hornes whiche haue ſo ſtrowed Juda a-
brode, that no man durſt lift vp his head:
But theſe are come to fraye them awaye, &
to caſt out the hornes of the gētiles: which
lyft vp their horne ouer the land of Juda,
to ſcater it abrode.

The .ii. Chapter.

The renewyng of Jeruſalem and Juda.

I Lyft vp mine eyes agayne, and I
loked: and behold, *a man with
a meaſure line in his hand. Then
ſaid I: whither goeſt thou? & he
ſaid vnto me: To meaſure Jeruſalem, that
I maye ſee howe longe and howe brode it
is. And beholde, the angel that talked with
me, wente his waye foorth. Then wente
there out another aungel to mete hym, and
ſayde vnto hym: Runne, ſpeake to thys
yong man, and ſaye: Jeruſalem ſhalbe in-
habited without anye wall, for the verye B
multitude of people and cattell that ſhalbe
therein: *Yea, I my ſelfe (ſayeth the lorde)
will bee vnto her a wall of fyre rounde a-
bout, and will be honoured in her. O gette
you forth, O flie from the land of ẏ north,
ſayeth the lorde, ye *whome I haue ſcate-
red into the foure wyndes vnder heauen,
ſayth the Lord. Saue thy ſelfe, O Syon,
thou

thou that dwelleſte wyth the daughter of
Babilon, for thus ſaith the lord of hoſtes.
After yͤ glorious power hathe he ſente me
out to yͤ Heathen, which ſpoiled you, *for
whoſo toucheth you, ſhal touche yͤ apple of
his own eye. Behold, I will lift vp my hād
ouer them: ‡ſo that they ſhal be e ſpoyled of
thoſe, which afore ſerued them: and ye ſhal
knowe yͤ the lorde of hoſtes hath ſent me.
C Be glad, & reioyce, O daughter of Sion:
for lo, *I am come to dwell in the middeſt
of the, ſaith the lorde: at the ſame time there
ſhal many heathen cleaue to the lord, & ſhal
bee my people. Thus wyll I dwell in the
middeſt of thee, and thou ſhalt know that
D yͤ lord of hoſtes hath ſent me vnto the. The
Lorde ſhal haue Juda in poſſeſſion for his
parte in the holye grounde, and ſhall choſe
Jeruſalem yet agayne. *Let all fleſhe bee
ſtill before the lorde, for he is ryſen oute of
hys holy place.

The. iii. Chapter.

Of the lawe & hye eſtate of Chriſte vnder the figure
of Jeſua the prieſt. A prophecye of Chriſte.

A AND he ſhewed me Jeſua the hie
prieſt ſtandyng before the angell
of the lorde: ‡and Satan ſtode at
hys right hand to reſiſt him. And
yͤ lord ſaid vnto Satan: The lord reproue
the (thou Satan) yea, the lorde that hathe
choſen Jeruſalem, reproue thee. Is not
this a brande taken out of the fyre? Nowe
B Jeſua was clothed in vncleane raymente,
and ſtode before the angel, which anſwered
and ſayde vnto thoſe that ſtode before
him: take away yͤ foule clothes from hym.
And vnto hym he ſayde: Beholde, I haue
taken awaye thy ſynne from the, and wyll
decke the with chaunge of raymente. He
ſayde moreouer, ſette a fayre myter vpon
his heade. So they ſette a fayre myter vpō
his head, and put on clothes vpō him, and
the angel of the lorde ſtode there. Then the
C aungell of the lorde teſtifyed vnto Jeſua,
and ſpake: thus ſayeth the Lorde of
Hoſtes. If thou wilt walke in my wayes,
and kepe my watche: thou ſhalte rule my
houſe, and keepe my courtes, and I wyll
geue the place among theſe that ſtand here.
Heare (O Jeſua) thou hye pryeſte, thou &
thy frendes that dwel before thee, for they
D are wonderous people. Beholde, I wyll
bryng forth *the braunche of my ſeruaūt:
for loe, the ſtone that I haue layed before
Jeſua: vpon ‡one ſtone ſhall be ſeuen eyes.
Beholde I wyll hewe hym out (ſayeth the
lorde of hoſtes) and take awaye the ſynne
of the lande in one daye. Then ſhall euerye
man cal for hys neighboure vnder the vine
& vnder the figtre, ſaith the lord of hoſtes.

The. iiii. Chapter.

The viſion of the golden candleſtycke and the expoſicion thereof.

AND the angell that talked with
me, came againe and waked me A
vp, as a man that is rayſed out
of his ſlepe, and ſayde vnto me:
what ſeeſt thou? And I ſaid: I haue loked,
and beholde a candelſticke all of golde with
a boule vpon it, and his ſeuē lampes therin:
and vpon euery lampe ſeuen ſtalkes.
And *two oliue trees thereby, one vpon
the ryght ſide of the boule, & the other vpō Apoc. 11.a
the lefte ſyde. So I aunſwered, and ſpake
to the angell that talked with me, ſayinge:
O my Lord, what are theſe? the angel that
talked with me, anſwered and ſayde vnto B
me: knoweſte thou not what theſe bee? and
I ſayd: No my lord. He anſwered and ſaid
vnto me: This is the worde of the Lorde
vnto zorobabel, ſaying: *Nether through
an hoſte of men, nor through ſtrength, but Eſay. 11.a
through my ſpirit, ſaith the lord of hoſtes.
What art thou, thou greate mountain before
zorobabell? thou muſt be made euen.
And he ſhall bryng vp the fyrſt *ſtone, ſo yͤ C
men ſhall crye vnto him: good lucke, good Eſa. 28.c.
lucke. Moreouer, the woorde of the lorde
came vnto me, ſaying. *The handes of zorobabell Phyli. 1.a
haue layde the foundacion of this
houſe: his handes ſhall alſo finiſhe it, *that Deu. 18.b
ye maye knowe howe that the lorde of
hoſtes hath ſente me vnto you. For he that
hathe bene deſpyſed a lytle ſeaſon, ſhall reioyce,
when he ſeeth the tynne weyghte in
zorobabels hande.
The ſeuen eyes are the lordes whiche goe
through the whole worlde. Then aunſwered
I. and ſaide vnto hym: what are theſe D
two oliue trees vpō the right and left ſyde
of the candelſticke? I ſpake moreouer, and
ſaide vnto hym: what bee theſe two olyue
braunches, (whiche through the two golden
pipes) empty thēſelues into the gold?
He anſwered me, and ſayde: knoweſte thou
not what theſe be? And I ſaid: no my lord. Apo. 11.a.
Then ſayde he: *Theſe are the two olyue
braunches, that ſtande before the ruler of
the whole earth.

The. v. Chapter

The vyſyon of the flyinge booke, ſygnyfiynge
the curſe of theues, and ſuche as abuſe the name of
God: by the vyſyon of the meaſure is ſygnyfyed yͤ
bryngyng of Juda to Babylon.

So

A SO I turned me, lifting vppe mine eyes, and looked: and beholde, a flyinge boke. And he ſaid vnto me: what ſeeſte thou? I aunſwered: I ſee a flying boke of .xx. cubites longe, and .x. cubites brode. Thē ſaide he vnto me: This is yͤ curſe yͤ goeth forth ouer the whole earth: for al theues ſhalbe iudged after this boke, B ⁊ all ſwearers ſhalbe iudged according to the ſame: ⁊ I wil bring it forth (ſaith yͤ lord of hoſtes,) ſo that it ſhal come to yͤ houſe of the thefe, and to the houſe of him that falſly ſweareth by my name: ⁊ ſhal remain in his houſe and conſume it, with the timber and ſtones thereof. Thē the Angel that talked with me went forth, and ſaid vnto me: lyft vp thine eyes, and ſe what is this that goeth forth. And I ſayd: what is it? He aunſwered: C this is a meaſure goynge oute. He ſayde moreouer: Euen thus are they (that dwel vpon the whole earth) to loke vpon: And behold, there was lyft vp a talente of leade: and loe, a woman ſate in the middeſt of the meaſure. And he ſaid: this is vngodlines. So he caſt her into the middeſt of yͤ meaſure, and threw the lompe of leade into D the mouth of the meaſure. Then lift I vp myne eyes, and looked: and beholde, there came out two women, and the winde was in theyr winges (for they had winges like the winges of a ſtorke) and they lift vp the meaſure betwyxt the earth and the heauē. Then ſpake I to the angel that talked with me: whither wyll theſe beare the meaſure? *gen.10.b And he ſaid vnto me: into the land of *Synear, to buylde them an houſe, whiche whē it is prepared, the meaſure ſhalbe ſet there in his place.

The .vi. Chapter.

By the four charettes he deſcribeth the proſperitye of foure kingdomes.

A MOreouer, I turned me liftynge vp mine eyes, and loked: and behold, ther came four charettes out from betwixte two hylles, whiche hylles were of braſſe. In the fyrſte *zach.1.b Apo.6.a charet were *read horſes, in the ſecond charet were blacke horſes, in the thyrde charet wer white horſes, in the fourth charet wer horſes of diuers colours, and ſtrong. Thē ſpake I, and ſayde vnto the Angel that talked with me: O lord, what are theſe? The B Aungel aunſwered, and ſayde vnto me: Iere.4.d *These are the .iiii. windes of the heauen, whiche be come forth to ſtande before the ruler of all the earth. That with the blacke horſe wente into the lande of the north, and the white folowed them ⁊ the ſpekled horſes went forth toward yͤ ſouth. Theſe horſes were very ſtrong, ⁊ went out, ⁊ ſought to go and take their iourney ouer yͤ whole earth. And he ſaide: get you hence and goe through the worlde. So they wente throughout the world. Then cryed he vpon me, ⁊ ſpake vnto me, ſayinge: beholde, theſe C that goe towarde the north, ſhall ſtyll my wrath in the north countrey. And yͤ worde of the Lord came vnto me ſaying: Take of the priſoners that are come from Babilō: namelye, Heldai, Tobiah, and Idaia: and come thou the ſame daye, and goe into the houſe of Ioſiah, the ſonne of Sophony. Then take gold ⁊ ſiluer, and make crownes thereof, and ſette them vpon the heade of Ieſua, the ſonne of Ioſedech, the hie prieſt, and ſpeake vnto hym. Thus ſayeth yͤ lord of hoſtes: Behold, the man whoſe name is *the braunche: and he that ſhall ſpryng vp after hym, *ſhall buylde vp the temple of yͤ Lorde, yea, euen he ſhal buylde vp the temple of the Lorde. *He ſhal beare the praiſe, he ſhall ſit vpon the Lordes trone, ⁊ haue D the dominion. *A prieſte ſhall he be alſo vpon his trone, and a peaceable councel ſhal be betwixte them bothe. And the crownes ſhalbe in the temple of the Lorde, for a remembraunce vnto Helem, Tobiah, Idaiah, and Hen, the ſonne of Sophony, and ſuche as be far of, ſhall come and buyld the temple of the Lorde, that ye maye knowe how that the lorde of hoſtes hath ſente me vnto you. And this ſhall come to paſſe, yf ye wil hearken diligently vnto the voyce of the lorde youre God.

The .vii. Chapter.

The eſtimacyon of faſtyng without mercie, the diſpyſyng of charitye, and the obſtinacy of the people.

IT happened alſo in yͤ fourth yere of kyng Darius, that yͤ A worde of the lord came vnto Zacharie in the fourth daye of the ninth moneth, whiche is called, Caſleu: what time as Saraſar and Rogomelech ⁊ the men yͤ wer wyth them, ſente vnto Bethell for to praye before the lorde, and that they ſhoulde ſaye vnto the prieſtes, which wer in the houſe of the lord of hooſtes, and to the prophetes: Should I wepe in the *fyfth moneth, and abſtaine as I haue done now certain yeares? Thē came the woorde of the Lorde of hooſtes vnto me, ſaying: Speake vnto al the people

ple of the land, and to the prieſtes, and ſaye:
B When ye faſted and mourned in the fyfth
*and.vii.moneth (now this.lxx.yeares) did
ye faſte vnto me? when ye dyd eate alſo and
drynke, dyd ye not eate and drynke for your
own ſelues? Are not theſe the wordes, which
the lord ſpake by his prophetes afore tyme
whẽ Jeruſalem was yet inhabited and welthy,
ſhe and the cities roũde about her? whẽ
there dwelt men, both towarde yͤ ſouth and
in the playne countries? And the worde of
C the lord came vnto Zacharye, ſaying: Thus
ſayeth the Lorde of hooſtes: *Execute true
iudgement: ſhew mercy and louynge kyndnes,
euery man to his brother. Do the wyddowe,
the fatherleſſe, the ſtraunger & poore
no wronge: and let no man ymagyne euyll
agaynſte his brother in his herte. *Neuertheleſſe,
they woulde not take hede, but turned
their backes, and ſtopped their eares,
that they ſhoulde not heare: yea, they made
their hertes as an adamant ſtone, leſte they
ſhoulde heare the lawe and wordes *which
the Lorde of hooſtes ſent in his holye ſprite
by the Prophetes afore tyme. Wherefore,
D the Lord of hooſtes was very wroth at thẽ.
And thus is it come to pas *that lyke as he
ſpake & they woulde not heare, euen ſo they
cryed, and I woulde not heare (ſayeth the
Lord of hooſtes:) but ſcattered them amõg
all Gentyles, whom they knewe not. Thus
the lande was made ſo deſolate that there
trauailed no man in it, neither to nor fro: for
that pleaſaũt lande was vtterly layed waſt.

The.viii.Chapter.

Of the returne of the people vnto Jeruſalem, & of the mercie of God towarde thẽ. Of good workes. The callynge of the Gentiles.

A SO the worde of the Lorde came
vnto me, ſayinge: Thus ſaith the
lord of hooſtes. I was in a great
gelouſy ouer Syon: yea, I haue
bene verye gelous ouer her in a greate diſpleaſure,
thus ſayeth the Lorde of hooſtes.
I will turne me agayne vnto Syon, and
will dwell in the myddeſt of Jeruſalem: *ſo
that Jeruſalem ſhall be called a faythful &
true cytie, the hyll of the Lorde of hooſtes:
Yea, an holy hill. Thus ſayth the Lorde of
hooſtes. There ſhall yet olde men & women
dwell agayne, in the ſtretes of Jeruſalem:
Yea, and ſuche as go with ſtaues in their
handes for very age. The ſtretes of the cytie
B alſo ſhall be ful of yonge boyes and dãſels,
playinge vpon the ſtretes. Thus ſayth
the Lorde of hooſtes: yf the reſydue of this
people thynke it to be vnpoſſible in theſe
dayes: *ſhoulde it therfore be vnpoſſible in *Mat.19.b
my ſyght, ſayth the Lorde of hooſtes? Thus
ſayth the Lorde of hooſtes: Beholde, I will
deliuer my people from the lande of the eaſt
and weſt, and will brynge them agayn: that
they maye dwell at Jeruſalem. *They ſhal *Jer.3.f
be my people, and I will be their God, in Apoc.21.e. Hebre.8.f
truthe and ryghteouſneſſe. Thus ſayeth the
Lord of hooſtes: let youre handes be ſtrõg,
ye that now heare theſe wordes by yͤ mouth
of the prophetes whiche be in theſe dayes,
that the foundacion is layed vpon the lord
of hooſtes houſe, that the tẽple may be bullded.
For why? *before theſe dayes, nether *Agg.1.a
men, nor cattell coulde wynne any thynge,
nyther myght any man come in and out in
reſt for trouble: but I let euery man go agaynſt
his neyghboure. Neuertheleſſe, I
will now intreate the reſydue of this people
nomore as afore tyme, ſayth the Lorde of
hooſtes: *but they ſhall be a ſeed of peace, yͤ *Agg.2.c
vyneyarde ſhall gyue her frute, the groũde
ſhall gyue her encreaſe, and the heauens
ſhall geue theyr dewe: and I ſhall cauſe the
remnaunt of this people, to haue all theſe in
poſſeſſion. And it ſhall come to paſſe, that
like as ye wer a curſe amonge the Heathen:
(O ye houſe of Juda, & ye houſe of Iſrael)
Euen ſo will I delyuer you, that ye ſhalbe
a bleſſyng: feare not but let your handes be C
ſtronge. For thus ſayth the Lord of hoſtes:
lyke as I deuiſed to puniſh you, what tyme
as your fathers prouoked me vnto wrath,
ſayth the Lorde of hooſtes, and ſpared not:
Euen ſo am I determyned nowe in theſe
dayes, for to do wel vnto the houſe of Juda
and Jeruſalem, therfore feare ye not. Nowe
the thinges yͭ ye ſhal do, are theſe: *Speake *Eph.4.c Zach.7.b
euery man the truthe vnto his neyghbour, Mala.2.b
execute iudgement trulye and peaceablye
within your portes, none of you ymagin euil
in his herte agaynſt his neyghbour, and
loue no falſe othes: for all theſe are the thinges
that I hate, ſayth the Lorde. And the
word of the lord of hooſtes came vnto me,
ſaying: thus ſaith the Lord of hooſtes: The
faſte of the fourth moneth, the faſte of the
fyfth, the faſt of the ſeuenthe, and the faſt of
the tenth, ſhall be ioye and gladneſſe, and
proſperous hye feaſtes vnto the houſe of
Juda: onely loue the truth and peace.
D Thus ſayeth the Lorde of hooſtes: There
ſhall yet come people, and the inhabitours
of manye cyties, and they that dwell in one *Eſay.2.a
cytie, ſhall go to an other, ſayinge: *Up let Pſal.122.a
vs go and praye before the Lord, let vs ſeke Jere.31.a
the Lorde of hooſtes. I will go with you,

yea, muche people and myghtye Heythen ſhall come and ſeke the lorde of hooſtes at Jeruſalem, and to praye before the Lorde. Thus ſayeth the lorde of hooſtes: In that tyme ſhall ten men (out of all maner of languages of the Gentyles) take one Jewe by the hemme of hys garmente, and ſay: we wil go with you, for we haue heard that God is amonge you.

The .ix. Chapter.

The conuerſion of the Gentiles. The comming of Chriſt ſyttyng on an aſſe.

A THe worde of the lorde ſhal be receiued at Adrach, and Damaſcus ſhall bee hys offeryng: for the eyes of al menne ⁊ of the trybes of Iſrael, ſhal loke vp vnto the lorde. The borders of Hemath ſhall be harde there by: Tirus alſo and Sydon, for
Joel.3.a they are very wyſe. * Tyrus ſhall make her ſelfe ſtronge, heape vp ſyluer as the ſande, ⁊ golde as the claye of the ſtreates. Beholde, the lorde ſhall take her in, and haue her in
*Exo.14.c poſſeſſiō: * he ſhal ſmyte down her power into the ſea, ⁊ ſhe ſhalbe conſumed with fyre:
Jere.47.a Thys ſhall Aſcalon ſee, and be afrayed. *
Amo.1.b Gaza ſhalbe very ſory, ſo ſhal Accaron alſo, becauſe her hope is come to confuſion. For the kyng of Gaza ſhall peryſhe: and at Aſ-
B calon ſhall no man dwel. Straungers ſhal dwell at Aſdod, and as for the pryde of the
Acte.15.d. Phyliſtynes, I ſhall roote it oute. * Theyr
1.Cori.8.a bloud wil I take away from theyr mouth, ⁊
and.10.c their abhominaciōs frō among their teethe. Thus they ſhall bee lefte for oure God: yea, they ſhalbee as a prynce in Juda, and Accaron lyke as a Jebuſyte. And ſo wyll I compaſſe my houſe rounde aboute wyth my menne of warre, goyng to and fro: that no oppreſſoure come vpon them any more. For that haue I ſene nowe with myne eyes.
*Eſa.62.e * Reioyſe thou greately, O daughter Syō,
Mat.21.a be glad, O daughter Jeruſalē. For lo, thy
John.12.b kyng commeth vnto thee, euen yͤ ryghtous ⁊ Sauiour: lowly and ſimple is he, he rideth vpon an aſſe, and vpon the foale of an aſſe.
C I wil rote out the charetes from Ephraim, and the horſe from Jeruſalem, the battailebowes ſhalbe deſtroyed. He ſhall gyue the
*pſa.79.b doctrine of peace vnto the Heathen, * and his dominion ſhalbe from the one ſea to the other, and from the floudes to the endes of the worlde. Thou alſo thorow the bloud of
Eſai.42.a thy couenaunt, ſhalt let * thy priſoners out
Apoc.9.a of the ‡ pitte wherein is no water. Tourne
‡Rom.8.c you nowe to the ſtronge holde ye that be in priſon, and long ſore to be deliuered. And this daye I bryng thee worde, that I will rewarde thee double agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I filled. Thy ſonnes, O Siō, will I rayſe vp agaynſte the Grekes, and make the as a gyauntes ſwerde: the Lorde God ſhalbe ſene aboue thē, and his dartes ſhall go forth as the lyghtnynge. The lord God ſhall blowe the trompette, and ſhall come forthe as a ſtorme out of the ſouth.

The Lorde of hooſtes ſhall defend them, D
they ſhall cōſume and deuoure, and ſubdue
them with * ſlyng ſtones. They ſhall drinke Zach.
and rage as it were thorowe wyne. They
ſhalbe filled lyke yͤ baſens, ⁊ as yͤ hornes of the aulter. The Lorde their God ſhall delyuer them in the day, as the flocke of his people. For as precious ſtones of a diademe they ſhall be ſet vp ouer his lande. O howe proſperous and goodly a thyng ſhall that be? The corne ſhall make the yong mē cherefull, and the newe wyne the maydens.

The .x. Chapter.

The people is moued to require the doctrine of truthe of the Lord: The lord promiſeth to vyſit and comforte the houſe of Iſrael.

PRay the Lorde then betymes to A
gyue you yͤ latter rayne: * ſo ſhal *Deu.
the lord make bryghte cloudes, and gyue you rayne ynough for al the encreaſe of the fielde. For vaine is the anſwere of ydols. The ſothſayers ſee lyes, and tell but vayne dreames, the cōfort that they gyue is nothynge worth. Therfore go they aſtraye lyke a flocke of ſhepe, and are
troubled, becauſe they haue no * ſhepeherde. Ezec.
My wrathfull diſpleaſure is moued at the B
ſhepherdes, and I will vyſyte the goates. For the lorde of hooſtes will graciouſly viſite his flocke, the houſe of Juda, and holde them as a goodly fayre horſe in yͤ battaile.
* Out of Juda ſhall come the helmet ‡ the *gen.4
nayle, the battaylbowe, and all the princes ‡Eſa.
together. They ſhalbe as the giaūtes, which in the battaile treade downe the mire vpon the ſtretes. They ſhall fyghte, for the lorde ſhal be with thē, ſo that the horſemen ſhalbe
confounded. I will comfort the houſe of C
Juda, and preſerue the houſe of Joſeph. I will turne them alſo, for I pitie them, and they ſhalbe like as they were, when I had not caſt them of. For I the Lorde am their God, and will heare them. Ephraim ſhalbe as a giaunt, and their heart ſhall be chearefull as thorowe wyne: yea, theyr children ſhall ſe it, and be glad: and their herte ſhall reioyſe in the Lorde. I will blowe for them

and gather them together: for I wil redeme
them. They ſhall increaſe, as they increaſed
afore. I wyll ſowe them among the people,
that they maye thynke vpon me in farre
countryes: they ſhal lyue with theyr childrē,
and turne agayne. I wyl brynge thē againe
alſo from the lande of Egipt, and gather
D them out of Aſſiria. I wyll cary them into ẏ
lande of Galaad, and to Libanus, and they
ſhall want nothynge. He ſhall go vpon the
ſea of trouble, and ſmyte the ſea waues, ſo ẏ
al the depe floudes ſhall be dryed vp. The
proude boſtinge of Aſſur ſhalbe caſt downe,
and ẏ ſcepter of *Egipt ſhal be taken away.
I wyll comforte them in the Lord, that they
maye walke in hys name, ſayeth the Lorde.

The .xi. Chapter.

The deſtruccion of the temple. The care of the faythfull is committed to Chriſt by the father. A greuous vyſyon agaynſt Jeruſalem and Juda.

A Open thy dores, O Libanus, that
the fire maye conſume thy Cedre
trees. Houle ye fyrretrees, for the
Cedre is fallen: yea al the proude
are waſted awaye. Houle (O ye oketrees of
Baaſan) for the myghty ſtrong wood is cut
downe. Men maye heare the ſhepherdes
mourne, for theyr glorye is deſtroyed. Men
maye heare the lyons whelpes rore, for the
pryde of Jordan is waſted awaye.
Thus ſayth ẏ lord my God: Fede the ſhepe
of the ſlaughter, whyche ſhall be ſlayne of
thoſe that poſſeſſe them: yet they take it for
no ſynne, but they that ſell them, ſaye: The
lord be thanked, I am riche: yea, theyr owne
ſhepeherdes ſpare them not. Therefore wyll
B I nomore ſpare thoſe ẏ dwell in the lande,
(ſayeth the Lord:) but lo, I wyl delyuer the
people, euerye man into hys neyghbours
hande, and into the hande of his kynge, that
they maye ſmyte the lande: and out of theyr
handes I wyll not delyuer them.
I my ſelfe fedde ẏ ſlaughter ſhepe (a poore
flocke verely) and toke vnto me two ſtaues,
the one is called louynge mekeneſſe, ẏ other
is called deſtroyer, and ſo kepte the ſhepe.
Thre ſhepherdes I put out of offyce in one
moneth, for I myght not awaye wyth thē,
neither had they any delyte in me. Thē ſaide
I: I wyll fede you nomore, *the thyng that
dyeth, let it dye: and that that wyll peryſhe,
let it peryſhe: and let the remnaunte eate,
euerye one the fleſhe of hys neyghboure.
I toke alſo my louynge meke ſtaffe
⁊ brake it, that I myght diſanull the *couenaunt
whyche I made wyth all people.
And ſo it was broken in that day. Then the
poore ſymple ſhepe that had a reſpecte vnto C
me, knewe thereby that it was the worde
of the lorde. And I ſayed vnto them: yf ye
thinke it good, bryng hyther my price: yf no,
then leaue. *So they weyed downe thirtye *mat.27.c
ſyluer pens, the value that I was priſed
at. And the Lorde ſayde vnto me: caſte it
vnto the potter (a goodly price for me to be
valued at of them:) and I toke the .xxx. ſiluer
pens and caſt them to the potter, in ẏ houſe
of the Lorde. Then brake I myne other
ſtaffe alſo, (namelye deſtroyer:) ẏ I mighte
leuſe the brotherhead betwyxte Juda and
Iſrael. And the Lord ſayde vnto me: Take D
thee alſo the ſtaffe of a folyſh ſhepherd: for
lo, I wyl rayſe vp a ſhepherde in the lande,
whyche ſhall not ſeke after the thynges that
be loſte, nor care for ſuche as go aſtraye: he
ſhal not heale ẏ wounded, he ſhal not noriſh
the thyng that is whole: but he ſhal eate the
fleſhe of ſuche as be fat, and teare theyr
clawes in peces. O ydols ſhepeherde that
leaueth the flocke: The ſwerde ſhall come
vpon his arme, and vpon hys ryghte eye.
His arme ſhall be cleane dryed vp, and hys
ryght eye ſhalbe ſore blynded.

The .xii. Chapter.

Of the deſtruccyon and buyldynge agayne of Jeruſalem.

The heuye burthen which ẏ Lorde
hath deuiſed for Iſrael. Thus
ſayth the Lorde * whyche ſpred *Eſa.40.c
the heauens abrode, layed the 44.c. and.45.b
foundacion of the earth, ‡and gyueth man ‡Gen.2.b
the breath of lyfe. Beholde, I wyll make
Jeruſalem a cuppe of ſurfette, vnto all the
people that are rounde aboute her. *Yea *Za.14.c
Juda hym ſelfe alſo ſhalbe in the ſiege
agaynſte Jeruſalem. At the ſame tyme wyll
I make Jeruſalem an heuy ſtone for all
people, ſo ẏ al ſuch as lift it vp ſhalbe torne
and rente: and all the people of the earthe
ſhal be gathered togyther agaynſte it. B
*In that day, ſayth the Lorde: I wyl make *Abd.1.c Amos.1.a
all horſes abaſſhed, and thoſe that ryde vpō
them to be out of theyr wyttes. I wil open
myne eyes vpon the houſe of Juda, ⁊ ſmite
all the horſes of the people wyth blyndneſſe.
And the princes of Juda ſhal ſaye in theyr
hertes: The inhabytours of Jeruſalem ſhal
giue me conſolacion in the lorde of hooſtes
theyr God. In ẏ tyme wil I make ẏ princes
of Juda lyke an hote burnynge ouen wyth
wood, and lyke a creſſet of fyre amonge
the ſtrawe, ſo that they ſhall conſume all

the people round about them,both vpõ the
right hande and yͤ lefte. Jeruſalem alſo ſhal
be inhabyted agayne: namely in the ſame
place where Jeruſalem ſtandeth. The lorde
C ſhall preſerue the tentes of Juda lyke as afore
tyme:ſo that the glorye of the houſe of
Dauid, and the glorye of the citizens of
Jeruſalem ſhalbe but litle regarded,in comparyſon
of the glory of Juda. In yͤ day ſhal
the lorde defende the cytizens of Jeruſalem,
ſo yͤ the weakeſt then among them ſhalbe as
1.reg.17.f *Dauyd:& the houſe of Dauyd,ſhalbe lyke
as Gods houſe,& as the Aungel of the lorde
before thẽ. At the ſame tyme wyl I go about
to deſtroy al ſuche people as come againſte
Jeruſalem. Moreouer, vpon the houſe of
Dauid,and vpon the cytyzens of Jeruſalẽ,
Ezec.36.d *wyll I poure out the ſpyrite of grace and
Joel.2.f compaſſion,ſo that‡they ſhal loke vpon me,
Actes.2.b whom they haue pearſed:and they ſhal bewepe
‡Joh.19.d him as men mourne for theyr only begotten
D ſonne:yea,and be ſorye for hym as
Luke.23.c men are ſorye for theyr fyrſt chylde.*Then
ſhal there be a great mourning at Jeruſalẽ:
‡2.pa.35.c ‡lyke as the lamentacyon at Adremnon in
the fielde of Maggadon. And the land ſhal
bewayle euery kynred by them ſelues. The
kinred of yͤ houſe of Dauid thẽſelues alone,
and theyr wiues by themſelues. The kynred
2.re.21.a. of the houſe of *Nathan them ſelues alone
& theyr wyues by themſelues. The kinred of
the houſe of Leui them ſelues alone,& theyr
wyues by thẽ ſelues. The kynred of yͤ houſe
of Semei thẽ ſelues alone,& theyr wiues by
thẽ ſelues. In lyke maner al the other generacyons
euery one by them ſelues alone,and
theyr wyues by them ſelues.

The.xiii.Chapter.

Of the well of grace and truthe. Of the cleane rydaunce
of ydolatrye:and of falſe prophetes.

A In that tyme ſhal the houſe of Dauid &
ezec.47.a the citizens of Jeruſalem haue an open
zach.14.b *wel,to waſh of ſinne and vnclenneſſe.
Joh.19.d. And then(ſayth the lord of hooſtes,)‡I will
‡Esai.2.c deſtroye the names of the ydolles out of the
Ezec.30.c lande, ſo that they ſhal nomore be put in remembraunce.
*As for the falſe prophetes
Jere.14.c. alſo,and the vncleane ſpyrite,I ſhall take
thẽ out of the lande:So that yf any of them
Deu.13.b. prophecye anye more,*hys owne father and
mother that begat him,ſhal ſaye vnto hym.
Thou ſhalt die,for thou ſpeakeſt lies vnder
the name of the Lorde:yea,hys owne father
B and mother yͤ begat hym ſhal wounde him,
when he prophecyeth. And then ſhall thoſe
prophetes be confounded, euery one of hys
vyſion when he prophecyeth: neyther ſhall
they weare ſackeclothes any more,to diſceaue
men wythall. But he ſhal be fayne to ſaye:
*I am no prophete:I am an huſband mã,
for ſo am I taught by*Adam fro my youth
vp. And yf it be ſayde vnto hym: how came
theſe woundes then in thine handes?He ſhal
anſwere. Thus am I wounded in the houſe C
of mine owne frendes. Ariſe,O thou ſwerde,
vpon my ſhepherde,and vpon the prynce
of my people,ſayeth the Lorde of hooſtes.
*Smyte the ſhepherd,and the ſhepe ſhalbe
ſcattred abrode: and ſo wyll I tourne myne
hande to the lytle ones. And it ſhal come to
paſſe(ſayeth the Lorde,)that in al the lande,
two partes ſhal be rooted out,*but yͤ thyrde
parte ſhal remaine therin.‡And yͤ ſame third
parte wil I brynge thorowe the fyre, and
wyl clenſe them as the ſyluer is clenſed:yea,
& try them like as golde is tried. *Thẽ ſhal
they call vpon my name, and I wyll heare
them: I wyll ſaye:it is my people. And they
ſhall ſaye:Lorde my God.

The.xiiii.Chapter.

The waſtyng of the churche vnder the fygure of
Jeruſalem. Of the kyngdome of the Lorde.

Beholde,the daye of the Lord commeth
that thou ſhalt be ſpoyled and robbed, A
for I wyll gather together al the heathen
to fyghte agaynſte Jeruſalem,ſo that
the cytie ſhalbe wonne,the houſes ſpoyled,&
the wemẽ defiled. The halfe of the citie ſhall
go awaye into captiuitie,& the reſydue of the
people ſhal not be caried out of yͤ citie. After
that ſhal the lord go forth to fyght againſte
thoſe heathẽ,as men vſe to fyght in yͤ day of
batell. Then ſhall his fete ſtande vpon the B
mounte Oliuete, that lyeth vpon the eaſte
ſyde of Jeruſalem. And the mount Oliuete
ſhall cleaue in two,eaſt ward & weſtwarde,
ſo that there ſhalbe a greate valeye,and the
halfe mount ſhall remoue toward yͤ north,&
yͤ other toward yͤ ſouth. And ye ſhal flee vnto
the valey of my hylles,for the valeye of the
hilles ſhal reache vnto Aſal. Yea,flee ſhal ye
*like as ye fled for yͤ earthquake in yͤ daies
of Oſiah kynge of Juda. And the lorde my
God ſhal come,and al ſayntes with him.
In that day ſhal it not be light,either cleare
or dymme.*Thys ſhall be that ſpecial daye
whych is knowen vnto the lord,nether day
nor nyght, but aboute the euenynge tyme it
ſhall be lyghte.
*In yͤ time ſhall there waters of life runne
out from Jeruſalem:the halfe parte of them
towarde the eaſte ſea,and the other halfe towarde
the vttermoſt ſea,and ſhall continue
bothe

both ſūmer and wynter. * And the lord him ſelfe ſhalbe kyng ouer al the earth.

C At that tyme ſhal there be one Lorde only, & hys name ſhall be but one. Men ſhall go aboute the whole earthe, as vpon a fielde, from Gibia to Rennon, & from the ſouth to Jeruſalem. She ſhall be ſet vp, & inhabited in her place: from BenJamins porte, vnto the place of the fyrſte porte, and vnto the corner porte: & from yͤ towre of * Hananeel, vnto the kynges wyne preſſes.

There ſhal mē dwel, & there ſhalbe nomore curſyng, but Jeruſalē ſhalbe ſafely inhabyted. Thys ſhall be the plage, wherwyth the lorde wyl ſmyte al people, that haue fought agaynſte Jeruſalem. Namely, theyr fleſhe ſhal conſume away, though they ſtande vpō theyr feete, theyr eyes ſhalbe corrupt in theyr holes, and theyr tong ſhal conſume in theyr mouth. In that daye ſhall the Lord make a great ſedicion among them, ſo that one man ſhall take another by the hande, & laye his handes vpon the handes of his neighbour. * Juda ſhal fyght alſo againſt Jeruſalem, and the goodes of all the heathen ſhall be gathered together rounde about: gold and ſiluer, & a very greate multitude of clothes.

And ſo ſhall thys plage go ouer horſes, mules, cameis, aſſes, and al the beaſtes that ſhall be in the hooſt, lyke as yonder plage was. Euery one that remayneth then of al yͤ people, whyche came agaynſte Jeruſalem, ſhall go vp yearelye, to worſhyp the kinge (euen the Lord of hooſtes) * and to kepe the feaſt of tabernacles. And loke what generacyon vpō the earth goeth not vp to Jeruſalē for to worſhyp the kynge (euen the Lord of hooſtes) vpon the ſame ſhal come no rayne. Yf the kynred of Egypte go not vp, and come not, it ſhal not rayne vpon thē nether.

D Thys ſhall be the plage wherewyth yͤ lorde wyl ſmyte all the Heathen, that come not vp to kepe yͤ feaſt of tabernacles: yea, this ſhal be the ſynne plage of Egypt, and the ſynne plage of al people that go not vp to kepe yͤ feaſt of tabernacles. At that tyme ſhall the rydyng gere of the horſes be holy vnto the lord, and yͤ kettels in the lordes houſe ſhalbe lyke the baſens before the aulter: yea, all the kettels in Jeruſalē and Juda, ſhall be holy vnto the lord of hooſtes, & all they that ſlaye offrynges, ſhall come and take of them, and dyght thē therein. And at that tyme there ſhall be no mo Cananites in the houſe of the Lorde of hooſtes.

¶ The ende of the prophecye of zachary,

The booke of the prophete Malachye.

The fyrſt Chapter.

A complaynte agaynſt Iſrael and her prieſtes.

THe heuye burthen whych the A
lord ſheweth againſt Iſrael
by Malachy. I haue loued
you ſayth the lord, and yet ye
ſay: Wherin haſt thou loued
vs? * Was not Eſau Jacobs *Gen.25.c
brother, ſayeth the lorde? * yet haue I *Ro.9.d
loued Jacob, and hated Eſau: * yea, I haue *Joſ.23.a
made hys hylles waſt, and hys heritage a
wilderneſſe for dragons. And thoughe
Edom ſayd: well, we are deſtroyed, we wyll
go buylde vp agayne the places that be
waſted, yet (ſayth yͤ Lord of hooſtes) * what *Abdi.1.a
they buylded, that brake I downe: ſo that it
was called a curſed lande, and a people
whom yͤ lord hath euer bene angry with all.
Your eyes haue ſene it, and ye youre ſelues B
muſt confeſſe, that yͤ Lord hath brought the
land of Iſrael to great honoure. * Should *Exo.20.a
not a ſonne honour his father, and a ſeruaūt
hys mayſter? * If I be now a father, where *Deu.32.a
is mine honour? Yf I be the lord, where am
I feared? ſayth the Lorde of hooſtes.
Now to you prieſtes, that deſpiſe my name.
And yf ye ſay: wherein haue we deſpiſed thy
name? In thys, that ye offre vncleane bread
vpon myne aulter. And yf ye wyl ſay: wherin
haue we offred any vncleane thinge vnto
the? In thys that ye ſaye: the aulter of the
Lorde is not to be regarded. Yf ye offer the
blynde, is not that euell? And yf ye offer the C
lame and ſycke, is not that euel? * Yea, offer *Leu.22.e
it vnto thy prynce, ſhall he be contente wyth Ezec.43.c
the, or accepte thy perſon, ſayth the Lord of
hooſtes? And nowe make your praier before
God, that he maye haue mercy vpon vs: for
ſuch thinges haue ye done. Shal he regarde
youre perſones thynke ye, ſayth the lorde of
hooſtes? Yea, what is he amonge you, that
wyll do ſo muche as to ſhut the dores, or to
kindle yͤ fyre vpon mine aulter for nought?
* I haue no pleaſure in you, ſayth the Lorde *Gene.4.
of hooſtes: * and as for the meatoffrynge, I *Eſai.1.b
wyll not accepte it at youre hande. D
* For from the riſing vp of yͤ ſunne vnto yͤ *pſa.113.a
goyng downe of the ſame, my name is great
among yͤ Gētils: yea, in euery place ſhal there
ſacrifice be done, and cleane meatoffering offred
vp vnto my name: for my name is great

mong the Heathẽ, ſaieth the lord of hooſtes.
But ye haue vnhalowed it, in that ye ſaye: yͤ
aulter of the lorde is not to be regarded, and
the thyng that is ſet there vpon not worthye
to be eaten. Now ſaye ye: It is but laboure
and trauayle, and thus haue ye thoughte
ſcorne at it, (ſayth the Lorde of hooſtes)
offringe robbery, yea, the lame and the ſicke.
Ye haue broughte me in a meate offerynge:
ſhoulde I accepte it of youre hande, ſayth yͤ
Lorde? Curſed be the dyſſembler, whyche
hath in his flocke one that is a male, ⁊ when
he maketh a vowe, offereth a ſpotted one vnto
the lorde. For I am a greate kynge (ſaieth
the lord of hooſtes) and my name is fearful
amonge the Heathen.

The .ii. Chapter.

Threateninges agaynſt the prieſtes, beynge ſeducers of the people.

A AND nowe (O ye preſtes) this commaũdemente
toucheth you: yf ye wyll not
heare it, nor regarde it, to gyue yͤ glorye
vnto my name, ſayeth the Lorde of
Deut.28.b hooſtes: *I wyll ſende a curſe vpon you, ⁊
wyll curſe your bleſſynges: yea, curſe them
wyll I, yf ye do not take hede. Beholde, I
ſhall corrupte your ſede, and caſte donge in
your faces, euẽ the donge of youre ſolemne
feaſtes, and it ſhal cleaue faſt vpõ you. And
ye ſhall knowe, that I haue ſente thys
*Num.25.c cõmaundement vnto you: yͤ my *couenaũte
B whyche I made wyth Leui, myghte ſtande,
ſayeth the Lorde of hooſtes.

I made a couenaunt of lyfe and peace with
hym: thys I gaue hym, that he might ſtand
in awe of me: and ſo he dyd feare me, and
hadde my name in reuerence. The lawe of
truth was in hys mouth, and there was no
wickedneſſe found in his lippes. He walked
wyth me in peace and equitie, and did turne
Oſee.4.b manye one awaye from theyr ſynnes. *For
in the prieſtes lyppes ſhould be ſure knowlege,
that men maye ſeke the lawe at hys
mouth, for he is a meſſenger of the Lord of
hooſtes. But as for you, ye are gone clene
out of the waye, ⁊ haue cauſed yͤ multitude
*Deu.33.b to be offended at the lawe: *ye haue broken
the couenaunte of Leui, ſayeth the Lorde of
hooſtes. Therfore wyll I alſo make you to
be deſpiſed, ⁊ to be of no reputacyon among
al the people: becauſe ye haue not kepte my
C wayes, but haue bene parciall in the lawe.

*Eph.4.a *Haue we not all one father? Hath not
*Zach.7.b one God made vs? *why doth euery one of
and.8.c. vs then deſpyſe hys owne brother, and ſo
breake the couenaunt of our fathers? Nowe
hath Juda offended: yea, the abomynacion
is done in Iſraell and in Jeruſalem, *for
Juda hath defyled the Sanctuary of the
Lorde, whyche he loued, and hath kepte the
daughter of a ſtraunge God. But the lorde
ſhall deſtroye the man that doth thys, (yea,
bothe the maſter and the ſcholer) out of the
tabernacle of Jacob, wyth hym that offreth
vp meat offeryng vnto the lord of hooſtes.
Nowe haue ye broughte it to thys poynte
againe, that the aulter of the lord is couered
wyth teares, weping and mournynge: ſo yͭ
I wyl nomore regarde the meate offerynge,
neyther wyl I receaue or accepte any thyng
at youre handes. And yet ye ſaye: wherfore?
Euen becauſe that where as the lorde made
a couenaunte betwyxte the ⁊ the wyfe of thy
youth, thou haſt deſpyſed. *Yet is ſhe thyne
owne companyon and maryed wyfe.

D So did not the one, and yet had he an excellent
ſprite. What did thẽ the one? He ſought
the ſeed promyſed of God. Therefore loke
well to your ſprite, and let no man deſpyſe
the wyfe of hys youth. Yf thou hateſt her,
*put her awaye ſayeth the Lorde God of
Iſrael, and geue her clothing for the ſcorne,
ſayeth the Lorde of hooſtes. Loke well then
to your ſprite, and deſpiſe her not. Ye greue
the Lorde wyth your wordes, and yet ye ſay:
wherewythal haue we greued hym? In this
that ye ſaye. All that do euell are good in the
ſyght of God, and ſuche pleaſe hym. Or els
where is the God that punyſheth?

The .iii. Chapter.

Of the meſſenger of the Lord, John Baptyſt. Of the daye of the Lorde, and of Eliah.

BEholde, *I wyl ſende my meſſaũger, A
whyche ſhall prepare the way
before me: and the Lord ‡whom ye
would haue, ſhal ſoone come to hys
temple, yea, euen the meſſenger of the couenaunt
whom ye long for. Behold, he cõmeth
ſayeth the lorde of hooſtes. But who maye
abyde the day of hys commyng? Who ſhal
be able to endure, when he appeareth? For
he is lyke a goldſmythes fyre, ⁊ lyke waſhers
ſope. He ſhall ſet hym downe to trye and
to clenſe the ſyluer, he ſhall purge the chyldren
of Leui, ⁊ puryfye them like as gold ⁊
ſiluer: yͭ they may bring meatofferinges vnto B
the Lord in ryghteouſnes. Then ſhall the
offring of Juda ⁊ Jeruſalem be acceptable
vnto the lord, lyke as from the begynnyng
and in the yeares afore tyme. I wyll come ⁊
punyſhe you, and I my ſelfe wyll bee a
ſwyfte wytneſſe agaynſte the wytches,
agaynſte the adwouterers, agaynſte falſe
ſwearers

ſwearers:yea,⁊ againſt thoſe that wrongeouſly kepe backe yͤ hyrelynges dewty:which vexe the wyddowes and the fatherleſſe,and oppreſſe the ſtraunger,⁊ feare not me,ſaieth the Lorde of hooſtes.For I am the Lorde that chaunge not, and ye (O children of Jacob)wil not leaue of:*ye are gone away from myne ordinaunces,and ſence the tyme

C of youre forefathers haue ye not kept them. *Turne ye now vnto me,and I will turne me vnto you,ſayeth the Lord of hooſtes:ye ſaye:wherin ſhall we turne?Shoulde a mā vſe falſhed and diſceit with God,as ye vſe falſhed ⁊ diſceite with me?yet ye ſay, wherin vſe we diſceyte with the?*In Tythes and heaue offerynges.*Therfore are ye curſed with penury,becauſe ye diſſemble with me, all yͤ ſorte of you.*Bring euery Tythe into my barne, that there maye be meate in my houſe:and proue me withal(ſayeth the lord of hooſtes)yf I will not open yͤ wyndowes of heauen vnto you, and poure you out a bleſſynge with plenteouſneſſe.Yea, I ſhall reproue the conſumer for your ſakes,ſo that he ſhal not eate vp the frute of your groūd, neyther ſhall the vyneyarde be baren in the feld,ſayeth the lorde of hooſtes:In ſo much that all people ſhall ſaye,that ye be bleſſed, for ye ſhalbe a pleſaunt lande,ſaieth the lord of hooſtes.Ye ſpeake harde wordes againſt me,ſayeth the lorde.And yet ye ſaye: What haue we ſpoken againſt the?Ye haue ſayd:

D It is but loſt laboure,to ſerue God. *What profite haue we for kepynge hys commaundementes,and for walkynge hūblye before the lorde of hooſtes?*Therfore maye we ſaye,that the proude are happye,⁊ that they whiche deale with vngodlyneſſe, are ſet vp:for they tempte God,⁊ yet eſcape. But they that feare God, ſaye thus one to another:The Lorde conſidereth ⁊ heareth it.Yea,it is before hym a memoriall booke wrytten for ſuch as feare the Lorde,and remembre his name. And in the daye that I will make (ſayeth the lorde of hoſtes)they ſhalbe myne owne poſſeſſion: and I wyll fauoure them,like as a man fauoureth hys owne ſonne, that doeth him ſeruice. Turne you therfore, and conſydre what difference is betwixte the ryghteous and vngodly, betwyxte him that ſerueth God, and hym that ſerueth hym not.

The.iiii. Chapter.

A

*For marke,the daye commeth yͤ ſhall burne as an ouen:and al the proude,yea,and al ſuch as do wickednes,ſhalbe ſtrawe:and the day that is for to come,ſhal burne thē vp(ſayeth the lorde of hooſtes)ſo that it ſhal leaue thē neyther roote nor braunche. But vnto you that feare my name, ſhall that Sunne of ryghteouſneſſe aryſe,and health ſhalbe vnder his wynges:ye ſhall go forth,and multiplie as the fat calues,ye ſhall treade down the vngodly:*for they ſhalbe lyke yͤ aſſhes vnder the ſoles of your fete,in the day that I ſhall make, ſayeth the Lorde of hooſtes. Remember the law of Moſes my ſeruaunt, *whiche I cōmytted vnto him in Oreb for all Iſrael,with the ſtatutes and ordynaunces.Beholde, I will ſende you * Elias the prophet,before the commynge of the day of the great and fearfull lorde.*He ſhall turne the hertes of the fathers to their children, and the hertes of the children to their fathers,that I come not and ſmite the earth wyth curſynge.

*pſa.18.a

*Pſa.1.b

Deu.4 ⁊.5.a

Mat.11.b and.17.b

Luke.1.a.

The ende of the prophecie of Malachy, and conſequently of all the Prophetes.

Apocrypha.

The fourth parte of the Bible:
contayninge theſe Bookes.

◆

The thyrde booke of Eſdras.
The fourth booke of Eſdras.
The booke of Tobiah.
The booke of Judith.
The reaſt of the booke of Heſter.
The booke of wyſedome.
Eccleſiaſticus.
Baruch the Prophet.
The ſonge of the thre chyldren in the ouen.
The ſtory of Suſanna. the ſtory of Bel and of the dra
The ſtory of Bel, and of the Dragon
The prayer of Manaſſeh.
The fyrſt boke of the Machabees.
The ſeconde boke of the Machabees.

The thyrd boke of Esdras

The fyrſte Chapter.

¶ Joſias holdeth Paſſeouer. After hys death is Jechonias hys ſonne made kynge in his ſteade: whō the kynge of Egypte putteth out, and ſetteth in his brother Joachim. Jeruſalem is deſtroyed. and Sedechias is taken.

A 2.Par.25.a 4.Re.23.e. AND * Joſias held the feaſt of Eaſter in Jeruſalem vnto the LORDE and ſlewe yͤ Paſſeouer the .xiiij. daye of the fyrſte moneth. He ſet the preaſtes alſo in order (accordyng to theyr daylye curſes) beynge arayed in longe garmentes in the temple of the LORD. And he ſpake vnto the Leuites yͤ holye miniſters of Jſrael that they ſhulde halowe them ſelues vnto the LORD, to ſet the holy Arke of yͤ LORDE, in the houſe yͭ kynge Salomon the ſonne of Dauid had builded, ⁊ ſayde: ye ſhall nomore beare the Arke vpō youre ſhulders. Nowe ſerue your LORDE ⁊ take yͤ charge of his people of Jſrael, after your villages ⁊ your tribes accordinge as kynge Dauid yͤ kynge of Jſrael hath ordeyned, and accordynge as Salomon hys ſonne hath honorably prepared: yee, loke yͭ ye al do ſeruice in yͤ temple accordynge to theyr ordrynge ⁊ diſtribucion of the principall men whych are appointed out of the tribes, to do ſeruice for the chyldren of Jſrael. Exod.12.d. *Kyll yͤ Paſſeouer, and prepare offringes for youre brethren, ⁊ do accordyng to the commaundemente of yͤ LORDE, whyche was geuen vnto Moſes. And vnto yͤ people yͭ was founde Joſias gane .xxx. thouſande of ſhepe, lambes, kyddes, ⁊ goates, ⁊ thre thouſand oxē. These yͤ kynge (of hys kynglye liberalite) gaue vnto the people, accordyng as he had promiſed: ⁊ to yͤ preſtes for yͤ Paſſeouer, he gaue two thouſāde ſhepe, ⁊ an hundred oxē. Moreouer Jechonias, ⁊ Semeias, and Nathanael his brethrē, and Haſabias, Jehiel, ⁊ Joſabab gaue them to the paſſeouer, fyue thouſande ſhepe, and fyue hundred bullockes.

B And whē theſe thinges were brought to paſſe, the preaſtes ⁊ the Leuites ſtode goodly in theyr ordre, and had yͤ vnleuened bread thoroweout the tribes. And after the ordrynge of yͤ principall men in the tribes, they offered vnto yͤ LORDE in the ſyghte of the people accordynge * as it is wrytten in the boke of Moſes, and ſo they roſted the Eaſter lambe as accordiug was. As for the thanckeofferynges and the other, they dight in the kettelles and pottes, ⁊ ſet them before the people wyth good wyl, and afterwarde before thē ſelues and the preaſtes. For the preaſtes offerede yͤ fat vntyl the tyme was expired, but the Leuites prepareh for them ſelues ⁊ for theyr brethren the chyldren of Aaron. The holy ſyngers alſo, the chyldrē of Aſaph ſtode in theyr order, accordinge as Dauid deuyſed. So dyd Aſaph, Zachary, and Jeduthū, which were appointed by the kynge. Moreouer yͤ porters ⁊ dore kepers ſtode by the doores and that diligently, ſo yͭ none went out of hys ſtādynge and ſeruice: for theyr brethrē (the Leuites) prepared for thē. Thus were all thinges perfourmed, yͭ belonged to the offeringe of the LORD. In that daye they helde the Paſſeouer and offered thanckeofferynges beſyde the ſacrifice of the LORD accordinge to the commaundement of kyng Joſias.

C So the chyldren of Jſrael whiche were thē preſent, helde an honorable Paſſeouer, and the feaſte of ſwete breade ſeuen dayes longe. yee, ſuche a Paſſeouer was not kepte in Jſrael from the tyme of the Prophete Samuel. And all the kynges of Jſrael, helde not ſuche an Eaſter as thys, whych kinge Joſias held, and the preaſtes, the Leuites the Jewes, aud all Jſrael, ⁊ al them that were at Jeruſalem. And in the eyghttene yeare of the raigne of Joſias, was this Paſſeouer kepte. And wyth a perfecte herte dyd kynge Joſias order all his workes before the LORD, aud yͤ thinges yͭ were wryttē of hym in times paſte, concernyng thoſe yͭ ſynned and were vngodly agaynſt yͤ LORD before al yͤ people: ⁊ that ſought not the worde of the LORD vpon Jſraei.* After all theſe actes of kynge Joſias, Pharao yͤ kynge of Egypt wēt vp ⁊ came toward Carchamin by Euphrates, ⁊ Joſias went to mete hym. Then ſent the kyng of Egypt to Joſias, ſaiing: what haue J to do with the, king of Juda? J am not ſēt of yͤ LORD to fight

agaynſt the, for my warre is vpon Euphrates,
go thou thy way home agayne
in al yͤ haſt. And Ioſias wolde not
turne agayne vpon his charet, but vnder
toke to fyght agaynſt hym, ⁊ harkened
not vnto yͤ worde of the prophet,
whych he told hym out of the mouth of
GOD, but pitched battayle agaynſt him
in yͤ felde of Mageddo. And yͤ princes
D preaſed to kynge Ioſias. Then ſaide yͤ
kynge vnto his ſeruantes. Cary me a
way out of yͤ battayle, for Iã ſore wounded.
And immediatly his ſeruantes
toke hym away out of the fronte of the
battayle. Then ſat he vp vpon the ſeconde
charet, came to Ieruſalem, dyed
and was buryed in hys fathers ſepulchre.
And in all Iuri they monrned for
Ioſias, yee, the rulers alſo wͭ theyr wyues
made lamentaciõ for him vnto this
day, ⁊ this was done euer ſtyl in Iſrael

Thſe thynges are wrytten in the boke
of the ſtories of the kinges of Iuda,
namely al the actes and workes of
kynge Ioſias, hys kyngly power ⁊ maieſty,
hys vnderſtandyng in the lawe of
GOD, ⁊ what he dyd, ye, thynges whyche
23.f. are not wrytten in the boke of the
36.a. kynges of Iſrael and Iuda. *And yͤ people
toke Iechonias yͤ ſonne of Ioſias,
⁊ made hym kynge in ſteade of Ioſias
his father, when he was, xxxiij. yere olde
And he raygned ouer Iſrael. iij. monethes.
An yͤ kynge of Egypte put hym
downe, yͭ he ſhulde not raygne in Ieruſalem,
and rayſe vp a taxe of yͤ people:
namely, an hundred talentes of ſyluer
E and one talent of golde. The kynge of
Egypt alſo made Ioachim his brother
kynge of Iuda, and Ieruſalem. As for
them of the kynges counſell wythe yͤ
kynge hem ſelfe and Zaraceles hys brother,
he toke them and caryed them a
waye preſoners into Egypte.

Fyue and twentye yere olde was Ioachim
when he was made kynge in the
lande of Iuda and Ieruſalem, and he
dyd euel before the LORD. After this*
Nabuchodonoſor the kynge of Babylon
came vp, ⁊ bound hym with bandes
of yron ⁊ caryed hym vnto Babylõ. Nabuchodonoſor
alſo toke al the veſſels yͭ
were halowed in the temple of fhe LORDE,
⁊ all the Iewels, ⁊ caryed them vnto
Babylon, ⁊ brought them into hys
owne temple at Babylon. Of his vnclenes
⁊ vngodlines it is wrytten in the
boke of yͤ actes of the kinges. And Ioachim F
hys ſoune raygned in his ſtead
He was mãde kynge beynge. xviij. yere
olde, and raygned but. iij. monethes ⁊ x
dayes in Ieruſalem, and dyd euel before
the LORDE. So after a yeare Nabuchodonoſor
ſente and cauſed hym to
be brought vnto Babylon wyth the holy
veſſels of the LORDE and made Sedechias
his brother kyng of Iuda and
Ieruſalem, when he was xxj. yeare olde,
and he raygned. xj. yeare.

And he dyd euel alſo in the ſyght of yͤ
LORDE aud cared not for the wordes yͭ
were ſpokẽ vnto hym*by the prophete
Ieremy, at yͤ mouth of the LORDE. And Iere.26.a.
where he had mad an othe vnto kig Nabuchodonoſor,
he forſwore hym ſelfe ⁊
fell frõ hym, hauynge a ſtyfnecke and a
herte, ⁊ trãſgreſſed al yͤ ſtatutes ⁊ ordinaunces
of yͤ LORD GOD of Iſrael. The
rulers alſo ⁊ yͤ heades of yͤ people of the
LORD dyd muche euel, ⁊ became vngodly,
more thẽ the Heathẽ, beynge defyled
in al maner of abominacions: yea, and
defyled the holy tẽple of the LORD at Ieruſalẽ.
And yͤ GOD of theyr fathers ſent
his meſſaungers vnto thẽ, to turne thẽ
bake: ⁊ to cal thẽ agayne frõ theyr ſynnes:
for he wold fayne haue ſpared thẽ G
for hys holy tabernacles ſake. Neuertheles,
they had hys meſſaũgers in deriſion:
⁊ loke what GOD ſpake vnto them
by hys prophetes, they made but a ſporte
of it. Thys drewe on ſo longe tyl the
LORD was wroth wyth hys people for
theyr vngodlynes, ⁊ tyl he cauſed yͤ kynges
of the Chaldees to come vp, whych
ſlewe theyr yõge men wͭ theyr ſwearde
yee, euẽ in the compaſſe of theyr holy tẽple,
⁊ ſpared no body, nether yõg, nor olde,
nether mayden nor yõg mã, but they
were all delyuered in to the power of yͤ
kynges of yͤ Chaldees, ⁊ al the holy veſſels
of the LORDE ⁊ the kynges treaſures
toke they and caryed thẽ vnto Babylõ.
*As for the houſe of yͤ LORD, they Iere.39.b.
went vp in to it, ⁊, brent it, ⁊ brake downe and.52.b.
the walles of Ieruſalẽ, ſet fyre vpon
her towers, deſtroyed al her noble buildynges
and brought them to naught, ⁊
the people yͭ were not ſlayne wyth the
ſwearde, they caryed vnto Babylon.

Thus became they preſoners ⁊ bõdmen
of the kyng of Babylon, tyll they
were delyuered and raygned for them Iere.25.c.
ſelues* when the wordes of the LORD and.29.c.

were fulfylled, whyche he promiſid thẽ by the mouth of the prophet Jeremy, ⁊ tyl the lande had her reſt: namely al the tyme that it laye waſt, had it reſt and quietnes lxxvij. yeares

The ij. Chapter.

¶ Cyrus geueth licence to the Jewes to retourne to Jeruſalem, and reſtoreth thẽ the veſſels of the temple. After that are there letters ſente to Artaxerxes: whyche accuſe the Jewes for buyldyng of the citie: and ſo is the buyldynge dryuen of vntyl the ſeconde yeare of Darius.

A 2.Par.36.d NOw *when kyng Cyrus raygned ouer yͤ Perſians, ⁊ when yͤ LORD wolde perfourme yͤ worde that he had promiſed by the mouthe of the prophet Jeremy: yͤ LORDE rayſed vp the ſpreite of Cyrus, the kyng of the Perſians: ſo that he cauſed his wrytynge to be proclamed thorow out hys whole realme, ſaying: Thus ſayeth the kynge of Perſians: The LORD of Iſrael that hye LORD hath made me kyng of the lande, and cõmaunded me to buyld hym an houſe at Jeruſalem in Jewry. yf ther be any nowe of your peple the LORDE be wyth hym, ⁊ go vp wͭ him to Jeruſalem. And all they yͭ dwel rounde aboute yͤ place ſhal helpe them, whether it be wͭ gold wyth ſyluer, with gyftes, wͭ horſes and neceſſary catel, ⁊ al other thynges yͭ are brought wͭ a fre wyl to yͤ houſe of the LORD at Jeruſalẽ,

B Then the principal men out of the trybes ⁊ vyllages of Juda ⁊ BenJamin ſtode vp: ſo dyd the preaſtes alſo and yͤ Leuites (whome yͤ LORD had moued) to go vp, ⁊ to buyld yͤ houſe of yͤ LORDE at Jeruſalẽ. And they yͭ were about thẽ helped them wͭ all maner of gold, ⁊ ſyluer, and catel alſo, ⁊ with many liberall gyfts, ⁊ thys dyd many one, whoſe mynde was ſtered vp therto. 1.Eſd.1.c. *Cyrus alſo brought forth yͤ veſſels, ⁊ ornamentes, yͭ were halowed vnto the LORD, which Nabuchodonoſor yͤ kynge of Babylon had caryed awaye from Jeruſalẽ and cõſecrated them to hys Idol ⁊ image, and delyuered them to Methridatus, hys treaſurer, ⁊ by hym they were delyuered to Salamanaſar yͤ debite in Jewry. And thys was yͤ nombre of them. ii. M. and. iiii. C. ſyluer boules. xxx. ſiluer baſens. xxx. baſens of gold. ij. M. ⁊ iiij. C. veſſels of ſyluer, and a. M. beſide All the veſſels of golde ⁊ ſyluer were. v M. viij. C. and lx. Theſe were nombred vnto Salamanaſar, to them yͭ were come agayne wyth him to Jeruſalem out of yͤ captiuite of Babylon. 1.Eſd. *Nowe in yͤ tyme of kynge Artaxerxes the kyng of Perſia theſe mẽ: Baleus and Mithridatus, Sabellius, Rathimus, Balthemus, Semelius the ſcribe, and other yͭ dwelt in Samaria and in other places vnder yͤ dominion therof, wrote a letter vnto kyng Artaxerxes, wherin they cõplayned vnto the kynge of them in Jewry ⁊ Jeruſalẽ. C The letter was made after thys maner. Syr thy ſeruauntes Rathimus, yͤ ſtory wryter, Sabellius the ſcribe, ⁊ other iudges of yͤ courte in Celoſyria, ⁊ Phenices. Be it knowen ⁊ manifeſt to our lorde yͤ kynge, yͭ the Jewes whyche are come vp frõ you vnto vs into yͤ rebellious ⁊ wycked citie, begynne to buyld it agayne, ⁊ the walles about it, and to ſet vp yͤ temple a newe Nowe yf this citie ⁊ the walles therof be ſet vp agayne they ſhal not onely refuſe to geue trybutes ⁊ taxes, but alſo rebel vtterly agaynſt yͤ king. And for ſo moche as they take this in hãde nowe a boute the tẽple, we thoughte it reaſõ, to thincke no ſcorne of it but to ſhewe it vnto our lorde yͤ kynge, and to certifie hym therof: to yͤ intente yͭ yf it pleaſe the kynge, he maye cauſe it to be ſoughte in yͤ bookes of olde: ⁊ thou ſhalte fynde ſuch warnynge wryten, and ſhalt vnderſtãde yͭ thys citie hath alwaye ben rebellious and diſobediente, that it hathe ſubdued kynges and cities, ⁊ that yͤ Jewes which dwel therin, haue ben a rebellious, obſtinate vnfaythful, and fyghtynge people, for the whyche cauſe thys citie is waſted. Wherfore nowe we certifie oure lorde the kyng, that yf thys citie be buylded ⁊ occupyed agayne, and the walles therof ſet vp a newe, thou canſt haue no paſſage into Celoſyria and Phenices.

Then wrote the kynge to Rathimus the ſtory wryter, to Balthemus, to Sabellius, the ſcrybe and to the other officers and dwellers in Syria, ⁊ Phenices, after thys maner: I haue red yͤ epiſtle whyche thou ſenteſt vnto me, and haue commaunded to make diligent ſearche, and hahe found, yͭ the citie hath euer reſiſted kynges, yͭ the ſame people are diſobediẽt, ⁊ haue cauſed muche warre, ⁊ yͭ myghtye kynges haue raygned in Jeruſalẽ, whyche alſo haue rayſed vp taxes of Syria, ⁊ Phenices. Wherfore I haue commaunded those people, yͭ they ſhal not buyld yͤ citie, they make nomore in it, and that they procead no forther with the buyldyng, for ſo muche as it myghte be the cauſe of warre and dyſpleaſure vnto kynges.

Nowe when Rathymus and Sabellius the ſcribe ⁊ the rulers in the lande had red the wrytynge of kyng Artaxerxes, they gat them togeather, and came in all the haſte to Jeruſalem wyth an hooſt of horſemen, and wyth much people of foote, and forbade thē to buylde. And ſo they left of from buyldynge of the temple, vnto the ſeconde yeare of kynge Darius.

The iij. Chapter.

¶ Darius maketh a feaſt. The thre ſentences of the thre yonge men, of the whych, the fyrſt is declared.

Kyng Darius made a great feaſt vnto hys ſeruaūtes, vnto al A hys courte, and to al yͤ officers of Medea and Perſia, yee to al the debites and rulers yͭ were vnder hym, frō India vnto Ethopia, an hundred and xxvij. countrees. So whē they had eaten and droncken, beynge ſatiſfyed, and were gone home agayn. Darius the kynge went into his chaṁbre, layde hym downe to ſlepe, ⁊ ſo awaked.

B Then the thre yonge mē that kepte yͤ kynges perſon, and watched hys body, commoned amonge thē ſelues, ⁊ ſpake one to another: let euery one of vs ſaye ſome thyng, ⁊ loke whoſe ſentēce is wyſer ⁊ more excellēt then yͤ other, vnto hī ſhal kyng Darius geue great gyftes, ⁊ cloth hym wͭ purple, he ſhal geue hym veſſels of golde to drynck in, clothes of golde ⁊ coueringes, he ſhal make him a coſtly charet ⁊ bridle of gold, he ſhal geue hym a bonet of whyte ſylke, ⁊ a chayne of gold a bout his necke: yee, he ſhalbe the ſeconde and principall next vnto king Darius, and yͭ becauſe of his wyſdom, ⁊ ſhalbe called yͤ kynges kinſmā.

C So euery one wrote his meanynge, ſealed it ⁊ layde it vnder the kynges pelowe, ⁊ ſayde: when the kynge aryſeth, we wyl geue hym our wryttynges, and loke whoſe worde the kyng ⁊ hys chefe Lordes iudge to be the mooſte wyſelye ſpokē, the ſame ſhall haue the victorie. One wrote: Wyne is a ſtronge thynge The ſeconde wrote: The kyng is ſtronger. The third wrote: Womē haue yet more ſtrengthe, but aboue al thynges yͤ truth beareth a waye the victorie. Nowe whē yͤ kyng was ryſen vp, they toke theyr wrytynges ⁊ delyuered thē vnto hym, ⁊ ſo he red thē. Then ſent he forth to call al his chefe Lordes, ⁊ al the debites ⁊ rulers of yͤ countrees of Medea ⁊ Perſia. And whē they were ſet downe in the coūſayle, the wrytinges were red before thē. And he commaunded to call for the yonge mē yͭ they myght declare theyr meanynges thē ſelues by mouth: So when they were ſent for, ⁊ came in, the kynge ſayde vnto thē, ſhewe vs and make vs vnderſtāde what the thynges are yͭ ye haue wrytten. Then begā the D fyrſt (whyche had ſpoken of the ſtrēgth of wyne) and ſayde. O ye men *wyne is Pro.20.a. meruelous ſtrōge, ⁊ ouercommeth thē yͭ drycke it: it deceaueth the mynde ⁊ bryngeth bothe yͤ poore mā ⁊ the kynge to dotage ⁊ uanite. Thus doth it alſo wͭ the bondmā ⁊ wͭ the fre, with the pore ⁊ ryche, it taketh a way theyr vnderſtandyng, ⁊ maketh thē carelesse ⁊ mery, ſo yͭ none of thē remembreth any heuineſſe, or det, or dutye. It cauſeth a man to thyncke alſo, yͭ the thyng that he doth is honeſt ⁊ good, and remembreth not yͭ he is a kyng, nor that he is in autoritye and that he ought not to do ſuche thynges. Moreouer when mē are drynckynge, they forget al frēdeſhip, al brotherly faythfulnes ⁊ loue: but as ſone as they are dronkē, they drawe out the ſwerd ⁊ wil fyghte: ⁊ whē they are layde downe frō yͤ wyne, ⁊ ryſen vp agayne, they cā not tel what they dyd: iudge ye nowe is not wyne yͤ ſtrongeſt? For who wold els take in hāde to do ſuch thīges? And whē he had ſpokē this, he held his tōg.

The iiij. Chapter.

¶ The declaration of the two laſte ſentences of the yonge mē, propounded in the Chapter before, of whyche the laſte is, that verite beareth the victorie in all thynges and is mooſte cōmended and alowed. Darius wryteth letters to all the rulers vnď hym, that they ſhoulde ayde Zorobabel, to the buylding of Jeruſalem.

A Then the ſecōd (whych had ſayde: that the kynge was ſtronger) begā to ſpeake. O ye men are not they the ſtrongeſt and moſt excellent that cōquere the laud ⁊ the ſee, and al that is in the ſee and in yͤ earth? Now is yͤ king Lord of al theſe thynges, ⁊ hathe dominion of them all, and loke what he commaundeth, it is done. Yf he send his men forth a warfare, they go ⁊ breake downe hylles, walles, and toweres. They are slayne, and (slaye other men) them selues, ⁊ ouerpasse not the kinges worde. Yf they get the victorie, they bringe the kyng al the spoyle. Lykewise the other that medle not wᵗ warres and fyghtyng, but tyl yͤ gronde: whē they reape they bryng tribute vnto the king. And yf yͤ king alone do but cōmaūd to kyl, they kyl: yf he cōmaūd to forgeue: they forgeue: yf he cōmaunde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he cōmaund to buyld, they buyld: yf he cōmaunde to breake downe, they breake downe: yf he cōmaūd to plāt, they plāt.

B The comen people and the rulers are obedient vnto hym. And the kynge in yͤ meane seasō sytteth hym downe, eateth and dryncketh and taketh his reste: thē kepe they watch round about the kynge, and not one of thē dare get him oute of the waye, to do hys owne busynes, but must be obedient vnto yͤ kyng at a worde. Judge ye nowe, O ye mē howe shuld not he go farre aboue, vnto whō mē are thus obediēt? And when he had spoken thus, he held hys tōge. The thyrde, whose name is Zorobabel, whyche had spoken of wemen, and of trueth begane to saye after this maner: O ye men, it is not the great kynge, it is not the multitude of mē, neyther is it wyne that excelleth: who is it then that hath the lordshyp ouer them? Haue not wemen borne the kynge, and all the people that rule those thinges? Haue not wemen borne them and brought them vp, that plante the vines, where oute yͤ wyne commeth? They make garmētes for all men, they geue honoure vnto al men and without wemen can not men lyue. Yf they gather golde and syluer and all precious thynges, and se a wel fauored woman, they leaue altogether ⁊ turne theyr eyes onely vnto the woman, and gape vpon her, and haue more desire vnto her, then vnto the syluer and golde, or any maner of precious thynge.

C *Gene.2.d. Math.19.a. 1.Cor.6.d. Ephe.5.g.* *A man leaueth hys father yͤ broughte hym vp, leaueth his owne natural coūtree, and cleaueth vnto the woman, yee, he ieopardeth his lyfe wyth the woman ⁊ remembreth neyther father, nor mother, nor countrye. By thys thē ye must nedes knowe that wemen haue dominion ouer you.

Doth it not greue you? A man taketh hys swearde ⁊ goeth his waye, to steale, to kyl, to murther, to sayle on the see, and seyth a Lion, and goeth in the darcknes: ⁊ when he hath stolen, dysceaued ⁊ robbed, he bryngeth it vnto his loue. Agayne, a mā loueth his wyfe better thē father or mother: yee, many one ther be, that run out of theyr wyttes ⁊ become bōdmen for theyr wyues sakes many one also hath perished, haue ben slayne, ⁊ haue synned because of wemē.

D And nowe beleue me I knowe a kynge, whych is great in his power, and all landes stande in awe of hym, ⁊ no man dare laye hande vpon hym: yet dyd I se, that Apame, (the doughter of the great kyng Bartacus) the kynges concubine, sat besyde the kyng vpon the ryght hand, and toke of his crowne from his head, and set it vpō hyr owne head, and smote the kyng wyth her left hād. Moreouer the kynge loked vpon her wyth open mouth yf she laughed vpō hym, he laughed also, but yf she toke any displeasure with hym, the kyng was fayne to flatter her, and geue her good wordes, tyll he had gotten her fauoure agayne.

O ye men, are not wemen then stronger? Great is the earth, ⁊ hye is yͤ heauen. Who doth these thinges? Then yͤ king ⁊ yͤ princes loked one vpō another So he begāne to speake of the truth: O ye men: are not wemē strōger? Great is the earth, hie is the heauen, swyft is the course of the sunne, * he compasseth the heauē rounde aboute, and fetcheth his course againe to his owne place in one day. Is he not excellent that doth this? yee, great is the truth, ⁊ stronger then all thynges. All the earth calleth vpon yͤ truth, the heauē prayseth it, al workes shake and tremble at it, and wyth it is no vnryghteous thynge. Wyne is vnryghteous: the kynge is vnryghteous: wemen are vnryghteous: all the chyldrē of mē are vnryghteous: ye, al theyr workes are vnryghteous, and there is no truth in thē: in theyr vnryghteousnes also shal they be destroyed and peryshe. As for the truth *it endureth, ⁊ is alwaye strōge: it lyueth ⁊ cōquereth for euer more: worlde wythout ende.

The truth accepteth no persons: it

pute

putteth no difference betwixte ryche or poore, betwixte the myghtie or ſymple, but doth ryght vnto euerye man, whether they be euel or good, ⁊ al mē are louyngly dealt withall in yͤ workes of it. In the iudgement of it, there is no vnryghteous thyng but ſtrength, kyngdome power, and maieſtie for euermore. Bleſſed be the GOD of truth. And wyth yͭ he helde his tonge, ⁊ al yͤ people cryed ⁊ ſayd: Great is yͤ truth, and aboue al. Thē ſayd yͤ kyng vnto hym: Aſke what thou wylt more then is appoynted in the wrytynge and I ſhall geue it yͤ, for thou art founde wyſer then thy companyons, thou ſhalt ſyt next me, and be my kynſman. Thē ſayde he vnto the kynge: Remembre thy promiſe ⁊ vowe, whych thou haſt vowed and promiſed (in the daye when thou cammeſt to thy kyngdome) to buylde vp Ieruſalem, and to ſende agayne all yͤ veſſels and Iewels that were taken awaye out of Ieruſalem: whyche Cyrus ſeparated, when he offred in Babylon, and wolde ſende thē agayne. And thy mynde was to buyld vp the temple, which yͤ Edomites brent when Ieruſalem was deſtroyed by the Chaldees. Thys onely (O kyng) is the thige that I require, this is thy maieſtye, whych I deſire and aſke of the, that thou performe the vowe, which thou with thyne owne mouth haſt made vnto the kyng of heauen:

f Then Darius the kyng ſtode vp, and kyſſed hym, *⁊ wrote a letter vnto all yͤ debites ⁊ ſhreues, to al yͤ Lordes and nobles, that they ſhuld conuey hym forthe, and all them yͭ wolde go vp wͭ hym. He wrote a letter alſo vnto al the ſhreues that were in Celoſyria and Phenices, and vnto Lybanus, yͭ they ſhulde drawe Cedre trees from Lybanus vnto Ieruſalem, to buyld yͤ citie wythall. Moreouer, he wrot vnto al the Iewes yͭ were gone out of his realme into Iewry because of the fredome, yͭ no officer nor ruler, nor ſhreue, ſhuld come to theyr dores, ⁊ yͭ al theyr lande whych they had conquered, ſhuld be fre ⁊ not tributarie, and yͤ Edomites ſhuld geue ouer yͤ cities ⁊ villages of yͤ Iewes, whyche they had taken in: yee, and yͭ they ſhuld yearely geue twentye talentes to the buyldyng of the temple, vntyl the tyme that it were finiſhed, ⁊ to the dayly halowynge of the brentofferynges (as it is commaunded) ten talentes yearly alſo: And yͭ al they which came frō Babylon to buyld yͤ citie, ſhuld haue fre libertie: they ⁊ theyr chyldren, and al yͤ preaſtes

1.b.
6.d.

He wrote the greatnes alſo and commaunded that yͤ holye garmētes ſhulde be geuen them wherin they miniſtred: ⁊ wrote that cōmaundementes ſhuld be geuen to the Leuites, vntyl the daye yͭ the houſe were finiſhed, and Ieruſalem builded vp, ⁊ commaūded yͭ al they that watched yͤ citie ſhulde haue theyr porcions ⁊ wages. He gaue ouer al the veſſels that Cyrus had ſeparated frō Babylon, and al that Cyrus had geuen in commaundemēt, yͤ ſame charged he alſo, yͭ it ſhulde be done, and ſent vnto Ieruſalem. G Nowe when thys yonge man was gone forthe, he turned his face towarde Ieruſalem, ⁊ prayſed yͤ kynge of heauē, ⁊ ſayd: *Of the cōmeth yͤ victorie of the cōmeth wyſdom ⁊ clearenes, ⁊ I am thy ſeruaūt. Bleſſed art thou whyche haſt geuē wyſedō: the wyll I prayſe O LORDE, thou God of our fathers.

Ecclesi.i.

And ſo he toke the letters, and wente vnto Babylon. And when he cam there he tolde this vnto al his brethren that were at Babylon, and they prayſed the GOD of theyr fathers, that he had geuē thē refreſhynge ⁊ libertie to go vp and to buyld Ieruſalem ⁊ the temple (wherein yͤ name of the LORDE is called vpō) and they reioyſed wyth inſtrumentes and gladnes ſeuen dayes longe.

The v. Chapter.

¶ They that returned to Ieruſalē are nōbred They begynne to laye the fundacion of the tēple: but are let by the meanes of enemyes and ſo is the buylding dryuen of by the ſpace of .ij. yeres.

A After thys were yͤ principal mē of all the villages choſen in the trybes and kynredes, that they ſhoulde go with theyr wyues ⁊ chyldren, wͭ theyr ſeruaūtes ⁊ maydēs wyth all theyr catel ⁊ ſubſtaunce. And Darius yͤ kynge ſent wyth them a .M. horſmen, to conuey them ſafelye vnto Ieruſalē: and theyr brethrē were glad, playinge vpon inſtrumentes ⁊ ſyngynge. And theſe are the names of the men which went vp out of yͤ villages, accordynge to the trybes. Of the preaſtes, yͤ ſonne of Phenehes, the ſōne of Aaron: Ieſus the ſonne of Ioſedec, Ioachim yͤ ſonne of *Zorobabel, the ſōne of Sala-

Math.1.b.

thiel,(of the kinred of Dauid,out of the kynred of Phares of yͤ trybe of Juda) whych ſpake wōderful thynges vndre Darius yͤking of Perſia in yͤ ſecōd year of his raygne in yͤ fyrſt moneth of Niſã.

Theſe alſo were of Jewry,which came vp,and turned agayn vnto Jeruſalem out of yͤ captiuite that Nabuchodonoſor the kyng of Babylō had brought vnto Babylon. And euery mã ſought hys porcion agayne in Jewry his citie, thei that came with zorobabel,with Jeſus,Nehemias,Saraias,Raelaias,Elemeus,Emmanius,Mardocheus,Belſerus, Mechpha,Rochor , Olyorus, Emonias,one of theyr princes.

B And the nombre of them accordyng to theyr kynredes ⁊ rulers were. The chyldren of Phares, two thouſand, an hūdred and.lxxii. The chyldrē of Ares. iii.M.an C.and.lvii. The chyldrē of Femo,an.C.xlii. The ſōnes of Jeſus,and Joabes,a thouſand. iii. C. ⁊ two. The ſonnes of Beniu,two thouſand. iiii. C. and thre ſcore. The ſonnes of Choroba two hundred ⁊ fyue. The ſonnes of Banica an hundred and eyght and fortye. The ſonnes of Rebech, foure hūdred ⁊ thre. The ſonnes of Arehad.iiii.hūdred ⁊ xxvii. The ſōnes of Cham.xxxvii. The ſonnes of zoroar,two thouſand,⁊ ſeuen andforty. The ſonnes of Adinu , foure C.⁊ thre ſcore ⁊ one. The ſonnesof Adarectis, an. C. and eyght. The ſōnes of Ciaſo,⁊ zelas an. C.⁊ ſeuē. The ſonnes of Azorec,foure C.⁊ nyne ⁊thyrty. The ſōnes of Jedarbone,an.C.⁊ two ⁊ thyrty. The ſonnes of Hananias,an C. and thyrtye. The ſonnes of Aſoni. XC. The ſonnes of Marſor,foure.C.⁊. xxii. The ſonnes of zabarus. xcv. The ſonnes of Sepholemō an C. ⁊ thre ⁊ twēty. The ſōnes of Nepopas.lv. The ſōnes of Hechanatus,an C.and.lviii. The ſōnes of zebathanus,an C.an two ⁊ thirty. The ſōnes of Crearpatros,(which is called alſo Enohadies,⁊ Modias) iiii C.and xxxiii. Of thē of Gramos ⁊ Gabea. an C.⁊.xxi. Of them of Beſſelona,⁊Ceage xlv. Of them of Baſtarus,an C.⁊.xxii. Of them of Bechenobes.lv. Of yͤ ſōnes of Liptis,ther were an. C.⁊. lv. Of the ſonnes of Labonnus.iii. C.⁊ vii.⁊ fyfty Of the ſonnes of Sychē, iii.C.⁊ lxx. Of the ſonnes of Suadō,⁊ Elimon.iii.C.⁊ lxxviii. Of yͤ ſōnesof Ericus ii.M.an C ⁊ xlv. The ſonnes of Anaas.iii.C.⁊ lxx.

The preaſtes:The ſōnes of Jeddus. C The ſonnes of Euthur:yͤ ſonnes of Eliaſib. iii.C.⁊ lxxii. The ſonnes of Emerus,ii.C.⁊.lii. The ſonnes of Faſurlus iii.C.⁊ lvii. The ſonnesof Carea.ii.C.⁊ ſeuē ⁊ twentye. The Leuites:The ſonnes of Jeſus in Caduhel,and Banus,⁊ Serebias,and Edeas,ſeuentye ⁊ four.

The whole nombre of theſe from xii. yeares was iii. M. iiii.C. ⁊ lxii. Of the ſonnes daughters ⁊ wyues, the whole ſomme was iiii.M.ii.C.⁊ xlii. The ſonnes of yͤ preſtes yͭ prayſed GOD in yͤ temple:The ſōnes of Aſaph,of whom there were an hūdred ⁊.xxviii. But the dorekepers were:The childrē of Eſmenus: The chyldrē of Aſer : The chyldrenn of Amonn. The chyldrē of Acuba,Topa. The chyldrē of Tobi, an hundred and xxxix.in all.

The preſtes that ſerued in yͤ temple. The ſōnes of Sel,yͤ ſonnes of Gaſpha, the ſonnes of Toblyche,yͤ ſonnes of Carya,the ſonnes of Sub,the ſōnes of Neliu,the ſonnes of Sabana, the ſōnes of Armacha,the ſonnes of Acub,yͤ ſonnes of Utha,the ſōnes of Cetha,the ſonnes of Aggab,the ſōnes of Obaye,yͤ ſonnes of Anany,the ſonnes of Canna,the ſonnes of Geddu,the ſonnes of Anne,yͤ ſonnes of Radyn,yͤ ſonnes of Deſanon,the ſōnes of Nechoba, yͤ ſōnes of Caſeba,yͤ ſōnes of Goza,yͤ ſōne of Ozul, yͤ ſonnes of Synona,yͤ ſonnes of Atra,yͤ ſōnes of Haſtē,the ſonnes of Aſyana,yͤ ſōnes of Maney,the ſōnes of Naſyſyn. The ſonnes of Accua, The ſōnes of Agiſta,The ſonnes of Azni,The ſonnes of Fauon. The ſōnes of Phaſalon,The ſonnes of Meeda,The ſonnes of Suſa,the ſōnes of Cared,The ſonnes of Barcus,yͤ ſonnes of Sarea,the ſonnes of Coeli,yͤ ſonnes of Naſit, the ſōnes of Agriſta,The ſonnes of Pedon:Salomō hys ſonnes, the ſonnes of Aſaphot,yͤ ſonnes of Phazida,the ſonnes of Celi, yͤ ſonnes of Dedon,t he ſōnes of Gaddahel, the ſonnes of zapheus,the ſonnes of Aggia,the ſonnes of Sacharet, the ſonnes of Sabathem,the ſōnes of Saroneth,yͤ ſonnes of Malſit,the ſōnes of Ania,the ſonnes of Saſus,the ſonnes of Addus, the ſonnes of Suba,the ſonnes of Enra,yͤ ſonnes of Rabotis,the ſonnesof Phalphat the ſonnes of Malmon: All theſe miniſtred in the Sanctuary,⁊were ſeruauntes of Salomon:euen.iiii.C.lxxii.

Theſe

D These folowyng are they that wente
vp frō Chelmel at Thelarſa (whoſe prices
were Carmelā & Careth) & myghte
not ſhewe forthe theyr cities and kinredes,
howe they were of Iſrael: the ſonnes
of Dalargs, the ſonnes of Tuben, yͤ
ſonnes of Nechodaicus. Of the preſtes
that executed yͤ office of the preſthode,
& were not foūde: The ſonnes of Obia,
the ſōnes of Achiſos, the ſonnes of Addin,
whych maryed one of yͤ daughters
of Pharlegen, and were named after
hym. The wrytyng of the ſame kynred
was ſonght in yͤ regiſter of theyr generacion,
but it was not found, & therfore
were they forbidden to execute yͤ office
of the preaſthode. Unto thē ſayd Nehemias
and Aſtharas, that they ſhulde
haue no porcion in the Sanctuary, tyll
there roſe vp an hye Preaſt, that were
wel inſtructed in the playn cleareneſſe
and truth. Of al Iſrael (beſyd ſeruauntes
and maydens) there were xlii. M. ij
C. & xl. Nowe were there of ſeruaūtes
& maydens vij. M. iij. C. & xxxvj. Of ſyngynge
men and ſyngyng women there
were two hundred and. lxv. Four hundred
and xxxv Camels. Seuen thouſande
and xxxvj. horſes. Two hūdred. M.
xlv. Mules. Fyue M. and. xxv. Aſſes.

E Theyr heades alſo & the rulers in the
trybes, when they came to Ieruſalem,
and wold buylde and ſet vp yͤ temple of
GOD agayn in hys place, they gaue (after
theyr habilite) vnto yͤ temple, to the
treaſure, and to the ſeruice of the Sanctuary.
xij. M. poundes of golde, fyue
thouſand of ſyluer, and an hundred preſtes
garmentes. And ſo dwelte yͤ preaſtes
and the Leuites & the people that
went out to Ieruſalem, and in the countrye
there about, the ſyngers alſo & the
porters, euery one of Iſrael in hys own
lande.

3.a. *So when the ſeuenth moneth came
& when yͤ chyldrē of Iſrael were euery
mā at hys buſyneſſe, they came al wyth
one aſſente in to the courte whych was
before the eaſtdore. And there ſtode Ieſua
the ſonne of Ioſedec, & hys brethrē
the preſtes, and zorobabell, the ſonne of
Salathyel, and hys brethrē, ſettyng vp
an aulter, to ofre burntſacrifices vpon
it, as it is wryttē in the lawe of Moſes.

There came people alſo of other countries
and the Heathen out of al landes
to ſet vp the aulter in hys place, & offred
ſacrifices & burntofferynges vnto the
LORDE in the mornyng. And ſo they helde
the feaſt of tabernacles, *as it is conmaūded Leui. 23.f.
in yͤ law. And dayly ofred they Num. 29:b
as according was, and made the ſacrifices 2:Mach.1.c
appoynted, the offerynges alſo of
the Sabothes, and of yͤ newe Moones
and all holye feaſtes.

*And al they that vowed offeringes 1.Eſdr.3.b.
vnto the LORDE, begāne at yͤ new Moone
of yͤ ſeuēth moneth to ofre vnto GOD
for the tēple of the LORDE was not yet
buylded. And they gaue vnto yͤ maſons
and carpenters, mony, meat, & drynck
with chearfulneſſe, vnto them of Sydō
alſo and Tyre, they gaue carres, yͭ they
ſhuld cary Cedre trees, from Lybanus
to be ioyſtes, and beames and that they
ſhulde make ſhyppes in yͤ hauen of Ioppe,
accordyng as it was appointed and
ordeyned by Cyrus kyng of yͤ Perſiās.

And in the ſecōde year, they came into F
the temple of GOD, at Ieruſalē. *In Ecc. 29.b.c
the ſecond moneth began zorobabel the
ſonn of Salathiel, and Ieſua the ſonne
of Ioſedec, & their brethren the preſtes
& Leuites: and al they that were come
vnto Ieruſalē out of yͤ captiuite of Babylon,
& layed the foūdacion of the temple,
in the newe Mone of the ſocōde moneth
in the ſecōd yere, yͭ they were come
into Iewry & Ieruſalem. And they apoynted
the Leuites (that were aboue xx.
yere old) vnto the ſeruice of the LORDE
ſo, Ieſua and hys ſonnes, & hys brethrē
al the Leuites ſtode together, and perfourmed
the law and ordinaunce in the
houſe of the LORDE.

And the preſtes ſtode, and had theyr
garmentes and trompettes, and the Leuites,
yͤ ſonnes of Aſaph, had cymbales
geuyng thankes and prayſes vnto the
LORDE, accordyng *as Dauid the kynge 1.Par.16.b
of Iſrael had ordeyned.

And yͤ ſonge that they dyd ſyng vnto
yͤ LORD, was after this maner. *O ſynge Pſal.135.a.
vnto the LORD, for he is gracious, & Eſai. 12.b
hys goodneſſe vpō Iſrael endureth for
euer. And al the people blewe out with
trōpettes, and ſange wyth loud voyce
prayſinge the LORD together, in the rearynge G
vp of the houſe of yͤ LORD *Ther 1.Eſd.5.d.
came alſo frome amonge the preaſtes
and Leuites the rulers & elders accordinge
to the trybes and kynredes (ſuch
as had ſene the houſe afore) to the buyldynge
of this tēple wͭ great mournyge,

many alſo wᵗ trompettes & great ioye: In ſo muche, that the trõpettes myghte not wel beherde for the wepinge and mournynge. For the commune people blewe goodly vpon the trompettes.

1.Eſdr.4.a. *Then came the enemyes of the trybes of Iuda and BenIamin, to knowe what that trompettynge and noyce of ſhawmes myght be. And they perceyued that it was they whych were come agayne out of captiuite, & wolde buyld the tẽple vp a newe vnto yͤ LORD GOD of Iſrael. So they wẽt to Zorobabel, & Ieſua, and the rulers of the villages, & ſayd vnto them. Shal we buyld wᵗ you alſo: For we likewiſe haue heard your LORD, & we walke after yͤ ſame maner from the dayes of Azbaſareth the kyng of Aſſyria, which brought vs hyther. Thẽ Zorobabel and Ieſua, & the rulers of the villages of Iſrael, ſayd vnto thẽ: It is not mete, that ye ſhulde buylde yͤ temple of our GOD with vs, we our ſelues alone wyl buylde vnto the LORDE, 1.Eſdr.1.a. lyke*as Cyrus the kynge of the Perſians hath commaunded vs.

But the Heathen in yͤ land layde them ſelues agaynſt thoſe yͤ were in Iewry, held vp the buildynge from them, layed wayte vpon thẽ preuelye, ſtopped ſuche as brought any thynge to them, forbad them to buylde, and hyndred thoſe that made them paſſage, that the buyldyng ſhulde not be finiſhed: and thys continued ſo longe as kynge Cyrus liued: and ſo they put of the buyldinge for the ſpace of two yeares, vntyll the raygne of kynge Darius.

The vj. Chapter.

¶Aggeus and Zachary prophecied. They buylde the temple wyth out let or hynderaunce: by the commaundement of Darius.

A Not withſtanding: in the ſecõd yeare of the raygne of Darius. 1.Eſdr.5.c. *Aggeus, and Zacharie yͤ ſonne of Addo, prophecied vpon them in Iewry, and Ieruſalem, in yͤ name of the GOD of Iſrael: Agge.1.c *Then Zorobabel, the ſonne of Salathiel, and Ieſua, the ſonne of Ioſedec ſtode vp & begãne to build the houſe of the LORD at Ieruſalem, when the prophetes of the LORD helped thẽ. At yͤ ſame time came Siſẽnes yͤ vnderſhreue in Syria, and Phenices, with the lanlordes and hys companions, & ſayde vnto them, Who hathe bydden and commaunded you to buylde the houſe to make the roofe and al other thinges agayne: And who are the worcke men: that buyld thẽ: Neuertheles, the elders of yͤ Iewes had ſuche grace of yͤ LORD, that they wold not be lette (though they were prouoked therto) but buylded on ſtyl vntyl the tyme yͤ kynge Darius were certified thereof, & an anſwere receaued from hym. The letter that theſe men ſente vnto kynge Darius was after thys maner.

Siſennes the vnderſhreue in Cyria, & Phenices and the lanlordes wᵗ theyr companyons, whych are hed rulers in Syria, and Phenices, ſend theyr ſalutacion vnto Darius yͤ kyng. We certifie the Lord the kynge, that we came in to the lande of Iewry and went to Ieruſalem where we found them buylding the great houſe of GOD, and the tẽple, wyth greate coſtly freeſtone, & wyth goodly tymber for yͤ walles: yee, they make greate haſte wyth the worcke, & helpe one another, and it goeth forthe proſperouſly in theyr handes, and with great diligence & worſhip it is made. Thẽ aſked we the elders who had cõmaunded thẽ to make vp the houſe and yͤ buyldynge, and thys we dyd to the entẽte that we mighte certifie the perfectly, and wryte vnto the the names of thoſe that were the rulers of the worcke. So they gaue vs thys anſwere: we are the ſeruaũtes of the LORD, whych made heauen and earth, & as for thys houſe, *it hath ben buylded and ſet vp afore time by yͤ great and mightie kynge of Iſrael. But when our fathers prouoked GOD vnto wrath, & ſynned againſt the GOD of Iſrael,* he gaue thẽ ouer into the power of Nabuchodonoſor kyng of Babylon the kyng of the Chaldees whyche brake downe yͤ houſe and brent it, & caryed awaye the people pryſoners vnto Babylon.* Neuertheles, in the fyrſte yere that kynge Cyrus raigned at Babylõ Cyrus the kynge wrote and commaũded to buyld vp the houſe agayne, and al the ornamẽtes that Nabuchodonoſor caryed away from Ieruſalem vnto Babylon, and appropriated vnto hys owne tẽple, theſe brought Cyrus forth agayne, and delyuerd them to Zorobabel and to Salmanaſar, the vnderſhreue: commaundynge them, yͤ they ſhulde bryng thoſe ſame ornamentes agayne to Ie-to Jerusalem, into the temple, ⁊ begynnyng from yͤ time forth, to buyld the tēple agayne, in hys owne place. Then Salmanaser laide the fundacion of the LORDES house at Jerusalem ⁊ euer sence they haue buylded, and yet is not ended. And therfore, O kyng yf thon thynckest it good, let it be sought in the libraries aud rolles of kynge Cyrus. Yf it be funde then, that it is done wyth the councell and consente of kynge Cyrus, and yf our lorde the king be so minded, C let him writ vnto vs therof.

Er.6.d. 4.c. *Then commaunded kynge Darius to seke in the libraries, ⁊ so at Ecbatanis in a litle citie of Media there was founde suche a wry[illegible]e. In the fyrst year of yͤ raygne of Cyrus yͤ same kyng Cyrus commaunded yͭ the house of the LORDE at Jerusalē shulde be buylded againe, and odors there to be made cōtinually vnto the LORDE, whose hyght shalbe .x. cubites and yͤ bredhe .lx. cubites ⁊ .iiij. square with thre hewē, stones wͭ lofte of timber of yͤ same conntrye: yee, with a newe loft, and the expences therof to be geuē of yͤ house of yͤ kynge Cyrus, and the ornamētes of golde ⁊ siluer that Nabuchodonozor toke out of the house of the LORDE shalbe set agayne in the temple at Jerusalem, where they were afore. D Sisennes also the vndershreue in Syria, ⁊ Phenices, yͤ princes, and theyr cōpanions ⁊ the other yͭ be head rulers in Syria ⁊ Phenices, shal not medle nor haue any thing to do with yͤ place. I Cyrus haue commaunded also, that they shal buyld the house of yͤ LORD hole vp, and haue ordayned thē, to helpe those yͭ be come out of captiuite, tyll yͤ house of yͤ LORD be finished and out of yͤ tribute ⁊ taxinge yͭ is yearly raised vp in Syria ⁊ Phenices, diligently to geue them a certayne sūme of the offering of yͤ LORDE: ⁊ the same to be deliuered vnto Zorobabel yͤ officer that he there wythall, may ordayn oxē, rammes, lambes, corne, salt, wyne, and ayle, and that continuallye euerye yeare after the expences Er.6.b. * whych the preastes yͭ be at Jerusalē shewe to be made dayly, thys shalbe geuen vnto them without de laye, yͭ they may offer sacrifices dayly to yͤ hiest GOD, for the kynge and for hys seruaūtes and to praye for theyr lyues. Let it be proclaymed also on euery side, yͭ whosoeuer breaketh or despiseth this cōmaundemente of yͤ kinge, shalbe hanged vpon a galowes (made of his owue good) and al his goodes shalbe seasoned vnto yͤ king. The LORD therfore whose name is there called vpon roote ont, and destroy al yͤ kynges and people yͭ vnder take by violence to hinder yͤ same, or to deale vncurteously with yͤ house of the LORD at Jerusalē. I Darius yͤ kyng haue ordayned yͭ these thiges shal be done wyth al diligēce.

The vij. Chapter

¶ The temple is finished and dedicated, and the feast of the unleuened breade is holden.

THen Sisennes the vndershreue in Celyseria, aud Phenices, ⁊ yͤ other landlordes wytht heyr cōpanyons, obeyed yͤ thinges that kynge Darius had ordeined, and were diligent in yͤ holi worckes, and were felowhelpers with yͤ olde rulers of yͤ Jewes, And so the worke of the Sanctuarie went forth and prospered, when Ageus ⁊ Zachari prophecyed. And they perfourmed all thinges thorowe the cōmaundemēt of the LORD GOD of Israel, and after the deuyce of Cyrus, Darius, and Artaxerxes, kynges of Persia. A

And thus was oure honse finished vnto the .xxiiij. daye of the moneth Adar in the .vj. yeare of kynge Darius And the chyldren of Israel, the prestes and Leuites, ⁊ the other yͭ were come out of captiuite: ⁊ such as were ioyned vnto them, did according as it is written in the booke of Moses. Aud in yͤ dedicaciō of yͤ tēple, they offered an .C. Oxē, two hundred rammes .iiij. C. lābes, and .xij. goates, for the synnes of Israel, after yͤ nomber of the tribe of Israel. The preastes also and the Leuites stode araied in theyr preastly garmēts, after the tribes, ouer all the worckes of the LORD GOD of Israel, accordinge to the boke of Moses, aud yͤ porters by all yͤ dores. B

And the chyldren of Israel (wyth those that were come out of captiuite) helde the passeouer the fourtene daye of yͤ first moneth, when the preastes and the Leuites were sanctified. They that came oute of captiuite were not all sanctified together. Bnt the Leuites were sanctified together, and so all they that came out of captiuite, kylled the Easter lambe for their brethren for the preastes, and for them selues. And the chil- C

children of Iſrael, that came out of cap
D tiuitie and eſcaped from all the abominacions of the Heathen, ſoughte ẏ LORDE, and kepte the feaſt of the vnleuened breade ſeuen dayes longe, eating and drynckyng and were mery before the LORDE, that the LORD had turned the deuyce of the king of Aſſyria, and comforted theyre handes to the workes of the LORDE GOD of Iſrael.

The viij. Chapter.

¶Eſdras cauſeth the people to aſſemble and come together: And then redeth them the lawe. They kepe the feaſt of the tabernacle.

A 1.Eſdr.7.d. AND after hym* when Artaxerzes the kyng of the Parſiãs raygned there went vnto him Eſdras the ſõne of Saraias, the ſonne of Azarias, the ſonne of Helchiach, the ſonne of Sallum ẏ ſonne of Saddoch, the ſonne of Achitob, the ſonne of Amarias, the ſone of Azarias, the ſonne of Boccus, the ſõne of Abiſu, the ſonne of Phineas, the ſonne of Eleazer, the ſonne of Aaron ẏ fyrſt preaſt. Thys Eſdras wente vp from Babylon (for he had good vnderſtãdynge in the lawe of Moſes that was geuen of the LORDE GOD of Iſrael, to be taught and done in dede) And the kyng fauoured him, and dyd hym great worſhyp and honoure, after al hys deſires. There wente vp ẇ hym alſo certayne of the chyldren of Iſrael, of the preaſtes, of the Leuites, of the ſyngers, porters, and miniſters of the temple at Ieruſalem.

In the ſeuenth yeare of the raygne of kynge Artaxerxes, in ẏ.v. moneth, that is in the. vij. yeare of the raygne, they went frome Babylon in the new mone of the.v. moneth and came the hye way to Ieruſalem after hys commaundemente, lyke as the LORDE hath proſpered theyr iourney. For in theſe Eſdras gat great inſtruccion, that he ſhuld leaue none of the thinges be hynde, whych are in the lawe and commaundements of GOD. And he taught hole Iſraell all ryghteouſnes and iudgementes.

B Then came the Secretaries of kyng Artaxarxes, ⁊ delyuered the wryttynges (that were come from Artaxerxes the kyng) to Eſdras the preaſt and reader of the lawe of the LORD. And thys is the copie of ẏ letter. Kyng Artaxerxes ſendeth hys gretyng vnto Eſdras the preaſt and reader of the lawe of the LORDE. Of frendeſhyp and good wyll, I haue ordayned and charged, if there be any of the Iewes, of the preaſtes ⁊ Leuites in my realme, whych deſireth and is content to go wyth the vnto Ieruſalem, that he may do it. Therfore, yf any be mynded to beare the company, let thẽ come together, and go wyth the (lyke as I am contente ⁊ my ſeuen frẽdes, my coũcelers) to ſe what they do at Ieruſalem and in Iewrye, ⁊ to kepe ẏ thinges (accordynge as thou haſt,) in the law of the LORD, and to brynge the gyftes vnto GOD the LORDE of Iſrael that I and my frends haue promiſed to Ieruſalem, and al the ſyluer and golde that is in the country of Babylon, vnto the LORDE to Ieruſalem, ẇ the thyng that is geuen for the people in the Lordes temple at Ieruſalem: yee, that the ſame ſyluer ⁊ gold maye be gathered, ⁊ oxen, rammes, ſhepe, and goates, and other that belonge to theſe thynges: and that they may offer ſacrifices vnto the LORDE, vpon the aulter of theyr LORD whych is at Ieruſalem.

And what ſo euer thou and thy brethren wyl do wyth the ſyluer and golde, ẏ do after thy mynde, accordynge to the cõmaundemente of the LORD thy GOD, ⁊ lykewyſe wyth the holye veſſels that are geuẽ the, for the ſeruice of the houſe of ẏ LORD thy GOD, and other thynges what ſoeuer is neceſſarie for the worke of the temple, that ſhalbe geuẽ of the kinges treaſure, and loke what thou ẇ thy brethren wylt do wyth the golde ⁊ ſyluer, that do after the wil of ẏ LORD And I kyng Artaxerxes haue cõmaunded the kepers of the treaſures in Syria and Phenices that whatſoeuer Eſdras the preaſt and reader of ẏ lawe of the LORD doth wryte, it ſhalbe geuen hym, tyl an. C. talentes of ſiluer, and of gold in lyke maner. Of corne alſo an C. meaſures, ⁊ tyl an. C. veſſels of wyne and other plenteous thynges without nomber. Let al thinges be done after ẏ lawe of the hyeſt GOD, that the wrath of GOD aryſe not in ẏ realme of ẏ kyng and of his ſonnes. I commaũd you alſo that ye require no taxe nor tribute of ẏ preaſtes, Leuites, ſyngers, ⁊ miniſtres of the temple, nor of ẏ wryters, ⁊ ẏ no man haue autorite to medle any thing againſt them. As for the, O Eſdras, ſet thou iudges and arbiterers in the hole land of Syria ⁊ Phenices, after the wiſedome of GOD, ⁊ learne al ſuch as are ignoraunt in the lawe of GOD thy Lorde, and let all them that offende againſt the lawe, be puniſhed: whether it be with death, wͭ payne, to be condēned in mony, or to be baniſhed.

7.a. Then ſayde Eſdras the wryter. Bleſſed be the GOD of our fathers, yͭ hath geuen ſo good a mynde and wyll into the herte of the kynge to magnifie hys houſe that is at Ieruſalem, and hath made me to be accepted in the ſyght of the kynge, of his councel, of his frendes ⁊ of his nobles, ⁊ ſo I was ſtedfaſt in my mynde, accordynge as yͤ LORD my GOD helped me, ⁊ choſe men out of Iſrael to go with me. 8.b. *And theſe are the heades (after theyr kynreds and houſes of theyr fathers) that went vp wyth me from Babylon out of the kyngedome of Artaxerxes. Of the ſonnes of Phares: Gerſonius. Of yͤ ſonnes of Siemirath Amenus. Of the ſonnes of Dauid. Accus, the ſonne of Cecilia.

Of the ſonnes of Phares, Zachary, and with hym there turned agayne an C. and. l. men. Of the ſonnes of the captayne of Moabilon, Zarey, ⁊ wͭ him. ii. C. l. mē. Of the ſonnes of Zachnes Iechonias, Zecholt, ⁊ wyth hym. ii. C. l. mē. Of the ſōnes of Salamaaſias, Gotholie, lxx. wyth hym: Of yͤ ſōnes of Zaphacia, Zaryas, Mihelie, ⁊ wyth hym lxxx. Of the ſōnes of Iob, Abdias, Iehely, and wyth hym. ii. C. ⁊. xii. men. Of yͤ ſonnes of Baania. Salimoth. the ſonnes of Ioſaphia, and wyth hym, an hũdred and thre ſcore men. Of the ſonnes of Beer, Zacharie, Behei, and wyth hym two hundred and, viij. men. Of Eſead, Ioannes, Ezecham, and wyth hym an hundred and ten men Of the ſonnes of Adonicam, thoſe that were yͤ laſt, and theſe are theyr names. Eliphalam: the ſonne of Gebel, and Semeias, and wythim. lxx men. All theſe called I together by the water Thia, where we pytched our tente thre dayes: ⁊ there I muſtred them.

D 8.b. *As for the ſōnes of the preaſtes and Leuites, I founde none there. Then ſente I vnto Eleazar, ⁊ Eccelom, and Maſinam, ⁊ Malabam and Enaathā, and Samea, ⁊ Ioribimathā, Eunagā, Zachary, Moſolamun (theſe were the elders and mē of experience) and I ſēt them worde that they ſhuld come vnto Loddus, wyich was by the place of the treaſury, and commaunded them that they ſhulde ſpeake vnto Loddus and to hys brethren, ⁊ to thoſe yͭ were in the treaſurye, to ſende vs ſuch mē, as myghte execute the preaſtes office in the houſe of the LORDE onr GOD, and wyth yͤ myghtye hande of oure LORD GOD thei brought vnto vs men of good experience, from a monge the ſonnes of Moolyus, the ſonne of Leui, the ſonne of Iſrael, Sebeiam, and the ſōnes and his brethren Aſbin, ⁊ Anin, of whom there were. xviij. From among the chyldren of yͤ ſonnes of Cananeus, ⁊ their ſonnes were. xx. men. And of them that ſerued in the temple, whom Dauid had ordeined and the principall men yͭ miniſtred for the worke vnto the Leuites in the temple two. C. xx. men whoſe names are all tokened vp in wrytynge.

E 1.Eſdr.8.1 *Then commaūded I a faſtynge vnto the yonge men before the LORDE, yͭ I myght deſire of hym a proſperus iourni, ⁊ a good way for vs: yee, for vs: for oure chyldren and for the Catell, becauſe of the layinges awayte, and I durſt not reqnire of the kynge men of horſe and of foote: to conuei vs ſafely againſt our enemies, for we had ſaide vnto the kynge, that the power of the LORD our GOD ſhulde be with thē that ſeke hun wͭ theyr hole herte. And therefore, we ſoughte GOD oure LORDE earneſtly becauſe of theſe thynges, and he was mercifull vnto vs, and hearde oure prayer, And I ſeperated from a mong the rulers of the people, and from the preaſtes of the temple. xij. men and Sebeia, and Aſania, and. x. men of theyr brethrē wyth them. And weyed them the golde and the ſyluer and all the preaſtly ornamentes of the houſe of our GOD, whiche the kynge and his councel: and hys princes and whole Iſraell had geuen. And when I had weyed it, I gaue them an. C. l. talentes in ſiluer veſſel, an hundred talētes of gold and of golden veſſell, ſeuen tymes twentye, and veſſels of other metall (yee, of good metal) xij. gliſterynge as the golde, and ſayd vnto them, ye are holy vnto the LORD, and the veſſels are holy, and the golde, and the ſiluer is promiſed vnto the LORD GOD of oure fathers.

Bo

Be diligente nowe, and kepe it, vntyl the tyme that ye deliuer it to the rulers of the people, to the pꝛeaſtes, to the Leuites, and to the pꝛincipall men of the cities of Iſrael in Ieruſalem and in the chamber of the houſe of our God.

1.Eſd.8.d. *So the preaſtes ⁊ Leuites whych receaued of me the golde, yͤ ſyluer, and the veſſell, bꝛonghte it vnto Ieruſalem into the temple of the LORD. And from the ryuer of Thia, we bꝛake vp the twelue daye of the fyꝛſt moneth, til we came to Ieruſalem. And when yͤ thyꝛde daye was paſt, the weyed golde and ſyluer was delyuered in the houſe of the LORDE the foꝛth daye vnto Marimoth, the ſoune of Ioꝛ the pꝛeaſt, and wyth hym was Eleazar the ſõue of Phineas. and wyth them were Ioſabdus the ſonnes of Iaſnet: Medias, and the ſõne of Banus, and certayne of the Leuites, to the nomber ⁊ to the weyght: and yͤ weyght of them was wꝛyttẽ vp the ſame tyme. As foꝛ thoſe that were come out of captiuite, they offered ſacrifice vnto yͤ LORDE the GOD of Iſrael: euen twelue oxẽ foꝛ all Iſrael. lxxxvi. rammes. lxxij. ſhepe. xij. goates foꝛ ſynne, twelue kyne foꝛ a thãcke offering, al to the ſacrifice of the LORD. And the kinges commiſſion delyuered they vnto the ſtewardes and deputies of the kynge, and to the vnder ſhꝛeues in Celocyꝛia, and Phenices.

1.Eſdr.9.d. *Nowe when thoſe thynges were done the rulers came vnto me, and ſayde: The generacion of Iſrael, the pꝛinces, the pꝛeaſtes and Leuites, the ſtraunge people and indwellers of the lande haue not put a waye theyꝛe vncleneſſe, from the Cananites, Hethites, Phereſites, from the Moabites, Egypcians, ⁊ Idumites. Foꝛ both they and theyr ſõnes haue mingled them ſelues with the daughters of them, and the holy ſeede is mixte wyth the outlandyſhe Heathẽ and ſince the begining of theyꝛ raygne haue the rulers and heades ben partakers of theyꝛ wikednes.

1.Eſdr.9.d. *As ſone as I had herde theſe thynges, immediatly I rent my holye garmentes, and pulled out the heare of my heade and my bearde, and ſate me downe ſoꝛofull and heuy. So al they yͭ were moued thoꝛowe the wꝛohe of the GOD of Iſeael, came vnto me, and ſat ſtyl: ful of heuynes, vntyl the euenynge ſacrifice. Theu ſtode I vp frõ faſtyng, hauing rent clothes and the holy garmẽte, kneled downe vpon my knees, held vp my handes vnto yͤ LORD, ⁊ ſayde: O LORD I am confounded and aſhamed befoꝛe thy face, foꝛ oure ſinnes are become many vpõ our heades: and our wyckedneſſes are exalte vnto the heuen, foꝛ ſynce the tyme of oure fathers, we are in greate ſinne vnto thys daye. And foꝛ yͤ ſynnes of vs and oure fathers, we with our bꝛethꝛẽ and wyth our pꝛeaſtes haue ben delyuered vnto the kinges of yͤ erath: into the ſwerd and into captiuite aud became a ſpoyle wyth cõfuſion and ſhame vnto thys day. And nowe O LORDE GOD, howe greate is thy mercye that we haue gotten of the, in that thou haſt lefte vs a name and a root in the place of thy Sanctuarye, to dyſcouer oure lyghte in the houſe of the LORDE oure GOD, and haſte geuen vs meate at all tymes of oure miniſtraciõ. And whẽ we were in captiuitie we were not foꝛſaken of the Loꝛde our GOD, but he made the kynges of Perſia grations, ⁊ fauoꝛable vnto vs: ſo that they gaue vs vitayles, and meate: yee, and leaue to buylde vp the temple of our Lord GOD agayne, to repaire the waſted places of Sion: ⁊ to dwel in Iewꝛye and Ieruſalem. And nowe O Loꝛde what ſhal we ſaie, hauynge all theſe thinges in poſſeſſion: Foꝛ we haue bꝛoken thy commaundemẽtes: which thou gaueſt vnto vs bythy handes of thy ſeruaũtes the pꝛophetes: ſaying. The land that ye go vnto, and that is geuen you foꝛ an herytage to haue in poſſeſſion, is defyled with the vncleneſſe ⁊ filthyneſſe of the Heathen and with their abomination haue they poluted it altogether. Therfore ſhal ye not ioyne youre daughters vnto theyꝛ ſonnes, noꝛ marye youre ſõnes vnto theyꝛ daughters. Moꝛeouer ye ſhal not ſeke to make peace wyth them that ye maye encreſe and eat the beſt in the land, and that ye maie deuide the enheritaũce of the lãd, vnto youre chyldꝛẽ foꝛ euer moꝛe. As foꝛ yͤ thing that nowe happened vnto vs, it cõmeth all foꝛ our wycked woꝛkes and greate ſinnes iet haſt thou geuen vs ſuch a roote that we are come agayne into oure lande, an we are ſo wyked that we haue bꝛoken thy ſtatutes ⁊ commaundementes agayne: and myngled oure ſelues with the vnclenes of the outlandiſh Heathen. O Loꝛ-

O LORD, art thou angry with vs? wilte thou roote vs cleane out yͭ our roote ⁊ name remayne nomore? O LORD: GOD of Iſrael thou art true, for our rote ēdureth yet vnto this preſēt day. And beholde, now are we before thē in oure ſines, nowe cā we not ſtāde before the in thē.

10.a. *And when Eſdras wyth his prayer hadde knowledged the ſynne, wepinge and lying flat vpon the ground before the tēple, there gathered vnto hym frō Jeruſalem agreate multitude of men and wemen, of yong men, and maydēs for there was a very great wepynge, and mournynge in the congregacion. So when Jechonias the ſonne of Jehely one of the children of Iſrael cryed, he ſayde vnto Eſdras: we haue ſynned againſt yͤ LORDE, becauſe we haue maryed outlandiſhe wemen of the Heathē Now art thou ouer all Iſrael. We wil ſware an oth thefore vnto the LORDE that we ſhal put away all our wyues whych we haue taken of the Heathen, wyth theyr chyldrē, lyke as it is appointed the by our fore elders. Stād vp thē open thou it playnli vnto vs, according to the lawe of the LORD, for the matter belongeth vnto the, and we wyl helpe the, quyte thy ſelfe manly. So Eſdras aroſe, and toke an othe of the rulers, of the preaſtes, and of the Leuites and of Iſrael, to do after theſe thynges: and they ſware.

The ix. Chapter

¶After Eſdras had red the lawe / the people put a waye theyr ſtraunge wyues / and then returned euery man merelye vnto his owne dwellinge.

A 10.b. Then Eſdras ſtode vp from the courte of the temple wythout, and went into the chamber of Jonathas the ſonne of Nabaſus, and remayned there ⁊ dyd eat no meat, nor dornk dryncke: for the multide of the wyckednes of the people. And there was made a proclamation in all Jewry and at Jeruſalem, for al ſuch as were gathered at Jeruſalem oute of captiuitie, that whoſoeuer came not to Jeruſalem within two or thre daies (accordynge to the iudgemente of the old Lordes of the councel) his goodes ſhuld be taken from hym, and be excluded from the congregacion of the captiuite. And in thre dayes were all they of yͤ tribe of Juda ⁊ Ben Jamin gathered together at Jeruſalem, the twētie daye of the ix. moneth. And the whole multitude ſat trymblynge in the courte of the temple for it was wynter. So Eſdras roſe vp, and ſayde vnto them, ye haue done vnryghtteouſlye in yͭ ye haue taken outlandyſh wyues to maryage, ⁊ ſo to encreaſe the ſinnes of Iſrael. And nowe knowledge the ſame, ⁊ geue prayſe vnto the LORDE GOD of our fathers, ⁊ perfourme hys wyl, departinge B from the Heathen of the lande, and from the outlandyſh wyues. Then cryed yͤ hole multitude wyth a loud voyce, and ſayd: lyke as thou haſt ſpokē, ſo wil we do: but forſomuche as yͤ people are many, and the wynter heare, we maye not ſtonde without the houſe: Agayne this worke ys not a thyng that cā be finiſhed in a day or two. For we be many yͭ haue ſinned in theſe thiges. Ordayne therfore yͭ the rulers of the multitude, ⁊ they yͭ dwel wͭ vs, and as mani as haue outlandyſhe wyues that yͤ preſtes alſo and iuges of euery place may ſtande in the tyme appoynted, tyll they ſwage yͤ wrath of the LORDE in thys buſines.

Then Jonathas the ſonne of Ezely, ⁊ Ezias ⁊ Thecā receaued the charge of this matter, ⁊ Leius, ⁊ Bozoranus and Sabatheus helped thē thereto. After thys all they ſtode vp yͭ were come oute of captiuite. And Eſdras the preaſt choſe vnto hym the principall men from among the fathers according to theyr names, ⁊ in yͤ newe mone of yͤ .x. moneth they ſat together, to examine this matter And ſo yͤ matter was a determininge (concerninge the men that had outlandyſhe wyues) vntil the newe mone C of the firſt moneth. And of the preſtes that had mixte them ſelues wyth outlandiſhe wyues there were foūd. * Of the ſonnes of Jeſu, the ſonnes of Joſedec, 1.Eſd.10.e. and hys brethren Mazeas, Eleazer, Jorib, ⁊ Joadeus, whych offered them ſelues to put a waye their wyues and to offer a rame for their ignorance

And of the ſonnes of Semeri, Maſſias, and Eſſes, ⁊ Jeelech, Azarias Of the ſonnes of Focera, Limoſias, Hiſmaen, Pathanca, Juſſio, Jeddus, ⁊ Talſas. And of the Leuites, Joſabdus Semeis, ⁊ Colnis, Calitas, Facteas, Colnas, ⁊ Elionas. Of yͤ, ſingers of yͤ Sanctuarie. Eliarib Zakarus. Of the porters, Sallumus, and Tolbane.

And of Iſrael, of the childrē of Foro, O
ſi and Remias, ⁊ Geddias, and Melchi
as, Michelus, Eleazarus, Iemmebias
and Bonnas. And ẏ chlydren of Iola-
mā. Chanias, Zachary, Ieizrelus, Iod
dius, Erimoth, and Elias. And of the ſō
nes of Iathoim, Eliaddas, Liaſamus,
⁊ Zochias, Larimoth, Sabdis, ⁊ The-
bedias, Aud of the ſōnes of Zebes, Ioā
nes, Amanias, Zabdias, and Emmeus
D And of the ſōnes of Bannus, Olāmus
Maluchus, Ieddus, Iaſub, Aſabus, ⁊
Ieremoth. And of the ſōnes of Addin,
Naatus, ⁊ Mooſias, ⁊ Caleus, ⁊ Raa-
nas, Maaſius, Mathathias, Beſel, Bā
nus, ⁊ Manaſſes. And of the ſōnes of
Naue: Nones, Afeas, Mechias, Same
as, Simon BenIamin, Malchus, and
Marras. And of the ſonnes of Aſom.
Carianeus, Mathachias, Bānus, Eli-
phalach, Manaſſes, Semei, Of the ſon
nes of Bannus, Ieremy, Moodias, A-
bramas, Ioel, Baneas, Peliaas, Iona
Marymoth: Eliaſib, Mathaneus, Eli-
azis,, Ozias, Dielus, Semedius, Zam-
bris, and Ioſeph. Of the ſonnes of No-
beus, Idelus, Mathathias, Sabadus,
Zeheda, Sedmi, Ieſſeus, and Baneas.
All theſe had taken oute landyſhe we-
men to mariage, ⁊ thei put them a waie
with theyr chyldren. The preſtes and
Leuites, and all thei that were of Iſra
E ell, dwelte at Ieruſalē and thorowout
all the lande, in ẏ newe mone of the ſe-
uēth moneth, ⁊ ẏ childrē of Iſrael were
in theyr dwellynges: And ẏ whole mul
titude came together, vpon ẏ floore at
the Eaſtſyde of ẏ holye porte of the tem
ple. And they ſpake vnto Eſdras ẏ hye
preſt and reader, ẏ he wold bryng the la
we of Moſes: whych was geuen of the
LORDE GOD of Iſrael. So Eſdras the
hye Preaſte broughte the lawe vnto ẏ
whole multitude, to mā and wo mā, to
all the preaſtes ẏ they myght heare the
2.Eſdr.3.a. law, * in the newe mone of the. vij. mo-
& .Eſd.3.a neth And he red in the flore that is befo
re the holy port of the temple from the
morning early vnto the eueninge, be-
fore men and wemē. And thei applyed
their mynde all vnto the lawe.

And Eldras the preaſte ⁊ reader of ẏ
F lawe ſtode vp vpon a pulpet of woode,
whyche was made therfore, ⁊ vpō hys
ryghte hande there ſtode by hym Ma-
thathias, Samus, Ananias, Azarias
Urias, Ozechaias, ⁊ Ballamus, Upō,
hys lefte hand ſtode Faldeus, Miſahel,
Malachias, Abuſchas, Sabus, Naba
dias, and Zachary. Then toke Eſdras
the booke before the whole multitude,
for he was the principal ⁊ had in moo-
ſte honoure of them all. And when he
had red oute ẏ lawe, they ſtode all ſtra-
yghte vpon theyr fete. So Eſdras prai
ſed the LORDE the moyſt hyeſt GOD,
the almyghtye GOD of Hoſtes: And all
the people anſwerd Amen: and held vp
theyr handes, fel downe flat vpon the
earthe, and prayſed the LORDE. And
Ieſus, Beneas, Sarebias, Iaddinus,
Accubus, Sabbatheus, Calithes, Aza
rias, Iozadus, Ananias, and Philias,
the Leuites lyfte theyr handes vpwar
de, and bowed theyr faces to ẏ groun-
de, and prayſed the LORDE Thoſe we-
re they whych taughte the lawe of the
LORDE, and red the lawe of the LORD,
in the congregacion: and euery man
ſet them before that vnderſtode the la-
we. Thē ſpake Atharates vnto Eſdras
the hye preaſte and reader, and to the
Leuites that taughte the multitude,
ſayinge: Thys daye is holye vnto the
LORDE, and al they that had herde the
lawe, wepte. So Eſdras ſayde: * De-
parte youre waye then, ⁊ eate the beſt,
and dryncke the ſweteſte, ⁊ ſende gyf-
tes vnto them that haue nothynge: for
thys daye is holy vnto the LORDE, and
be ye not ſory, for the LORDE wyl bring
you to honoure. Then wēte they theyr
waye euerichone, and dyd eate ⁊ dryn-
ke, and wer merye, and ſente rewar-
des vnto them that had nothing, that
they alſo myght eate wyth gladneſſe
for they were exceadynge reyoſed tho-
rowe the wordes that were red vnto
them in the lawe. And ſo they were all
gathered together at Iernſalem to hol
de the feaſt, accordynge to the couena-
unt of the LORDE GOD of Iſrael.

The Ende of ẏ thyrde boke of Eſdras.

The fourth boke of Eſdras.

The fyrſt Chapter.

¶The people is reproued for theyr vnfaythfulnes God wyll fynde another people if these wyll not be reformed.

A THe seconde boke of the prophet*Esdras(the sõne of Saraias, yͤ sonne of Azarias, the sonne of Helcia, yͤ sonne of Sallũ, yͤ sonne of Sadoc, yͤ sonnes of Achitob, the sonne of Ahia, the sonne of Phinees, the sonne of Hely, Amerias, yͤ sonne of Azarias, the sonne of Marimoth, the sonne of Saraias, yͤ sonne of Uzi, yͤ sonne of Boeeus, yͤ sonne of Abisu, yͤ sõne of Phineas, yͤ sõne of Eliazar, yͤ sone of Aaron(of yͤ tribe of Leui) whych was presoner in yͤ lãde of Medes. in yͤ raygne of Artaxerxes kyng of Persia.

*And the worde of the LORD came vnto me sayinge: go thy way and shewe my people their synful dedes, and theyr chyldren theyr wyckednesses; whych they haue done agaynste me, yͭ they maye tell theyr chyldres childrẽ yͤ same: for B the synnes of theyr fathers are increasede in thẽ. And why? they haue forgotten me, and haue ofred vnto straũge goddes. Am not I euen he yͭ broughte thẽ out of yͤ lande of Egypte from yͤ house of bõdage? But they haue prouoked me vnto wrath, ⁊ dispised my coũsels. Pull thou oute than the heare of thy heade ⁊ caste all euell ouer them, for they haue not ben obediente vnto my lawe.

It is a people wythout learnyng ⁊ nourtoure. Howe longe shall I forbeare thẽ vnto whõe I haue done so moche good?*Manye kynges haue I destroyed for theyr sakes.‡Pharao with hys seruaũtes ⁊ al his powre haue I smytten downe ⁊ slayne: Al yͤ nacions haue I destroyed ⁊ rooted out before them: ⁊ in the Easte haue I broughte two landes and people to naught, euen Tyre ⁊ Sidon, ⁊ haue slayne al theyr enemies. Speake thow therfore vnto thẽ, saynge: Thus sayeth the LORD:*I led you thorowe the see, ⁊ haue geuen you sure stretes, sonce the beginnynge.‡I gaue you Moses to be youre captayne, ⁊ Aaron to be yͤ Preaste:*I gaue you lyghte in a pyller of fyre, ⁊ greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the LORDE.

Thus sayeth the almyghtye LORD: I gaue you quayles to eate and tentes for youre succoure Neuerthelesse ye murmered, ⁊ ascribed not yͤ victorie of your enemies vnto my name: yee, this same day do ye yet murmure. Where are the benefites that I haue done for you? When ye were hongrye in yͤ wyldernesse,*did ye not cry vnto me? Why, haste thou broughte vs into thys wyldernes to kyll vs? It had bene better for vs to haue serued the Egypcians, then to dye in thys wildernesse. Ther had I petie vpon your mournynges. And gaue you Manna to eate.*ye dyd eate angels foode.‡Whẽ ye were thristie, dyd not I hewe the hearde stone, ⁊ caused water to flowe therout? For yͤ C heate, I couered you wyth yͤ leaues of the trees. A good pleasaunt ⁊ fat lande gaue I you: I cast out the Cananites the Pherezites and Philistines before you:*what shal I do more for you sayeth the LORDE.

Num.14.a.

Sapi.16.e.

Num.20.b.

Thus sayeth the Almyghtye LORD ‡when ye were in the wyldernesse, by the water Marah, beinge a thyrste, ⁊ blasphemynge my name, I gaue you not fyre for your blasphemies: but cast a tree into the water, ⁊ made the ryuer swete. What shall I do vnto the, O Iacob? Thou Iuda woldest not obey me. *I wyll turne me to another people, ⁊ vnto those wyl I geue my name, that they may kepe my statutes. Seing ye haue forsaken me, I wyl forsake you. When ye desire me to be gracious vnto you, I shal haue no mercie vpon you *Whan ye call vpon me, I wyl not heare you. For ye haue defyled youre handes with bloude, ⁊ your fete are swyfte to committe manslaughter. How be it, you haue not forsakẽ me but youre owne selues, sayeth the LORDE.

Esai.5.a.

Exod.15.d.

Deut.32.b

Esai.1.d.

Thus sayeth the Almyghtie LORD: haue I not prayed you, as a father hys sonnes, as a mother her doughters, ⁊ as a nurse her yong babes yͭ ye wolde be my people, ⁊ I shuld be youre GOD: yͭ ye wold be my chyldren, ⁊ I shulde be youre owne father?*I gathered you together as an Henne gathereth her chekens vnder her wynges. But nowe D what shal I do vnto you? I shal cast you oute frõ my face?*Whan you offre vnto me, I shall turne my face frõ you: for youre solemne feaste dayes, your newe mones, and youre circumcisions haue I forsaken. I sent vnto you my seruauntes the prophetes, whome ye

Mat.23.d.

Esai.1.d. and.65.d.

haue taken and ſlaine, and torene theyr bodies in peces whoſe bloud I will require of your handes ſayth yͤ LORDE.

Thus ſayeth yͤ Almyghtie LORDE:
youre houſe muſt be deſolate. I wyl
caſt you out as yͤ winde doth yͤ ſtrawe,
youre chyldrē ſhall not be fruytfull, for
they haue diſpiſed my cōmaundemēt, ⁊
done the thynge that is euel before me.
youre houſes wyl I geue vnto a peo-
Eſai.65.a. ple yͭ ſhal come, ⁊* they yͭ neuer hearde
Rom.10.c. me ſhal beleue in me: ⁊ they vnto whō
I neuer ſhewed tokē, ſhall do yͤ thyng
that I commaundeth, They haue ſene
no prophetes, yet ſhal they call theyr
ſynnes to remēbraunce, ⁊ knoweledge
them. I report me vnto the grace, that
I wil do for yͤ people whiche ſhal come
whoſe chyldren reioyſe in gladnes: and
thoughe they haue not ſene me with bo-
delye eyes, yet in ſpirite they beleue the
thyng that I ſay. And nowe brother,
behold !great worſhyppe, and ſee the
people that commeth from the Eaſte,
vnto whome I wyll geue the dukedo-
Eſai.41.d. me* of Abraham, Iſahac, and Iacob, of
Luc.13.f. Oſeas, Amos, and Micheas, of Ioel,
Mat.8.d. Abdy, Ionas, Naum, and Abacuc: of
Sophonie, Aggeus, Zacharie, and Ma-
lachie, whyche is called alſo an angell,
(or meſſenger) of the LORDE.

The. ij. Chapter.

¶The Sinagog fyndeth faute wyth her owne thyldren. The gentyles are called.

A THus ſayeth the LORDE: I brought this people out of bōdage, I gaue thē my cōmaundementes, by my ſeruauntes the prophetes, whych they wold not heare, but diſpiſed my councels. The mother that bare them, ſayth vnto thē: Go your way ye chyldren, for I am a wyddowe and forſaken: I brought you vp wyth gladneſſe, but with ſorowe ⁊ henyneſſe haue I loſt you: for ye haue ſynned before the LORD oure GOD, ⁊ done the thynge yͭ is euel before hym. But what ſhal I nowe do vnto you: I am awyddow ⁊ forſaken: go your way O my chyldren, and aſke mercye of yͤ LORDE. As for me, O father, I call vpon yͤ for a witnes ouer the mother of theſe children which wolde not kepe my couenaunt, yͭ thou brynge them to confuſion, and theyr mother to a ſpoyle yͭ ſhe bear nomore. Let theyr names be ſcatered abroad amonge the Heathē. Let them be pute ut of yͤ earthe, for they haue thoughte ſcorne of my couenaunte.

Wo be vnto the Aſſur, thou yͭ hydeſte the vnryghteouſnes by yͤ. Thow wycked people remembre* what I dyd vnto Sodome, ⁊ Gomore, whoſe lande is turned to pyteh ⁊ aſſhes. Euen ſo wyl I do vnto al thē, yͭ heare me not, ſayeth the Almyghtie LORDE. Thus ſayeth yͤ LORDE vnto Eſdras: tell my people, yͭ I wyl geue thē yͤ the kyngedome of Ieruſalē, which I wolde haue geuē vnto Iſrael. Theyr glorie alſo wil I take vnto me, ⁊ geue thē yͤ euerlaſtig tabernacles, whyche I had prepared for thoſe.

The tree of lyfe ſhalbe vnto them a
ſwete ſmellynge oyntmente: they ſhal
nether labour nor be wery. Go ye you-
re waye, and ye ſhal receaue it. Praye
for youre ſelues a fewe daies, that they B
maye dwell therin.

Nowe is the kyngdome prepared for you, therfore watche. Take heauen and earth to wytnes, for I haue brokē the euel in peces, and created the good, for I lyue ſayeth the LORDE. Mother embrace thy chyldrē, and brynge them vp wyth gladneſſe: make theyr fete as faſte as a piller, for I haue choſen the ſayeth the LORDE.

And thoſe that be dead wyll I rayſe vp agayne from theyr places, ⁊ brynge them oute of yͤ graues, for I haue knowne my name in in Iſrael. Feare not thou motheer of the childrē for I haue choſen the, ſayeth the LORDE. And for thy helpe I ſhal ſende the my ſeruauntes Eſay ⁊ Ieremy, after whoſe coūcel I haue ſanctified and prepared for the twelue trees wͭ diuers frutes ⁊ as many welles flowinge with mylke ⁊ honye, and ſeven mountaynes, where vpō there growe Roſes ⁊ Lilies, wherein I wyl fyll my chyldren wyth ioye. Execute iuſtice for the wyddowe: be iudge for the fatherles: geue to the poore: defend yͤ confortleſſe: cloth the naked: heale yͤ wounded ⁊ ſicke, laugh not a lame man to ſcorne: defende the crepell, ⁊ let the blynd come into yͤ lyghte of my clearnes: * where ſo euer thou findeſt yͤ dead take thē ⁊ bury thē, ⁊ I ſhal geue yͤ, the firſte place in my reſurrection.

Holde ſtyll (O my people) ⁊ take thy reſt, for thy quietnes is come. Fede thy chyldren, O thou good norſe, ſtablyſhe theyr fete. As for the ſeruauntes whome I haue geuē the, there ſhal not one of them periſhe, for I wyll ſeeke them from thy nombre, vexe not thy ſelfe.

For when the daye of trouble ⁊ heuynes cōmeth, other ſhall wepe ⁊ be ſorowefull, but thou ſhalte be mery ⁊ plenteous. The Heathen ſhalbe gelous, but they ſhalbe able to do nothig agaynſte the, ſayeth yͤ LORD. My hādes ſhal couer yͤ, ſo that thy chyldren ſhall not ſe yͤ fyre euerlaſtyng. Be ioyful O thou mother with thy chyldrē, for I wyl deliuer the, ſayth yͤ LORD. Remember thy deade chyldren, for I ſhal bringe thē out of the earth, ⁊ ſhewe mercy vnto thē: for I am merciful, ſayeth yͤ LORD Almyghty.

Embrace thy chyldren, vntyl I come ⁊ ſhewe mercye vnto thē, for my welles runne ouer, ⁊ my grace ſhal not fayle.

I Eſdras receaued a charge of the LORDE vpon yͤ mounte Oreb, yͭ I ſhulde go vnto Iſrael. But whē I came vnto Iſrael they ſet me at naughte, ⁊ diſpiſed the cōmaundemente of yͤ LORDE And therfore I ſaye vnto you, O ye Heathen that heare ⁊ vnderſtande. Loke for youre ſeparde, he ſhal geue you euerlaſtynge reſte, for he is ny at hande yͭ ſhal come in the ende of the worlde: Be redy to the rewarde of yͤ kyngdome, for yͤ euerlayſtyuge lyghte ſhall ſhyne vpō you fore euermore. Fle the ſhadowe of thys worlde, receaue the ioyfullnes of youre glorye, I teſtifie my ſauioure openly: O receaue the gyfte that is geuen you, and be glad, geuynge thanckes vnto hym, that hathe called you to the heauenlye kyngedome.

D Aryſe vp, and ſtande faſte: beholde yͤ nombre of thoſe that be ſealed in yͤ feaſt of the LORDE, whyche are departed from the ſhadowe of the worlde, ⁊ haue receaued glorious garmētes of yͤ LORDE. Take thy nombre O Sion, ⁊ ſhut vp the purified, which haue fulfilled yͤ lawe of the LORD. The nombre of thy chyldren whom thou longeſt for, is fulfylled: beſeche the powre of the LORD, that yͤ people whiche haue bene called
7.c. from yͤ begynninge, maye be halowed,

*I Eldras ſawe vpon the mounte Syon a great people, whome I coulde not nombre, and thy al prayſed yͤ LORDE with ſonges of thanckes geuynge. And in the middeſt of them there was a yōge man of an hye ſtature, more excellent thē all they, ⁊ vpon euery one of theyr heades he ſet garlādes, and was euer higher and hygher, which I merueled at greatlye. So I aſked the angel, and ſayde: Syr, what are theſe? He aunſwered ⁊ ſayde vnto me: Theſe be they, that haue put of the mortal clothynge, and put on the immortal, and haue teſtified and knowleged the name of GOD Nowe are they crowned, and receaue the rewarde.

Then ſayde I vnto the angel: what yōge perſone is it, that crouneth them, and geueth them the Palmes in theyr handes? So he anſwered, ⁊ ſayde vnto me: it is the ſonne of GOD, whome they haue knowleged in the world. Then began I greatly to commend them, that ſtode ſo ſtyfly for the name of yͤ LORD. And ſo the angel ſayd vnto me: Go thy way, and tell my people, what maner of thynges: and howe greate wonders of the LORDE thy GOD, thou haſte ſene.

The iij. Chapter.

The wonderous worckes whiche God dyd for the people. Eſdras marueleth that God ſuffereth the Babylonians to haue rule ouer his people, whych yet are ſynners alſo.

A IN the thyrtye yeare of the fall of the citie, I was at Babylon and laye troubled vpō my bed, ⁊ my thoughtes came vp ouer my herte: for I ſawe the deſolacion of Sion, and the plenteous wealth of thē that dwelte at Babylon, and my ſpirite was ſore moued, ſo that I begane to ſpeake fearful wordes to yͤ moſt hyeſt, and ſayde O LORDE LORDE thou ſpakeſt at yͤ begynning when thou plāteſt the earth (⁊ that thy ſelfe alone) and gaueſte commaundemente vnto the ople. for when thou hadſt geuen to Adam (wiche was a creature of thy one handes) an vnſenſible bodi, and haſte brethed in hym yͤ breth of lyfe ād ſo he lyued before the, thou leddeſt him into Paradiſe, which gardē of pleaſure thy ryghte hand had planted, or euer yͤ *earth was made. And vnto hi thou gaueſt cōmaūdement to loue thy waye which he trāſgreſſed, ⁊ imediatlye thou appointedſt death in hi, ⁊ in hys generaciōs. Of hi, came naciōs, tribes, people, ⁊ kynredes, oute of nōbre. * And euery people walcked after theyr owne wyll, ⁊ dyd nyce thiges before yͤ: ⁊ as for thy cōmaūdemētes they diſpiſed thē.

* earth: for the peoplē in yͭ contayned.

Gene. 6.b.

*But in proceſſe of tyme thou broughteſt
Gene. 7.b. the water floude,vpõ thoſe that
dwelte in the worlde, and deſtroyedſt
them. And lyke as the deathe was in
Adam,ſo was the water floude alſo in
theſe. Neuertheleſſe one of thẽ thou lefteſte
namelye Noe wͭ his houſhold, of
whome cam al righteous men. And it
happened yͭ when they yͭ dwelt vpon yͤ
earth,beganne to multiply,⁊ had gottẽ
many childrẽ,⁊ wer agreat people,they
begã to be more vngodly thẽ the firſte.
Nowe when they al lyued ſo wyckedly
Gen.12.15. before the, * thou dydeſt choſe the
a man frome amonge them, whoſe name
was Abraham. Hym thou louedeſt,
⁊ vnto hym onelye thou ſhewedſt thy
wyll,and madeſt an euerlaſtynge couenaunte
wyth hym, promiſynge hym yͭ
thou woldeſte neuer forſake hys ſeed.
Gene.21.a. *And vnto hym thou gaueſt Iſahac,‡
Gene.25.c. vnto Iſahac alſo thou gaueſt Jacob, ⁊
Eſau. As for Jacob, thou dydeſt choſe
Gene.32.c. hym,and put backe Eſau.*And ſo Jacob
became a greate multitude.
C And it happened yͭ whẽ thou leddeſte
Exod.19.a. hys ſeed out of Egypte*thou broughteſt
Deu.4.b. them vp to yͤ mount Sion,bowynge
downe yͤ heuẽs, ſetting faſt yͤ earth,
mouyng the ground,makynge the depthes
to ſhake, ⁊ troublynge yͤ worlde:
And thy glori wente thorowe foure portes
of fyre, and earthequakes , ⁊ wyndes
and colde:that thou myghteſte geue
the lawe vnto yͤ ſeed of Jacob, ⁊ diligence
vnto yͤ generacion of Iſrael. And
yet tokeſt thou not awaye from them yͤ
wicked herte, that thy lawe myghte
brynge furth frute in them. For yͤ fyrſte
Adam bare a wycked herte, tranſgreſſed,
and was ouercome, ⁊ ſo be all they
Roma.8.a. that are borne of hym. *Thus remayned
weakenes wyth the lawe,in yͤ hertes
of the people, wyth the wyckednes
of yͤ roote:ſo that the good departed awaye,
and the euell abode ſtyl. So yͤ tymes
paſſed awaye, and the yeares were
1.Reg.16.c. broughte to an ende.*Then dydeſte
thou rayſe the vp a ſeruaũte called Dauid
2.Reg.5.a. ‡whome thou cõmaundeſte to buylde
a citie vnto thy name:ãd to offre vp
incenſe and ſacrifice vnto the therein.
Thys was done nowe many yeares.
Then the inhabiters of the citie forſoke
the,and in all thynges dyd euen as
Adam and all hys generacions had done:
for they alſo had a wycked herte.

And ſo thou gaueſt thy citie ouer into the handes of thyne enemyes. Are they of Babilon then better and more righteous then thy people, yͭ they ſhall therfore haue yͤ dominiõ of Sion? For whẽ I came there and ſawe theyr vngodlyneſſe, and ſo greate wyckedneſſe: that it coulde not be nombrede: yee, whẽ my ſoule ſawe ſo manie euel dooers (in the thyrty year) my herte fayled me, for I ſawe, howe thou ſuffeređſt thẽ in ſuch vngodlyneſſe, and ſparedſt the wicked doers: but thine owne people haſt thou roted out, ⁊ preſerued thyne enemyes, and thys haſte thou not ſhewed me.

I can not perceaue howe thys happeneth. Do they of Babylon better, then they of Syon? Or is there anye other people, yͭ knoweth the, ſauynge yͤ people of Iſrael? Or what generacion hath ſo beleued thy couenaũtes, as Jacob? And yet theyr rewarde appereth not, ⁊ theyr labour hath no frute. For I haue gone heare and there thorowe the Heathen, ⁊ I ſe that they be ryche and weltly, ⁊ thyncke not vpon thy cõmaũdemẽtes. Weye thou therfore our wyckedneſſe nowe in yͤ balaunce, ⁊ theyrs alſo that dwel in yͤ worlde, and ſo ſhall thy name be no where foũde but in Iſrael. Or where is there a people vpon earthe, yͭ hath not ſynned before yͤ? Or what people hathe ſo kepte thy cõmaũdementes? Thou ſhalte finde yͭ Iſrael by name hathe kepte thy preceptes, but not the other people and Heathen.

The .iiii. Chapter.

¶The Angel reproueth Eſdras/ becauſe he ſemed to enter into the profunde iudgementes of God.

AND yͤ Angell yͭ was ſent vnto me (whoſe name was Vryel) gaue me aunſwere, ⁊ ſayd: thy hert hath taken to muche vpõ it in chis worlde ⁊ thou thickeſt to comprehende yͤ waye of yͤ hyeſte. Then ſayde I: yee, my LORDE. And he aunſwered me, ⁊ ſayd: I am ſente to ſhewe yͤ thre wayes, ⁊ to ſet forth yͤ ſimilitudes before yͤ: where of yf thou canſte declare me one, I wyll ſhewe the alſo the way, yͭ thou deſireſt to ſe: And I ſhall ſhewe the from whence yͤ wycked herte cõmeth. And I ſayde: Tell on my LORDE. Then ſayde he vnto me: Go thy waye, weye me the weyght of the fyre, or meaſure me yͤ blaſte of yͤ wynde, or call me agayne the daye that is paſte. Thē aunſwered J ⁊ ſayde: What man borne is hable to do that? why requireſt thou ſuche of me? And he ſayd vnto me: yf J ſhuld aſke yͤ howe depe dwellynges are in the ſee? Or howe great waterſprynges are vpon the firmamēte? Or howe greate waterſprynges are in yͤ begynnynge of the depe? Or whych are yͤ out goynges of Paradyſe? Parauenture thou woldeſte ſaye vnto me: J neuer went downe yet into the depe or hell, neyther dyd J euer clyme vp to heauē. Neuertheleſſe nowe haue J aſked yͤ but onely of fyre, and wynde, and of the day, where thorowe thou haſte trauayled, and frome the whych thou canſt not be ſeperated: and yet canſt thou geue me none aunſwere of them.

He ſayde moreouer vnto me: Thyne owne thynges, ⁊ ſuche as are growen vp with the, cāſt thou not know: howe ſhould thy veſſel thē be hable to comprehende the waye of the heyeſt, and nowe outewardely in yͤ corrupte worlde, to vnderſtande the corrupcion that is euident in my ſyghte? Then ſayde J vnto him: Jt were bettet yͭ we were not at all, then that we ſhulde lyue in wickednes, and to ſuffre, ⁊ not to knowe wherfore. He anſwered me ⁊ ſayde: J wente
B in a wood, and * the trees toke ſuch a
9.b. deuice, and ſayd: Come let vs go, and
15.c. fyghte agaynſt the ſee, that it maye departe a waye before vs, ⁊ that we maye make vs yet more woddes.

The floudes of yͤ ſee alſo in lyke maner toke thys deuice, ⁊ ſayd: Come let vs go vp, and fyght agaynſte the trees of the woode that we maye make oure lande the wyder. The thought and deuice of the wood was but vayne ⁊ nothyng worth, for the fyre came and cōſumed the woode: The thoughte of the floudes of the ſee: came lykewyſe to noughte alſo, for the lāde ſtode vp and ſtopped them.

yf thou were iudge nowe betwixt theſe two whō woldeſt thou iuſtifie, or whō woldeſt thou condēpne? J anſwered ⁊ ſayd: Verely it is a folyſh thougt that they both haue deuyſed. For the grounde is geuen vnto the woode, and the ſee alſo hath hys place to beare hys floudes. Thē anſwered he me, ⁊ ſayde: Thou haſt geuen a ryght iudgement, why iudgeſt thou not thy ſelfe? For lyke as yͤ grounde is geuē vnto yͤ wood ⁊ the ſee to his floudes, euen ſo * they yͭ dwell vpon earthe maye vnderſtande nothing, but yͭ whiche is vpon earth: ⁊ he yͭ dwelleth a boue the heuens, maye onlye vnderſtand yͤ thynges yͭ are aboue the heuēs. Then anſwered J, ⁊ ſayd: J beſech yͤ, O LORD let me haue vnderſtādig: for it was not my min to be curious of thy hye thinges, but of ſuch as we dayly medle withal, namely wherfore yͭ Jſrael is blaſphemed of yͤ Heathē, ⁊ for what cauſe the people (whō thou haſte euer loued) is geuē ouer, to be puniſhed of vngodly nacions: ⁊ why the lawe of oure fathers is broughte to nought and the wrytten couenauntes come to none effecte, and paſſe awaye out of the worlde as the greſhoppers, and oure life is a very feare, and we are not worthye to optayne mercye. What wyll he do then vnto hys name, whyche is called vpon ouer vs? Of theſe thynges haue J aſked queſtion.

Eſai.45.c
Joan.3.c.
1.Cor.2.b.

Then anſwered he me, ⁊ ſayde: The C
more thon ſearcheſt, yͤ more thou ſhalt maruell, for yͤ world haſteth faſt to paſſe away, ⁊ cannot cōprehende the thyngestthat are promiſed for yͤ ryghteous in tyme to come: for * thys worlde is
1.Ioan.5.b.
ful of vnryghteouſnes and weakenes.

But as concernynge yͤ thynges whereof thou aſkeſte me, J wyll tel yͤ. The euell is ſowen, but the deſtruccion thereof is not yet come. yf the euell nowe, that is ſowē, be not turned vpſyde downe, and yf the place where the euell is ſowen, paſſe not away, then cannot the thynge come that is ſowen with good. For the corne of euell ſede hath bene ſowen in the hert of man from yͤ beginnyng, ⁊ howe muche vngodlynes hath be broughte vp vnto thys tyme? ⁊ howe much ſhall he yet brynge forth, vntyl he come into the barne.

Pondre now by thy ſelfe whē yͤ corne of euel ſede is cut downe, howe greate a barne ſhal it fyll? J anſwered ⁊ ſayde: Howe ⁊ when ſhall theſe thinges come to paſſe? Wherfore are our yeres few ⁊ euel? And he anſwered me, ſaing: Haſte not thou to muche vpon yͤ hyeſt, for thy haſtynes to be aboue him, is but vaine: thou makeſt to moche a do. Dyd not yͤ ſoules alſo of yͤ ryghteous aſke qaeſtiō of theſe thynges in their holyneſſe, ſayinge: * Howe lōge ſhal J hoope of thys
Apoca.6.b

faſhion? When commeth ẏ frute of my barne and my rewarde? And vpon this Jeremiel the Archangel gaue them aunſwere, ⁊ ſayde: Euen when the nombre of the ſeedes is fylled in you, for he hath weyed the worlde in the balaunce: in meaſure and nombre hath he meſured the time, and moueth it not vntill ẏ ſame meaſure be fulfylled. Thē aūſwered I ⁊ ſayde, O LORDE LORDE, nowe are we ful of ſynne, ⁊ for oure ſake paraduenture it is not, ẏ the barne of ẏ ryghteous ſhal not be fylled, but becauſe of ẏ ſynne of them ẏ dwell vpō earth.

D So he aunſwered me ⁊ ſayd: Go thy waye to a woman wyth chyld, ⁊ aſke of her, whē ſhe hath fulfylled her nyne monethes, yf her chylbed may kepe the byrth a day longer wythin her. Then ſayde I: No LORDE that can ſhe not. And he ſayde vnto me: In hell ẏ ſecret places of ſoules are lyke the preuye chambre of a woman that trauayleth, and maketh haſt, whē the tyme and neceſſite of the byrth is at hand: Euen ſo doth ſhe haſt to deliuer it that is committed vnto her. Loke what thou deſireſt to ſe, it ſhalbe ſhewed the from the begynnynge. Then aunſwered I, ⁊ ſayde: yf I haue foūde grace in thy ſighte: ⁊ if it be poſſible, or yf I be mete therfore, ſhew me thē, whether there be mo to come, then is paſt, or more paſt then is for to come. What is paſt, I knowe, but what is for to come, I knowe not.

And he ſayde vnto me: Stād vp vpō the right ſyde, ⁊ I ſhal expounde ẏ ſimilitude vnto ẏ. So I ſtode ⁊ beholde an whote burnynge ouen wēt ouer before me: ⁊ it happened ẏ when ẏ flame was gone by, the ſmoke had ẏ vpperhande, After thys, there wēt ouer before me a watery cloud, ⁊ ſent downe much raine wᵗ a ſtorme ⁊ ẏ when ſtormy rayne was paſt ẏ dropes remained ſtyl. Thē ſayde he vnto me: lyke as ẏ rayne is more thē ẏ droppes, ⁊ as fyer exceadet ẏ ſmoke, euen ſo the thinges ẏ are paſt hath the vpper hand. Then went ẏ droppes ⁊ ẏ ſmoke aboue: ⁊ I prayde ⁊ ſayde: maye I lyue (thynckeſt thou) vntyll ẏ tyme? Or what ſhal happē in thoſe dayes? He aunſwered me, ⁊ ſayde: As for ẏ tokens wherof thou aſkeſt me, I maye tell the a parte: but as touchīge thy lyfe, I maye not ſhewe the, for I am not ſent therfore.

The v. Chapter.

¶ Eſdras and the Angell commen together.

NEuertheleſſe, as concernīge ẏ tokens, marcke thys: Beholde ẏ daies ſhal come that they whiche dwel vpō earth, ſhalbe takē in a greate nōbre, ⁊ ẏ waye of ẏ truthe ſhalbe hyd, ⁊ the lande ſhalbe barrē frō fayth: but * iniquitie ſhal Mathe. haue ẏ vpper hād, like as thou haſt ſene nowe, ⁊ as thou haſt hearde lōge ago. And ẏ lande ẏ thou ſeyſte nowe to haue rule, ſhalte thou ſhortlye ſe waſte. But yf GOD graūt ẏ to lyue, thou ſhalt ſe after ẏ thyrde trōpet ẏ the ſūne ſhal ſodēly ſhine agayne in the nyght, ⁊ ẏ mone iij times in ẏ daye, ⁊ bloude ſhall drop out of the wood, ⁊ ẏ ſtone ſhal geue hys voyce, ⁊ ẏ people ſhalbe vnquyet: ⁊ euē he ſhal rule, whōe they hope not ẏ dwel vpō earth, and the foules ſhal flyt, and the Sodomitiſh ſee ſhal caſt out his fiſhe, and make a noyſe in the nyght, whych many ſhall not knowe, but they ſhall all heare the voyce therof.

There ſhalbe a cōfuſion alſo in many places, ⁊ ẏ fyre ſhalbe oft ſent agayne, ⁊ ẏ wyld beaſtes ſhal go theyr way ⁊ mōſterous wemē ſhal beare mōſtres, ⁊ ſalte waters ſhalbe founde in ẏ ſwete: one frende ſhall fyght agaynſt another: thē ſhal wyt ⁊ vnderſtādyng be hyd ⁊ put aſyde into theyr ſecret places, ⁊ ſhalbe ſought of many, ⁊ yet not be found: thē ſhal vnryghteouſnes ⁊ volupteouſnes haue the vpper hande vpon earth. One lande alſo ſhal aſke another, ⁊ ſaye: Is righteouſnes gone thorowe ẏ? And it ſhal ſaye: Noo. At ẏ ſame time ſhal mē hope, but nothyng optayne: they ſhal labour, but theyr waies ſhal not proſpere

To ſhewe ẏ ſuch tokēs I haue leue ⁊ yf thou wylt praye agayne, ⁊ wepe as nowe, ⁊ faſte ſeuē dayes, thou ſhalte heare yet greater thīges. Then I awaked, ⁊ a fearfulnes wēt thorowe al my bodie, ⁊ my mīde was feble ⁊ careful, ſo B ẏ I almoſt ſouned wythall. So ẏ Angel ẏ was come to talke wᵗ me, helde me, cōforted me, ⁊ ſet me vp vpō my fete

And in the ſecōde nyght it happened, that Salathyel the captayne of ẏ people came vnto me, ſayinge: Where haſt thou ben? ⁊ why is thy countinaunce ſo heuy? Knoweſt thou not that Iſrael is committed vnto the in ẏ lande of theyr captiuitie? Up then and eate, ⁊ forſake vs not, as the ſheperde that leaueth his flocke in yͤ handes of yͤ wicked wolues. Then ſayde I vnto hym: Go thy wayes from me ⁊ come not ny me: and he herde it, ⁊ as I ſayde, ſo went he his waye fro me. And I faſted ſeuē dayes mournynge ⁊ wepynge, lyke as Uryell yͤ Angel commaunded me. And after ſeuē dates it happened yͭ the thoughtes of my hert were very greuous vnto me agayne, ⁊ my ſoule receaued yͤ ſpirite of vnderſtandynge, and I begane to talke with the mooſt Hygheſt agayne ⁊ ſayde: O LORDE LORDE, of euerie woode of yͤ earth ⁊ of al yͤ trees therof, thou haſte choſen yͤ one only vineyarde: and of al lādes of yͤ whole worlde, thou haſt choſen yͤ one pit, ⁊ of floures of yͤ grounde, thou haſt choſē yͤ one lylye: and of al the depthes of the ſee: thou haſte fylled yͤ one ryuer: ⁊ of al buylded cities thou haſte halowed Syon vnto thy ſelfe: ⁊ of al yͤ foules yͭ are created, thou haſt named the one doue, ⁊ of al the cattel yͭ are made thou haſt prouided yͤ one ſhepe: ⁊ amōge al the multitude of folkes: thou haſte gotten the one people, and vnto thys people whome thou louedeſt, thou gaueſte a lawe, that is proued of all.

And nowe, O LORD. why haſt thou geuē thys one people ouer into manye? And vpō thy oune roote thou haſte prepared other, and why haſt thou ſcatered thy oūe onely people amōgie many whyche treade them downe? yee, which haue euer wythſtāde thy promiſes, and neuer beleued thy couenauntes.

And thoughe thou were enemie vnto thy people, yet ſhuldeſt thou puniſh thē C wyth thine owne handes. Nowe when I had ſpoken theſe wordes, the Angel yͭ came to me the nyght afore, was ſente vnto me, ⁊ ſayde vnto me: Heare me, and herken to the thynge that I ſaye, ⁊ I ſhal tell the more. And I ſayde: Speake on my LORDE. Then ſayde he vnto me: Thou arte ſore vexed and troubled for Iſraels ſake. Loueſt thou that people better then hym that made them? And I ſayde: No LORD: but of very greſe and compaſſion haue I ſpoken. For my reynes payne me euery houre, becauſe I wolde haue experience of the waye of the mooſt Hygheſt, and to ſeke out parte of hys iudgemente. And he ſayde vnto me, that thou mayeſt not.

And I ſayde: wherfore LORD? Whereunto was I borne thē? or whi was not mi mothers chyldebed then my graue? So had I not ſene yͤ miſerie and trouble of Iacob, and the trauayle of my people of Iſrael.

And he ſayde vnto me: Nombre the thynges yͤ are not yet come: gather me together the droppes that are ſcatered abrode: make me yͤ floures grene agayne, that are wythered: open me yͤ thyng that is cloſed, and bryng me forth the windes, that are ſhut vp: ſhewe me the image of a voyce, and then ſhall I declare the thynge, yͭ thou laboreſt to knowe. And I ſayde: O LORDE LORDE, who maye knowe theſe thynges, but he that hath not hys dwellynge with mē. As for me, I am vnwyſe, howe maye I then ſpeake of theſe thynges wherof thou aſkeſt me?

Then ſayde he vnto me: lyke as thou canſt do none of theſe thinges yͭ I haue ſpokē of, euē ſo canſt thou not fynde out my iudgement: or in the ende, the loue that I haue promiſed vnto my people. And I ſayde: Beholde, O LORDE yet arte thou nye vnto them yͭ haue no ende: and what ſhall they doo yͭ haue ben before me, or we that be nowe, or they yͭ ſhall come after vs? And he ſayde vnto D me: I wyll lyken my iudgemente vnto a rynge. Lyke as there is no ſlackeneſſe of the laſte, euen ſo is there no ſwifteneſſe of the fyrſte. So I aunſwered and ſayde: couldeſte thou not make thoſe (yͭ haue ben made, and be nowe, and that are for to come at once, yͭ thou myghteſt ſhewe thy iudgemente the ſooner? Then aunſwered he me, ⁊ ſayde: The creature maye not haſten a boue the maker, neyther maye the worlde holde them at once, that ſhalbe created.

And I ſayde: Howe haſt thou ſayd then vnto thy ſeruaunt, that thou liuig maker, haſt made the creature lyuyng at once, and the creature bare it? euē ſo myghte it nowe alſo beare thē yͭ be preſent, at once. And he ſayd vnto me? Aſke yͤ chilbede of a womā, ⁊ ſay vnto her: yf thu bringeſt forthe chyldrē, why doeſt thou it not together, but one after another? Praye her therfore to brige forth x. children at once. And I ſayde ſhe can not, but muſt do it one after another. Then ſayde he vnto me: Euen ſo haue I geuen a chyldebed vnto the earth: for thoſe that be ſowen vpon it by proceſſe of tyme. For lyke as a yõge chylde may not brynge forth the thynges that belonge to the aged: euen ſo haue I ordeyned the worlde whych I made.

And I aſked, & ſayde: Seynge thou haſt nowe geuẽ me awaye, I wyl ſpeake before the: for our mother of whom thou haſte tolde me, is yet yõge, & nowe ſhe draweth ny vnto age. He aunſwered me & ſayde: Aſke a womã yͭ beareth chyldren, & ſhe ſhall tell the. Saye vnto her: wherefore are not they (whome thou haſte nowe brought forth) lyke thoſe yͭ were before yͤ: but leſſe of ſtature: And ſhe ſhal aunſwere yͤ: They yͭ be borne in the youth of ſtrength, are of one faſhion, & they that are borne in yͤ tyme of age, (when yͤ chyldbed fayleth) are otherwyſe. Conſider nowe thy ſelfe, howe that ye are leſſe of ſtature, then thoſe that were before you, and ſo are they that come after you, leſſe then ye: as the creatures whych nowe begin to be olde, and haue paſſed ouer yͤ ſtrengthe of youthe. Thẽ ſayde I: LORDE I beſeche the, yf I haue funde fauoure in thy ſyghte, ſhewe thy ſeruaunte, by whome doeſt thou vyſet thy creature:

The vj. Chapter.

¶ The Aungel inſtructeth Eſdras, and geueth hym aunſwere to hys queſtions.

A AND he ſayde vnto me: In the beginnynge when yͤ grounde was made, before the worlde ſtode, or euer the wyndes blewe, before it thondred and lightened, or euer the fundacions of Paradyſe were layd, before the fayre floures were ſene or euer the moueable powers were ſtablyſhed, before the innumerable multitude of Angels were gathered together, or euer the hyghneſſes of the ayre were lyfted vp, afore the meaſures of yͤ firmamẽt were named, or euer yͤ chimneis in Syõ were hote, or thes preſent yeares were ſought out, & or euer yͤ inuecions of them that nowe ſinne, were put aſyde, before they were ſealed that now gather fayth for a treaſure: then dyd I conſider & ponder al theſe thynges, & all they were made thorowe me, & thorowe none other: by me alſo they be ended, & by none other, Then anſwered I, and ſayde: whych ſhalbe the parting aſunder of the tymes: Or when ſhalbe the ende of the fyrſte, and the beginnynge of it yͭ foloweth And he ſayde vnto me: From Abraham vnto Iſaac (when Jacob and Eſau were borne of him) Jacobs hãde helde fyrſte the hele of Eſau: for Eſau is the ende of thys worlde, and Jacobe is the beginninge of it that foloweth. The hande of man betwyxt the hele and the hande. Other queſtion (Eſdras) aſke thou not.

I anſwered then & ſayd: O LORDE LORDE, yf I haue funde fauoure in thy ſyght, I beſech the ſhewe thy ſeruaunte the ende of thy tokens, wherof thou ſhewedſt me parte the laſt nyghte So he aunſwered and ſayde vnto me: Stande vp vpon thy fete, and heare the perfect voyce & ſounde. There ſhal come a greate mocion, but the place wher thou ſtandeſt ſhall not be moued And therfore whẽ thou heareſt the wordes be not afrayed, for of the ende ſhal the worde and fundacion of the earth be vnderſtande. And why: yͤ worde therof trẽbleth and quakethe for it knoweth, that it muſt be chaunged at yͤ end. And it happened, that when I had herde it, I ſtode vp vpon my fete: and herkened. And beholde, there was a voyce yͭ ſpake & the ſounde of it was lyke the ſounde of many waters, and it ſayde: Beholde, the dayes come, that I wyll begynne to drawe ny, and to viſet them that dwell vpon earth, and wyll begynne to make inquiſicion of them, what they be that haue burnt equite wyth vnryghteouſnes, and when the lowe eſtate of Syon ſhalbe fulfilled: and when the world, that ſhal vaniſhe away ſhalbe ouerſealed, then wil I do theſe tokẽs.

B The bookes ſhalbe opened before the firmament, & they ſhall ſeall together, and the chyldren of a yeare olde ſhall ſpeake wyth theyr voyces: the wemen with chylde ſhal brynge forth vntymely, chyldren of thre or foure monethes olde: and they ſhall lyue, and be rayſed vp: and ſodenly ſhall the ſowen places appere as the vnſowen, the full ſtore houſes ſhal ſodenly be founde emptye, and the trompete ſhall geue a ſounde, whyche whẽ euerye man heareth, they ſhalbe haſtely afrayde. * At that tyme ſhall frendes fyghte one agaynſt another lyke enemyes, and the earthe ſhal ſtande in feare wyth them.

The ſpringes of the wells ſhal ſtand

ſtyl, and in.iij. houres they ſhal not renne. Whoſouer remayneth from al theſe thinges that I haue tolde yͤ: ſhal eſcape and ſe my ſaluacion, ⁊ the ende of youre woꝛlde. And the men that haue receaued, ſhal ſee it, they that haue not taſted death from theyꝛ byꝛth: and the hert of the indwellers ſhalbe chaunged, and turned to another meanyng, foꝛ euel ſhalbe put out: ⁊ dyſceate ſhalbe quenched. As foꝛ fayth, it ſhall floꝛiſh, coꝛrupcion ſhalbe ouer come, and yͤ truth, which hath bene ſo lõg with out frute, ſhalbe declared. And it happened when he talcked wͭ me, that I loked demuerly vpõ him befoꝛe whom I ſtode, ⁊ theſe woꝛdes ſaide he vnto me: I am come to ſhewe yͤ, yͤ time of yͤ night foꝛ to come.

yf thou wylte pꝛaye yet moare, ⁊ faſte ſeuen dayes agayne, I ſhal tell the moare thynges, ⁊ greater then befoꝛe: foꝛ thy voyce is harde befoꝛe yͤ Hygheſt: foꝛ why: the myghtye hath ſene thy ryghteous dealynge, he hathe ſene alſo thy caſtitie, whych thou haſt had euer C ſence thy youthe: and therfoꝛe hathe he ſente me to ſhewe the all theſe thynges, and to ſaye vnto yͤ. Be of good cõfoꝛte, ⁊ feare not, ⁊ haſte not wͭ the tymes yͭ are paſte, to thincke vaine thynges, and make not haſte of the latter tymes.

And yt happened after thys, that I wepte agayne, ⁊ faſted ſeuẽ dayes in lyke maner, yͭ I myght fulfyl yͤ thꝛe wekes which he tolde me. In yͤ.viii. nyght was my hert vexed with in me agayne. And I began to ſpeake befoꝛe yͤ Hyeſt: foꝛ my ſpirite was greatly ſet on fyer, ⁊ my ſoule was in diſtꝛeſſe: ⁊ I ſayde: O LORD thou ſpakeſt vnto thy creature from yͤ beginnyng (euẽ yͤ firſt daye) ⁊ ſaydſt: * Let Heauen and earth be made, and thy woꝛd was a perfect woꝛke

And then was there yͤ ſpirite, and the darckneſſes were yet on euery ſyde, ⁊ ſilence: there was no mans voyce as from the. Then commaundeſt thou a fayꝛe lyghte to come foꝛth oute of thy treaſures, that thy woꝛke mighte appeare and be ſene.

Upon the ſecond day thou madeſt the ſpirite of yͤ firmamente, and commaundeſt it to part a ſunder, ⁊ to make a diuiſion betwyxt yͤ waters, yͭ the one parte myght remayne aboue, ⁊ yͤ other beneth. Upon yͤ iii day thou bꝛoughteſt to paſſe, that the waters were gathered in the. vij. part of the earth. vj. partes haſt thon dꝛied vp and kepte them, to thyntente that men moghte ſow ⁊ occupy huſbandꝛy therin. As ſone as thy woꝛd went foꝛth, yͤ woꝛcke was made. Foꝛ immediatly there was great ⁊ innumerable frute ⁊ many diuerſe pleaſures ⁊ deſires of temptacion: floures of changeable coloure and ſmell, and thys was done the.iij.daye.

Upon yͤ.iiij.daye thou commaudeſt D that the ſune ſhulde geue hys ſhyne, ⁊ the moone her lyght: the ſtarres dydſt thou ſet in oꝛdꝛe ⁊ gaueſt thẽ acharge, to do ſeruice euen vnto man yͭ was foꝛ to be made. Upon the.v. day thou ſaydſt vnto the.vij.parte*(wher yͤ waters were gathered) yͭ they ſhulde brig foꝛth diuers beaſtes, foules ⁊ fyſhes. And ſo it came to paſſe, that the dome waters ⁊ without ſoule, bꝛought foꝛth liuyng beaſtes at the commanudemẽt of GOD. that all people mighte prayſe thy wonderouſe woꝛckes. Then dydſt thou pꝛeſerue two ſoulles yͤ onne thou caldſt Enoch: and the other Leuiathã: ⁊ dydſt ſeparate the one from the other: foꝛ yͤ vij.parte (namelye where yͤ water was gathered together) myght not holde thẽ both. Unto Enoch thou gaueſt one part, which was dꝛyed vp yͤ iij.daye, yͭ he ſhuld dwell in yͤ ſame parte, where are, a.M. hylles. But vnto Leuiathan thou gaueſt yͤ vii.parte, namely yͤ moiſt: ⁊ haſt kept hym to deuoꝛe what thou wylt and when. Upon the. vj.day thou gaueſt commaundemẽt vnto the eaꝛth, that befoꝛe yͤ, it ſhuld bꝛyng foꝛth beaſtes, cattell, and al yͭ crepe: and (beſyds thys) Adam alſo, whome thou madſt LORD of al thy creatures. Of hym come we al, ⁊ the people alſo whome thou haſte choſen ſpecially vnto thy ſelfe. All thys haue I ſayde nowe and ſpoken befoꝛe the, that I myghte ſhewe howe yͤ the woꝛlde is made foꝛ oure ſakes. As foꝛ the other people whyche alſo come of Adam thou haſte ſayde that they are nothynge, but be lyke a ſpytle, and haſt lykened the abundaunce of them vnto a dꝛop yͭ falleth from the roſe of yͤ houſe.

Gene.1.b.

Deut.3.c.

Gen.1.c.

And nowe, O LORDE: the Heathen whiche haue euer ben reputed as nothing, haue be gon to be LORDE ouer vs, ⁊ to deuour vs: but we thy people whome thou haſte called yͤ fyꝛſte boꝛne, thy only begotten, ⁊ thy feruent louer) are geuen into there handes and pouer yf yͤ worlde nowe be made for oure ſakes, whi haue we not the inheritaunce in poſſeſſion wyth the worlde? Howe lõge ſhall thys endure?

The. vij. Chapter.

❡The Angel ſhweth Eſdras many thynges to come.

A AND it happened after that I had ſpoken oute theſe wordes there was ſẽte vnto me an Angell, whyche had ben by me alſo the nyghtes afore and he ſayde vnto me: vp Eſdras, and heare yͤ wordes yͭ I am come to tel the And I ſayde ſpeake on LORD my GOD Then ſayde he vnto me. The ſee is ſet in a wyde place that it myghte be deape and greate, but the entraunce is narowe and ſmall lyke a riuer.

For who wolde go into the ſee, to looke vpon it and to rule it? yf he went not thorowe yͤ narowe, howe myghte he come into the brode?

Item an other: A citie is buylded and ſet vpon a broade felde, and is full of al goodneſſe the entraunce is narrowe and ſodayne, lyke as yf there were a fyre at the ryghte hande, and a depe water at the lefte, and as it were oneli one ſtrait pathe betwixte them both, ſo ſmale, yͭ there coulde but one man go there.

yf thys citie nowe were geuen vnto an heyre, and he neuer wente thorowe the parlous waye, howe wold he receaue his inheritaunce. And I ſayde: It is ſo LORDE. Then ſayde he: Euen ſo is Iſrael alſo a porciõ. And why? for ther ſakes haue I made the worlde: and when Adam tranſgreſſed my ſtatutes, then was the thynge iudged that was done. Then were the entraunces of yͤ worlde made narowe, full of ſorowe & trauayle. They are but fewe and euell, full of parelles and laboure. For the entraunces of the fore world were wyde & ſure, and broughte immortall frupte.

yf they nowe whyche are entred into thys world, maye not cõprehend theſe ſtrayt and vayne thynges, much leſſe may they comprehend and vnderſtand yͤ ſecret thiges. Why dyſquieteſt thou thy ſelfe then, ſeing thou arte but a corruptible man? And what woldeſt thou knowe where as thou art but mortall? And why haſt thou not receaued into thyne herte the thynge yͭ is for to come, but that is preſent.

Then ſayde I: O LORDE LORDE, *B thou haſte ordyned in thy lawe, that yͤ ryghteous ſhulde inheret theſe thynges, but that the vnfayethfull and vngodlye ſhulde periſhe. Neuertheleſſe, the ryghteous ſhall ſuffer the ſtrayte and hope for yͤ wide: for they that haue lyued vngodlye & hath ſuffered yͤ ſtrayte, ſhal not ſee the wyde.

And he ſayde vnto me: There ys no iudge aboue GOD, and none that hath vnderſtãding aboue yͤ hyeſt. For there be many yͭ periſhe, becauſe thei diſpiſe the lawe of GOD yͭ is ſet before them. for GOD hath geuẽ ſtrayt commaũdement to ſuch as come, that they knowe what they do, and howe they ſhulde lyue: and if they kepte thys, they ſhulde not be puniſhed.

Neuertheleſſe, they were not obediẽt vnto hym. but ſpake againſt hym: Imagined vayne thynges: and purpoſed to ſinne: and ſaide moreouer, yͭ there was no GOD, and that GOD regarded it not Hys waies haue thei not knowen, his lawe haue they diſpiſed, and denied his promiſes: in hys ſtatutes and ordinaũces haue they not ben faythfull and ſteadfaſt, and hathe not perfourmed hys workes.

And therfore Eſdras: vnto the full, plentie, and to the ẽptie, emptineſſe. Beholde, the tyme ſhall come, that theſe tokens whych I haue told the, ſhall come to paſſe, and the bryde ſhal apere, and yͤ earth that nowe paſſeth awaye, ſhalbe ſhewed: and whoſoeuer is delyuered from yͤ eueles ſhall ſee my wõders, For my ſonne Ieſus ſhalbe openly declared with thoſe that be with hym, and they that remayne ſhalbe mery in fouer hundred yeares.

After theſe ſame yeares ſhall my ſonne Chriſt, dye, and all men that haue lyfe: and the worlde ſhalbe turned into yͤ olde ſilence ſeuen dayes, lyke as in the fore iudgementes, ſo that no mã ſhall remayne. And after ſeuen dayes, the worlde that yet awaked not, ſhalbe raiſed vp, and ſhal dye corrupt. And the earth, ſhal reſtore thoſe that haue ſlept in her: and ſo ſhall the duſt, thoſe, that dwell in ſilence, and the ſecret places ſhall delyuer thoſe that be commytted vnto them.

And the mooſt Hygheſt ſhalbe openly declared vpon the ſeate of Judgemente, and all miſerie ſhall vanyſh awaye and longe ſufferynge ſhalbe gathered together. But the Judgement ſhall cõtinue, the truth ſhall remayne, and fayth ſhal waxe ſtrong, ỹ woꝛke ſhal folowe, C ⁊ ỹ reward ſhalbe ſhewen: ỹ ryghteouſnes ſhall wache, and the vnryghteouſnes ſhall beare no rule.

Then ſayde J. * Abꝛaham pꝛayed fyꝛſt foꝛ the Sodomites, ‡ ⁊ Moſes foꝛ ỹ fathers that ſynned in ỹ wyldeꝛneſſe, and he that came after hym foꝛ Jſrael, in ỹ tyme of Achas, and Samuel: and * Dauid foꝛ ỹ deſtruction ‡ ⁊ Salomon foꝛ them that came into the ſanctuarie * ⁊ Helias foꝛ thoſe that receaued rayne, and foꝛ ỹ dead ỹ he myghte lyue, ād Ezechias, foꝛ the people in the tyme of Sennacherib: and diuerſe other in lyke maner, whych haue pꝛayed foꝛ many.

Euē ſo nowe, ſeyng ỹ coꝛrupt is growē vp, ⁊ wyckednes increaſed, and the ryghteous haue pꝛayed foꝛ ỹ vngodly, wherfoꝛe ſhall it not be ſo nowe alſo?

He annſwered me, and ſayd: Thys pꝛeſent woꝛlde is not the ende, theꝛe remayneth muche honure in it, therfoꝛe haue they pꝛayed foꝛ the weake. But ỹ daye of dome ſhall be ỹ ende of thys tyme, and ỹ begynnyng of the immoꝛtalite foꝛ to come, wherin all coꝛrupcion is baniſhed, all voluptouſnes is lowſed al miſbeleue taken away, righteouſnes growen, ⁊ ỹ verite ſpꝛong vp. Thē ſhal no man be able to ſaue hym that is deſtroyed, noꝛ oppꝛeſſe hym ỹ hath gotten ỹ victoꝛie. J aunſwered then, ⁊ ſayde: This is mi firſt and laſt ſaying: ỹ it had bene better, not to haue geuē the earth vnto Adam, oꝛ els when it was geuen him, to kepte him ỹ he ſhulde not ſynne foꝛ what pꝛofyt is it foꝛ men nowe in thys pꝛeſente tyme, to lyue in heuineſſe and after death to loke foꝛ puniſhemente: O thou Adam, what haſte thou done: foꝛ though it was thou that ſined, thou art not fallen alone, but we all ỹ come of the. Foꝛ what pꝛofyt is it vnto vs, yf there be pꝛomiſed an immoꝛtall tyme: where as we meddle wyth deadly woꝛckes? And ỹ there is pꝛomiſed vs an euerlaſting hope, where as oure ſelues are euell and vaine, ⁊ that there are layde vp foꝛ vs dwellynges of helthe and fredome, where as we haue lyued euell, and that the woꝛſhipe of the Hyeſt is kepte to defende them wyche haue led a paciente lyfe, where as we haue walked in ỹ moſte wicked wayes of all? And that there ſhalbe ſhewed a Paradiſe, whoſe fruite indureth foꝛ euer, wherein is fredome and medicine, where as we ſhall not goo in, foꝛ we haue walcked in vnpleaſaunte places: And that the faces of them whych haue abſtayned, ſhall ſhyne aboue the ſtarres, where as oure faces ſhall be blacke and darke? Foꝛ whyle we lyued and dyd vnryghteouſly, we conſidꝛed not, that we ſhulde ſuffre deathe.

Then aunſwered he me, and ſayde: D Thys is the conſideracion and thoughte of the battayle, whyche man hathe vpon earthe: that yf he be ouer come, he ſhall ſuffre as thou haſte ſayde. But yf he get the victoꝛie, he ſhall receaue the thynge that J ſaye. Foꝛ thys is the lyfe, whereof Moſes ſpake vnto the people whyl he lyued, ſayinge: * Chuſe Deu. 30. d. the lyfe that thou mayeſte lyue: Neuertheleſſe, they beleued hym not, neyther the Pꝛophetes after hym.

No, noꝛ me, which haue ſpoke vnto thē ỹ heuyneſſe ſhulde reache vnto thē to theyꝛ deſtrutiō, lyke as ioye is foꝛ to come ouer thoſe ỹ haue ſuffered thē ſelues to be infourmed in ſaluacion.

J aunſwered then and ſayde: J knowe LORDE, that the Hyeſt is mercyfull, in that he hath mercye vpon them, whyche are not yet in the woꝛlde, and vpon thoſe alſo ỹ walcke in hys lawe: and that * he is paciente and longe ſuf Roma. 2. a. ferynge towarde thoſe that haue ſynned in theyꝛ woꝛckes, and that he is liberall to geue where as it requireth: ⁊ that he is of greate mercy, foꝛ he multipled hys louynge kyndneſſe towarde thoſe that are pꝛeſente, and ỹ are paſt, and to them wych are foꝛ to come.

Foꝛ if he multiply not hys mercyes, ỹ woꝛlde ſhall not be made lyuynge, wͭ thoſe that dwel therin. He geueth alſo: foꝛ yf he gaue not of his goodnes, ỹ thei whych haue done euell, myghte be eaſed from theyꝛ wyckednes: ỹ ten thouſand part of men ſhuld not be made lyuyng. And yf ỹ Judge foꝛgaue not thoſe ỹ be healed wͭ hys woꝛde, and yf he wold deſtꝛoy the multitude ỹ ſtryueth, there ſhlud be very fewe left in an vnnumerable multitude.

The .viii. Capter.

¶ Eſdras prayeth God rather to loke vpon hys owne mercye/then vpon the ſynnes of the people.

A AND he anſwered me ſaynge: the mooſte hygheſt made thys worlde for many, but the worlde to come for fewe. I will tell the aſimilitude Eſdras: As when thou aſkeſte the erathe, it ſhall ſaye vnto the that it geueth muche moulde wherof earthen veſſelles are made, but lytle of it, that gold commeth of. Euen ſo is it Math.21.b. wyth the worke of thys worlde.* There be many created, but fewe ſhalbe preſerued. Then aſwered I ⁊ ſayde: Then ſwalowe vp wytte (thou ſoule) and deuoure vnderſtandyng, for thou arte agreed to herken ⁊ to geue eare, ⁊ wyllyng to prophecy: for thou haſte no longer ſpace geuen the, but onelye to lyue O LORDE, wylt thou not geue thy ſeruaunte leaue, that he may pray before the, and that thou mayſte geue ſeed vnto oure herte, and buylde oure vnderſtandynge that there maye come fruyte of it: and that euerye one wyche is corrupte, ⁊ beareth the ſtate and place of a man, maye lyue?

For thou art alone, ⁊ we all are one workemanſhyp of thy handes, lyke as thou haſt ſayde, ⁊ lyke as the body is facioned nowe in the mothers wombe, ⁊ geueſt the membres, ⁊ thy creature is preſerued in fyre ⁊ water: ⁊ nyne moonethes doth thy worke ſuffer thy creature wych is facioned in her: but the thynge that preſerueth, ⁊ it that is preſerued ſhall both be kept together: and when tyme is, the wombe delyuereth yͤ thyng that is kepte ⁊ growen in her.

For thou haſte commaunded the breſtes to geue milke vnto the frute, that the thyng whych is created and facioned, maye be noriſhed for a tyme: when thou dyſpoſeſt ⁊ ordreſt it wyth thy mercye, bryngeſt it vp wyth thy ryghteouſneſſe: nurtureſt it in thy lawe, and refourmeſt it with thy vnderſtandyng, mortifieſt it as thy creature, ⁊ makeſt it lyuyng as thy worke. Seing then yͤ thou deſtroyeſt him, wich with ſo great labours is created ⁊ facioned thorowe thy conmaundement, thou couldeſt lyghtly ordayne alſo yͤ the thyng whych is made, myght be preſerued.

And thys I ſpake nowe of all men in generall, as thou knoweſte: but of thy B people, for whoſe ſake I am ſory: ⁊ of thyne inheritaunce for whoſe cauſe I mourne: and of Iſrael, for whō I am woful: ⁊ for Iacob: for whoſe ſake I am greued: therfore begyn I to pray before yͤ for my ſelfe and for thē: for I ſe the fal of vs: euen of vs, yͤ dwell vpon erth: but I haue herd the ſwiftnes of yͤ iudge which is to come: therfore heare my voyce, ⁊ vnderſtande my wordes: ⁊ I ſhall ſpeake before the.

Thys is the begynnyng of yͤ wordes of Eſdras, before he was receaued. O LORDE thou that dwelleſt in euerlaſtingneſſe, whoſe eyes beholdithe the heauens ⁊ the ayre, whoſe ſtoole is exceadyng hye, whoſe glorye and mageſte may not be cōprehendyd, before whome yͤ angels of Heauen ſtāde trēblyng (whoſe keping is in wyne ⁊ fyre,) whoſe word is true, whoſe talkynge is ſteadfaſt, whoſe commanndemente is ſtrōge, whoſe ordinaunce is fearful, whoſe lookes dryeth vp the depthes, whoſe wrath maketh the mountaynes to melte awaye, ⁊ whoſe trueth beareth witneſſe. O heare the prayer of thy ſeruaunt, and marcke wyth thyne eares the peticion of thy creature.

For whyle I lyue, I wyll ſpeake, ⁊ ſo longe as I haue vnderſtādinge, I wyll aunſwere. O looke not vpō the ſynnes of thy people whych ſerue in the trueth Haue no reſpecte vnto the wycked ſtudies of the Heathen, but to the deſire of thoſe that hath kepte thy teſtimonies wyth ſorowes. Thyncke not vpon thoſe that doe walked faynedlye before the but vpon thē, whych do feare the.

Let it not be thy wyl to deſtroy them which haue had beaſtly maners, but to looke vpō thē that haue clearli taught thy lawe. Take thou no indignacion at them, whych are whorſe then beaſtes: but loue thē, yͤ alwy haue put their truſt in thy ryghteouſnes and glory: for we and oure fathers haue all yͤ ſame ſyckenes ⁊ diſeaſe, but becauſe of our ſinnes thou ſhalt be called merciful.

For if thou haſt mercy vpon vs, thou C ſhalt be called mercyfull, where as we haue no worckes of righteouſnes, for yͤ ryghteous which haue layde vp manye good worckes to gether, ſhall out of their dedes receaue rewarde. For what is man, that thou ſhuldeſt take dyſpleaſure

ſure at hym: Or wate is ẏ corruptible ⁊ mortale generacion, ẏ thou ſhuldeſt be ſo rough toward hym.

For of a truth there is no man among them ẏ be borne, but he hath dealt wyckedly: and among the faythfull there is none whych hath not done amyſſe. a.6.f. o.1.b. For in thys (O LORDE) thy ryghteouſneſſe and thy goodneſſe ſhalbe prayſed and declared, yf thou be mercyfull vnto them, wych are not rych in good worckes.

Then aunſwered he me, ⁊ ſayd: Some thynges haſt thou ſpoken a ryght and according vnto thy wordes it ſhal be. For I wyll not verely conſider the worckes of them, whych haue ſynned before the death, before ẏ iudgement, before deſtruccion: but * I wyll reioyſe ouer the worcke ⁊ thought of ẏ righteous. n.4.a. I wyll remembre alſo there pilgremage, preſeruació ⁊ reward. Lyke as I haue ſpoken nowe, ſo ſhal it come to paſſe. For as the huſbãdman ſoweth much ſeed vpon the ground, and planteh many trees, and yet al waye ẏ thinge that is ſowen or planted is not all kept ſafe, neyther doth it al take roote: Euen ſo is it of thē that are ſowen in ẏ world, they ſhall not all be preſerued.

I aunſwered thē ⁊ ſayde: yf I haue foũde grace, then let me ſpeake. Lyke as ẏ huſbande manes ſeede periſheth, yf it receaue not rayne in due ſeaſō, or yf there come to much rayne vpon it: Euen ſo periſheth man alſo wych is created wyth thy handes, and is lyke vnto thyne owne Image, and to thy ſelfe, for whoſe ſake thou haſt made all thynges ⁊ lykened hym vnto the huſbande mãs ſeede. Be not wroth at vs O LORD, but ſpare the people and haue mercy vpon thyne owne inheritaunce O be meriful vnto thy creature.

Then aunſwered he me, and ſayde: Thynges preſent are for ẏ preſent, and thiges to come for ſuch as be to cō. For thou lackeſt yet moch, ſeing thou maiyeſt loue my creature aboue me. I haue oftimes drawen ny vnto ẏ, but neuer to ẏ vnrighteous. In this alſo thou art maruelous before the hyeſt in that thou haſte humbled thy ſelfe, as it be cōmeth ẏ, ⁊ haſte not regarded thyne owne ſelfe ẏ thou arte had in ſuche honoure amonge ẏ ryghteous. Therfore ſhal greate wretchedneſſe and miſerie come vpon thē ẏ in ẏ latter tyme ſhall dwel in ẏ world, becauſe they haue walked in great pryde.

But vnderſtande thou for thy ſelfe, ⁊ ſeke oute glorie for ſuch as be lyke the: for vnto you is paradiſe opened: ẏ tree of lyue is planted, ẏ time to come is prepared, plēteouſneſſe made readye, a citie is builded for you, and reſt is prepared: yee, perfecte goodneſſe ⁊ wiſedome The roote of euel is marcked from you ẏ weakeneſſe and moth is hyd frō you, ⁊ into hel flyeth corrupcion in forgetfulneſſe. Sorowes are vanyſhed away ⁊ in ẏ end is ſhewed ẏ treaſur of immortalitie . And therfore aſke thou nomore queſtions cōſerning ẏ multitude of them ẏ periſh. For they haue takē libertie, deſpiſed ẏ hieſt, thought ſcorne of his law, ⁊ forſaken his wayes.

Moreouer, they haue troden downe Pſal.144.
hys ryghteous, ⁊ * ſayde in theyr herte, that there is no GOD: yea, ⁊ knouige ẏ thei ſhal dye. For lyke as ẏ thynge ẏ I haue ſpokē of, is made ready for you Euen ſo is thryſte and payne prepared for them. For it was not hys wyl ẏ men ſhuld come to naughte: but they wich be created, haue defyled ẏ name of hym that made them, and are vnthanckeful vnto hym, whyche prepared lyfe for thē And therfore is my iudgemente nowe at hande. Theſe thynges haue I not ſhewed vnto al mē, but vnto fewe: namelye vnto the, ⁊ ſuche as be lyke the.

Then anſwered I ⁊ ſayde: Behold O LORDE nowe haſt thou ſhewed me the multitude of the tokens, which thou wilt begyn tn do at ẏ laſte: but at what tyme ⁊ when, thou haſt not ſhewed me.

The .ix. Capter.

¶ Eſdras hath viſions ſhewed vnto hym.

HE aunſwered me then, ⁊ ſayde: Meſure thou ẏ tyme diligently in it ſelfe, when thou ſeeſt ẏ one parte of the tokēs come to paſſe, whyche I haue tolde ẏ before, ſo ſhalt thou vnderſtande, that it is the very ſame time wherin ẏ hyeſte wyll begynne to viſet ẏ worlde, whych he made. And when there ſhalbe ſene an erthquake ⁊ vprore of the people in ẏ world, then ſhalt thou wel vnderſtād that the moſte Hyeſte ſpake of thoſe thynges, from the dayes that were before the, euen from the begynnyng. A

For lyke as all that is made in yͤ worlde hath a begynnyng and ende, and the ende is manifeſt: Euen ſo the times alſo of the Hyeſt haue plaine begynnynges in wonders, and ſignes, and the ende in worckynge and in tokens. And euerye one that ſhalbe ſaued, and ſhalbe able to eſcape by his workes ⁊ by faith (wherin ye haue beleued), ſhal be preſerued from the ſayde perils and ſhal ſe my ſaluation in my lande, and with in my borders, for I haue halowed me from the worlde. Then ſhall they be in carefullneſſe, whyche nowe haue abuſed my waies, and they that haue caſte thē oute diſpitefully, ſhall dwell in paynes.

For ſuche as in theyr lyfe haue receaued benefites, and haue not knowne me, and they that haue abhorred my lawe (whyle they had yet fredome, ⁊ whē they had yet open leyſure of amendemēte ⁊ conuerſion, and vnderſtode not but diſpiſed it) the ſame muſte knoue it after death in payne. And thefore be thou nomore carefulle howe the vngodly ſhalbe puniſhed, and how the ryghteous ſhalbe ſaued, and whoſe the worlde is: and when it is. Then anſwered I: and ſaide: *I haue talked before, ⁊ nowe: I ſpeake ⁊ wyl ſpeake alſo hereafter, that there be many mo of them wyche periſhe, then ſhalbe ſaued, lyke as yͤ floude is greater then yͤ dropes.

B 4.Eſd.8.a. Math.20.c.

And he auſwered me, ſayinge: lyke as the felde is, ſo is alſo the ſede: as yͤ floures be, ſo are the coloures: ſuche as the worekemau is, ſuche is the worcke: ād as the huſbandman is hym ſelfe, ſo is hys huſbandry alſo, for it was the tyme of the worlde.

And when I prepared for them that are nowe, or euer the worlde was made, wherein they ſhulde dwell, thē was there no man that withſtode me. Nowe when euery one was, and the maker alſo in the worlde which is nowe prepared, and the moneth that ceaſeth not, ⁊ the lawe whyche is vnſarcheable: their maners were corrupte. So I conſidered the worlde, ⁊ beholde, there was peril, becauſe of the thoughtes, that were come into it. And I ſawe, and ſpared them greately, and haue kepte me a wyneberye of the grapes, ⁊ a plante from amoge many generacions. Let the multitude periſhe then, wych are growē vp in vayne: and let my grape ⁊ wyneberye bekepte: euen mi plante: for wͭ great laboure haue I made it vp.

Neuertheleſſe, yf thou wylte take vpon the yet ſeuen daies mo (but thou ſhalt not faſt in them) go thy way thē into yͤ feld of floures, where no houſe is buylded: aud eate only of the floures of the felde, taſt no fleſh, drincke no wyne, but eate. Praye vnto the Hyeſte cōtinualy: ſo wyll I come, ⁊ talke wͭ the.

So I wente my waye and came into the felde wyche is called Ardath (lyke as he commaunded me) and there I ſat amonge the floures, and dyd eate of the herbes of the felde, and themeate of yͤ ſame ſatiſfied me, After ſeuen dayes I ſat vpon the graſſe, ⁊ my herte was vexed wythin me, lyke as afore: ⁊ I opened my mouth and began to talke before the hyeſte, and ſayde O LORD, thou that ſheweſt thy ſelfe vnto vs, *thou haſte declared ⁊ opened thy ſelfe vnto our fathers, in the wylderneſſe, in a place were nomā dwelleth, in a barren place when they came oute of Egypte, and thou ſpakeſt ſaying: Heare me O Iſrael, and marke my wordes thou ſeede of Iacob: Beholde, I ſowe my lawe in jou ⁊ it ſhall bring frute in you, ⁊ ye ſhalbe honoured in it for euer. For oure fathers wych receaued the lawe kepte it not, and obſerued not thy ordinaunces and ſtatutes, and the frute of thy law was not declared: for it might not: for why: it was thine *For they yͤ receaued it, periſhed becauſe they kepte not the thynge that was ſowen in them. C

It is a cuſtome when yͤ ground receaueth ſeed, or the ſee a ſhyp, a veſſel meate ⁊ dryncke, that whē it periſheth or is broken, wherin a thing is ſowen, or wherin any thynge is put: the thynges alſo periſhe and are broken: which are ſowen or put therin. But vnto vs it hath not hapened ſo, for we that haue receaued the lawe, periſhe in ſynne: and oure herte whyche alſo receaued the lawe: notwythſtādynge *the lawe periſheth not: but remayneth in hys laboure. D

And when I conſidered theſe thynges in my herte after thys maner, I loked aboute me wyth myne eyes, and vpon the ryghte ſyde, I ſawe a womā, wyche mourned ſoore, made greate lamentacion, and wepte wyth lowde voyce: her clothes were rente in peaces, ⁊ ſhe had aſſhes vpon her heade.

Then let I my thoughtes go yͭ I was in, and turned me vnto her, and ſayde: wherfore wepeſt thou? Why arte thou ſo ſory and diſcomforted? And ſhe ſaide vnto me: Syr, let me be wayle my ſelfe, and take yet more ſorowe: for I am ſore vexed in my mynde, and broughte very lowe. And I ſayde vnto her: What ayleth the? Or who hath done any thinge to the? tell me: She ſayde: I haue bene vnfruytfull and barẽ, and haue had an huſbande thyrtye yeares. And theſe thyrtye yeares I doo nothynge elles daye and nyghte, and all houres: but make my prayer to the hyeſt. After thirtye yeares GOD herde me thy hãdmayden, and loked vpon my miſerie, conſidered my trouble, and gaue me a ſonne and I was glad of hym, ſo was my huſband alſo and all my neyghbours, and we gaue greate honoure vnto yͤ myghtye. And I nouryſhed him with greate trauayle. So when he grewe vp and came to the tyme that he ſhulde haue a wyfe, I made a feaſte.

The. x. Capter.

¶ Eſdras and the woman that appereth vnto him/ commone together.

1 AND it happened, that whẽ my ſonne went into hys chambre, he fell downe, and dyed: then ouer threwe we all the lyghtes, ⁊ all my neyghboures roſe vp to comfore me.

Then toke I my reſte vntyll the ſecõde day at nyght: ⁊ when they had al reſted, yͭ myght comforte me, I reſted: and alſo roſe vp by nyghte, ⁊ fled: ⁊ am come hether into thys felde as thon ſeſt, ⁊ am purpoſed not to come in yͤ citie, but remayne here: ⁊ nether to eate nor drynke, but continualy to mourne and faſte vntyll I dye.

Then let I my meditacions and thoughtes fall that I was in, and ſpake to her in diſpleaſure: Thou folyſhe womam: ſeeſt thou not our heuyneſſe and mourninge, and what happeneth vnto vs? howe Sion oure mother is all wofull ⁊ ſory? how ſhe is cleane brought downe ⁊ ĩ miſerie? ſeeſt not hou we be al nowe in heuyneſſe ⁊ make oure mone as the wyche ar full of ſorow? ſhuldeſt thou alſo be wayle thy one ſõne? Demaunde yͤ earth and ſhe ſhal tell the yͭ it is ſhe whyche oughte (by reaſon) to mourne, for yͤ fal of ſo many yͭ growe vpõ her

For, from the begynnynge al men are borne of her, ⁊ other ſhall come: and beholde they walcke almoſte all into deſtrucciõ, ⁊ many of thẽ ſhalbe rote oute

Who ſhulde then (by reaſon) make moare mournynge then ſhe, that hath loſte ſo greate a multitude? ⁊ not thou whyche arte ſory but for one. But yf thou wodleſt ſaye vnto me: My mournyng is not lyke the mournynge of yͤ earthe: for I haue loſte the fruyte of mi bodye, whiche I bare wyth heuyneſſe: but the earthe is according to yͤ maner of the earth, and yͤ preſente multitude goeth agayne into her, as it is come to paſſe. Then ſaye I vnto yͤ: lyke as thou haſte borne wyth trauayle and ſorowe euen ſo the earth alſo from yͤ beginnynge geueth her fruyte vnto man, for him that made her. And therfore wͭ holde thy ſorowe ⁊ heauineſſe by thy ſelf, * ⁊ loke what happeneth vnto the, bare it ſtrongly. For if thou iudgeſt the marke and ende of GOD, to be righteous and good, and receaueſte hys counſayle in tyme thou ſhalte be commended therin Go thy waye then into the citie to thy huſbande.

Heb. 12. a.

B And ſhe ſayde vnto me, that wyll I not do: I wyll not go into the citie: but here wyl I dye. So I communed more wyth her, and ſayde: do not ſo, but be counſayled, ⁊ folowe me, for howe manye falles hath Siõ? Be of good comforte becauſe of the ſorowe of Ieruſalem. For thou ſeeſt yͭ oure Sanctuarie is layed waſt, oure aulter broken, oure temple deſtroyed, our playinge of inſtrumẽtes and ſinging layd downe the thanckeſgeuynge put to *ſilence, oure mirth is banyſhed a waye, yͤ lyghte of oure cãdelſticke is quenched, yͤ Arcke of yͤ couenaunte is taken from vs, all oure holye thynges are defyled, ⁊ yͤ name yͭ is called vpon ouer vs, is dyſhonoured: oure chyldren are put to ſhame oure preaſtes are brente: oure Leuites are caryed awaye into captiuitie: oure virgins are defyled, ⁊ oure wiues rauiſhed oure ryghteous men ſpoyled: and our chyldren deſtroyed: our yonge men are broughte in bondage, ⁊ oure ſtronge worthyes are become weake: ⁊ Sion whyche ſeale is yͤ greateſt of all) is looſed vp frõ her worſhyppe: for ſhe is deliuered in to yͤ handes of them yͭ hate vs.

Tob, 10. a.

And therefore ſhake of thy greate heauyneſſe and put awaye the multitude of ſorowes: that the myghtye maye be mercyfull vnto the: and that the hyeſt maye geue the reſte from thy laboure and trauayle. And it happened, yͭ when I was talkynge wyth her, her face dyd ſhyne and glyſter, ſo that I was afrayed of her, and muſed what it myghte be. And immediatly ſhe caſt out a great voyce, very fearfull, ſo that yͤ earthe ſhoke at the noyſe of the woman: & I loked. And beholde, the woman appered vnto me nomore: but there was a citie builded, & a place was ſhewed from the grounde and fundacion.

C

4.Eſd.4.a.

Then was I afrayed, and cryed, wͭ loude voyce, and ſaide: Where is Uriel the Angell * wyche came to me at the fyrſt? For he hath cauſed me to come in many conſideracions & hygh thoughtes, and mine ende is turned into corrupcion: and my prayer to rebuke. And as I was ſpeakynge theſe wordes, he came vnto me, and loked vpon me: and I laye as one that had bene dead, and myne vnderſtandynge was altered, ād he toke me by the ryghte hande, and cōforted me, and ſet me vpon my fete, and ſayde vnto me: what ayleth yͤ? and why is thyne vnderſtandynge vexed? and the vnderſtandynge of thy herte? and wherfore arte thou ſorye? And I ſayde: Becauſe thou haſte forſacken me: and I

4.Eſd.9.a.

haue done * accordynge vnto thy wordes, I wente into the felde, and there haue I ſene thynges that I am not able to expreſſe. He ſayde vnto me Stande vp, and be manlye, and I ſhall geue the exhorcion.

Then ſayde I: ſpeake vnto me my LORDE. forſake me not, leſt I dye in vayne: for I haue ſene, that I do not knowe. O ſhall my vnderſtandynge be dyſceaued, and my mynde? But nowe I beſeche the, that thou wylte ſhewe thy ſeruaunte of thys wondre. He aunſwered me then, and ſayd heare me, and I ſhall tell the wherfore thou arte afrayed, for yͤ hyeeſt hathe opened manye ſecret thynges vnto the.

He hathe ſene yͭ thy wayes are ryghte, and that thou takeſte ſorowe continuallye for thy people: and makeſt greate lamentacion for Sion: and therefore vnderſtande the viſion, whych thou ſaweſt a litle whyle a go after this maner. Thou ſaweſt a woman mournyng and thou haſte comforted her. Neuertheleſſe nowe ſeeſt thou the lykeneſſe of that woman nomoare, but thou thoughteſt there was a citie buylded: and lyke as ſhe tolde the of the fall of her ſonne: ſo is this the annſwere. The woman whome thou ſaweſt is Sion: and where as ſhe tolde the, that ſhe hath bene thyrtye yeares vnfruytefull and barren, thoſe are the thyrtye yeares wherin there was no offeringe made in her. D

But after thyrtye yeares Salomon buylded her and offerd, and then bare the barren a ſonne. And where as ſhe tolde the: that ſhe noriſhed hym wyth laboure, that was the dwellynge of Jeruſalem. But where as ſhe tolde that her ſonne died when ſhe came into her chambre, that is the fal of Jeruſalem. And thou ſaweſt her lykenes howe ſhe mourned for her ſonne: & what els happened vnto her, I haue ſhewed yͤ. And nowe GOD ſeeth, that thou art ſory in thy mynde, and ſuffereſt from thy hert for her, & ſo hathe he ſhewed the her cleareneſſe, & the fayreneſſe of her beauty.

And therfore I bad the remayne in the felde where no houſe is buylded. For I knewe that the hyeſte wolde ſhewe thys vnto the: therefore I commaunded the to go into the felde, where no fundacion nor buylding is. For in yͤ place where the hyeſt wyll ſhewe hys citie, there ſhalbe no mans buyldynge. And therfore feare not, and let not thyne herte be afrayed, but go thy waye in, and ſe the glorious fayre buyldynge and howe greate it is and howe great thou thinckeſt it, after the meaſure of thyne eyes, & then ſhalte thou heare as muche as thyne eares may comprehēd For thou arte bleſſed aboue many other and art called wyth the hyeſt amōgeſt the fewe. But to morowe at nyghte thou ſhalt remayne here: and ſo ſhall the hyeſt ſhewe the viſions of hye thynges, whych he wyll do vnto them that dwell vpon earth, in the laſte dayes. So I ſlept the ſame nyght, lyke as he commaunded me.

The .xi. Chapter.

¶ In thys chapter and in the two nexte enſuynge he intreateth of certayne viſions/and the interpretacions thereof.

A Then ſawe I a dreame: and behold there came vp from yͤ ſee an Aegle whiche had twelue wynges, ⁊ thre heades: And I ſawe, and behold he ſprede his wynges ouer all the earth, and all the wyndes of the ayre blewe in them, ⁊ ſo they were put together agayne.

And I behelde, and oute of hys fethers there grewe out other lytle contrarie fethers, the hedes reſted, the heades in the myddeſte was greater then the other, yet reſted it wyth yͤ reſidue.

Moreouer I ſawe, that the Aegle flewe wyth hys wynges, and raygned vpon earthe and ouer al them yͭ dwelte vpon the earthe: And I ſawe that all thynges vnder heauen were ſubiecte vnto hym, and no man ſpake agaynſte hym: no not one creature vpon earth. I ſawe alſo that the Aegle ſtode vp vpon hys clawes, ⁊ gaue a ſounde wyth hys feathers, ⁊ a voyce ſayinge after thys maner: watche not all to geather, ſlepe euery man in hys owne place, ⁊ watch for a time, but let yͤ heades be preſerued at the laſte. Neuertheleſſe, I ſawe, that the voyce went not oute of hys heades, but frō the myddeſte of hys bodye. And I nombred hys contrarye fethers, and behold, there were. viij. of them. And I loked. And beholde vpon the ryght ſide there aroſe one fether, ⁊ raygned ouer all the earth: And it happened, yͭ when it raygned, the end of it came, ⁊ the place therof appered nomore. So the nexte folowynge ſtode vp, ⁊ raygned ⁊ had a greate tyme: ⁊ it happened, yͭ when it raygned, the ende of it came alſo lyke as the fyrſte, ſo that it appered nomore.

B Then there came a voyce vnto it, ⁊ ſayde: Heare thou that haſte kepte in yͤ earth ſo long. Thys I ſaye vnto the: before thou begynneſte to appeare nomore. There ſhall none after the attayne vnto thy tyme. Then aroſe the thyrde ⁊ raygned as the other afore, ⁊ appeared nomore alſo. So wente it wyth all the reſydue one after another, ſo that euerye one raygned, ⁊ then appered nomore. Then I loked, ⁊ behold in proceſſe of tyme the fethers that folowed were ſet vp vpon the ryghte ſyde, yͭ they myghte rule alſo: and ſome of them ruled, but wythin a whyle they appered no moare: for ſome of them were ſet vp, but ruled not. After thys I loked. And behold the twelue fethers appered nomore nor the two winges, ⁊ there was nomoare vpon the Aegles body but two heades that reſted, and ſyxe fethers. Then ſaw I alſo that the ſyxe fethers were parted in two, and remayned vnder yͤ heade, that was vpon the righte ſyde, for yͤ foure contynued in theyr place. So I loked, ⁊ beholde, they that were vnder the wynges, thoughte to ſet vp thē ſelues, ⁊ to haue the rule. Then was there one ſet vp, but ſhortly it appered nomore, ⁊ the ſeconde was ſoner awaye then the fyrſte. And I beheld, and loo, yͤ two thought alſo by them ſelues to raygne, ⁊ when they ſo thought, beholde, there awaked one of the heades that were at reſt: namelye, it that was in yͤ myddeſt, for that was the greater of the two heades. And then I ſawe, that the two heades were fylled wyth hym, and the heade was turned wyth them, and were by hym, and dyd eate vp the two vnder winges that wold haue raigned.

C But thys heade put the hole earth in feare, and bare rule in yt, ouer all thoſe that dwelt vpon earth wyth muche laboure, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After thys I loked, ⁊ beholde yͤ head that was in yͤ myddeſt, ſodaynely appered no more, lyke as yͤ wynges thē came the two heades, whych ruled vpō earth, ⁊ ouer thoſe that dwelte therin. And I behelde, and lo, the heade vpon yͤ ryghte ſyde deuoured that was vpō the lefte ſyde. And I hearde a voice, whyche ſayde vnto me: loke before the, and conſidre the thynge that thou ſeeſte. Then I ſawe, ⁊ beholde, as it were a Lion yͭ roareth, rennynge haſtelye oute of the woode, and he ſente oute a mans voyce vnto the Aegle, and ſayde: Heare thou: I wil talke wyth the, and the hieſt ſhal ſaye vnto the: Is it not thou that haſte the victorie of the foure beaſtes, whom I made to raygne vpō earth and in my worlde, and that the ende of theyr tymes myght come thorow them:

D And the fourth came, and ouer ranne al the beaſtrs yͭ were paſt, ⁊ had powre ouer the worlde with great fearfulneſſe, ⁊ ouer the hole compaſſe of the earth wyth the mooſte wycked laboure: and ſo longe tyme dwelte he vpon the earth wyth dyſceate, and yͤ earthe haſte thou iudged not wyth truth. For thou haſt troubled the meke: thou haſt hurte the peaceable and quiet: thou haſte loued lyers, and deſtroyed the dwellynges of them that brought forth fruyte, ⁊ haſte caſt downe the walles of ſuche as dyd the no harme. Therfore is thy wrongfull dealynge ⁊ blaſphemye cum vp vnto the hyeſt: ⁊ thy pryde vnto the myghtie. The hyeſt alſo hath loked vpon the proude times: ⁊ beholde they are ended and theyr abominacions are fulfylled. And therfore appere nomoare thou Aegle, and thy horible winges, ⁊ thy wycked fethers, ⁊ thy vngracious heades, and thy ſynful clawes, and al thy vayne body, that the earth may be refreſhed, and come agayne to her ſelfe: when ſhe is delyuered from thy violence: ⁊ that ſhe maye hope for the iudgemente and mercie of hym that made her.

The xij. Chapter.

A AND it happened when the Lyon ſpake theſe wordes vnto yͤ Aegle, I ſawe, and beholde yͤ heade that afore had the vpper hande, appered nomore: nether dyd the foure wynges appeare any more yͤ came to hym and were ſet vp to raygne: and theyr kyngdome was ſmal and full of vproure. And I ſawe and behold they appered nomore, and the whole bodye of the Aegle was brente, and the earth was in greate feare. Then I awaked oute of the traunce of my mynde, and from greate feare, and ſayde vnto my ſpirite: Loo, thys haſt thou geuē me in that thou ſearcheſte oute the wayes of the hyeſt: loo, yet am I wery in my mynde, and verye weake in my ſpirite, and lytle ſtrength is there in me, for yͤ greate feare that I receyued thys nyght. Therfore nowe I wyll beſeche the hyeſt, that he wyll comforte me vnto the ende: and I ſayde LORDE LORDE, yf I haue founde grace before thy ſyghte, and yf I am iuſtified wyth yͤ before manye other, aud yf my prayer become vp before thy face, comforte me then, and ſhewe me thy ſeruaunte the interpretacion aud playne difference of thys horible ſyghte, that thou mayeſte perfectly comforte my ſoule: for thou haſte iudged me worthy, to ſhewe me the laſt of tymes.

And he ſayde vnto me: thys is the interpretacion of thys ſyghte. The Aegle whome thou ſaweſt come vp from the ſee, is the kingdome* whiche was ſene in the viſion of thy brother Daniel, but it was not expounded vnto hym, for nowe I declare it vnto the. Beholde, yͤ dayes come, that there ſhall ryſe vp a kyngedome vpō earth, and it ſhalbe feared aboue al kyngedomes that were before it. In yͤ ſame kyngedome ſhall twelue kynges raygne one after another. For the ſeconde ſhall begynne to raygne and ſhall haue moare tyme then the other twelue: and thys do the twelue wynges ſignifie, whyche thou ſaweſt: As for the voyce that ſpake, and yͭ thou ſaweſte not goo oute from the heades, but from yͤ body: it betokeneth, that after the tyme of yͤ kyngedome there ſhal aryſe greate ſtryuynges, ⁊ it ſhal ſtande in paryl of fallynge Neuertheleſſe, it ſhal not yet fall, but ſhalbe ſet into hys begynnynge: And yͤ eyghte vnder wynges whyche thou ſaweſte hange vnto yͤ wynges of hym, betoken, that in hym there ſhall aryſe eyghte kynges, whoſe tyme ſhalbe but ſmal, and theyr yeares ſwyft, and two of them ſhal beare. But when the myddeſte tyme commeth, there ſhalbe foure kepte for a tyme vntyll thyre tyme begynneth to come, that it maye be ended: but two ſhalbe kepte vnto the ende.

C And where as thou ſaweſte thre heades reſtynge: thys is yͤ interpretacion. In hys laſte, ſhall yͤ hyeſt rayſe vp thre kyngdomes, and call many agayne into them, and they ſhall haue the dominion of yͤ earth, and of thoſe that dwell therein wyth moche laboure, aboue all thoſe that were before them. Therfore are they called the heades of the Aegle: for it is they that ſhall brynge forthe hys wyckedneſſe agayne, and that ſhall perfourme and finiſhe hys laſte. And where as thou ſaweſte, that the greate heade appered nomoare, it ſiguifieth, that one of them ſhall dye vpon hys bead, and yet wyth payne: ⁊ the two that remayne ſhalbe ſlayne wyth the ſwerd. For the ſwearde of the one ſhal deuour the other: but at the laſt, ſhal he fal thorowe yͤ ſwearde him ſelfe.

And where as thou ſaweſt two vnder winges vpon the heade, yͭ is they, whome yͤ hyeſte hath kepte vnto their ende: thys is a ſmall kyngdome and full of trouble. The Lyon whome thou ſaweſte ryſynge vp, oute of the woode, ⁊ roarynge ⁊ ſpeakyng vnto the Aegle, and rebukynge hym for hys vnryghteouſneſſe, is the wynde whyche the hygheſt hath kepte for them ⁊ for theyr wyckedneſſe vnto yͤ ende: he ſhal reproue them, ⁊ rente them aſundre before them. For he ſhall ſet them lyuynge in the Iudgemente, and ſhall rebuke them yͭ ar fautie: D yͤ reſidue of my people whiche ſhall eſcape vnto min endes ſhall he delyuer wyth trouble. And ſhall make thē ioyefull, vntyl yͤ cōmyng of the day of iudgement: wherof I haue ſpoken vnto yͤ frō the beginning. Thys is yͤ dreame that thou ſaweſt: and thys is the interpretacion. Thou only haſt ben mete to knowe the ſecret of the hyeſt.

Therfore wryte all theſe thynges yͭ thou haſte ſene in a booke, ⁊ hyde them, ⁊ teache them the wyſe in yͤ people whoſe hertes thou knoweſt maye comprehende ⁊ kepe theſe ſecrettes. But wayte thou heare thy ſelfe yet ſeuen dayes mo, yͭ it maye be ſhewed yͤ whatſoeuer yt pleaſeth the hygheſte to declare vnto the: ⁊ wyth that he wente hys waye.

And when al the people perceaued, that the ſeuen dayes were paſt, ⁊ I not come againe into yͤ citie, they gathered them al together, from the leeſt vnto yͤ mooſte, ⁊ came vnto me, ād ſayde: what haue we offended the: and what euell haue we done agaynſte the, that thou forſakeſt vs, and ſytteſt here in thys place: for of all the people, thou onely arte lefte vs, as a grape of the vine, and as a candle in a darcke place, ⁊ as an hauen ⁊ ſhidpe preſerued from yͤ tempeſt. Haue we not els aduerſitye ynough, but thou muſt forſake vs: Were it not better for vs, that we had ben brente with Sion: For we are not better then they that dyed there: ⁊ they wepte, wͭ loude voyce. Then aunſwered I them, ⁊ ſayde: Be of good comforte, O Iſrael, ⁊ be not heuy thou houſe of Iacob: for the hygheſt hathe you in remembraunce, ⁊ the myghtye hath not forgotten you in temptacion. As for me, I haue not forſakē you, neyther am I departed from you; but am come into this place to praye, becauſe of the miſerie of Iſrael, that I myghte ſeke mercy for the lowe eſtate of youre Sanctuarie. And nowe go youre waye home euery man and after theſe dayes wyll I come vnto you: So the people went theyr waye into the citie, lyke as I commaūded them: but I remayned ſtyl in the felde ſeuen dayes, as the Angel bad me, ⁊ dyd eate onely of the floures of the felde, and had my meate of the herbes in thoſe dayes.

The xiij. Chapter.

A AND it happened after yͤ ſeuen dayes, that I dreamed a dreame by nyghte. And beholde, there aroſe a wynde from the ſee, that it moued all the floudes therof. And I loked and beholde, the man was ſtrong, ⁊ in creaſed wyth the cloudes of heauen: and when he turned hys countynaunce to conſider, al the thynges trymbled yͭ were ſene vnder hym: ⁊ when the voyce wēt out of hys mouth, all they brent that heard hym, lyke as the earth when it feleth the fyre.

After theſe I ſawe, and beholde, there was gathered to geather a multitude of men oute of nombre, from the foure wyndes of the heauen, to fyghte agaynſte the man that came out from yͤ ſee. And I loked and behold, he graued hym ſelfe a great mountayne, and flewe vp vpon it. But I wold haue ſene the border or place, wher oute the hyll was grauen, and I coulde not.

I ſawe after theſe, that all they whyche came to fyght a gaynſte hym, were ſore afrayed and yet they durſte fyght. Neuertheleſſe, when he ſawe yͤ fearceneſſe and violence of yͤ people he nether lyfte vp his hande nor helde a ſwearde nor any weapē: but onely (as I ſawe) he ſente oute of hys mouth as it had bene a blaſte of fyre ⁊ oute of his lyppes yͤ wynde of yͤ flame: ⁊ oute of his tong he caſte out ſparckes ⁊ ſtormes, ⁊ they were all myxte together: yͤ blaſte of fyre, yͤ wynde of the flammes, and the greate ſtorme, ⁊ fell wyth a ruſhe vpon yͤ people, whyche was prepared to fyght, ād brent them vp euery chone, ſo that of yͤ innumerable mnltitude there was nothynge ſene, but onely duſte ⁊ ſmoke. When I ſawe thys, I was afrayed.

B Afterwarde ſawe I the ſame man come downe from the mountayne, and callynge vnto hym another peaceable people, and there came muche people vnto hym: ſome were glad, ſome were ſorye, ſome of them were bonde, ſo that they were caryed and broughte forthe.

Then was I ſycke thorowe greate feare, ⁊ I awaked, and ſayde: thou haſte ſhewed thy ſeruaunte all thy wonders, from the begynning ⁊ haſte counted me worthy, that thou myghteſt receaue my prayer: ſewe me now yet the interpretacion of thys dreame. For thus I conſidre in my vnderſtandynge: wo vnto them that ſhalbe lefte in thoſe dayes, and much more wo vnto them yͭ are not lefte behynde, for they that were not lefte were in heuynes:

Nowe vnderſtande I the thynges yͭ are layed vp in the latter dayes, whiche ſhall happen vnto them, and to thoſe yͭ are not lefte behide. Therfore are they come into great parylles and many neceſſities lyke as theſe dreames declare. yet is it eaſyer, that he whyche ſuffereth hurte, come in theſe, then to paſſe awaye as a cloude oute of the worlde, and not to ſe the thynges that ſhall happen in the laſte.

C Then aunſwered he me, and ſayde: The interpretacion of the ſyghte ſhall I ſhewe the, and I wyl open to the, the thynge yͭ thou haſt required. For thou haſte ſpoken of them that are lefte behynde, ⁊ thys is the interpretacion. He that hath ſufferid payne in yͤ tyme ſhal ſaue hym ſelfe. They that be fallen into harme, are ſuche as geue workes and faythe vnto the mooſte myghtye. Knowe thys therfore, that they whyche be lefte behynde are moare bleſſed then they that be deade. Thys is yͤ meanynge of the viſion. Where as thou ſaweſt a man commyng vp from the depe of yͤ ſee, the ſame is he whome GOD yͤ hyeſt hath kepte a great ſeaſon: whyche by hys owne ſelfe ſhall delyuer hys creature ⁊ he ſhall ordre them that are left behynde. And where as thou ſaweſte, yͭ oute of hys mouth there came a blaſt of wynd, fyre and ſtorme: ⁊ howe that he lyft vp neyther ſwerd nor weapon, but that the ruſhynge in of hym deſtroyed the hole multitude yͭ came to fyghte agaynſt hym: it ſignifieth, that yͤ dayes come wherein GOD wyll delyuer them that are vpon earth, ⁊ in a traunce of mynde ſhal he come vpon them yͭ dwel in yͤ earthe. And one ſhal vndertake to fyght agaynſt another, one citie agaynſt another, one place agaynſt an
Mat.24.a. other, *and one people againſt another one realme agaynſt an other. Whē this commeth to paſſe, then ſhal be ſeen that I ſhewed yͤ before: ⁊ then ſhal my ſone be declared, whome thou ſaweſt clyme vp as a man. And whē all yͤ people heare hys voyce, euery man ſhall in theyr owne land leaue yͤ battaile yͭ they haue one againſt an other: and in numerable multitud ſhalbe gathered together as they that be wyllyng to come, ⁊ to ouercome hym by fyghtynge. But he ſhall ſtande vpon the toppe ef yͤ mounte Sion. Neuertheleſſe, Sion ſhal come, and ſhalbe ſhewed, beynge prepared ⁊ buylded for al men, lyke as thou ſaweſt the hyl grauen forth wythout any handes. But my ſonne ſhall rebuke the people yͭ are come for theyr wyckedneſſe, and euel imaginacions: in to the tempeſte: and theyr paynes wherwyth they ſhal be puniſhed, are lykened vnto the flamme, and wythout any laboure ſhalhe deſtroye them, euen by yͤ lawe, which is compared vnto the fyre.

And where as thou ſaweſt, that he gathered an other peaceable people vnto hym: thoſe are the ten tribes whych were caryed away preſoners oute of theyr owne land, *in the time of Oſeas 4.Re the king, whom Salmanazar the kynge of Aſſyria toke preſoner, and caryed them ouer the water, and ſo came they into an other lande.

But they gaue them thys counſayle, that they ſhulde leaue the multitude of the Heathen and to goo forth in to a farther countrye, where neuer mankynde dwelte: yͭ they myght there kepe theyr ſtatutes, whych they neuer kepte in their owne lande. And ſo they entred in at the narowe paſſages of the water of Euphrates, and ſo GOD ſhewed tokēs D for them, *and held ſtyll the floud tyll they were paſſed ouer, for thorowe the countrye, there was a great way: namely of a year, ⁊ a halfe iourney for the ſame region is called Aſareth. Then dwelt they there vntyll yͤ latter tyme: ⁊ when they come forth agayne, the Heyghest ſhal hold ſtyl the ſpringes of the ſtreame agayne, yͭ they may go thorowe: therefore ſaweſt thou yͤ multitude wyth peace. And they yͭ be lefte byhynd of thy people, are thoſe yͭ be foūde with in my border Nowe whē he deſtroyeth the multitude yͭ is gathered together, he ſhal defende hys people that remayne, ⁊

ne, & then ſhal he ſhewe great wõders.

Then ſayde I: O LORDE LORDE, ſhewe me thys, wherfore haue I ſene yͤ man commynge vp from yͤ deape of the ſee: And he ſayd vnto me: Lyke as thou canſt neyther ſeke out nor knowe theſe thynges that are in the depe of the ſee, euen ſo mayſt thou not ſe my ſonne, or thoſe that be wyth hym, but in the tyme of the daye. Thys is the interpretacion of the dreame which thou ſaweſt, therfore thou onely arte lightened, for thou haſt forſaken thyne owne law, & applyed thy diligence vnto myne, and ſought it. * Thy lyfe haſte thou ordred in wyſdome, and ‡ haſte called vnderſtandinge thy mother, and therefore haue I ſhewid the, the treaſure of yͤ Hygheſt. After thre dayes, I wyl ſhewe the more and talke with the more at large: yea, heuy and wõderous thynges wyll I declare vnto the.

c.3.a.
o.7.a.

Then wente I forth vnto the feld, geuyng prayſe and thanckes greatly vnto GOD, becauſe of thes wonders whych he dyd in tyme, and becauſe he gouerneth the ſame, and ſuche as is in tyme, and there I ſat thre dayes.

The xiiij. Chapter.

¶ GOD appereth to Eſdras in the buſhe and ſheweth hym what he ſhal do.

A Upon yͤ thyrde day I ſat vnder an Oke tree, then came there a voyce vnto me out of the buſche and ſayd: Eſdras Eſdras: And I ſayde: heare am I LORDE, & ſtode vp vpon my fete. Then ſpake he vnto me: * in the buſh dyd I appere vnto Moſes, and talked wͭ him when my people ſerued in Egypte. And ſent hym, & led my people out of Egypt, & brought hym vpon the mount Sina, where I held hym by me a longe ſeaſõ, & tolde hym my wonderous workes, and ſhewed hym the ſecretes of the tymes and the ende, & commaunded him ſaying These wordes ſhalt thou declare, and not hyde them: And nowe I ſaye vnto the: that thou laye vp in thyne herte the dreames that thou haſt ſene, and the interpretacions whych I haue ſhewed the, for thou ſhalte be receaued of all, thou ſhalt be turned, and remayne wyth my counſayle, and wyth ſuch as be lyke the, vntyll the tymes be ended. For yͤ worlde hath loſte hys youth, and the tymes begynne to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone al redy, and halfe of the tenth parte yet remayneth there, the whyche is after the haſte of the tenthe parte.

di.3.a.

B Therfore, prepare and ordre thy houſe, and reforme thy people: comfort ſuche of them as be in trouble: & tell nowe of the deſtruccion: let go frome the, mortall thoughtes: caſte awaye yͤ burdens of man: put of the weake nature: laye a ſyde yͤ thoughtes that are mooſt heuy vnto the, and haſte yͤ to flye from theſe tymes: for ſuch euel and wyckedneſſe as thou haſt ſene nowe happen, ſhall they do muche whorſe. * For the weaker that the worlde and the tyme is the more ſhal ſynne and wickedneſſe increaſe in them yͤ dwell vpon earthe. For yͤ truthe is fled farre away: iniquite is harde at hand. For now haſteth yͤ viſion to come, that thou haſte ſene.

Mat.24.d.
1.Ioan.2.c.

Then aunſwered I before the, and ſayde: Beholde LORDE, I wyll goo as thou haſte commaunded me, & refourme the people which are preſent. But they yͤ ſhall be borne afterwarde, who wyl exhorte or rebuke them: Thus the world is ſet in darkenes: and they that dwell therin, are wythout lyghte, for thy lawe is brẽte: wherefore nomã knoweth yͤ thynges that are done of the, or yͤ ſhalbe done. yf I haue founde grace before the, ſende the holy gooſt into me and I ſhall wryte all that hath bene done in the worlde, ſyns the begynnynge whych was wrytten in thy lawe yͤ men maye fynde the path, & that they which wyl lyue in the later dayes, may lyue.

And he aunſwered me ſaying: Go thy way gather the people together, & ſay vnto them yͤ they ſeeke the not for fourtye dayes, but loke thou haue many boxe tables, and take wyth the Sarea, Dabria, Salemia, Echanus, and Aſiel, tehese fyue, whych are redy to wryte ſwyftly, and come hether, and I ſhall lyght a candle of vnderſtãdynge in thyne hert, whych ſhall not be put out tyll the thinges be perfourmed which thou ſhalt wryte. And them ſhalt thou declare ſome thynges openly vnto the perfeckt, and ſome thinges ſhalt thou ſhewe ſecretly vnto yͤ wiſe. To morowe this houre ſhalt thou begine to wryte.

Then wente I forth (as he commaũ-

ded me)and gathered all the people together and sayd Heare theſe wordes, O
Gen.47.a. Iſrael:*Oure fathers at yͤ begynnyn were ſtraungers in Egypt frō whence they were delivered, and receaued
Deut.4.d. the lawe of lyfe*whych they kepte not, whych ye alſo haue tranſgreſſed after them. And when this lande, & the lande of Sion was parted among yon by lot, youre fathers and ye youre ſelues alſo, haue done vnrighteouſneſſe, and haue not kept the wayes whych the Hyeeſt commaunded you. And for ſomoch as he is a ryghteous Iudge, he toke from you in tyme the thynge that he had geuen you. And nowe are ye here & your brethren amōge you. Therfore yf ſo be that ye wyll ſubdue your owne vnderſtandynge, and refourme youre hert ye ſhal be kept alyue, & after death ſhal ye optayne mercy. For after death ſhall yͤ iudgement come, when we ſhall lyue agayne:and then ſhal the names of the ryghteous be manifeſt, & the worckes of the vngodly ſhalbe declared. Let no mā therfore come nowe vnto me, nor aſke any queſtiō of me theſe fortye daies.

So I toke the fyue men(as he cōm-
D maunded me)and we wente into yͤ felde, and remayned there. The nexte daye a voyce called me ſaying: Eſdras*
Ezech.3.a. open thy mouth, and drincke that I ge-
Apoc.10.b. ue the. Then opened I my mouth, and beholde:he reached me a ful cuppe whyche was ful as it were with water, but the colour of it was lyke fyre. And I toke it and drancke. And when I had droncke it, my hert had vnderſtanding, and wiſdome grewe in my breſt:for my ſpirite was kept in remembraunce, and my mouth was opened, and reſtrayned nomore. The Hygheſt gaue vnderſtandynge vnto the fyue men, yͭ they wrote the hye thynges of the mighte, whyche they vnderſtode not. But in the nyghte they dyd eate bread, as for me I ſpake in the daye, and helde not my tonge by nyghte. In fourtye dayes, they wrote two hundred and foure kookes.

And it happened when the fourtye dayes were fulfylled, that yͤ Hyeſt ſpake, ſayinge: The fyrſte that thou haſte written ſpeake openly that the worthy and vnworthy maye reade it. But kepe the.lxx. laſt, that thou mayeſt ſhewe it onely to ſuch as be wiſe among thy people. For in the, is the ſprynge of vnderſtandyng, the fontayne of wyſdome, the ſtreame of knowleg. And I did ſo.

The xv Chapter.

¶The puniſhement that euell people ſhall haue: whych GOD commaundeth Eſdras to ſhewe vnto them.

Beholde, ſpeake thou in the eares of my people the wordes of prophecye, whych I wil put in thy mouth, ſaieth the LORDE: and cauſe them to be written in a letter, for it is the truth. Feare not the imaginacions agaynſt the. Let not the vnfaythfulneſſe of them trouble the, that ſpeake agaynſt the. For all the vnfaythfull ſhall dye in theyr vnfaythfulneſſe. Behold, ſayth yͤ LORD I wyll brynge plages vpon the worlde, yͤ ſwearde, hunger, dearth, and deſtructiō, for wyckedneſſe hath the vpperhande in all the earth, and theyr ſhamefull workes are fulfylled.

Wherfore ſayeth the LORDE: I wyl hold my tonge nomore vnto theyr wyckedneſſe, whyche they do ſo vngodly: neyther wyll I ſuffre them in the thynges, that they deale wythal ſo wyckedly. Beholde,* the innocent bloud of the Apoc.
ryghteous complayne continually, to and
me & therfore (ſayth yͤ LORDE) I will them auenge & receaue vnto me all the innocent bloude from amonge them.

*Beholde, my people is led as a flocke of ſhepe to be ſlayne. I wyll not ſuffre them nowe to dwell in Egypte but wyll brynge them oute wyth a myghtye hand and a ſtretched out arme and ſmyte it wyth plages as afore. And wil deſtroye all the lande of it. Egypt ſhall mourne, and the fundacions of it ſhal be ſmitten wyth the plage and puniſhemente, that GOD ſhall brynge vpon it.

Psa.4
Ro
1.Co

They yͭ tyl the grounde ſhal mourne, for theyr ſeedes ſhalbe deſtroyed, thorowe yͤ blaſtīg, hayle, & horyble ſtarre falling. Wo worth yͤ world & thē yͭ dwell therin, for yͤ ſwerd & theyr deſtruccion draweh ny, and one people ſhal ſtād vp to fyght agaynſt an other, & ſweardes in theyr handes. For mē ſhalbe vnſteadefaſte and ſome ſhall do violence vnto other: they ſhall not regard theyr kynge & princes, the wayes of theyr doinges & handlynges ſhalbe in theyr power. A man ſhal deſire to go in to the citie & ſhall not be able. For thorowe theyr pryd the cities ſhalbe brought in feare, the houſes ſhall ſhake, and men ſhalbe afrayde: A man ſhall haue no pitie vpõ hys neyghboure, but one ſhal prouoke an other vnto battayle to ſpoyle theyr goodes, becauſe of the honger of breade, and becauſe of the greate trouble.

B Beholde, I gather and call together all the kynges of the earth, whych are from the vp ryſynge, from the South, from the East, and Lybanus to turne vnto them, and reſtore yͤ thynges that they haue geuen them. Like as they do yet thys daye vnto my choſen, ſo wyl I do alſo, ⁊ recompenſe them in theyr boſome. Thus ſayeth yͤ LORD GOD: My ryghte hand ſhal not ſpare the ſinners, ⁊ my ſweard ſhall not ceaſe ouer them yͭ shed innocent bloud vpon earth. The fyer is gone out frõ hys wrathe, ⁊ hath conſumed the fundacions of the earth, ⁊ the ſinners like yͤ ſtrawe yͭ is kindled. Wo worth them yͭ ſynne ⁊ kepe not my commaundementes ſayth the LORD: I wyll not ſpare thẽ. Go your waye ye chyldren from violence, defyle not my Sanctuarie: for the LORDE knoweth all them yͭ ſynne agaynſt hym, and therfore delivereth he them vnto death ⁊ deſtruccion: For nowe are yͤ plages come vpon the world, and ye ſhal remayne in them. For GOD ſhal not deliuer you becauſe ye haue ſynned agaynſte hym.

E Behold, an horrible viſion commeth from the East, where generacions of Dragons ſhal come out, and the people of the Arabies wyth many charetes, ⁊ the multitude of them ſhalbe as yͤ wynde vpõ the earth, that al they whych do heare thẽ raginge in theyr wrath maye feare ⁊ trimble. And as the wylde Boores oute of the woode, ſo ſhall they goo oute, and wyth greate power ſhal they come fightynge wyth thẽ: ⁊ ſhal waſte the porcion of the Aſſyrians Lande. F

And then ſhall the Dragons haue yͤ vpper hande, and not remembre theyr byrth, and ſhall turne about ſwearing together in great power to perſecute them. But theſe ſhalbe afyayed, and kepe ſilence at theyr power, and ſhall flee: and oue out of the lande of the Aſſyrians ſhalbe ſege them ⁊ conſume one of them, ⁊ in theyr hooſte ſhalbe feare and drede, ⁊ ſtryfe amonge theyr kynges.

Beholde, cloudes from the Eaſte, and from the North, vnto the South, and they are verye horrible to loke vpõ, full of wrath and ſtorme. They ſhall ſmyte one vpon another: and they ſhall ſmyte the great ſtarre to the earthe and theyr one ſtarre alſo: and the bloud (for the greate ſlaughter) ſhalbe as depe as frõ the belye doune, and the fylth of man like vnto the Cameles lytter: And there ſhalbe great fearfulnes and trembling vpon erth, and they that ſee the wrath, ſhall be afrayde, and a trymblyng ſhall come vpon them.

And then there ſhal come great raynes from the South, ⁊ frõ the North, and parte from the Weſte: ⁊ the wynde from the East ſhal be of great poure ⁊ ſhall ſhut them vp agayne and yͤ cloud whych was rayſed vp in wrath, and yͤ ſtarre to feare the Eaſte ⁊ Weſt wynd, ſhalbe deſtroyed: and yͤ greate cloudes ſhalbe lyfte vp, ⁊ the myghtye cloudes ful of wrath and the ſtarre: yͭ they maye make all the earth afrayed, and them yͭ dwel therin, ⁊ that they may poure out ouer all places an horible ſtarre fawlinge fyer and hayle flyinge, ſweardes, and many waters: that all feldes maye be full, and all ryuers: ⁊ they ſhal breake downe the cities and walles, mountaynes ⁊ hylles, all trees, woode, and the graſſe of the medowes and all theyr frute. And they ſhal go ſtedfaſte vnto Babylõ, ⁊ make her afrayde: they ſhal come to her ⁊ beſege her, the ſtarre ⁊ al wrath ſhal they poure out vpõ her.

G Then ſhall the duſte ⁊ ſmooke go vp vnto the Heauen, and all they that be aboute her: ſhallbe wayle her: and they yͭ remaine vnder her ſhall do ſeruice vnto them that haue put her in feare. And thou Aſia, that comforteſte thy ſelfe alſo vpon yͤ hope of Babylon, and arte a worſhyppe of her perſone: Wo be vnto yͤ thou wretch, becauſe thou haſte made thy ſelfe lyke vnto her, ⁊ haſte dect thy daughters in whordome, that they myght triumph and pleaſe thy louers, which haue alway deſired to commit whordome wyth the: thou haſte folowed the abominable citie in al her workes and inuencions.

Therfore ſayth GOD: I wil ſend plages vpon the wedowhod: pouerte, hunger, warres and peſtilence, to waſt thy houſes wͭ deſtruccion ⁊ death, ⁊ yͤ glo- glorie of thy power ſhalbe dryed vp as a floure, when the heate riſethe that is ſente ouer the: Thou ſhalte be ſycke as a poore wyfe that is plaged ⁊ beaten of wemen, ſo that the myghtye and louer ſhall not be able to receaue the. Wolde I hate the ſayth the LORDE: yf thou haddeſt not alwaye ſlayne my choſen, exaltynge the ſtroke of thy handes, and ſayd ouer theyr death when thou waſt droncken: ſet forth the bewetye of thy countinaunce?

The rewarde of thy whordome ſhalbe recompenſed the in thy beſome. H

Lyke as thou haſt done vnto my choſen, ſayeth the LORD, euē ſo ſhall GOD do vnto the, and ſhal delyuer the into a plage, Thy chyldren ſhall dye of hunger, and thou ſhalt fal thorowe yͤ ſwearde. Thy cities ſhalbe broken downe ⁊ all thyn wiche ſhall be in the feld ſhall periſhe wᵗ the ſwearde alſo. They yͭ be in the mountaynes ſhal dye of hunger, ⁊ eat theyr owne fleſh, ⁊ dryncke theyr owne bloude for very hūger of breade ⁊ thruſt of water. Thou vnhappy ſhalt come thorowe yͤ ſee, and receaue plages agayne.

In the paſſage they ſhal caſte downe yͤ ſlayne citie, ⁊ ſhal roote out one part of thy lāde, ⁊ conſume yͤ porcion of thy glorie. Thow ſhal be vnto thē like ſtubble, ⁊ they ſhal be vnto yͤ like fyre, ⁊ ſhal conſume the: thy cities ⁊ thy lande, thy woode ⁊ thy fruytful trees ſhall they burne wᵗ the fyre. Thy chyldrē ſhal they carye awaye captiue, and looke what thou haſte, they ſhall ſpoyle it and marre the bewtye of thy face.

The. xvj. Chapter.

¶ The Heathen ſhalbe puniſhed.

A WO be vnto the Babylon ⁊ Aſia, wo be vnto yͤ Egypte ⁊, Syria girde youre ſelues wᵗ clothes of ſake and heare, ⁊ mourne youre chyldren, beſory for youre deſtrucciō is at hande. A ſwearde is ſet vpon you, ⁊ who wyll turne it backe? A fyre is kindled amonge you, ⁊ who wyl quench it? Plages are ſente vnto you, ⁊ what is he yͭ wyl dryue thē awaye? May any man dryue away an hōgry Lyon in yͤ woode? Or maye anye man quench the fyre in ſtubble when it hath begūne to burne? Maye one turne agayne yͤ arowe, yͭ is ſhot of a ſtrōge archer: The myghtye LORD ſendeth, the plages, ⁊ what is he yͭ wil dryue thē awaye? The fyre is kyndled ⁊ gone forth in hys wrathe, ⁊ what is he yͭ wil quenche it? He ſhal caſt lyghteniges, ⁊ who ſhall quenche it? He ſhal thōder, ⁊ who ſhall not be afrayde? The LORD ſhall threaten, ⁊ who ſhal not vtterly be beatē to pouder at hys preſence. The earth quaketh, ⁊ the fundacions therof: yͤ ſee aryſeth vp wᵗ waues from yͤ depe, ⁊ the floudes of it are vnquiet and yͤ fyſhes therof alſo before the LORDE ⁊ before the glory of hys power. For ſtronge is hys ryghte hande yͭ holdeth the bowe, hys arowes that he ſhoteth are ſharpe and ſhall not myſſe, whē they begynne to be ſhote into the endes of yͤ worlde.

B Beholde, the plages are ſent ⁊ ſhall not turne agayne, tyll they come vpon earth. The fyer is kyndled and ſhal not be put out, tyll it conſume the fundaciōs of yͤ earth. Like as an arowe whyche is ſhote of a myghtye archar, returneth not backeward: euē ſo the plages that ſhalbe ſente vpon earth, ſhall not turne agayne. Wo is me, wo is me, who ſhall delyuer me in thoſe dayes? There ſhall come vpon vs ſorowes and great morninge, hunger, dathe, and warres alſo and the powers ſhal ſtande in feare: And there ſhal come euels, ⁊ they ſhal tremble euery one. What ſhal I do in theſe thynges, when yͤ plages come? Beholde, hnnger, ſhaughter trouble, ⁊ anguyſhe are ſent, as ſcourges for a mēdemēt. But for all theſe thiges they ſhal not turne from theyr wyckednes, nor be alway mindfull of the ſcourges. C

Behold vytayles ſhalbe ſo good cheape vpon earth, yͭ they ſhal thincke themſelues to be in good caſe, and euen then ſhal miſchefe growe vpon earth: warres, dearth, ⁊ greate dyſquietnes. For many of them that dwell vpon earthe ſhall periſhe of hunger, and the other that eſcape the hunger, ſhall the ſwearde deſtroye: and yͤ deade ſhalbe caſt out as donge: and there ſhalbe no man to conforte them. For the earth ſhalbe waſted, and the cities ſhalbe caſt downe: there ſhalbe no man lefte to tyl yͤ earth ⁊ to ſowe it. The trees ſhall geue frute, ⁊ who ſhal plucke them of ⁊ gather thē? The grapes ſhalbe rype, and who ſhal treade them? For all places ſhalbe deſolate of men, ſo yͭ one man ſhal deſire to ſe another, or to heare hys voice. For of one whole citie there ſhalbe thre lefte, ⁊ two in the felde, whych ſhall hyde thē ſelues in the thycke buſhes, ⁊ in ẏ clyffes of ſtones, lyke as when there remayne thre or foure olyues vpon the olyue tree, or as when a vineyarde is gathered, there are lefte ſome grapes of them that diligently ſoughte thorowe the vinearde.

Euen ſo ſo in thoſe dayes there ſhalbe thre or foure lefte for them that ſearche theyr houſes wyth the ſwearde. And the earth ſhalbe lefte waſte, ⁊ the feldes there of ſhall waxe olde: and her wayes ⁊ all her pathes ſhall growe ful of thornes, becauſe no man ſhall trauaile there thorowe.

The daughters ſhall mourne, hauynge no bryd gromes: the wemen ſhal make lamentacion, hauynge no huſbandes, theyr daughters ſhall mourne hauinge no helpe of theyr bridegrome Jn ẏ warres ſhal they be deſtroied, ⁊ their huſbandes ſhall periſhe of hunger. O ye ſeruauntes of ẏ LORDE heare theſe thynges, and marcke them. Beholde, ẏ worde of the LORDE. O receaue it: behold the plages drawe nye, and are not ſlacke in taryinge. Lyke as a trauelynge woman whych after ẏ nyne moneth bringeth forth a ſonne, whē ẏ houre of ẏ byrth is come, an houre, two, or thre, a fore ẏ paynes come vppon her bodye, ⁊ when the childe commeth to the byrth, they tary not ẏ twyncklynge of an eye. Euen ſo ſhall not the plages beſlacke E to come vpon earth, ⁊ the worlde ſhall mourne, aud ſorowes ſhal come vpon it on euery ſyde.

O my people, heare my worde, make you ready to ẏ batayle: and in all euel be euen as pylgremes vpou earth * He ẏ ſelleth, let him be as he ẏ flyeth hys waye: and he ẏ byeth as one ẏ wil leaſe: Cor. 7. d.

Who ſo occupyeth marchaundiſe, as he ẏ wynneth not: ⁊ he ẏ buildeth, as he ẏ ſhal not dwel theri, he ẏ ſoweth, as one ẏ ſhall not reape: he ẏ twyſteth ẏ vinearde. as he ẏ ſhall not gather the grapes, they ẏ mary, as they ẏ ſhall get no childrē, ⁊ they ẏ mary not as ẏ wyddowes, ⁊ therfore * they that laboure, laboure in vayne. For ſtraūgers ſhall reapte theyr frutes, ⁊ ſpoile their goodes ouertrowe theyr houſes, take their children captiuie, for in captiuite ⁊ hunger ſhal they get chyldren. And they ẏ occupy their marchaūdiſe wᵗ robbery, howe long decke they theyr cities, theyr houſes, theyr poſſeſſiōs, ⁊ perſons: ẏ more wyl J puniſch thē for their ſynnes, ſayeth ẏ LORDE. Lyke as an whore enuyeth an honeſte womā, ſo ſhal ryghteouſnes hate iniquitie, whē ſhe decketh her ſelfe, ⁊ ſhall accuſe her to her face: when he cōmeth that defendeth, which ſhall make inquiſicion for all ſynne vpon earth. And therfore be ye not lyke ther vnto, nor to the worckes therof: for or euer it belonge, iniquitie ſhalbe taken a waye out of the earth: ⁊ righteouſnes ſhal raigne among you.

Esa. 17. b
m. 10. b.
ke. 11. b.

F Let not the ſynner ſaye, that he hath not ſinned: for coles of fyer ſhall burne vpon his heade whyche ſayeth before ẏ LORD GOD and hys glory: J haue not ſynned. Beholde, the LORDE knoweth all ẏ worckes of men, theyr imaginacions, theyr thoughtes, ⁊ theyr hertes. * For he ſpake but ẏ worde: let ẏ earht be made, ⁊ it was made: let the heauen be made: ⁊ it was made. Jn hys worde were ſtarres made ⁊ he knoweth the nombre of them. He ſearcheth the grouñde of the deepe, and the treaſures ther of he hath meaſured the ſee, ⁊ what it containeth. He hath ſhut the ſee, in the myddeſte of the waters, aud wyth hys worde hathe he hanged ẏ earth vpō ẏ waters. He ſpredeth out ẏ heauen lyke a vawte, vpon ẏ waters hath he found it. Jn ẏ deſerte ⁊ drye wylderneſſe hath he made ſprynges of water, and poles vpon ẏ toppe of ẏ mountaynes, that ẏ floudes moght poure downe from the ſtoni rockes to water ẏ earth He made man, ⁊ put hys herte in the mydeſt of the bodye, and gaue hym breth, lyfe, ⁊ vnderſtandynge, yee, and ẏ ſpirite, of ẏ Almyghtie GOD, whych made all thinges, and hath ſearched the grounde of all the ſecretes of the earth. Gene. 1. a.

G He knoweth youre imaginacions ⁊ inuencions, ⁊ what ye thyncke when ye ſynne and wolde hyde youre ſelues. Therfore hath the LORDE ſearched ⁊ ſoughte oute all youre worckes, ⁊ he ſhall bewraie you all. And whē youre ſynnes are broughte forthe, ye ſhalbe a ſhamed before mē, ⁊ youre owne ſynnes ſhalbe youre accuſers in ẏ daye. What wyll ye do (Or howe wyll ye hyde youre ſynnes before GOD, ⁊ his Angelles) Beholde, GOD hym ſelfe is the

Iudge, feare hym, leaue of from youre ſynnes, and forget youre vnrighteouſneſſes, ⁊ melde nomore wyth them: ſo ſhall GOD leade you forthe, and delyuer you from all trouble. For beholde, the heate of a greate multitude is kindled ouer you ⁊ they ſhall take away certayne of you, and fede the ydle wyth Idols, and they that conſent vnto them, ſhalbe had in deriſion, laughed toſcorne, and troden vnder foote.

For in all places, and in the nexte cities ſhalbe agreate inſurreccion, vpon thoſe that feare the LORDE. They ſhal be lyke madmen, they ſhal ſpare no mã thei ſhal ſpoile ⁊ waſt ſuch as feare the LORDE, their goodes ſhal they talie frõ them, ⁊ ſhut them out of their houſes. Thẽ, ſhal it beknowen who are my choſen, ⁊ they ſhalbe tried as yͤ golde in yͤ fyer. Heare, O ye my beloued, ſaith yͤ LORDE: behold the dayes of trouble are at hande, but I wyll delyuer you frõ the ſame. Be not ye afrayed, diſpayre not, for GOD is oure captayne.

Who ſo kepeth my commaundementes and preceptes (ſayeth the LORDE GOD) let not youre ſynnes waye you downe, and let not youre vnryghteouſneſſe be lyfte vp. Wo be vnto them that are ſubdued vnto theyr ſynnes who ar ouer wheluid wᵗ wickedneſſe: lyke as a felde is couerid with wood and buſhes, ⁊ the path therof wyth thorues, yͭ no man maye trauayle thorowe: ⁊ ſo is he taken, ⁊ caſt in the fyer ⁊ brente.

The ende of the fourth booke of Eſdras.

The booke of Tobias.

The fyrſte Chapter.

¶ Tobias beinge taken preſoner / forſaketh not the lawe of truth. The mercy ãd charyte of Tobias: and the maners of hym in hys youth. He taketh Anna to wyfe / by whom he hath a ſonne named Tobias. He ſuccoureth Gabel with monye. He and hys are fayue to flye / but after the death of Sennacherib they returne a gayne.

TObias was of the tribe ⁊ citie of Nephthalim wich lyeth in the hye countries of Galile aboue Aſer, the waye towarde the weſt hauyng yͤ citie of Sephet vpon the lefte ſyde. A Though he was taken pryſoner in the dayes of Salamanaſar kynge of the Aſſyrians, neuertheles beinge in captiuite, he forſoke not the waie of truthe. In ſo muche that what ſoeuer he mighte get he parted it dayly wyth hys felowe priſoners and brethren that were of hys kynred. And though he were yonger thẽ all the tribe of Nephthalim yet do not he behaue hym ſelfe childyſhly in hys worckes. And when all the other wente to Baal the golden calue, which Ieroboam the kynge of Iſrael had made, he hym ſelfe alone fled all theyr companies, and gat hym to Ieruſalem vnto the temple of the LORDE, and there worſhypped the LORDE GOD of Iſrael: faythfully offering all his fyrſte frutes and tythes, ſo that in the thyrde yeare he miniſtred all yͤ tythes vnto ſtraũgers ⁊ to ſuche as he thoughte good. These and ſuch lyke thynges dyd he obſerue accordynge to the lawe of GOD when he was yet but yonge. B

But when he was a man, he toke out of hys owne tribe a wyfe called Anna, and of her he begat a ſonne, whome he called Tobias after hys owne name, ⁊ taugh him from hys youth vp, to feare GOD, and to refrayne from al ſynne.

Nowe when he wyth hys wyfe, hys ſonne and wyth all hys kynred was come into captiuite vnto the citie of Niniue, what tyme as they al dyd eate of the meates of the Heathen, he kept hys ſoule, and was neuer defyled in theyr meates. * And forſomuch as he was myndfull of the LORDE in all hys herte, GOD gaue hym fauoure in the ſyghte of Salmanaſar yͤ kynge, whych gaue hym power to go where he wolde, and ſo had he libertie to do whatſoeuer hym lyſte.

So wente Tobias vnto all them yͭ were in pryſon, and comforted them, ⁊ gaue them wholſome exhortaciõs. And when he came to Rages, a citie of the Meedes, hauinge ten talẽtes of ſyluer of the kynges gyfte aud ſawe amõge a great company of people of his kenred ony of her lyfe. For thou oughteſte to remēber what ⁊ howe great parels ſhe ſuffred for the in her wombe. And when ſhe hath alſo fulfilled the tyme of her lyfe, bury her beſide me. Haue GOD i thy thought all yͤ dayes of thy lyfe, ⁊ beware *leſt at any tyme thou conſent vnto ſinne, ⁊ leſt thou let ſlyp the commaundementes of the LORDE our GOD.

*Geue almes of thy goodes, ⁊ turne neuer they face from the pore: ⁊ ſhall it come to paſſe yͭ the face of the LORDE ſhal not be turned a way from yͤ. *Be merciful after thy power. yf thou haue B much, geue plēteouſly, yf thou haue lytle, do thy diligence gladly to geue of yͤ lytle. For ſo gathereſt thou thy ſelfe a good rewarde in yͤ day of neceſſite. For mercy delivereth frō all ſynne ⁊ from death, ⁊ ſuffereth not the ſoule to come in darcknes. A greate comforte is mercie before the hyghe GOD, vnto all thē that ſhewe it.

My ſonne, kepe the wel from al whordome and (beſyde thy wyfe) ſe yͭ no faute be founde in yͤ. Let neuer pryde haue rule in thy mynde, nor in thy worde: for in pryde beganne all deſtrucciō. *Who ſoeuer worcke anye thynge for the, immediatly geue hym hys hyre, ⁊ loke yͭ thy hyred ſeruauntes wages remayne ot by yͤ ouer nyghte. *Loke yͭ thou ne er do vnto another man yͭ thynge, yͭ hou woldeſt not another man ſhulde o vnto yͤ. *Eate thy bearde wͭ yͤ hongrye ⁊ poore, ⁊ couer the naked wyth thy clothes. Set thy bread ⁊ wyne vpō he ryghteous, and do not thou eate ⁊ ryncke thereof with the ſynners. Aſke uer counſell at the wyſe.

Be alwaye thanckefull vnto GOD, ⁊ eſeche hym that he wyll order thy wayes, ⁊ that what ſoeuer thou deuyſeſt or takeſte in hande, it maye remayne in ym. I certifie the alſo my ſonne, that (when thou waſte yet but a bade) I de yuered ten talentes of ſyluer vnto Ga elus, at Rages a citie of the Meedes, nd hys hand wrytynge haue I by me. nd therefore ſeeke ſome meanes, ho e thou mayeſt come by hym, and rece e of hym the ſayde weyght of ſyluer eue him his hande wrytinge againe My ſonne, be not afrayed: truthe it e leade heare a poore lyfe: but gre good ſhal we haue, if we feare GOD eparte from allſine: ⁊ do well

The

The .v. Capter.

¶The obedience of yonge Tobias to hys father/ whych is ſente to Rages. An Angell accompanyeth wyth hym in hys iourney,

A Then anſwered Tobias hys father and ſayde: father: all yͭ thou haſt commaunded me, wyll I do ⁊ yͭ diligently. But howe I ſhall require thys money I cānot tell. Nether doth he knowe me, nor I hym. What token ſhall I geue hym? And as for the waye thether I neuer knewe it. Then hys father aunſwered hym, and ſayde: I haue hys handewrytyng by me whych when thou ſheweſt hym immediatly he ſhal paye the. But go thy waye nowe, and get the ſome faithfull man to go wyth the for an hyre, that thou mayeſte receaue the monye, whyle I am yet lyuige. Then wēt Tobias out, and in yͤ ſtrete he founde a frayre younge man ſtandyng, gyrded vp, and as it were one ready to take hys iourney. And he knewe not that it was an Angell of GOD, but ſaluted hym and ſayde: From whēce arte thou good yonge man He aunſwered: Of yͤ chyldren of Iſrael.

And Tobias ſayde vnto hym: knoweſte thou the waye that leadeth vnto the countrie of the Medes? He aunſwered, B I knowe it well, and all thoſe ſtretes haue I gone ofttymes, and haue lodged with our brother Gabelus, yͭ dwelleth in Rages a citie of the Medes, whych lyeth vpon the mount Ecbathanis: Tobias ſayde vnto hym: I pray the tary for me, tyll I haue told my father theſe thynges. Then wente Tobias in, and tolde his father all. At the wiche hys father meruayled ⁊ prayde, that he wolde come in vnto hym,

Nowe when yͤ Angell came in, he ſalutid him, ⁊ ſayde: Ioye wͭ yͤ for euer moare. And olde Tobias ſayde: what ioye can I haue yͭ ſyt here in darckeneſſe, ⁊ ſe not yͤ lyght of hauen? The yonge mā ſayde vnto him: Be of good chere, GOD ſhall helpe yͤ ſhortlye. And Tobias ſayde C vnto hī: Canſte thou brynge my ſonne to Gabelus, vnto yͤ citie of Rages in Medea? And when thou cōmeſt againe I ſhall paye yͤ the hyre. And the Angell ſayde vnto him: I ſhall leade thy ſone ⁊ brynge him to yͤ againe. Thē Tobias ſayde to hym: tel me I prai the of what

houſe,

Judge, feare hym, leaue of from youre ſynnes, and forget youre vnrighteouſneſſes, ⁊ melde nomore wyth them: ſo ſhall GOD leade you forthe, and delyuer you from all trouble. For beholde, the heate of a greate multitude is kindled ouer you ⁊ they ſhall take away certayne of you, and fede the ydle wyth Idols, and they that conſent vnto them, ſhalbe had in deriſion, laughed toſcorne, and troden vnder foote.

For in all places, and in the nexte cities ſhalbe agreate inſurreccion, vpon thoſe that feare the LORDE. They ſhal be lyke madmen, they ſhal ſpare no mã thei ſhal ſpoile ⁊ waſt ſuch as feare the LORDE, their goodes ſhal they take frõ them, ⁊ ſhut them out of their houſes. Thẽ, ſhal it beknowen who are my choſen, ⁊ they ſhalbe tried as yͤ golde in yͤ fyer. Heare, O ye my beloued, ſaith yͤ LORDE: behold the dayes of trouble are at hande, but I wyll delyuer you frõ the ſame. Be not ye afrayed, diſpayre not, for GOD is oure captayne.

Who ſo kepeth my commaundementes and preceptes (ſayeth the LORDE GOD) let not youre ſynnes waye you downe, and let not youre vnryghteouſneſſe be lyfte vp. Wo be vnto them that are ſubdued vnto theyr ſynnes who ar ouer wheluid wͭ wickedneſſe: lyke as a felde is couerid with wood and buſhes, ⁊ the path therof wyth thorues, yͭ no man maye trauayle thorowe: ⁊ ſo is he taken, ⁊ caſt in the fyer ⁊ brente.

The ende of the fourth booke of Eſdras.

The booke of Tobias.

The fyrſte Chapter.

¶ Tobias beinge taken preſoner / forſaketh not the lawe of truth. The mercy ãd charyte of Tobias: and the maners of hym in hys youth. He taketh Anna to wyfe / by whom he hath a ſonne named Tobias. He ſuccoureth Gabel with monye. He and hys are fayne to flye / but after the death of Sennacherib they returne a gayne.

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Nowe when he wyth hys wyfe, hys ſonne and wyth all hys kynred was come into captiuite vnto the citie of Niniue, what tyme as they al dyd eate of the meates of the Heathen, he kept hys ſoule, and was neuer defyled in theyr meates. * And forſomuch as he was myndfull of the LORDE in all hys herte, GOD gaue hym fauoure in the ſyg
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of her lyfe. For thou oughteste to remēber what ⁊ howe great parels she suffred for the in her wombe. And when she hath also fulfilled the tyme of her lyfe, bury her beside me. Haue GOD ī thy thought all yͤ dayes of thy lyfe, ⁊ beware* lest at any tyme thou consent vnto synne, ⁊ lest thou let slyp the commaundementes of the LORDE our GOD.

*Geue almes of thy goodes, ⁊ turne neuer they face from the pore: ⁊ shall it come to passe yͭ the face of the LORDE shal not be turned a way from yͤ. *Be merciful after thy power. yf thou haue much, geue plēteously, yf thou haue lytle, do thy diligence gladly to geue of yͤ lytle. For so gatherest thou thy selfe a good rewarde in yͤ day of necessite. For mercy deliuereth frō all synne ⁊ from death, ⁊ suffereth not the soule to come n darcknes. A greate comforte is mercie before the hyghe GOD, vnto all thē that shewe it.

My sonne, kepe the wel from al whoredome and (besyde thy wyfe) se yͭ no faute be founde in yͤ. Let neuer pryde haue rule in thy mynde, nor in thy worde: for n pryde beganne all destrucciō. *Who soeuer worcke anye thynge for the, immediatly geue hym hys hyre, ⁊ loke yͭ thy hyred seruauntes wages remayne not by yͤ ouer nyghte. *Loke yͭ thou neuer do vnto another man yͤ thynge, yͭ thou woldest not another man shulde do vnto yͤ. *Eate thy bearde wͭ yͤ hongrye ⁊ poore, ⁊ couer the naked wyth thy clothes. Set thy bread ⁊ wyne vpō the ryghteous, and do not thou eate ⁊ dryncke thereof with the synners. Aske euer counsell at the wyse.

Be alwaye thanckefull vnto GOD, ⁊ beseche hym that he wyll order thy wayes, ⁊ that what soeuer thou deuysest or takeste in hande, it maye remayne in hym. I certifie the also my sonne, that (when thou waste yet but a bade) I delyuered ten talentes of syluer vnto Gabelus, at Rages a citie of the Meedes, and hys hand wrytynge haue I by me. And therefore seeke some meanes, howe thou mayest come by hym, and receue of hym the sayde weyght of syluer geue him his hande wrytinge againe.

My sonne, be not afrayed: truthe it we leade heare a poore lyfe: but grete good shal we haue, if we feare GOD departe from all sine: ⁊ do well

The

The .v. Capter.

¶The obedience of yonge Tobias to hys father/ whych is sente to Rages. An Angell accompanyeth wyth hym in hys iourney,

THen answered Tobias hys A
father and sayde: father: all yͭ
thou hast commaunded me,
wyll I do ⁊ yͭ diligently. But
howe I shall requyre thys money I cā
not tell. Nether doth he knowe me, nor
I hym. What token shall I geue hym?
And as for the waye thether I neuer
knewe it. Then hys father aunswered
hym, and sayde: I haue hys handewry
tyng by me whych when thou shewest
hym immediatly he shal paye the. But
go thy waye nowe, and get the some
faithfull man to go wyth the for an hy=
re, that thou mayeste receaue the mo=
nye, whyle I am yet lyuige. Then wēt
Tobias out, and in yͤ strete he founde a
frayre younge man standyng, gyrded
vp, and as it were one ready to take
hys iourney. And he knewe not that it
was an Angell of GOD, but saluted
hym and sayde: From whēce arte thou
good yonge man? He aunswered: Of yͤ
chyldren of Israel.

And Tobias sayde vnto hym: kno
weste thou the waye that leadeth vnto
the countrie of the Medes? He aunswe
red, I knowe it well, and all those stre= B
tes haue I gone ofttymes, and haue
lodged with our brother Gabelus, yͭ
dwelleth in Rages a citie of the Me=
des, whych lyeth vpon the mount Ec=
bathanis: Tobias sayde vnto hym: I
pray the tary for me, tyll I haue told
my father these thynges. Then wente
Tobias in, and tolde his father all. At
the wiche hys father meruayled ⁊ pray
de, that he wolde come in vnto hym,

Nowe when yͤ Angell came in, he salu
tid him, ⁊ sayde: Ioye wͭ yͤ for euer mo=
are. And olde Tobias sayde: what ioye
can I haue yͭ syt here in darckenesse, ⁊
se not yͤ lyght of hauen? The yonge mā
sayde vnto him: Be of good chere, GOD
shall helpe yͤ shortlye. And Tobias say= C
de vnto hī: Canste thou brynge my son
ne to Gabelus, vnto yͤ citie of Rages in
Medea? And when thou cōmest againe
I shall paye yͤ the hyre. And the Angell
sayde vnto him: I shall leade thy sone
⁊ brynge him to yͤ againe. Thē Tobias
sayde to hym: tel me I prai the of what
house,

houſe,or of what tribe art thou? The Angell Raphael ſayde vnto hym: Sekeſt thou after ẏ kinred an famulie, or ſekeſt thou aguyde for thy ſonne to go with hym? But that I make ẏ not careful, I come of ẏ Stoke of Azaria ⁊ greate Ananias thy brothers. And Tobias anſwered: thou arte come of a great kynred: but I praye the be not diſeaſed that I deſire to knowe thy kinred. The Angel ſayd vnto hym: thy ſonne ſhall I leade forth ſafely and bryng hym hole to the agayne.

Then anſwered Tobias ⁊ ſayde: wel go on youre waye, and GOD be in youre iourney, and hys Angel bear you cõpany. So when they had prepared all thynges, that thei wolde take with thẽ in theyr iournye, Tobias bad hys father and his mother farewell, and they wẽte on theyr waye both together. Nowe when they were gone, hys mother beganne to wepe, and ſayde: The ſtafe of oure age haſte thou taken awaye, ãd
Tobi.20.a. ſente hym from vs. Wolde GOD that mony had neuer bene, for the whyche thou haſte ſente hym awaye. yf we had bene contente wyth our pouertye, this had bene greate ryches vnto vs ẏ we ſawe oure ſonne here. Then ſaide Tobias vnto her: wepe not, oure ſõne ſhall come to vs agayne ſafe and ſounde, ãd thyne eyes ſhall ſe hym. For I truſte, ẏ ẏ good Angel of GOD ſhall beare hym companye, ⁊ order well all ẏ thynges ẏ he doth: ſo ẏ he ſhall come to vs agayne wͭ ioye. At theſe wordes hys mother lefte of from wepynge, ⁊ helde her tonge.

The vi. Chapter.

¶ Yonge Tobias is delyuered from the fyſh by the Angell/ The Angell exhorteth Tobias to take Sara to hys wyfe.

A SO Tobias wente on hys waye and a dogge folowed hym, and the fyrſte nighte they abode by the water of Tigris. Then wente he oute to waſhe his feete, and behold there came forth an horible fyſh to deuoure hym. Of whõ Tobias was afrayde: and cryed wyth a lowde voyce, ſayinge: LORDE he commeth vpon me. And the Angell ſayde vnto hym: Take hym by the gyll, and drawe hym to the. And he dyd ſo, and drewe him vpon the lande. And the fyſhe beganne to leape at hys feete.

B Then ſayde the Angell vnto hym: take oute the bowels of thys fyſhe, ⁊ as for the herte, ẏ gaul and the lyuer, kepe them by the. For theſe thynges are neceſſary and good for medicine. Tobias dyd ſo, and roſted the fyſhe, and they take hym wyth them in theyr iourney: ẏ reſydue they ſalted, as much as was ſufficiente for them, tyll they came to Raga a citie of the Meedes. Then Tobias aſked the Angel, and ſayde vnto hym: I pray the brother Azaria tell me whereto are theſe thynges good of the fyſhe, ẏ thou haſte bydden me kepe.

The Angell aunſwered hym, ⁊ ſayde: yf thou layeſt a pece of the herte vpon the coales, the ſmoke therof dryueth awaye all maner of euell ſpirites, whether it be from man or from woman, ſo that from thence forth the ſame ſhal come nomore vnto thẽ. The gaul is good to annoint or to ſtryke the eyes withal where as there is any blemyſh in thẽ, ſo that they ſhalbe hole. C

And Tobias ſayde vnto hym, where wylt thou that we remayne? The Angel aunſwered and ſayde: Here is a nie kynſmã of thyne, one Raguel by name, which hath a daughter called Sara, ⁊ hath nether ſonne nor daughter but her. All hys good belongeth vnto the if thou muſte mary her, and therfore deſire her of her father, and he ſhal geue her the to wyfe. Then anſwered Tobias and ſayde: As I vnderſtane, ſhe hath ben maryed vnto. vij. huſbandes, and they alare dead: and I haue herde ſay that the deuel ſlewe them. I am afrayd therfore, leſt ſuche thynges happen vnto me alſo: which yf it came to paſſe (ſeing I am the only ſõne of my father and my mother) I ſhulde brynge them i theyr age wͭ ſorowes to their graues.

Then ſayde the Angell Raphel vnto D hym: Heare me and I wyll tell ẏ what they be, of whom the deuyl hath power Namely, they that receaue maryage of ſuche a facion, that they ſhute GOD out from them, and from theyr hert ãd geue them ſelues to theyr owne luſt, euen as it were an horſe ⁊ mule, which haue no vnderſtandynge: vpon ſuche hath the deuyll power. But when thou takeſt her, and arte come into the chamber, wytholde thy ſelfe from her thre dayes, and geue thy diligence vnto nothynge but vnto prayer wyth her.

And in the fyrste nyghte, rost the lyuer of yͤ fyshe, & yͤ deuyll shalbe dryuen a waye. The seconde nyght shalte thou be receauid into the cõpany of the holy patriarkes. The thyrd nyght shalte thou optaine yͤ blessing of GOD, so that whole chyldren shalbe borne of you. After the thyrde nyghte take the mayden in the feare of GOD: and more for yͤ desyre of children, then for any fleshly luste: that in the seed of Abraham thou mayest optayne yͤ blessynge in chyldren

The vij. Chapter.

¶ Yonge Tobias and the Angel come to the house of Raguel. He requireth Raguels daughter to wyfe/and obtayneth her.

1 Then went they into Raguel, which receaued them ioyfully And when Raguel loked vpõ Tobias he said vnto Anna his wyfe. Howe like is this yonge man vnto my systers sõne? And whẽ he had spoken this he sayd whẽce be ye good brethrẽ? They sayde Of yͤ tribe of Nephtalim oute of yͤ captiuitie of Nineue. Thẽ sayd Raguel vnto them: knowe ye my brother Tobias? Thy said: yee, we knowe him wel. And whẽ they had spoken much good of hym, yͤ Angel sayde vnto Raguel. Tobias of whome thou askest is thys yonge mans father.

Then Raguel bowed hym selfe downe and wepte, toke hym aboute yͤ neke & kysed him, & sayde: GODS blessyng haue thou my sonne, for thou arte the sonne of a good vertuous man. And Anna B his wyfe, & Sara his daughter wepte also. Nowe when they had talked together, Raguel bad kyll a wether, & to make a feast: And when he prayed them to syt downe to dyner, Tobias sayde: I wyl nether eate nor drike here this day except thou fyrst graũt me my peticion & promise me to geue me thy daughter Sara. Whẽ Raguel herde this he was astounid: for he knewe, what had happened vnto yͤ other. vij. men yͭ went in vnto her, & he began to feare, yͭ it shulde chaũce vnto hym also in lyke maner

And whyle he stode so in doubte, & gaue the yonge mã no answere, yͤ Angell sayde vnto hĩ Feare not to geue hĩ thy daughter, for vnto thys man yͭ feareth GOD belongeth thy daughter to wyfe, therfore might none other haue her.

Then sayde Raguel: I doubt not but GOD hathe accepted my prayers and C teares in hys syghte: & I truste he caused you to come vnto me for the same intente, yͭ thys daughter of myne myghte be maried in her owne kynred, accordynge to the lawe of Moses.

And nowe, doubte thou not, but I wyll geue her vnto the. Soo he tooke yͤ ryghte hande of his daughter and gaue her into the ryght hande of Tobias and sayde.

The GOD of Abrahã, yͤ GOD of Isahac, & the GOD of Jacob, be wyth you, ioyne you together, and fulfyl hys blessynge in you. And thei toke a letter and made a wrytynge of the maryage: And then made they merye, & praysed GOD.

And Raguel called Anna hys wyfe vnto hĩ, & bad her prepare another chãbre, and thether he broughte Sara his daughter, & she wepte. Thẽ sayde he vnto her: Be of good chere mi daughter, yͤ LORDE of Heauen geue the ioye, for yͤ heauynesse that thou haste suffred.

The viij. Chapter.

¶ The Angell byndeth the euyll: Tobias exhortethe hys wyfe to prayer/and they praye thre dayes before they lye together.

Nowe, after that they had supped, they broughte the yonge A man into her. Then thoughte Tobias vpõ yͤ wordes of yͤ Angell: & tooke oute of hys bagg, a pece of yͤ leuer of yͤ fyshe, & layd it vpõ the hote coles. So the Angell Raphael toke holde of the deuyll, & sente hym awaye and bounde hym in the wyldernesse of yͤ hyer Egypte. Then spake Tobias vnto yͤ virgin, & sayde: Up Sara, let vs make oure prayer vnto GOD to daye, tomorowe, & ouermorowe: for these nyghetes wyll we recõsile oure selues wᵗ GOD, & when the thyrde holye nyghte is paste, we shall ioyne together in the dutye of maryage. For we are the chyldren of holye mẽ, and we may not come together, B as the Heathen, that knowe not GOD.

Then stoode they vp bothe together, and besoughte GOD earnestlye, that he wolde preserue them. And Tobias sayde: O LORD GOD of oure fathers, praised be thou of heauen and earth of yͤ seeweles, & floudes, & of all thy creatures yͭ be therein. Thou madest Adam of the *moulde of the earth, & gauest hym Eua for an helper. And nowe LORD thou

Gene. 2. d.

knoweſt that it is not becauſe of voluptuouſneſſe that I take this ſyſter of mine to wyfe but onelye for the loue of chyldren, in whome thy name be bleſſed for euer. And Sara ſayde haue mercye vpon vs (O LORDE) haue mercye vpon vs: and let vs bothe come hole ād ſounde together to a good aege.

And aboute the cocke crowyuge it happened, that Raguell called hys ſeruaundes, and they wente wyth him to make a graue. For he ſayde it is chaunſed nowe vnto hym paraduenture, as it did vnto the otther ſeuen men, that wēt in vnto her. Nowe when they had made the graue, Raguel came agayne to hys wyfe, and ſayd vnto her: ſende one of thy maidens, to loke yf he be deade, C that I maye burie hym afore yͤ lighte daye: So ſhe ſente a mayden to ſe: whych when ſhe came into the chambre, founde them hole and ſounde, ſlepinge together. And ſo ſhe came a gayne, and broughte good tidynges. Thē Raguel and Anna hys wyfe prayſed the LORDE, and ſayde: Praiſed be thou, O LORD GOD of Iſrael for it is not happened vnto vs, as we thoughte. For thou haſte dealte mercyfully with vs, and put awaye from vs the enemye yͭ perſecuted vs, and haſte ſhewed mercie vnto yonder two beloued. O LORDE cauſe them to magnifie the more perfectlye, ond offer the ſacrifice of thi praiſe, ⁊ of theyr health: that al people maie knowe that thou onelye arte GOD in all the earth.

And immedyatlye, Raguel commaunded his ſeruauntes to fyl the graue that they had made wyth earth afore D it was lyghte, and bad his wyfe prepare a feaſte, and to make ready all thynges that were neceſſarye for meate, to ſuch as went by the waye. He cauſed two fat knye alſo, and foure wethers to be ſlayne and meates tobe prepared for all his neighbours and frēdes. And Raguel charged Tobias to remaine wͭ him two wekes. As for al the good yͭ he had, he gaue Tobias the halfe of it, ⁊ made thys wryttynge, that the halfe whyche remained, ſhulde fall vnto Tobias after theyr deathe.

The .ix. Chapter.

¶ The Angell goeth to Gabelus at the deſire of Tobias / which delyuereth the letter / and receaueth the monye.

THen Tobias called vnto him the Angel whome he thoughte to haue bene a man, and ſaide vnto hym: Brother Azarias, A I praye the herkē vnto my wordes yf I ſhulde geue my ſelfe to be thy ſeruaunte, I ſhall not deſerue thy prouidence. Neuertheleſſe, I beſeche yͤ that thou wylte take the beaſtes and the ſeruauntes, ⁊ go vnto Gabelus in Rages the citie of Meedes, and delyuer hym hys hande wrytynge, and receaue the mony of hym, ⁊ praye hym to come to my maryage. For thou knoweſt thy ſelfe, yͭ my father doth nombre the dayes: ⁊ yf I tarye one daye to longe, he wyll be ſory in hys mynde Nowe ſeyſt thou howe earneſtly Raguel hath required me, ſo that I cannot ſaye hym naye. B

Then toke Raphael foure of Raguels ſeruaūtes, ⁊ two camels, ⁊ wēte vnto Rages yͤ citie of yͤ Meedes: ⁊ when he had foūde Gabelus, he gaue him his hādewrytinge, ⁊ receaued all yͤ monye. He tolde hym alſo of Tobias yͤ ſone of Tobie, howe all thinges had happened ⁊ cauſed hym to come wͭ him to yͤ maryage. Nowe whē he came in to yͤ houſe of Raguell, he found Tobias ſytting at yͤ table: ⁊ he leaped vp, ⁊ thei kyſſed one an other, ⁊ Gabelus wepte, ād prayſed GOD, ⁊ ſaide: yͤ bleſſynge of yͤ GOD of C Iſrael haue thou, for thou arte yͤ ſone of a ryghte vertuous ⁊ iuſte man, ⁊ of one yͭ feareth GOD, ⁊ geueth greate almes. And bleſſing haue thy wyfe ⁊ youre elders, yͭ ye maye ſe youre children ⁊ youre chylders chyldren, vnto yͤ thyrde ⁊ fourth generaciō, ⁊ youre ſeed be bleſſed of yͤ GOD of Iſrael, whyche raygneth worlde wͭ oute ēde. And whē they all had ſayde Amen: they wēte to yͤ feaſte, but wyth yͤ feare of the LORDE helde D they the feaſte of the maryage.

The .x. Chapter.

¶ Tobias and his wyfe are ſad for the taryinge of theyr ſonne. Raguel ſendeth agayne Tobias wyth his wyfe.

NOwe whyle yonge Tobias made longe tarying by reaſon A of the maryage, hys father was full of care and heauyneſſe, and thought what ſhulde be yͤ cauſe, that my ſonne taryeth ſo longe. Or wy ſhulde he be kepte ſo longe there: Paraduenture Gabelus is dead, ⁊

noman wyll geue hym yͤ monye. Thus
begãne he to be very ſorowefull, he and
Anna hys wyfe wyth hym, and began-
ne to weepe bothe together, becauſe
B theyr ſõne was not come agayne vnto
them at yͤ daye appoynted. As for hys
mother, ſhe wepte with diſcomfortable
teares and ſayd. Wo is me my ſõne. Oh
what ayled vs to ſende the awaye into
a ſtraunge cõutrye, thou lyghte of oure
eyes, thou ſtaffe of oure age, thou cõfort
of oure lyfe, thou hope of oure genera-
cion: Seinge all the thynges that we
haue, are onlye in the, we ſhulde not ha
ue ſente the awaye from vs.

Then Tobias comforted her ⁊ ſayde:
holde thy tonge, and be not dyſcomfor-
ted, oure ſonne is hole and ſounde: the
man yͤ we ſente hym wythall is fayth-
full ynoughe. Neuertheleſſe, ſhe myght
in no wyſe be cõforted but daylye wen-
te oute, loked aboute, and went aboute
al the ſtretes, whereby ſhe thoughte he
ſhulde come againe: that (yf it were
poſſible) ſhe myghte ſe hym commynge
C afarre of. But Raguel ſayde vnto hys
ſone in lawe: O tary heare, and I ſhall
ſende a meſſenger vnto thy father To-
bias to tell hym that thou arte in good
health. Tobias ſayde vnto hym: I am
ſure, yͤ my father, and my mother count
euery day, ⁊ that theyr hertes are ſorie.

So when Raguell prayed Tobias wͭ
manye wordes, ⁊ wold in no wyſe hea-
re hym, he delyuered Sara vnto hym,
⁊ the halfe parte of al hys good, in ſer-
uauntes, in hande maydens, in ſhepe,
in Camels, in kine, and muche mony,
and ſo ſente hym away from hym wyth
peace ⁊ ioye: ⁊ ſayde: The holye Angell
D of yͤ LORDE be wyth you in youre iour
neye, ⁊ brynge you forth ſafe ⁊ ſounde, yͤ
ye maye finde all thynges in good caſe
with youre elders, and that myne eyes
maye ſee youre chyldrẽ afore I dye. So
the elders embraced theyr daughter,
kyſſed her, and let her go, exhortynge
her to honoure her father ⁊ mother in
lawe, to loue her huſbande, to rule wel
her houſhold, to kepe her houſe in good
order, and to ſhewe her ſelfe fawtleſſe.

The xj. Chapter.

¶Yonge Tobias leuynge hys wyfe and houſhol-
de in the mydwaye, commeth before with the Angel.
The dreame of his mother lokyng after her ſoñe. He
is ioyfully receaued of hys father and mother Sa-
ra commeth ſeuen dayes after.

AS they were nowe goynge ho-
me warde agayne, vpõ the xj. A
daye, they came to Charra,
whych lyeth in yͤ halfe waye
towarde Niniue. And the An
gell ſayde: Brother Tobias, thou kno-
weſt howe thou haſt left thy father, ther
fore yf it pleaſe the, we two wyl go be-
fore, ⁊ let the houſholde wyth thy wyfe
and yͤ catell come ſofte ⁊ fayer after vs.
And when Tobias was contente that
they ſhulde go before, Raphael ſaide vn
to him: Take of the gaule of the fyſhe
wyth the, for it ſhalbe neceſſarye. So B
Tobias toke of yͤ gaule, and they went
theyr way. But Anna yͤ mother of To-
bias ſate daply by the waye ſyde vpõ yͤ
toppe of an hyl, from whence ſhe might
ſe farre about her. And whyle ſhe was
waytinge there, for hys commynge, ſhe
loked a farre of and anone ſhe percea-
ued her ſonne commynge, and ranne ⁊
told her huſband ſayinge: Beholde thy
ſonne cõmeth. And Raphael ſayd vnto
Tobias: As ſoone as thou commeſte in
to the houſe, immediatly worſhyppe yͤ
LORDE thy GOD, ⁊ geue thanckes vn-
to hym: then go to thy father, and kiſſe
hym, and ſtrycke hys eyes ouer wyth yͤ
gaul of yͤ fyſhe, that thou haſt brought
wyth the. For be ſure, that hys eyes ſhal
ſtreyghte waye be opened, ⁊ thy father
ſhall ſe the lyghte of heauen, and ſhall
reioyce at the ſyghte of the. Then yͤ dog
that had bene with thẽ in theyr iourny,
ranne before, and came as a meſſenger,
and wagged hys tayle for gladneſſe.

So the blynde father aroſe, ⁊ began- C
ne to runne ⁊ ſtombled wyth hys feete,
and gaue a ſeruaunte his hande, ranne
to mete hys ſonne, receaued hym, and
kyſſed hym, he and hys wyfe and they
beganne to wepe for Joye.

Nowe when they had whorſhypped
⁊ thãcked GOD, they ſate downe. Thẽ
toke Tobias of the fyſhes gaul, and an
nointed hys fathers eyes: ⁊ taryed hal-
fe an houre, and then began yͤ blemyſh
to go out of his eies, lyke as it had bene
the whyte ſkyn of an egge: whyche To
bias toke, and drewe from his eyes: ãd
immediatly he receaued his ſyght.

Then they prayſed GOD, he and hys D
wyfe and all they that knewe hym. And
Tobias ſayd: O LORD GOD of Iſrael,
I geue the prayſe ⁊ thanckes, for thou
haſt chaſtened me, and made me hole.

And loo nowe I do ſe my ſonne Tobias. After ſeuen dayes, came Sara hys ſonnes wyfe alſo hole and ſounde with al the houſeholde & catel, wyth Camels & muche monye of hys wyues, & wyth the money that he had receaued of Gabelus, & he tolde hys father & hys mother al the benefites, whych GOD had done for hym, by the man that led hym. Achyor alſo & Nabath, Tobias ſyſter ſonnes came, & were glad, and reioyſed wyth hym, by reaſon of all yͤ good that GOD had ſhewed vnto hym. And ſo for the ſpace of ſeuen dayes they made merye, & were ryghte ioyfull euerychon.

The xij. Chapter.

Yonge Tobias rekened vp vnto hys father the pleaſures that the Angell dyd him. He offered vnto the Angel halfe the goodes that he brought wyth him.

A THen Tobias called hys ſonne vnto hym & ſayde: What maye we geue thys holye man, that went wyth the? Tobias aunſwered hys father & ſayde: Father, what rewarde ſhall we geue hym? Or what thynge cā deſerue hys benefites? He hath bene my guyde, and broughte me ſafe agayne: he receaued the mony from Gabelus, he cauſed me to get my wyfe, he droue the euel ſpirite from her, he hath bene an occacion of gladneſſe to her father and mother: he delyuered me, that I was not deuoured of yͤ fiſh, he hath made the to ſe the lyght of heauē, yea, we al haue receaued great good of hym. Howe ſhulde we worthely deſerue theſe thynges vnto hym? But I praye the my father, that thou wylte deſire hym, yf haplye he wyll vouchſafe, to take wyth hym the halfe of all that we haue brought.

So the father and the ſonne called hym, toke hym aſyde, and beganne to praye hym, that he wolde be contente to take in good worth the halfe parte of al that they had broughte.

Then ſayde he ſecretly vnto them. B Prayſe ye the GOD of heauē, and geue thanckes vnto hym before all men lyuynge, for he hath ſhewed hys mercye vnto vs. It is good to hyde yͤ kynges ſecrete, but to ſhewe & prayſe yͤ worckes of GOD it is an honourable thing. Prayer is good with faſtynge, & mercie is better thē to horde vp treaſures of golde. For mercye delivereth from death, clēſeth ſynne, & cauſeth to fynde euerlaſtyng lyfe. But they that do ſinne, are the enemies of theyr owne ſoule.

Wherfore I tell you the truthe, and wyll hyde nothynge from you. C When thou prayedeſt wyth teares, and buryedeſt the dead, and lefteſt thy dyner, and hyddeſt the dead in thy houſe vpon the daye tyme, that thou mighteſt bury thē in the nyght: I offred thy prayer before the LORDE. And becauſe thou waſt accepted and beloued of GOD, it was neceſſarye, that temptaciō ſhuld trye the. And nowe hath the LORD ſente me to heale the and to delyuer Sara thy ſonnes wyfe from the euell ſpirite. For I am Raphael an Angel, one of the ſeuen that ſtande before GOD.

When they hearde thys, they were ſore afrayed, and trembled, and fel downe vpon theyr faces vnto the grounde. Then ſayde the Angell Peace be wyth you, feare not. Where as I haue bene wyth you, it is the wyll of GOD: geue prayſe and thanckes vnto hym.

You thought that I dyd *eate and D dryncke wyth you, but I vſe meate yͭ is inuiſible, and dryncke that cannot be ſene of men. Nowe therfore is the tyme that I muſte turne agayne vnto hym, that ſent me: but be ye thanckeful vnto GOD, and tell oute al hys worderous worckes.

*Gen. 18. Iudi. 13.

And when he had ſpoken thoſe wordes, he was taken awaye oute of theyr ſyghte, ſo that they ſawe him nomoare. Then fell they downe flat vpon theyr faces, by the ſpace of thre houres, and prayſed GOD. when they aroſe vp they tolde all hys wonderous worckes.

The xiij. Chapter.

¶Tobias the elder geueth thanckes vnto GOD.

A THen olde Tobias opened his mouth and prayſed the LORDE and ſayde: Greate arte thou O LORD for euermoare, and thy kyngedome worlde wythout ende: for thou ſcourgeſt and healeſt, thou leadeſt vnto hel and bringeſt oute agayne: and there is none that may eſcape thyne hande. O geue thanckes vnto the LORD, ye chyldren of Iſrael, and prayſe hym in the ſyghte of yͤ Heathen. For amōg the Heathē whych knowe hym not hath he ſcatered you, to yͤ intente yͭ ye ſhuld ſhewe furthe his meruelous worckes, and cauſe them for to knowe, that there is none other GOD Almyghtye but he. He that chaſteneth vs for oure myſdedes, and for hys owne mercye ſake ſhall he ſaue vs.

Conſider then, howe he hath dealte wyth you, and prayſe hym wyth feare and drede, and magnifie yͤ euerlaſtyng kynge in your workes. I wyl prayſe hym euen in the lande of my captiuitie, for he hath ſhewed hys maieſty vnto a ſynfull people. Turne you therefore O ye ſynners, and do righteouſneſſe before GOD, and be ſuer, that he wyll ſhewe hys mercy vpon you. As for me, and my ſoule, we wil reioyce in GOD. O praiſe the LORDE all ye hys choſen, holde the dayes of gladneſſe, ⁊ be thanckeful vnto hym, O Jeruſalē thou citie of GOD, the LORDE hathe puniſhed the for the worckes of thine owne hādes. O prayſe yͤ LORD in thy good thynges, ⁊ geue thankes to the euerlaſtynge GOD, yͤ he maye buylde vp hys tabernacle agayne in the, yͤ he maye cal againe vnto the, al ſuch as be in captiuitie, and yͤ thou mayeſt haue ioye for euermore. With a fayer lyght ſhalt thou ſhyne, ⁊ all yͤ endes of the world ſhal honour yͤ. The people ſhal come vnto yͤ from farre, they ſhall bringe gyftes, and worſhyppe yͤ LORDE in the, and thy lande ſhall they haue for a Sanctuarie, for they ſhall call vpon the greate name in the.

Curſed ſhall they be that diſpiſe the, and all that blaſpheme the, ſhalbe condempned: but bleſſed ſhall they be that buylde the vp. As for the, thou ſhalte reioyce in thy chyldren, for they al ſhalbe bleſſed, and gathered together vnto the LORDE. Bleſſed are they all that loue the ⁊ that be glad of thy peace. Prayſe thou the LORDE, O my ſoule, for the LORDE oure GOD hath delyuered hys citie Jeruſalem from all her troubles. I wyll counte my ſelue happye, yf my ſeed remayne to ſhe the clearneſſe of Jeruſalem. The gates of Jeruſalem ſhal be buylded wyth Saphyre, and Smaragde, and all the cōpaſſe of her walles wyth precious ſtones. All her ſtretes ſhalbe paued with whyte marble ſtone, and in all the ſtretes ſhall Alleluia be ſonge. Prayſed be the LORDE, whych hath exalted her, yͤ hys kingdome maye be vpon her for euermore. Amē. And ſo Tobias made an ende of hys talkynge.

The xiiij. Chapter.

¶ Tobias prophecieth the deſtruction of Niniue. His ſonne returneth to Raguel after the deceſſe of his father and mother.

A AND after that Tobias had gotten his ſight agayne, he liued. xlij. yeares, and ſawe hys chylders children. Nowe when he was, C. and ij. yeare olde, he dyed: and was buried honourablye in Niniue. For when he was lvj. yeares of aege he loſt the ſyght of hys eyes, and when he was lj. yere olde, he gat his ſyght agayne. The reſidue of his lyfe led he in ioye, and increaſed wel in the feare of GOD, and departed in peace. But in the houre of hys death he called vnto hym hys B ſonne Tobias, and vij. yonge ſpryngaldes hys ſōnes chyldren, and ſayde vnto them: The deſtruction of Niniue is at hande, for the worde of yͤ LORD cannot fayle: ⁊ our brethern that are ſcatered out of the land of Iſrael, ſhal come thether agayne. And the hole lande of it yͤ hath ben waſt, ſhalbe fylled: ⁊ the houſe of GOD that was brent in it ſhalbe builded agayne: ⁊ al ſuch as feare GOD ſhal returne thether: the Heathen alſo ſhal forſake theyr Idolles, and come to Jeruſalem, ⁊ dwel there, and all yͤ kynges of the earthe ſhalbe glad of her and worſhyppe the LORD GOD of Iſrael.

C And therfore my chyldren, heare youre father: ſerue the LORDE in yͤ truth, ſeke after hys wyll, and do the thynge that pleaſeth hym. Commaunde youre childrē that they do ryght: geue almes: be myndefull of GOD, be thanckefull vnto hym in truth, and wyth all theyr power: Heare me nowe therefore my chyldren, and byde not heare: but in what daye ſoeuer ye haue buryed your mother beſyd me, get you from hence. For I ſe that the wyckedneſſe of it ſhal brynge it to deſtruction and ende.

D After the death of hys mother, Tobias departed awaye frō Niniue, with hys wyfe ⁊ chyldren, ⁊ wyth hys chyldres chyldren, and came agayne to hys father and mother in lawe, and founde them hole and in good age, and toke the care of them. And he cloſed theyr eyes, and was heire vnto Ragueles goodes, and ſawe the fyfte generacion, and hys chyldres chyldren. And when he was. cxxvij. yeare of age, he died in yͤ feare of the LORDE, & hys kyinſfolkes buryed hym. And all hys poſterite cōtinued in a good lyfe, & holy conuerſacion ſo that they were loued and accepted both of GOD & man: & of al yͤ people of yͤ lande.

¶ The ende of the booke of Tobias.

The booke of Judith.

The fyrſte Chapter.

A ¶ The buyldynge of Ecbatanis. The victorie of Nabuchodonozor agaynſt Arpharad. The meſſengers of Nabuchodonozor are diſpiſed.

Arpharad the kyng of yͤ Medes ſubdued many people vnto hys dominion, & buylded a noble ſtronge citie, whiche he called Ecbatanis: The walles of it made he of fre ſtone, foure ſquared, ſeuētye cubites hyghe, & thyrtye cubites brode. He made towers there vpon an hundred cubites hye. But vpon the foure corners euerye ſyde was twentye foote broad. He made the portes in the heygth, lyke as the towers. Thys kynge truſted in hys myghtie hooſt, and in his glorious charettes.

B So in yͤ twelueth yeare of hys raygne it happened that Nabuchodonozor the Kynge of the Aſſyrians (whyche raygned in the great citie of Niniue) foughte agaynſte Arpharad, and ouercame hym in the great felde called Ragau, beſyde Euphrates and Tibris, ād Hydaſpis in the felde of Arioth yͤ kynge of the Elymeis.

Then was the kyngedome of Nabuchodonozor exalted, and hys hert was lifte vp: and he ſente vnto al them that dwelte in Cilicia, in Damaſcus, in C Libanus, and vnto the heathen yͭ dwelte in Carmel and Cedar, and to ſuche as dwelte in Galile in the greate felde of Eſdrelom, to all thē toat dwelte in Samarya, and beyond the water of Jordane vnto Jeruſalē and yͤ hole lande of Geſem, vnto the mountaynes of Ethiopia. Unto al theſe dyd Nabuchodonozor the kynge of the Aſſyriās ſende meſſengers But they al wyth one conſent wolde not agre vnto him, and ſente the meſſaūgers agayne emptie & put them awaye wythout honoure. Then Nabuchodonozor the kynge, toke indignaciō at all thoſe landes, and ſware by hys throne, and by hys kyngedome, that he wolde be auenged of al thoſe coūtryes. And when he had ſlayne Arpharad in the mountaynes of Ragau he retornid to Niniuen. And there feaſtid his souldiers cxx. dayes.

The ij. Chapter.

¶ Holofernes is ſente of Nabuchodonozor to ſubdue all the worlde, The preparaciō and perſute of Holofernes.

A In the thyrtenth yeare of kynge Nabuchodonozor, vpon the twelue day of yͤ fyrſte moneth, it was deuyſed in the court of Nabuchodonozor the kyng of the Aſſyrians, that he wolde defende him ſelfe. So he called vnto hym all the elders, all hys captaynes, and men of warre and ſhewed them hys ſecrete counſayle, & tolde them that hys purpoſe was, to brynge the hole earth vnder hys dominion. Nowe when they were al contente wyth thys ſayinge. Nabuchodonozor the kynge called Holofernes, the chefe captayne of hys warres, and ſayd vnto hym: Go thy waye forth agaynſt all the kyngedomes of the Weſte, and ſpecially agaynſte thoſe that haue diſpiſed my cōmaundemente. Thou ſhalte ſpare no realme, all ſtronge cities ſhalte thou bringe in ſubiectiō vnto me

B Then Holofernes called together al the captaynes, and rulers of al the power in Aſſyria, and muſtred the souldyers vnto the hooſte (lyke as the kynge commaunded hym) namely an hūdred and twentye thouſande fightyng men vpon foote, and twelue thouſande archers vpon horſebacke. All hys ordinaunce ſente he a fore wyth an innumerable multitude of camels ſo that the hooſte was well prouided for, wyth oxen and ſmall cattell, and that wythout nomber. He cauſed corne to be prepared oute of all Syria for hys hooſte. Muche golde and ſyluer alſo toke he oute of the kynges houſe. So he toke hys iourney, he and all hys hooſt wyth charettes, horſemen, and archars, of whome there were ſo many, ẏ they couered the grounde of the land, lyke the greſhopers.

And when he was gone paſte the borders of ẏ Aſſyrians, he came towarde the great moũtaynes of Ange, whyche lye vpon the lefte ſyde of Cilicia: and ſo he wente vp into al their caſtels, and wanne euery ſtronge holde. As for the welthye citie of Melothus, he brake it downe, and ſpoyled all the chyldren of Charſis, ⁊ the Iſmalytes, whyche laye towarde the wyllderneſſe, and vpõ the South ſyde of the lande of Chelon. He wente ouer Euphrates alſo, and came into Meſopotamia, and brake downe all the highe cities that were there, frõ the broke of Mambre to the ſee: and he tooke the borders in from Cilicia, vnto the coaſtes of Iaphet towarde the South: He caryed a waye all the Madianites, and ſpoyled all theyr goodes, and whoſoeuer wythſtoode him he ſlewe thẽ wyth the ſwearde.

After thys he wẽt downe in to ẏ feld of Damaſcus in the tyme of harueſt, ⁊ brente vp all the corne and all ẏ trees, and cauſed the vines to be cut downe. And the feare of hym fell vpon all them that dwelt vpon the earth.

The .iij. Chapter.

¶ Kynges become wyllyngly ſubiecte to Holofernes. The tyrannie and crueltye of hym.

1 SO the kynges and princes of all cities ⁊ landes ſente theyr Ambaſadours: namelye they of Syria, ⁊ Meſopotamia, Syria Sobal, and Lybia, ⁊ Cecilia which came to Holofernes, and ſayde: Let thi wrath ceaſſe towarde vs It is better for vs to ſerue the greate kynge Nabuchodonoſor wyth oure lyues, and to be ſubiecte vnto ẏ, then that we ſhulde dye ⁊ be ſlaine: ⁊ receaue greate hurte. All oure cities and poſſeſſions, al moũtaynes and hylles, feldes, great and ſmal catell, ſhepe, goates horſes, ⁊ camels, al oure goodes, ⁊ houſeholdes, be in thy power, vnder thy ſubiectiõ beit altogether. We oure ſelues alſo, and oure children wylbe thyne owne, come vnto vs a peceable lorde, and vſe oure ſeruice at thy pleaſure.

Then came Holofernes, downe from the mountaynes wyth horſemen, ⁊ greate power, ⁊ conquered all ſtronge defenſed cities ⁊ all ẏ dwelte in the land B and out of al cities he tooke ſtrõge mẽ and ſoche as were mete for ẏ warre to helpe hym. There came ſuche a feare alſo vpon thoſe countries, that ẏ indwellers of al the cities, the prices ⁊ rulers and the people together wente forth to mete him as he came, ⁊ receaued hym honourably wᵗ garlandes and torches, wᵗ daunces, tabrettes and pypes.

C Neuertheleſſe, thought they did this, yet myght they not ſwage hys rigorous ſtomacke: but he deſtroyed theyr cities, ⁊ hewed downe their woodes. For Nabuchodonoſor ẏ kinge had cõmaunded hym ẏ he ſhulde roote out all ẏ goddes of the land: to ẏ intente ẏ he onelye might be called ⁊ taken for ẏ god of the nacions: which Holofernes wᵗ hys power broughte vnder him. So went he thorowe Syria Soball, ⁊ thorowe all Apamia, ⁊ al Meſopotamia, ⁊ came to ẏ Idumeans, in ẏ lande Geba, ⁊ Scythopolis, ⁊ toke theyr cities ⁊ remayned there thyrtye dayes wherin he cauſed all the hole multitude of hys hooſt to be gathered together.

The .iiij. Chapter.

¶ Iſrael requireth helpe of God/agaynſt Holofernes. They faſte and praye.

A WHen the chyldren of Iſrael ẏ dwelt in Iewry herd thys, they were ſore afrayde of hym. There came ſuche tremblynge alſo ⁊ feare vpon them leſte that he ſhulde do vnto the citie of Ieruſalem, and the temple of ẏ LORD, as he had done to other cities ãd theyr temples. So they ſent into all Samaria round aboute vnto Iericho, to take in and occupye all the toppes of ẏ mountaynes, and make faſte the townes with walles, and prepare corne, for thẽ agaynſte the battayle.

Ioachim alſo the preaſte, wrote vnto all them that dwelte towarde Eſdraelon (whych lyeth ouer agaynſte the great felde by Dothain) and vnto al thoſe by whome men myght haue paſſage vnto them, ẏ they ſhulde takein ẏ wayes of the mountaynes, wherby there myght be any waye and paſſage to Ieruſalem, and that they ſhulde holde diligent watche where anye ſtrayte was betwyxt ẏ moũtaynes. And ẏ chyldren of Iſrael dyd as Ioachĩ ẏ preaſte of ẏ

LORD had commaunded them. And al the people cryed earneſtly, & humbled theyr ſoules wᵗ faſtynges and prayers, they & theyr wyues. The preaſtes put on hery clothes, and laide the yonge babes before the temple of the LORDE, & couered the aulter of the LORD wyth an herye cloth. And wyth one accorde they cryed vnto the LORDE GOD of Iſrael, that theyr chyldren ſhulde not be B geuen into a praye, & their wyues into a ſpoyle, yͤ theyr cities ſhulde not be layed waſte, & yͤ theyr Sanctuarie ſhulde not be vnhalowed, & ſo they to be a ſhame and rebuke vnto the Heathen.

Then Ioachim the hye preaſt of the LORDE wente rounde aboute al Iſrael, & ſpake vnto them ſaying: Be ye ſure that yͤ LORDE wyl heare youre peticions, yf ye continue ſtedfaſte in faſtynges & prayers in yͤ ſyghte of the LORD Remembre Moſes the ſeruaunte of the LORD, whyche ouerthrewe Amelec (that truſted in myghte and power, in his hooſte, hyldes, charettes and horſemē) not wyth weapons, but wᵗ C holy prayers. Euen ſo ſhall all the enemies of Iſrael be, yf ye continue in thys worcke that ye haue begonne. So vpō thys exhortacion, they cōtinued in prayer before the LORD: In ſo much that they whych offered burnt ſacrifices dyd nou offer all maner of offerynges vnto the LORDE, beynge a rayed in herie clothes, and had aſhes vpō theyr heades. And they al beſoughte GOD from theyr hole herte, that he wolde viſet hys people of Iſrael.

The v. Chapter.

¶ Holofernes is diſcontente wyth the Iewes. Achior ſhweth Holofernes the merueles of God done vnto the Iewes/for the which thynge the rulers vnder Holofernes were very āgrye wyth him:

A AND worde came to Holofernes (the price of the warre of the Aſſyrians) yͤ the chyldren of Iſrael prepared thē ſelues to make reſiſtaunce, ād howe they had ſtopped the wayes betwyxte the mountaines. Thē was he exceadynge wroth and called all the princes of Moab, & yͤ captaines of Ammon, and ſayde vnto them: Tell me, what people is thys, that kepeth in yͤ moūtaynes? Or what maner of cities are thei? What is theyr power? Or what maner of hooſte haue they? Who is theyr captaine? And why do they diſpiſe vs (more then all thoſe that dwell in the Eaſte) and come not forth to meete vs, that they myghte receaue vs with peace? Then Achior the captaine of al the Ammonites anſwered, and ſayde: Syr, yf yt pleaſe the to heare, I wyll tel the truth before, that conſerning thys people that dwel in yͤ mountaynes, and there ſhall no lye go out of my mouth.

Thys people is of the generacion of the Chaldees: they dwelt firſt in B Meſopotamia, for thei wolde not folowe yͤ godes of theyr fathers that were in yͤ lande of the Caldees, & ſo for ſoke they yͤ cuſtome of theyr fore fathers (wyche had many goddes) ād worſhypped one GOD, that made heauen & earth: which alſo commaunded them that they ſhulde goo from thence, and dwel at Harā. Nowe, when ther came adearth into yͤ hole land, they wente downe to Egypt and there they dwelte * foure hundred yeares, in yͤ which they multiplied greatly, that theyr hooſte myghte not be nombred. And when yͤ kynge of Egypte oppreſſed them, and ſubdued them in buyldynge of hys cities wyth making of claye & bryke, they cryed vnto GOD theyr LORDE, wyche puniſhed the hole lande of Egypte wyth dyuers plages.

Gen.
Actes.7.
Exodi.
Gala.3.

Nowe when the kynge of Egypte let them go theyr waye, and the plage ceaſſed, and then folowed after them, to take them and to brynge them agayne into hys ſeruice, while they were flynge awaye, yͤ GOD of heauē opened the ſee ſo that the waters ſtode faſte vpon bothe ſydes as a wall, and theſe wēte thorowe the botome of the ſee drye ſhod. In the whyche place when an innumerable people of the Egyptiās folowed vpon them, they were ſo ouerwhelmed wyth the waters: that there remayned not one to tell them that came after, howe it happened. So when thys people was paſſed thorowe the red ſee, they came into the wyldernеſſe of moūt Sina, where neuer man myghte dwell afore. There were the bytter waters made ſwete for them, that they myghte drynke, and fortie yeares had they meat frō heauen. Wherſoeuer they went (wythout bowe ād arowe, wythoute buckler or ſwearde theyr GOD foughte for thē, & cauſed them to haue the victorie.

yea, noman was hable to hurte thys people, excepte it were, that they departed vnfaythfully from yͤ worſhyppyng of the LORDE theyr GOD. But as oft as they worſhypped any other beſyde theyr GOD, he gaue thē ouer to be ſpoyled, to be ſlayne, and to be put to confuſion. Neuertheleſſe, as oft as they were ſorye for theyr departynge from yͤ worſhyp of theyr GOD, the ſame GOD of heauen gaue them power and ſtrengthe to wythſtande theyr enemies.

Moreouer, they ſlue the kyng of the Cananites, Jebuſytes, Pherezytes, Hethytes, Euytes, and Amorytes, & al the myghtye in Heſebon & toke theyr lādes and cities in poſſeſſion: and ſo longe as they ſynned not in the ſyghte of theyr GOD, it wente wel wyth thē, for theyr GOD hateth vnryghteouſneſſe. For in times paſte when they wente oute of yͤ waye whych GOD had geuen thē, that they ſhulde walke in it, they were deſtroyed in diuers battayles of many nacions: and many of them were caryed awaye priſoners vnto a ſtraunge contrie. But nowe lately they haue turned them ſelues agayne vnto the LORDE theyr GOD, & are come together agayne out of the countries wher they were ſcatered abroade: & thus haue they conquered theſe mountaynes, & dwell therein: and as for Jeruſalem wher yͤ Sanctuarie is, they haue it agayne in poſſeſſion.

And therfor my LORDE, make diligent inquiſicion, yf this people haue done wyckedneſſe in the ſyghte of theyr GOD, thē let vs goo vp agaynſte them, for doubtleſſe theyr GOD ſhal delyuer them into thy hādes, and ſubdue them vnto thy power: But yf thys people haue not dyſpleaſed theyr GOD, we ſhall not be hable to wyth ſtande them, for theyr GOD ſhall defende them: and ſo ſhall we be a ſhame to all the worlde.

Nowe when Achior had ſpoken oute theſe wordes, all the greate men of Holofernes were wroth, and thought to ſlaye hym, and ſayde one to a nother: What is he, that dare ſay, that the chyldren of Jſraell are hable to withſtāde Nabuchodonoſor yͤ kynge, & his hooſt? where as they are an vnweapened people, wythoute ſtrenghte, or vnderſtandynge of yͤ feates of warre. That Achyor therfore may knowe yͭ he hath dyſceaued vs, we wyll go vp to the mountaynes: when the myghtye mē of them are taken, he alſo ſhalbe ſtyckte wyth yͤ the ſweard, yͭ all people maye knowe, yͭ Nabuchodonoſor is yͤ GOD of yͤ earth, & yͭ there is none other wythoute hym.

The vj. Chapter.

¶ Achior is committed into the handes of the Jewes by Holofernes. The prayer for the people. Achior is comforted of the Jewes.

A SO whē they had lefte of ſpeakynge Holofernes toke ſore indignacion, and ſayde vnto Achior: For ſomuch as thou haſt prophecied vnto vs ſaying: that yͤ people of Jſrael ſhalbe defēded of theyr GOD, J wyl ſhewe the, that there is no GOD but Nabuchodonoſor, yee, when we ſlaye them all (as one man) thou alſo ſhalt periſhe with them thorowe the ſwearde of the Aſſyrias, and all Jſrael ſhalbe deſtroyed wyth the, & then thou ſhalte fele, that Nabuchodonoſor is yͤ Lorde of the whole earth. Then ſhall the ſweard of my knighthode go thorowe thy ſydes, & thou ſhalte fall downe ſtyckte amōge the wounded of Jſrael, and ſhalt not come to thy ſelfe agayne B but be vtterly deſtroied wyth thē. But yf thou thinckeſt thy prophecí to be trewe, why doeſte thou thē change thy coloure, why arte thou afrayde? Thynckeſt thou that my wordes are not able to be perfourmed? But yͭ thou mayſt knowe that thou ſhalte fele theſe thinges wyth them, beholde, frō thys houre forth wyl J ſende the to yonder people, that when the puniſhemente of my ſwearde (whyche they haue worthily deſerued) falleth vpon them, thou mayeſt be puniſhed wyth them.

So Holofernes commannded hys ſeruauntes to take Achior, and carye hym to Bethulia, and to delyuer hym into the handes of the chyldren of Jſrael. Then Holofernes ſeruauntes toke hym, and wente thorowe the playne felde. But when they drewe nygh vnto the mountaynes, the ſlynge caſters came out agaynſte them. Neuertheleſſe, they gat them awaye by the ſyde of the mountayne, and bounde Achior hande and fote to a tree, and ſo left hym bounde wyth wythes, and turned agayne vnto theyr LORDE,

Notwythſtandynge, the chyldren of

Iſrael went ⁊ downe from Bethulia, came vnto hym, looſed hym, bꝛoughte hym into Bethulia, ſet him in the myddeſte of yͤ people, and aſked hym what the matter was, that the Aſſyrians had lefte hym bounde.

C Ozias, the ſonne of Michma, of the tribe Simeon, ⁊ Charbꝛis (whych is alſo called Gothoniel) were the pꝛincipal rulers at yͤ ſame tyme. Nowe whē Achioꝛ ſtode in the myddeſt of the Senatoures, and befoꝛe them all, he tolde them, what aunſwere he gaue Holofernes to yͤ thyng that he aſked hym, and howe Holofernes people wolde haue ſlayne hym foꝛ ſo ſayinge: ⁊ how Holofernes hym ſelfe was wꝛothe, ⁊ cōmaūded hym foꝛ the ſame cauſe to be deliuered vnto the Iſraelites: yͭ whē he ouercame the chyldꝛen of Iſrael, he myghte commaunde Achioꝛ alſo to be put to deathe wͭ diuers toꝛmentes, becauſe he ſayde the GOD of heauen is theyꝛ defender. And whē Achioꝛ had playnely tolde oute all theſe thynges, al yͤ people fell downe vpon theyꝛ faces, pꝛayſyng the LORDE, ⁊ poured oute theyꝛ pꝛayers together vnto the LORD, wyth a generall complaynte, and weapynge, ⁊ ſayde: O LORDE GOD of heauen ⁊ of earth, beholde theyꝛ pꝛyde: ⁊ loke vpon oure lowlyneſſe, ⁊ conſider howe it ſtādeth wyth thy ſaynctes, ⁊ make it to be D knowne, that thou foꝛſakeſt not thoſe, whych holde them faſte by the, ⁊ howe that thou bꝛyngeſt them lowe yͭ pꝛeſume of them ſelues, ⁊ make theyꝛ boſt in theyꝛ owne ſtrength. So when the wepynge ⁊ pꝛayer of the people (whyche they had made the hole daye lōge) was ended, they comfoꝛted Achioꝛ ſayinge: The GOD of oure fathers, whoſe power ⁊ ſtrengthe thou haſte pꝛayſed, ſhall ſo rewarde the, that thou ſhalte rather ſe theyꝛ deſtruction. When the LORDE oure GOD then ſhal geue hys ſeruauntes thys libertie: GOD be alſo with the amonge vs: ſo that if it pleaſe the, thou wyth all thyne mayeſt dwell wyth vs.

Nowe when Ozias had ended the counſayle he toke hym into hys houſe, and made a great ſupper, called the elders to it: ⁊ ſo they refreſhed them ſelues after the faſtyng. And afterwarde was all yͤ people called together whyche made theyꝛ pꝛayers al the nyght longe in the congregacion, ⁊ beſoughte the GOD of Iſraell foꝛ helpe.

The vij. Chapter.

¶ Bethulia is beſeged of Holofernes. The people requireth helpe of GOD. They of Bethulia wold geue ouer the citie foꝛ want of water, The pꝛayer of the people wyth teares and lamentacion.

THe nexte day Holofernes cōmaunded hys hoſt to go vp A agaynſte Bethulia. There was an. C. ⁊. xx. M. fyghtynge men on foote, ⁊. xxij. M. hoꝛſe men, beſyde the pꝛeparynge of them yͭ were wonne: and came to them on euerye ſyde out of the countryes ⁊ cities wiche he had taken. All theſe pꝛepared them ſelues vnto the battayle agaynſte the Iſraelites, and came on by the hyl ſide, vnto yͤ toppe that loketh ouer agayinſt Dothain, from the place which is called Belma, vnto Chelmon that lyeth towarde Eſdꝛaelon.

Nowe when the chyldꝛen of Iſraell ſawe ſo great a multitude of the Aſſyri- B ans, they fel downe flat vpon yͤ gꝛound, ſtrowed aſhes vpon theyꝛ heades, and pꝛayed wyth one accoꝛde, that yͤ GOD of Iſrael wolde ſhewe hys mercye vpō hys people. And ſo they toke theyꝛ weapens and ſat betwene the mountaynes in yͤ narowe place, and kepte the waye, daye and nyghte But whyle Holofernes was going about, he founde yͤ water ſpꝛyng, which from the South ſyde was conueyed into yͤ citie by a condite: thys commaunded he, to diꝛecte an other waye, and to cut theyꝛ condite in ſonder. There were wels alſo not far from yͤ walles, whych they vſed ſecretlye, moꝛe foꝛ pleaſure thē foꝛ neceſſitie.

Then wente the Amonytes, and the C Moabites vnto Holofernes, and ſaide: The childꝛen of Iſrael truſte nether in ſpeare noꝛ arowe, but haue taken, in ⁊ kepte the mountaynes and hylles that thou mayſt not eaſly ouercome thē, ſet men to kepe the welles, that they dꝛawe no water oute of thē: ſo ſhalte thou deſtroye them wyth oute ſwearde, oꝛ at yͤ leeſt they ſhalbe ſo feble, yͭ they muſt befayne to geue ouer the citie, whych they thincke not hable to be woone: foꝛ ſo much as it lyeth in the mountaynes. Theſe woꝛdes pleaſed Holofernes wel and all hys men of war and he ſet an hundꝛeth at euery well rounde about:

And when thys watch had endured D

twentye dayes, the Ciſterns and all yͭ had water, fayled them yͭ dwelte in the citie of Bethulia, ſo they in yͤ hole citie had not drynke ynoughe for one daye, for the people had water geuen them daylye in a meaſure. Then came yͤ men and wemen, yonge perſonnes and chyldren al vnto Ozias, and ſayde al wyth one voyce: GOD be iudge betwyxte vs and yͤ, for thou haſt delte euell wyth vs: thou woldeſt not ſpeake peceably with the kynge of yͤ Aſſyrians, therfore hath GOD deliuerid vs in theyr handes, and there is no mã to helpe vs where as we are broughte downe before theyr eyes in thyrſte & greate deſtruction. Therefore gather nowe together all yͤ people yͭ be in the citie, yͭ we maie al yelde oure ſelues wyllingely vnto yͤ people of Holofernes, for better it is yͭ we be captiue and prayſe the LORD with oure lyues, then to be ſlayne and periſhe, and to be laughed to ſcorne & ſhamed of euerye man when we ſe oure wyues & chyldrẽ dye before oure eyes. We take heauen and earth thys day to recorde: and the GOD of our fathers (whych puniſheth vs accordynge, to yͤ deſeruynge of oure ſynnes) and gyue you warnynge, that ye giue vp yͤ citie nowe into the power of Holofernes hoſte, that our end maye be ſhorte with the ſwearde, whiche els ſhall endure longe, for want of water and for thyrſte.

When they had ſpokẽ out thoſe wordes, there was a great wepyng & howlynge in yͤ whole congregacion, & that of euery man: and they cryed an hole houre lõge vnto GOD wyth one voyce, ſayĩg: we haue ſinned with our fathers we haue done amyſſe, we haue delte wyckedly. Thou that arte gracious, haue mercye vpon vs, puniſhe our vnryghteouſneſſe, wyth thyne owne ſcourge, & geue not thoſe ouer that knowlege the, vnto a people whych knowe the not, leſt they ſaye amonge the Heathen: were is theyr GOD.

And when they were ſo werye wyth thys cryinge and weppynge, that they helde theyr tonges, Ozias, ſtode vp wͭ watry eyes, & ſayde O take good hertes vnto you, (deare brethren) and be of good cheare, & let vs wayt yet theſe fyue dayes for mercye of the LORDE, paraduenture he ſhall put a waye hys indignacion, and geue glorye vnto hys name. But yf he helpe vs not whẽ theſe fyue dayes are paſte, we ſhall do as ye haue ſayde.

The viij. Chapter.

¶Of the vertuous woman Judith: whych reproueth the auncientes becauſe they tẽpted the LORD She alſo moueth them to encorage and herten the people, and ſheweth her counſell agaynſte the enemies of the Jewes.

A AND it happened when theſe wordes came to the eares of Judith a wyddowe, whych was yͤ daughter of Merari, the ſonne of Idor, the ſonne of Joſeph, the ſonne of Oſia, the ſonne of Elay, yͤ ſonne of Jammor, the ſonne of Jedeon, the ſonne of Raphoim, yͤ ſonne of Achitob, the ſonne of Melchia, the ſonne of Euam, the ſonne of Nathania, the ſõne of Salathiel, the ſonne of Simeon, the ſonne of Ruben. And her huſband was called Manaſſes, whych dyed in yͤ dayes of the barly harueſt. For whyle he was byndyng yͤ ſheues together in the felde the heate came vpon hys heade, & he dyed at Bethulia, hys citie, and there was he buryed beſyde hys father.

Nowe was Judith hys deſolate wyddowe thre yeares and ſyxe monethes. And in the hyer partes of her houſe, ſhe made her ſelfe a preuye chamber, where ſhe dwelt, beynge cloſed in with her maydens. She ware a ſmoke of heare and faſted all the dayes of her lyfe, excepte the Sabbothes, and newe mones: and the ſolemne dayes that the people of Iſrael kepte. B She was a very fayer and bewtyfull perſon. Her huſband alſo had lefte her greate ryches, a plenteous houſholde, greate poſſeſſions and many catel. Thys Judith was a woman of a very good reporte wyth euery one, for ſhe feared the LORDE greatlye, and there was no bodye that ſpake an euell worde of her.

When Judith hearde thys, howe Ozias, had promiſed yͤ people, that after the fyfte daye he wolde geue vp the citie vnto the Aſſyrians, ſhe ſente for yͤ elders Chabrim and Charmim & whẽ they came to her, ſhe ſayde what thing is thys, wherein Ozias hath cõſented, that yf GOD helpe not with in fyue dayes, he wyl geue ouer yͤ citie to the Aſſyriãs: What are ye, yͭ ye tempt yͤ LORD? Thys deuyce optayneth no mercy of

GOD, but prouoketh hym to wrathe ⁊ diſpleaſure. Wyl ye ſet the mercye of yͤ LORDE a tyme, ⁊ appoynte hym a daie after your wyl?

C Neuertheleſſe, for ſo muche as yͤ LORDE is paciente, let vs rather repente, pourynge oute teares, and beſechynge hi of grace. For GOD threateneth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of mẽ. And therfore let vs hertely fall downe before hym, ⁊ ſerue hym wyth a meke ſpirite, and wyth weapynge eyes ſay vnto yͤ LORDE that he deale wyth vs accordynge to hys owne wyll and mercye: yͭ lyke as oure herte is nowe vexed, and broughte lowe thorowe the pryde of thẽ, it maye be confoꝛted thorowe hys grace: in ſo much as we folowe not the ſynnes of oure fathers, whiche forſoke theyr GOD, and worſhipped other goddes for the whych ſynne they periſhed with the ſwearde, were ſpoyled ⁊ broughte to ſhame, of all theyr enemyes. As for vs we knowe none other GOD but onely hym, for whoſe mercye let vs tary wyth mekeneſſe. He ſhall require and make inquiſicion for oure bloude, from the vexacions of oure enemies he ſhall brynge downe all the Heathen that ryſe vp agaynſte vs, and put them to diſhonour, euen yͤ LORD our GOD

D Therfore deare breathren, ſeyng ye are yͤ honourable and elders in the people of GOD, vnto whome all the people haue reſpect, and vpon whome the people ſtandeth, lyfte vp theyr hertes with youre exhortació yͭ they maye call to remẽbraũce, howe oure fathers alſo in tymes paſt were tẽpted, yͭ they myght be proued, yf they worſhippid theyr GOD a ryghte. They oughte to remẽbre, howe *our father Abrahã beynge tẽpted, and tryed thorowe manye tribulaciõs, was founde a louer and frẽde of GOD. So was Jacob, ſo was Moſes and all they that pleaſed GOD beynge tryed thorowe many troubles, were founde ſteadfaſte in fayth. Agayne, they that receaued not theyr temptacions wyth the feare of GOD but put them ſelues forth wyth vnpaciencie and murmurynge agaynſte GOD, periſhed of yͤ deſtroyer, and were ſlayne of ſerpentes. And therfore ſhulde not we vndertake to be auenged for the thynge that is done vnto vs, but conſider, yͭ al theſe puniſhementes are farre leſſe then oure ſynnes and myſdedes. Beleuyng alſo that thys correccion commeth vnto vs (as to the ſeruauntes of GOD) for amendemente, and not for oure deſtruccion.

Gen, 22. d.

Then ſayde Ozias, and the elders vnto Judith: All that thou ſpakeſt, is true and noman can reproue thy wordes. Pray thou for vs nowe therfore vnto GOD, for thou arte an holy woman, ⁊ feareſt GOD. And Judith ſayde vnto them: Seing, ye knowe that my wordes are of GOD, then proue my councel and deuyſe, yf yt be of GOD: and beſech GOD that he wyl bring my coũcel to goode end. E

Thus haue I deuyſed: ye ſhall ſtande this nyghte before the porte, and I wyll goo forthe wyth Abra my maydẽ. Praye ye therefore vnto GOD: that he wyll graciouſly remember hys people of Iſrael whithin fyue dayes, as ye haue ſaide. As for the thyng that I go in hande with all aſke ye no queſtions of yt, tyl I opẽ it vnto you my ſelfe: do ye nothynge elles but praye vnto yͤ LORDE youre GOD for me. Then Ozias, the Prince of the people of Juda, ſayd vnto her: Goo thy waye in peace, the LORDE be with the, that we maye be auẽged of our enemies. And ſo thy wẽte frome her agayne.

The.ix.Capter.

¶ The prayer of Judith for the victorie.

NOwe when they were gone theyr waye, Judith wẽt into her cloſet, put on an hearie ſmoke, ſtrawed aſhes vpon her heade, fel downe before yͤ LORD, ⁊ cryed vnto him ſaying: O LORD GOD of my father *Simeon, whych gaueſte hym a ſwearde for a defence agaynſte yͤ enemies that vſed violence and wylfulneſſe, and that rauyſhed the virgine ⁊ put her to dyſhoneſtye. Thou that gaueſt theyr wyues into a praye, ⁊ theyr daughters into captiuitie, and all their praye for a ſpoyle vnto thy ſeruauntes whyche beare a zele vnto the: helpe me, a wyddowe, O LORDE my GOD I beſeche the. For thou haſte done all thynges frõ the begynnyge: and loke what thou haſte taken in hande and deuyſed it came euer to paſſe. For all thy wayes are prepared, ⁊ thy iudgemẽtes are done in thi euerlaſtynge foreknowlege A

Gen. 34

O koel
loke

O loke nowe vpon the armyes of the Aſſyꝛians lyke as it was thy pleaſure ſome tyme to loke vpon the hooſt of the Egypcians, when they beynge weaponed, perſecuted thy ſeruaũtes, and put theyꝛ truſte in theyꝛ charettes, hoꝛſemen, and in the multitude of theyꝛ men of warre. But thou lokedeſt vpõ theyꝛ hooſt, caſting a thyke darckeneſſe befoꝛe them: and when they came into the depe, the wateꝛs ouerwelued them.

5 Euen ſo LORDE let it go wyth theſe, that truſte in the power ⁊ multitude of theyꝛ men of warre, in theyꝛ charettes, arꝛowes, ⁊ ſpeares, ⁊ knowe not yͭ thou only arte oure GOD, whyche deſtroyeſt warres from the begynnynge, and yͭ thou arte yͤ LORDE. O lyfte vp thyne arme nowe, lyke as euer frõ the begynnyng, ⁊ in thy power bꝛig theyꝛ power to naughte: cauſe theyꝛ myghte to fall to wꝛath. They make their booſt, that thy wyll vnhalowe ãd defyle thy Sãctuarie, and to waſt yͤ tabernacle of thy name, and to caſte downe the hoꝛne of thyne aulter wͭ theyꝛ ſwearde. Bꝛinge to paſſe (O LORDE) that the pꝛyde of the enemie be cutte downe wyth hys owne ſwearde, that he may be taken wͭ yͤ ſnares of hys eyes in me, ⁊ that thou mayeſte ſmyte hym wyth yͤ loue of my lyppes. O geue me a ſteadfeſt mynde, that I maye diſpiſe hym ⁊ hys ſtrẽgth, and that I maye deſtroy hym.

Thys ſhall bꝛynge thy name an euer laſtynge remembꝛaunce, yf the hande of a womã ouer thꝛowe hym. *Foꝛ thy power (O LORDE) ſtandeth not in the pouwer of men, neyther haſte thou anye pleaſure in the ſtrengthe of yͤ hoꝛſes. There was neuer pꝛoude parſone that pleaſed the, but in the pꝛayer of yͤ humble and meeke hathe thy pleaſure bene euermoꝛe.

O thou God of the heauẽs, thou maker of the waters, ⁊ LORDE of all creatures, heare me pooꝛe woman, callynge vpõ the, and puttynge my truſte in thy mercye. Remembꝛe thy couenaunte O LORDE: ⁊ miniſter woꝛdes in my mouthe, ⁊ ſtablyſhe thys deuyce in my herte that thy houſe maye cõtinue ſtyll in holyneſſe, and that all the Heathen maye knowe that thou arte God, and that there is none other but thou.

The x. Chapter.

¶ Iudith decketh her ſelfe to go to Holofernes, The bleſſinge that the elders gaue Iudith. Holofernes is in loue wyth Iudith.

AND when ſhe had lefte of cryinge vnto yͤ LORD, ſhe roſe vp from yͤ place where ſhe had lyne flat befoꝛe yͤ LORD, ⁊ called her mayden, wente downe into her houſe, layde the hearye cloth from her, put of yͤ garmentes of wyddowhode, waſhed her bodye, anoynted her ſelfe wyth precious thinges, of ſwete ſauoure, bꝛoyded and platted her heare, ſet an houe vpõ her head, and put on ſuch apparel as belongeth vnto gladneſſe, ſlyppers vpon her fette, armeletes, ſpanges, earinges, fyngerrynges, ⁊ decked her ſelfe wyth all her beſte araye. A

The LORDE gaue her alſo a ſpeciall bewtye and fayerneſſe (foꝛ al thys deckynge of her ſelfe, was not done foꝛ anye voluptuouſneſſe and pleaſure of yͤ fleſhe, but of a ryghte diſcrecion ⁊ vertue, therefoꝛe dyd the LORDE increaſe her beutye,) ſo that ſhe was exceadige amiable, and welfauoured in all mens eyes. She gaue her mayde alſo a bottel of wyne, a pott wyth oyle, pottage, cakebꝛeade and cheſe, ⁊ went her way.

Nowe when ſhe came to the poꝛte of the citie, ſhe founde Ozias, ⁊ the elders B of the citie waytynge there. Whyche when they ſawe her, they were aſtonyed, ⁊ maruelled greatlye at her bewtye. Neuertheleſſe, they aſkee no queſtion at her, but let her go, ſayinge: The GOD of oure fathers geue the hys grace, and wyth hys power perfourme all the deuice of thy hert, that Ieruſalem maye reioyce ouer the, and that thy name maye be in the nombꝛe of the holy and ryghteous. And all they that were there, ſayde wyth one voyce: ſo be it: ſo be it. Iudith made her pꝛayer vnto the LORDE, and wente oute at the poꝛte, ſhe and her mayde.

And as ſhe was goinge downe the mountayne, it happened that aboute yͤ ſpꝛynge of yͤ daye, the ſpyes of yͤ Aſſyꝛians met wyth her, and tooke her, ſayinge: whence cõmeſte thou? Oꝛ whether goeſt thou? She aunſwered: I am a daughter of the Hebꝛues, ⁊ am fled frõ thẽ: foꝛ I knowe yͭ they ſhalbe geuẽ vnto you to be ſpoylid: becauſe they thought ſcoꝛne to yelde them ſelues vnto you, that they myghte fynde mercye in youre ſyghte. Therfore, haue I deuyſed by my ſelfe after this maner: I wyll go before the Prince Holofernes, & tell hym all theyr ſecretes, and wyll ſhewe hym, howe he maye come by them and wynne them, ſo that, not one mā of hys hoſte ſhall periſhe.

C And when theſe men had hearde her wordes, & conſidred her fayer face they were aſtoyned (for thei wondred at her excellente bewty) and ſayde vnto her: Thou haſte ſaued thy lyfe by fyndynge out thys deuyce, that thou woldeſte come downe to oure lorde: and be thou ſure, that whē thou commeſt vnto hym he ſhall intreate the well, and thou ſhalte pleaſe hym at the hert. So they broughte her into Holofernes pauilion, and tolde hym of her. Nowe when ſhe came in before hi, immediatly he was ouercome, and taken wyth her bewtye. Then ſayd hys ſeruauntes: who wold diſpiſe the people of the Iewes, that haue ſo fayre wemen? Shuld we not by reaſon fyghte agaynſte them for theſe? So when Iudith ſawe Holofernes, ſittynge in a canapie, that was wroughte of purple, ſylcke, gold, Smaragde, & precions ſtones, ſhe looked faſte vpon him and fell downe vpon ẏ earthe. And Holofernes ſeruantes toke her vp againe at theyr lordes commaundemente.

The xi. Chapter.

¶ Holofernes requireth of Iudith the cauſe of her comynge/whych geueth hym a ſubtel anſwere.

A THen ſayde Holofernes vnto her be of good chere, and feare not in thyne herte, for I neuer hurte mā that wold ſerue Nabuchodonoſor the kynge. As for they people, yf they had not diſpiſed me, I ſhulde not haue lyfte vp my ſpeare agaynſte them. But tell me nowe, what is ẏ cauſe that thou art departed from them, & wherefore art thou come vnto vs.

And Iudith ſayde vnto hym: Syr, vnderſtande the wordes of thy handemayden, for yf thou wylt do after the wordes of thy handmayden, the LORD ſhall brige thy matter to a proſperous effecte: as truly as Nabuchodonoſor ẏ lorde of the lande lyueth, and as truly as his power lyueth, which is in the, to the puniſhemente of all men that go wronge, all men ſhall not onelye be ſubdued vnto hym thorowe the, but all ẏ beaſtes alſo of the feld. For all the people ſpake of thy prudente actiuitie: and it hath euer bene reported, howe thou onelye art good and myghtye in all his kyngedome, and thy diſcrecion is commended in all landes.

B The thynge is manifeſt alſo, ẏ Achior ſpake, and it is wel knowē, what thou commaundeſt to do vnto hym. For this is playne and of a ſuretye, ẏ our GOD is ſo wrathe wyth vs (by the reaſon of oure ſynnes) that he hath ſhewed by hys Prophetes vnto the people, howe that for theyr ſynnes he wyll delyuer them ouer vnto the enemye. And for ſo muche as the chyldren of Iſraell, knowe that they haue ſo dyſpleaſed theyr GOD, they are ſore afrayed of the.

C They ſuffer great hunger alſo, and for want of water, they are dead nowe in a maner. Moreouer, they are appoynted to ſlaye all theyr catel that they maye dryncke the bloude of them, and are purpoſed to ſpende all the holy ornamētes of theyr GOD (which he hath forbydden them to touch) for corne, wyne, and oyle. Seynge nowe that thei do theſe thynges, it is a playne caſe, ẏ thei muſte nedes be deſtroyed. Whych whē I thy handemayden perceaued. I fled from them and the LORDE hath ſente me vnto the, to ſhewe ẏ theſe thynges For I thy handmayden worſhypped GOD euen now here beſyde ẏ, and thy handemayden ſhall go forth, & I wyll make my prayer vnto GOD, and ſhall tell me when he will rewarde thē their ſynne: then ſhall I come and ſhewe the and bryng the thorowe the myddeſt of Ieruſalem, ſo that thou ſhalte haue all the people of Iſrael, as the ſhepe wythout a ſhepeard: there ſhall not ſo much as one dogge bark agaynſte the for theſe thynges are ſhewed me, by ẏ prouidence of GOD: and for ſo much as GOD is diſpleaſed wyth them, he hath ſent me to tel ẏ the ſame.

D These wordes pleaſed Holofernes & all his ſeruauntes, which merueled at the wiſdom of her, and ſayde one to another: there is not ſuche a woman vpon earth, in bewtie and diſcrecion of wordes. And Holofernes ſayde vnto her: GOD hath done well, that he hath ſente the hether before thy people that thou maieſte geue thē into oure hādes.

And for ſo muche as thy promiſe is good, yf GOD perfourme it vnto me, he ſhall be my GOD alſo, and thou ſhalte be excellente & greate in the courte of Nabuchodonoſor, ād thy name ſhalbe ſpoken of in all the lande.

The.xij.Chapter.

¶Holofernes cōmaundeth that Judith be well intreated. She deſireth licence to goo oute in the nighte ceaſon to praye/ ād optayneth it. Bagoas is ſent vnto her/to moue her to come into Holofernes to a bācket/and ſhe cōmeth. Holofernes is droncken.

THen commaunded he her to goo in where hys treaſure laye, & charged that ſhe ſhulde haue her dwellynge there, ād appoynted what ſhulde be geuen her from hys table. Judith anſwered hym and ſayde: As for the meate that thou haſt commaunded to geue me, I maye not eate of it as nowe (leſt I diſpleaſe my GOD) but wyll eate of ſuche as I haue broughte wyth me. Thē ſayde Holofernes vnto her: Yf theſe thynges yͭ thou haſte brought wyth yͤ fayle, what ſhall we do vnto the? And Judith ſaide As truly as thou lyueſt my lorde thy handamayden ſhall not ſpend all thys, tyll GOD haue brought to paſſe in my hande thinges yͭ I haue deuiſed.

So hys ſeruauntes broughte her in to the tent, wher as he had appointed. And as ſhe was goynge in, ſhe deſired that ſhe myghte haue leaue to go forth by nyghte, and before daye to her prayer and to make interceſſion vnto the LORDE. Then commaunded Holofernes hys chamberlaynes, that ſhe ſhulde go out and in at her pleaſure, to praye vnto GOD thoſe thre dayes.

And ſo in the nyghte ſeaſon ſhe wente forth into the vallye of Bethulia, ād waſhed her ſelfe in yͤ well water. Then wente ſhe vp and be ſoughte yͤ LORDE GOD of Iſrael, That he wold ſproſpere her waye for the delyueraunce of his people. And ſo ſhe wente in & remained cleane in her tente, tyll ſhe toke her meate in the euening.

Upon the fourth day it happenned, yͭ Holofernes made a ſupper vnto his ſeruāūtes, & ſayde vnto Bagoe his chamberlayne: Go thy way, and counſel this Hebrueſſe, that ſhe may be wyllynge to cōſente to kepe company with me. For it were a ſhame vnto all the Aſſyrians that a woman ſhulde ſo laughe a man to ſcorne that ſhe were come from hym vnmedled wythall.

Then wente Bagoas vnto Judith, and ſayde: Let not the good daughter be afrayde, to come into my lorde, that ſhe may be honoured before hym, yͭ ſhe maye eate and dryncke wine, & be merye wyth hym. Unto whome Judith aunſwered: Who am I, that I ſhulde ſaye my lorde naye? whatſoeuer is good before hys eyes, I ſhall do it: and looke what is hys pleaſure, that ſhal I thyncke well done, as longe as I lyue.

So ſhe ſtode vp, and deckte her ſelfe wyth her apparell, and wente in, & ſtode before him. And Holofernes herte was whole moued, ſo yͭ he brente in deſire towarde her. And Holofernes ſayde vnto her: Drycke nowe and ſyt downe, and be merye, for thou haſte founde fauoure before me. Then ſayde Judith: Syr, I wyll dryncke, for my mynde is meryer to day, then euer it was in all my lyfe And ſhe toke, & dyd eate and dranke before hym, the thynges yͭ her maydē had prepared for her: And Holofernes was merie wͭ her, & drācke more wyne, thē euer he did afore i al his lyfe. D

The xiij. Chapter.

¶Holofernes ſleapeth for very dronckennes/ and Judith cutteth of hys heade/ and goeth there wyth to her owne people of whom ſhe is receaued wyth ioye/ Thei geue thanckes vnto God foy theyr deliueraunce. Judith ſpeaketh vnto Achior. Whyche meruayleth at her feate done to Holofernes.

NOwe when yt was late in yͤ night hys ſeruauntes made haſt euery mā to hys lodgynge. And Bagoas ſhutte the chāber doores, & wente hys waye, for they were all ouerladen wͭ wyne. So was Judith alone in the chamber. As for Holofernes he laye vpō yͤ bed al drōken, & of verye dronkennes fell a ſlepe. A

Then cōmaunded Judith her maydē to ſtande wythoute before yͤ dore, ād to waite, And Judith ſtode before yͤ bed, makynge her prayer wͭ teares, ād moued her lyppes ſecretlye, & ſayde: Strēgthen me, O LORD GOD of Iſraell, & haue a reſpecte vnto the workes of my hādes in thys houre, yͭ thou mayeſt ſet vp yͤ citie of Ieruſalē, like as thou haſt promiſed. O graūte yͭ by yͭ I maye perfourme yͤ thynge, whyche I haue deuyſed thorowe yͤ beleue yͭ I haue in the

And

B And when ſhe had ſpoken thys, ſhe wente to the bedſteade, and lowſed the ſwearde, that hanged vpon it, and drewe it oute. Then tooke ſhe holde of the hearye lockes of hys heade, and ſayd ſtrengthen me, O LORD GOD in thys houre and wyth that ſhe gaue him two ſtrokes vpon the necke, ⁊ ſmote of hys head. Thē toke ſhe the canapie awaye and rolled the deade bodye aſyde. Immediatlye ſhe got her forthe, and delyuered the head of Holofernes vnto her mayden, ⁊ bad her put it in her wallet.

And ſo theſe two wente forth together after theyr cuſtome, as though they wolde praye and ſo paſſed by the poſt, and came thorowe the valley vnto the porte of yͤ citie And Judith cryed a farre vnto the watchmen vpon yͤ walles: Opē the gates (ſaide ſhe) for GOD is wyth vs, whyche hath ſhewed his power vpon Iſrael. And when they hearde her voyce, they called the elders of yͤ citie together. And they came all to mete her: lytle and greate, yonge and olde, for they thoughte not that ſhe ſhulde haue come ſo ſone. So they lyghted cādels, and gathared about her euerychone: but ſhe wente vp into an hye place ⁊ cauſed ſilence to be proclaymed.

When euery man nowe helde hys tōge, Judith ſayde: O prayſe the LORDE C our GOD for he hathe not diſpiſed, nor forſaken them, that put theyr truſte in hym, and in me his handmaydē he hath performed hys mercy, whych he promiſed vnto the houſe of Iſrael: yee, in my hand this ſame night hath he ſlaine the enemei of his people.

And wyth yͭ ſhe toke forth the heade of Holofernes out of the wallet, and ſhewed it them ſayinge: Beholde the heade of Holofernes the captaine of yͤ Aſſyrians, and this yͤ canapi, wher in he laye, in his dronckenneſſe: where the LORDE our GOD hath ſlayne hym by the hand of a woman.

But as truly as the LORDE lyueth, hys Angell hath kepte me goynge thether, remanyng there, and commynge hether agayne from thēce. And yͤ LORDE hath not ſuffered me hys hādemayden to be defyled, but wythoute any fylthynes of ſynne hath he broughte me agayne vnto you: and that wyth greate victorie, ſoo that I am eſcaped and delyuered. O geue thākes vnto hym euerychone, for he is gratious and hys mercye endureth for euer.

So they prayſed the LORDE all together, and gaue thanckes vnto hym. And to her they ſayde The LORD hath bleſſed the in his power, for thorowe yͤ he hath brought oure enemies to naught. And Oſias the chefe ruler of yͤ people of Iſrael, ſayde vnto her: Bleſſed art thou of the LORDE the hye GOD, aboue all wemen vpon earth.

Bleſſed be the LORDE, the maker of D heauen and earthe, whyche guyded the a ryghte to wounde and ſmyte of yͤ heade of yͤ captayne of oure enemyes. For thys day he hath made thy name ſo honourable, yͭ thy prayſe ſhall neuer come oute of the mouthe of men, whyche ſhall alwaye remember the power of yͤ LORDE ſeynge thou haſte not ſpared thyne owe ſelfe, but put the in ieoperdye, conſiderynge the aunguyſhe and trouble of thy people, and ſo haſte helped theyr fall before GOD oure LORD. And all the people ſayde: Amē, Amen.

Achior alſo was called, and he came. E Thē ſaide Judith vnto him: The GOD of Iſrael vnto whome thou gaueſte wytnes, that he wolde be aduenged of hys enemies, euen he hath thys nyghte thorowe my hande: ſmytten of the head of al the vnfaythfull. And that thou mayeſte ſe that it is ſo, beholde, thys is the heade of Holofernes, whiche in his preſumtuous pryde, diſpiſed the GOD of the people of Iſrael, and threatened the with deſtruction, ſayinge: when the people of Iſrael is taken, I ſhall cauſe yͤ alſo to be ſtyckte wyth the ſwearde. When Achior ſawe Holofernes heade, he fell downe vpon his face to the grounde, for verye anguyſhe and feare ſo that he ſounde wythall.

But after yͭ he was come agayne to hi ſelfe, he fel downe before her, ⁊ prayſed her, ſayige: Bleſſed arte thou of thy GOD, in al yͤ tabernacles of Jacob: for all the people yͭ heare of thy name, ſhal praiſe the god of Iſrael becauſe of the.

The xiiij. Chapter.

¶The counſayle of Judith. Achior beinge an Heathen man turneth to God. The Aſſyrians are afrayed of the Jewes.

JUdith ſayde vnto all the people: brethrē, heare me. Stycke vp this heade vpō oure walles and A and when the ſūne aryſeth, take euery man hys weapon, and fall out violent ye, not as thought ye wolde go beſyde them, but to runne vpon them wyth violence. When the ſpyes in the tentes ſe this, they ſhall of neceſſitie be compelled to flye backward, and to rayſe vp theyꝛ captayne to yͤ battayle. So whē theyꝛ captaynes come i to Holofernes pauyliō, ⁊ fynde yͤ dead body wꝛapped in yͤ bloude, fearfulneſſe ſhall fall vpon thē, ⁊ whē ye perceaue yͭ thei flie, folow thē wythout al care, foꝛ GOD ſhall deliuer thē vnto you to be deſtroied.

Then Achioꝛ ſeing yͤ poweꝛ of GOD which he had ſhewed vnto the people of Iſrael, fell of from hys Heathenyſhe belefe, and put hys truſt in GOD, and let hym ſelfe be circumciſed: ād ſo was he nombꝛed amōge yͤ people of Iſrael, he ⁊ all hys poſterite vnto thys daye.

Nowe as ſoune as it was daye, they ſtickte vp Holofernes heade vpon the walles, and euerye man tooke hys weapen, and ſo they wente oute wyth an horible crye. When the ſpyes ſawe yͭ, they ranne vnto Holofernes tente.

And they that were wythin the tente, came befoꝛe hys chamber, and made a greate ruſhinge to wake him vp, becauſe they thought wyth yͤ noyſe to haue rayſed hym. Foꝛ there durſte not one of the Aſſyrians knocke, go in, oꝛ open.

But when the captaynes and pꝛinces: and all the chefe in the kynge of yͤ Aſſyrians hooſt came together, they ſayde vnto the chamberlaines: Go youre waye in, and wake hym vp foꝛ the myſe are crepte oute of theyꝛ hooles, and dare pꝛouoke vs vnto battayle.

Then went Bagoas into his chamber, ſtode befoꝛe the bed, ād clapped wͭ hys handes foꝛ he thought he had bene ſlepynge wyth Iudith.

But when he had herkened perfectly wyth hys eares, ād coulde perceaue no ſterynge, he wente nygher to the bede, and lyfte it vp, and then ſawe he the deade bodye of Holofernes lyinge there without a head, welterd in his bloud vpon the earth. Then cried he wyth lowde voyce, ⁊ wyth wepynge rēte hys clothes, ⁊ wente into Iudiths tente, ⁊ foūde her not: And ſo he lept oute vnto the people and ſayde: one womā of the Iewes, hath bꝛoughte all Nabuchodonoſors people vnto ſhame. Foꝛ loo, Holofernes lyeth vpon the grounde and hathe no heade.

When the chefe of the Aſſyrians hooſte hearde yͭ, they rente theyꝛ clothes, ⁊ there fell an intollerable feare ⁊ trembling vpon them ſo yͭ theyꝛ myndes were ſoꝛe afrayde. And there was an exceadyng great crye in the whole hoſt.

The. xv. Chapter.

¶ The flyghte of the Aſſyrians. The perſute of Iſrael after them. Iſrael becommeth rych / by the ſpoyles of the Aſſyrians. Iudith is pꝛayſed of Ioachim / and of the people.

NOwe when all yͤ hooſte heard yͭ Holofernes was headed, theyꝛ mynde and councel fel from them, ⁊ ſuche a feare came vpō them that thei vndertoke to defend thē ſelues by flying away: one ſpake not to āother but hāged downe theyꝛ heades, lefte al behynd them: ⁊ made haſte to eſcape from the Hebꝛues: foꝛ they hearde that they were haſtynge to come after wyth theyr weapens, ⁊ ſo they fled by the wayes of the feldes, ⁊ thoꝛowe all the foote pathes of the dales. A

And when the chyldꝛen of Iſrael ſawe yͭ they fled, they folowed vpon them ⁊ wente downe wyth trompetes blowynge, ⁊ makinge a greate crye after thē. As foꝛ yͤ Aſſyrians, they had no oꝛder, ⁊ kepte not them ſelues togeather but fled theyꝛ waye. Neuertheleſſe, the chyldꝛen of Iſrael fell vpon them with one companye and oꝛder, and dyſcomfoꝛted as many as they myghte get. And Oſias ſent meſſaungers vnto all the cities ⁊ countryes of Iſrael.

So all the regions ⁊ euery citie ſent oute theyꝛ beſt men, after them in harnes, ⁊ ſmot them wͭ yͤ ſwearde, tyll they B came to the vtmoſt parte of theyꝛ boꝛders. And the other yͭ were in Bethulia came into the tentes of the Aſſyrians, ⁊ toke al, that they whych fled had lefte behynd them, and ſo they founde great good. And they yͭ came agayne to Bethulia from the batayle, tooke wͭ them ſuche thynges as had bene theyꝛs, there was no nombꝛe of yͤ catell, ⁊ of yͤ coſtlye Iewelles, ſo that from the loweſt vnto the hygheſte, they were all made ryche of the ſpoyles of them. And Ioachim the hyghe pꝛeaſte at Ieruſalem, came to Bethulia wyth all the elders that they myghte ſe Iudith.

Nowe when ſhe came out vnto them, they began all to prayſe her wyth one voyce, ſayinge: thou worſhyppe of the C citie of Jeruſalem, thou ioye of Iſrael, thou honoure of oure people thou haſte done manly, and thy herte is conforted becauſe thou haſt loued clenlyneſſe and chaſtite, and haſt knowen no man but thine owne huſband: therfore hath the hand of the LRORDE comforted the: & bleſſed ſhalte thou be for euer. And all the people ſayde ſo be it, ſo be it.

In theyr dayes coulde the people of Iſrael ſcarce gather vp the ſpoyles of ỹ Aſſyrians. But all that belonged vnto Holofernes (whether it were of gold, of ſyluer, precious ſtones, clothynge, & all other ornamentes) they gaue it vnto Judith. And all the people reioyſed, bothe wemen, maydẽs, and younge people wyth pypes and harpes.

The xvi. Chapter.

¶ The ſonge of Judith for the victorie. After the victorie optayned the people commeth to Jeruſalẽ to worſhyppe and praiſe God.

A Then ſonge Judith thys ſonge vnto the LORDE: Beginne vnto the LORD vpon the tabrettes, ſyng vnto the LORD vpon ỹ cimbales, O ſynge vnto hym a newe ſonge of thanckeſgeuynge, be ioyeful & call vpon hys name. It is the LORDE that deſtroyeth warres: euen ỹ LORDE is name. Which hath pytched hys tẽtes in the myddeſt of hys people, ỹ he myght delyuer vs from the hande of al our enemies. Aſſyrius came out of the mountaynes of the north in the multitude of his ſtrẽgth. His people ſtopped the water brokes, and theyr horſes couered the walles. He purpoſed to haue brent vp my lande, and ſlaye my yonge men wyth the ſwearde.

He wolde haue caried awaye my chil- B dren and virgins into captiuitie, but ỹ Almyghtye LORDE hyndred hym, and delyuered hym into the handes of a woman, whych brought hym to confuſiõ. For theyr myghtye was not deſtroyed of the yonge men. It was not ỹ ſonnes of Tytan ỹ ſleue hym, nether haue the greate Giauntes ſet them ſelues agaynſte hym: but Judith the daughter of Merary wͭ her feyre bewty hath dyſcõforted hym, & brought hym to naught. For ſhe layde awaye her wyddowes garmente and put on the parell of gladeneſſe to the reioyſinge of the childrẽ of Iſrael. She annointed her face, and bounde vp her heare in an houe to begle hym. Her ſlyppers rauyſhed his eyes her bewetye captiuid hys mynde, wͭ ỹ ſwearde ſmote ſhe of hys necke. The Perſiãs were aſtoined at her ſtedfaſte- C nes, and the Meedes at her boldenes. Then howled the armyes of the Aſſyrians, when my ſimple, (drye of thryſt appered.) The ſõnes of the daughters haue pearſed them thorowe and ſlayne them as fugitiue childrẽ: they periſhed in the battayle, for the verye feare of ỹ LORDE my GOD. Let vs ſynge a ſong of thankes geuinge vnto the LORDE, a newe ſong of prayſe wyl we ſynge vnto oure GOD: LORDE LORDE, thou arte a great GOD, myghtie in power, whõ nomã maye ouercome. Al thi creatures ſhulde ſerue ỹ: for thou ſpakeſt but the worde, ãd they were made: thou ſenteſt thy ſpirite, & they were created, and no man can wythſtande thy voyce. The mountaynes ſhall moue from the fundacions wyth the waters, the ſtonie rockes ſhall melte before the lyke waxe. But they ỹ feare the, ſhalbe great wyth the in all thinges. Wo vnto ỹ people that ryſe vp agaynſte my generacion, for the Almyghtye LORD wyll aduenge hym ſelfe of them, and in the daye of Judgemente wyll he viſet thẽ. For he ſhall geue fyer and wormes into theyr fleſhe, that they maye burne & fele it for euer moare.

After thys it happened, that after ỹ D victorie, all the people came to Jeruſalem, to geue praiſe and thanckes vnto the LORDE. And when they were purified, thei offred al their burnt ſacrifices & theyr promiſe offeriges. And Judith offered all Holofernes weapens, & all ỹ Jewels ỹ the people had geuen her, ãd the canappe that ſhe toke from his bed and hanged them vp vno the LORDE. The people was ioyfull, as the vſe is: & thys ioye by reaſon of ỹ victorie, wyth Judith, endured thre monetes.

So after theſe dayes, euery man wẽte home agayne, & Judith was in greate reputacion at Bethulia, and ryghte honourably takẽ in all the lande of Iſrael. Unto her vertue alſo was chaſtitie ioyned, ſo that after her huſbande Manaſſes, ſhe neuer knewe man all ỹ dayes of her lyfe. Upon the hie ſolemne dayes ſhe went out wyth greate worſhyppe. She dwelte in her huſbandes houſe an hundred and fyue yeare, and lefte her handemayden fre, and dyed: ⁊ was buryed beſyde her huſbāde in Bethulia. And all the people mourned for her vij. dayes. So long as ſhe liued, there was none that troubled Iſraell, and many yeares alſo after her deathe.

The daye wherin thys victorie was gotten, was ſolemlye holden, and rekened of the Iewes in the nombre of yͤ holye dayes, and it is yet greatlye holden of yͤ Iewes euer ſence vnto thys daye.

¶The ende of the booke of Iudith.

The reaſt of the Chapters of the booke of Eſther.

The xj. Chapter, after the Latin.

¶The dreame of Mardocheus.

Mardocheus the ſonne of Iar, the ſōne of Semei, the ſone of Ciſei of yͤ tribe of Beniamin, a Iewe: whiche had his dwellynge in yͤ citie of Suſis, a mā of greate reputacion and excellent amonge all them that were in the kynges court (Neuertheles, he was one of the preſoners, whō Nabuchodonoſor yͤ kynge of Babilon had caryed awaye from Ieruſalē vnto Babylon wyth Iechonias yͤ kynge of Iuda.) In the ij yere of yͤ raygne of great Artaxerxes in the fyrſt day of the moneth Niſan had Mardocheus ſuche a dreame. He thoughte he hearde a great tēpeſte, horrible thonderclappes, eartquakes, and great vproure in the lāde, and that he ſawe ij. great dragons redy to fyght one agaynſt another.

B Theyr crye was greate. At yͤ whych roarynge and crye all yͤ Heathen were vp to fyghte agaynſte the ryghteous people. And the ſame daye was full of darckenes, ⁊ verye vnclear, full of trouble and anguyſhe, yee, agreate fearfulneſſe was there in all the lande. The ryghteous were amaſed, for they feared the plage and euell that was deuyſed ouer them, and were at apoynte wͭ them ſelues to dye. So they cryed vnto GOD: and while they were cryinge: the lytle wel grewe into agreat ryuer and into many waters. And wyth that it was daye and the ſōne roſe vp agayne. And yͤ lowly were exalted, and deuoured the glorious and proude.

Nowe when Mardocheus had ſene thys dreame, he awoke, and muſed ſtedfaſtlye in hys herte, what GOD wolde do, and ſo he deſired to knowe all the matter, and hys mynde was there vpō vntyll the nyghte.

The xij. Chapter.

¶Mardocheus vttereth the treaſon deuyſed agaynſte the kinge: and is therfore rewarded of hym

At the ſame tyme dwelte Mardocheus wyth Bagatha ⁊ Tares, in the kynges courte, the kynges chamberlaynes and porters of yͤ place. But when he hearde theyr deuyce, and had diligētly conſidred theyr imaginaciōs, he perceaued yͭ they went about to lay theyr cruel handes vpon the kynge Artaxerxes: and ſo he certified the kynge therof. Then cauſed the kyng to examē yͤ ij. gelded wyth tormentes. And when they had granted it they wer put to death. This the king cauſed to be put in yͤ Cronicles for an euerlaſtynge remembraunce, ⁊ Mardocheus wrote vp yͤ ſame matter. So yͤ kyng commaunded yͭ Mardocheus ſhuld remaine in yͤ court ⁊ for thys faythfulnes of hys, he gaue him reward. But Aman yͤ ſōne of Amadathu yͤ Agagite, which was holden in great honour and reputacion in yͤ kynges court vndertoke to hurt Mardocheus and hys people becauſe of the ij. chamberlaynes yͭ were put to death. C

The xiij. Chapter.

¶The copye of the letters of Artaxerxes agaynſt the Iewes wiche pertaynith to the iij. chapter. The prayer of Mardocheus.

A The great kynge Artaxerxes whych raygneth frō India vnto Ethiopia, ouer an C. ⁊ xxvii. landes, ſendeth his frendly ſalutacion vnto al yͤ princes ⁊ debites of the countres which be ſubiect vnto his dominiō. When I was made lord ouer many people, ⁊ had ſubdued the whole earth vnto my dominion, my mind was

not wyth

not with cruelty & wrong to exhalte my ſelfe by yͤ reaſon of my power: but purpoſed wyth equite alway & gentelnes, to gouerne thoſe that be vnder my iuriſdiction, and wholy to ſet them in a peceable lyfe, & therby to bring my kyngdome vnto trãquillite, that men myght ſafely go thorowe on euery ſyde and to renew peace agayne, which all men deſire. Nowe whẽ I aſked my coũcelers B howe theſe thynges myghte be broughte to a good ende, there was one by vs, excellẽte in wyſdome whoſe good will, truth, & faythfulnes hath oft bene ſhewed & proued, whych was alſo the principal and nexte to yͤ kyng Aman by name: whych certified vs howe that in al landes there was ſcatered abroade a rebellious folke, that made ſtatutes ãd lawes agaynſte al other people: and haue alwaye diſpiſed yͤ proclaymed commaundementes of kynges: and how that for thys cauſe it were not to be ſufered that ſuche rule ſhulde cõtinue by you, and not to be put downe.

Seinge nowe we perceaue the ſame, C yͭ thys people alone ar contrarie vnto euery man, vſyng ſtraunge & other maner of lawes, & wythſtãde our ſtatutes & doynges, & go aboute to ſtabliſh ſhrowde matters, yͭ our kingdome ſhuld neuer come to good eſtate & ſtedfaſteneſſe Therfore haue we commaunded, yͭ all they yͭ are appointed in wrytinge & ſhewed vnto you by Aman, (whyche is ordeyned & ſet ouer all our landes, and yͤ moſt principal next vnto yͤ kyng, and in maner as a father (ſhal wͭ theyr wyues & chyldrẽ be deſtroyed and rooted oute wyth yͤ ſwearde of theyr enemies & aduerſaries, and yͭ there ſhalbe no mercy ſhewed, & noman ſpared. And this ſhalbe done the xiiij, daye of yͤ moneth called Adar) of this yeare, that they wiche of olde (and nowe alſo) haue euer bene rebellious maye in one daye wyth violence be thruſte downe into the hell, to thintente that after thys maner oure empire maye haue peace & tranquilite.

But Mardocheus thoughte vpon al D the worckes & noble actes of the LORDE, & made prayer vnto hym, ſainge: O LORDE LORDE, thou valeaunte & Almyghtye kynge (for all thynges are in thy power) & yf thou wylt helpe & delyuer Iſrael, there is no man that can wͭſtande or let yͤ: for thou haſt made heauen and earth, and what wonderous thynge ſo euer is vnder the heauẽ: thou arte LORDE of all thynges, and there is no man that can reſiſte thy maieſtie. O LORDE. Thou knoweſt al thinges, thou woteſt LORD that it was nether of malice, nor preſumpcion, nor for any deſire of glorie, that I wolde not bowe downe my ſelfe, nor worſhyp younder proude preſumpteous Amã for I wolde haue bene contente, and that wyth good wyll, yf it myght haue done Iſrael any good, to haue kyſte euen his foote ſteppes but that I dyd it, becauſe I wolde not ſet the honoure of aman in the ſtede of the glorie of GOD: and becauſe I wolde worſhyp none but only the my LORDE, And thys haue I done in no pride nor preſumcion.

And therefore O LORDE thou GOD E and kynge haue mercye vpon thy people, for they imagin howe they may bryng vs to naught: yea, theyr mynde and deſire is to deſtroye, and to ouerthrowe thy people, that hath ben euer thyne enheritaunce of olde. O diſpiſe not yͤ porcion, whych thou haſte delyuered & broughte oute of Egypte for thyne owne ſelfe. Heare mi praier, & be mercyfull vnto thy people whom thou haſt choſẽ for ã heritage vnto thy ſelfe. Turne our complainte & ſorowe into ioye, yͭ we maye lyue, O LORDE, & prayſe thy name. O LORDE ſuffer not yͤ mouthes of them that praiſe the to be deſtroyed.

All the people of Iſrael in lyke maner, cryed as earneſtlye as they coulde vnto the LORDE: for theyr death and deſtruction ſtode before theyr eyes.

The xiiij. Chapter.

¶ The prayer of Eſther for the delyueraunce of her and her people.

QUine Eſther alſo beyng in the A battayle of death, reſorted vnto the LORDE, layde away her glorious apparel, and put on yͤ garmentes yͭ ſerued for ſyghing and mourning. In yͤ ſted of precious oyntmẽt, ſhe ſcatered aſhes & donge vpõ her head: & as for her bodye, ſhe hũbled it wͭ faſtig, & brought it verylow. Al yͤ places wher ſhe was wõt to haue ioye afore thoſe filled ſhe wͭ yͤ heere yͭ ſhe plucte of her ſelfe. She prayed alſo vnto yͤ LORD GOD of Iſrael wͭ theſe wordes. O my LORD thu only arte our kig, help me deſolate woman, which haue no helper but yͤ, for my miſerie ⁊ deſtruction is hard at my hãd. Frõ my youth vp I haue hard out of yͤ kynred of my father, yͭ thou tokeſt Iſrael from amõg al people (⁊ ſo haue our fathers of theyr forelders) yͭ they ſhuld be thy perpetual enheritaũce ⁊ lo ke what thu dideſt promiſe thẽ, thu haſt mad it good vnto thẽ. Nowe LORD, we haue ſinned before yͤ, therfore haſt thou geuẽ vs into yͤ hãdes of oure enemyes becauſe we worſhipped theyr Gods. LORD, thu art rightous. Neuertheles, it ſatiſfied them not, yͭ we are in bitter ⁊ heuy captiuite ⁊ oppreſſed amonge thẽ, but thou haſt layde theyr hãdes vpon yͤ hãdes of their Gods: ſo yͭ they begin to take away yͤ thig (yͭ thou wͭ thy mouth haſt ordened ⁊ appoynted) ⁊ to deſtroy thyne enheritaũce, to ſhut ⁊ ſtop yͤ mouthes of thẽ yͭ prayſe yͤ, to quẽch yͤ glorie ⁊ worſhyppe of thy houſe, ⁊ thine alter, ⁊ to opẽ yͤ mouthes of yͤ Heathẽ, yͭ they may prayſe yͤ power ⁊ vertue of yͤ gods ⁊ to magnifie yͤ fleſhly kyng for euer.

O LORDE geue not thy ſepter vnto them yͭ be nothing, leſt they laugh vs to ſcorne in our miſerie and fall: but turne theyr deuyſe vpon them ſelues, and puniſhe hym, that hath begonne the ſame ouer vs, and ſet hym to an example. Thyncke vpon vs O LORDE, ⁊ ſhewe thy ſelfe vnto vs in the tyme of oure destreſſe, ⁊ of our trouble. Strength me O thou kyng of Gods, thou LORD of all power, geue me an eloquente and a pleaſunte ſpeach in my mouth before yͤ Lion. Turne hys hert in yͤ hate of oure enemyes, to deſtroy him ⁊ al ſuch as cõſent vnto him. But delyuer vs wͭ thyne hande, and helpe me thy handmayde, whych haue no defence nor helper but onely the LORD, thou knoweſt al thynges, thou woteſt that I loue not yͤ glorie and worſhyp of the vnryghteous, and that I hate, and abhorre yͤ bed of the vncircumciſed, and of al Heathen.

Thou knoweſte my neceſſite, that I hate the token of prehemynence ⁊ worſhyp whych I beare vppon my heade, what tyme as I muſt ſhewe my ſelfe and be ſene, and that I abhore it an an vncleane cloth, and that I were it not when I am quiete and alone by my ſelfe. Thou knoweſt alſo, that I thy handemaiden haue not eaten at Amans table, and that I haue had no pleaſure nor delite in yͤ kynges feaſte, that I haue not droncke the wyne of the dryncke offeringes and that I thy handemaydẽ haue no ioye ſence the daye that I was brought hether, vntyl this daye, but onely in the LORDE. O thou GOD of Abraham, O thou myghtye GOD aboue all, heare the voyce of them, that haue none other hoope, and delyuer vs oute of the hande of the wycked, and delyuer me oute of my feare.

The xv. Chapter.

¶ Mardocheus moueth Eſther to go into the kynge and make interceſſion for her people: and ſhe perfourmeth hys requeſte.

A MArdocheus alſo bad Eſther goo in vnto yͤ kynge, and praye for her people, ⁊ for her countrye. Remember (ſayth he) yͤ dayes of thy lowe eſtate, how thou waſt noryſhed vnder my hande: For Aman whych is nexte vnto the kyng, hath geuen ſentence of death agaynſt vs. Call thou therefore vpon the LORDE, and ſpeake for vs vnto the kynge, ⁊ delyuer vs frõ death. And vpõ yͤ thyrde day it happened, yͭ Eſther layde awaye the mourninge garmentes, ⁊ put on her glorious apparell, and decte her ſelfe goodly (after yͭ ſhe had called vpon GOD, which is the beholder ⁊ ſauiour of all thynges) toke two handemaydes wyth her: vpõ yͤ one ſhe leaned her ſelfe, as one yͭ was tender: yͤ other folowed her, and bare the trayne of her veſture. The ſhyne of her bewtye made her face roſe coloured. The ſimilitude of her face was chearful and amyable, but her herte was ſorowfull for greate feare. She wente in thorowe all yͤ doores, and ſtoode before the kynge. The kyng ſat vpon the throne of hys kyngedome, and was clothed in hys goodly araye, al of gold, and ſet wyth precious ſtones, and he was verye terible: He lyfte vp hys face, that ſhone in the clearneſſe, and looked grymly vpõ her. Then the Quene fel downe, was pale ⁊ faynte and leaned her ſelf vpon the head of the mayd, that went wyth her.

B Neuertheles, GOD turned the kyndes mynde that he was gentile, that he leaped oute of hys ſeate for feare, ⁊ gat her in hys armes, and helde her vp tyll ſhe came to her ſelfe agayne. He gaue her louinge wordes alſo, ⁊ ſayde vnto her:Eſther,what is yͤ matter:I am thy bryther, be of good cheare, thou ſhalte not die:for oure cõmaũdemẽt toucheth the comons and not the. Come nie. And wyth that he helde vp hys golden rod, and leyd it vpon her necke, ⁊ embraſed her frendely, and ſayde talke wyth me. Then ſayde ſhe: I ſawe the (O lorde) as an Angel of GOD, ãd my herte was troubled, for feare of thy maieſtie and clearneſſe. For excellente and wonderfull arte thou (O Lorde,) and thy face is full of Amite. But as ſhe was thus ſpeakynge vnto hym, ſhe fell downe agayne for fayntneſſe for the whych cauſe the kynge was afrayde, and all hys ſeruauntes comforted her.

The xvj. Chapter.

¶The copye of the letters of Artaxerxes, wherby he reuoketh thoſe whych he fyrſte ſente forth.

A THe greate kyng Artaxerxes, whych raygneth from India vnto Ethiopia, ouer an hundred and ſeuen and twentye landes, ſendethe vnto yͤ Princes and rulers of the ſame landes, ſuch ue hym, hys frendly ſalutacion. Ther be manye that for the ſondrye fryrdeſhyppeis and benifites diuerſly done vnto them for theyr worſhyppe, be euer the more proude and hye mynded, and vndertake not onely to hurte theyr ſubiectes (for plenteous benifites maye they not ſuffer, ⁊ begynne to imagine ſome thinge agaynſte thoſe that do thẽ good, and take not onely all vnthanckefulneſſe awaye from men) but in pryde ⁊ preſumpcion (as they that be vnmyndefull and vnthanckfull for the good deades) they go about to eſcape the iudgement of GOD, that ſeyth al thynges, whyche iudgemente, hateth and puniſhethe all wyekedoeſſe: It happeneth ofte alſo, yͭ they whyche be ſet in office by the hyer power, and vnto whom the buſyneſſe ⁊ cauſes of the ſubiectes are committed to be handled, waxe proude, and defyle them ſelues wyth ſeadynge of innocente bloude, whych bryngeth them to intollerable hurt. Whych alſo wyth falſe and deceyteful wordes and wyth lyinge tales, dyſceaue and betray the innocente goodneſſe of Princes.

B Nowe is it profitable and good, that we take hede, make ſearch therafter, ⁊ conſider, not only what hath happened vnto vs of old: but the ſhamfull, vnhoneſt, and noyſome thynges, that the debities haue nowe taken in hande before our eyes, and therby to beware in tyme to come, that we maye make yͤ kyngdome quiet and peaceable for all men: and that we myghte ſometyme drawe it to a chaunge: and as for the thynge that nowe is preſente before oure eyes, to wythſtande it, and to put it downe, after the mooſt frendly maner.

What tyme nowe as Aman, the ſonne of Amadathu yͤ Macedonian (a ſtraunger verely of the Perſians bloude, and farre from our goodneſſe) was come in among vs as an aleant and had optayned the frendeſhyppe that we beare towarde all yͤ people, ſo that he was called oure father, ⁊ had in hyghe honoure of euery mã, as the nexte and principall vnto the kynge, he could not forbeare hym ſelfe but hys pryde hath vndertaken, not onely to robbe vs of the kyngedome, but of oure lyfe.

Wythmanyfolde dyſceate alſo hath he deſire to deſtroie Mardocheus oure helper and preſeruer, whych hath done vs good in all thynges: and innocente Eſther the lyke partaker of oure kyngedome, wyth all her people. For hys mynde was (when he had taken them C oute of the waye, and robbed vs of thẽ) by thys meanes to tranſlate the kyngdome of yͤ Perſians vnto them of Macedonia, but we fynde that the Iewes whyche were accuſed of the wycked, yͭ they myghte be deſtroyed are no euell doers, but vſe reſonable and ryght lawes, and that they be the chyldren of yͤ mooſte hygh lyuyng GOD, by whome yͤ kingdome of vs ⁊ our progenitoures haue bene well ordred hetherto. Wherefore, as for the letters and commaũdementes that were put forthe by Aman the ſõne of Amadathu, ye ſhall do well, yf ye holde them of none effecte: : for he that ſet them vp and inuented them, hangeth at Suſis before yͤ porte, wyth al his kynred: and GOD, (whyche hath all thynges in hys power) hath rewarded hyin after hys deſeruynge.

D And vpon thys ye ſhall publiſhe and ſet vp the copye of this letter in all places, that the Iewes maye frelye and wythoute hyndraũce hold them ſelues after theyr owne ſtatutes, ãd that they maye be helped, and that vpon the thre and twentye daye of yͤ twelue moneth Adar, they maye be aduenged of them, whyche in the tyme of theyr anguiſhe ⁊ trouble, wolde haue oppreſſed thē. For the GOD yͭ gouerneth al thynges hath turned to ioye the daye, wherein yͤ choſen people ſhulde haue periſhed.

Moreouer, amonge the hyghe ſolemne dayes that ye ſhal haue, ye ſhall holde thys alſo wyth all gladneſſe, that nowe ⁊ in tyme to come, thys daye maye be a remembraunce to good for al ſuche as loue the proſperitye of the Perſiās: but a remembraunce of deſtruction to thoſe that be ſedicious vnto vs.

All cities and landes yͭ do not thys, ſhall horribly periſhe and be deſtroyed with the ſwearde and fyre, and ſhal not onelye be nomore inhabited of men, but be abhorred alſo of the wylde beaſtes and foules.

¶The ende of the reaſt of the
booke of Eſther.

The booke of wyſedome.

The fyrſte Chapter.

¶Howe we oughte to ſearch and enquire after GOD, and who be thoſe that fynde hym. Of the holy ghoſt. We ought to flye from backbytyng and murmurynge. ⁊c.

Set youre affection vpō ryghteouſneſſe, ye that be Iudges, of the earth. Haue a good opinion of the LORD, and ſeke hym in the ſyngleneſſe of hert For he wyll be found of them that tempte hym not, ⁊ appereth vnto ſuch as put theyr truſt in hym. As for froward thoughtes, they ſeperat from GOD: but vertue (if it be alowed) refourmeth the vnwyſe, And why? wyſedome ſhall not enter into a frowarde ſoule, nor dwell in the body that is ſubdued vnto ſynne. For the holy Gooſt abhorreth fayned nurtour, ⁊ wythdraweth hym ſelfe from yͤ thoughtes that are wythout vnderſtandynge, ⁊ where wyckedneſſe hath the vpperhande, he flyeth from thence, for the ſpirite of wyſdome is louynge, gentle and gratious, and wyl haue no pleaſure in hym that ſpeaketh euell wyth hys lyppes. For GOD is a wytnes of hys raynes, a true ſearcher out of hys hert, ⁊ an hearer of hys tong. For the ſpirite of the LORDE fylleth the round compaſſe of the worlde: and the ſame that vpholdeth al thynges, hath knowlege alſo of the voyce.

Therefore, he that ſpeaketh vnryghteous thynges, can not be hyd: neyther maye he eſcape the iudgement of reprofe. B And why? inquiſitiō ſhalbe made for the thoughtes of the vngodlye, and the reporte of hys wordes ſhall come vnto GOD, ſo that thus wyckedneſſe ſhalbe puniſhed. For yͤ eare of yͤ gelouſe heareth all thynges, and the noyſe of the grudgynges ſhall not be hyd. Therefore beware of murmerynge whych is nothynge worth: and refrayne youre tonge from ſlaundder. For there is no worcke ſo darcke and ſecrete, that it ſhall go for noughte, and yͤ mouth that ſpeaketh lyes, ſlayeth the ſoule.

O ſeke not your owne death in the errour of youre lyfe: deſtroye not your ſelues thorowe yͤ worckes of youre owne handes. For GOD hath not made C death, neyther hathe he pleaſure in the deſtruction of yͤ lyuing. For he created all thynges, yͭ they myghte haue theyr beynge: yea, al yͤ people of yͤ earth hath he made that they ſhulde haue health, yͭ there ſhulde be no deſtructiō in them, and that the kyngedome of hell ſhulde not be vpon earth (for ryghteouſnes is euerlaſtynge ⁊ inmortall, but vnryghteouſneſſe bryngeth death.) Neuertheleſſe, the vngodlye call her vnto them both wyth wordes and worckes: and whyle they thyncke to haue a frende of her they come to noughte: for yͤ vngodlye that are confederate wyth her and take her parte, are worthye of death.

The ij. Chapter.

¶The imaginacions and deſires of the wicked, and theyr counſayle agaynſte the faythfull.

FOr the vngodlye, talke ⁊ imagin thus amonge them ſelues, A but not ryght. The tyme of oure lyfe is but ſhorte and tedious: and when a man is once gone, he hath nomore ioye nor pleaſure, nether knowe we any mā that turneth agayne from death: for we are borne of nought, and we ſhalbe herafter as though we had neuer bene. For our breath is as ſmoke in oure noſtrels, and yͤ wordes as a ſparke to moue oure hert. As for our body, it ſhalbe very aſhes that are quenched, and oure ſoule ſhall vanyſhe as the ſoft ayre. Oure lyfe ſhall paſſe away as the trace of a cloude and come to naught as the myſt that is dryuen awaye wyth the beames of the Sunne, and put downe wyth the heate thereof. Oure name alſo ſhalbe forgotten by lytle, and no man ſhall haue oure workes in remembraunce.

For oure tyme is a verye ſhadowe ẏ B paſſeth awaye: and after oure end there is no returnynge, for it is faſt ſealed: ſo that no mā commeth agayne. Come on therfore, let vs enioye the pleaſures ẏ there are, ⁊ let vs ſone vſe the creature lyke as in youth. Let vs fyl oure ſelues wyth good wyne and oyntmēte, and let there no floure of ẏ tyme go by vs. Let vs crowne our ſelues wyth roſes afore they be wethered. Let there be no fayre medowe, but oure luſte go thorowe it. Let euery one of you be partaker of oure volupteouſneſſe. Let vs leue ſome token of our pleaſure in euery place, for ẏ is oure porciō, els get we nothyng. Let vs oppreſſe the poore ⁊ ryghteous: Let vs not ſpare ẏ wyddowe nor olde man let vs not regarde the heades that are gray for age. Let the lawe of vnryghteouſneſſe be oure auctoritie, for ẏ thynge ẏ is feble is nothyng worth. Therefore let vs defraude the ryghteous: and why? he is not for oure profyte: yea, he is cleane cōtrarye to oure doynges. He checketh vs for offendynge agaynſte ẏ lawe, ⁊ ſlaundreth vs as tranſgreſſoures of al nurtoure. He maketh hys boo C ſte to haue ẏ knowlege of GOD: yea he calleth hym ſelfe GODS ſonne. He is ẏ bewraier of our thoughtes: It greueth vs alſo to looke vpon hym, for hys lyfe is not lyke other mens, hys wayes are of another facion. He counteth vs but vayne perſons, he wyth draweth hym ſelf from oure wayes as frō fylthynes, he commendeth greatlye the latter end of ẏ iuſt, ⁊ maketh hys booſt that GOD is hys father. Let vs ſe then yf his wordes be true, let vs proue what ende he ſhal haue. For yf he be the true ſonne of GOD, he wyll receaue hym: ⁊ delyuer hym from the handes of hys enemyes. Let vs examin hym with diſpiteful re D buke and tormentynge, that we maye knowe hys dignitye and proue his pacience. Let vs condemne hym wyth mooſt ſhamfull death: for lyke as he hath ſpoken, ſo ſhall he be rewarded.

Suche thynges do ẏ vngodly imagin ⁊ go aſtraye, for theyr owne wyckedneſſe hath blynded them. As for the miſteries of GOD they vnderſtāde thē not: they nether hoope for the reward of ryghteouſneſſe, nor regarde the worſhyp that holy ſoules ſhall haue. For GOD creatid man to be vndeſtroyed: yea, after ẏ * image of hys owne lykeneſſe made he hym. Neuertheleſſe, thorowe enuy of the deuell, came death into ẏ worlde: and they that holde of hys ſyde do as he doth.

The iij. Chapter.

¶ The conuerſacion and aſſuraunce of the ryghteous. The rewarde of the faythful.

But the ſoules of the ryghteous are in the hand of GOD A and the payne of death ſhal not touche them. In ẏ ſyghte of the vnwyſe they appeared to dye, ⁊ theyr ende is taken for very deſtruction. The waye of the ryghteous is iudged to be vtter deſtructiō, but they are in reſte. And though they ſuffer payne before men, yet is theyr hope full of immortalitye. They are puniſhed but in fewe thynges, neuertheleſſe, in manye thynges ſhall they be well rewarded. For GOD proueth them, ⁊ findeth them mete for hym ſelfe: yea, as the golde in the fornace, doth he trye them: ⁊ receaueth them as a burnt offrynge, ⁊ when the time cōmeth, they ſhalbe loked vpō. B

The ryghteous ſhall ſhyne as the ſparkes that runne thorowe the red buſhe. They ſhall Iudge the nacions, and haue dominion ouer the people, ⁊ their LORDE ſhall raygne for euer. They that put theyr truſte in hym, ſhall vnderſtande the truth, and ſuche as be faythfull, wyll agre vnto hym in loue: for hys choſen ſhall haue gyftes ⁊ peace. But the vngodlye ſhalbe punyſhed accordyng to theyr imaginacions, for they haue diſpiſed the ryghteous: and forſaken the LORDE.

Whoſo diſpiſeth wyſedome and nurtour he is vnhappye: C and as for ẏ hoope of ſuche, it is but vayne: theyr laboures vnfrutefull, and theyr workes vnprofytable. Theyr wyues are vndyſcrete, and theyr chyldrē mooſte vngodlye.

lye. Theyr creature is curſed. Bleſſed is rather the barrẽ ⁊ vndefyled, whych hath not knowne ẏ ſynfull bed: ſhe ſhal haue fruyte in the reward of the holy ſoules. And bleſſed is the gelded, wyche wͭ his handes hathe wroughte no vnrighteouſneſſe, nor imagined wycked thiges a gaynſte GOD. For vnto hĩ ſhalbe geuẽ the ſpeciall gyfte of fayth, ⁊ ẏ moſte acceptable porcion in the temple of GOD. For glorious is ẏ fruite of good laboure, ⁊ the roote of wyſedome ſhall neuer fade awaye.

As for ẏ chyldren of aduouteres, they ſhal come to an ende, ⁊ ẏ ſeed of an vnrighteouſbed ſhalbe rooted out. And though they lyue long, yet ſhall they be nothynge regarded, ād theyr laſte age ſhalbe wythoute honoure. Yf they dye haſtyle, they haue no hope, nether ſhall they be ſpoken to in the daye of knowlege. For horrible is the death and ende of the vnrighteous,

The iiij. Chapter.

¶ Of the chaſte generacion of the faythfull/and of theyr felicite. Of the death of the ryghteous, and of the condemnacion of the vnfaythfull.

O How fayre is a chaſte generacion wͭ vertue: The memorial thereof is immortal, for it is knowen with GOD ⁊ wyth men. When it is preſente, mẽ take exāple therat, ād if it go away, yet they deſire it. It is alway crowned ⁊ holden in honoure, ⁊ winneth ẏ rewarde of the vndefyled battayle. B But the multitude of vngodly childrẽ is vnprofitable: and the thynges ẏ are plāted wͭ whoredome ſhall take no depe rote, nor laye any faſt fundacion. Thoughe they be grene in ẏ braunches for a tyme, yet they ſhalbe ſhakẽ wͭ the wynd: for they ſtand not faſt, ⁊ thorowe ẏ vehemencie of ẏ wynde they ſhalbe roted out. For ẏ vnperfect braũches ſhalbe brokẽ, theyr frute ſhalbe vnprofitable ⁊ ſower to eat: yee, mete for nothyng. And why? al ẏ chyldrẽ ẏ are borne of wycked, muſt beare recorde of ẏ wyckedneſſe agaynſte their fathers and mothers when thei be aſked. C But thoughe ẏ ryghteous be ouertaken wyth death, yet ſhall he be in reſte.

Age is an honourable thyng: neuertheles it ſtandyth not onelye in ẏ lẽgth of tyme, nor in the multitude of yeares: but a mans wyſedome is the graye heare, and an vndefyled lyfe is the olde age. He pleaſed GOD, and was beloued of him: ſo that where as he lyued amonge ſynners, he tranſlated hym. * yea, ſodenlye was he taken awaye, to ẏ intẽte ẏ wyckedneſſe ſhulde not alter hys vnderſtāding, and that hypocriſie ſhulde not begyle hys ſoule. For the craftye bewytchynge of lyes make good thynges darke, the vnſtedfaſtneſſe alſo and wyckedneſſe of volupteous deſire, turne aſyde the vnderſtandynge of the ſimple. Thought he was ſoone dead, yet fulfylled he muche tyme. For his ſoule pleaſed GOD: therefore haſted he to take hym away from amonge ẏ wicked. Thys the people ſe, ⁊ vnderſtāde it not: they lay not vp ſuch thynges in theyr hertes, howe that the louynge fauoure and mercye of GOD is vpon hys ſayntes, aud that he hath reſpecte vnto hys choſen.

Gene.5.c.

C Thus the ryghteous that is deade, contemneth the vngodly wyche are lyuynge: and the youth that is ſoune broughte to an ende, the longe lyfe of the vnryghteous. For they ſe the ende of ẏ wyſe, but they vnderſtande not what GOD hath deuyſed for hym, ⁊ wherefore the LORDE hath taken hym awaye. And why? they ſe hym and diſpiſe hym, therfore ſhal GOD alſo laugh them to ſcorne: So ẏ they them ſelues ſhall dye heareafter (but withoute honoure) yea in ſhame amõge the deade for euermoare. For wythoute anye voyce ſhall he burſte thoſe ẏ be pufte vp, ⁊ remoue thẽ from ẏ fundacions, ſo ẏ they ſhalbe layde waſte vnto the hygheſte. They ſhall mourne, ⁊ theyr memoriall ſhall periſhe. So they beynge afrayde, ſhall remember theyr ſynnes: and theyr owne wyckedneſſe ſhall bewraye them.

The v. Chapter.

¶ The conſtauntneſſe of ryghteous before theyr perſecuters. The hope of the vnfaythfull is vndurable ād vayne. The bleſſedneſſe of the ſaynctes ād godlie

A Then ſhall the ryghteous ſtand in great ſteadfaſteneſſe agaynſte ſuche as haue dealt extreamely wythe them, and taken awaye theyr laboures. When they ſe it, they ſhalbe vexed with horible feare, and ſhall wondre at the haſtineſſe of the ſodayne health: gronynge for very deſtreſſe of mynde, ⁊ ſhall ſaye wythin them ſelues, hauynge inwarde ſorowe, and mournynge for verye anguyſhe of mynd. These are they, whō we ſomtime had in diriſion, ⁊ ieſted vpō. We fooles thought theyr life very madnys: ⁊ their ende to be wythout honour. But lo, howe they are coūted among yͤ chyldrē of GOD, ⁊ theyr porcion is among yͤ ſayncts. Therfore we haue erred frō yͤ way of truth, yͤ lyght of righteouſneſſe hath ſhyned vnto vs, ⁊ the Sunne of vnderſtandyng roſe not vpō vs. We haue weryed oure ſelues in yͤ waye of wyckedneſſe and deſtruction. Tedious wayes haue we gone: but as for the waye of the LORDE we haue not knowne it.

What good hath oure pryd done vnto B vs? Or what profyte hath the pompe of richeſſe broughte vs? All thoſe thynges are paſſed awaye lyke a ſhadowe, ⁊ as a meſſenger runnynge before: as a ſhyppe that paſſeth ouer the waues of the watyr, whych when it is gone by, yͤ trace therof cannot befounde, nether yͤ path of it in the floudes. Or as a byrde that flyeth thorowe in yͤ ayre, ⁊ no mā can ſe any token where ſhe is flowen, but onely heare yͤ noyſe of her wynges, beatynge the lyght wynde, partynge the ayre thorowe the vehemēcie of her goynge, ⁊ flyeth on ſhaking her wiges, where as afterwarde no token of her waye can be founde. Or as whē an arowe is ſhot at a marke it parteth yͤ ayer, whych immediatly commeth together agayne, ſo yͤ a man can not knowe where it went thorowe. Euen ſo nowe in lyke maner as ſone as we were borne, begāne immediatly to drawe to oure end, ⁊ haue ſhewed no token of vertue, but are cōſumed in our owne wyckedneſſe.

Suche wordes ſhall they that haue ſynned ſpeake in the hell: for the hoope of the vngodlye is lyke a drye thyſtle C floure (or duſte) that is blowne awaye wyth yͤ wynde: lyke a thyne ſcome that is ſcatered abroade wyth the ſtorme, lyke as the ſmooke whyche is diſperſed heare and there wyth the wynde, and as the remembraunce of a ſtraunger, that taryethe for a daye, and then depateth. But the ryghteous ſhall lyue for euermoare: theyr rewarde alſo is with the LORDE: and theyr remembraunce with the Hygheſte. Therfore ſhall they receaue a glorious kyngedome, and a bewtyefull crowne of the LORDES hande: for wyth hys ryghte hande ſhall he couer them: and wyth hys owne holye arme, ſhal he defende them. Hys gelouſye alſo ſhall take awaye the harneſſe, and he ſhall weapon the creatur to be aduenged of the enemies. He ſhall put on ryghteouſneſſe for a breſtplate, and take ſure Iudgemente in ſteade of an helmete. The inuincible ſhylde of equite ſhall he take, hys cruele wrathe ſhal he ſharpen for a ſpeare, and the whole compaſſe of the worlde, ſhal fyghte wᵗ hym agaynſte the vnwyſe.

Then ſhall the thonderboltes go oute of the lyghtnynges, and come out of the raygne bowe of the cloudes to the D place appoynted: out of the harde ſtony indignacion, there ſhall fal thycke hayles, and the water of yͤ ſee ſhalbe wroth agaynſt them, and the floudes ſhal rūne roughly together. yea, a myghty wynde ſhall ſtande vp agaynſt thē, and a ſtorme ſhall ſcater them abroade. Thus the vnrighteous dealyng of thē, ſhall brynge all the land to a wylderneſſe, and wyckedneſſe ſhall ouerthrowe the dwellynges of the myghtye.

The vj. Chapter.

¶ The callynge of Kynges, Princes and iudges: which are alſo exhorted to ſearch wyſdome.

A WYSEdome is better then ſtrength, ⁊ a man of vnderſtandynge is more worth then one that is ſtronge. Heare therfore (O ye kynges) ⁊ vnderſtande: O learne ye that be Iudges of the endes of yͤ earth. Geue eare ye that rule the multitudes, and delite in much people. For yͤ power is geuen you of the LORD, and the ſtrength from the Hygheſt: whych ſhall trye your workes, and ſearche oute your imaginacions: Howe that ye beyng officers of hys kyngdome haue not executed true Iudgemente, haue not kepte yͤ lawe of ryghteouſneſſe, nor walked after the wil of GOD. B Horrible, and that ryghte ſone ſhall he appeare vnto you: for an hard iudgemente ſhall they haue that beare rule. Mercye is graunted vnto the ſimple, but they that be in auctorite ſhalbe ſore puniſhed. For GOD whych is LORDE ouer all, ſhall excepte nomans perſon, neyther ſhall he ſtande in awe of anye mans greatneſſe. For he hath made the ſmal ⁊ greate, ⁊ careth for al like. But yͤ myghtie ſhal haue yͤ ſorer puniſhemēte Unto you therfore (O ye kynges do I ſpeake that ye maye learne wyſedome, and not go amyſſe. For they that kepe hys ryghteouſneſſe, ſhalbe ryghteouſlye Judged, ād they that are learned in ryghteous thynges, ſhall fynde to make anſwere. Wherefore, ſet youre luſt vpon my wordes, and loue them, ſo ſhall ye come by nurtoure.

Wyſedome is a noble thynge and neuer fadethe awaye: yea, ſhe is eaſelye ſene of them that loue her, and foūde of ſuch as ſeke her, ſhe preuenteth thē yͭ deſire her, yͭ ſhe maye fyrſte ſhewe her ſelfe vnto thē. Whoſo awaketh vnto her by tymes, ſhal haue no greate trauayle for he ſhall fynde her ſyttinge readye at dores his. To thyncke vpon her, is perfect vnderſtādynge: ⁊ who ſo watcheth for her, ſhalbe ſafe: ⁊ that ſone. For ſhe goeth about, ſekynge ſuch as are mete for her, ſheweth her ſelfe cherfully vnto them in theyr goynges, and meteth thē wyth al diligence. For the vnfayned deſire of reformacion is her begynninge: to care for nurtour is loue, and loue is the kepyng of her lawes. Now the kepyng of the law is perfection, ⁊ an vncorrupt lyf: and an vncorrupt lyfe maketh a mā familier wyth GOD. And ſo yͤ deſire of wyſedome leadeth to yͤ kyngedome euerlaſtyng. yf youre delyte be then in royall ſeates and ſepters (O ye kynges of yͤ people) ſet youre luſte vpō wyſedome, yͭ ye maye raygne for euermore. O loue the lyghte of wyſedome, all ye that be rulers of yͤ people. As for wyſdome, what ſhe is, ⁊ howe ſhe came vp, I wyll tell you: and wyll not hyde yͤ miniſteries of GOD from you: but will ſeke her oute from the begynnynge of the natiuitie and brynge the knoulege of her into lighte, ⁊ wyll not kepe backe the truthe: Neyther wyll I haue to do wyth cōſumynge enuye, for ſuche a mā ſhal not be partaker of wyſedome. But the multitude of the wyſe, is the welfare of the worlde, and a wyſe kynge is the vpholdynge of the people. O receaue nurtoure then thorowe my wordes, and it ſhall do you good.

The vij. Chapter.

Wyſedome oughte to be preferred aboue al thīges.

I MY ſelfe am alſo a mortall man, lyke as all other, and am come of the earthye generaciō of hym that was fyrſte made, A and in my mothers wombe was I facioned to be fleſh: In the tyme of ten monethes was I broughte together in bloude thorowe the ſeede of man, and yͤ commodious appetite of ſlepe. When I was borne I receaued lyke ayre as other men, ⁊ fell vpon the earth (whych is my nature) cryinge and weping at yͤ fyrſt as al other do. I was wrapped in ſwadling clothes, and brought vp with greate cares. For there is no king that had any other begynnyng of byrth. All men thē haue one entraunce vnto lyfe, and one goynge oute in lyke maner.

B Wherefore I deſired, ⁊ vnderſtāding was geuen me: I called and the ſpirite of wyſedome came vnto me. I ſet more by her, then by kyngedomes and royall ſeates, and counted rycheſſe nothynge in compariſon of her. As for precious ſtone I compared it not vnto her: for al golde is but grauell vnto her, ⁊ ſyluer ſhalbe conted but clay before her ſight. I loued her a boue welfare ⁊ bewtye, ⁊ purpoſed to take her for my lyght, for her lyght can not be queuched. All good thynges come to me wyth her, ⁊ innumerable rycheſſe thorowe her handes. I was glad in thē all, for thys wyſedome wente before me, and I knew not yͭ ſhe is yͤ mother of al good thynges. Nowe as I my ſelfe learned vnfaynedlye, ſo do I make other men partakers of her, ⁊ hyde her richeſſe frō nomā: for ſhe is an infinite treaſure vnto men, which who ſo vſe, become partakers of yͤ loue ād frendſhyppe of GOD, ⁊ are accepted vnto hym for the gyftes of wyſedome.

C God hath graunted me to talke wyſelye, ⁊ conueniently to handle yͤ thynges that he hathe graciouſlye lēte me. For it is he, yͭ leadeth vnto wyſdome, ⁊ teacheth to vſe wyſedome aryghte. In hys hande are both we and oure wordes: yea, al our wyſdome, our vnderſtādyng and knowlege of al our worckes. For he hath geuen me the true ſcience of theſe thinges, ſo that I knowe, howe the worlde was made, and yͤ powers of the elementes: the begynnynge, endynge, ⁊ myddeſte of the tymes: howe the tymes alter, howe one goeth after another, and howe they are fulfilled: yͤ courſe of the yeare: the oꝛdinaunces of the ſtarres:the nature ⁊ kyndes of beaſtes:the furiouſneſſe of beaſtes: the power of yͤ wyndes: yͤ imaginacions of men:yͤ diuerſities of yong plantes:the vertues of rootes, ⁊ all ſuche thynges as are ſecrete and loked foꝛ,haue I learned. D Foꝛ yͤ woꝛckemaſter of all thynges hath taught me wyſdom. In her is the ſpirite of vnderſtandynge whych is hoyle,manyfolde,one onely,ſubtyl,curteous,diſcrete,quicke,vndefyled,playne, ſwete, louing that is good, ſharpe, whyche foꝛbyddeth not to do well, gentyle,kynde,ſtedfaſt,ſure, fre,hauige all vertues, circumſpecte in all thynges: receauinge all ſpirites of vnderſtandinge,beinge cleane and ſharpe. Foꝛ wyſdome is nymbler then all nymble thynges:ſhe goeth thoꝛowe and attayneth to all thynges becauſe of her cleaneſſe. Foꝛ ſhe is yͤ bꝛethe of yͤ power of GOD and a pure cleane expꝛeſſynge of the clearneſſe of Almyghtye GOD. Therfoꝛe can no vndefiled thynge come vnto her foꝛ ſhe is the bꝛynghteneſſe of the euerlaſtynge lyghte,the vndefyled myꝛoure of yͤ maieſtye of GOD, ⁊ yͤ image of hys goodneſſe. E And foꝛ ſo muche as ſhe is one ſhe maye do all thiges,⁊ beynge ſtedfaſt her ſelfe, ſhe renued all:and among yͤ people conuayeth her ſelfe into yͤ holye ſoules, She maketh GODS frendes ād Pꝛophetes:foꝛ GOD loueth nomā but him in whome wiſdome dwelleth. Foꝛ ſhe is moare bewtyfull then yͤ Sūne, and geueth moꝛe lyghte thē the ſtarres,and the daye is not to be compared vnto her: foꝛ vpon the daye commeth nyght. But wyckedneſſe cannot ouercome wyſdome:and folyſheneſſe maye not be wyth her.

The viij. Chapter.

¶ The effectes of wyſedome.

Wyſedome reacheth frome one ende to another mightely, A and louyngely doth ſhe oder all thinges. I haue loued her,and laboured foꝛ her,euen from my youth vp: I dyd my diligence to marye my ſelfe wyth her, ſuche loue had I vnto her bewtie. Who ſo hath yͤ companye of GOD, commendeth her nobilitie:yea, the LORDE of all thynges,hym ſelfe loueth her. Foꝛ ſhe is the ſcolemaſtreſſe of yͤ nourtoure of GOD and the choſer oute of hys woꝛckes. yf a man wolde deſiꝛe rycheſſe in thys lyfe,what is rycher then wyſdome, that woꝛcketh all thinges? Thou wylte ſaye:vnderſtandynge woꝛcketh. What is B it amonge all thynges, yͭ woꝛketh moare then wyſedome? yf a man loue vertue aud righteouſneſſe,let him laboure foꝛ wyſdome, foꝛ ſhe hath greate vertues. And why? ſhe teachech ſoberneſſe pꝛudēce,ryghteouſneſſe, and ſtrength: whyche are ſuch thynges as men can haue nothinge moꝛe pꝛofitable in their lyfe. Yf a man deſire muche knowlege, ſhe can tell the thynges that are paſte, and dyſcerne thynges foꝛ to come: ſhe knowethe the ſubtiltes of woꝛdes, and can expounde darcke ſentences. She can tell of tokens,and wonderous thiges oꝛ euer thy come to paſſe,and yͤ endes of all times ⁊ ages. So I purpoſed after thys maner: I will take her vnto my company, and comune louyngely with her:no doubte, ſhe ſhall geue me good counſayle,and ſpeake comfoꝛtably vnto me in my carefulneſſe ⁊ greefe. Foꝛ her ſake ſhall I be well and honeſtly taken amonge the commens ād loꝛdes of the counſayle. Thought I be yong,yet ſhal I haue ſharpe vnderſtādynge, ſo yͭ I ſhalbe meruelous in the C ſyghte of great men,⁊ the faces of pꝛinces ſhall wonder at me: when I holde my tonge, they ſhall abyde my lyſure: when I ſpeake,they ſhal loke vpon me: ād if I talke much,they ſhal laye theyꝛ handes vpon theyꝛ mouth.

Moꝛoeuer,by yͤ meanes of her I ſhal obtayne immoꝛtalite, ⁊ leaue behīd me an euerlaſtynge memoꝛiall amoge thē yͭ come after me. I ſhall ſet the people in oꝛder, ⁊ the nacious ſhalbe ſubdued vnto me. Hoꝛrible tyrauntes ſhalbe afrayde when they do but heare of me, amonge the multitude I ſhalbe counted good,⁊ myghtye in battayle. When I come home,I ſhall fynde reſte wyth her:foꝛ her companye hath no bytterneſſe,and her feloweſhippe hath no tediouſneſſe, but myꝛthe and ioye.

Nowe when I conſidꝛed theſe thynges by my ſelfe,and pōdꝛed them in my herte,howe that to be ioyned vnto wyſedome is immoꝛtalitie,and greate pleaſure to haue her frendeſhyppe, howe yͭ in the woꝛckes of her handes are infinitie richeſſe:howe that,who ſo kepeth

company with her ſhalbe wyſe, ⁊ that
he whyche talketh wyth her, ſhal come
to honoure: I went a bout ſekyng, to
gather her vnto me: For I was alad of
arype wyt, ⁊ had agood vnderſtandig
Bnt whē I grewe to more vnderſtādinge
I came to an vndefyled bodye. Neuertheleſſe,
whē I perceaued yͭ I coulde
not kepe mi ſelfe chaſte, except GOD
gaue it me, (⁊ yͭ was a pointe of wyſdome
alſo) to knowe whoſe gyfte it was
I ſtepped vnto the LORDE: ⁊ beſought
hym and wyth my whole hert I ſayd
after this maner.

The. ix. Chapter.

¶ A prayer of Salomon tooptayne wyſedome.

1 O GOD of my fathers, ⁊ LORDE
of mercyes (thou yͭ haſte
made al thynges wͭ thy worde,
⁊ ordeined man thorow
thy wyſedome: yͭ he ſhuld haue * dominion
ouer yͤ creature which thou haſte
made: yͭ he ſhulde order yͤ world accordynge
to equitie ⁊ ryghteouſneſſe, ⁊ execute
iudgemente wͭ a true herte) geue
me wyſedome, whyche is euer aboute
thy ſeate, ⁊ put me not oute from amōge
thy chyldren: for I thy ſeruaunte ād
ſonne of thy handemayden am a felbe
perſon, of a ſhorte tyme, and to yong to
the vnderſtandynge of iudgemente ād
the lawes. And though a man be neuer
ſo perfecte a mong yͤ chyldrē of mē, yet
yf thy wiſdome be not wͭ him, he ſhalbe
nothing regarded. But thou haſt choſē
me to be a kynge vnto thy people, ⁊ the
iudge of thy ſonnes and daughters.

Thou haſt commaunded me to buyld
a temple vpon thy holy mount, ⁊ an alter
in the citie wher in thou dwelleſt: a
likeneſſe of thy holy tabernacle which
thou haſt prepared from the begynnynge,
and thy wyſdome wyth the, whych
knoweth thi worckes, which alſo was
wͭ the when thou madeſt the world, ād
knewe what was acceptable in thy ſyghte
in thy commaundementes, O ſende
her oute of thy holy heauens, ⁊ from
the throne of thy maieſtye yͭ ſhe may be
wyth me, ⁊ laboure wyth me: yͭ I maie
knowe what is acceptable in thy ſyght
for ſhe knoweth and vnderſtandeth al
thinges and ſhe ſhal leade me ſoberlye
in my worckes, ⁊ preſerue me in her power.
So ſhal my worckes be acceptable,
and then ſhall I gouourne thy people
ryghteouſly, and be worthye to ſyt
in my fathers ſeate. For what man is
he yͭ maye knowe the counſaile of GOD
Or who can thyncke what the wyll of
GOD is: For the thoughtes of mortall
men are menſurable, ⁊ our forecaſtes are C
but vncertayne. And why: a mortall
⁊ corruptyble bodye is heuye vnto the
ſoule, ⁊ yͤ earthlye manſion kepeth downe
the vnderſtanding yͭ muſeth vpon
many thynges. Verye hardlye can we
decerne the thynges that are vpon earthe,
⁊ greate laboure haue we, or we cā
fynde the thynges whiche are before our
eyes: who wyll then ſeke oute yͤ grounde
of the thynges yͭ are done in heauen:
Oh LORDE who can haue knowlege
of thy vnderſtādynge ⁊ meanynge
excepte thou geue hym wiſdome, ⁊ ſende
thi holye gooſt from aboue: yͭ the wayes
of them which are vpō earth, maie
be refourmed: yͭ men maye learne the
thynges yͭ are pleaſaunte vnto the, and
be preſerued thorowe wyſedome.

The. x. Chapter.

¶ The delyueraunce of the ryghteous commeth thorowe wyſdome.

Wyſdome preſerued yͤ fyrſte A
mā, whō GOD made a father
of the worlde, whē he
was created alone, broughte
hym out of his offence, toke him out
of the * moulde of the earth, ⁊ gaue Gene.2.d.
hym power to rule all thynges. ‡ Whē Gene.4.b.
the vnryghteous wente awaye in hys
wrath from the wyſedome, the brothered
periſhed thorowe the wrath of murther.
Agayne, when the * water deſtroyed Gene.7.c.
the whole worlde, wyſedome preſerued
the ryghteous thorowe apore
tree, where of ſhe was gouernour her
ſelfe. Moreouer, whē wickedneſſe had
gotten the vpperhande ſo that the nacions
where pufte vp wyth pryde ſhe
knewe the ryghteous, preſerued hym
fauteleſſe vnto GOD, and layde vp ſure
mercye of his chyldren. She preſerued
the ryghteous, * when he fled from yͤ Gene.19.f.
vngodlye that periſhed: what tyme as B
the fyer fel downe vpon the fyue cities:
Lyke as yet thys day the vnfruytefull
vaſte, and ſmokynge lande geueth teſtmonie
of theyr wyckednes: yee, the vnrype
and vntymelye frutes that growe
vpon the trees.

And for a token ⁊ aremēbraunce of yͤ
vnfaythfull

vnfaythfull ſoule, there ſtandeth a piller of ſalte. For all ſuch as regarded not wyſdome gat not onelye thys hurte, yͤ they knewe not yͤ thynges whiche were good, but alſo lefte behynde them vnto men, a memoryall of theyr foolyſhenes: ſo that in the thynges wherin they ſinned, they coulde not be hid. But as for ſuche as take hede vnto wiſdome, ſhe ſhal deliuer them from ſorowe

C Gen.28.d. * When the ryghteous fled because of hys brothers wrath, wyſedome led hym the ryghte waye, ſhewed hym the kingdome of GOD, gaue hym knowlege of holye thynges, made hym ryche in hys laboures, and brought to paſſe the thynges that he wente aboute. In diſceatfulneſſe of ſuche as defrauded him ſhe ſtoode by hym & made hym ryche. She ſaued hym from the enemies, and defended him from the deceauers. She made hym ſtronge in battayle, and gaue hym the victorie, that he myght knowe that wiſdome is ſtronger then all thynges. Gene.37.f. Actes.7.b * When the ryghteous was ſolde, ſhe forſoke hym not, but deliuered hym from ſynners. She went downe wyth hym into the dongeon, and failed hym not in the bandes, Gene.41.g *tyl ſhe had broughte him the ſcepter of the realme and powre agaynſt thoſe that opreſſed him. As for them that had accuſed him, ſhe declared them to be lyers, and broughte hym to perpetuall worſhyppe.

D Exo.1.b.3. and.4. *She delyuered the ryghteous people and fautles ſede, from the nacions that oppreſſed them She entred into yͤ ſoule of the ſeruaunt of GOD and ſtode by hym in wonders and tokens agaynſte the horrible kynge. She gaue the righteous the rewarde of theyr laboures, & led them forth a meruelous way: on the day time ſhe was a ſhadow vnto them, and a lyght of ſtarres in the nyght ſeaſon. Exod,13.f *She brought them thorowe the red ſee, and caried them thorowe yͤ greate water. She drowned theyr enemies in the ſee, and brought thē out of the depe. So the ryghteous toke the ſpoyles of the vngodly, Exod.15.a. *and prayſed they holye name, O LORDE & magnified thy viatorius hand wyth one accord. Pſal.18.d. Math.2.c, * For wyſedome openeth the mouth of the domme, maketh the tonges of babes to ſpeake.

The.xi.Chapter.

¶The myracles done for Iſrael. The vengeaunce of ſinners. The greate power and mercye of God.

A Exod.1 She ordred theyr workes in yͤ hādes of thy holye Prophete * ſo that thei wente thorowe the wyldernes that was not inhabited, and pytched theyr tentes in the waſte deſerte. They ſtode agaynſte theyr enemies, and were auenged of theyr aduerſaries. Exodi.7 Num.1 * When they were thryſtye, they called vpon the, and water was geuen them oute of the moſt hye rocke, and theyr thryſte was quenched oute of the harde ſtoone. For by yͤ thynges, were with theyr enemies were puniſhed, were the chyldren of Iſrael helped in theyr nede to theyr comforte. For vnto the enemies thou gaueſte mans bloude in ſteade of liuinge water. And where as they ſuſtayned ſcarneſſe, & rebuke, when yͤ chyldren were ſlayne, thou gaueſt vnto thyne owne a plenteous water vnloked for: declaryng by yͤ thirſte (yͤ was at yͤ tyme) howe thou woldeſt bryng thyne owne vnto honoure, & ſlaye theyr aduerſaries.

B Deu. *For when they were tryed and nortured wͭ fatherly mercye, they knowledged how the vngodly were iudged, ād puniſhed thorowe yͤ wrath of GOD These haſt thou exhorted as a father, & proued them: but vnto the other thou haſte bene a boyſterous kynge, layde harde to theyr charge, and condēpned them. Whether they were abſente or preſente, theyr puniſhemente was alyke. For theyr grefe was double: namely, mournynge, and the remembraunce of thynges paſt. But when they perceaued that theyr puniſhemētes dyd thē good, they thoughte vppon the LORD, and wondered at the ende. For at the laſt they helde much of hym, of whome in the outcaſting they thought ſcorne, as of an abiect. Neuertheleſſe, the righteous dyd not ſo when they were thryſtie: but euen lyke as the thoughtes of the folyſhe were, ſo was alſo theyr wyckednes C Sap Ro * Where as certayne men nowe (thorowe erroure) dyd worſhyp dome ſerpentes and vayne beaſtes thou ſendeſt a multitude of dome beaſtes vpon them for a vengaunce, yͤ thei myghte knowe, that loke where whithal a man ſynneth by the ſame alſo ſhal he be puniſhed. Le Sap Ier * For vnto thy Almyghtye hande, that made the worlde of nought it was it was not vnpoſſible, to ſend among them an heape of beeres, or wood lions or cruell beaſtes of a ſtraunge kynde, ſuch as are vnknowen, or ſpout fyre, or caſte out a ſmokingbreth, or ſhote horible ſparkes oute of theyr eyes, whych myghte not onely deſtroy them with hurtynge, but alſo to kyll them wyth theyr horible ſight. yee whithout theſe beaſtes myght they haue bene ſlaine wᵗ one wynde, beinge perſecuted of theyr owne worckes, ⁊ ſcatered abroade thorowe the brethe of thy power.

D Neuertheleſſe thou haſt ordred all thynges in meaſure, nõbre ⁊ weyghte. For thou haſte euer had great ſtrẽgth ⁊ myghte, ⁊ who maye withſtand yͤ power of thine arme? And why? lyke as yͤ ſmal thynge that the balaunce weyeth ſo is yͤ worlde before yͤ: yea, as a droppe of the mornynge dewe, yͭ falleth downe, vppon the earth. Thou haſt mercy vpon all, for thou haſte power of all thinges: * ⁊ makeſt the as th gh thou ſaweſte not the ſynnes of men, becauſe they ſhulde amende. For thou loueſt al the thynges that are, ⁊ hateſt none of them whom thou haſt made: neither dydeſt thou ordeyne or make any thynge of euell wyl. Howe myght anye thinge endure yf it were not thy wyll? Or howe coulde anye thynge be preſerued, excepte it were called of the? But thou ſpareſt all, for all are thyne (O LORDE thou louer of ſoules.

The xij. Chapter.

¶ The mercy of God towarde ſynners / the workes of God are vnreprouable. God geueth leyſure to repente vs.

1 O LORDE, howe gracions ãd ſwete is thy ſpirite in al thinges? Therfore chaſtneſt thẽ meaſurably that go wronge, ãd warneſte them concernynge the thynges wherein they offende: thou ſpakeſt vnto them (O LORDE) and exhorteſt them to leaue theyr wyckedneſſe, and to put theyr truſt in the * As for thoſe olde inhabiters of the holye land thou myghteſt not awaye wyth them, for thei cõmitted abominable worckes agaynſt yͤ: as wytchrafte, ſorcerye, ⁊ Idolatrie, they ſlewe theyr owne chyldrẽ withoute mercye: they did eate vp mẽs bowels, and deuoured the bloude: yea, becauſe of ſuch abominacions, miſbeleue, and offringes, thou ſleweſt the fathers of the deſolate ſoules by the handes of oure fathers: that the lande wiche thou loueſte aboue al other, myght be a dwellynge for yͤ chyldren of GOD.

Neuertheles thou ſparedeſt them alſo (as men) and ſendeſt the forerũners of thyne hooſt euen hornettes to deſtroye them out by lytle ⁊ lytle. Not yͭ thou waſt vnhable to ſubdue the vngodly vnto the ryghteous in battaile: or with cruel beaſtes, or wᵗ one though or worde to deſtroye them together: * But thy mynde was to dryue them oute by lytle ⁊ lytle, geuynge them tyme and place to amende: knowinge well, that it was an vnrighteous nacion, ⁊ wycked of nature ⁊ yͭ theyr thoughte mighte neuer be altered. For it was a curſed ſede frõ yͤ begynnige ⁊ feared noman. Yet haſt thou pardoned theyr ſynnes. For who wyll ſaye vnto the: why haſte thou done that? Or who wyll ſtande agaynſte thy iudgemente? Or who wyl come before thy face, an aduenge the vnryghteous men? Or who wyll blame the, yf yͤ people peryſhe, whome thou haſte made? For there is none other GOD but thou * that careſt for all thynges: that thou mayeſt declare howe that thy iudgement is not vnright. There dare nether kyng, nor tyraunt in thy ſight require accomptes of them whom thou haſt deſtroyed.

B

Exod.14.d

Deu.7.c.

C

1.Pet.5.a

For ſo muche then as thou arte ryghteous they ſelfe, thou ordreſt all thynges ryghteouſlye * and to puniſhe hym yͭ hath not deſerued to be puniſhed thu takeſt it for a ſtrannge and aliene thynge in thy lande ⁊ power. For thy power is the begynnynge of ryghteouſneſſe: and becauſe thou arte LORDE of all thynges, therefore arte thou gracious vntto all.

Iob,9.a

When men thyncke the not to be of a full ſtrẽgthe thou declraieſt thy power and boldly delyuereſt thou them ouer yͭ knowe the not. But thou LORDE of power iudgeſt quietly, and ordreſte vs wyth greate worſhyppe, for thou mayeſt do as thou wylte.

D By ſuch worckes nowe haſte thou taughte thy people, yͭ a man alſo ſhulde be iuſte and louynge: and haſte made thy chyldren to be of a good hope: for euen when thou iudgeſte, thou geueſt rowme to amende from ſynnes.

For in ſo much as thou haſt puniſhed and wyth ſuch diligence delyuered the enemyes of thy ſeruauntes, whiche were worthye to die, (where thorowe thu gaueſt them tyme and place of a mendemēt that they myght turne from theyr wyckednes) with howe greate diligēce then puniſheſt thou thyne owne childrē vnto whoſe fathers thou haſte ſworne and made couenauntes of good promiſes: So where as thou doeſt but chaſten vs, thou puniſheſt oure enemies diuerſe waies, to the intent that when we puniſh we ſhuld remēber thy goodnes: and when we our ſelues are puniſhed to put our truſt in thy mercy.

Wherefore, where as men haue lyued E ignorauntly and vnrighteouſly thou Sapl.11.c. Roma.1.c haſt puniſhed them ſore, euen thorowe the ſame thynges yͭ they worſhypped * For they went aſtraye very longe in yͤ waye of erroure, and helde the beaſtes (whych euen theyr enemyes diſpiſed) for good lyuyng, as chyldren of no vnderſtandyng. Therfore haſt thou ſent a ſcornefull puniſhemente a monge the chyldren of ignoraunce. As for ſuch as wold not be refourmed by thoſe ſcornes and rebukes, they felt the worthy punyſhemente of GOD. For the thynges that they ſuffered they bare them vnpaciently, beinge not contente in thē but vnwyllynge. And when they periſhed by yͤ ſame thynges that they toke for goddes, they knowleged then, yͭ there was but one true GOD whome afore they wolde not knowe: therefore came yͤ ende of theyr dāpnacion vpon thē

The xiij. Chapter.

¶ All thynges be vayne / excepte the knowlege of GOD, Idolatres and Idols are moked.

A Roma.1.b, Vayne are al mē, whyche haue not knowlege of GOD ‡ as were they that out of the good thynges whych are ſene, knewe not hym yͭ of hi ſelfe is euerlaſtig. Nether toke they ſo much regarde of the workes yͭ are made, as to knowe, who was the crafteſman of thē but ſome toke yͤ fyre, ſome yͤ wynd or ayre, ſome yͤ courſe of yͤ ſtarres ſome yͤ water, ſome toke Sūne ⁊ Mone, or yͤ lyghtes of heauen whyche rule yͤ earth for gods. But thought they had ſuch pleaſure i theyr bewtye, yͭ they thoughte thē to haue bene goddes yet ſhulde they haue knowen, howe muche more fayrer heis that made them.

For the maker of bewty hath ordeyned al theſe thynges. Or yf they meruayled at the power and worckes of them B they ſhuld haue perceaued ther by, yͭ he whych made theſe thinges, is myghtyer then they. For by yͤ greatneſſe ⁊ bewte of the creature, yͤ maker thereof maye playnelye be knowen. Notwythſtandynge they are the leſſe to be blamed, that ſeke GOD, and wolde fynd hym ⁊ yet myſſe. And why: for ſo much as they go aboute in hys worckes and ſecke after them, it is a tokē, that they regarde and holde muche of his worckes yͭ are ſene, howebeit they are not wholy to be excuſed. For yf theyr vnderſtādynge ⁊ knowlege be ſo greate: yͭ they can deſerne the worlde and the creatures, why do they not rather fynde oute the LORDE thereof.

But vnhappye are they, and a monge yͤ dead is theyr hope, that cal thē gods which are but the worckes of mens hādes: golde, ſyluer, and the thynge that is founde out by connynge, the ſimilitude of beaſtes, or any vayne ſtone that hathe bene made by the hande of olde.* Eſ.4 Iere. Or as when a carpenter cutteth downe a tre out of the woode, and pareth of the barcke of it connyngly: and ſo wͭ the one parte maketh a veſſel to be vſed and dreſſeth meat with the reſydue. As for the other parte that is profitable for nothyng (for it is a croked peace of wod and full of knobes) he carueth it C diligentlye thorowe his vanyte, and accordyng to the knowlege of his cōning he geueth it ſome proporcion, facioneth it after yͤ ſimilitud of a man, or maketh it like ſome beaſt, ſtraketh it ouer wͭ red ⁊ paynteth it, ⁊ loke what foule ſpotte is in it he caſte ſome coloure vpon it.

Then maketh he a conuenient tabernacle for it, D ſetteth it in wall, ⁊ maketh it faſt with yron, prouiding ſo for it, leſt it happen to fall: for it is well knowen, yͭ it can not helpe it ſelfe: And why: it is but an Image, and muſt of neceſſite be helped. Then goeth he ⁊ offereth of his goodes vnto it, for hys chyldren, ⁊ for his wyfe: he ſeketh helpe at it, he aſketh counſell at it: he is not aſhamed to ſpeake vnto it that hathe no ſoule: for health, he maketh petició vnto hym yͭ is ſyke: for lyfe, he prayeth vnto him that is dead he calleth vpon hi for helpe yͭ is not hable to helpe him ſelfe: & to ſēde hi a good iourneye, he praieth him yͭ maye not goo. And in all yͤ thynges yͭ he taketh in hande (whether it be to optayne anye thyng or to worke) he prayeth vnto hym, yͭ can do no maner of good.

The .xiiij. Chapter.

¶The deteſtacion and abominacion of images. A curſe of them/and of hym that maketh them. The euilles that come of Idolatrie.

AGaine, another mā purpoſyng to ſayle, & begynnynge to take hys iournye thorowe yͤ ragyn ſee, calleth for helpe vnto a ſtocke yͭ is farre weaker thē the tree that beareth hym. For as for it, couetouſnes of monye hath founde it oute, and the crafteſman made it wyth hys conninge.

But thy prouidence, O father gouerneth all thynges from the begynnynge for thou haſte made awaye in the ſee, and a ſure path in the myddeſt of yͤ waues: declarynge thereby that thou haſt power to helpe in all thinges, yea though a man wente to yͤ ſee wythout ſhippe. Neuertheleſſe, that the worckes of thy wyſdome ſhuld not be vayne, *thu haſt cauſed an Arke to be made: & therfore do men cōmit theyr lyues to a ſmale peace of woode, paſſynge ouer the ſee in a ſhyppe, and are ſaued.

*For in the old tyme alſo when yͤ proude gyauntes periſhed, he (in whome yͤ hope was lefte to increaſe the worlde) wēte into the ſhip wich was gouerned thorowe thy hande, and ſo lefte ſeede behynde hym vnto the worlde, For happye is the tree where thorowe ryghteouſnes cōmeth: but curſed is yͤ idol yͭ is made wͭ handes, *yea both it & he yͭ made it. He becauſe be made it, & it becauſe it was called good, where as it is but a frayle thing. *For yͤ vngodly & his vngodlynes are bothe lyke abominable vnto GOD. Euē ſo the worcke and he yͭ made it alſo ſhalbe puniſhed together. Therefore ſhall a plage come vpon the Idolles of the Heathen: for out of the creatures of GOD they are become abominacion, a temptacion vnto the ſoules of men, and a ſnare for the fete of yͤ vnwyſe. And why: the ſekynge out of Idolles is yͤ beginynge of whoredome and the bryngyng vp of them is the deſtruction of lyfe. For they were not frō the begynnyng, nether ſhal they continue for euer. The welthi Idelnes of mē hath founde them out vpon earth, therfore ſhall they come ſhortly to an ende When a father mourned for hys ſonne that was taken a waye from hym, he made hym an Image in al the haſt of hys dead ſonne: and ſo beganne to worſhyppe hym as a god, which was but a dead man, and ordeyned hys ſeruauntes to offer vnto hym. Thus by proces of tyme and thorow an vngracious cuſtome, thys errour was kept as a lawe and tyrauntes compelled men by violence to honoure images. As for thoſe that were ſo farre of, that men myghte not worſhippe them preſētly, theyr picture was brought from farre lyke the image of a kynge whome they wolde honoure to the intente that wyth greate diligence they myghte worſhyppe hym whych was farre of, as though he had bene preſente.

Agayne the ſynguler connyng of the crafteſman gaue the ignoraunte alſo a greate occaſion to worſhyppe images. For yͤ worckeman wyllynge to do hym a pleaſure that ſet hym a worcke, laboured wyth all hys connynge to make yͤ image of the beſt facion. And ſo (thorowe the bewtie of the worcke) the commen people was deceaued, in ſo much that they toke hym nowe for a GOD, whych a lytle afore was but honored B
as a man. And thys was yͤ erroure of mās life, when men ether for to ſerue theyr owne affection, or to do ſome pleaſure vnto yͤ kinges aſcribed vnto ſtones & ſtockes the name of GOD, whych oughte to begeuen vnto no man.

Moreouer, this was not ynought for them yͭ they erred in the knowlege of GOD: but where as they lyued in greate warres of ignoraunce, thoſe many & great plages called they peace. For ether *they ſlue theyr owne chyldren, & offered them, or did ſacrifice in yͤ night ſeaſon or els helde vnreaſonable watches: ſo yͭ they kepte nether lyfe nor mariage cleane: but ether one ſlue another to death maliciouſlye, or elles greued his neighboure wͭ aduoutrie. And thus were al thiges myxte together, bloude māſlaughter, thefte, diſſimulacion, corruptiō, vnfaithfulneſſe, ſediciō, periurei diſquietige of god mē, vnthāckfulneſſe

Deu.18.b
Ieremi.7.b
and.19.a

defylynge of ſoules, chaungynge of byrthe, vnſtedfaſtneſſe of maryage, myſorder of aduoutrye and vnclenneſſe. And why: yͤ honouringe of abominable images is yͤ cauſe of yͤ begynnynge and ende of all euel. For they that worſhyppe Idoles: ether they be mad when they be mery, or prophecye lyes, or lyue vngodlye, or elles lyghtlye for ſweare them ſelues: For in ſo much as theyr truſte is in the Idol (whych haue nether ſoule nor vnderſtādynge) though they ſweare falſelye yet they thyncke it ſhall not hurte them.

Therefore cōmeth a great plage vppō them and that worthely, for they haue an euell opinion of GOD, geuynge hede vnto Idolles ſwearynge vniuſtlye to deceaue, and diſpiſyng ryghteouſnes. For theyr ſwearynge is no vertue but a plage of them that ſynne, and goeth euer wͭ yͤ offence of the vngodlye.

The. xv. Chapter.

¶The voyce of the faythful, prayſynge the mercye of GOD for whoſe graces ſake they ſerue not Idoles.

A BUt thou (O oure GOD arte ſwete, longe ſufferynge, and in mercye ordreſte thou all thynges. Thought we ſynne yet are we thine, for we knowe thy ſtrenght. yf we ſynne not, then are we ſure that thou regardeſt vs. For to knowe yͤ, is perfecte ryghteouſnes. yea, to knowe thy ryghteouſnes and power is the rote of immortalite. As for the thynge that men haue founde out thorowe theyr euell ſciēce, it hath not diſceaued vs as the payntyng of the picture (an vnprouitable labour) and carued image, wyth diuers coloures, whoſe ſight entyſeth the ignoraunte: ſo that he honoureth ⁊ loueth the picture of a deade image that hath no ſoule.

Neuertheleſſe, they yͭ loue ſuch euell B thynges, are worthye of yͤ death: they yͭ truſt in thē, they yͭ make thē, they yͭ loue thē, ⁊ they yͭ honoure thē. The potter alſo taketh ⁊ tēpereth ſofte earth, laboureth it, ⁊ geueth it the facion of a veſſel, whatſoeuer ſerueth for oure vſe: and ſo of one pece of claye he maketh ſome cleane veſſel for ſeruice, and ſome contrari. But where to euery veſſell ſerueth, yͭ knoweth yͤ potter hym ſelfe. So wyth hys vayne laboure he maketh a GOD of yͤ ſame claye: this doth euē he, which a lytle afore was made of earth hym ſelfe, ⁊ wythin a lytle whyle after (whē he dieth) turneth to the earthe agayne.

Notwythſtandynge, he careth not yͤ more becauſe he ſhall laboure, nor becauſe hys lyfe is ſhorte: but ſtryueth to excell goldeſmythes, the ſyluerſmithes and coperſmythes, and taketh it for an C honoure to make vayne thinges. For his herte is aſhes, his hope is but vayne earth, and hys lyfe is more vile then claye, for ſo much as he knoweth not hys owne maker, yͭ gaue hym his ſoule to worcke, ⁊ brethed in hym yͤ breth of lyfe. They counte oure lyfe but a paſtyme, and oure conuerſacion to be but a markete, and that men ſhulde euer be gettinge, and that by euel meanes. Nowe he that of earth maketh fraile veſſelles and images knoweth hym ſelfe to offende aboue al other.

All the enemies of the people that holde thē in ſubiection, are vnwyſe, vnhappye, and exceadynge proude vnto theyr owne ſoules: for they iudge all the idolles of the Heathen to be goddes, which nether haue eyeſyghte to ſe, nor noſes to ſmel, nor eares to heare, nor fingers or handes for to grope: and as for their fete, they are to ſlowe to go. For man made them, ⁊ he yͭ had but a borowed ſpirite, facioned them. But no man make a GOD lyke vnto hym: for ſeynge he is but mortall hym ſelfe, it is but mortal that he maketh wyth vnrighteous handes. He hym ſelfe is better thē they whome he worſhypped, for he lyued thoughe he was mortall ſo dyd neuer they. yea, they worſhypped beaſtes alſo, whyche are mooſte miſerable: for cōpare thynges, yͭ can not fele vnto thē, and they are worſe then thoſe.

yet is there not one of theſe beaſtes, that wyth hys ſyghte can beholde any good thynge neyther haue they geuen prayſe or thanckes vnto GOD.

The xvi. Chapter.

¶The puniſhemente of Idolatrers/and the benefites done vnto the faythfull.

FOr theſe and ſuch other thinges haue they ſuffered worthy puniſhemente and thorowe yͤ multitude of beaſtes are they roted out. In ſtead of the which puniſhemētes thou haſt graciouſly ordred thine owne people and geuen thē theyr deſire that they longed for: a newe and ſtraunge taſt, *preparing them quayles to be theyr meat: to the intent that (by the thinges which were ſhewed ⁊ ſente vnto them) they that were ſo gready of meat, myght be wythdrawen eue̅ from yͤ deſire that was neceſſarie. But theſe within ſhorte tyme were brought vnto pouerte, ⁊ taſted a newe meate. For it was requiſite yͭ without excuſe deſtruction ſhulde come vpo̅ thoſe which vſed tyrannie, ⁊ to ſhewe only vnto yͤ other howe their enemies were deſtroyed.

*For when the cruell woodneſſe of yͤ beaſtes came vpon them, they periſhed thorowe yͤ ſtynges of cruell ſerpentes. Notwithſtanding thy wrathe endured not perpetuallye, but they were put in feare for a litle ſeaſon, yͭ they myght be reformed, hauynge a token of ſaluacion, to remember the commaundeme̅te of thy lawe. For he that co̅uerted, was not healed by the thynge yͭ he ſawe, but by yͤ, O ſauioure of al. So in thys thou ſhewdeſt thine enemies, that it is thou, whych delyuereſt from all euell. As for them *when they were bytte̅ with greſhopers ⁊ flyes, they died, for they were worthy to periſh by ſuch: But neyther yͤ teth of drage̅s nor of venemous wormes ouer came thy chyldre̅, for thy mercye was euer by them, and helped them Therfore were they puniſhed to reme̅ber thy wordes, but haſtelye were they healed agayne, leſt they ſhulde fall into ſo depe forgetfulneſſe, that they mighte not vſe thy helpe. It was nether herbe nor plaſter yͭ reſtored the̅ to health, but thy worde O LORDE whyche healeth all thynges, It is thou O LORDE that haſte power of lyfe ⁊ death: *thou leadeſt vnto deathes dore, ⁊ bryngeſte vp agayne. But man thorowe wyckednes ſlayth his owne ſoule ⁊ whe̅ his ſpirite goeth forth, yt turneth not agayne, nether may he cal agayn the ſoule that is taken away. It is not poſſible to eſcape thy hande. For yͤ vngodlye that wolde not knowe the, were puniſhed by the ſtrength of thyne arme: with ſtraunge waters, hayles and raynes were they perſecuted, and thorowe fyre were they conſumed. For it was a wonderous thynge that fyre myghte do more then water whyche que̅ched al thynges but the worlde is the aduenger of the righteous. Some time was yͤ fyer ſo tame, that yͤ beaſtes whych were ſent to puniſh the vngodly, brent not: ⁊ yͭ becauſe they ſhulde ſe ⁊ knowe, that they were perſecuted wyth the puniſhemente of GOD. And ſometyme brente the fyre in D the water on euery ſyde, yͭ it myght Exo.16.d. deſtroye the vnryghteous nacion of the earth. *Agayne thou haſte fed thyne owne people wyth Angels fode, ⁊ ſente them breade redy fro̅ heauen withoute theyr laboure beynge very pleaſunt ⁊ good of taſte. And to ſhewe thy ryches and ſwetneſſe vnto thy chyldren, thou gaueſte euery one theyr deſire, ſo yͭ euery man myghte take what lyked hym beſt. But the ſnowe and yſe abode the violence of the fyre ⁊ melted not: yͭ they myghte knowe, yͭ the fyre burnynge in hayle ⁊ rayne, deſtroyed yͤ frute of yͤ enemyes: the fyer alſo forgat hys ſtrength agayne: that the ryghteous myghte be noriſhed. For the creature that ſerueth E the (whiche arte the maker) is fearſe in puniſhynge the vnryghteous, but it is eaſye and gentyle to do good vnto ſuch as put theyr truſt in the. Therfore dyd all thynges alter at the ſame tyme, and were al obedient vnto thy grace, which is the nurſe of al thynges, accordynge to the deſire of them yͭ had neade thereof: yͭ thy chyldren O LORD who̅ thu Deu.8.a. loueſte, myghte knowe, *that it is not Mat.4.a. the nature ⁊ the growynge of frutes yͭ feadeth men, but that it is thy worde, whych preſerueth them that put theyr truſte in the. For loke what might not be deſtroyed wyth yͤ fyre, as ſoone as it was warmed with a lytle ſunne beame, it melted: that all men myghte knowe that thanckes ought to be geuen vnto the before the ſunne ryſe, and that thou oughtſt to be worſhypped before a day ſpryng. For the hoope of yͤ vnthankeful ſhal melte awaye as yͤ wynter yſe and periſhe as water yͭ is not neceſſarie.

The xvij. Chapter.

¶ The iudgementes of GOD vpon the Egyptians.

GReate are *thy iudgeme̅s O B LORDE and thy counſels ca̅ Roma.11.f not be expreſſed: therfore me̅ do erre, that wyll not be refourmed wyth thy wyſedome. *For Exo.10.c. when yͤ vnrighteous thought to haue thy holy people in ſubiection, they were bounde with the bandes of darckenes, and longe nyghte, ſhut vnder the rofe, thynckynge to eſcape the euerlaſtynge wyſedome. And whyle they thoughte to be in the darckenes of theyr ſynnes, they were ſcatered abrode in the very myddyſt of the darcke couerynge of forgetfulneſſe, put to horrible feare & wonderous trouble for they had no corner where they myght kepe them frō feare because yͤ ſound came downe & vexed them: yea, many terrible and ſtraunge viſions made them afrayed.

B No power of the fyre myghte geue them lyghte, nether myght the cleare flammes of the ſtarres lyghten yͤ horrible nyght. For there appeared vnto thē a ſodayne fyre, verye dredfull. At the which (when they ſawe nothinge) they were ſo afrayde, that they thought the thyng whych they ſawe, to be the more fearefull. *As for yͤ ſorcerie & enchauntement yͤ they vſed, it came to deriſion, & the proude wyſdome was broughte to ſhame. For they that promiſed to dryue awaye the fearfulnes and drede frō the weake ſoules were ſicke for feare them ſelues, and that wyth ſcorne. And thoughe none of the wonders feared them, yet were they afrayed at the beaſtes whych came vpon them, and at the hyſſynge of the ſerpentes. In ſo much that wyth tremblynge they ſowned, & ſayde they ſawe not the ayre, whych no man yet maye eſcape. Exo.7.b.

C For it is an heuye thīge when a mās owne cōſience beareth recorde of hys wickednes & condempneth him. And whyr a vexed & woũded cōſciēce, taketh euer cruell thynges in hande.* Fearfulneſſe is nothyng els, but a declaring that a man ſeketh helpe and defence, to anſwere for hym ſelfe. And looke howe much leſſe the hoope is within, yͤ moare is the vncertaynte of the matter, for yͤ which he is puniſhed. But they that came in the myd nyghte, ſlepte the ſlepe yͤ fell vpon them from vnder and from aboue: ſometime were they afrayde thorowe the feare of the wonders, and ſometyme they were ſo weake that they ſowned withal: for an haſtye & ſodayne fearfulneſſe came vpon them. Pſal.47.a.

D Afterwarde, yf anye of them had fallen, he was kepte and ſhut in preaſon, but wythout chaynes. But yf any dwelte in a village, yf he had ben an hearde or huſbandeman, he ſuffered intollorable neceſſite: for they were all bounde wyth one chayne of darckeneſſe.

Whether it were a blaſſynge wynde, or a ſwete ſonge of the byrdes amonge yͤ thycke braunches of the trees, or the vehemēcie of haſty runninge water, or greate noyſe of the fallynge downe of ſtones, or the playinge & rūninge of beaſtes whom they ſawe not, or yͤ myghtie noyſe of roarīge beaſtes, or yͤ ſound that aunſwereth agayne in yͤ hye mountaines: it mad thē ſowne for very feare. For all the earth ſhyned wyth cleare lyghte, & no man was hyndered in hys laboure. Onelye vpon them there fell an heuye nyght, an image of darckenes that was to come vpon them. yea, they were vnto them ſelues the mooſte heauye and horrible darckeneſſe.

The xviij. Chapter.

¶ The fyre lyghte that the Iſraelites had in Egypt. The perſecution of the faythful. The LORD ſmote all the fyrſte borne of Egypt. The ſynne of the people in the wildernes. Aaron ſtode betwyxte the lyue and the dead, wyt hys cenſoure.

A Neuertheleſſe, thy ſayncte had a very great lyghte and yͤ enemies hearde their voice but they ſawe not the fygure of them. And becauſe they ſuffered not the ſame thynges they magnified yͤ: ād they yͤ were vexed afore (becauſe they were not hurte nowe) thancked yͤ, and beſought the (O GOD) yͤ there myghte be a difference. *Therfore had they a burning pyller of fyre to leade them in the vnknowen waye, and thou gaueſt them the Sunne for a fre gyfte wythout any hurte. Reaſon it was yͤ they ſhulde wante lyghte, and be put in the preiſon of darckeneſſe, whyche kept thi chyldren iu captiuite, by whome the vncorrupt lyghte of the lawe of yͤ worlde was for to be geuē. Exo.

B *Whē thei thought to ſlaye the babes of yͤ ryghteous (one beynge layde out, and preſerued to be leader vnto the other,) *thou broughteſte oute the whole multitude of the chyldren and deſtroyedeſte theſe in the myghtye water. Of yͤ nyghte were oure fathers certified afore, yͤ they knowīg vnto what othes they had geuē credēce, myghte be of good cheare. Thus thy peaple receaued yͤ health of yͤ righteous, but yͤ vngodly were deſtroyed. For lyke as thou haſte hurte oure enemies, Exod. Exod.

ſo haſt

haſt thou promoted vs whom thou calledeſte afore. For the righteous children of the good men offered ſecretly, and ordred the lawe of righteouſnes vnto vnite: that the iuſte ſhulde receaue good and euell in lyke maner, ſyngynge prayſes vnto yͤ father of al men. Agayne, there was heard an vnconueniente voyce of yͤ enemies, ⁊ a pyteous crye for the chyldren yͭ were bewayled. The maſter and the ſeruaunte were puniſhed in lyke maner. For they altogether had innumerable yͭ died one death. *Neyther were the lyuynge ſufficiente to burye the dead, for in the twyncklyng of an eye the nobled nacion of thē was deſtroyed. As ofte as GOD helped them afore, yet wolde it not make them beleue: but in the deſtruction of the fyrſte borne they knowleged, that it was the people of GOD. For whyle al thynges were ſtill and when yͤ nyghte was in yͤ middeſt of her courſe, thy Almyghtye worde O LORDE leapt downe frō heauen oute of thy royall throone, as a roughe man of warre, in the myddeſt of the lande that was deſtroyed: and thy ſharpe ſwearde perfourmed thy ſtrayte commaundemente ſtandynge ⁊ fyllynge all thynges wyth deathe: yea, it ſtoode vpon the earthe and reached vnto the heauē. Then the ſyghte of yͤ euell dreames vexed them ſodenlye, and fearfulneſſe came vpon them vnawares.

Then laye there one here, another there halfe dead, halfe quycke, and ſhowed the cauſe of hys death. For the viſions that vexed them ſhewed thē theſe thynges afore: ſo that they were not ignoraunte wherfore they periſhed.

Then temptacion of deathe touched the ryghteous alſo, and amonge yͤ multitude in the wyldernes there was inſurrection, but thy wrath endured not longe. For the blameleſman wente in all the haſt, and toke the battayle vpon hym, brought forthe the weapen of hys miniſtracion: euen prayer and the cenſoures of reconſilinge: ſet hym ſelfe agaynſte the wrath, and ſo broughte the miſerie to an ende: declarynge thereby that he was thy ſeruaunte. For he ouercame not the multitude wyth bodelye power, nor wyth weapens of myghte: but with the word he ſubdued him that vexed hym, puttynge them in rememebraunce of the othe ⁊ couenaunt made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he ſtode in the middeſt, pacified the wrath, and parted the waye vnto yͤ lyuynge. *And why: in hys longe garment was all the bewty, and in yͤ foure rowes of the ſtones was the glorie of yͤ fathers grauen, and thy maieſtye was wrytten in the crowne of hys heade. Unto theſe the deſtroyer gaue place ⁊ was afrayed of them: for it was onelye a temptacion worthye of wrathe. Exod. 28. a.b.c.

The xix. Chapter.

¶The death of the Egypcians, and the greate ioye of the Hebrues. The meate that was geuen at the deſire of the people. The elementes ſerue not onelye to the wyl of GOD, but alſo to the wyll of man.

A AS for the vngodlye, the wrath came vpon thē wythoute mercy vnto the ende. For he knew before what ſhulde happen vnto them, how that (when they had conſented to let them go, and had ſente oute wyth greate diligence) they wolde repente and folowe vpon them. *For when they were yet mournynge Exod. 14. d and makinge lamentacion by yͤ graues of the deed, they deuyſed another folyſheneſſe: ſo that they perſecuted them in theyr flyinge, whome they had caſte oute afore wyth prayer. Worthye neceſſite alſo broughte them vnto thys end, for they had cleane forgotten the thynges that happened vnto them afore. But the thynge that was wantinge of theyr puniſhemente, was requiſite ſo to be fulfylled vpon them wyth tormentes, that thy people myghte haue a maruelous paſſage thorowe, and that theſe myghte fynde a ſtraunge deathe.

B Then was euery creature facioned agayne of newe, accordynge to the wil of theyr maker, obeynge thy commaundementes that thy chyldren myghte be kepte wythoute hurte. For the cloude ouer ſhadowed theyr tentes, and yͤ drye earthe appered, where afore was water: ſo that in the red ſee, there was a waye wythoute impedimente: and the greate depe became a greane feld: where thorowe all the people wente yͭ were defended wyth thy hande ſeynge thy wonderous and meruelous workes.

For as the horſes ſo were thy fed, ⁊ leaped lyke lambes, prayſynge the O LORDE which haddeſt delyuered thē:

And why: they were yet myndefull of the thynges that happened whyle they dwelte in the lande: howe the grounde brought forth the flyes in stead of catell: ⁊ howe the ryuer scrauled wyth yͤ multitude of frogges in stead of fyshes.

C *But at the laste they sawe a newe creation of byrdes, what tyme as they were deceaued wyth luste, and desired delicate meates. For when they were speaking of theyr appetite, the quayles came vp vnto them from the see, and punishementes came vpon yͤ synners not wythoute the tokens whyche came to passe afore by the vehemencie of yͤ streames, for they suffered worthely accordynge to theyr wickednes, they dealt so abominably ⁊ churlyshely wͭ straungers. Some receaued no vnknowen gestes, some broughte the straungers into bōdange that dyd them good. Besyde all these thynges there were some, that not onlye receaued no straungers with theyr willes, but persecuted those also, *and dyd them muche euell, that receaued them gladlye. Therfore were they punished wyth *blyndenesse, lyke as they yͭ were couered wyth sodayne darckenesse at the doores of the ryghteous, so that euerye one soughte the entraunce of hys doore.

Exo.17.c.
Num.16.g.
1.Iohan.2.c
Gene.19.c.

Thus the elementes turned into thē selues, like as when one tune is chaunged vpon an instrumēte of musyke, and yet all the residue kepe theyr melodye, whiche maye easelye be perceaued, by yͤ syghte of yͤ thinges yͭ are come to passe.

The drye lande was turned into a water and the thynge that afore swāme in the water, wēte nowe vpon drye gronde. The fyre had power in the water, contrary vnto hys owne vertue: ⁊ the water forgat hys owne kynde to quenche. Agayne, the flames of noysome beastes hurte not the fleshe of them that wente with them, neyther melted they the yse, whyche els melteth lyghtely. In al thinges hast thou promoted thy people (O LORDE) ⁊ broughte thē to honour: thou haste not dyspised them but alwaye, and in all places hast thou stande by them.

C The ende of the booke of wysedome.

The booke of Jesus the sonne of Sirach / called Ecclesiasticus.

The Prologue.

Many and greate men haue declared wysdome vnto vs oute of the lawe, oute of the Prophetes, and oute of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctrine and wysedome. Therefore, they that haue it and reade it: shulde not onelye them selues be, wyse thorowe it: but serue other also wyth teachynge and wrytynge.

After that my graundefather Jesus had geuen diligent laboure to reade the lawe, the Prophetes, and other bookes that were lefte vs of oure fathers, and had well excercised him selfe therin: he purposed also to wryte some thynge of wysedome and good maners, to the intent that they which were wyllynge to learne and to be wyse myght haue the more vnderstandynge, and be the more apte to leade a good conuersacion. Wherefore, I exhorte you to receaue it louyngly, to read it wyth diligence, and to take it in good worth though oure wordes be not so eloquent as the famous oratours. For the thyng that is wrytten in the Hebrue toung, soundeth not so wel when it is translated into another spech. Not only thys booke of myne, but also the lawe, the Prophetes, and other bokes sounde far otherwyse, then they do when they are spoken in theyr owne language. Nowe in the xxxviij. yeare when I came into Egypt in the time of Ptolomy Euerges: and continued there all my life, I gat liberte to rede and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligēce and trauayle to interpret this booke. And consideringe that I had tyme, I laboured and dyd my beste to perfourme thys booke, and to bringe it vnto lyghte: that the straungers also whiche are disposed to learne, myghte apply them sylues vnto good maners and lyue accordyng to the lawe of the LORDE.

Eccleſiaſticus.

The fyrſte Chapter.

¶Wyſdome proceadeth and commeth of GOD. A prayſe of the feare of GOD. Ryghteouſneſſe is a degre to come by wyſedome.

ALl wyſedome * cōmeth of GOD the LORDE, ⁊ hath ben euer with him and is before all tyme. Who hath nombred the ſande of the ſee, yͤ droppes of the raygne, and the dayes of tyme? Who hath meſured the heyght of heauē, the bredthe of the earth, and the depenes of the ſee? who hath ſoughte oute the grounde of GODES wyſedome whych hath bene afore all thynges?* Wyſdome hath bene before all thynges, ⁊ the vnderſtandynge of prudence frō euerlaſtinge. GODDES worde in the heyghte is the well of wyſedome, and yͤ euerlaſtynge commaundementes are the entraunce of her.

B Unto whom hath the roote of wyſdome bene declared? Or who hath knowne her wyt? Unto whom hath the doctrine of wyſdome ben diſcouered and ſhewed? and who hath vnderſtande the manyfolde entraunce of her.

There is one: euen the hygheſte, the maker of all thynges, the Almyghtye, yͤ kinge of power (of whom men oughte to ſtāde greatly in awe) whyche ſytteth vpon hys throne beynge a GOD of dominion: He hath created her thorow yͤ holy gooſt: he hath ſene her, nombred her, and meaſured her, he hath proured her out vpon all hys worckes, and vpō all fleſhe, accordyng to hys gyfte: he geueth her rychely vnto them that loue hym: The feare of the LORDE is worſhype and triumphe, gladneſſe ⁊ a ioyfull crowne: The feare of the LORDE maketh a merye herte, geueth gladnes ioye and longe lyfe. Who ſo feareth the LORDE, it ſhall go well wyth hym at the laſte, that in the day of hys deth he ſhalbe bleſſed.

C The loue of GOD is honorable wyſdome, looke vnto whome it appeareth, they loue it for they ſe what wōderous thynges it doth. * The feare of yͤ LORD is the begynnynge of wyſedome, ⁊ was made wyth the faythfull in yͤ mothers wombe: it ſhall go wyth the choſen wemen, ⁊ ſhalbe knowne of yͤ ryghteous and faythfull. The feare of the LORDE is the ryghte ſeruiſe of GOD that preſerueth and iuſtifieth the hert, ⁊ geueth myrth and gladneſſe. Who ſo feareth the LORDE ſhalbe happy, and whan he hath nede of comfort, he ſhalbe bleſſed. To feare GOD is wyſedome yͭ maketh rych, and bryngeth all good wyth her. She filleth the whole houſe wyth her gyftes, and the garners wyth her treaſure. The feare of the LORD is yͤ crowne of wyſedome, and geueth plenteous peace and health. He hath ſene her and nombred her: knowlege, and vnderſtādynge of wyſedome (wiche are the gyftes of GOD) hath bene poured out as rayne, and them that helde her faſte, hathe he broughte vnto honoure.

D The feare of the LORDE is the roote of wyſdome, ⁊ her braunches are lōge lyfe. In the treaſures of wyſedome is vnderſtandyng and deuocion of knowlege, but wyſedome is abhorred of ſynners. The feare of the LORDE dryueth oute ſynne, for he that is without feare cannot be made ryghteous, ⁊ hys wylfull boldenes is hys owne deſtruction. A paciente man wyll ſuffer vnto the tyme, and then ſhal he haue the rewarde of ioye. A good vnderſtandynge wyll hyde hys wordes for a tyme, and many mens lyppes ſhall ſpeak of hys wyſedome. In the treaſures of wiſdome is the declaracion of doctrine, but the ſinner abhorreth the worſhippe of GOD. My ſonne yf thou deſire wyſdome, kepe her commaundemēte, and GOD ſhall geue her vnto the: for the feare of the LORD is wyſedome ⁊ nurtour, he hath pleaſure in fayth and louynge mekenes, and he ſhal fyl the treaſures therof. Be not obſtinate and vnfaythfull to the feare of the LORDE, and come not vnto hym wyth a double hert. Be not an ypocrite in yͤ ſyghte of men, and take good hede what thou ſpeakeſt. Marke well theſe thynges, leſte thou happen to fall and bringe thy ſoule to diſhonour ⁊ ſo God diſcouer thy ſecretes, and caſt the downe in the myddeſte of the congregacion: becauſe thou woldeſt not receaue yͤ feare of GOD, and becauſe thy herte is full of faynednes and dyſceate.

The ij. Chapter.

¶ He exhorteth the ſeruauntes of God to ryghteouſneſſe, loue, vnderſtandynge, and pacience. A curſe vpon the ſetle, fearce, and impacient of herte.

A My ſonne,* yf thou wylt come into yͤ ſeruice of GOD, ſtande faſt in ryghteouſneſſe and feare, and arme Math.4.a. 2.Tim.3.c. thy ſoule to tẽptacion: ſetle thyne herte ⁊ be pacient, bowe downe thine eare receaue the wordes of vnderſtandynge, and ſhryncke not awaye, whan thu arte entyſed. Holde the faſte vpõ GOD, ioyne thy ſelfe vnto him, and ſuffre that thy lyfe maye encreaſe at yͤ laſt. What ſoeuer happeneth vnto the, receaue it: ſuffer in heuyneſſe, and be paciente in thy trouble. * For lyke as gold and ſyl Sapi.3.a. Pro.17.a. uer are tryed in the fyre, euen ſo are acceptable men in the fornace of aduerſite, Beleue in GOD, ⁊ he ſhall helpe the: order thy waye aryghte, and put thy truſte in hym. Holde faſte his feare and growe therein. O ye that feare yͤ LORDE take ſure hold of hys mercye: ſhrincke not awaye from him, that ye fal not. O ye that feare the LORDE, beleue him and youre rewarde ſhal not be emptie. O ye that feare the LORDE, put youre truſte in hym, and mercye ſhall come vnto you for pleaſure. O ye that feare the LORDE, ſet youre loue vpon hym, and your hertes ſhalbe lyghtened,

B Conſider the olde generacions of mẽ O ye chyldren and marcke them well: Pſal.31.a. Eſaia.26.b. *was there euer anye one confounded, that put hys truſte in yͤ LORDE? Who euer continued in hys feare, ⁊ was forſaken? Or whome dyd he euer diſpiſe, yͭ called faythfully vpõ hym? For GOD is greacious and mercifull, he forgeueth ſynnes in the tyme of trouble, and is a defender for all them that ſeke him in the truthe. Woo be vnto them that hath a double herte, wycked lyppes ãd euel occupyed handes and to the ſinner that goethe two maner of wayes. Who be vnto them that are looſe of herte, which put not theyr truſte in GOD and therefore ſhall they not be defended of hym. Woo be vnto them that haue loſt pacience, forſaken the righte wayes, and are turned backe into froward wayes. What wyll they do whan the LORDE ſhall begynne to viſet them?

C They that feare the LORDE wyl not myſtruſte hys worde, and they that* loue hym, Io wyl kepe hys commaundemente. They that feare the LORDE, wyll ſeke oute the thynges that are pleaſaunte vnto hym,* and they that loue hym, Ro ſhall fulfyll hys lawe. They that feare the LORDE wyll prepare theyr hartes, and humble theyr ſoules in hys ſyght. They that feare the LORDE, kepe hys commaundemẽtes, and wyl be paciente tyll they ſe hym ſelfe ſayinge: *better 2.R it is for vs to fall into the handes of the Su LORDE, then into yͤ handes of men: for hys mercye is as greate as hym ſelfe.

The iij. Chapter.

¶ To oure father and mother oughte we to geue double honoure. Of the bleſſyng and curſe of the father and mother. No man ought ouer curiouſly to searche out the ſecretes of GOD.

THe chyldren of wyſedome are A a congregacion of the ryghteous, and theyr excercyſe is obediẽce and loue. Heare me your father O my deare chyldren ⁊ do there after that ye maye be ſafe* For yͤ LORDE Exo Deu wyll haue the father honoured of yͤ chyldren: Ephe ⁊ looke what a mother commaundeth her chyldren to do, he wyll haue it kept. Who ſo honoureth hys father, hys ſynnes ſhalbe forgeuen hym: * ⁊ he yͭ honoureth hys mother is lyke Ephe one that gathereth treaſure together. Who ſo honoreth hys father, ſhall haue ioye of his owne chyldren, ⁊ whẽ he maketh hys prayer he ſhalbe hearde. He yͭ honoureth hys father, ſhal haue a lõge lyfe: ⁊ he yͭ is obedient for yͤ LORDES ſake, hys mother ſhall haue ioye of hym.

He that feareth the LORDE, honoureth B hys father ⁊ mother, ⁊ doth them ſeruice, as it were vnto yͤ LORDE hym ſelfe. Honoure thy father in dede, in worde and in al pacience, that thou mayeſte haue GODDES bleſſynge, and his bleſſynge ſhall abyde wyth yͤ at yͤ laſte.

*The bleſſynge of yͤ father buyldeth Gene vp the houſes of the chyldren, but yͤ mothers curſe roteth out the fundacions. Reioyſe not when thy father is reproued, for it is not honoure vnto the, but ſhame. For the worſhyppe of a mans father is his owne worſhippe, and where the father is wythout honoure, it is the diſhoneſtye of the ſonne. My ſonne, make muche of thy father in hys age, and greue hym not as longe as he liueth. And yf his vnderſtandinge fayle, haue pacience wyth hym, & deſpyſe hym not in thy ſtrength. For the good dede that thou ſhewest vnto thy father, ſhall not be forgotten, & whan thou thy ſelfe wanteſt, it ſhalbe rewarded the, ād for thy motheres offence thou ſhalt be recompenſed wyth good, yee, it ſhalbe founde for the in ryghteouſnes, & in the daye of trouble thou ſhalte be remembred: thy ſynnes alſo ſhall melte awaye, lyke as the yſe in the fayre warme wether.

C He that forſaketh hys father ſhall come to ſhame: and he that defyeth hys mother, is curſed of GOD. My ſōne perfourme thy worckes wyth louyng mekeneſſe, ſo ſhalte thou be loued aboue other men. The greater thou art, the more humble thy ſelfe in all thynges, and thou ſhalte fynde fauoure in the ſyghte of GOD. For greate power belongeth onelye vnto GOD, and he is honoured of the lowlye.

*Seeke not oute the thynges that are aboue thy capacite, and ſearche not the grounde of ſuch thynges as are to mighty for ẏ: but loke what GOD hath commaunded the, thyncke vpon that alwaye, and be not curious in manye of hys worckes. For it is not nedefull for the to ſe wyth thyne eyes the thynges that are ſecrete. Make not thou to much ſearch in ſuperfluous thynges & be not curious in many of hys workes: for manye thynges are ſhewed vnto ẏ alreadye, whyche be aboue the capacite of men. The medlynge with ſuche hath begyled many a man, ād tangled theyr wyttes in vanite. Nowe he that loueth parell ſhall periſhe therein.

D And harde harte ſhall feare euell at the laſte and he that loueth daunger, ſhal periſhe there in, an hert that goeth two wayes, ſhall not proſpere: and he ẏ is frowarde of herte wyll euer be worſe and worſe. A wycked herte ſhalbe laden wyth ſorowes, and the vngodlye ſynner wyll heape one ſynne vpon another. The councell of ẏ proude hath no health, for ẏ plante of ſynne ſhalbe rooted oute in them, and not knowen. The herte of hym that hath vnderſtandynge ſhall perceaue hye thynges, & a good eare wyll gladly herken vnto wyſedome. An herte that is wyſe & hath vnderſtandynge, wyll abſtayne from ſyn and encreaſe in the worckes of ryghteouſneſſe. Water quencheth burnynge fyre, ‡and mercye reconcileth ſynnes. Pſal.12.a. GOD hath reſpecte vnto hym that is thāckeful: he thyncketh vpō him agaynſte ẏ tyme to come: ſo that when he falleth, he ſhall fynde a ſtronge holde.

The iiij. Chapter.

¶ Almes muſt be done wyth all mekenes. The ſtudies of wyſdome and her frute. A iudge ought to be mercyfull. An exhortacion to eſcheue euell and to do good.

My ſonne, *defraude not ẏ poore of hys almes, and turne not away thyne eyes from hym that hath nede. A Deu.15.d. Diſpiſe not an hōgrye ſoule, and defye not the poore in his neceſſite: greue not the herte of hym that is helpleſſe, and wythdrawe not thy gyfte frome the nedeful. Refuſe not the prayer of one that is in trouble, turne not awaye thy face from the nedye. Caſte not thyne eyes aſyde from the poore, for any euell wyl, that thou geue hym none occaſion to ſpeake euell of the. For yf he complayne of the, in the bitternes of hys ſoule, hys prayer ſhalbe heard euen he that made him ſhal heare him. Be curteous vnto the company of poore: humble thy ſoule vnto the elder, and bow downe thy head to a man of worſhyppe. Let it not greue the to bowe downe thyne eare vnto the pore, but pay thy dette, and geue hym a frēdlye aunſwere, and that wyth mekeneſſe.

*Delyuer hym that ſuffreth wronge from the hande of ẏ oppreſſour, and be not faynt herted whan thou ſytteſt in iudgement. B Gene.14.d. Be mercifull vnto ẏ fatherles as a father, & be in ſteade of an huſbande vnto theyr mother: ſo ſhalt thou be as an obediente ſonne of the Hyeſt: & he ſhall loue the more then thy mother doth. Wyſedome bretheth lyfe into her chyldrē, receauethe them that ſeke her, and wil goo before them in the waye of ryghteouſnes. He ẏ loueth her, loueth lyfe, and they that ſeke diligently, ſhall haue great ioye. They ẏ kepe her, ſhall haue the heritage of lyfe: for where ſhe entreth in, there is ẏ bleſſynge of GOD. They that honoure her, ſhalbe the ſeruauntes of the holye one: and they that loue her, are beloued of GOD. Who ſo geueth eare vnto her, ſhall iudge the Heathen, and he that hath reſpecte vnto her, ſhall dwell ſafelye.

He that beleueth her, ſhal haue her in
C poſſeſſion, ⁊ his generaciō ſhal endure:
foꝛ whan he falleth, ſhe goeth wᵗ hym, ⁊
choſeth hym amonge yͤ beſt. Feare, dꝛede,
⁊ temptacion ſhall ſhe bꝛynge vpon
hym, ⁊ trye hym in her doctrine, tyll ſhe
haue pꝛoued hym in hys thoughtes, yͭ
he commit his ſoule vnto her. Thē ſhal
ſhe ſtablyſhe hym, bꝛynge the ryghte
way vnto hym, make hym a gladman,
ſhew hym her ſecretes, and heape vpon
hym yͤ treaſures of knowelege, vnderſtandynge
of ryghteouſnes. But yf he
goo wꝛōge, ſhe ſhal foꝛſake him, ⁊ geue
hym ouer into yͤ handes of hys enemie.

My ſonne, make muche of the tyme,
D eſcue the thynge yͭ is euell, ⁊ foꝛ thy lyfe
ſhame not to ſaye yͤ truth. Foꝛ there is
a ſhame that bꝛyngeth ſynn, and there
is a ſhame that bꝛyngeth woꝛſhyp and
Leuit.19.c. fauoure: *Accept no perſōne after thyne
owne wyll, yͭ thou be not confoūded
to thyne owne decay. Be not aſhamed
of thy neyghboure in hys aduerſitie, ⁊
kepe not backe thy coūcel whā it maye
do good, neyther hyde thy wyſedome in
her bewty. Foꝛ in the tong is wyſdome
knowē, ſo is vnderſtanding knowlege
⁊ learnynge in the talkynge of the wyſe
and ſtedfaſt ⁊ in the woꝛkes of righteouſnes.
In no wyſe ſpeake agaynſte
the woꝛde of truth but be aſhamed of yͤ
lyes of thyne owne ignoꝛance. Shame
not to confeſſe thyne erroure, ⁊ ſubmyt
not thy ſelfe vnto euery man becauſe of
ſinne. Wythſtande not yͤ face of yͤ myghtye
⁊ ſtryue thou not agaynſte yͤ ſtreame.
But foꝛ ryghteouſneſſe take payne
with al thy ſoule ⁊ foꝛ the truth ſtryue
thou vnto death, ⁊ GOD ſhal fyghte foꝛ
yͤ agaynſte thyne enemies. Be not haſtye
in thy tounge, neyther ſlacke and
negligente in thy woꝛckes. Be not as
a Lion in thyne owne houſe, deſtroynge
the houſholde folkes, and oppꝛeſſing
Actes.20.g them that are vnder yͤ. *Let not thyne
hande be ſtretched oute to receaue, and
ſhutte whan thou ſhuldeſt geue.

The v. Chapter.

¶ In rycheſſe maye we not put any confidence
The vengeaunce of GOD oughte to be feared
and repentaunee maye we not ſlowe.

A TRuſte not vnto thy riches, *⁊
Luce.12.c: ſaie not tuſhe, I haue ynough
Eccle.1.c. foꝛ my lyfe. Foꝛ it ſhal not helpe
in the tyme of vengeaunce
and temptacion. Folowe not yͤ luſte of
thyne owne herte in thy ſtrēgth, ⁊ ſaye
not: tuſhe, howe haue I had ſtrength, oꝛ
who wyl bꝛing me vnder becauſe of my
woꝛckes: foꝛ doubteles GOD ſhall aduēge
it. And ſaye not: I haue ſinned ⁊
what euell hathe happened to me: Foꝛ
the Almyghtie is a paciente rewarder.

*Becauſe thy ſinne is foꝛgeuen the, B
be not therefore wythoute feare, neyther
heape one ſinne vpon another. Ro
*And ſaye not: tuſhe, the mercye of the Eccle
LORDE is greate, he ſhall foꝛgeue me
my ſinnes, be they neuer ſo mani. *Foꝛ Eccle
lyke as he is mercyful, ſo goeth wꝛath,
from hym alſo, and hys indignacion
commeth downe vpon ſynners.

Make no tarying to turne vnto the
LORD ⁊ put not of frō daye to daye: foꝛ C
ſodenlye ſhal hys wꝛath come, ⁊ in yͤ tyme
of vengeaunce he ſhall deſtroye the. Prou
*Truſt not in wycked ryches foꝛ they and.
ſhal not helpe yͤ in yͤ daye of puniſhemēte Ezech
⁊ wꝛath. Be not carid aboute wᵗ euery Soph
wynde, ⁊ go not into uery waye, foꝛ
ſo doth yͤ ſynner yͭ hath a double tong.
Stand faſt in the waye of yͤ LORD, be
ſtedfaſte in thy vnderſtandinge, abyde
by yͤ woꝛde, ⁊ folowe yͤ woꝛde of peace
⁊ ryghteouſnes. Be gentle to hear the
woꝛde of GOD, that thou mayeſt vnderſtande
it, ⁊ make a true aunſwere wyth
wyſdome. *Be ſwyftetoheare, but ſlowe
⁊ pacient in geuynge anſwere. If Iames
thou haſte vnderſtandynge, ſhape thy
neyghbour an anſwere: If no, laye thy D
hād vpō thy mouth leſt thou be trapped
in an vndiſcrete woꝛde, ⁊ ſo cōfounded.
Honoure ⁊ woꝛſhyp is in a mans wyſe
talkige but yͤ tonge of yͤ vndyſcrete is
hys owne deſtructio. Be not a preuy accuſer Leuit
aſlong as thou lyueſt ⁊ vſe no ſlaunder
wᵗ thy tōge. Foꝛ ſhame ⁊ ſoꝛowe
goeth ouer yͤ chefe, ⁊ an euel name ouer
hym that is double tonged: but he yͭ is a
pꝛeuye accuſer of other men, ſhalbe hated,
enuyed and confounded. Se that
thou iuſtifye yͤ ſmall and greate a lyke.

The vj. Chapter.

¶ It is the pꝛopertye af a ſynner to be euell tonged.
The doctrine and good councell of the wyſe is to enbrace
wyſedome. whou wyſdome ſhulde be ſearched
foꝛ. The pꝛofite tehreof.

BE not thy neyghboures enemie A
foꝛ thy frendes ſake, foꝛ
who ſo is euel, ſhalbe yͤ heyre
of rebuke ād diſhonoure,

⁊ whoſoeuer beareth enuye and a double tonge, offendeth. * Be not proude in the deuyce of thyne owne vnderſtandynge leaſte thy ſtrengthe be hurte by folyſheneſſe, and leaſte thy leaues wyther, and thy fruite be deſtroyed, and ſo thou beleſte as a drye tree in the whylderneſſe. For a wycked ſoule deſtroyeth hym that hathe it, maketh hym to be laughed to ſcorne of his enemies, ād bryngeth hym to the porcion of the vngodlye. * A ſwete worde, multiplieth frendes, ⁊ pacifieth them yͭ be at variaunce, ād a thankfull tonge wyll be plēteous in a good man. Holde frendeſhippe wyth many, neuertheleſſe haue but one counceller of a thouſande.

B Yf thou getteſt a frende, * proue hym fyrſt, ⁊ be not haſty to geue him credence. For ſome man is a frende but for a time, ⁊ wyl not abyde in the daye of trouble. And there is ſome frēde yͭ turneth to enemitye, ⁊ taketh parte agaynſt yͤ, ⁊ if he knowe any hurte by yͤ, he telleth it out. * Agayne ſome frende is but a companion at the table, ⁊ in the daye of nede he continueth not. * But a ſure frende wyll be vnto the euen as thyne owne ſelfe and deale faytfully with thy houſhelde folke. yf thou ſuffer troble ⁊ aduerſitye, he is with the, and hydeth not hym ſelfe from the. Departe from thyne enemies, yea, and beware of thy frendes.

C A faythfull frende is a ſtronge defence, who ſo fyndeth ſuche one, fyndeth a treaſure. A faythful frende hath no peace, the weyghte of golde ⁊ ſiluer is not to be compared to the goodnes of hys fayth. A faythfull frende is a medicine of lyfe ⁊ they yͭ feare the LORDE ſhal fynde hym. Who ſo feareth the LORDE ſhall ſproſpere with frendes: and as he is hym ſelfe, ſo ſhall hys frende be alſo. My ſonne, receaue doctrine frō thi youthe vp, ſoo ſhalte thou fynde wyſedome tyll thou be olde. Go to her as one that ploweth and ſoweth, and wayte paciently for her god frutes. For thou ſhalte haue but litle laboure in her worcke but thou ſhalte eate of her frutes ryghte ſonne. O howe exceadinge ſharpe is wyſedome to vnlearned mē: an vnſtedfaſt bodye wyll not remayne in her. Unto ſuche, ſhe is as it were a touchſtone, ⁊ he caſteth her from hym in all the haſte, for wyſedome is wͭ hym but in name, there be but fewe yͭ haue knowlege of her. But wͭ them that know her ſhe abydeth euē vnto yͤ appearing of GOD

Geue eare, my ſonne receaue my doctrine, ⁊ refuſe not my councell. Put thy foote into her lynkes, * ⁊ take her yoke vpon thy necke: bowe downe thy ſhulder vnto her, beare her paciently, ⁊ be not werye of her bandes. Come vnto her wyth thy whole herte, ⁊ kepe her wayes with al thy power. Seke after her, and ſhe ſhalbe ſhewed the and whē thou haſte her, forſacke her not. For at the laſte thou ſhalte fynde reſt in her, ⁊ that ſhalbe turned to thy greate ioye. Then ſhall her fetters be a ſtronge defence for the, and her yocke a glorious rayment. For yͤ bewtye of lyfe is in her and her bandes are the couplinge together of ſaluacion. Yea, a glorius raymēte is it, thou ſhalt put it on, and yͤ ſame crowne of ioye ſhalte thou weare. Mat.11.d D

My ſonne, yf thou wylte take heade, thou ſhalte haue vnderſtandynge, and yf thou wylte applye thy mynde, thou ſhalte be wyſe: If thu wylte bowe downe thyne eare, thou ſhalte receaue doctrine, and yf thou delyte in hearynge, thou ſhalte be wyſe. Stande wyth the multitude of ſuche elders as haue vnderſtandynge, and conſente vnto their wyſedome with thyne hert yͭ thou mayeſt heare all godly ſermons and that yͤ worthye ſentēces eſcape the not. And yf thou ſeyſt a man of dyſcrete vnderſtandynge get the ſoone vnto hym, ⁊ let thy foote treade vpon the ſteppes of his doores. * Let thy mynde be vpon yͤ commaundementes of GOD, ⁊ be earneſtly occupyed in his lawes: ſo ſhal he ſtablyſh thy hert, and geue the wyſdome at thyne owne deſire. Eccle.8.a Pſal.1.a.

The vij. Chapter.

¶ We muſt forſake euel/and yet not iuſtifie oure ſelues. The be hauoure of the wyſe to warde his wife his frende/his chyldren/hys ſeruauntes/ hys father and mother/the preaſtes. &c.

A DO no euell, ſo ſhall there no harme happen vnto yͤ. Departe a waye from the thynge yͭ is wicked, ād no myſ fortune ſhal medle with the. My ſonne, ſowe no euel thynges in the ſorowes of vnryghteouſnes, ſo ſhalt thou not reape them ſeuen folde. Laboure not vnto man for anye Lordeſhippe, neither vnto yͤ kyng for the ſeate of honour. * Juſtifie not Pſcl.143.a Eccle.7.a Iob.9.a Luce.18.b.

thy ſelfe before GOD, for he knoweth
thy hert & deſire not to be reputed wiſe
in the preſence of the kyng. Make no
labour to be made a Judge excepte it
were ſo, that thou couldeſt myghtely
put downe wyckednes, for yf thou ſhuldeſt
ſtande in awe of the preſence of ỹ
myghtye, thou ſhuldeſt fayle in geuynge
ſentence. Offende not in the multitude
of the citie, and put not thi ſelfe amōge
Eccle.12.e. the people. *Bynde not two ſynnes
together, for in one ſynne ſhalte thou
not be vnpunyſhed Saye not: tuſhe,
GOD wyll loke vpon the multitude of
my oblacions, and whan I offer to the
Hygheſte GOD, he wyll accepte it.

Be not faynte herted whan thou makeſte
thy prayer, neyther ſlacke in geuīge
B of almes. Laugh no man to ſcorne
in the heuaneſſe of hys ſoule for GOD
1.Reg.12.b (whych ſeyth all thynges) is he * that
can brynge downe, and ſet vp agayne.
Accepte not leaſynge agaynſte thei brother,
nether do ỹ ſame agaynſte thi frēde.
Uſe not to make any maner of lye,
for the cuſtomes thereof are not good.
Math. 6. a Make not manye wordes when thou
Roma.12.b arte amonge the elders:* & when thou
prayeſt, make not much bablyng. *Let
no laborious worck be tedious vnto ỹ
nether the huſbandry whych the almyghtye
hath created. Make not thy
boaſt in the multitude of thy wyckednes,
but humble thy ſelfe euen from thine
herte: & remember that the wrathe
ſhall not be longe in taring, and that
the vengeaunce of the fleſhe of the vngodlie
is a very fyre and worme. Geue
not ouer thy frende for any good, nor
thy faythfull brother for ỹ beſte golde.

Departe not from a dyſcrete ād good
woman, that is fallen vnto the for thy
porcion in the feare of the LORDE for
the gyft of her honeſtie is aboue golde.
C * Where as thy ſeruaunte worcketh
Luc.19.e. truly, intreate hym not euell, nor ỹ hyrelynge
that is faythfull vnto the. Loue
a dyſcret ſeruaunt as thyne owne
ſoule: defraud hym not of hys libertie,
Deu.25.b. nether leaue him a poore mā. *If thou
Eccle.30.d. haue catel, loke wel to them: ād yf they
be for thy propfite, kepe them. *If thu
haue ſonnes, brynge them vp in nourtour
and learning and holde them in awe
from theyr youthe vp. If thou haue
daughters, kepe theyr bodye, & ſhewe
not thy face cherfull toward thē. Mary
thy daughter, & ſo ſhalt thou performe
a weyghtie matter but geue her to
a man of vnderſtandynge. If thou haue
a wyfe after thyne owne mynde, forſake
her not, but commit not thy ſelfe
to ỹ hateful * Honour thy father from Eccle.3.
thy whole hert: and forget not the ſorowful Tobi.4.
trauayle that thy mother had
with the: remember that thou waſt borne
thorowe them. and howe canſte thu
recompence them ỹ thynges that they
haue done for the: Feare the LORD wᵗ
al thy ſoule, and honoure his miniſters. D
Loue thy maker wyth al thy ſtrength,
* & forſake not his ſeruauntes. Feare Deut.
the LORDE with all thy ſoule, and honoure
his preaſtes.* Geue them theyr Num.
porcion of the fyrſte frutes ād increaſe
of the earth, lyke as it is commaūded
the: and reconcile thy ſelfe of thy negligence
with the lytle floke: geue thē
the ſouldeers, ād theyr appoynted offerynges
and fyrſtlynges: Reach thyne
hande vnto the poore that GOD maye
bleſſe the wyth plenteouſneſſe. * Be liberall
vnto al men lyuinge, ‡yet let not Gala.
but do good euē vnto them that are deed. ‡Tobi.
* Let not them that wepe, be wythout Rom.
comforte, but mourne wyth ſuch
as mourne. ‡Let it not greue the to viſet ‡Ma.
the ſycke for that ſhall make the to
be beloued, whatſoeuer thou takeſt in
hande, remember the ende, and thou
ſhalte neuer do amiſſe.

The viij. Chapter.

¶ Agaynſte thy better is no ſtriuinge. Of the death of thine enemye mayeſt thou not reioyce. nor diſpiſe thy neyghbours/nor the wordes of the wyſe.

STryue not wᵗ a myghty man A
leſt thou chaunce to fall into
his handes * Make not variaunce Mat.5.
with a rygh man, leſt
he happen to brynge vp an harde quarell
agaynſte the * For gold and ſyluer Eccle.
hath vndone many a man, yee, euen the
hertes of kinges hath it made to fall.
Stryue not wyth a man that is full of
wordes: and laye no ſtickes vpon hys
fyre. Kepe no companye with the vnlearned,
leſt he geue thy kynred an euell
reporte. *Diſpiſe not a man that turneth Gala.
him ſelfe a way from ſyn, & caſte 2.Cor.
him not in teeth wythall, but remēber
that we are frayle euerychone. *Thincke Leui.
ſcorne of no man in his olde age, for
we waxe olde alſo. Be not glad of the B

deathe of thyne enemie, but remember that we muſte dye all the ſorte of vs, & fayne wold we come into ioy.* Diſpiſe no the ſermons of ſuche elders as haue vnderſtādyng, but acquaint thy ſelfe wyͭ yͤ wyſe ſentences of them, for of thē thou ſhalt learne wiſdome & yͤ doctrine B of vnderſtandynge, & howe to ſerue greatmen wythout complaint. Go not frō yͤ doctrine of yͤ elders: for they haue learned it of theyr fathers. For of thē thu ſhalt learne vnderſtandynge, ſo yͭ thou mayeſte make anſwere in yͤ time of nede. Kindle not yͤ coales of ſinners, whā thou rebukeſt them, leſt thou be brent in the firye flāmes of theyr ſynnes. Reſyſte not yͤ face of yͤ blaſphemer, yͭ he lai not waite for thy mouth.* Lēde not vnto hī yͭ is myghtier thē they ſelfe: If thu lendeſt him, coūt it but loſt. Be not ſuertye aboue thy power: of thou be: then thicke ſurely to paye it. Go not to lawe wyͭ the Judge: for he wyl iudge accordige to his owne honour.* Trauaile not by the waye wyͭ hym yͭ is brayneleſſe, leſte he do the euell: for he foloweth hys owne wylfullnes, and ſo ſhalt thou periſhe thorowe hys foly.

Stryue not with him yͭ is angrye and cruell, and go not with him into wyldernesſe: for bloude is nothynge in his ſyghte and where there is no helpe he ſhall murther the. Take no councell at fooles, for they loue nothynge but yͤ thynges that pleaſe them ſelues Make no councel before a ſtraunger, for thou canſte not tell what wyl come of it. Open not thyne herte vnto euery man, leaſt he be vnthankfull to the, & put the to reprofe.

The ix. Chapter.

¶The ieopardyes of wemen are to be eſchued. An olde frēde is to be prefered before a newe. The glorie ād rycheſſe of ſynners. Laboure is the chefe thynge in a worckeman, and wyſedome in a prince

1 BE not geleous ouer thy wyfe of thy boſome, that ſhe ſhowe not ſome ſhrewed poynt of wicked doctrine vpō the, * Geue not the power of thy lyfe vnto a woman, leaſt ſhe come in thi ſtrength and ſo thou be confounded. Loke not vpon a woman that is deſirous of many men, leſte thou fall into her ſnares. Uſe not the companie of a woman that is a player and a dauncer, and heare her not, leſte thou periſhe thorowe her entyſynge. Beholde not a mayden, that thou be not hurte in her bewtye.* Caſt Pro.5.d. not thy mynde vpon harlootes in any maner of thyng, leſt thou deſtroy bothe thy ſelfe and thyne heritage. Go not aboute gaſynge in euery lane of the citie nether wander thou abroade in the ſtretes thereof.* Turne a waye thy face Mat.5.c. from a bewtyfull woman and looke not vpon the fayrenſſe of other. B

* Many a man hath periſhed thorowe Gene.34.a the bewtye of wemen, 2 Reg.10.a for thorowe it the deſire is kyndled Iudi.21 as it were a fyre. And aduouterus woman ſhalbe trodden vnder fote as myre, of euery one that goethe by the waye. Manye a man wonderynge at the bewtye of a ſtraunge woman hath bene caſte oute, for her wordes kyndle as a fyre. Syt not wyth another mans wyfe by anye meanes, lye not wyth her vpon the bed make no wordes wyth her at the wyne leaſt thyne herte conſent vnto her, and thou wyth thy bloud fall into deſtruction. Forſake not an olde frend for the newe ſhall not be lyke hym.

A newe frende is newe wyne: let him beolde and thou ſhalte dryncke hym wyͭ pleaſure. Deſire not the honoure and rycheſſe of a ſynner, for thou knoweſte not what deſtruction is for to come vpon hym. Delite not thou in the thinge that yͤ vngodlye haue pleaſure in, beynge ſure, that the vngodlye ſhall not be accepted vntyll theyr graue.

Kepe the from the man that hath power to ſlaye, ſo nedeſt thou not to be afrayed of deathe. And yf thou commeſt voto hym, make no faute leſt he happē to take awaye thy life. Remember that thou goeſt in the myddeſt of ſnares, ād vpon the bul worckes of thy citie. Beware of thy neyghboure as nye as thu canſt,* and meldle with ſuch as be wy Eccle.8.c ſe and haue vnderſtandyng. and.38.a Let iuſte men be thy geſtes, let thy myrthe be in the feare of GOD, let the remembraunce of GOD be in thy mynde,* and let Deu.6.b. all thy talkyng be in the cōmaundemē and.11.c. tes of the Hygheſt. In the handes of yͤ craftesmen ſhall the worckes be com 3.Reg.3.c mended,* ſo ſhall the princes of the people in the wyſdome of theyr talkynge. A man ful of wordes is parlous in hys citie: & he that is raſhe in hys talkynge ſhalbe abhorred.

The

The x. Chapter.

¶Of kynges and Iudges. Pryde and coueteouſnes are to be abhorred. Laboure is prayſed.

A Wyſe iudge wyl order his
people wyth diſcrecion: ād
where a man of vnderſtādyng
A beareth rule, ther goeth
Pro.29.a. it well. *As the iudge of the people
is hym ſelfe, euen ſo are hys officers: &
loke what maner of man the ruler of ẏ
citie is, ſuch are they that dwell therin
alſo. * And vnwyſe kynge deſtroyeth
3.Reg.12.a hys people ‡ but where they that be in
Pro.18.d. and.29.a autorite are men of vnderſtandynge,
there the citie proſpereth.

The power of the earth is in the hande
of GOD and all iniquite of the people
is to be abhorred & whan his tyme
is, he ſhal ſet a profitable ruler vpon it.
In the hand of GOD is the power of
man, and vpon the ſcribes ſhall he laye
hys honoure. *Remember no wronge
Leuit.19.d of thy neyghboure, and medle not thou
wyth no vnryghteous worckes. Pride
is hatefull before GOD & man, and all
wyckednes of the Heathen is to be abhorred
Iere.27.a. * Becauſe of vnryghteous dealynge,
Dani.4.c. wronge, blaſphemies, diuers diſceates,
a realme ſhal be tranſlated frō
one people to another.

There is nothing worſe then a couetos
B man. Why art thou proude, O thou
earth and aſhes: Ther is not a moare
wycked thynge, then to loue monye.
And why: ſuche one hathe hys ſoule to
ſell, yet is he but fylthye dounge whyle
he lyueth.

And thoughe the Phiſicion ſhewe
hys helpe neuer ſo longe, yet in concluſion
it goeth after thys maner, to daye
a kynge, to morowe deede. For whan a
man dyeth, he is the heyre of ſerpentes
beaſtes, and wormes. The begynninge
of mannes pride, is to fall a waye from
GOD: And why: hys herte is gone frō
hys maker, for Pryde is the original of
all ſynne. Who ſo taketh holde thereof,
ſhalbe filled with curſinges, and at the
laſte it ſhall ouerthrowe hym. Therefo
hathe the LORDE broughte the congregacions
of the wycked to diſhonoure,
C and deſtroyed them to the ende.

Sapi.9.b. *GOD hath deſtroyed the ſeates of
Luce.1.e prounde princes, and ſet vp the meke
and.18.b in theyr ſteade: GOD hath wethered ẏ
Gen.29.c. rootes of the proude heathen and planted
the lowly amonge them. * GOD hathe
ouerthrowē the landes of the Heathen,
and deſtroyed them vnto the grounde.
He hath cauſed them to wether a
way, he hath brought them to naughte
and made the memorial of them to ceaſſe
from oute of the earth. GOD hath deſtroyed
the name of the proude, & lefte
the name of the humble of mynde. Pryde
was not made for mā, nether wrothfulnes
for mens chyldren. The ſeed of
men that feare GOD, ſhalbe brought
to honoure, but the ſeed whych tranſgreſſeth
the commaundementes of the
LORDE ſhalbe ſhamed. He that is the
ruler amonge brethren, is holden in
honor, yet aboue hym is he that regardeth
ſuche as feare the LORDE. The
glorie of the rych, of the honorable, ād
of the pore is the feare of GOD.

Diſpiſe not thou the iuſt poore man, D
and magnifie not the ryche vngodly.
Greate is the iudge and myghtie in honoure,
yet is there none greather, then
he that feareth GOD. * Unto the ſeruaunt Pro.17
that is diſcrete, ſhal the free do ſeruice.
‡ He that is wyſe and wel nurtoured, 2.Re.1
wyl not grudge when he is refourmed,
and an ignoraunte bodye ſhall
not come to honoure. Be not proude to
do thy worcke, and diſpayre not in ẏ time
of aduerſite. * Better is he that laboureth Pro.1
and hath plenteouſneſſe of all
thynges, then he that is gorgeous and
wanteth breade.

My ſonne, kepe thy ſoule in meckenes, E
ād geue her, her due honour. Who
ſhall iuſtifie him that ſynneth agaynſt
hym ſelfe: Who wyl honour hym, ẏ diſhonoureth
hys owne ſoule: The poore
is honoured for hys faythfulnes & truthe:
but the rych is had in reputacion
becauſe of his goodes. He that ordreth
hym ſelfe honeſtly in pouertye, howe
much more ſhal he behaue hym ſelfe honeſtly
in ryches: And who ſo ordreth
hym ſelfe vnhoneſtly in ryches, howe
muche more ſhall he behaue hym ſelfe
vnhoneſtly in pouertie.

The.xi. Chapter.

¶The prayſe of humilite: After the outewarde appearaunce oughte we not to iudge. Of heady and raſhe iudgemente. The ryche is not wythout offence, All thynges come of GOD, All men are not to be broughte into thyne houſe.

The wyſedome of hym that is brought lowe, ſhall lyfte vp hys heade and ſhal make him to ſyt among great men. Cōmende not thou a man in hys bewtye, nether diſpiſe a man in hys vtter apperaunce. The Be is but a ſmall beaſt amonge the foules, yet is her frute exceadynge ſwete. Be not proude of thy rayment, * and exalte not thy ſelfe in the daye of thy honoure for the worckes of the hyeſt only are wonderful: yea, glorious, ſecrete, ⁊ vnknowen are hys workes. Many tirauntes haue bene fayne to ſit downe vpon yͤ erth, * ⁊ the vnlykeli hath worne yͤ crowne. Many mighthy men haue ben broughte lowe, ⁊ the honourable haue bene deliuered into other mens handes. * Cōdemne nomā before thou haue tryed out the matter, ⁊ whan thou haſt made inquiſicion, thē refourme ryghteouſly. ‡ Geue no ſentēce, before thou haſt hard the cauſe, but fyrſte let men tell oute theyr tales.

Stryue not for a matter yͭ toucheth not thy ſelfe, ⁊ ſtande not in the iudgemente of ſynners. My ſonne medle not wyth many matters* and yf thou wilte be ryche, thou ſhalt not get it: and thoughe thou runneſt thy way afore, yet ſhalt thou not eſcape. * There is ſome man yͭ laboureh ⁊ the more he weryeth him ſelfe, yͤ leſſe he hath. Agayne, ſome mā is ſlouthful, hathe nede of helpe wanteth ſtrēgthe, ⁊ hath greate pouertye, ⁊ GODS eye loketh vpon him to good, ſeteth hym vp from hys lowe eſtate, * ⁊ lyfteth vp hys heade: ſo that manye men maruell at hym, and geue honoure vnto GOD.

*Proſperite ⁊ aduerſite lyfe, and deathe, pouer te, and rycheſſe come all of yͤ LORD. Wyſdome nurtoure, and knowlege of the lawe, are wyth GOD, loue ⁊ the wayes of good are wyth hym. Errour ⁊ darckeneſſe are made for ſynners and they yͭ exalte them ſelues in euel, waxe olde in euell. The gyfte of GOD remayneth for the ryghteous, and the good wyl ſhall geue proſperite for euer Some man is ryche by liuinge nygardly, and that is his porcion of his rewarde, in that he ſayeth: * nowe I haue gotten reſte, and nowe wyll I eate and drynke of my goodes my ſelfe alone. And yet he cōſidereth not, that the tyme draweth nye ⁊ death approcheth that he muſte leaue all theſe thynges vnto other men, and dye him ſelfe. Stāde thou faſte in thy couenaūte, and excertiſe thy ſelfe therin, and remayne in the worcke vnto thy age. D Continue not in the worckes of ſinners but put thy truſt in GOD: and byde in thyne eſtate for it is but an eaſye thyng in the ſyght of GOD to make a poore man rych, and that ſodenlye. The bleſſyng of GOD haſteth to the rewarde of the ryghteous, and maketh his frutes ſone to floriſhe ⁊ proſpere. Saye not what helpeth it me? ⁊ what ſhal I haue yͤ whyle? Agayne, ſay not I haue ynough, howe can I wante? Eccle.18.c. * Whē thou arte in welfare, forget not aduerſite, ⁊ when it goeth not wel wͭ the, haue a good hope, yͭ it ſhal be better. For it is but a ſmall thinge vnto GOD in the daye of death to rewarde euery man accordynge to hys wayes. The aduerſitie of an houre maketh one to forget all pleaſure: and when a man dieth, his worckes are dyſcouered Prayſe no bodye before his deathe, for a mā ſhalbe knowen in hys chyldren.

Brynge not euery man into thyne houſe, E for the dyſceatfull layeth wayte diuerſly. Lyke as a partrige in a maunde, ſo is yͤ herte of yͤ proude: ⁊ like as a ſpie yͭ loketh vpon yͤ fal of hys neyghboure. For he turneth good vnto euel, ⁊ ſlaūdereth yͤ choſen. Of one ſparke is made a great fyre ⁊ of one diſceatful mā is bloude increaſed ⁊ an vngodlye mā layeth wayte for bloude. Be ware of yͤ diſceatful for he imagineth wycked thiges, to brynge yͤ in to a perpetuall ſhame. yf thou takeſt an aleaunt vnto the, he ſhal deſtroye yͤ in vnquietnes, ⁊ dryue the from thyne owne wayes.

The. xii. Chapter.

¶ Vnto whom we oughte to do good. Enemies oughte to be eſchued.

WHen thou wylte do good A knowe to whom thou doeſt it, and ſo ſhalt thou be greatly thancked for thy benifites. Gala.6.a * Do good vnto yͤ righteous ⁊ thu ſhalt fynde great reware: 1.Timo.5.a though not of hym, yet (no doubte) yͤ LORDE him ſelfe ſhal rewarde yͤ. He ſtandethe not in a good caſe yͭ is alwaye occupied in euel ⁊ geueth no almes, for yͤ hieſt hateth yͤ ſynners, ⁊ hath mercie vpō them that ſhewe yͤ worckes of repentaunce.

Geue thou vnto ſuche as feare GOD, & receaue not a ſynner. As for the vngodlye and ſynners, he ſhall recompence vengeaunce vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, and receaue not the ſinner: do well vnto hym that is lowly, but geue not to the vngodlye. Let not the breade be geuen hym, ÿ he be not myghtyer then thy ſelfe therin. For ſo ſhalt thou receauet wyſe as much euell, in all the good that thou doeſte vnto hym. And why? the hygheſt hateth ſynners, and ſhall rewarde vengeaunce vnto the vngodly. In proſperite, a frende ſhall not be knowen: and in aduerſite an enemie ſhall not be hyd. For whan a man is in wealth, it greueth hys enemies: but in heuines & trouble a man ſhall knowe hys frende. Truſt neuer thyne enemie, for lyke as an yron ruſteth, ſo doth hys wyckednes, ād though he make muche crouchynge & knelynge, yet kepe well thy mynde and beware of hym. B Set hī not by ÿ, nether let hym ſyt at thy ryghte hande leſt he turne him, get into thy place, take thy rowme & ſeke thy ſeat, & ſo thou at the laſt ſhall remember my wordes & be prycked at my ſayinges.

Eccle.7.a and.21.a * Bynd not two ſynnes together, for there ſhal not one be vnpuniſhed. Who wyll haue pytye of the charmer, that is ſtinged of the ſerpent or of all ſuche as come nye the beaſtes? Euen ſo is it wt hym that kepeth company wyth a wicked man, and lappeth hym ſelfe in hys ſynnes. For a ſeaſon wyl he byde wyth the, but yf thou ſtomble, he taryeth not. C Iere.41.b. ‡ An enemie is ſwete in hys lyppes, he can make many good wordes and ſpeake many good thynges, yee, he can weape with hys eyes, but in hys herte he imagineth, howe to throwe the into ÿ pyt: and yf he maye fynd oportunitie, he wyl not be ſatiſfied wyth bloude. If aduerſitie come vpon the, thou ſhalte fynde hym there fyrſt, and though he pretend to do the helpe, yet ſhall he vndermyne the. He ſhall ſhake hys heade, ād clappe hys handes ouer the for verye gladneſſe: and whyle he maketh manye words, he ſhal diſguiſe his coūtenaūce.

The.xiij.Chapter.

¶The companies of the proude and of the rych are to be eſchewed. The loue of God. Lyke do companye wyth theyr lyke.

Who ſo toucheth pytch, ſhal be fyled withall: and he ÿ is familiar with the proude, ſhall clothe hym ſelfe wyth pryde. A He taketh a burthen vpon hym, that accompanyeth a more honorable man than him ſelfe. Therfore kepe no familiarite wyth one that is rycher then thy ſelfe. Howe agre the ketel and the pot together? for yf the one be ſmitten agaynſt the other it ſhalbe broken. The ryche dealeth vnrighteouſlye and threateneth wyth all: but the poore beynge oppreſſed and wrongefully dealt with all, ſuffereth ſcarceneſſe, & geueth fayre wordes. Yf thou be for hys profite, he vſeth the: but yf thou haue nothinge, he ſhal forſake ÿ. As longe as thou haſte anye thing of thine owne he ſhal be a god felowe wt ÿ: yea, he ſhal make ÿ a bare man, & not be ſorye for ÿ.

Yf he haue nede of the, he ſhall defraude the: and wyth a preuye mocke ſhall he put the in an hoope, and geue ÿ all good wordes, and ſaye: what wanteſt thou? Thus ſhall he ſhame the in hys meate, vntyl he haue ſupte the cleane vp twyſe or thryſe, and at the laſte ſhall he laughe the to ſcorne. Afterwarde when he ſeithe that thou haſte nothynge, he ſhall forſake the, & ſhake his heade at ÿ. Submit thy ſelfe vnto GOD and wayte vpon hys hande.

Beware that thou be not diſceaued and broughte downe in thi ſimpleneſſe. B Be not to humble in thy wyſedome: leeſte whan thou arte broughte lowe, thu be diſceaued thorowe foolyſhenes. If thou be called of a myghtye man, abſente thy ſelfe, ſo ſhall he cal the to hym ÿ more ofte. Preſſe not thou vnto hym, ÿ thou be not ſhut oute: but go not thou farre of, leeſt he forget the. Wythdrawe not thy ſelfe from hys ſpeach, but beleue not his many wordes. For wyth muche comunicacion ſhal he tempte the, & with a preui mock ſhall he queſtion ÿ of thy ſecretes. The vnmerciful mynde of his ſhal marcke thy wordes, he ſhal not ſpare to do the hurt, and to put the in priſon. Beware and take good hede to thy ſelfe, for thou walkeſte in parell of thy ouerthrowinge.

Nowe when thou heareſt his wordes make ÿ as though thou wereſt in a dreame, and wake vp. Loue GOD all thy lyfe longe, & call vpon hym in thy nede.

Euery beaſte loueth hys lyke, euen ſo let euery man loue hys neyghboure. Al fleſhe wyll kepe companye wyth ſuche as he is hym ſelfe. But as the wolfe agreeth wyth the lambe, ſoo doth the vngodly wyth the ryghteous. * What felowſhyppe ſhulde an holye man haue with a dogge? Howe can the riche ⁊ the poore agre together? The wilde Aſſe is the lyons praye in ẏ wyldernesse, euen ſo are pore men the meat of the ryche. Lyke as ẏ proude maye not away wͭ lowlynes, euen ſo do the ryche abhorre ẏ poore If a rych mã fal, his frẽdes ſet hym vp agayne: but when the poore falleth, hys acquayntaunce forſake hym. If a ryche man fall into an erroure, he hath many helpers: he ſpeaketh proud wordes, and yet men iuſtifie hym.

But yf a poore man go wronge, he is puniſhed: yea though he ſpeake wyſelye, yet can it haue no place, When the rych man ſpeaketh, euery man holdeth hys tonge: ⁊ looke what he ſayeth, they prayſe it vnto the cloudes. But yf the poore man ſpeake, they ſaye: What felowe is thys? ⁊ yf he do amiſſe, they ſhall deſtroye him. Ryches are good vnto hi that hath no ſynne in hys conſcience, ⁊ pouerte is a wycked thinge in the mouthe of ẏ vngodlye: The herte of a man chaungeth hys coũtenaunce, whether it be in good or euel. A chearful countenaunce is a token of a good herte, for els it is an hearde thynge to knowe the thoughte.

The xiiij. Chapter.

¶The offence of the tonge. Man is but a vayne thynge. Happye is he that continueth in wyſdome.

BLeſſed is ẏ man * yͭ hath not fallen wͭ the word of his mouth ⁊ is not prycked wyth ẏ conſcience of ſynne. Happye is he that hath no heuynes in hys mynde, and is not fallen from hys hope. It becommeth not a couetous man and a neygarde to be ryche: ⁊ what ſhulde a nigarde do wyth gold? He that with al his carefulnes heapeth together vnrighteouſly, gathereth for other folkes, ⁊ another mã ſhall make good cheare wͭ hys goodes. He yͭ is wycked vnto hym ſelfe, howe ſhuld he be good vnto other men? Howe can ſuch one haue any pleaſure of hys goodes? There is nothynge worſe, then when one diſſauoreth him ſelfe ⁊ this is a rewarde of his wykednes. yf he do ani good he doth it not knowyng therof, ⁊ agaynſte his will, ⁊ at ẏ laſte he declareth his vngraciouſnes. A nigarde hath a wicked eye he turneth away his face, ⁊ diſpiſeth his owne ſoule. *A couetous mãs eye hath neuer ynough in ẏ porciõ of wickedneſſe, vntil ẏ tyme yͭ he wyther a waie, ⁊ hath loſte his owne ſoule.

Pro.27.c

Eſaia.1.a

B

A wicked eye ſpareth bread, and there is ſcarcenes vpon hys table. My ſõne do good to thy ſelfe of that thou haſt and geue the LORDE hys due offerynges. Remember that death taryeth not and howe that the couenaũt of the graue is ſhewed vnto ẏ, for ẏ couenaũt of this worlde ſhal die ẏ death* Do good vnto thy frend before thou dye, and accordyng to thy abilite reach out thyne hande and geue vnto the pore. Be not dyſapoynted of ẏ good day and let not the porcion of the good day ouerpas ẏ Shalt thou leaue thy trauayls ⁊ labours vnto other men? In the deuydynge of the heritage geue and take and ſanctifie thy ſoule. Worcke thou ryghteouſnes before thi death, for in the hel there is no meate to fynde.‡ All fleſh ſhal fade a waye lyke graſſe, and lyke a floryſhynge leafe in a grene tree. Some growe, ſome are caſte downe, euen ſo is the generacion of al fleſhe and bloude: one commeth to an ende, another is borne. All tranſitorie thynges ſhall fayle at the laſte, and the worcker therof ſhal go wythal. Euery choſen worke ſhalbe iuſtified, and he that medled wythal, ſhall haue honour therin. Bleſſed is the man that kepeth him in wyſedome, and excerciſeth him ſelfe in vnderſtandynge, and wyth diſcrecion ſhal he thincke vpon ẏ fore knowlege of GOD whych conſidereth the wayes of wyſedome in his hert, hath vnderſtandynge in hyr ſecretes, goeth after her as one that ſeketh her oute and continueth in her wayes. He loketh in at her wyndowes, and harkeneth at her dores. He taketh hys reſt beſyde her houſe, and faſteneth hys ſtake in hyr walles. He ſhal pytche his tẽte nye vnto her hande, ⁊ in his tẽte ſhal good thynges reſt for euermoare. He ſhal ſet his childrẽ vnder her coueringe, ⁊ ſhal dwel vnder her braunches. Vnder her couerynge ſhal he be defended frõ ẏ heate, ⁊ in her glorie ſhal he reſte.

Eccle.4.a.

Tobi.4.b.

Luce.16.b.

Eſai.40.a

1.Pet.1.d

Iames.1.b

The

The xv. Chapter

¶The goodnes that foloweth hym which feareth God. God reiecteth and caſteth of the ſynner. God is not the autor of euel.

A HE that feareth GOD, wil do
good and who ſo kepeth the
law, ſhall optayne wiſedome
as an honorable mother ſhal
ſhe mete him ⁊ as a virgin ſhall ſhe receaue
Math. 4. a hym. *Wyth the breade of lyfe ⁊
Ihoa. 4. b vnderſtādynge ſhal ſhe fede hym, ⁊ and
geue hym the water of wholſome wyſedome
to dryncke. yf he be conſtante in
her he ſhal not be moued: yf he hold him
ſelfe faſte by her, he ſhal not come to cōfuſion.
She ſhal bringe him to honoure
amonge hys neyghboures, ⁊ in yͤ myddeſt
of yͤ cōgregacion ſhal ſhe open hys
mouth wͭ the ſpirite of wyſedome ⁊ vnderſtandinge
ſhal ſhe fyl him, and cloth
hym wyth the garmente of glorie. She
ſhall heape the treaſure of myrth and
ioye vpon hym, and geue hym an euerlaſtynge
name to heritage. Foolyſhe
men wyll not take holde vpon her: but
ſuche as haue vnderſtandynge, wyll
mete her. Foolyſhe men ſhal not ſe her
for ſhe is farre from pryde and dyſceate.
Men that go aboute wyth lyes, wyl
not remembre her: but mē of truth ſhal
be founde in her, and ſhall proſpere euen
vnto yͤ beholdynge of GOD. Prayſe
is not ſemely in the mouth of the vngodlye,
for he is not ſente of the LORD
For of GOD commeth wyſedome, and
the prayſe ſhall ſtande by the wyſdome
of GOD, and ſhalbe plenteous in a faythfull
mouth, and the LORDE ſhall
geue her vnto hym.

Saye not thou, it is yͤ LORDES faute
B that I am gone by, for thu ſhalte not
do the thynge that GOD hateth. Say
not thou: he hath cauſed me to do wronge,
for he hath no nede of the vngodly.
GOD hateth all abominacion of errour
and they that feare GOD wyll loue
Gene. 1. d. none ſuch. *GOD made man from the
begynnynge and lefte him in the hande
of hys councell. He gaue hys commaundementes
⁊ preceptes: yf thou wylt
obſerue the commaundementes, ⁊ kepe
acceptable faithfulnes for euer, thei
Iere. 21. b. ſhall preſerue the. *He hath ſet water
⁊ fyre before the, reach oute thyne hande
vnto whych thou wylt. Before man
is lyfe and death, good and euell: loke
what him lyketh, ſhālbe geuē him. For
the wiſedome of GOD is great ⁊ myghtye
in power and beholdeth all men cōtinuallye.
The eyes of the LORDE are
vpon them that feare hym and he knoweth
al yͤ workes of man. He hath commaūded
no mā to do vngodlye: neyther
hath geuen any man ſpace to ſynne.

The xvi. Chapter.

¶Of vnhappy and wycked children. No man cān hyde hym ſelfe from GOD. And exhortacion to the receauinge of inſtruction.

DElite not thou in the multitude
of vngodlye chyldren, ⁊ A
haue no pleaſure in them, yf
they feare not GOD. Truſte
not thou to theyr lyfe, and regard not
theyr labours for one ſonne yͭ feareth
GOD, is better thē a thouſande vngodlye.
And better is it for a man to dye
wythout chyldren, then to leaue behinde
hym ſuche chyldren as are vngodlie
For by one that hath vnderſtandynge,
maye a whole citie be vpholden, but,
though yͤ vngodlye be many, yet ſhall
it be waſted thorowe them. Many ſuch
thiges hath mine eye ſene ⁊ greater thiges
then theſe haue I hearde wͭ myne
eares. *In yͤ congregacion of yͤ vngodly
ſhall a fyre burne, ⁊ amonge vnfaythfull Eccle.
people ſhall yͤ wrath be kyndled.

*The olde gyaūtes optayned no grace
for theyr ſynnes, whych were deſtroyed, B
truſtinge to theyr owne ſtrength. Gen.
Nether ſpared he them, (amonge whō
Loth which was a *ſtraūger) but ſmot Gene
them ⁊ abhorred them becauſe of yͤ pryde
of theyr wordes. He had no pitie vpō
them, but deſtroyed all the people, that
were ſo ſtronge in ſynne. * And for ſo Nu.
much as he ouerſawe not yͤ ſyxe hundreth and
thouſāde yͭ gathered them ſelues
together in yͤ hardenes of theyr hearte
it were meruel yf one beynge hard necked,
ſhulde be free. *For mercye ⁊ wrathe Eccle
is wͭ hī: he is bothe myghtye to forgeue
and to powre oute diſpleaſure. Like
as hys mercie is greate, euen ſo is
hys puniſhemēte alſo, he iudgeth a mā
accordynge to hys workes, The vngodlye
ſhall not eſcape in hys ſpoyle, and
the longe pacience of hym that ſheweth
mercye, ſhall not byde behynde. All mercye
ſhall make place vnto eueryman accordynge
to yͤ worthynes of his workes, ⁊ after yͤ vnderſtandynge of hys
pilgremage.

Saye not thou: I wyll hyde my ſelfe from GOD, for who wyll thyncke vpon me from aboue? I ſhall not be knowē in ſo greate an heape of people, for what is my ſoule amōge ſo manie creatures? Beholde, the heauen, yee, the heauen of heauens, the depe, yͤ earth, and all that therin is ſhalbe moued at his preſence, the mountaynes, yͤ hylles, & the fundacions of the earth ſhall ſhake for feare, when GOD viſiteth them. Theſe thynges doth no herte vnderſtande, but he vnderſtandeth euery hert, & who vnderſtandeth his wayes? No man ſeith hys ſtormes, & yͤ mooſte part of hys workes are ſecret. Who wyll declare yͤ workes of hys ryghteouſnes? Or who ſhal be able to abide them? For the couenaunt is farre from ſome, and tryyng oute of men is the ende. He that is humble of herte, thyncketh vpon ſoche thynges: but an vnwyſe and erronious man caſteth hys mynde vpō foolyſhe thynges.

My ſonne, herken thou vnto me, and learne vnderſtandinge, and marke my wordes wyth thyne herte, I wyll geue yͤ a ſure doctrine, & playnely ſhall I inſtruct yͤ: marke my wordes thē in thine hert: for in ryghteouſnes of the ſpirite do I ſpeake of the wonders that GOD hathe ſhewed amōg hys worckes from yͤ begynninge. And in truth do I ſhewe the knowlege of him. GOD hath ſet his worckes in good order from yͤ begynnyng and part of them hath he ſundred frō yͤ other. He hath garniſhed his workes frō euerlaſting, & theyr begynnynges, accordyng to theyr generacions. None of them hyndred another, nether was any of them diſobedient vnto hys wordes. After thys GOD loked vpon yͤ earth and fylled it wyth hys goodes. Wyth all maner of lyuynge beaſtes hath he couered the grounde, and they all ſhalbe turned vnto earth agayne.

The xvij. Chapter.

The creacion of man: and the goodnes that God hath done vnto hym. Of almes, and repentaunce.

GOD* ſhope man of the earth, and made hym after his owne image, & turned him vnto earth agayne & clothed hym wyth hys owne ſtrenghe. He gaue him the nombre of dayes and certen tyme, yea, & gaue hym poure of the thynges that are vpon earth. He make all fleſhe to ſtande in awe of hym, ſo that he had the dominion of all the beaſtes and foules. *He made out of hym an helper lyke vnto hym ſelfe, & gaue them diſcrecretion and tōge: eyes, eares, and hert, to vnderſtande, and fylled them wyth inſtruction and vnderſtandynge. He created for them alſo the knowlege of the ſpirite, fylled theyr hertes wyth vnderſtandyng and ſhewed them good & euell. He ſet hys eye vpon theyr hertes, declarynge vnto them hys greate and noble workes: that they ſhulde prayſe hys holy name together: reioyce of hys wōders, & be tellinge of his noble actes *Beſyde thys he gaue thē inſtruction, and the lawe of lyfe for an heritage.

Gene.2.d.
Exod.20.d.
Deut.4.b.
and.9.

He made an euerlaſtinſte couenaūte wyth them and ſhewed them hys ryghteouſnes and iudgementes. They ſawe his glorie with theyr eyes, and theyr eares hearde the maieſtye of hys voyce. And he ſayde vnto them: beware of all vnryghteous thynges. He gaue euery man alſo a commaundement concernyng hys neyghbour.

B

Theyr wayes are euer before hym, & are not from hys eyes *He hath ſet a ruler vpon euery people ‡but Iſrael is yͤ LORDES porciō. All theyr worckes are as the ſunne in the ſyght of GOD, and hys eyes are alwaye lokyng vpō theyr wayes. All theyr vnryghteouſneſſe are manifeſte vnto hym, all theyr wyckedneſſes are open in hys ſyghte.

Rom.13.a.
Deu.4.c.
and.10.c.

*The mercye yͭ a man ſheweth, is as it were a purſe wyth hym, and yͤ grace that is geuen to a man preſerueth hym as the apple of an eye. *At the laſte ſhal he awake, and rewarde euery man vpō hys heade, and ſhall turne them together into the nethermoſte partes of the earth. *But vnto them that wyl repēte he hath geuen yͤ waye of righteouſnes. As for ſuch as be weake, he comforteth them, ſuffereth them, and ſendeth them the porcion of the verite. O turne then vnto the LORDE: forſake thy ſynnes, make thy prayer before the LORDE, do the leſſe offence turne agayne vnto the LORD, forſake thyne vnryghteouſnes, be an vtter enemie to abominaciō, learne to knowe the ryghteouſnes and iudgementes of GOD, ſtande in the porcion yͭ is ſet forthe for the & in the prayer of the moſte hyghe GOD, Go in yͤ porcion of the holy worlde with ſuch as be

Eccle.29.b.
Math.25.c.
Actes.3.c.

lyuyng and geue thanckes vnto GOD.
C *Who wyll prayse the LORDE in the
Psal.6.a. Es.38.d. hell? Abyde not thou in the erroure of yͤ
vngodlye, but geue hym thāckes befoꝛe
death. As foꝛ the deed, thanckfulneſſe
periſheth from him, as nothynge. Geue
thou thanckes in thy lyfe: yea, whyle
thou arte lyuynge ⁊ whole, ſhalte thou
geue thanckes and prayſe GOD ⁊ reioyce
in hys mercye. O howe greate is
the louynge kyndneſſe of the LORDE, ⁊
hys mercyfull goodneſſe vnto ſuch as
turne vnto hym? For al thynges, maye
not be in man: ⁊ why? the ſonne of man
is not inmoꝛtal and he hath pleaſur in
the vanite of wickednes. What is moꝛe
cleare thē the ſunne? yet ſhall it fayle.
Oꝛ what is moꝛe wycked then yͤ thyng
that fleſhe and bloude hath imagined?
and that ſame ſhalbe repꝛoued. The
LORDE ſeyth, the power of the hyghe
heauen and all are but earth ⁊ aſhes:

The xviij. Chapter.

¶The meruelous worckes of GOD, the miſerie and wretchednes of man. Agaynſt GOD oughte we not to complayne. Praye muſt we continually.

A HE that lyueth foꝛ euermoare
Gen.1.a. *made al thynges together,
GOD onelye is ryghteous, ⁊
remaineth a victoꝛious kīge
Psal.89.b. foꝛ euer. *Who ſhalbe able to expꝛeſſe yͤ
Eccle.43.d workes of hym? Who wyl ſeke oute the
grounde of hys noble actes? Who ſhall
declare yͤ power of hys greatenes? Oꝛ
who wyll take vpō hym to tell oute his
mercy? As foꝛ the wonderous woꝛkes
of the LORDE, there maye nothynge be
taken from them, nothyng maye be put
vnto them, nether maye the grounde of
them be founde oute. But when a man
hath done his beſt, he muſte begin agayne:
and when he thyncketh to come to
an ende, he muſte go agayne to hys laboure.
What is man? Wherto is he
woꝛth? What good, oꝛ euell can he do?
Psal.105.a. *yf the nombꝛe of a mans dayes be almoſte
an hundꝛed yeare, it is much.
Lyke as dꝛoppes of rayne are vnto yͤ
B ſee ⁊ as a grauell ſtoone is in compariſon
2.Pe.3.b. of the ſande: *ſo are theſe fewe yeares
to yͤ dayes euerlaſtynge. Therfoꝛe
is the LORDE paciente wyth them and
poureth out hys mercie vpon them. He
ſawe and perceaued the thoughtes and
imaginacions of theyꝛ herte, that they
were euell, therefoꝛe heaped he vp hys
mercyfull goodneſſe vpon them, ⁊ ſhewed
them the waye of ryghteouſnes.
The mercy that a mā hath, reacheth to
his neyghboure: but yͤ mercy of GOD is
vpō al fleſhe. He chaſteneth, he teacheth
⁊ nurtoureth: yee, euen as a ſhepherde
turneth agayne his flocke, ſo doth he al
them yͭ receaue chaſtenyng, nourtour ⁊
doctrine. *Mercifull is he vnto them, Esa.
yͭ ſtande in awe of hys iudgementes.
My ſōne, when thu doeſt good, make
no grudgyng at it: ⁊ what ſoeuer thou C
geueſt, ſpeake no diſcōfoꝛtable woꝛdes
Shall not the dewe coule the hete? euē
ſo is a woꝛd better thē a gyfte. *Is not Pro and
a frendlye woꝛd a good honeſt gyfte?
but a gracious mā geueth them bothe.
*A foole ſhall caſte a man in the teeth, Eccle.
and that roughly, and a gyft of the nygarde
putteth out the eyes. Get yͤ ryghteouſnes
befoꝛe thu come to iudgemēt.
Learne befoꝛe thou ſpeake, ⁊ go to phyſyke
oꝛ euer thou be ſycke: *examen ⁊ Cor
iudge thy ſelfe, befoꝛe the iudgemente
come, and ſo ſhalte fynde grace in the
ſyghte of GOD. Humble thy ſelfe befoꝛe
thou be ſycke, and in tyme of thy
deſeaſe ſhewe thy conuerſacion.
*Let not to pꝛaye alwaye, ⁊ ſtāde not Luc
in feare to be refourmed vnto death, foꝛ 1.T
yͤ rewarde of GOD endureth foꝛ euer.
Befoꝛe thou pꝛayeſt pꝛepare thy ſoule,
⁊ be not as yͭ tempteth GOD. Thyncke
vpō the wꝛathful indignacion yͭ ſhalbe
at the ende, and yͤ houre of vegeaunce,
when he ſhall turne awaye hys face.
*When thou haſt ynough remembꝛe yͤ Ecc
time of hunger: ⁊ when thou art ryche,
thyncke vpō the tyme of pouertye and
ſcarceneſſe.
From the moꝛnynge vntyll the euenynge D
the tyme is chaunged, ⁊ all ſuche
thynges are ſone done in the ſyghte of
GOD. A wyſe man feareth GOD in all
thynges, ⁊ in yͤ dayes of tranſgreſſion
he kepeth hym ſelfe from ſynne. A dyſcrete
man hath pleaſure in wyſedome,
⁊ he yͭ fyndeth her, maketh much of her.
they yͭ haue had vnderſtandyng, haue
dealte wyſely in woꝛdes, haue vnderſtande
yͤ truth ⁊ ryghteouſnes, ⁊ haue
ſoughte out wyſe ſentences ⁊ iudgemētes.
*Folowe not thy luſtes, but turne, Ro
yͤ frō thyn owne wyl. Foꝛ if thu geueſte
thy ſoule her deſires it ſhal make thine
enemies to laugh yͤ to ſcoꝛne. Take not
thy pleaſure in greate volupteouſnes,
and medle

⁊ medle not to much withal. Make not to great chere of yͤ thinge yͭ thou haſte wonne by aduaũtage, leſt thou fale into pouertye, ⁊ haue nothynge in thy purſe

The xix. Chapter.

¶Wyne and whordome brynge men to pouerte: in thy wordes muſt thou vſe diſcretion. The differẽce of the wyſedome of GOD and man, wherby thou meyſte knowe what is in man. Correction muſt a vſed wythout anger.

1 A Labourynge man that is geuẽ vnto dronckenneſſe, ſhal not be ryche and he that maketh not muche of ſmall thynges, ſhall fall by lytle and lytle. *Wyne and wemen ‡make wyſe men rennagates, and put men of vnderſtandynge to reprofe: and he that cõpanyeth aduouterers ſhal become a wycked mã. Mothes and wormes ſhall haue hym to heritage, yee, he ſhal be ſet vp to a greate example, ⁊ hys ſoule ſhalbe rooted out of the nõbre. *He that is haſtye to geue credence, is lyght mynded, and doth agaynſte hym ſelfe. Whoſo reioyſeth in wickedneſſe, ſhalbe puniſhed: he that hateth to be refourmed, hys lyfe ſhalbe ſhortened, and he yͭ abhorreth bablyng of wordes, quencheth wyckedneſſe. He that offendeth againſte his owne ſoule ſhall repent it: and he that reioyſeth in wyckedneſſe, ſhalbe puniſhed.

B Rehearſe not a wycked ⁊ churlyſhe worde twyſe, and thou ſhalt not be hindred. Sewe thy ſecrettes neyther to frende nor foo: and yf thou haſte offended, tell it not. For he ſhall herken vnto the and marke the, and whẽ he fyndeth oportunite, he ſhal hate the ⁊ ſo ſhal he be alway about the *yf thou haſt heard a worde agaynſt thy neyghboure: let it be deed with yn the ⁊ beſure thou ſhalt haue no harme thereby. A foole trauayleth wyth a worde, lyke as a woman that is payned wyth bearynge of a childe. Like as an arrowe ſhot in a dogges thygh, ſo is a word in a fooles hert. *Tel thy frende hys faute leeſt he be ignoraunte, and ſaye: J haue not done it, or yf he haue ſpoken, that he do it nomoare. Reproue thy neyghboure yͭ he kepe hys tonge, and yf he haue ſpoken, that he ſaye it nomore.

C Tell thy neyghboure hys faute, for ofte tymes an offence is made: ãd geue not credence to euery worde. A man falleth ſometyme wyth hys tonge, but not wyth hys wyll. *For what is he, that hath not offended in hys tõge, geue thy neyghboure warnynge, before thou threaten hym, and geue place vnth the lawe of the LORDE. The feare of GOD is al wyſedome and he that is a ryghte wyſe man, kepeth the lawe. As for the doctrine of wyckedneſſe, it is no wyſedome and the prudẽce of ſynners is no good vnderſtandyng: it is but wyckednes ⁊ abominacion ⁊ blaſphemyng of wyſedom. A ſymple man of ſmal vnderſtandynge, that feareth god is better then one that hath much wyſedome, ⁊ tranſgreſſeth the lawe of the higheſt. A craftye ſotle man can be wyſe, but he is D vnryghteous, ãd wͭ gyftes he wraſterh yͤ open ⁊ manifeſt lawe A wycked man can behaue hym ſelfe humblye and can ducke wyth hys head, and yet is he but a dyſceauer wythin. He hydeth hys face, *and dyſguyſeth it: and becauſe he ſhulde not be knowẽ, he preuenteth yͤ.

Eccle.14.d. and.25.b. Iame.3.c.

Math.6.b.

And though he be ſo weake that he can do the no harme, yet when he maye fynde opportunite, he ſhal do ſome euel A man maye be knowen by hys face, ⁊ one that hath vnderſtandinge, maye be perceaued by yͤ looke, of hys cõtenaunce. *A mans garmente, laughter, and goynge declareth what he is.

Eccle.21.c.

The xx. Chapter.

¶Of correction and repentaunce. Of the gyfte of the wyſe man: and of the foole. Of lyinge.

A SOme man * reproueth hys neyghboure ofte tymes, but not in due ſeaſon: Agayne, ſome man holdeth hys tonge ⁊ he is wyſe and dyſcrete. It is much better to geue warnynge and to reproue, then to beare euell wyll: for he yͭ knowlegeth hym ſelfe openly, ſhalbe preſerued from hurte and deſtruction. Lyke as when a gelded man thorowe deſire and luſte defyleth a mayden, euen ſo is it wyth hym that vſeth violence: ⁊ vnryghteouſnes in yͤ lawe. O howe good a thynge is it, a man that is reproued to ſhewe openly hys repentaunce: for ſo ſhalt thou eſcape wylfull ſynne.

Eccle.31.d.

Some man kepeth ſcilence, and is foũde wyſe: but he that is not aſhamed, what he ſayth is hatefull. Some man holdeth hys tonge, becauſe he hath not the vnderſtandynge of the language: ⁊ ſome man kepeth ſcilence, waytinge a

Eccle.3.d. and.32.d.

conueniente tyme.* A wyſe man wyll holde hys tong tyl he ſe oportunite, but a wanton and vndiſcrete bodye ſhal regard no tyme. He yͭ vſeth many wordes ſhall hurte hys owne ſoule and he that takethe autorite vpon hym vnryghteouſlye, ſhalbe hated. Some man hath ofte tymes proſperite in wycked thynges: Agayne ſome man getteth much, and hath harme and loſſe. There is ſome gyfte, that is nothynge worthe: Agayne, there is ſome gyfte, whoſe rewarde is double. Some man getteth a fall fyr beynge to proude, and ſome commeth to worſhyppe from lowe eſtate. Some mā byeth muche for a lytle pryce, and muſte paye for it ſeuen folde.

B *A wyſe man wyth hys wordes maketh him ſelfe to be loued, but the fauoure of fooles, ſhalbe poured out. The gyft of the vnwyſe ſhall do the no good, for hys eyes are ſeuenfold. *He ſhal geue lytle, and ſaye he gaue much: he openeth hys mouth and cryeth oute, as it were one yͭ cryeth oute wyne. To daye he lendeth, to morowe aſketh he agayne, and ſuch a man is to be hated. The foole ſayth I haue no frende, I haue no thancke for all my good dedes: yea, euē they yͭ eate my breade, ſpeake no good of me. O howe ofte, ⁊ of how many ſhal he be laughed to ſcorne: he taketh a more perlous fall by ſuch wordes then yf he fel vpon the grounde: euen ſo ſhall yͤ falles of the wycked men come haſtely In the mouthe of hym yͭ is vntaughte, are many vnconueniente and vnmete wordes. A wyſe ſentence ſhall not be alowed at the mouth of the foole, for he ſpeaketh not it in due ſeaſon.

Eccle.6.a.

Eccle.18.c.

C Some man ſynneth not, becauſe he hath not werewythall, ⁊ in hys reaſte he ſhalbe ſtynged. Some man there is that deſtroyeth hys owne ſoule wyth ſhame, and for an vnwyſe bodyes ſake deſtroyeth he it, and wyth acceptynge of perſons ſhall he vndo hym ſelfe. Some man promiſeth hys frēd a gyfte for very ſhame, ⁊ getteth an enemie of him for nought. A lye is a wycked ſhame in a man, yet ſhall it be euer in yͤ mouth of the vnwyſe. A thefe is better then a mā yͭ is accuſtomed to lye, but they bothe ſhal haue deſtruction to heritage. The condicions of lyars are vnhoneſt, and theyr ſhame is euer wyth them.

D A wyſe man ſhal brynge hym ſelfe to honoure wyth hys wordes, * ⁊ he that hath vnderſtandynge, ſhalbe ſet by amonge greate mē. *He that tylleth his lande ſhall encreaſe his heape of corne: he that worcketh ryghteouſnes ſhalbe exhalted, and he that pleaceth greate men, ſhall eſcape much euell. *Rewardes ⁊ giftes bynde the eres of the wyſe, and make hym dome, that he cānot tell men theyr fautes. *Wyſdome that is hyd, and treaſure that is hoorded vp what profite is in them both: Better is he that kepeth hys ignoraunce ſecrete, then a man that hydeth his wyſedome.

Gen.4 Dan Prou. and.29 Eccle.2 Deut.1 Eccle.4

The xxi. Chapter.

¶Of the repentaunce of ſynne. We may not heape ſynne vpon ſynne, The holdenes of an heretike. The ende of ſynners, Of a foole, and of the wyſe man, Of hym that curſeth the deuell.

A My ſōne yf thou haſt ſinned, do it nomoare: *but praye for thy fore ſynnes yͭ they maye be forgeuen the. Fle from ſynne, euen as from a ſerpēte: for yf thou cōmeſt to nye her, ſhe wyll byte the. The teeth thereof are as the teethe of a Lion, to ſlaye yͤ ſoules of men. The wickedneſſe of man is a ſharpe twoedged ſwearde, whych maketh ſuch wōdes that they cannot be healed.

Eccle.5 7.4. Pſal.4 Luc

Stryfe and wronge dealynge ſhall waſt away amans goodes, ⁊ thorowe pryde a ryche houſe ſhalbe broughte to noughte, ſo yͤ ryches of the proude ſhalbe rooted oute. *The prayer of yͤ poore goeth oute of the mouth, and commeth vnto the eares of GOD, ⁊ hys defence, ſhal come, and that haſtely. Who ſo hateth to be refourmed, it is a token of an vngodly perſone, but he yͭ feareth GOD, wyll remember hym ſelfe. A myghtye man is knowen afar of by hys tong: but he that hath vnderſtandynge, perceaueth that he ſhall haue a fall.

Exo.4 and.2

B Who ſo buyldeth hys houſe wͭ other mens coſte, is lyke one yͭ gathereth ſtones in wynter.* The cōgregacion of yͤ vngodly is lyke ſtubble gathered together, theyr end is a flamme of fyre. The waye of the vngodlye is ſet wyth ſtones, but in theyr ende is hel, darkeneſſe and paynes. He that kepeth the lawe, wyll holde faſte yͤ vnderſtandynge thereof: and the ende of the feare of GOD is wyſedome and vnderſtandynge. He that is not wyſe, wyll not be taught

Eccl

in good but the vnwyſe man abundeth in wyckednes: and where bytterneſſe is, thre is no vnderſtandynge. The knowlege of the wyſe ſhall flowe lyke water that renneth ouer, and hys counſell is lyke a fountayne of lyfe.

C The herte of a foole is lyke a broken veſſell, he can kepe no wyſdome. When a man of vnderſtandynge heareth a wyſe worde, he ſhall cõmende it, and make much of it. But yf a voluptous man heare it, he ſhal haue no pleaſure theri, but caſte it behynde hys backe. The talking of a foole is like an heuye burthen by the waye but to heare a wyſe man ſpeake, it is a pleaſure. Where a doubte is in the congregacion, it is aſked at yͤ mouth of the wyſe, and they ſhal põder his wordes in theyr hertes. Lyke as is a houſe that is deſtroyed, euen ſo is wyſedome vnto to a fole. As for the knowlege of the vnwiſe, it is but darcke wordes. Doctrine is vnto hym that hath no vnderſtandinge, euen as fetters about hys fete, and lyke manycles vpon hys ryghtehande.* A foole lyfteth vp hys voyce wyth laughter, but a wayſe man ſhall ſcarſe laugh ſecretlye.

Learnynge is vnto a wyſe man a Jewel of golde, and lyke an armelet vpon hys ryghte arme. A foolſhe mans fote is ſoone in hys neyghboures houſe, but one that hath experience, ſhalbe aſhamed at the perſonne of the myghtye. A foole wyll pepe in at the wyndowe into the houſe, but he that is wel nourtered, wyll ſtand wythoute. A foolyſhe man ſtandeth herkening at yͤ dore, but he that is wyſe wyll be aſhamed.

The lyppes of the vnwyſe wyll be tellynge folyſhe thynges, but the wordes of ſuch as haue vnderſtandinge, ſhalbe wayed in the balaunce. The hert of foles is in theyr mouth, but the mouth of the wyſe is in theyr hert. When the vngodly curſeth yͤ blaſphemer he curſeth hys owne ſoule. *A preuye accuſer of other men ſhall defyle hys owne ſoule, and behated of eueryman: but he that kepeth hys tonge and is diſcrete, ſhall come to honour.

The xxij. Chapter.

¶The purgacion of the ſlouthfull. Of the foolyſhe ſone and daughter, we muſt haue diſcretiõ howe ād whome we oughte to preach ſorowynge vpon the deed. A fole is not to be much talked withal. Iniuries, and wronges do breake frendeſhyppe ād amite

A A Slouthful bodye is moulded of a ſtone of claye, and euery man wyll ſpeake to hys diſprayſe. A ſlouthfull body is made of the dong of oxen, ⁊ euerye one that toucheth hym muſt waſh hys hãdes agayne. A mis nurtered ſonne is the dyſhonoure of yͤ father. A foolyſh doughter ſhalbe lytle regarded. A wyſe daughter is anheritage vnto her huſbande: but ſhe that cõmeth to diſhoneſtye, bringeth her father in heuineſſe. A daughter that is paſte ſhame, diſhonoureth both her father ⁊ her huſband, the vngodly ſhall regard her, but they both ſhall dyſpice her. The playing of muſike is not mete wher heuines is, euẽ ſo is yͤ correctiõ an doctrine of wyſdome euer vnpleaſaunte vnto fooles.

B Who ſo teacheth a foole, is euẽ as one that gleweth a potcherde together: as one that telleth a tale to hym yͤ heareth hym not and as one that rayſeth a man oute of an heuye ſlepe. Who ſo telleth a foole of wyſedome, is euen as a man, whych ſpeaketh to one that is a ſlepe. When he hath tolde his tale, he ſayeth: what is the matter? Whẽ one dyeth, lamentacion is made for hym: becauſe yͤ lighte fayleth hi, euẽ ſo let men mourne a foole: for he wanteth vnderſtãdynge. Make but lytle weapynge becauſe of the deed: for he is come to reſt, but the lyfe of the foole is worſe then yͤ death. Seuen dayes domen mourne for him that is deed, but the lamentacion ouer the vnwyſe and vngodlye ſhuld endure all the dayes of theyr lyfe.

C Talke not much wyth a foole, and go not wyth hym that hath no vnderſtandynge. Beware of hym leeſte it turne yͤ to trauayle, and thou ſhalte not be defyled wyth hys ſynne. Departe from him, and thu ſhalte fynde reſte and ſhalt not be drawen backe into hys folyſhenes. What is heuyer then leade? And what ſhulde a foole be called eles but leade? *Sande, ſalte, and a lumpe of yron is eaſyer to beare, then an vnwyſe, foolyſhe, ⁊ vngodlye man. Lyke as yͤ bande of woode bounde together in the fundacion of the houſe cannot belowſed, euen ſo is it wyth the hert that is ſtablyſhed in the thought of councell. The thoughte of yͤ wyſe ſhal neyther feare, nor be offended at any tyme.

Pro.17.d.

D Lyke as a fayre plaſtered wall in a

winter houſe, ⁊ an hye buyldynge maye not abyde the wynde and ſtorme: euen ſo is a fooles herte a frayde in hys imaginacion, he feareth at euery thynge, ⁊ cannot endure. A wauerynge herte in yͤ imaginacion of a foole wyll not euerſtand in awe, but he that abydeth in cõmaundementes of GOD, wyll alway feare. He that nyppeth a mans eye bringeth forth teares ⁊ he that prycketh yͤ herte, bryngeth forthe meanynge and thought. Whoſo caſteth a ſtone at the byrdes, frayeth them awaye: ãd he that blaſphemeth hys frend, breaketh the frendeſhyp: thoughe thou draweſte a ſwearde at thy frende yet deſpere not, for thou mayeſt come agayne to thy frend. yf he ſpeake ſowerly, feare not, for ye maye be agreed together againe, excepte it be that thou blaſpheme hym, dyſdayne hym, open hys ſecretes and wounde hym traytoruſly for all ſuch thynges ſhall dryue awaye afrende.

E Be faythfull vnto thy neyghboure in hys pouerte, that thou mayeſt reioyſe wyth him alſo in hys proſperite. Abyde ſtedfaſte vnto hym in the tyme of hys trouble, that thou mayeſt be heyre with him in hys heritage. Lyke as yͤ vapour and ſmoke goeth out at the ouen before the fyre, euen ſo euel wordes, rebubes ⁊ threatenynges go before bloudeſheddynge. Be not aſhamed to defende thy frende: as for me, J wyl not hyde my face from hym though he ſhulde do me harme. Whoſoeuer heareth it ſhall beware of hym. Pſal.III.a. *Who ſhall ſet a watch befoure my mouthe and a ſure ſeale vpon my lyppes, yͭ J fall not wyth them, and that my tonge deſtroy me not.

The xxiij. Chapter.

¶A prayer agaynſt pryde: lechery, and glotony. Of othes, blaſhemie, and vnwyſe communicacion. Of thre kindes of ſynnes. Many ſynnes proceade of aduoutrye. Of the feare of GOD.

A O LORDE, father and gouernoure of my lyfe, leaue me not in theyr imaginacion ⁊ coũcel. Oh let my not fal in ſuch reprofe. Who wyl kepe my thoughte wyth yͤ ſcourge, ⁊ the doctrine of wiſdome in myne herte: that he ſpare not myne ignoraunce, that J fall not with them leſte myne ignoraunces increaſe, yͭ myne offences be not many in nõber, and that my ſynnes exceade not, leſte J fall before myne enemies, ⁊ ſo my aduerſarie reioyſe. O LORDE: thou father and GOD of my lyfe, leaue me not in theyr imaginaciõ. O let me not haue a proude loke but turne awaye all volupteouſneſſe from me. Take from me the luſtes of the body, let not that deſires of vnclennes take holde vpon me, and geue me not ouer into an vnſhamefaſt and obſtinat mynde.

B Heare me (O ye chyldren) J wyl geue you a doctrine, howe you ſhall order youre mothe: who ſo kepeth it, ſhal not periſhe thorowe his lyppes, nor be hurte thorowe wycked wordes. As for the ſynner, he ſhalbe taken in hys owne vanitye: he that is proude and curſed, ſhal fal therin. *Let not thy mouth be accuſtomed wyth ſwearinge, for in it there are many falles. Exod.20. Ecc.27. Math.5. Let not the namynge of GOD be continually in thy mouth: ⁊ medle not wyth the names of ſainctes, for thou ſhalte not be excuſed of them for lyke as a ſeruaunt which is ofte puniſhed cannot be wythoute ſome ſoore, euẽ ſo what ſoeuer he be that ſweareth and nameth GOD, ſhall not be cleane pourged from ſynne: A man that vſeth muche ſwearinge, ſhalbe fylled wyth wyckednes, and the plage ſhall neuer go from hys houſe. yf he begyle his brother, hys faythe ſhalbe vpon hym, yf he knowlege not hys ſynne, he maketh a double offence, and yf he ſweare in vayne, he ſhal not be founde ryghteous: for hys houſe ſhalbe full of plages.

C *The wordes of the ſwearer bryngeth deeth. Leui.2 GOD graunt that it be not founde in a houſe of Jacob. But they that feare GOD, eſchewe al ſuche, ⁊ lye not welterynge in ſynne. Ephe. *Vſe not thy mouth to vnhoneſt ⁊ fylthy talkinge, for in it the worde of ſynne. Remember thy father ⁊ thy mother whẽ thou arte ſet amonge great men: leeſte GOD forget the in theyr ſyghte, and leſt thou dotynge in thy cuſtome ſuffer rebuke, and wiſhe not to haue bene borne ⁊ ſo curſe the day of thy natiuite. 2.Re *The man that is accuſtomed wyth the wordes of blaſphemie, wyl neuer be refourmed al the dayes of hys lyfe. To ſynne twyſe is to much, but the thyrd bryngeth wrath and deſtruction. An hote ſtomake cannot be quenched: euen lyke a burnyng fyre tyl it haue ſwalowed vp ſome thinge: euen ſo an vnchaſt man hath no reſt in hys fleſh, tyl he haue kyndled a fyre.

D All breade is ſwete to an whoremonger, he wyl not leaue of tyll he haue his purpoſe. A man yͭ breaketh wedlocke, ⁊ regardeth not hys ſoule, but ſayeth: *Tuſhe, who ſeith me: I am cōpaſſed aboute wyth darckeneſſe yͤ walles couer me, no bodye ſeith me: whom nede I to feare: The hyghest wyl not remēbre my ſynnes. He vnderſtandeth not that hys eyes ſe al thynges, for al ſuch feare of men driueth a way the feare of GOD from hym: for he feareth onlye the eyes of men, and conſidereth not that yͤ eyes of the LORDE are clearer then yͤ ſunne, beholdynge all the wayes of men and yͤ grounde of the deepe, ⁊ lokyng euen to mēs hertes in ſecret places. The LORD GOD knewe all thynges or euer they were made, ⁊ after they be brought to paſſe alſo he loketh vpon them al. *The ſame man ſhalbe openly puniſhed in yͤ ſtretes of yͤ citie: ⁊ ſhalbe chaſed abroade lyke a yonge horſe foale: ⁊ when he thynketh leaſte vpon it, he ſhalbe takē Thus ſhall he be put to ſhame of euery man, becauſe he wolde not vnderſtāde the feare of yͤ LORDE. And thus ſhall it go alſo wyth euery wyfe, yͭ leaueth her huſbande, ⁊ gette the inheritaūce by a ſtraunge maryage. *Fyrſte ſhe hath bene vnfaythfull vnto yͤ lawe of the hyghest. Secondly, ſhe hathe forſaken her owne huſbāde. Thyrdly ſhe hath playde the whore in aduouterie, ⁊ gottē her chyldren by an other man. Se ſhalbe brought oute of the congregacion, and her chyldrē ſhalbe loked vpō. Hyr children ſhal not take roote: ⁊ as for frute, her braunches ſhal bring forth none. E A ſhamefull reporte ſhall ſhe leaue behinde her, ⁊ her diſhonoure ſhal not be put oute. And they that remayne, ſhal knowe, that ther is nothynge better then yͤ feare of GOD: ⁊ that there is nothynge ſweter then to take hede vnto the commaundementes of the LORD. A great worſhyppe is it to folowe the LORDE, for longe lyfe ſhalbe receaued of hym.

The xxiiij. Chapter.

¶ A prayſe of wyſdome proceadynge forth of the mouth of GOD. Of her worckes and place where ſhe reſteth.

Wyſedome ſhall prayſe her ſelfe, and be honoured in GOD, ⁊ reioyce in yͤ myddeſte of his people: In the congregations of yͤ hyghest ſhall ſhe open her mouth, and triumphe in the beholdyng of hys power: in the myddeſt of her people ſhall ſhe be exalted ⁊ wondred at in the holifulneſſe. In the multitude of the choſen ſhe ſhalbe cōmended and amōge ſuch as be bleſſed, ſhe ſhalbe prayſed, and ſhall ſaye: I am come oute of the mouthe of yͤ hygheſte, fyrſte borne before al creatures. I cauſed the lyghte that fayleth not to aryſe in the heauen, ⁊ couered al yͤ earthe as a cloude. My dwellige is aboue in yͤ heyght, and my ſeate is in yͤ pyller of yͤ cloude. I my ſelfe alone haue gone rounde aboute the compaſſe of heauen and pearſed the grounde of the deepe: I haue walked in the floudes of the ſee, ⁊ haue ſtande in all landes: my dominion is in euery people and in euery nacion, and wyth my power haue I troden downe the hertes of all, bothe hye and lowe.

B In all theſe thynges alſo I ſoughte reſte, and a dwellinge in ſome enheritaunce. So the creator of all thynges gaue me a commaundemente: ⁊ he that made me, appoynted me a tabernacle, ⁊ ſayde vnto me: Let thy dwellynge be in Jacob, ⁊ thyne enheritaunce in Iſrael, and roote thy ſelſe amonge my choſen. *I was created from the beginnynge, and before the worlde, ⁊ ſhal not leaue of vnto the worlde to come. *In yͤ holie habitacion haue I ſerued before hym, and ſo was I ſtablyſhyd in Sion. *In the holye citie reſted I in lyke maner: ⁊ in Jeruſalē was my power: I tooke roote in an honorable people euen in yͤ portion of the LORD ⁊ in hys heritage, ⁊ kepte me in the fulnes of the Sainctes. I am ſet vp an hye lyke a Ceder vppon Libanus, as a Cypers tree, vpon yͤ mounte hermon. I am exalted lyke as a Palme tree in Cades, and as a Rooſe plāte in Jericho, as a fayre Olyue tree in the felde, ⁊ am exalted lyke as a Plātayne tree by the water ſyde. I haue geuen a ſmell in the ſtretes as the Cinamon and Balme, that hath ſo good a ſauoure: yea, a ſwete odoure haue I geuen as it were myrrah of the beſte.

Exod. 31. a.
Pro. 8. c.
Pſal. 132. a.

C I haue made my dwellinges to ſmel as it were of Roſen, Galbanū, of Cloues, ⁊ Incenſe, ⁊ as Libanus when it is not hewen downe, and my odoure is as the pure Balme. As the Terebinthe haue I ſtretched out my braūches,

and my braūches are yͤ braūches of honoure
⁊ louynge fauore.* As the vyne
Ihon.15.a. haue I broughte forth fruyte of ſwete
ſauoure ⁊ my floures are yͤ frute of honoure
⁊ ryches. I am yͤ mother of bewtye,
of loue, of feare, of knowlege, and
Iohn.14.a. of holye hoope.* In me is all grace
lyfe and truth. In me is all hoope of lyfe
and vertue.

O come vnto me all ye yͭ be deſirous
of me, and fyll your ſelues with my frutes:
for my ſpirite is ſweter then honie
and ſo is myne enheritaunce more thē
the honye combe: the remembraunce
of me endureth for euer moare. They
that eate me, ſhall haue the moare hunger,
ād they that dryncke me, ſhal thryſte
the moare. Who ſo herkeneth vnto
me ſhall not come to cōfuſion and they
yͭ worcke in me ſhall not offende. They
that make me to be knowne, ſhall haue
euerlaſtynge lyfe.

All theſe thinges are the booke of lyfe,
the coueaunte of the hygheſt, and yͤ
Exod.20.a knowlege of the truth.* Moſes com-
and 24.a maunded yͤ law in yͤ preceptes of ryghteouſneſſe
for an heritage vnto the houſe
of Iacob, and committed the promiſes
Pſal.131.a ſes vnto Iſrael.* Out of Dauid hys
Actes.2.d ſeruaunt he ordened ⁊ rayſed vp a mooſte
myghtye kyng ſyttynge in the ſeate
Deu.4.a of honoure for euer moare* he all
and.29.b thinge fylleth wyth wyſdome lyke as
the floud of Phiſon, and as the floude
of Tigris when the newe frutes ar
growynge.

D ‡ He bryngeth a plenteous vnderſtandyng
Ioſue.3.c lyke Euphrates: and fylleth it vp
as Iordayne in yͤ time of herueſt. This
maketh norture to breake forth as the
lyght, and as the water Geon in yͤ harueſte.
The fyrſte hathe not knowen her
perfectlye, nomoare ſhal the laſte ſeke
oute yͤ groūde of her. For her thoughte
is fuller then the ſee, and her councell
is profounder then yͤ greate deepe.

I wyſedome haue caſt oute floudes.
I am as a great waterbrooke oute of
yͤ ryuer. I am as yͤ ryuer Doryx, ⁊ as a
watercondite am I come oute of yͤ garden
of pleaſure. I ſayde I wil water yͤ
garden of my yonge plantes, and fyl yͤ
frute of my byrth: So my water broke
became exceadynge great, and my ryuer
approched vnto the ſee. For I make
doctrine to be vnto al men as light:
as the fair morning, ⁊ I ſhal make it to
be euer yͤ clearer. I will pearſe thorow
al yͤ lowure partes of the earth. I wyl
looke vpon al ſuch as be a ſlepe, ⁊ lyghten
al them that put theyr truſte in the
LORDE. I ſhal yet powre oute doctrine,
lyke as prophecye and leaue it vnto
ſuch as ſeke after wyſedome, and their
generacions ſhall I neuer fayle, vnto
the holye euerlaſtinge worlde.* Behol
Eccle.5 de howe that I haue not laboured for
my ſelfe onelye, but for all them that ſecke
after the truthe.

The xxv. Chapter.

¶ Of thre thinges wych pleaſeth God. and of that which he hateth. Of nyne thynges that be ſuſpecte and of the tenth, chefely of the malicie of a woman.

THre thinges there are, yͭ my A
ſpirite fauoureth, whyche be
alſo a lowed before GOD and
Gen.13. man.* The vnite of brethren
Rom.1 ‡ the loue of neyghboures: * a man ād
Eccl.40 wyfe that a grewell together.

Thre thynges there be whych my ſoule
hateth, ⁊ I vtterly abhorre the life
of them. A pore man that is proude. A
Gene. rych man that is a lyer, ‡ and an olde
bodye that doteh, and is vnchaſte.

Yf thou haſte gathered nothynge in
thy youth, what wylte thou fynde them
in thyne age. O howe pleaſunte a thynge
is it when grayheaded men are diſcrete,
⁊ when the elders cangeue good
counſel: O howe comelye a thynge is
wyſedome vnto aged men: yea, vnderſtandinge
⁊ councel is a glorious thynge.
The crowne of olde men is to haue
much experience: and the feare of GOD
B is theyr worſhippe.

There be nyne thynges, whych I haue
iudged in myne herte to be happie, ⁊
the tenthe wyll I tell forth vnto men
with my toūge. A mā yͭ while he lyueth
hath ioye of hys chyldren, and ſeeth yͤ
fal of hys enemies. Well is hym yͭ dwelleth
Eccle. wͭ an houſwyfe of vnderſtandinge
and 2 *⁊ yͭ hath not fallē wͭ his tong, ⁊ yͭ hath
Iaco.5 not bene fayne to ſerue ſuch as are vnmete
for hī, wel is hī yͭ fyndeth a faythful
frēde: ⁊ wel is him, which talketh of
wiſdome to an eare that heareth hym
O howe greate is he, that fyndeth wyſedome
and knowleg. Yet is he not aboue
him, that feareth the LORDE. The
feare of GOD hathe ſet it ſelfe a boue
al thynges. Bleſſed is yͤ man, vnto whō
it is graunted to haue yͤ feare of GOD

Unto whom ſhal he be lykened, that kepeth it faſt: The feare of GOD is the begynnynge of hys loue, and the begynnynge of fayth cleaue faſt vnto it. The heuyneſſe of the harte is all the puniſhemente, and the wyckednes of a womã goeth aboue all. All puniſhemente and plage is nothinge in compariſon of the plage of the herte, euen ſo al wikednes is nothige, to yͤ wyckedneſſe of a womã. What ſoeuer happeneth vnto a man is nothynge in compariſon of it, that hys euel wyllers do vnto hym: and all vengeaunce is nothing to the vengeaunce of thyne enemie.

C There is not a more wycked head then yͤ heade of the ſerpente, and there is no wrathe aboue yͤ wrath of a womã *I wyl rather dwel wyth a Lyon and a Dragõ, then to kepe houſe with a wycked wife. The wyckedneſſe of a womã chaungeth her face, ſhe ſhal muffle her countenaunce as it were a beare, and as a ſacke ſhall ſhe ſhewe it amonge yͤ neyghboures. Her huſbãd is broughte to ſhame amonge hys neyghboures ⁊ when he heareth it, it maketh hym to ſygh. Al wyckednes is but lytle to the wyckednes of a woman, the porcion of D the vngodly ſhal fal vpon her.

Lyke as to clyme vp a ſandye waye is to yͤ feete of the aged, euen ſo is a wyfe ful of wordes to a ſtil quiete mã *Loke not to narowlye vpon the bewtie of a woman, leaſte thu be prouoked in deſire towarde her. The wrath of a woman is diſhonoure and greate confuſion. yf a woman get yͤ maſtery, then is ſhe contrary to her huſbãde. A wycked wyfe makeh a ſorye hert, an heauie countenaunce, ãnd a deed wounde. *Weake handes ⁊ feble knees is a woman that her huſband is not the better for. Of the woman came the begynnynge of ſynne and thorowe her we all are deed. Geue thy water no paſſage, no not a lytle: nether geue a wycked woman her wyll. yf ſhe walke not after thy hãde ſhe ſhal confounde the in the ſyghte of thyne enemyes. Cut her of then frõ the fleſh yͤ ſhe do not alwaye abuſe the

The xxvi. Chapter.

¶ The prayſe of a good woman. Of the feare of thre thynges, and of the fourth. Of the ielous and droncken woman. Of two thynges that cauſe ſorowe, and of the chyldre whych moueth wrath.

Happye is the man that hath a verteous wyfe, for the nõber of hys yeres ſhalbe double. A An honeſt womã maketh her huſbande a ioyfull man, ⁊ ſhe ſhall fyl the yeres of hys lyfe in peace. A verteous woman is a noble gyfte whyche ſhalbe geuẽ for a god porciõ vnto ſuch as feare GOD: Wether a man be ryche or poore he maye haue euer a merye herte, ⁊ a cherful coũtenaũce. There be thre thynges yͤ my herte feareth, ⁊ my face is a frayde of yͤ fourth. Treaſon in a citie, a ſedicious people, ⁊ noyſome tõges, all theſe are heuyer thẽ death. But when one is gelous ouer his wyfe, it bringethe paine ⁊ ſorowe vnto yͤ harte ⁊ a woman yͤ telleth oute al thynges, is a ſcourge of yͤ tonge. When one hath an euell wyfe, it is as when an vnlike payre of Oxen muſte drawe together: he yͤ getteth her, getteth a Scorpion. Iudi.16.a A droncken woman is a great plage, for ſhe cannot couer her owne ſhame.

The whordome of a woman maye be knowen in the pryde of her eyes and B eyeliddes. Eccle.42.b *yf thy daughter be not ſhamefaſte, hold her ſtraytlye, leſte ſhe abuſe her ſelfe thorowe ouer muche libertie. Beware of all the diſhoneſtye of her eyes: and maruayle not yf ſhe do agaynſte yͤ. Lyke as one yͤ goeth by the way and is thryſtye: ſo ſhal ſhe opẽ her mouth, ãd dryncke of euerye nexte water that ſhe maye get.

By euery hedge ſhal ſhe ſyt downe, ⁊ open her quyuer agaynſte euery arowe. A louynge wyfe reioyſeth her huſbande, and fedeth his bones wyth her wyſedome. A woman of fewe wordes is a gyfte of GOD, an to all wel nurtered mindes maye nothynge be C compared.

An honeſt and manerly woman is a gifte aboue other gyftes, ⁊ there is no weyghte tobe compared vnto a mynde yͤ can rule it ſelfe. Lyke as the Sunne when it aryſeth, is an ornamente in the hyghe heauen of the LORDE, ſo is a verteous wyfe the beutye of all her houſe. Lyke as the cleare lyghte is vpon the holye candelſtycke, ſo is the bewtye of the face vpon an honeſte bodye. Canti.5.d *Lyke as the golden pyllers are vppon the ſockettes of ſyluer: ſo are the fayre legges vpon a woman that hath a conſtãt mynde. Perpetuall are the fundacions

that be laide vpon an hole ſtonye rocke:
ſo are the commaundementes of GOD
vpon the hert of an holy woman.

D There be two thynges that greue
my hert and the thyrde is a diſpleaſure
come vpon me. When an experte man
of warre ſuffereth ſcarceneſſe and pouerty.
When men of vnderſtādyng and
wiſedome are not ſet by: And when one
departeth frō ryghteouſneſſe vnto ſynne.
Who ſo doth ſuche, the LORD hath
prepared him vnto the ſwearde. There
be two maner of thynges, whyche me
thyncke to be harde and parlous. A
marchaunte cannot lyghtlye kepe hym
from wronge, neyther a tauerner him
ſelfe from ſyn.

The xxvij. Chapter.

¶ Of the poore that wolde be ryche. The probaciō of the man that feareth God. The vnconſtantneſſe of a fole. The ſecretes of a frēd, are not to be vttered. The wycked imagineth euel, which turneth vpō hī ſelfe

Bycauſe of pouertie haue many one offended: ād he that
ſeketh to be ryche turneth
hys eyes aſyde. Lyke as a
A nayle in yͤ wall ſtycketh faſte betwyxte
two ſtones, euen ſo doth ſyn ſtycke betwyxte
yͤ byer and the ſeller. yf he holde
hym not diligentlye in the feare of the
LORDE, hys houſe ſhall ſoone be ouerthrowen.
Lyke as when one ſifteth, the
fylthyneſſe remayneth in the ſyue: So
remayneth there ſome vncleane thinge
in the thoughte of man. The ouen proueth
Sapi.3.a. the potters veſſel,* ſo dothe temptacion
1.Pet.3.b. of trouble trye ryghteous men.
*The tre of the felde is knowen by hys
Mat.7.b. frute, ſo is the thoughte of mans herte
knowen by hys wordes. Prayſe no mā
excepte thou haue hearde him, for a mā
is knowen by hys wordes. yf thou folowest
ryghteouſnes, thou ſhalte get her,
and put her vpon the as a fayre garmēte.
And ſhalte dwell wyth her, and ſhe
ſhall defende the for euer: and in yͤ daye
of knowlege thou ſhalte fynde ſtedfaſtnes.
The byrdes reſorte vnto their like:
ſo doth the truth turne vnto them that
be occupyed wythall. The Lion wayteth
the praye: ſo do the ſynners lurke
vpon yͤ worckers of wyckedneſſe. The
talkynge of hym that feareth GOD, is
nothynge but wyſedome: as for a foole
he chaungeth as yͤ Moone. yf thou be
amōge the vndiſcrete, kepe thy wordes
vntyl a conueniente tyme, but amonge
ſuche as be wyſe, ſpeake on hardelye.
The talkynge of fooles is abominaciō,
and theyr ſporte is volupteouſneſſe ād
myſnurtoure.* Muche ſwearynge maketh
thy herte to ſtāde vp and to ſtryue Eccle.22.
wyth ſuch that ſtoppeth the eares.

The ſtyfe of the proude is bloudſhedding
and theyr blaſpheminge is heuye C
to heare.* Who ſo diſcouereth ſecretes Eccle.19.
leſeth hys credence, and fyndeth no frēde and.12.
after hys wyll. Loue thy frende, and
bynd thy ſelfe in faythfulnes with hym
but yf thou bewrayeſte hys ſecretes,
thou ſhalt not get him againe. For lyke
as the man is, that deſtroyeth hys enemie:
ſo is he alſo that dealeth falſely in
the frendeſhyppe of hys neyghbour.

Lyke as one that letteth a byrde go
oute of his hād, cānot take her agayne: D
Euen ſo thou yf thou geue ouer thy frēde
thou canneſte not get hym agayne.

yea, thou canſt not come by hym: for
he is to far of. He is vnto the as a Roo
eſcaped oute of the ſnare for hys ſoule
is woūded. As for woondes, they maye
be boūde vp agayne, and an euel word
may be reconſiled: but who ſo be wrayeth
yͤ ſecretes of a frende, there is nomore
hope to be had vnto hym.

*He that wyncketh wyth the eyes, Prou.9.
imagineth ſome euell, and noman ſhall
take him from it. Whē thu art preſente
he ſhall hyghly commende and prayſe
thy wordes: but at yͤ laſt he ſhall turne
hys tale, and ſlaunder thy ſayinge. Many
thynges haue I hated, but nothyng
ſo euell, for the LORDE hym ſelfe alſo
abhorreth ſuch a one.

*Who ſo caſteth a ſtone on hye, it ſhal C
fall vpon hys owne heade: and he that Exo.2
ſmyteth with gyle, woundeth him ſelfe:
who ſo dyggeth a pyt ſhall fall therin
and he that layeth a ſtone in hys neighboures
waye, ſhal ſtomble theron and
he that layeth a ſnare for another ſhalbe
takē in it hym ſelfe.* Whoſo geueth Eſter.7
wycked an noyſome coūſayll, it ſhal come Pſal.7
vpon hym ſelfe, & he ſhal not knowe Pro.2
from whence: The proude blaſpheme & Eccle.
are ſcornefull, but vengeaūce lurkethe
for them as a Lyon. They that reioyſe
at the fal of the ryghteous, ſhalbe takē
in the ſnare: anguyſhe of herte ſhal conſume
them before they dye. Angre and
rygorouſneſſe are two abominable thynges,
and yͤ vngodlye hath them bothe
vpon hym.

The xxviij. Chapter.

¶We oughte not to deſire vengeaunce, but to forgeue the offence. Of the vices of the tonge, and of the dangers thereof.

HE *that ſeketh vengeaunce, ſhall fynde vengeaũce of the LORDE, whyche ſhal ſurelye kepe hym hys ſynnes.* Forgeue thy neyghbour yͤ hurte yͭ he hath done to yͤ, & ſo ſhall thy ſynnes be forgeuen yͤ alſo, when thou prayeſt. A man yͭ bereth hatred agaynſte another, howe dare he deſire forgeueneſſe of GOD? He that ſheweth no mercye to a mã which is lyke hym ſelf, howe dare he aſke forgeueneſſe of his ſynnes? yf he that is but fleſhe, beareth hatred and kepe it, who wyl intreate for his ſynnes? Remember the ende, and let enemitye paſſe, whyche ſeketh death and deſtruction, and abyde thou in the commaundementes. Remember the commaundementes ſo ſhalt thou not be rigorous ouer thy neighboure. Thyncke vpõ the couenaunte of the Hygheſte, and forgeue thy neyghbours ignoraunce. * Beware of ſtryfe and thu ſhalte make thy ſynnes fewer. For an angry man kyndleth variaunce, & yͤ vngodlye diſquiet frendes, and puteth diſcorde amonge thẽ that be at peace.* The more wood there is, the moar wehemente is the fyre: and the myghter that men be, the grater is the wrathe, and the longer yͤ stryfe endureth, the moare it burneth.

An haſty braulynge kyndleth a fyre, and haſtye ſtryfe ſheddeth bloude. A tõge alſo that beareth falſe wytneſſe bringeth death. yf thou blowe the ſparke, it ſhall burne. yf thou ſpet vpon it, it ſhall go forth: and both theſe out of the mouth.*The ſlaunderer and doble tõged is curſed, for manye one that be frendes ſetteth he at variaunce. The thyrde tonge hathe diſquieted manye one, and dryuen them from one land to another. Stronge cities, of the rych hathe it broken downe, and ouerthrowen the houſes of greate men. The ſtrẽgth of the people hath it broughte downe, and bene the decay of mightye nacions The thirde tonge hathe caſte oute many an honeſt woman, and robbed them of theyr labours. Who ſo herkeneth vnto ſuche, ſhal neuer dwel ſafelie The ſtroke of the rodde maketh adders, but the ſtroke of the tonge ſmytteth the bones in ſonder. There be manye that haue periſhed wyth the ſwarde, but manye moo thorowe the tong.

C Wel is hym that is kept from an euel tonge and commeth not in yͤ angre thereof, whyche draweth not the yocke of ſuche, and is not bounde in the bandes of it. For the yocke thereof is of yron, & yͤ bande of it of ſtiele. The death thereof is a very euel death: hell were better for one then ſuche a tonge. But the fyre of it maye not oppreſſe them that feare GOD, and yͤ flamme thereof maye not burne them. Such as forſacke the LORDE, ſhall fall therein: & it ſhal burne them, and no man ſhalbe halbe to quench it. It ſhall fall vpon them as alyon, & deuoure thẽ as a leopard. Thou hedgeſt thy goodes wͭ thrones: why doeſte not thou rather make doores & barres for thy mouth? Thou weyeſte thy golde & ſyluer, why doeſte thu not weie the wordes alſo vpon the balaunce? Beware that thou ſlye not in thy tonge, & ſo fall before thyne enemies, that laye wayte for the, and thy fall be incurable euen vnto death.

The. xxix. Chapter.

¶Howe we oughte to lende ure money: and do almeſſe. Of a faythfull man anſweringe for his frẽde. Of liberalite and hoſpitalitie,

A WHo ſo wyll ſhewe mercye *let hym lende vnto hys neyghboure: & he yͭ is hable, let him kepe the commaundement. Lend vnto thy neyghboure in tyme of hys nede, and pay thou thy neyghboure agayne in due ſeſon. Kepe thy worde and deale faithfully with hym, and thou ſhalte alwaye fynde the thynge that is neceſſarie for the. There haue bene manye, that when a thynge was lente them, rekened it to be founde, and made them trauayle and laboure that had helped thẽ. Whyle they receaue anye thynge, they kyſſe the handes of ſuche as geue them, for theyr neyghboures good they humble theyr voyce. But when they ſhulde paye agayne, they kepe it backe, and geue euell words, & make manye excuſes by reaſon of tyme: and though he be hable, yet geueth he ſcarſe the halfe agayne, & rekeneth the other to be foũde. And yf he wytholde not hys monye, yet hathe he

Deu.15.a.
Luce.6.d.

an enemie

an enemye of him, and yͤ vndeſerued.

He payeth hym with curſinge and rebuke and geueth him euel wordes for hys good dede. There be manye one whych are not glad for to lende, not because of euell, but they feare to leaſe yͤ thynge that they lende. yet haue thou pacience wͭ the ſimple, ⁊ wythholde not mercie frõ hĩ. Helpe yͤ poore for yͤ cõmaũdemẽtes ſake, and let him not go emptye from the becauſe of hys neceſſite. Leſe thi monye for thy brother ⁊ neighbours ſake, and burye it not vnder a ſtone, where it ruſteth and corrupteth.

B Math.6.c Luc.12.d. 1.Tim.6.d. Tob.10.a * Gather thy treaſure after the commaundemente of yͤ Hygheſte, ⁊ ſo ſhal it brynge yͤ moare profite then golde:‡ Laie vp thi allmeſſe in yͤ hande of yͤ poore, and it ſhall kepe the from all euell.

* A mans almeſſe is as a purſe with Dani.3.d Luce.13.c Actes.10.a. hym, and ſhal kepe a mans fauoure as the apple of an eye, ⁊ after warde ſhal it aryſe ⁊ paye euerye man his rewarde vpon hys head. It ſhal fyght for the agaynſte thyne enemies, better then yͤ ſhilde of a giãte, or ſpeare of yͤ mighti

A good honeſt man is ſurety for hys neyghbour, but a wycked perſõ letteth C him come to ſhame. Forget not the frẽdeſhippe of thy ſuretye, for he hathe geuen hys ſoule for the. The vngodlye diſpiſe the good dede of hys ſuretie and the vnthanckefull and ignoraunte leaueth hys ſuretye in danger. Some man promiſeth for his neighboure: and when he hath loſte hys honeſtye he ſhal forſake hym. Suretieſhyppe hathe deſtroyed manie a ryche man, aud remoued them as the ſee. Meyghtye people hath it dryuene a waye, and cauſed them to wãder in ſtrange cuntryes. An vngodli man tranſgreſſing the commaundement of the LORDE ſhall fall into the ſuretieſhyppe: and though he force hym ſelfe to get oute, yet ſhall he fall into the iudgemente. Helpe thy neyghbour out after thy power: and beware. yͭ thu thy ſelfe fal not in ſuch dette. * The cheſe thyng that kepeth in thy lyfe, is water and breade, clothynge, and lodgynge to couer thy ſhame.

Better it is to haue a pore lyuyng in D Pſal.36.b Timo.6.b Heb.13.a a mans owne houſe, then delicate fare amonge the ſtraunge. * Be it lytle or much that thou haſt, hold the contente wythal, and thou ſhalte not be blamed as a vagabounde: for a miſerable lyfe is it to go from houſe to houſe: and where a man is fremde, he dare not opẽ his mouth. Though one be loged, and haue meate and dryncke, yet ſhall he be taken as vnworthye, ⁊ heare manye bytter roughe wordes, namelye thus: Go thy waye thou ſtraunger, and prepare a table for thy ſelfe, and feede me alſo of yͭ thou haſt away thou ſtraunger, ſo that he regardeth hys honoure nomore, my brother commeth into my houſe and ſo he telleth him yͤ neceſſitie of hys houſe. Theſe thynges are heuy to a mã that hath vnderſtandynge, namely, the forbydynge of the houſe, ⁊ that the lender caſteth hym in the teeth.

The xxx. Chapter

¶ Of the correction of chyldren. Of the commodity of health. Death is better then a ſorowfull lyfe. Of hyd wiſedome. Of the ioye and ſorowe of the herte.

WHo ſo loueth hys chylde * A Pro.1 and.13. holdethe hym ſtyll vnder correction that he maye haue ioie of him afterwarde, and yͭ he groope not after hys neighbours doores. * Deut. He that teacheth hys ſonne, ſhal haue ioye in hym, and nede not to be aſhamed of hym amonge hys acquaintaunce. Who ſo enformeth and teacheth his ſonne, greueth the enemie and before hys frendes he may ioye of hym. Though the father dye yet is he as though he were not deed: for he hath lefte one behynde hym that is lyke him In hys lyfe he ſawe hym and had ioye in hym, and was not ſorie in hys death neyther was he aſhamed before hys enemies. For he lefte behynde him an auenger agaynſte hys enemies ⁊ a good doer vnto the frendes. He yͭ chaſteneth his childe byndythe the wondes together, that hys hert made feare euery worde. An vntamed horſe wyll be harde, and a wanton chylde wyll be wyllful. yf thou brynge vp thy ſonne delicately, he ſhal make the afrayed: ⁊ yf thu playe wyth hym, he ſhall bryng the to heuyneſſe. Laugh not wyth hym, leaſte thou weape wyth hym alſo, and leaſte thy teeth be ſet on edge at the laſte.

B Eccl * Geue hym no liberty in hys youth, and excuſe not his folie. Bowe downe hys necke whyle he is yong, hyt hym vpon the ſydes, while he is yet but a childe, leaſte he ware ſtubburne, and geue nomore force of the, and ſo ſhalte thou haue heuineſſe of ſoule. Teache thy childe and be diligente therein, leaſt it be to thy ſhame. Better is the poore beynge hole and ſtronge then a man to be ryche ⁊ not to haue hys helth: Helth ãd welfare is aboue al golde, and a whole bodye aboue all treaſure. There is no rycheſſe aboue a ſounde bodye, ⁊ no ioye aboue the ioye of ẏ hert. Death is better thẽ a wreched lyf, ⁊ eternal reſte better then cõtinual ſickeneſſe. The good thynges ẏ are put in a cloſe mouthe are like as whẽ meat is laid vpõ ẏ graue

What good dothe the offeringe vnto an Idoll.* For he can neyther eate, taſte, nor ſmell. Euen ſo is he that is chaſted of the LORDE, an beareth ẏ rewarde of iniquitie. He ſeyth with hys eyes: and groneth lyke a gelded man, that lyeth wyth a virgin and ſygheth.* Geue not ouer thy mynde into heuyneſſe, and vexe not thy ſelfe in thyne owne counſayle.‡ The ioye and chearfulneſſe of the herte is the lyfe of man, ⁊ a mans gladneſſe is ẏ prolongynge of hys dayes. Loue thyne owne ſoule, and comforte thyne herte: as for ſorowe and heuyneſſe, dryue it far from the.* For heuyneſſe hathe ſlayne manye a man, and bryngeth no profite: zele, ⁊ anger ſhorten the dayes of the lyfe: carefulneſſe and ſorowe bringe age before the tyme Vnto a mery herte euery thynge hath a good taſt that he eateth.

The xxxi. Chapter

We ought to geue diligent hede to honeſtie. Of thẽ that take payne to gather ryches. The prayſe of a riche man withoute a faute. We ought to flye dronkennes and folowe ſobernes.

TRauyle and carefulneſſe for* rycheſſe taketh a waye the ſlepe, and maketh the fleſh to cõſume. When one lieth and taketh care, he awaketh euer vp, lyke as a greate ſyckenes breaketh the ſlepe. The rych hath greate laboure in gatherynge hys rycheſſe together, and then with the pleaſure of hys rycheſſe he taketh hys reſt, and is refreſed. But who ſo labourethe, and proſpereth not he is poore: and though he leaue of, yet is he a begger. He that loueth rycheſſe, ſhall not be iuſtified: and who ſo foloweth corruption, ſhall haue ynogh therof.* Many one are come in great myſfortune by the reaſon of golde, and haue founde theyr deſtructiõ before them It is a tree of fallyng vnto them that offre it vp, and all ſuche as be folyſhe fall therin. Bleſſed is the ryche whych is foũde wythoute blemyſhe, and hath not gone after golde, nor hoped in mony and treaſures. Where is there ſuch a one? and we ſhal commende hym, and call hym bleſſed: for great thynges dothe he amonge hys people. Whoſo is tryed and founde perfecte in ſuche thinges, ſhalbe commended ⁊ prayſed. Who myghte offende, ⁊ hathe not offended? Who could do euell, and hath not done it? Therfore ſhall hys good be ſtabliſhed ⁊ ẏ hole congregacion ſhall declare his almeſſes. Yf thou ſyt at a greate mans table, open not thy mouth wyde vpon it, ⁊ make not many wordes. Remembre that an euell eye is a ſhrewe. B

What thynge created is worſe then a wycked eye? therefore wepeth it before euerye mans face: Laye not thyne hande vpon euery thynge ẏ thyne eye ſeythe, ⁊ ſtryue not wyth him in ẏ dyſh. *Pondre by thy ſelfe, what thy neyghboure wolde fayne haue, and be dyſcrete in euery poynte. Mat.6.a. Eeate the thynge ẏ is ſet before the manerlye, as it becommeth a man, and eate not to muche, leſt thou be abhorred. Leaue thou of fyrſte of al becauſe of nourtour, leaſt thou be he whome no man maye ſatiſfie, whych maye turne to thy decaye. When thou ſytteſt among manye men, reache not thyne hande oute fyrſte of al.‡ O howe Eccle.37.c. well contente is a wiſe man with a lytle wine? ſo ẏ in ſleepe thou ſhalte not be ſyke thereof, nor fele any payne. A ſwete wholſome ſlepe ſhall ſuch a one haue, and fele no inwarde grefe. He riſeth vp by tymes in ẏ mornyng and is well at eaſe in hym ſelfe. But an vñſaciable eater ſlepeth vnquietli, ⁊ hath ach ⁊ paine of ẏ body. Yf thou fealeſt the ẏ thou haſt eaten to much, aryſe, go thy way, caſt it out of thy ſtomake, and take thy reſt: and it ſhall eaſe the, ſo ẏ thou ſhalte bringe no ſyckedneſſe vnto thy body. C

My ſonne, heare me, and diſpiſe me not, and at the laſte thou ſhalte fynde as I haue tolde ẏ.* In all thy workes Rrm.12.b. be diligent ⁊ quycke ſo ſhal there no ſycknes happen vnto the.* Who ſo is liberal Pro.22.a. in dealinge oute his meate, many mẽ ſhal bleſſe him, ⁊ prayſe him wͭ their lyppes: and the ſame is a ſure token of his loue and faythfulneſſe. But he that is vnſa is vnfaithful in meate, yͤ hole citie ſhal complayne of hym: and that is a ſure experience of his infidelitie and wyckedneſſe. Ephe.5.b. Iud.13.a. * Be not thou a wyne bybber, for wyne hathe deſtroyed manye a mã. The fyre proueth the harde yron, euen ſo doth wyne proue the hertes of yͤ proude, when they be dronken.

* Wyne ſoberly droncken, quyckeneth D the lyfe of man. Yf thou drinckeſt Pro.31.a. 1.Tim.3.c. it meaſurably, thou ſhalte be temperate. What lyfe is it that maye continue wythout wyne? What taketh away lyfe? euen death. Wine was made from yͤ begynnynge to make men glad & not for dronckennes. Wyne menſurably droncken is a reioyſynge of yͤ ſoule and body. A mẽſurable drynckyng is helth to ſoule & body. But yf it be dronckẽ wͭ exceſſe, it maketh bytternes & ſorowe vnto the mynde. Dronckenes fylleth yͤ mynde of the folyſhe wyth ſhame and ruine, miniſheth the ſtrength and maketh wõdes. * Rebuke not thy neighboure Eccle.10.a at the wyne, and diſpiſe hym not in hys myrthe. Geue hym no diſpitefull wordes, and preaſſe not vpõ hym with contrary ſayinges.

The.xxxij.Chapter.

¶ Of diſcrecion and prayſe of the preacher, and of the hearer. Of the feare, faith, ãd confidẽce in God.

A Deu.17.d. IF thou be made a Ruler, * pryde not thy ſelfe therein, but be thou, as one of yͤ people. Rom.12.b. ‡ Take diligente care for them and looke well thereto: and when thou haſte done al thy dutie, ſet the downe, that thou mayeſt be merrye wyth them, and receaue a crowne of honour. Talke wyſely and honeſtly, for wyſedome becommeth the ryghte well. Hyndre not muſike. Speake not, where there is no audience: * and poure not forth wyſdome Eccle.3.d. and.20.a. oute of tyme, at an inportunite. Lyke as the Carbũcle ſtone ſhyneth that is ſet in golde ſo dothe a ſonge garnyſhe the wyne feaſte: and as the Smaragde that is ſet in golde, ſo is the ſweteneſſe of Muſike by yͤ myrth of wyne. Geue eare and be ſtyl, and for thy good behauoure thou ſhalte be loued.

B Thou yonge man ſpeake that becommeth yͤ, and that is profitable, and yet ſcarſe when thou art twyſe aſked. Cõprehende much with fewe wordes. In manye thinges be as one that is ignoraunt: geue eare and holde thy tonge wͭ all. yf thou be amonge men of hyer autoritie, deſire not to compare thy ſelfe vnto them: and when an elder ſpeaketh, make not thou manye wordes therein. Before the thonder, goeth lyghteninge, & before nurtoure and ſhamefaſtnes goeth loue and fauour. Stande vp by tymes, & be not yͤ laſte: but get yͤ home ſoone and there take thy paſtyme, & do what thou wylt ſo yͭ thou do none euel, & defye no mã: but for al thinges geue thanckes vnto him yͭ haue made the & repleniſhed the wyth his goodes.

Whoſo feareth the LORDE, wyl receaue his doctrine: ãd they that get them C to hym by tymes, ſhal fynde grace, he yͭ ſeketh the lawe ſhallbe fylled whythe all. As for hym that ys but fayned, he wylbe offended thereat. They that feare the LORDE ſhall fynde the Iudgement and theyr ryghteouſneſſe ſhalbe kyndled as a lyghte. An vngodlye man wyll not be refourmed, but can helpe hym ſelfe wyth the example of other in hys purpoſe. A man of vnderſtandynge diſpiſeth no good counſayll: but a wylde and proude bodie hath no feare. yee, euen when he hathe dealte raſhly with another man, but his owne doynges ſhalbe rebuke. My ſonne, do nothynge wythoute aduiſement, ſo ſhall it not repente yͤ after the dede. Go not in the way where thou mayeſt fall, nor wher thou mayeſt ſtumble agaynſte yͤ ſtone. Geue not thy ſelfe into a laborious ſlyppery waye, and beware of thy chyldren, and take hede of them that be thyne owne houſholde. In all thy workes put thy truſte in GOD, from thy whole hert, for that is the kepynge of yͤ commaundementes, who ſo beleueth GODDES worde taketh heade to the commaundementes: & he yͭ putteth hys truſt in yͤ LORDE, ſhall wãt nothinge.

The xxxiij. Chapter.

¶ The delyueraunce of hym that feareth GOD. The anſwere of the wyſe. The lytle diſcrecion of a foule Man is in the hande of God, as the earth is in the hande of the potter. We ought not to diſpoſe oure ſelues to be come ſubiect to other.

THere ſhall no euyl happen vnto hi that feareth GOD: but A when he is in tentacion, the LORDE ſhall delyuer hym, & kepe him from euell. A wyſe mã hateth not yͤ lawe, but an ypocrite is as a ſhip in araginge in raging water. A man of vnderſtandyng giueth credence vnto the lawe of GOD, and the lawe is faythfull vnto hym. Be ſure of the matter, then talke thereof: Be firſt well inſtruct, then mayeſt thou gyue anſwere. The hert of yͤ folyſhe is lyke a cartewhele; and hys thoughtes runne about lyke an axel tree. Lyke as a wild horſe yͭ neieth vnder euery one that ſytteth vpon hym, ſo ys it wyth a ſcornefull frende. Why doth one day excel an other, ſeynge al yͤ dayes of yͤ yeare come of yͤ Sune? The wyſdome of the LORDE hath ſo parted them a ſondre, and ſo hath he ordeyned the tymes, ⁊ ſolemne feaſtes. Some of them hath he choſen ⁊ halowed before other dayes. And al men are made of yͤ *grounde, ⁊ out of yͤ earth of Adam. In yͤ multitude of ſciēce hath the B LORDE ſondred them, ⁊ made their wayes of dyuers facions. Some of them hath he bleeſſed, made muche of thē, halowed them, and claymed them to him ſelfe. But ſome of them hath he curſed brought them lowe, ⁊ put them oute of theyr eſtate.* Lyke as yͤ clayes in yͤ potters hande, and all yͤ ordrynge thereof at hys pleaſure: ſo are men alſo in yͤ hāde of hym yͭ made them, ſo yͭ he may geue them as lyketh hym beſt.* Agaynſte euel is good, ⁊ agaynſt death is lyfe: ſo is the vngodly agaynſt ſuch as feare GOD. Behold, theſe are yͤ worckes of yͤ hygheſt, ⁊ there are euer two agaynſt two, and one ſet againſt another. I am awaked vp laſt of al, as one that gathereth after in harueſt. In the gyftes of GOD ⁊ in his bleſſyng I am increaſed ⁊ haue filled my wynepreſſe, lyke a grape gatherer. ‡ Beholde howe I haue not laboured onelie for my ſelfe, but for al ſuch as loue nourtour ⁊ wiſdome.

C Heare me o ye great men of the people, and harken wyth your eares ye rulers of the congregacion. Geue not thy ſonne and wyfe, thy brother and frende, power ouer the, whyle thou lyueſt: ⁊ geue not awaye thy ſubſtaunce and good to a nother, leſt it repente yͤ ⁊ thu be fayne tobeg therfore thy lelfe. As lōge as thou lyueſte ād haſt breth, let no man chaunge the: For better it is that thy chyldren to praye yͤ, then that thou ſhuldeſt be fayne to loke in their hādes In all thy worckes be excellente, that thyne honoure be neuer ſtayned. At the tyme when thou ſhalte ende thy dayes ⁊ finiſh thy lyfe, diſtribute thyne enheritaunce. The fodder, the whyppe, and the burthen bolongeth vnto yͤ aſſe: Meat, correction ⁊ worcke vnto thy ſeruaunt. Yf thou ſet thy ſeruaunt to labour, thou ſhalt fynde reſt. But yf thou let D hym go ydle, he ſhall ſeke libertie. The yocke ⁊ yͤ whyp boweth downe the harde necke: but tame thou thy euel ſeruaunt wͭ bondes ⁊ correction. Send hym to laboure yͭ he go not yldle. For ydlenes, bryngeth muche euel. Set hym to worcke, for yͭ belongeth vnto hym, and becommeth hym well. yf he be not obedient, bynd hys fete: but do not to much vnto him in any wyſe, ⁊ wythout diſcrecion doo nothynge.* yf thou haue a faythful ſeruaunt, let hym be vnto yͤ as (Eccle. 7. c.) thyne owne ſoule: intreat hym as a brother, for in bloud haſt thou gotten hym yf thou haue a ſeruaund, holde hym as thy ſelf: for thu haſt nede of hī as of thy ſelfe. yf thou intreat him euell, ⁊ kepeſt him hard, ⁊ makeſte him to be proude, ⁊ to runne awaye from the, thou cāſt not tell what waye thou ſhalte ſeke hym.

The xxxiiij. Chapter.

¶ Of dreames, diuinacions and enchauntmentes. We aught to confute vayne hope, and lyinge. The prayſe of them that feare God. Of diuerſe workes of men. God doth not alowe the worckes of an vnfaythfull man.

VNwiſe people begile them A ſelues with vayne and diſceatfull hope, ⁊ fooles truſte in dreames. Whoſo regardeth dreames, is lyke hym yͭ wil take hold of a ſhadowe, and folowe after yͤ winde. Euen ſo is it wͭ the apperynges of dreames. Before yͤ face, is yͤ lynkenes of a face. Who can beclenſed of yͤ vncleane? Or what truth can be ſpokē of a lyer? Sothſaying, witchrafte, ſorcerye ⁊ dreamynge is but vanitie: lyke as when a woman traueleth wͭ chylde, ⁊ hath many fantaſies in her herte. Where as ſuche viſions come not of GOD, ſet not thyne herte vpon them. For dreames haue diſceaued many a man, ⁊ fayled them that put theyr truſt therein.

The lawe ſhalbe fulfylled wythoute B lyes, and wyſdome is ſufficient to a faytfull mouth. What knowledg hath he that is not tryed? A wiſe man yͭ is well iſtrnct, vnderſtādeth much, ⁊ he yͭ hath good experience can talke of wyſdome

He that hath no experiēce knoweth lytle,
& he yͭ erreth cauſeth muche wyckedneſſe.
He yͭ is not tryed, what thynges
knoweth he? Who ſo foloweth no rule
is full of wyckedneſſe.

When I was yet in errour, I learned
much alſo: yee, I was ſo learned yͭ
I could not expreſſe it all, & came ofte in
perall of death therefore, tyl I was delyuered
frō it thorowe yͤ grace of GOD
Nowe I ſe, that they whych feare god
haue the ryght ſpirite: for theyr hope
ſtādeth in hym, that can helpe thē. And
the eyes of the LORDE are on them, yͭ
loue hī. Whoſo feareth yͤ LORD ſtādeth
in awe of no man, & is not a frayed, for
yͤ LORDE is his hoope & comfort.

Bleſſed is yͤ ſoule of him that feareth
the LORDE: In whom putteth he hys
C truſte? Who is hys ſtrength?* For the
1.Par.16.b. eies of yͤ LORDE haue reſpect vnto thē
that loue hym. He is theyr myghtie protection,
& ſtronge grounde. A defence
for yͤ hete, a refuge for yͤ hote noone daye,
a ſuccoure for ſtomblynge, and an
helpe for fallynge. He ſetteth vp the ſoule
and lyghteneth the eyes. He geueth
lyfe, and bleſſyng. He yͭ geueth an offeryng
of vnryghteous goodes, hys offeryng
is refuſed: & the ſcornefull dealynge
of the vnryghteous pleaſe not GOD
The LORDE is theyrs only, yͭ pacientlye
abyde him in the way of the truthe,
& of ryghteouſneſſe. The Hyeſt dothe
not alowe yͤ gyftes of yͤ wycked. * And
Pro.15.d. GOD hath no delite in yͤ offeringes of yͤ
vngodly neyther maye ſynne be reconciled
in yͤ multitude of oblacions. Who
ſo bringeth an offering out of yͤ goodes
of the poore, doth euen as one yͭ kylleth
the ſonne, before the fathers eyes.

The bread of yͤ nedefull is yͤ lyfe of yͤ
poore: he yͭ defraudeth him thereof is a
D man of bloude. Who ſo robbeth his neyghboure
of hys leuyng, doth as great
Deut.24.c ſyn as though he ſlew hym to death.*
Eccle.7.c He that defraydeth yͤ labourer of hys
hyre, is a bloude ſhedder. When one buyldeth
& another breketh downe, what
profyt haue they thē but labour? When
one prayeth and another curſeth, whoſe
Nume.19.b voyce wyl yͤ LORD hear?* He yͭ waſſheth
hi ſelf becauſe of a deed body, & toucheth
yͤ deed agayne, what doeth his
Pro.26.b. waſſhinge?* So is it wͭ a man yͭ faſteth
2.Pet.2.d. for his ſynnes, & doeth thē againe: who
wyll heare his prayer. Or what doeth
his faſtinge helpe him.

The xxxv. Chapter.

¶ It is wyll done to praye, and to do ſacrifice. The prayer of the fatherles, and of wyddowe, and hym that humbleth hym ſelfe.

WHoſo kepeth the lawe * A
bringeth offeriges ynogh. Iere.7
He yͭ holdeth faſt the commaūdemēte,
offereth anheltheful ſacrifis. He yͭ recōpenſeth, offereth
fyne floure.* Whoſo is mercyful
Hebr. & geueth almes, offerithe a thanckfull
Phili. offeringe. GOD hath pleaſure whē one
departeth frō ſine: & forſake vnryghteouſnes
is the offeringe of recōſiliacion.
* Thou ſhalte not appeare emptye before
Exo. the LORDE, for all ſuch is done becauſe
of the cōmaundemente of GOD.
The offerynge of the ryghteous make
Gene. the aulter fat, and a ſwete ſmel is it B
before the Higheſt. The offerynge of yͤ
ryghteous is acceptable vnto GOD: ād
ſhall neuer be forgotten. Gyue GOD
hys honoure wyth a chearfull herte, ād
kepe not backe the fyrſtlinges of thy
handes.* In al thy gyftes ſhewe a mercyful
2.Cor. countenaunce, & halowe thy tithes
vnto GOD wͭ gladneſſe. Geue vnto
GOD accordynge as he hath enryched
and proſpered the * & looke what
Tobi. thyne hand is able, geue with a chearfull
eye: for the LORD recompenſeth, &
geueth yͤ ſeuē tymes as muche againe.

Geue no vnrighteous giftes, for ſuch C
will he not receaue. Beware of wrongful
offerynges, for the LORDE is a ryghteous
Judge: ād regardeth nomās
perſon. He accepteth not the perſon of
poore: but he heareth the pyayer of the
Iudit. oppreſſed. * He diſpiſeth not the deſire
of the fatherles, nor the wyddow, whē
ſhe poureth out her prayer before hym,
Doth not GOD ſe the teares, that runne
downe yͤ chekes of yͤ widdow? Or hearerh
he not her cōplainte ouer ſuche
as make her to wepe? from her chekes
do yͤ teares go vp vnto heauē, and the
LORDE which heareth them doth accept
thē? whoſo ſerueth GOD after his
pleaſur, ſhalbe accepted: and his praier
Thre. reacheth vnto yͤ cloudes. *The prayer
Act. of hym that humbleth hym ſelfe, goeth
thorowe the cloudes, tyll ſhe come nye
She wyl not be comforted, nor goo her
waye, tyll the Hygheſte GOD haue reſpecte
vnto her, geue true ſentence and
perfourme yͤ iudgemēte. And yͤ LORD
wyll

wyll not be ſlacke in cõmynge, nor tary
longe tyll he hath ſmytten in ſounder yͤ
backes of the vnmercyfull, & aduenged
hym ſelfe of yͤ Heathen: tyll he haue taken
away the multitude of the cruell, &
broken the Scepter of yͤ vnryghteous:
tyll he geue euerye man after his workes,
and rewarde thẽ after theyr doynges:
tyll he haue delyuered hys people,
mayntained theyr cauſe, and reioyſed
them in hys mercy. O howe fayre a
thinge is mercye in time of anguyſh &
trouble: It is lyke a cloode of rayne,
that commeth in the tyme of a drouth.

The xxxvi. Chapter.

¶ A prayer to God in the perſone of all faythfull men: wyth the prayſe of a good woman.

Haue mercy vpõ vs O LORDE,
thu GOD of al thynges,
Haue reſpecte vnto vs, ſhewe
vs the lyght of thy mercyes,
and ſende thy feare amonge the
Heathen and ſtraungers, whych ſeke
not after the, yͭ they maye knowe howe
that there is no GOD but thou, & that
they maye ſhewe thy wõderous workes.
Lifte vp thyne heade ouer the outlandyſhe
Heathen, that they maye learne
to knowe thy myght & power. Lyke
as thu arte halowed in vs before them,
ſo brynge to paſſe, that thou mayeſt be
magnified alſo in them before vs: that
they maye knowe yͤ, lyke as we knowe
the. For ther is none other GOD but
onelye thou, O LORD. Renue yͤ tokẽs,
and chaũge the wonderous worckes.
Shewe thine hande, & thy ryghte arme
gloriouſlye. Rayſe vp thy indignacion, B
& power oute thy wrath. Take away
the aduerſarie and ſmyte the enemie.
Make the tyme ſhorte, remember thy
couenaunt, that thy wonderous worckes
maye be prayſed. Let the wrath of
the fyre conſume them that lyue ſo careleſſe:
and let them periſhe that doth the
people hurte. Smyt in ſonder yͤ heade
of yͤ princes that be oure enemies, and
ſaye there is none other but we.

Gather all the tribes of Iacob together
agayne, yͭ they maye knowe howe
yͭ there is none other GOD but onelye
thou, yͭ they may ſhewe thy wõderous
worckes, and be thou thy peoples heritage,
lyke as from the begynnynge. O
LORDE, haue mercye vpon the people,
that hath thy name, and vpon Iſrael,
*whome thou haſte lykened to a fyrſte Exod.4.f.
borne ſonne. O be mercyfull vnto Ieruſalem
the citie of thy Sanctuarie,* 2.Par.6.g.
yͤ citie of thy reſte. Fyll Sion wyth thy
vnſpeakable vertues, and thy people wͭ
thy glorie. Geue witneſſe vnto thy creature,
whome thou madeſt from the begynnyng, C
and rayſe vp the Prophecies
that haue ben ſhewed in thy name. Rewarde
them that wayte for yͤ, that thy
prophetes maye be found faythfull. O
LORD, heare yͤ prayer of thy ſeruauntes,
accordynge to the blyſſynge of Aaron
ouer thy people and guyd thou vs
in the waye of ryghteouſneſſe* that all Num.6.d.
they whych dwell vpon the earth maye
knowe, yͭ thou arte the LORD the eternall
GOD, whyche is frõ euerlaſtynge.

The bely deuoureth all meates, yet
is one meate better then another. Like
as the tounge taſteth veniſonne,* ſo do 1.Cor:2.b.
the an herte of vnderſtandinge marcke
falſe wordes. A frowarde herte geueth
heuyneſſe, but a man of experience lyfteth
him vp agayne. The woman receaueth D
euery man, yet is one daughter
better thẽ another. A fayre wyfe reioyſeth
her huſbande, and a man loueth no
thinge better, yf ſhe be louyng and verteous
wythal, then is not her huſband
like other men. He that hath gotten a
verteous woman, hath a goodlye poſſeſſion:
ſhe is vnto hym a helpe, & pyller
where vpõ he reſtethe. Where no hedge
is, there the goodes are ſpoyled: and
where no huſwyfe is, there the frendles
mourneth. Lyke as there is no credẽce
geuen to a robber, that goeth from one
citie to another: So is not the man beleued,
that hath no neſte: & muſt turne
in, where he maye abyde in the nyght.

The xxxvij. Chapter.

¶ Howe a man ſhulde knowe frendes and councellers: and ſearch the company of a holye man.

Euery frende ſayth: I will be A
frendlie vnto hym alſo. But
there is ſome frende, which is
onely a mã frende in name. Remaineth
there not heuineſſe vnto death
when a companion and frẽd eis turned
to an enemie? O moſt wicked preſumpcion.
From whence art thou ſprong vp
to couer yͤ earth wͭ falſhed & diſceate?
*There is ſome companyon whiche in
proſperitie reioyſeth wyth hys frende: Eccle.6.b.
but in the tyme of trouble, he taketh

parte agaynſte hym. There is ſome cōpanion that mourneth with hys frende for the bely ſake: but whē trouble commeth he taketh hold of yͤ ſhilde. Forget not thy fryude in thy mynde ⁊ thyncke vpō hym in thy rycheſſe. Seke no counſail at thy kynſman, ⁊ hyde thy counſail from ſuche as beare the no good wyll. Eccle.8.c. and.9.c. *Euerye coūſeler bryngethe forthe his counſayl. Neuertheleſſe, there is ſomme that counſeleth, but for hys owne profit: Beware of the counceler and be aduyſed afore whereto thou wylte vſe hym, for he wyll counſayl for hym ſelfe. Leſt he caſte the lot vpon the and ſaye vnto the: Thy waye ⁊ purpoſe is good: and afterwarde he ſtande agaynſt the, and looke what ſhall become of the.

B Aſke no coūſayle at hym, that ſuſpecteth the for an enemie, ⁊ hyde thy counſayle from ſuche as hate the. Aſke no counſayl at a woman concernynge the thynges that ſhe longethe for: nor at a fearfull and faynte herted body, in matters of warre: or at a marchaunt, howe deare he wyl cheape thy wares towarde hys: or at a byer of ſellinge: Or at an enuyous man, of thanckes geuyng: Or at the inmercifull, of louyng kyndnes: or at an vnhoneſt mā of honeſty. Or at the ſlouthfull, of worckyng. Or at an hyrelyng which hath no houſe, or profite, of welthe. An ydle body wold not gladly heare ſpeack of much labour. Take no ſuche folkes to coūſayl: but be diligente to ſeke coūſayl at a verteous man yͤ feareth GOD, ſuche one as thou knoweſt to be a keper of yͤ commaundemētes, which hath a minde after thine owne mynde, ⁊ is ſorye for yͤ whē thou C ſtumbleſt. And hold thy counſayl faſt in thyne hert: for there is noman more faythfull to kepe it: then thou thy ſelfe. For a manes minde is ſome tyme more dyſpoſed to tel oute, then ſeuen watchmen that ſyt aboue in an hygh place lokynge aboute them. And aboue al this, praye yͤ Hyeſt yͤ he wyll leade thy waye in faythfulnes ⁊ truth. Before all thy worckes aſke counſayl fyrſt: ⁊ or euer thou doeſt any thynge, be wel aduiſed. Ther be four thynges yͤ declare a chaūged hert, wherout there ſpringeth euel and good: deathe ⁊ lyfe, ⁊ a maſterfull tonge that bableth much. Some man is apte ⁊ well inſtructe in many thynges, ⁊ yet very vnprofitable vnto hym ſelf. Some man there is, that can geue wyſe and prudent counſayl, ⁊ yet is he hated, ⁊ cōtinueth a begger: for yͤ grace is not geuē him of GOD to be accepted. Another is robbed of al wiſdome, yet is he wyſe vnto hym ſelf ⁊ yͤ frute of vnderſtandinge is cōmendable in his mouth.

A wyſe man maketh hys people wiſe, D and the frutes of hys wyſedome fayle not. A wyſe man ſhalbe plenteouſlye bleſſed of GOD: and all they that ſe him ſhall ſpeake good of hym. The lyfe of man, ſtandeth in the nomber of dayes, but yͤ daies of Iſrael are innumerable.

A wyſe man ſhall optayne faythfulneſſe ⁊ credēce amōge his people, ⁊ hys name ſhalbe perpetual. My ſōne, proue thy ſoule in thy lyfe: and yf thou ſe anye euell thynge, geue it not vnto her. *For al thinges are not profytable for al mē, nether hath euery ſoule pleaſure in euery thing. Be not gredy in euery eating, ⁊ be not to haſty vpō al meates. *For exceſſe of meates bryngeth ſycknes, and glotony commeth at yͤ laſt to an vnmeſurable heate. Thorowe ſurfet haue many one periſhed: but yͤ yͤ dyeteth him ſelf temperatly, prolongeth hys lyfe.

The xxxviij. Chapter.

¶ A Phiſicion in ſyckenes ought we to pray, and to fynd a Phiſicion whyche healeth by prayer. For Sadnes, wyſdome Artificers or craftesmen.

HOnour yͤ Phiſicion, honour hī becauſe of neceſſite. GOD hath created hī (for of yͤ hieſt commeth medicine) ⁊ he ſhal receaue gyftes of the kynge. The wyſedome of the Phiſicion bryngeth him to great worſhyp and in the ſyght of the great men of thys world he ſhalbe honourably takē. The LORD hathe created medicine of the earth, and he that is wyſe wyll not abhorre it. * Was not yͤ bitter water made ſwete with a tree, that men myghte learne to knowe the vertue therof: The LORDE hath geuen men wyſedome, ⁊ vnderſtandyng, yͤ he myghte be honoured in hys wonderous workes. Wyth ſuche dothe he heale men, ⁊ taketh a waye theyr paynes: Of ſuche doth Apotecarie make a confection: yet can no man performe all hys worckes: For of the LORD cōmeth proſperous wealth ouer al the earth. B

My ſōne diſpiſe not thys in thy ſyckenes but *praye vnto the LORD, and he ſhall make the whole. Leaue of from ſynne, and order thy handes a ryghte, clenſe thyne herte from al wickedneſſe Geue a ſwete ſauoured offeryng, and yͤ fyne floure for a tokē of remēbraunce: make the offeryng fatte, as one that geueth the fyrſte frutes, and geue rowme to the Phiſicion. For yͤ LORD hath created hym, let hym not go from yͤ, for thu haſte nede of hym. The houre maye come: that yͤ ſycke maye be helped thorowe them, when they praye vnto the LORDE, that he maye recouer, and get helth to lyue longer. He that ſynneth before hys maker, ſhall fall into yͤ handes of the Phiſicion.

C My ſonne,* brynge forthe thy teares ouer the deed: and beginne to mourne, as yf thou haddeſt ſuffered greate harme thy ſelfe, and then couer hys body after a conuenient maner and dyſpyſe not hys buryall. Enforce thy ſelfe to wepe and prouoke thy ſelfe to mourne, *and make lamentacion expedientlye, ⁊ yͤ a daye or two, leſt thu be euel ſpokē of: ⁊ then comforte thy ſelfe becauſe of the heauyneſſe. * For of heuynes commeth death, the heuyneſſe of the herte breaketh ſtrength. Heuynes ⁊ pouertie greueth yͤ hert in temptacion ⁊ offence. Take no heuyneſſe to herte, dryue it awaye, and remember the laſte thinges. forget it not, for there is no turnynge agayne. Thou ſhalte do hym no good, but hurte thy ſelfe. Remember his iudgemente, thyne alſo ſhalbe lykewyſe: vnto me yeſter daye vnto the to daye.

*Let the remembraūce of the deede ceaſſe in hys reſte, ⁊ comforte thy ſelfe agayne ouer hym, ſeynge hys ſpirite is departed from hym. The wyſedome of the ſcribe is at conueniente tyme of reſte: and he that ceaſſeth from excerciſe and laboure ſhalbe wyſe.

D He that holdeth yͤ plough, and hath pleaſure in proddynge, and dryuinge yͤ oxen, and goeth about wͭ ſuch worckes he can ſpeake of oxē: He ſetteth his hert to make forowes, ⁊ is diligente to geue the kyne fodder. So is euery carpēter alſo and worckemaſter that laboureth ſtyl nyghte ⁊ daye: he carueth, graueth, cutteth oute, ⁊ hys deſire is in ſondrye cōnynge thynges, hys herte imagineth howe he maye cōnyngly caſt an image, hys diligence alſo and watchynge performeth the worcke. The yronſmithe, in lyke maner bideth by hys ſtythe, and dothe his diligence to laboure the yron. The vapour of yͤ fyre burneth hys fleſh and he muſte fyghte wyth the heate of the fornace. The noyſe of the hammer ſoundeth euer in hys eares, and hys eyes loke ſtyll vpon the thynge that he maketh. He hath ſet his mynde thereupon, that he wyl make out hys worke, and therfore he watcheth, how he may ſet it out, and brynge it to an ende.

So doth the potter ſyt by his worcke E he turneth the whele about wyth hys fete, he is diligent ⁊ carefull in al doynges, and hys labour ⁊ worcke is wythout nombre. He facioneth the claye wͭ hys arme, and wyth hys feete he tempereth it. His herte imagineth howe he maye make it pleaſaunte, and hys diligence is to clenſe the ouen. All theſe hope in theyr handes, ⁊ euery one thyncketh to be connynge in hys worcke. Wythout theſe may not the cities be mayntayned, inhabited, nor occupied: and they come not hye in the congregacion, nether ſyt they vpon yͤ iudgemēte ſeates: they vnderſtande not the coueṅaūte of the lawe: they cannot decleare equite ⁊ iudgement: they cannot fynde out the darcke ſentences, but thorow them ſhal the creature of the worlde be mayntayned, theyr prayer concerneth onely the worcke ⁊ laboure of cōnyng.

The xxxix. Chapter.

¶ A wyſe man. The worckes of God. Vnto the good, good thynges profite, but vnto the euell, euen good thynges are euell.

HE that aplyeth his mynde to the vnderſtandyng of yͤ lawe A of GOD, doth diligently ſeke out the wyſedome of them of the olde tyme, and excerciſeth hym ſelfe in the Prophetes. He kepeth yͤ ſayinges of famous men, and preaſſeth to the vnderſtandynge of darcke ſentēces of wyſedome. He ſeketh out the miſterie of ſecrete ſayinges, ⁊ excerciſeth hym ſelfe therein continually. He doth ſeruice amonge greatmen and appereth before the Prynce. He goeth into a ſtraunge countrye, and trauayleth thorowe it: lokeſt what good or euel is amōg men, he proueth it and ſeketh it oute. He purpoſeth in his herte, to reſorte earlye vnto the LORD that made hym ⁊ to praye before the Hyeſt GOD. He openeth hys mouth in prayer, ⁊ prayeth for hys synnes. When the great LORDE wyll, he ſhalbe fylled with the ſpirite of vnderſtandyng yͭ he may then pour out wyſe ſentẽces, ⁊ geue thãckes vnto yͤ LORD B in his prayer. He ſhal order hys deuice, ⁊ leade hys knowledge a ryght: ⁊ geue hym vnderſtandyng of ſecrete thinges. He ſhall ſhewe forth the ſcience of hys learnynge, ⁊ reioyce in yͤ couenaunt of the law of yͤ LORD. The whole congregacion ſhall cõmend hys wyſdome ⁊ it ſhal neuer be put out. The remẽbraũce of hym ſhall neuer be forgotten, ⁊ hys name ſhall cotinue frõ one generacion Ecc.44.b. to another* Hys wyſdome ſhal be ſpoken of amõg yͤ people, ⁊ yͤ whole cõgregacion ſhall openly declare hys prayſe, while he liueth he hath a greater name thẽ a thouſand beſide: ⁊ after his death, the ſame name remayneth vnto hym. Yet wyl I ſpeake of moo men of vnderſtandynge, For I am full as the mone.

C Herken vnto me, ye holy verteous chyldren brynge forthe fruyte, as the Roſe that is planted by the brokes of yͤ felde, and geue ye a ſwete ſmell as Libanus. Floryſh as the Roſegardeyn ſynge a ſonge of prayſe. O geue thanckes vnto GOD ouer all hys worckes. Geue glorie ⁊ honoure vnto yͤ LORD, ſhewe hys prayſe wyth youre lyppes. yee, euẽ wyth the ſonge of your lyppes, wyth harpes, and playnge, and in geuynge thanckes vnto hym, ſaye after Gene.1.d. thys maner. *All the worckes of the LORD are exceadyng good, and all hys commaundementes are mete and conueniente in due ſeaſon.

D A mã nede to ſaye: what is this: what is yͭ: For at tyme conuenient they ſhall all beſought. At his commaũdement yͤ water was as a wall, and at the word of hys mouth the water ſtode ſtyll* In Gen.7.d. his commaundemente is euery thynge acceptable and reconciled, ⁊ his health cannot be miniſhed. The worckes of al fleſhe are before hym, and there is nothyng hyd from hys eyes. He ſeyth frõ euerlaſtyng to euerlaſtyng and there is nothynge to wonderfull, of hye vnto him. A man nede not to ſaye then, what is thys or yͭ: For he hath made al thynges to do good vnto man. His bleſſyng ſhall renne ouer as the ſtreame, ⁊ moyſture the earthe lyke a floude, of water. Like as he maketh yͤ water for drouth ſo ſhal hys wrath fall vpon yͤ Heathen.

E Oſe.1 *Hys wayes are playne ⁊ right vnto the iuſt but yͤ vngodly ſtomble at them. Rom. For the good are good thinges created from the begynnyng and euell thinges for the vngodly. *All thynges neceſſarie Eccle. for the lyfe of man are created from the beginning: water, fyre yron, ⁊ ſalt, meale, whete ⁊ hony, mylke, and wyne, oyle, ⁊ clothyng. *All theſe thinges are 1.T created for the beſt to the faythfull. But to the vngodlye ſhal al theſe thynges be turned to hurt ⁊ harme. There be ſpirites yͭ are created for vẽgeaũce, ⁊ in theyr rigourouſnes haue they faſtened their tormentes. *In the tyme of yͤ Mat.2 ende they ſhal pour out theyr ſtrength, and pacifie the wrath of him that made them. *Fyre, hayle, hunger, and deathe: Ecclo. all theſe thynges are created for vẽgeaunce. The teeth of wilde noiſome beaſtes, the ſcorpyons, ſerpentes, and the ſwearde are created alſo for vẽgeaũce, to the deſtruction of the vngodly.

They ſhalbe glad to do hys cõmaundementes: and when nede is, they ſhal be redy vpon earth: and when theyr houre is come, they ſhall not ouerpaſſe the commaundement of the LORDE.

Therfore haue I taken a good courage vnto me from yͤ begynnynge, and thoughte to put theſe thynges in wrytynge, ⁊ to leaue them behinde me. *Al Gene. the worckes of yͤ LORD are good ⁊ he geueth euery one in dueſeaſon, ⁊ when nede is, ſo yͭ a man nede not to ſay: thys is worſe then yͭ. For in dueſeaſon they are all pleaſaunte ⁊ good: And therfore prayſe yͤ LORDE with whole hert and mouth, ⁊ geue thãckes vnto his name.

The xl. Chapter.

¶ Manye miſeries lyght in a mans lyfe. All thynges paſſe awaye, but a fyrme and a ſtable fayth remayneth: Of the bleſſyng of the ryghteous, and prerogatiue of the feare of God.

A Greate trauaile is created for A all men, and an heuye yocke vpon all mens chyldren, from the daye that they goo out of theyr mothers wombe, til they be buryed in the earth the mother of al thinges: namely theyr thoughtes and imaginacions, feare of the herte, councell, meditacions, deſire and the day of death: from the hygheſt that ſytteth vpon the glorious ſeate, vnto the loweſt and mooſt ſymple vpon the earth: from hym that is gorgiouſly arayed, ⁊ weareth a crowne, vnto hym that is but homely, ⁊ ſimply clothed here is nothinge but wrathe, in vie, fearfulneſſe, vnquietneſſe, and feare of death, rygor, anger, ⁊ ſtryfe. And in yͤ nyght, when one ſhulde reſt and ſleape vpon hys bed, the ſlepe chaūgeth his vnderſtandinge ⁊ knowlege. A lytle or nothige is hys reſt. And in ſleape hys mynde (as when a man dothe lye in traunce) is trobled withe Imaginacion.

He feareth ⁊ is diſquieted in yͤ viſion
B of his hert, as one that renneth out of a battayle and in the tyme of health he awaketh and marueleth that the feare was nothynge. Such thinges happen vnto all fleſhe, both man and beaſt: but ſeuen folde to the vngodly. Morouer, death bloudeſheding, ſtryfe, ⁊ ſwearde, oppreſſion, hunger, deſtruction, and puniſhemente: *theſe thynges are al created agaynſte the vngodlye ād for theyr ſakes came the floude alſo. *Al that is of yͤ earth, ſhall turne to earth agayne: and all waters eble agayne into yͤ ſee. Al brybes and vnryghteouſneſſe ſhalbe put awaye, but faythfulnes ⁊ truth ſhall endure for euer. The ſubſtaunce and goodes of the vngodly ſhalbe dried vp and ſynke awaye as the water floude, and they ſhall make a ſounde lyke a great thonder in the rayne.

C Lyke as yͤ ryghteous reioyſeth whē he openeth hys hande, ſo ſhall yͤ traungreſſoures be faynte, when theyr goodes vaniſhe and conſume awaye. *The chyldren of the vngodlye ſhall not obtayne many brāūches. And yͤ vncleane rootes vpon the hye rockes, ſhalbe rooted oute before the graſſe by the water ſyde and vpon the ryuer banckes.

Fryndlyneſſe and liberalitie in the increaſe and bleſſynge of GOD, is lyke a paradiſe and garden of pleaſure: ſuche mercye alſo and kyndnes, endureth for euer. *To labour, ⁊ to be content wyth that a man hath, is a ſwete and a pleaſaunt lyfe, but ſweter thē they bothe is to haue the treaſure. To beget chyldrē and to repayre the citie maketh a perpetuall name, but an honeſte woman is more worth then them bothe. Wine and muſike reioyce the hert, but yͤ loue of wyſdome is aboue them both.

Pyppynge ⁊ harpynge make a ſwete
D noyſe, but a frendly tōge goeth beyond them both. Thyne eye deſireth fauoure ⁊ bewtye, but a grene ſede tyme, rather then them both. A frend and cōpanyon come together at opportunite but aboue them bothe is a wyfe that agreeth with her huſbāde. One brother helpeth another in yͤ time of trouble, but almes ſhall deliuer more then thē both. Gold ⁊ ſyluer faſten yͤ feete but a good councel is more pleaſaūte then them bothe. Tēporall ſubſtaunce ⁊ ſtrength, lyft vp the mynde: but the feare of the LORDE wanteth nothynge, ⁊ nedeth no helpe.

The feare of the LORD is a pleaſaūte garden of bleſſinge, ⁊ nothynge ſo bewtyfull as it is. My ſōne leade not a beggers life, for better it were to dye thē to begge. Who ſo loketh to another mans table, taketh no thoughte for his owne lyuinge howe to vpholde his lyfe, for he feadeth hym ſelfe wyth other mennes meate. But a wyſe ⁊ wel nurtered man wyll beware therof. Beggyng is ſwete in the mouth of the vnſhamefaſt, but in hys belly there burneth a fyre.

The xli. Chapter.

¶ Of the remembraunce of death. Death is not to be feared. A curſe vpon them that forſake the lawe of GOD. God name and ſame. An exhortacion to geue hede vnto wyſedome. Of what thynges a man ought to be aſhamed.

O Death, howe bytter is yͤ re- A
membraunce of the, to a mā
that ſeeketh reſt and cōfort
in hys ſubſtaunce ⁊ ryches,
vnto the mā that hath nothyng to vexe
hym, ⁊ that hath proſperite in all thynges, yee, vnto hym that yet is able to receaue meat. O death, howe acceptable ⁊ good is thy iudgement vnto the nedefull, and vnto hym whoſe ſtrength fayleth, and that is nowe in the laſt age, ⁊ that all thynges is ful of care and fearfulneſſe: vnto hym alſo yͤ is in diſpayre, and hathe no hope nor paciēce: Be not thou afrayd of death: remember them that haue bene before the: ⁊ that come after the: this is the iudgemente of the
LORD ouer alle fleſhe. *And why wol- Gene.3.d.
deſte thou be agaynſt the pleaſure of yͤ Hyeſte: Wheter it be ten hundreth, or a thouſande yeares: death aſketh not howe longe one hath lyued.

The chyldren of the vngodly are ab- B
ominable chyldren, and ſo are they that
kepe company wyth yͤ vngodly, * The Eccl.40.c.
inheritaunce of vngodly chyldren ſhall

come to naughte, & theyr poſterite ſhall haue perpetuall ſhame and confuſion. The chyldren complayne of an vngodlye father, & why? for hys ſake they are rebuked and diſpiſed. Wo be vnto you (O ye vngodly) whyche haue forſaken the lawe of the Hygheſt GOD: yf ye be borne, ye ſhalbe borne to curſyng, yf ye dye, the curſe ſhalbe youre porcion.

Eccle.40.b * All that is of the earth, ſhall turne to earth agayne: ſo go the vngodly alſo oute of the curſe into deſtruction. The ſorowe of men is in their bodye: but the name of the vngodlye ſhalbe put out. Eccle.22.d. * Laboure to get the a good name, for that ſhall continue ſuerer by the, then a thouſande greate treaſures of golde. A good lyfe hathe a nombre of dayes, but a good name endureth euer.

Eccle.20.d. * My chyldren kepe wyſedome in peace for wyſedome that is hyd: and a treaſure that is not ſene, what profite is in them both? A man that hydeth his folyſheneſſe, is better then a man yͤ hydeth hys wyſedome. C Therefore be ye turned at my wordes: for it is not good in all thynges & alwaye to be aſhamed. True fayth muſte proue and meaſure it: Be aſhamed of whordome before father & mother: Be aſhamed of leaſyng before the prince & men of autorite: Of lyinge before the Judge & ruler. Of offence before yͤ congregacion & people: Of vnrighteouſnes before a cõpanion and frende. Of thefte, before thy neyghbours. Rom.1.b. * As for yͤ truth of GOD & hys couenaunte, be not aſhamed thereof.

Be aſhamed to lye wyth thyne elbowes vpon yͤ breade: Be aſhamed to looke vpõ harlottes: Be aſhamed to turne awaye thy face frõ thy frende. Be aſhamed to take and not to geue. Be aſhamed alſo to looke vpon another manes wyfe, and to make anye tryflynge wordes with her mayden, or to ſtand by her beſyde. Be aſhamed to vpbrayde thy frende when thou geueſte anye thinge, caſte hym not in the teeth wythall.

The xlij. Chapter.

¶ Secretes maye not be opened. The lawe of GOD muſte be taughte. A daughter. A woman, GOD knoweth all thinges: yea, euen the ſecretes of thy herte.

A REhearſe not a thinge twyſe and dyſcloſe not yͤ wordes, that thou haſt heard in ſecrete. Be ſhamefaſt & well manered in dede, ſo ſhall euery man fauoure yͤ. Of theſe thynges be not thou aſhamed, and accepte no perſone to offende. Namelye, of theſe thinges be not aſhamed: Of the lawe of GOD, of the couenaunte of Judgement to brynge yͤ vngodly frõ his vngodlynes vnto ryghteouſnes: & to make him a good man: to deale faythfully wyth thy neyghboure & companion: to diſtribute the heritage vnto thy frendes: to be diligẽte to kepe trwe meaſure & weyghte: to be cõtente whether thou getteſt much or lytle: to deale trulye wyth temporall goodes in byinge and ſellyng: to bringe vp chyldren wyth diligence to correcte an euel ſeruaũte, to kepe that thyne is from an euel wife, to ſet a locke wher many handes are: what thou delyuereſt and geueſt oute to be kepte, to tell it, & to weye it: to wryte vp all thy oute geuynge & receauinge: to enfourme the vnlearned and vnwiſe: Of the aged that are Judged of the yonge: yf thou be diligent in theſe thynges, truly thou ſhalte be learned and wyſe, and accepte of all men.

B The daughter maketh the father to watch ſecretly: and the carefulnes that he hath for her, taketh awaye his ſlepe: yea, in the youthe leſte ſhe ſhulde ouergrowe hym: And when ſhe hath an huſbande, leſt ſhe ſhulde be hated: leſt ſhe ſhulde be defyled or rauiſhed in her virginite, or gotten wyth chylde in her fathers houſe: Or (when ſhe commeth to the man) leſt ſhe behaue her ſelfe not ryght, or cõtinue vnfruytefull. Eccle. *yf thy daughter be want on kepe her ſtraytely, leſt ſhe cauſe thine enemies to laugh the to ſcorne, and yͤ whole citie to geue the an euel reporte, & ſo thu be fayne to heare thy ſhame of euerye man, and be confounded before all the people. Eccle. *Beholde not euery bodyes bewtye, & haue not to muche dwellynge amonge wemẽ. For lyke as the worme and mothe commeth oute of yͤ clothynge Gene. * ſo doth wyckedneſſe come of wemen.

C It is better to be wyth an euell man, then wyth a frendlie wyfe that putteth one to ſhame & rebuke. I wyll remember the worckes of the LORDE, and declare the thynge that I haue ſene. In the wordes of the LORD are his worckes. The Sũne ouerloketh al thynges wyth hys ſhyne, & all hys worckes are ful of yͤ clearneſſe thereof. Hath not the

LORD brought to paſſe yͤ hys Sayncttes ſhulde tell oute all hys wonderous worckes, whyche yͤ Almyghtye LORD hath ſtablyſhed: All thynges endure in his glorie. He ſeketh out yͤ grounde of yͤ deepe, ⁊ the herte of men, ⁊ he knoweth all theyr imaginacion ⁊ wiſedome. For yͤ LORD knoweth all ſciēce, ⁊ he loketh into the token of yͤ tyme. He declareth the thynges yͤ are paſte ⁊ for to come, ⁊ vncloſeth thynges that are ſecrete.

D ⁊ No thoughte maye eſcape hym, neyther may any worde be hid from hym. He hathe garnyſhed the hye excellente worckes of hys wyſedome, ⁊ he is from euerlaſtinge to euerlaſtinge. Unto him maye nothynge be added neyther can he be miniſhed, he hath no nede of any mans councell. O howe amiable are al hys worckes, and as a ſparke to looke vpon. They lyue all, ⁊ endure for euer: and when ſoeuer nede is, they are all obediente vnto hym. They are double, one agaynſte another: he hathe made nothynge that hath faute or blemyſhe. *He hath ſtablyſhed the ſtoodes of euery one: ⁊ who maye be ſatiſfied wyth hys glorie, when he ſeyth it.

The xliij. Chapter.

¶The Sūme of the creacion of the worckes of GOD

A THe glorie of the hyght, is *the fayre and clere fyrmament, yͤ bewtye of the heauen is hys glorious clearnes. The Sunne when it appeareth, declareth the daye in the going out of it, a maruelous worke of the hyeſt: At noone it burneth the earth and who maye abyde for the heat therof: Who ſo kepeth an ouē whē it is hoote thre tymes moore doth the ſunne burne vpon the mountayes whē it bretheth out the fyrye beames and ſhynneth wyth the bryghtnes of it, it blindeth the eyes. Great is the LORDE that made it, and in hys commaundement he cauſeth it to runne haſtely.

*The Moone alſo is in all, ⁊ at conueniente ſeaſon it ſheweth the tymes ⁊ is a token of the tyme. *The token of yͤ ſolempne feaſt is taken of the Mone, a lyght yͤ mynyſhed ⁊ increaſeth agayne. The moneth is called after yͤ mone it groweth wōderouſly in her chaūginge. B The armie of heuen alſo is in yͤ hyght in the firmamēte of heauen: it geuethe a cleare and glorious ſhyne. Thys is yͤ clearneſſe of the ſtarres, the bewtyeful apparel of heauen, the apperel that the LORDE lighteneth in yͤ heyght. In hys holye worcke they continue in theyr order, and not one of them fayleth in hys watche. *Loke vpon the rayne bowe, and prayſe hym that made it: very bewtyfull is it in hys ſhyne. He compaſſeth the heauē aboute wyth hys cleareneſſe and glorie, the handes of the hygheſt hath bended it. Thorowe hys cōmaundemente he maketh the ſnowe to fall, and the thunder of hys iudgemente to ſmyte haſtely.

Gen.9.b.

Thorowe his commaundemente yͤ treaſures are opened, and yͤ cloudes fleas the foules. In hys power hath he ſtrengthned yͤ cloudes, ⁊ broken the hayle ſtones. C The moūtaynes melte at yͤ ſyghte of hym, yͤ wynde blowethe accordige to hys wil. The ſounde of hys thonder beateth yͤ earth and ſo doth the ſtorme of the North: the whorle wynde alſo lyghteth downe as a fethered foule: caſteth out ⁊ ſpredeth the ſnowe abrode: and as the greſhoppers that deſtroy all, ſo fallett it downe The eye marueleth at the bewtye of yͤ whyteneſſe thereof, ⁊ yͤ herte is afrayed at yͤ rayne of it. He poureth out yͤ froſt vpō earth lyke ſalte, ⁊ whē it is froſen, it is as ſharpe as the pricke of a thiſtle.

When yͤ colde North winde bloweth harde Chryſtall cōmeth of yͤ water. He lyghteth downe vpō all yͤ gatheringes together of water, ⁊ putteth on yͤ waters as a breaſt plate. He deuoureth yͤ mountaynes, ⁊ burneth the wildernes: ⁊ looke what is grene, he putteth it out lyke fyre. The medicine of all theſe is when a cloude commeth haſtely: ⁊ whē a dewe commeth vpon yͤ heate it ſhalbe refreſhed agayne. D In hys worde he ſtylleth yͤ wynde: In hys councell he ſeteth the depe, and (the LORDE) Jeſus planted it. They that ſayle ouer yͤ ſee, tell of the parelles ⁊ harmes thereof, ⁊ when we heare it wyth oure eares, we maruayle thereat. For there be ſtraūg wonderous worckes, diuerſe maner of nice beaſtes ⁊ whalfyſhes. Thorowe hi are al thinges ſet in good order, ⁊ parfourmed, ⁊ in his worde al thinges endure.

I ſpeake much, but I can not ſufficientely attayne vnto it, for he hym ſelfe onelye is the perfection of all wordes. We ſhulde prayſe the LORDE after all our power, for he is greate in all hys worckes. The LORDE is to be feared, yee, very greate is he,*and maruelous is hys power. Prayſe the LORDE, and magnifie hym as much as ye may, yet doth he farre excead all praiſe. O magnifie him wyth al your power,⁊ labour earneſtlye, yet are ye in nowyſe able ſufficiently to prayſe him. Who hathe ſene hym, that he myghte tell vs?

Pſal.95.a.
Pſal.105.a

*Who can magnifie hym ſo greatlye as he is. For there are hyd yet greater thinges thē theſe be:as for vs,we haue ſene but fewe of hys worckes. For the LORDE hath made all thynges and geuen wyſedome to ſuche as feare GOD.

Deu.5.c.
Iohan.1b

The xliiij. Chapter.

¶The prayſe of certen holy men, Henoch,Noe, Abraham,Iſahac and Iacob.

A LEt vs commende the noble famous men,⁊ the generacion of our fore elders ⁊ fathers. Many more glorious actes hath yͤ LORDE done,⁊ ſhewed hys greate power euer ſence the beginnyng. The noble famous men raygned in theyr kyngedomes, and bare excellente rule. In theyr wyſedome and vnderſtandynge, they folowed the councel ſhewed in the prophetes. *They led the folke thorowe the councell and wyſedome of yͤ ſcribes of the people. Wyſe ſentences are found in theyr inſtructiō. They ſought the ſwetnes and melody of muſike,and brouchte fort the pleaſaunte ſonges in ſcripture. They were ryche alſo,⁊ coulde comforte and pacifie thoſe yͭ dwelte wyth them. All theſe were very noble ⁊ honourable men in theyr generacions, and were well reported of in theyr tymes. Theſe haue lefte a name behynde them, ſo that theyr prayſe ſhall alwaye be ſpoken of. Afterwarde, there were ſome, whoſe remembraunce is gone. *They came to naughte ād periſhed as though they had neuer bene: ⁊ became as thoughe they had neuer bene borne: Yea ⁊ theyr chyldren alſo wyth them:

Exod.18.c.
Gen.7.d.

B Neuertheleſſe, theſe are the louynge men, whoſe ryghteouſneſſe ſhall neuer be forgottē but cōtinue by their proſperite. Theyr chyldren are an holye good heritage: Theyr ſeed endureth faſt in yͤ couenaunte. For theyr ſakes ſhal theyr chyldren and ſeed continue for euer, ād theyr prayſe ſhall neuer be put downe. Theyr bodyes are buried in peace, but theyr name lyueth for euermoare. The people can ſpeake of theyr wyſedome, and the congregacion cā talke of theyr prayſe. *Henoch walked ryghte and acceptably before the LORD:therefore was he tranſloted for an example of amendemente to the generacions.*Noe was a ſtedfaſt and ryghteous man, and in the tyme of wrath he receuid rewarde. Therefore was he lefte a remnaunte vnto the earthe, when yͤ floude came. An euerlaſtynge couenaūte was made wyth hym, that all fleſhe ſhulde *periſhe nomoare wyth the water. Abraham was a *greath father of manye people,in glorie was there none lyke vnto hym. He kepte the lawe of the Hyegheſt,and came into a couenaunte wyth him. He ſet the couenaunte in his fleſhe,⁊ when he *was proued,he was foūde faythful. Therefore ſwore GOD vnto hym,wyth an othe, that he wolde bleſſe all people in hys ſeede, that he wolde multiplie and increaſe hym as the duſte of the earthe, and to exhalte hys ſeede as the ſtarres:yee, and that hys ſeede ſhulde haue the poſſeſſion,an inheritaunce of the lande from ſee to ſee,and from the ryuer vnto yͤ borders of the worlde.

Eccle.4
Gene.5
Gen.6.
and.7.
Gene.9
Gen.17
Gene.

*Wyth Iſaac dyd he ſtablyſhe yͤ ſame couenaūt, for Abraham his fathers ſake.yee, that gracious bleſſinge,and helth of al men and couenaunte, dyd he ſtablyſhe wyth Iſaac, and made it reſt vpon yͤ heade of Iacob, He knewe hym *in that he proſpered hym ſo well and rychly,and gaue them an heritage and ſundred hys porcion by it ſelfe, *⁊ parted it amonge the twelue tribes. Mercifull mē broughte he out of him,which found fauour in the ſight of all fleſh.

Gene.
Gene.
&.29
Ioſu.
and.1

The xlv. Chapter.

¶The prayſe of Moſes,Aaron: and Phinehes.

MOſes *beloued of GOD ⁊ A man whoſe remembraūce is in hye prayſe:hym hath the LORDE made lyke in glorie to the ſaynctes, and magnified hym,ſo that the enemies ſtoode in awe of hym, thorowe his wordes he dyd greate wonders. He made hym great in yͤ ſyght of kynges, gaue hym commaundemente before hys people,and ſhewed hym hys glorious power. *He ſtablyſhed hym with faythfulneſſe and mekeneſſe.

Exod.
Actes
Num

neſſe, and choſe hym oute of al men. Foꝛ he herde hys voyce, and he led hym in the darcke cloude * and there he gaue hym the commaundementes, yea, the lawe of lyfe and wyſedome that he myghte teache Jacob the couenaũte and Iſraell his lawes.

B
He choſe Aaron hys bꝛother alſo out of the tribe of Leui exalted whome he had made like to him. * An euerlaſtinge couenaũte made he with hym, and gaue him the pꝛeaſthode in the people. He made hym gloꝛious in bewtyful araye, & clothed hym wyth the garmente of honoure. He put perfecte ioye vpon hym, and gyrded him with ſtrength. He decte him with ſyde clothes, and a tunycle wyth an ouerbodye cote alſo & a gyrdle Rounde about made he hym belles of golde & ẏ many:* ẏ when he wẽte in the ſoũd myght be hearde ẏ he myght make a noyſe in ẏ Saunctuarie, & geue ẏ people warnynge. The holye garment was wꝛought & bꝛodꝛed wᵗ golde, yelowe ſylcke & purple. And in ẏ bꝛeſtlappe there was a goodlye woꝛke, wheryn was faſtened lyghte and perfecteneſſe.

C
* Vpon the ſame alſo there was a woꝛcke faſtened, and ſet wyth coſtlye pꝛecious ſtones, all boũde wyth golde: & this he bꝛoughte in his miniſtracion. The ſtodes were faſtened foꝛ a remembꝛaunce, after the nombꝛe of the xii. tribes of Iſraell. Vpon his myter there was a plate of pure golde, a grauẽ image of holynes, a famous and noble woꝛcke, garniſhed, and pleaſaunte to looke vpon. Befoꝛe hym were there ſene no ſuche fayꝛe oꝛnamentes, and theſe it behoued hym alwaye to vſe: There myghte none other put them on, but onelye hys chyldꝛen and hys chylders chyldꝛẽ perpetualye. Dayly perfourmed he his burnte offerynges two tymes. * Moſes fylled hys handes, & anoynted hym wyth holye oyle.

D
Thys was nowe cõfirmed hym wyth an euerlaſtyngẽ couenaũte, and to hys ſeede, as the dayes of heauen, namelye that hys chyldꝛen ſhulde alwaye miniſter befoꝛe hym, and perfourme the office of te Pꝛeaſthode, & wyſhe the people good in hys name. Befoꝛe al men lyuynge choſe ſhe hym ẏ he ſhulde offer incenſe befoꝛe the LORDE, & make odoures foꝛ a ſwete ſauoure and remẽbꝛaunce, that he ſhulde reconſile the people of the LORDE wyth hym agayne. * He gaue hym auctoꝛitie alſo in hys commaundemẽtes, and in the couenaunte that he ſhulde teache Jacob the ſtatutes and teſtimonies, and to enfourme Iſraell in hys lawe.

Deut.17.c. and.11.a. Mala.2.d.

E
* Therefoꝛe there ſtoode vp certayne againſte hym, and had enuye at hym in the wylderneſſe, namely they that folowed Dathan and Abiron, and the furious congregacion of Coꝛe. Thys the LORDE ſawe and it diſpleaſed hym, & in hys wꝛothefull indignacion were they conſumed. A greate wonder dyd he vpon them, and conſumed thẽ wyth the fyꝛe. * Beſyde thys he made Aaron yet moꝛe honoꝛauble and gloꝛious. He gaue him an heritage, & parted the fyꝛſte frutes vnto hym. * Vnto hym ſpeciallye he appoynted the bꝛeade foꝛ ſuſtenaunce, (foꝛ the Pꝛeaſtes dyd eate of ẏ offerynges of te LORDE) thys gaue he vnto hym and hys ſeed. * Elles had he no heritage noꝛ poꝛcion in the lande, & wyth the people. Foꝛ the LORDE hymſelfe is hys poꝛcyon and enheritaunce.

Num.16.d. Num.17.f Exo.25.e. Leu.24.b. Deut.12.b. and.18.d. Eze.44.b

F
The thyꝛde noble and excellente mã is * Phinehes the Sonne of Eleazar, whych pleaſed ẏ God of Iſraell, becauſe he had the zeele & feare of the LORD. Foꝛ when ẏ people were turned backe, he put hym ſelfe foꝛ the ryghte ſoone, & ẏ with a good wyl, to pacifie the wꝛath of the LORD warde Iſrael. Therefoꝛe was there a couenaunte of peace made with him ẏ he ſhulde be the pꝛyncipal amonge ẏ ryghteous, ẏ he and his poſteritie ſhulde haue the office of the Pꝛeaſthode foꝛ euer Like as there was made a couenaũte wᵗ Dauid of ẏ tribe of Juda, ẏ from amonge his ſonnes onelye there ſhulde be a kyng. And that Aarõ alſo & his ſeede ſhulde be ẏ heritage, to geue vs wyſedome in our hert, to iudge hys people in righteouſneſſe, that hys goodes ſhulde not come into foꝛgetfulneſſe and that theyꝛ honoure myghte endure foꝛ euer.

Num.25.a.

The xlvi. Chapter.

¶ The pꝛayſe of Joſue, Caleb, and Samuel.

A
MAnly and ſtrong in battayle * was Jeſus the ſonne of Naue, whych in ſtead of Moſes ẏ pꝛophet was geuen to be a Captayne of ẏ people, whych accoꝛdyng vnto his name, was a greate ſauiour vnto ẏ electe

Ioſue.12.e. Num.27.d Deu.34.b. Ioſue.1.a.

electe of GOD to puniſhe the enemies yͭ roſe vp agaynſte Iſraell, that Iſraell myghte optaine theyr enheritaunce. O howe greate, noble, and excellente was he, whē he left vp hys hand, and drowe out hys ſwearde agaynſte the cities: Who ſtod ſo manly before hym: For yͤ LORDE him ſelfe brought in the enemies. *Stode not the Sunne ſtyll at his commaundemente, & one daye was as long as two: He called vpon yͤ Hygheſt & mooſt myghtie, when yͤ enemies preaſed vpō him on euery ſyde, & yͤ LORD hearde hym wͭ yͤ hayle ſtones. They ſmote the Heathenyſhe people myghtely, & in the falling downe they ſlewe all the aduerſaries, ſo that the Heathen knewe hys hooſte, and all hys defence, that the LORDE hym ſelfe foughte agaynſt them, for he folowed vpon the myghtye men of them. — Ioſue.10.c.

B *In the tyme of Moſes alſo, he and Caleb yͤ ſonne of Jephonne, did a good worcke, with ſtode agaynſt the enemies, which held the people from ſynne, & ſtylled the wycked murmuringe. *And of ſyxe hundreth thouſande people of foote, they two were preſerued to brynge them into the heritage, namely, a lāde yͭ floweth with mylke and honye. — Num.14.a — Num.26.g.

*The LORDE gaue ſtrenght alſo vnto Caleb whyche remayned wͭ him vnto his age ſo yͭ he wente vp into yͤ hygh places of yͤ lande, & his ſeed conquered the ſame for an heritage, yͭ all the chyldren of Iſraell myghte ſe, howe good thynge it is, to be obediente vnto the LORDE. And the iudges and rulers (euerye one after hys name) whoſe hert wente not a whoring, nor departed frō the LORDE, and that forſoke not the LORD vnfaythfully, whoſe remembraunce hath a good reporte. — Ioſue.14.c

Yea theyr bones floryſhe out of theyr place and theyr names ſhall neuer be chaunged, but honoure remayneth ſtyl wyth yͤ chyldren of thoſe holye men.

Samuel the prophete beloued of the LORDE hys GOD *ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the LORDE he Judged the congregacion, and the LORDE had reſpecte vnto Jacob: The Prophete was founde diligēte in hys faythfulneſſe: yea, & he is knowen faytful in his wordes: becauſe he ſawe the GOD of lyghte. *He called vpon the LORDE Almyghtye, when the enemyes preaſed vpō hym on euerye ſyde, what tyme as he offered the ſuckynge lambes. And yͤ LORDE thondereh from Heauen, & made his voyce to be hearde wͭ a great noiſe. He diſcomfited yͤ Princes of Tyre, & and al the rulers of yͤ Paleſtines. *Before hys laſte ende he made proteſtacion in yͤ ſyghte of the LORD, & his annoynted, yͭ he tooke neyther ſubſtaunce nor good of anye man, no not ſo muche as a ſhoo, & no man mighte accuſe hym After thys he tolde, that hys ende was at hande, and ſhewed yͤ Kynge alſo his ende & deathe, & from yͤ earthe lyfte he vp his voyce in yͤ prophecy yͭ the vngodlye people ſhulde periſhe. — 1.Reg.10.a and.16.b. — 1.Reg. — 1.Reg.12.

The xlvij. Chapter.

¶The prayſe of Nathan, Dauid, and Salomon.

A After warde in the tyme of Kynge Dauid there roſe vp a Prophet called Nathan: For lyke as the fat is taken awaie from the offeringe, ſo was Dauid choſen out of the children of Iſraell. He tooke hys paſtyme wyth the Lyons, and wyth kyndes and wyth beares lyke as wyth lambes *Slewe he not a Gyaūte when he was yet but yonge and tooke awaye the rebuke from hys people: What time as he toke yͤ ſtoone in hys hande, & ſmote downe proude Goliah wyth the ſlynge. For he called vpon the Hygheſt LORDE whyche gaue him ſtrength in his ryghte hande ſo that he ouerthrewe the myghty Gyaunt in the battayl that he myght ſet vp the horne of hys people agayne. — 2.Re.12. — 1.Reg.

B *Thus broughte he hym to worſhyppe aboue all Princes, and made hym to haue a good reporte in the prayſe of the LORDE, that he ſhuld were a crowne of glorie. *For he deſtroyed the enemies on euerye ſyde, rooted out the Paleſtines hys aduerſaries, & brake theyr horne in ſunder, like as it is broken at thys day. In al his worckes he prayſed the Hygheſt and holyeſt, aſcribed yͤ honoure vnto hym. — 3.Reg. — 2.Reg.

Wyth hys whole herte dyd he prayſe the LORDE, and loued GOD that made hym. *He ſet ſyngers alſo before the aulter, and in theyr tune he made ſwete ſonges. — 2.Pa.

He ordeyned to kepe the holye dayes worſhypfully, & that the ſolemne feaſte

thorowe the whole yeare ſhulde be honourablye
holden, with praysynge yͤ name
of the LORDE, and with ſynging by
times in yͤ mornyng in yͤ ſanctuarie. C

*The LORD tooke away hys ſynnes
and exhalted hys horne for euer. He gaue
hym the couenaũte of the kyngedome,
and the throne of worſhyppe in Iſrael.*
After him there roſe vp the wyſe
ſonne called Salomon, ⁊ for hys ſake
he droue the enemies awaye farre of.
Thys Salomon rayned wyth peace in
his tyme, for GOD gaue hym reſt from
his enemyes on euery ſyde yͭ he myghte
buylde hym an houſe in hys name, and
prepare the Sancturie for euer like as
he was well inſtruct in hys youth, ⁊ filled
with wiſedome and vnderſtanding
as it were wyth a water floude. He couered
⁊ fylled yͤ whole lande wͭ ſimilitudes
⁊ wyſe prudent ſentences.

His name wente abroade in the Iles
D because of hys peace he was beloued.
All landes marueled at hys Songes,
Prouerbes, ſimilitudes, and at hys peace,
and at yͤ name of yͤ LORDE GOD,
whyche is called yͤ GOD of Iſrael.

*He gathered gold as tynne, and he
had as muche ſiluer as leade.* He was
moued in inordinate loue towarde wemen,
and was ouercome in affection.
He ſtayned hys honoure ⁊ worſhyppe:
yea, his poſterite defyled he alſo in bringynge
the wrath of the LORDE vpon
hys chyldren ⁊ ſorowe after hys ioye.*
ſo yͭ hys kyngedome was deuyded, ⁊ Ephraim
became an vnfaithfull ⁊ vnconſtãte
kyngedome. *Neuertheles, GOD
did not ſlake hys mercye, nether was
he vtterly deſtroyed becauſe of his worckes,
that he ſhulde leaue hym no poſterite.
As for the ſeed yͭ came vpon hym,
whych he loued, he broughte it not vtterly
to naught but gaue yet a rẽnaunt E
vnto Iacob, ⁊ a roote vnto Dauid oute
of hym. Thus reſted Salomon wͭ hys
fathers, ⁊ oute of hys ſeede he lefte behinde
him a verye foolyſhenes of yͤ people,
and ſuche one as had no vnderſtandyng:
*Euen Roboam, whyche turned
away yͤ people thorowe hys councell, ⁊
Ieroboam yͤ ſonne of Nebat, ‡ whych
cauſed Iſrael to ſyn, ⁊ Ephraim yͤ waie
of vngodlynes: In ſo much that theyr
ſynnes and myſdedes had the vpperhande
ſo ſore, that at the laſte they were
dreuen out of the lande for the ſame:
yea, he ſoughte oute and broughte vp
all wyckednes, tyll the vengeaunce came
vpon them.

The xlviij. Chapter.

The prayſe of Elias, Elizeus, Ezechias, ãd Eſaye. A

THen ſtode vp * Elyas yͤ prophet 3.Reg.16.a
as a fyre, and his worde
brent lyke a creſhet. He broughte
an hunger vppon them,
and in hys zeale he made them few in
nomber. For thy myghte not awaye
wyth the commaundementes of the
LORDE. Thorowe the worde of the
LORDE he ſhut the heauen. *and iij times 3.Reg.18.c
brought he the fire downe. Thus
became Elias honorable in hys wonderous
dedes. Who may make hys boaſt
to be lyke him? *One yͭ was deed raſed 3.Reg.17.e
he vp from death, ⁊ in yͤ worde of yͤ
Hyeſt he brougt hĩ out of yͤ graue agayne.
He caſt downe kynges ⁊ deſtroyed
them, ⁊ yͤ honourable from theyr ſeate.
Vpon yͤ mount Sina he hearde yͤ puniſhemẽte,
⁊ vpon Horeb yͤ Iudgemẽt of
the vengeaunce. He prophecyed recompeninge
vnto kynges, *ordayned Prophetes 3.Reg.19.e
after him. ‡He was taken vp in 4.Reg.2.c
the ſtrome of fore, in a chatet of horſes
of yͤ LORDE, He was ordeyned in yͤ reprouynges
in tyme, to pacifie yͤ wrath
of the LORDE, *to turne the hertes of Luce.1.a.
the fathers vnto the children and to ſet
vp the tribes of Iacob agayne. Bleſſed
were they that ſawe the, ⁊ were garnyſhed
in loue: for we lyue in lyfe: but after
death we ſhal haue no ſuche name. B

*Elias was couered in yͤ ſtorme, but 4.Reg.1.c
Heliſeus was fylled wyth hys ſpirite. 3.and.4.
Whyle he lyued he was afrayed of no
Prince, and no man myght ouercome
hym. There coulde no worde dysceaue
hym. *and after hys deathe hys bodye 4.Re.13.d
prophecyed. ‡ He dyd wonders in hys 4.Reg.5.6
lyfe, ⁊ in death were hys worckes maruelous. 7.and.8.
For all this the people amẽded
not, neyther departed they from theyr
ſynnes: *tyl they were caryed away 4.Re.18.b
preſoners out of yͤ lande, ⁊ were ſcatered
abroade in al countryes ſo yͭ of thẽ
there remayned, but a very lytle people
⁊ a prince vnto the houſe of Dauid. Howe
be it ſome of thẽ dyd ryghte, and ſome
heaped vp vngodlynes.

*Eezechias made his citie ſtronge, 1.Par.32.a
conueyd him water into it, dygged thorowe
the ſtoyne rocke wyth yron, and

made vp a well by the water ſyde.* In 4.Reg.18.c Eſai.36.c. hys tyme came Sennacherib vp, and ſent Rabſakes, before lyfte vp hys hande agaynſte Sion, and defyled them wᵗ greate pryde. Then trembled theyr hertes & handes ſo yᵗ thy ſorowed like a woman trauelynge wyth chylde. So they called vpon yᵉ LORDE whych is mercyful, & lyfte vp theyr handes before hym. Immediatly yᵉ LORDE heard thẽ oute of heauẽ: he thought nomore vpõ theyr ſinnes, nor gaue them ouer to theyr enemies: but deliuered them by yᵉ hand of Eſay.* He ſmote the hooſte of the Aſſyrians, and hys Angel deſtroyed them. 4.Re.19.g For Ezechias had done the thyng yᵗ pleaſed the LORDE, & remayned ſtedfaſtly in the waye of Dauid hys father. As Eſaye the greate & faythfull prophete in the ſyghte of GOD had commaũded hym.‡ In his tyme yᵉ ſonne wente backward: and he lengthened the kynges 4.Re.20.b Eſa.38.b. lyfe. Wyth a ryghte ſpirite prophecied he, what ſhulde come to paſſe at the laſte: and to ſuche as were ſorowfull in Sion he gaue conſolaciõ, wher wᵗ they myght cõfort thẽ ſelues for euermore. He ſhewed thynges yᵗ were for to come, and ſecrete, or euer they came to paſſe.

The xlix. Chapter

¶ Of Jeſias, Ezechias, Dauid, Jeremie, Ezechiel Zorobabel, Jeſus, Nehemiah, Enoch, and Joſeph.

A THe remembraunce of *Joſias is like as whẽ Apoticarie 4.Re.14.a and.23.b. 2.Paralip.34.a. maketh many precious ſwete ſmellyng thiges together. Hys remembraunce ſhalbe ſwete as hony in all mouthes and the playnge of Muſicke at a bancket of wine. He was appoynted to turne the people agayne and to take a waye all abominacions of the vngodlye. He directed hys herte vnto the LORDE, and in the tyme of the vngodlye he ſet vp the worſhyppe of GOD againe. All kinges (excepte Dauid, Ezechias and Joſias) committed wyckedneſſe: for euẽ yᵉ kinges of Juda alſo forſooke yᵉ lawe of GOD. For they gaue theyr vnto other, theyr honoure & worſhyppe alſo to a ſtraunge people.

Therfore was the elect citie of the B Sanctuari brente with fyre, & the ſtretes 4.Re.25.d thereof lay deſolate and waſt in the hande of Jeremie, for they intreated hym euell, whyche neuertheleſſe was a Prophete ordeyned frome hys mothers wombe, yᵗ he myghte roote oute breake of, * and deſtroye: and that he myght buylde vp, and plant agayne. ‡ Ieremi. Ezechiel ſaw the glorie of the LORD in Eze.1.a. a viſion, whych was ſhewed him vpon yᵉ charet of the cherubins. For he thought vpon the enemies in the rayne, to doo good vnto ſuch as had ordred their wayes aryght. And the bones of the twelue prophetes floriſhed from out of theyr place, for they gaue comforte and cõſolacion vnto Jacob, & delyuered thẽ faytfullye *How ſhall we prayſe Zorobabel, which was as an honoure in the *Agge. ryght hande of Jſraell * So was Je- 1.Eſd.3. ſus alſo the ſonne of Joſedec: theſe men 3.Eſd.5. C in theyr tyme builded the houſe, and ſet *Agge. vp yᵉ Sanctuarie of yᵉ LORDE agayne: and.a. whiche was prepared for an euerlaſtinge worſhyppe. * And Nehemias is alwaye to be commended, ‡ which ſet vp *2.Eſ for vs the walles yᵗ were broken downe, 2.Eſd.7. made yᵉ portes and barres agayne and buylded the houſes of the newe.* But vpon yᵉ earthe is there noman *Gene. created lyke Enoch, for he was taken vp Eclc.4 Hebr.1 from the earth. ‡ And Joſeph whiche ‡Gen. was lorde of his brethren, and yᵉ vpholder 42.a. of his people: his bones were couered and kepte. Seth and Sem were in greate honoure amonge yᵉ people: and ſo was Adam aboue al yᵉ beaſtes when he was created.

The l. Chapter.

¶ Of Symon the ſonne of Onias.

SImon * the ſonne of Onias A the hye preeſte, whiche in his *2. lyfe ſet vp the houſe agayne, & and.4 in his dayes made faſt the tẽple. The heygth of the temple alſo was founded of hym, the double buyldynge and the hye walles of the temple. In his dayes yᵉ wels of water flowed out, and were excedynge full as the ſee. He toke care for his people, and delyuered them from deſtruction. He kepte his citie, and made it ſtronge, that it ſhulde not beſeaged. He dwelte in honoure & worſhyppe amonge hys people, and enlarged the entraunce of the houſe, and the court. He gaue lyghte as the mournynge ſtarre in the myddeſt of the cloudes, and as the Moone when it is full. He ſhyned as the Sunne in the temple of GOD. He is as bryghte as they raynebowe in yᵉ fayre cloudes, & floryſheth

as the

as ÿ floures and roſes in ÿ ſprynge of the yeare, and as lylyes by the ryuers of water. Like as the braunches vpon the mounte Libanus in ÿ tyme of Somer: as a fyre and incenſe ÿ is kyndled. Lyke as an whole ornamente of pure golde, ſet wt al maner of precious ſtones: and as an Olyue tree, that is fruytefull and as a Cypreſſe tree, whych groweth vpon hye.

When he put on the garmente of ho-
B noure and was clothed with al bewtie when he wente to the holye aulter to garnyſhe ÿ couerynge of the Sanctuarie: when he tooke the porcions oute of the Preaſtes hande, he hym ſelfe ſtoode by the hearthe of ÿ aulter, and hys brethren rounde about in order. As the braunches of Cedretree vpon the mounte Libanus ſo ſtoode they rounde about hym. And as ÿ braunches of ÿ Olyue tree, ſo ſtoode all ÿ ſonnes of Aaron in theyr glorie, & the oblacions of ÿ LORDE in theyr handes before all the congregacion of Iſraell. And that he myghte ſufficiently perfourme his ſeruice vpon the aulter, and garnyſhe the offerynge of ÿ Hyeſte GOD, he ſtretched oute his hand, & tooke of the drinckofferynge, & poured in of ÿ wyne ſo he poured vpon the botome of ÿ aulter a good ſmell vnto the hyeſte Prince.

Then began the ſonnes of Aaron to
C ſyng and to blowe wyth trompettes, & to make a great noyſe, for a remembraunce and prayſe vnto the LORDE, Thẽ were all ÿ people afrayde and fel downe to the earth vpon theyr faces to worſhyppe the LORDE theyr GOD and to geue thankes to the Almyghty GOD, They ſonge goodly alſo with theyr voyces, ſo that there was a pleaſaunte noiſe in the greate houſe of ÿ LORDE. And the people in theyr Prayer, beſought ÿ LORDE the Hygheſt, that he wolde be mercifull tyll the honoure of the LORDE were perfourmed, thus ended they theyr miniſtracion & ſeruice. Then wẽt he downe and ſtretched out his hãdes ouer the whoole multitude of the people of Iſrael, ÿ they ſhulde geue prayſe and thanckes oute of theyr lyppes vnto the LORDE, and reioyce in his name He beganne yet once alſo to praye, that he myghte openly ſhewe the thankeſgeuynge before ÿ Hygheſt, namelye thus O geue prayſe & thanckes (ye all) vnto the LORDE our GOD whych hath euer done noble and great thynges, whych hath increaſed our dayes from our mothers wombe, and dealte wyth vs accordynge to hys mercye: ÿ he wyl geue vs ÿ ioyfulneſſe of herte, & peace for our tyme in Iſraell. Whych faythfully kepeth hys mercye for vs euemore, & alway delyuereth vs in due ſeaſon.

There be two maner of people that D
I abhorre frõ my herte: as for the thyrde whome I hate, it is no people. They that ſyt vpon the mountayne of Samaria, the Paleſtines, and the foolyſhe people that dwel in Sichimis.

I Jeſus the ſonne of Sirach Eleazarus, of Jeruſalem, haue tokened vp theſe infourmacions and documentes of wyſdome and vnderſtandynge in thys booke, and poured out the wyſedome of my herte. Bleſſed is he that exercyſeth hym ſelfe therein: and who ſo taketh ſuch to hert ſhalbe wiſe for euer yf he do theſe thynges he ſhalbe ſtronge in all. For the lyghte of the LORDE leadeth hym.

The li. Chapter.

¶ A prayer of Jeſus the ſonne of Sirach.

I Wyll thancke the O LORDE and kynge, and prayſe the O A
GOD, my ſauyour. I wyll yelde prayſe vnto thy name: for thou art my defender and helper, and haſt preſerued my bodye from deſtruction, from the ſnare of traytourous tõges, and from the lippes that are occupied with lyes. Thou haſte bene my helper, from ſuche as ſtoode vp agaynſt me, and haſt deliuered me after the multitude of thy mercye, and for thy holy names ſake. Thou haſte delyuered me from the roorynge of them that prepared them ſelues to deuoure me, out of the handes of ſuch as ought after my lyfe: from the multitude of them ÿ troubled me & wente aboute to ſet fyre vpõ me on euery ſyde, ſo that I am not brente in the myddes of the fyre: From the deepe of hel, from an vncleane tonge, from lyinge wordes, from the wycked kynge, and from an vnryghteous tong My ſoule ſhall prayſe the LORDE vnto death, for my lyfe drewe nyghe vnto hell downeward.

They cõpaſſed me rounde aboute on e- B
uery ſyde, & there was no man to helpe me. I

me I loked aboute me, yf there were any man that wolde ſocour me: but there was none. Then thought I vpon thy mercy, O LORDE, and vpon thyne actes that thu haſte done euer of olde: namelye: that thou delyuereſt ſuche as put theyr truſte in yͤ, and ryddeſt them oute of yͤ handes of the heathen. Thus lyfte I vp my prayer from the earth ⁊ praied for deliueraunce from deathe. I called vpon the LORDE yͤ father of my LORDE, yͭ he wolde not leaue me without helpe, in the day of my trouble, ⁊ in the tyme of yͤ proude: I wyll prayſe thy name continualye, yeldynge, honoure and thanckes vnto it: ⁊ ſo my prayer was heard. Thu ſaueđeſt me from deſtruction and delyuereſt me from the vnryghteous tyme. Therfore, wyll I acknowlege ⁊ prayſe the, and magnifie the name of the LORDE.

When I was yet but yonge, or euer C I went aſtraye, I deſired wiſedome openly in my prayer. I came therefore before the temple, and ſought her vnto the laſte. Thē floryſhed ſhe vnto me as a grape yͭ is ſoone rype. My hert reioyſed in her, then went my foote the ryghte waye: yee from youthe vp, ſoughte I after her. I powed downe myne eare and receaued her. I found me much wiſedome: ⁊ proſpered greately in her. Therefore wyll I aſcribe yͤ glorie vnto hym yͭ geueth me wyſedome: for I am aduyſed to do therafter. I wyll be gelous to cleaue vnto the thynge that is good, ſo ſhal I not be confounded. My ſoule hath wreſteled wyth her, and I haue bene diligent to be occupyed in her, I left myne hādes on hye, thē was my ſoule lyghtened thorowe wyſedome, that I knowledged my foliſhneſſe, I ordred my ſoule after her, ſhe and I were one herte from the begynnyng, ⁊ I founde her in clēneſſe, And therefore ſhall I not be forſaken.

My herte longed after her, and I gat D a good treaſure. Thorowe her yͤ LORDE hathe geuē me a newe tonge, wherwyth I wyl prayſe hym. * O come vnto me ye vnlearned and dwel in the houſe of wyſedome: withdrawe not your ſelues from her, but talke and comune of theſe thynges, for youre ſoules are very thryſtye. I opened my mouth and ſpake: O come ⁊ by wyſdome wythout any mony, bowe downe your necke vnder her yocke, ⁊ youre ſoule ſhal receaue wyſdome. She is hearde at hand, and is content to befounde. Behold wͭ your eyes* howe that I haue had but lytle laboure, ⁊ yet haue founde muche reſte. O receaue wyſedome, ⁊ ye ſhall haue plenteouſnes of ſyluer ⁊ golde in poſſeſſion. Let youre mynde reioyſe in hys mercye, and be not aſhamed of hys prayſe. Worcke hys worcke by tymes, and he ſhall geue you youre rewarde in due ſeaſon.

Eſay. 55. a.

Eccle. 6. c.

The ende of the booke of Ieſus yͤ ſōne of Sirach: whyche is called in Latine Eccleſiaſticus.

The boke of the prophet Baruch.

The fyrſte. Chapter.

¶ Baruch wrote a booke durynge the captiuitie of Babylon, whych he red before Iechoniah and al the people. The Iewes ſente the booke with monye vnto Ieruſalem, to theyr other brethren, to the intente that they ſhulde praye for them.

A AND theſe are the wordes of the booke, which were written by Baruche the ſonne of Nerias, the ſonne of Maaſias, the ſonne of Sedechias, the ſonne of Sedeias, the ſonne of Helchias, at Babylon, in the fyfte yeare, and in the vij. daye of yͤ moneth, what time as yͤ Chaldees toke Ieruſalē, ⁊ brent it vp wͭ fyre.

And Baruch dyd reade the wordes of thys booke, that Iechoniah the ſōne of Ioachym kyng of Iuda myghte heare: and in the preſence of all the people yͭ were come to heare yͤ booke: yea, ⁊ before all the noble kynges ſonnes, before the Lordes of the counſayl, and elders: ⁊ before the whole people, from yͤ loweſt vnto the hyeſt: before all them yͭ dwelte at Babylō by yͤ water of Sud. Whych when they herd it, wept, faſted and prayed before the LORDE.

B They made a collection alſo of monye, accordynge to euery mans poure, ⁊ ſente it to Ieruſalem vnto Ioachim the ſonne of Helchia the ſonne of Salō preaſt, wyth the other preaſtes and to al the people whych were wyth him at Ieruſalem

Jeruſalem, what tyme as they hat gotten the oꝛnamentes of the temple of yͤ LORDE (that were taken awaye out of the temple) that they myght bꝛinge thẽ agayne into the lande of Juda, yͤ tenth daye of yͤ moneth Siuan: namelye, ſyluer veſſelles (which Sedechiah the ſõne of Joſiah kynge of Juda had made) after yͤ Nabuchodonozoꝛ kyng of Babylon had takẽ Jechoniah wᵗ al his pꝛinces, loꝛdes, ⁊ al yͤ people, ⁊ led thẽ captiue from Jeruſalem vnto Babilon.

And they ſayde: Behold we haue ſent you mony,* to bye you burnde offeringes and incenſe wythal: make you vnleuened bꝛeade, and offre foꝛ ſynne vpon the aulter of yͤ LORDE our GOD* And pꝛaye foꝛ the pꝛoſperite of Nabuchodonozoꝛ, kynge of Babylon, ⁊ foꝛ yͤ welfare of Balthazar his ſonne: that theyꝛ dayes maye be vpon earthe, as the dayes of heauen, that GOD alſo maye geue vs ſtrength, ⁊ lyghten our eyes, that we maye lyue vnder the defence of Nabuchodonozoꝛ kynge of Babylon, ⁊ vnder the pꝛotection of Balthazar hys ſõne: yͭ we may long do them ſeruice, and fynde fauour in thyꝛ ſyght.

Pꝛaye foꝛ vs alſo vnto the LORDE our GOD foꝛ we haue ſynned agaynſte yͤ LORDE our GOD ⁊ vnto thys daye is not his wꝛath turned yet awaye frõ vs. And ſe yͭ ye reade this booke (which we haue ſente vnto you to be rehearſed in the temple of the LORDE) vpon yͤ hye dayes, and at tyme cõueniente.

Thus ſhall ye ſaye.* The LORDE oure GOD is ryghteous, but we are woꝛthy of confuſion, ⁊ ſhame: lyke as it is come to paſſe thys daye vnto all Juda, ⁊ to euerye one that dwelleth at Jeruſalem: to oure Kinges, Pꝛinces, pꝛeaſtes, pꝛophetes ⁊ oure fathers. We haue ſinned befoꝛe the LORDE our GOD, we haue not put our truſt in hym, noꝛ geuen him credẽce, we haue not obeied him, we haue not herkened vnto yͤ voyce of yͤ LORDE our GOD, to walke in yͤ commaundementes that he gaue vs.

Syns the day that he bꝛought our foꝛefathers out of yͤ land of Egypt vnto this pꝛeſent daye we haue bene euer amyſbeleuinge and an vnfaythful people vnto yͤ LORD our GOD: deſtroynge oure ſelues vtterly, and ſhꝛynckynge backe, yͭ we ſhulde not heare hys voyce *Wherfoꝛe, there are come vpon vs great plages and diuers curſes. Lyke as the LORDE deuiſed by Moſes hys ſeruaũt: ‡which bꝛought oure fathers ‡Ex.12.13 and 14. oute of the lande of Egypt, to geue vs a lande yͭ floweth wyth mylk ⁊ honye, lyke as it is to ſe thys daye. Neuertheleſſe, we haue not harkened vnto the voyce of yͤ LORDE our GOD, accoꝛdynge to al yͤ woꝛdes of yͤ Pꝛophetes, whõ he ſente vnto vs and to our rulers: but euery man folowed his owne mynde ⁊ wycked imaginacion: to offer vnto ſtraung gods ⁊ to do euel in the ſyghte of yͤ LORDE oure GOD.

The ij. Chapter.

¶ The Jewes confeſſe that they ſuffer iuſtely foꝛ theyꝛ ſinnes. The true cõfeſſion of the Chꝛyſtẽ. The Jewes deſire to haue the wꝛath of GOD turned frõ them. The LORDE wyl that we obeye vnto pꝛinces all thought they be euell. He pꝛomiſeth that he wyll call agayne the people from captiuite, and geue them a newe and an euerlaſtynge teſtament. A

Dan.9.b. FOR the whyche* cauſe yͤ LORDE oure GOD hath perfourmed hys deuyce where of he certified vs, and oure heades that ruled in Jeruſalem: yee, and oure kynges, oure pꝛinces wyth all Iſraell and Juda. And ſuch plages hathe the LORDE bꝛoughte vpon vs, as neuer came to paſſe vnder the heauen, lyke as it is fulfylled in Jeruſalem, *accoꝛdynge as it is wꝛytten in the lawe of Moſes: Deu.28.e. 4.Reg.5.a Thre.4.b. that a man ſhulde eate the fleſhe of hys owne ſonne, and the fleſhe of his owne daughter. Moꝛeouer, he hath delyuered them into the handes of all the kynges, that are rounde aboute vs (to be confounded ⁊ deſolate) and ſcatered them abꝛode in all landes and nacions. Thus are we bꝛoughte beneth ⁊ not aboue, becauſe we haue ſynned agaynſt the LORDE oure GOD, and haue not bene obediente vnto hys voyce. * Therefoꝛe the LORDE our GOD is Baru.1.d. ryghteous, and we wᵗ oure fathers (as reaſon is) are bꝛought to open ſhame, as it is to ſe thys daye. And as foꝛ theſe plages that are come vpon vs alredy, the LORDE hath deuiſed them foꝛ vs: yet wolde we not pꝛaye vnto the LORDE our GOD that we myghte turne euery man from his vngodly wayes. So the LOERDE hathe cauſed ſuche plages to come vpon vs: foꝛ he is ryghteous in all his woꝛckes, whych he hathe cõmaunded vs: whych we alſo haue not done, noꝛ harkened vnto his voyce:

foꝛ to

for to walke in the commaundemētes of yͤ LORD, yͭ he hath geuen vnto vs.

B
Dani.5.c.
‡Exo.7.8.9.10.11.12.13.14.
2.Par.6.c.

And nowe, O LORDE GOD of Iſrael, thou that‡haſte broughte thy people out of the lande of Egypte wyth a myghty hande, with tokens and wonners, wyth thy greate power, and oute ſtretched arme: ⁊ haſte gotten thy ſelfe a name, as it is come to paſſe thys daye O LORD oure GOD, whe haue ſynned we haue done wyckedly, we haue behaued oure ſelues vngodlie in al thy righteouſneſſes. Turne thy wrath from, vs (we beſeche the) for we are but a fewe lefte a monge the Heathen, where thou haſte ſcatered vs. Heare (O LORDE) and oure peticions: bring vs out of captiuite, for thyne owne ſake: geue vs fauoure in the ſyght of them, which haue led vs awaye: yͭ all landes may knowe that thou arte the LORDE oure GOD: and that Iſrael and his generacion calleth vpon thy name.

C
Deu.26.c.
Eſai.43.c.
Pſal.114.c.

O LORDE looke downe from thy holye houſe vpon vs: enclyne thyne eare, and heare vs.* For the deed yͭ be gone downe to theyr graues, and whoſe ſoules are out of theyr bodyes, *aſcribe vnto yͤ LORD, neyther prayſe, nor ryghteous makyng: but the ſoule yͭ is vexed for yͤ multitude of her ſynnes (whyche goeth on heuylye, and weakely) whoſe eyes begynne to fayle: yee, ſuch a ſoule aſcribeth prayſe and ryghteouſnes vnto yͤ LORDE: O LORDE we powre out our prayers before yͤ, and require mercie in thy ſyghte: O LORDE oure GOD not for any godlines of our forefathers but becauſe thou haſte ſente oute thy wrathe ⁊ indignacion vpon vs: accordynge as thou dydeſte threaten vs, by thy ſeruauntes the prophetes, ſayinge.

D
Iere.27.a.

*Thus ſayeth yͤ LORDE: bowe downe your ſhulders ⁊ neckes ⁊ ſerue yͤ kynge of Babylon, ſo ſhall ye remayne ſtyl in yͤ lande, yͭ I gaue vnto your fathers. yf ye wyll not do thys, nor heare the voyce of the LORDE your GOD, to ſerue yͤ kyng of Babylon: I ſhall deſtroye you in the cities of Iuda: wythyn Ieruſalem and wythout, I wyll alſo take you frō the voyce of myrthe, and yͤ voyce of ioye, yͤ voyce of the brydegrome ⁊ the voyce of the bride, ⁊ there ſhall no man dwell more in the lande. But they wolde not hearken vnto thy voyce, to do yͤ kynge of Babylon ſeruyce: ⁊ therfore haſt thou perfourmed the wordes that thou ſpakeſt by thy ſeruauntes yͤ prophetes: namelye, that the bones of oure kynges, and the bones of our fathers ſhullde be tranſlated out of theyr places.

E

And lo, nowe are they layed oute in the heate of the ſunne, ⁊ in the cold of the nyght, ⁊ deed in great miſerie, wͭ hunger, wyth ſweard with peſtilence, ⁊ are cleane caſt forth. As for the temple wherein thy name was called vpon thou haſt layde it waſte, as it is to ſe thys daye: ⁊ that for the wyckednes of yͤ houſe of Iſrael, ⁊ yͤ houſe of Iuda. O LORDE our GOD, thou haſt intreated vs after all thy goodnes, ⁊ accordyng to al that great louyng mercy of thyne lyke as thou ſpakeſte by the ſeruaunte Moſes, in yͤ day when thou dydeſt cōmaunde him, to wryt thy lawe before yͤ chyldren of Iſrael ſaying:

Deu.4
and

*yf ye wyll not herken vnto my voyce, then ſhall thys greate multitude be turned into a verye ſmall people, for I wyll ſcater them abrode. Notwithſtandinge, I am ſure yͭ thys folke wyll not heare me for

F

it is an hardenecked people, but in the lande of theyr captiuite, they ſhal remēber them ſelues, and learne to know, yͭ I am the LORDE theyr GOD, when I geue thē an herte to vnderſtād, ⁊ eares to heare. Then ſhall they prayſe me in the lande of theyr captiuite: and thynke vpon my name. Then ſhall they turne them from theyr harde backes, and from theyr vngodlyneſſe. Then ſhall they remember yͤ thinges, yͭ happened vnto theyr forefathers, whych ſynned agaynſt me. So I wyll bryng them agayne into the land whych I promiſed with an oth vnto theyr fathers Abraham, Iſahac, ⁊ Iacob, and they ſhalbe lordes of it: yee, I wyl increaſe them, ⁊ not miniſhe them.

Heb.
Zach.
Apo.

*And I wyl make another couenaūt with them: ſuch one as ſhal endure for euer, namely, that I wil be their GOD, ⁊ they ſhalbe my people: ⁊ I wyl nomore dryue my people the chyldren of Iſrael oute of the lāde that I haue geuen them.

The iij. Chapter

¶The people continueth in their prayer for their deliueraunce. He prayſeth wyſedome vnto the people ſhewynge that ſo great aduerſities came vnto thē for the diſpiſing thereof. Only GOD was the finder of wiſdome. Of that incarnacion of Chriſt.

AND nowe, O LORDE Almyghtye thou GOD of Iſrael, our ſoule ẏ is in trouble, and our ſpirite that is vexed, cryeth vnto the: heare vs (O LORD) ⁊ haue pietye vpon vs for thou arte a merciful GOD, be gracious vnto vs, for we haue ſinned before the. Thou endureſt for euer, ſhulde we thē vtterly periſhe? O LORDE Almyghtye, thou GOD of Iſrael.

Heare nowe the prayer * of the deed Iſraelites and of theyr chyldrē, whych haue ſynned befor the, ⁊ not herkened vnto ẏ voyce of the LORD theyr GOD, for the whych cauſe theſe plages hange nowe vpon vs: O LORDE, remēber not the wickednes of oure forefathers, but thyncke vpon thy power and name nowe at thys tyme: for thou arte ẏ LORDE oure GOD: and the (O LORDE) wil we prayſe. *For thou haſt put thy feare in oure hertes, to the intente that we ſhulde call vpon thy name, ⁊ prayſe the in oure captiuite, and that we myght turne from the wyckedneſſe of our forefathers, that ſynned before the.

Beholde, we are yet thys daye in oure captiuite, where as thou haſt ſcatered vs, to be an abominacion, curſe, and ſyn: *like as it hath happened vnto our forefathers alſo, becauſe of theyr wyckedneſſe, and departynge from the.

O Iſrael, heare the commaundemētes of lyfe: ponder thē well with thyne eares, that thou mayeſt learne wyſedome. But how happeneth it Iſrael, that thou art in thyne enemies lande, thou arte waxen olde in a ſtraunge cōtrye, ⁊ defyled wyth ẏ deed. Why arte thou become lyke them, ẏ go downe to theyr graues? Euen becauſe thou haſt *forſaken the wel of wyſedome. For yf thou haddeſt walked in the way of GOD truly thou ſhuldeſt haue remayned ſtyl ſafe in thyne owne land, * O learne then where diſcrecion is, where vertue is, where vnderſtanding is, ẏ thou mayeſt knowe alſo frō whence cōmeth *lōge lyfe, a neceſſarie lyuig, ẏ lyght of ẏ eyes, ⁊ quietnes. Who euer foūd out her place? Or who euer came into her treaſures?

Where are the princes of ẏ Heathen become, and ſuch as ruled the beaſtes vpō ẏ erth? They ẏ had theyr paſtyme wͭ the foules of the ayre, ẏ hoorded vp ſyluer and gold (wher in men truſt ſo much) and made no ende of their gatherynge? What is become of them ẏ coyned ſiluer, ⁊ were ſo careful, ⁊ could not brynge theyr worckes to paſſe? They be roted out, and gone downe to hell, ⁊ other mē are come vp in their ſteades. Yong men haue ſene lyght, and dwelte vpon earth: but the waye of refourmacion haue they not knowen, nor vnderſtande the pathes thereof: nether haue theyr chyldren receaued it: yee, ryghte farre is it from them. It hath not bene hearde of in the lande of Canaan, neyther hath it ben ſene at Theman.

The Agarenes ſoughte after wyſedome, D but that which is eartly, lyke as the marchauntes of the lande do. They of Theman are connyng, alſo and they laboure for wyſedome and vnderſtandyng: but ẏ way of true wyſedome they knowe not: neyther do they thyncke vppon the pathes thereof. O Iſrael howe greate is the houſe of GOD? and how large is the place of hys poſſeſſion? * Deute. 4. f. Ierem. 25. b Pſal. 145. a Great is he and hath no ende: yee, ⁊ vnmeſurable. What is become of thoſe famous Gyauntes, that were ſo greate of bodyes, ⁊ ſo worthy men of warre? Thoſe had not ẏ LORD choſen, neyther haue they foūde ẏ waie of refourmaciō therefore were they deſtroyed: ⁊ for ſo much as they had no wyſdome, they periſhed becauſe of theyr foolyſheneſſe.

E Who hath gone vp into heauen, take wyſdome there and broughte her downe frō ẏ cloudes? Who hath gone ouer ẏ ſee, to fynde her, and hath choſen her aboue golde, ⁊ ſo brought her hether? No man knoweth the wayes of wyſdome, nether is there any ẏ can ſeke out her pathes. But he ẏ wotteth all thynges, knoweth her, and he hathe founde her oute wyth hys fore knoweledge. * Gene. 1. d. Thys ſame is he whych prepared the earth at the begynnynge ⁊ fylled it wͭ all maner of foules ⁊ beaſtes. * Ioſue. 1. c. Eſd. 38. b. Eccl. 46. d. Whē he ſendeth out the lyghte, it goeth: ⁊ when he calleth it agayne it obeyeth hym wͭ feare. The ſtarres kepe theyr watche, and geue theyr light: yea, ⁊ that gladly. When he calleth them they ſay: here we be. And ſo wyth chearfulneſſe they ſhewe lyght vnto hym that madc them.

*Thys is oure GOD and there ſhall Pſal. 148. a Deute. 4. d. none other be compared vnto hym. It is he that hathe founde oute all wyſedome, and hathe geuen her vnto Iacob

hys ſeruaunte, and to Iſrael hys beloued.*
1.Iohn.1.d. Afterwarde hyd he ſhewe hym
ſelfe vpon earth, ⁊ dwelt amonge men.

The iiij. Chapter.

¶The rewarde of them that kepe the lawe, and the puniſhement of them that diſpiſe it. A confortinge of the people beinge in captiuite. A complaynt of Jeruſalem, and vnder the figure therof the churche A conſolacion and comfortynge of the ſame.

A THys is the booke of the cõmaundementes of GOD, and the lawe
that endureth for euer. All they
that kepe it ſhall come to lyfe:
but ſuch as forſake it, ſhal come to deathe.
Turne the O Iacob, take holde of
it: walke by thys way thorowe hys
brightnes and ſhyne. Geue not thyne
honoure to another, and thy worſhippe
Pſal.93.b. to a ſtraunge people, O Iſrael.* howe
happye are we, ſeynge that GOD hath
ſhewed vs ſuche thynges as are pleaſaũt
vnto him: Be of good cheare, thou
people of GOD. O thou auncient Iſraell,*
3.Re.17.d. Nowe are ye ſolde amonge the
and.25.d. Heathen, howbeyt, not for youre vtter
deſtruction: but becauſe ye prouoked
GOD the LORD to wrathe and diſpleaſure,
therefor were ye delyuered vnto
youre enemies: for ye dyſpleaſed ẏ euerlaſtyng
GOD, that made you offeringe
vnto deuyls ⁊ not to GOD. ye haue forgotten
hym ẏ broughte you vp, ⁊ your
nourſe haue ye greued, O Jeruſalem.

When ſhe ſawe that the wrathe of
B GOD was cõmynge vpõ you, ſhe ſayd,
herken O ye that dwell about Sion,
for GOD hath brought me into greate
heauineſſe, and why? I ſe the captiuite
of my people, of my ſonnes and daughters,
whych the euerlaſtyng GOD wyll
brynge vpon them. Wyth Ioye dyd I
norysh them, but nowe muſt I leaue
them wyth wepyng and ſorow.

Let noman reioyce ouer me a wyddowe,
and forſaken, whyche for the ſynnes
of my chyldren am deſolate of euerye
mã. For why? they departed frome
the lawe of GOD: thy wolde not knowe
hys ryghteouſneſſe, nor walke in ẏ
way of hys commaundementes: and
as for the pathes of the truth and godlynes,
they had no luſt to go in them.

C O ye dwellers aboute Sion, come, ⁊
let vs call to remembraunce the captiuite,
that the euerlaſtynge GOD hath
Deu.28.e. broughte vpon my ſonnes ⁊ my daughters.*
Ierem.5.b. He hath brought a people vpon
them from farre, an vncurteous people
and of a ſtraunge language whych nether
regarde ẏ olde, nor pitie ẏ yonge.

These haue caryed awaye the deare
beloued of my wyddowes, leauynge
me alone, both deſolate and chyldeleſſe.
But alas what can I helpe you? Nowe
he that hath broughte theſe plages
vpon you, delyuer you alſo from the
handes of youre enemies.

Go youre way (O chyldren) go youre
way for I am deſolate and forſaken
*I haue put of the clothynge of peace, Deu
and put vpon me the ſackecloth of prayer, and
and for my tyme I wyll call vpon Pſal
the moſt Hyeſte. Be of GOD cheare O
my chyldren, crye vnto the LORD, and
he ſhall delyuer you from the power of
the princes, your enemies.

For verely, I haue euer a good hope
of your proſperous health: yea, a very
gladnes is come vpon me from ẏ holy
one, becauſe of the mercy that ye ſhall
haue of oure euerlaſtynge ſauiour.

Wyth mournyng and weping dyd I D
let you go frõ me, but wyth ioye ⁊ perpetual
gladneſſe ſhall ẏ LORD brynge
you agayne vnto me. Lyke as neyghboures
of Sion ſawe your captiuite
from GOD. Euen ſo ſhall they alſo ſe
ſhortly youre health in GOD, whyche
ſhall come in you wyth greate honour
and euerlaſtynge worſhyp.

O my chyldren, *ſuffer pacientlye ẏ 2.R
wrathe that ſhall come vpon you. For
the enemie hath perſecuted ẏ, but ſhortely
thou ſhalt ſe hys deſtruction, and
ſhalte treade vpon hys necke. My dearlinges
haue gone trough harde wayes,
for they are led awaye as a flocke that
is ſcatered abrode wyth the enemyes.
But be of good comforte (O my chyldren,)
and crye vnto the LORD: For he
that led you awaye, hath you yet in remembraunce:
⁊ lyke as ye haue be mynded
to ſwarue from your GOD* ſo ſhal Eſa
ye nowe endeuoure youre ſelues ten tymes
more, to turne agayne and to ſeke
him. For he ẏ hath brought theſe plags
vpõ you ſhal bringe you euerlaſtig ioye
againe, wᵗ ſoure health. Take a good
hert vnto the O Jeruſalẽ: for he which
gaue ẏ that name, exhorteth ẏ ſo to do.
* The wycked doers that newe put ẏ Ie
to trouble, ſhal periſhe, and ſuche as
haue reioyſed at thy fall, ſhalbe puniſhed.
The cities whome thy chyldren
ſerue.

ſerue, and that haue caryed awaye thy ſonnes, ſhalbe correct. For lyke as they be nowe glade of thy decay (& reioyce at thy fal) ſo ſhall they murne in theyr owne deſtructiō. The ioye of theyr multitud ſhalbe taken away & their cheare ſhalbe turned to ſorowe. For a fyre ſhal fall vpon them from the euerlaſtynge GOD, longe to endure: and it ſhalbe inhabited of deuels for a greate ſeaſon.

The v. Chapter.

Ieruſalē is moued vnto gladnes for the returne of her people, ād vnder the figure thereof, the churche.

A O Ieruſalem, loke aboute the towarde the Eaſte, and behold the ioye that commeth vnto yͤ from GOD. For loo, thy ſonnes (whome thou haſt forſaken, and that wer ſcatered abroade) com gathered together, from the eaſt and weſte, reioyſynge in the word of the holy one, vnto the honour of GOD.

Put of thy mournynge clothes (O Ieruſalem) and thy ſorowe, and decke the wyth the worſhyppe and honoure, that commeth vnto the from GOD, wͭ euerlaſtynge glorie. GOD ſhall put the garmente of ryghteouſneſſe vpon the, and ſette a crowne of euerlaſtinge worſhyppe vpon thyne heade, for vpon the wyll GOD declare hys bryghtenes, that is vnder the heauen. Yee, an euerlaſtynge name ſhalbe geuen yͤ of GOD, wyth peace of ryghteouſneſſe, and the honoure of GODDES feare.

B Aryſe, O Ieruſalē, ſtande vp an hye: loke aboute the towarde the Eaſt: and beholde thy chyldren gathered from yͤ Eaſte, vnto the weſt whyche reioyſe in thy holye word, hauing GOD in remēbraunce. They departed from the one foote, and were led away of theyr enemies: but nowe ſhal yͤ LORD bryng thē caryed wyth honour as chyldren of the kyngedome. For GOD is purpoſed to brynge downe all ſtoute mountaynes: yee, and all hye rockes, to fyl yͤ valles & ſo to make them euen wyth yͤ grounde: that Iſraell maye be diligent to lyue vnto the honour of GOD. The woodes and all pleaſaunte trees ſhall ouerſhadowe Iſrael, at the cōmaundemente of GOD. For hether ſhall GOD bring Iſrael wͭ Ioyfull myrthe, & in yͤ lyghte of his maieſtye: wyth the mercie & ryghteouſneſſe that commeth of hym ſelfe.

The vi. Chapter.

¶A copie of the epiſtle that Ieremie ſente vnto the Iewes, whych were led awaye preſoners by the kynge of Babylon: wheryn he certifieth them of the thynge that was commaunded hym of God.

A Becauſe of yͤ ſynnes, that ye haue done agaynſte GOD, Iere.25.a.b ye ſhalbe ledde awaye captiue vnto Babylon, euen of Nabuchodonozor the kyng of Babylon. So when ye become in tho Babylon, ye ſhall remayne there manye yeares, & for a longe ſeaſon: namely ſeuen generacions: & after that wyl I bringe you awaye peaceably from thence. Nowe ſhal ye ſe in Babylon goddes of golde, of ſyluer, of wood, & of ſtone, borne vpō mens ſhulders, to caſte oute a fearfulneſſe before yͤ Heathen. But looke yͭ ye do not as yͤ other: be not ye afrayed, & let not yͤ feare of them ouercome you.

B Therfore, when ye ſe the multitude of people worſhypppynge thē behynde & before, ſaye ye in youre hertes: O LORDE, Deute.6.c *it is thou that oughteſte onelye to be worſhypped. Myne Angell alſo ſhalbe wyth you, & I my ſelfe wyl care for youre ſoules. As for the tymber of thoſe goddes, the carpenter hath poliſhed them: yea, gylted be they, & layde ouer wyth ſyluer, yet are they but vain thynges, and cannot ſpeake. Lyke as a wench yͭ loueth paromoures is trymly deckt, euen ſo are theſe made & hanged wyth golde. Crownes of golde verely haue theyr goddes vpon theyr heades: ſo the preaſtes them ſelues take gold & ſyluer from them: & put it to theyr owne vſes: yea, they geue of the ſame vnto harlottes, and trimme theyr whores withal: agayne, they take it from their whores, and decke theyr gods there wͭ. Iere.10.a *yet cannot theſe gods delyuer them ſelues from ruſt & mothes. When they haue couered them wͭ clothynge of purple, they wype theyr faces for the duſte of the temple, wherof there is muche among them. One hathe a Scepter in hys hāde as though he were Iudge of the countrye: yet can he not ſlaye ſuche as offende hym. Another hath a ſwearde or an axe in his hande, for al that he is neyther hable to defēde hym ſelfe frō battayle, nor frō murtherers. C By thys ye maye vnderſtand, yͭ they be no gods: therfore ſe yͭ ye neyther worſhyp them, nor feare them. For like as a veſſel that

a man vſeth, is nothynge worth when
it is broken, euen ſo is it wͭ theyr gods.
When they be ſet vp in the temple, their
eyes be full of duſt thorowe the fete of
thoſe yͭ come in. And lyke as the doores
are ſhut in rounde aboute vpon hym yͭ
hath offended the kynge. Or as it were
a dead bodye kepte beſyde the graue.
Euen ſo the preaſtes kepe the doores
wyth barres and lockes, leaſt theyr goddes
be ſpoyled wyth robbers. They ſet
vp candels before them (yee, verely and
that manye) whereof thei cãnot ſe one,
but euen as blockes ſo ſtande they in yͤ
temple. It is ſayde that the ſerpentes
and wormes, whych come of the earth,
knawe oute theyr hertes, eatynge then
and theyr clothes alſo, and yet they feele
it not. Theyr faces are black thorowe
the ſmoke that is in the temple. The
oules, ſwalowes and byrdes, fly vpon
them: yee, and the cattes runne ouer
theyr heades. By thys ye may be ſure,
D that they are not gods, therfore feare
them not. The gold that they haue, is
to make them bewtyfull: for all that,
excepte ſome bodye dyght of theyr ruſt
they wyll geue no ſhyne: and whẽ they
were caſt into a fourme, they felt it
not. They are bought for mony ⁊ haue
Sapi.14.c. no breth of lyfe wythin them.* They
muſte be borne vpon mens ſhulders, as
thoſe that haue no feete: wherby they
declare vnto men, that they be nothing
worth.* Confounded be they then that
Psal.114.a. worſhyp them, for yf they fal to yͤ groũde,
they cannot ryſe vp agayne of them
ſelues. yee: though one helpe them vp ⁊
ſet them ryghte, yet are they not able to
ſtand alone: but muſt haue proppes ſet
vnder them lyke dead men. As for the
thynge that is offered vnto them, their
Preaſtes ſell it, ⁊ abuſe it: yee, yͤ Preaſtes
wyues take thereof: but vnto the
ſycke and pore, they geue nothyng of it:
the women wyth chylde, and the menſtruous
laye handes of theyr offerynges:
By thys ye may be ſure that they
are no gods, therfore be not ye afrayd
of them. From whence commeth it thẽ,
that they are called gods? The women
ſyt before the goddes of ſyluer, golde,
and woode, and the preſtes ſyt in theyr
temples hauyng open clothes, whoſe
hedes and beerdes are ſhauẽ and haue
nothynge vpon theyr heades: rooryng,
and cryinge vpon theyr gods, as men
do at the feaſte when one is deade.

E The preſtes alſo take awaye the garmentes
of the ymages, and decke theyr
wyues ⁊ chyldren wythall. Whether it
be good or euell that any man do vnto
thẽ, they are not able to recompenſe it:
they cã neyther ſette vp a kyng nor put
hym downe. In lyke maner they may
neyther geue ryches, nor rewarde euel.
* Though a man make a vowe vnto
them ⁊ kepe it not, they wyl not require Eccle.5.
it. They can ſaue no man from deathe,
neyther deliuer the weake from the
myghtie. They cannot reſtore a blynde
man to hys ſyghte, nor helpe anye man
at hys nede. They can ſhewe no mercy
to the wyddowe, nor do good to the fatherleſſe.
Theyr goddes of wodde, ſtone,
golde, and ſyluer, are but euen as
other ſtones, that be hewen of yͤ mountayne.
They that worſhyp them, ſhalbe
confounded. Howe ſhulde they than be
taken for goddes? yee, howe dare men
call them goddes? And though the Caldees
worſhypped them not, hearinge yͭ
they were but dõme ⁊ could not ſpeake
yet they thẽ ſelues offre vnto Bell, and
wolde fayne haue hym to ſpeake: as
who ſaye, they coulde fele yͭ may not moue.
And when the thyng is wel knowẽ,
yet they can not forſake them, as thing
that haue no ſenſe. A greate ſorte of wemẽ
gyrde wyth coardes, ſytte in yͤ ſtretes,
and burne oliue beries. Now yf
one of them be conueyed awaye, and lie
wyth any ſuch as come by: ſhe caſteth
her neyghbours in yͤ teth, becauſe they
are not ſo worthely reputed, nor ther
coard broken. Whatſoeuer is done for
thẽ, it is but in vaine ⁊ loſt. Howe maye
it thẽ be ſaid or thoughte, that they are F
goddes? Carpenters and goldeſmithes
make them, nether be they any other
thynge but euen what the worckemen
wyll make of them. yee, the goldeſmythes
them ſelues that make them, are
of no longe continuaunce. Howe ſhuld
then yͤ thynges that are made of them,
be goddes? Vayne therfore are the thinges
(yee, verye ſhame is it) that they
leaue behynde them for theyr proſperitie.
For aſſoone as there commeth any
warre or plage vpon them, then the
preaſtes imagine where they maye hyde
them ſelues wyth them. Howe can
men thynke then, that they be goddes,
whyche neyther may defende them

ſelues from warre, nor delyuer them from miſfortune: For ſeyng they be but of wood, of ſtone, of ſyluer & of golde: al people and kynges ſhall knowe hereafter that they be but vayne thynges: yee, it ſhalbe openly declared, that they be no goddes: but euen ẏ very workes of mens handes, & that GOD hath nothyng to do wyth them. It is manifeſte then that they are no goddes, but the worckes of mens handes, & no worcke of GOD in them. They can ſet no kinge in the lande, nor geue rayne vnto men. They can geue no ſentence of a matter, nether defende ẏ lande frõ wrõge. For thei are not able to do ſomoche as a crowe ẏ flyeth betwyxte heauen & earthe.

When there happeneth a fyre into ẏ G houſe of thoſe goddes of wodde, and ſyluer, and of golde, the preſtes wil eſcape and ſaue them ſelues, but the goddes burne as the blokes therin. They cannot wythſtand any kynge or battell: howe may it then be thoughte or grauñted, ẏ they be goddes of wodde, of ſtone, of golde, and ſyluer, may nether defende them ſelues frõ theues nor robbers: yee, the very wycked are ſtrõger then they. Theſe ſtryppe them oute of theyr apparell, that they be clothed withall, theſe take theyr golde and ſyluer from them, & ſo get them away: yet can they not helpe them ſelues. Therfore it is moch better for a man, to be a kynge, & ſo to ſhewe hys power: or els a profitable veſſel in a houſe, wherin he ẏ owethe it, myghte haue pleaſure: yee, or to be a dore in a houſe, to kepe ſuche thynges ſafe as be therryn, thẽ to be ſuch a vayn god. The Sunne, the moone, and al the ſtarres, ſeynge they geue theyr ſhyne & lyghte, are obedient, and do men good. When the lyghtenynge glyſtereth, all is cleare. They wynde bloweth in euery countre, & whan GOD commaũdeth the cloudes to go rounde about ẏ whole worlde, they do as they are bydden, whan ẏ fyre is ſent downe from aboue & commaunded, it burneth vp hylles & woddes. But as for thoſe goddes, they are not lyke one of theſe thynges, neyther in bewtye, neyther ſtrẽgth. Wherfore, men ſhulde not thyncke nor ſaye ẏ they be goddes, ſeynge they can neither geue ſentence in iudgemente, nor do mẽ good. For ſo muche nowe as ye are ſure, ẏ they be no goddes, then feare thẽ not. For they can neyther ſpeake euell H nor good for kynges. They can ſhewe no tokens in heauen for the Heathen, neyther ſhyne as the Sunne, nor geue lyghte as the Moone: yee, the vnreaſonable beaſtes are better then they, for they can get them vnder the rofe, and do them ſelues good. So can ye be certified by nomaner of meanes, that they be goddes: therfore feare them not. For lyke as a ſcarcrowe in a garden of herbes kepeth nothĩg, euẽ ſo are theyr goddes of wodde, of ſyluer and golde: and lyke as a white thorne in an orcharde, that euerye byrde ſyttethe vpon: yee, lyke as a dead bodye that is caſte in the darcke. Euen ſo is it with thoſe goddes of wodde, ſyluer and golde. By the purple and ſcarlet whyche they haue vpon them, & ſoone faydeth awaye: ye maye vnderſtande, that they be no goddes: yee, they them ſelues ſhalbe conſumed at the laſte, whyche ſhalbe a great confuſion of the lande. Bleſſed is the godly man, that hath no images and whorſhyppeth none, for he ſhalbe farre from reprone.

¶ The ende of the Prophete Baruch.

The ſonge of the thre chyldren, whyche were put into the hote brennynge ouen.

The commen tranſlation readeth this ſonge in the thyrde Chapter of Daniel.

AND they walked in ẏ myddeſt of the flãme prayſinge GOD and magnified the LORDE. Azarias ſtode vp and prayde on thys maner. Euen in the myddeſt of the fyre opened he hys mouth and ſayde: Bleſſed be thou (O LORD GOD of our fathers) ryght worthy to be prayſed and honoured is that name of thyne for euermore: for thou arte ryghteous in all the thynges that thou haſt done vnto vs, yee, faythfull are all thy worckes, thy wayes are ryght, and all thy iudgementes true. In all the thynges that thou haſt brought vpon vs, and vpon the holy citie of oure fathers (euen Jeruſalem) thou haſte executed

true iudgemēte:yee,according to right
and equite haſt thou broughte all theſe
thinges vpō vs becauſe of oure ſynnes.
For why:we haue offended and done
Danie.9.c. wyckedlye,departynge from ẏ:*In
all thynges haue we treſpaſed, and not
obeyed thy commaundementes, nor kepet
them,nether done as thou haſt bydden
Baru.3.b. vs,ẏ we myght proſpere.*Wherefore
all that thou haſte broughte vpon
vs,and euery thyng that thou haſt
done to vs,thou haſt done them in true
Iudgement: As in deliuering vs into
the handes of oure enemies,among vngodlye
and wycked imaginacions,and
to an vnryghteous kynge: yee, ẏ moſt
frowarde vpon earth. And nowe we
maye not open oure mouthes, we are
become aſhame and reprofe vnto thy
ſeruauntes,and to them that worſhyppe
the. Yet for thy names ſake(we beſech
ẏ) geue vs not vp for euer,breake
not thy couenaunt and take not awaye
thy mercie from vs, for thy beloued
Abrahams ſake,for thy ſeruaunt Iſaacks
ſake,and for thy holy Iſraels ſake.
To whom thou haſt ſpoken and pro-
Gene.15.e. miſed * that thou woldeſt multiplie
22.c.26.b. theyr ſede as ẏ ſterres of Heauen, and
Deute.10.d as the ſande that lyeth vpon the ſee
ſhoore. For we (O LORDE) are become
leſſe then any people, and be kept
vnder thys daye in all the world because
of oure ſynnes: So that nowe
we haue nether prince,prophet, burntofferyng,
ſacrifice, oblation, incenſe,
nor Sanctuarie before the.

Neuertheleſſe,in a contrite herte and
an humble ſpirite, let vs be receaued,
ẏ we maye optayne thy mercye. Lyke
as in the burntofferyng of Rammes
and bullockes, and lyke as in thouſandes
of fat lambes,ſo let our offerynges
be in thy ſyght thys day,ẏ it may pleaſe
1.Petr.2.d. the, *for ther is no confuſion vnto thē
Roma.10.c that put there truſte in the. And nowe
Eſa.28.d. we folowe the wyth all oure herte,
Rom.9.g. we feare the and ſyke thy face. Put vs
not to ſhame, but deale wyth vs after
thy louyng kyndnes,and accordyng to
the multitude of thy mercies. Deliuer
vs by thy myracles (O LORDE) and
get thy name an honoure, that all they
whyche do thy ſeruauntes euell, may
be confounded. Let them be aſhamed
thorowe thy Almyghtye power, and
theyr ſtrength be broken: ẏ they maye
knowe howe that thou onelye art the
LORDE GOD,and honour worthy thorowout
all the world.

And the kynges ſeruauntes that put
them in, ceaſſed not to make the ouen
hote wyth wyld fyr,drye ſtrawe, pytch
& faggottes, ſo that the flamme went
oute of the ouen vpon a xlix. cubites,
yee, it toke awaye and brent vp thoſe
Chaldees, that it gat holde vpō beſyd
the ouen. But the Angel of the LORDE
came downe into the ouen to Azaria
and hys felowes,and ſmot the flame of
the fyre oute of the ouen,and made the
mydſt of the ouen as it had ben a cold
wynd blowyng:ſo that the fyre nether
touched them, greued thē,nor did
them hurte. Then theſe thre (as out of
one mouthe)prayſed, honoured, and bleſſed
GOD in the fornace ſayinge.

*Bleſſed be thou, O LORDE GOD 1.Mac.
of oure fathers:for thou art prayſe and
honoure worthye:yee,and to be magnified
for euermore.* Bleſſed be the holy Pſal.7
name of thy glorie, for it is worthy to
be prayſed,and magnified in all worldes.
Bleſſed be thou in the holie temple
of thy glorie, for aboue al thynges thou
arte to be prayſed, yee,and more then
worthy to be magnified for euer. Bleſſed
be thou in the throne of thy kyngedome,
for aboue al thou arte worthy to
be well ſpoken of, and to be more then
magnified for euer. Bleſſed be thu that
lokeſt thorowe the depe,and ſytteſt vpon
the Cherubins, for thou arte worthye
to be prayſed, and aboue all to be
magnified for euer. Bleſſed be thou in
ẏ firmament of heauen, for thou arte
prayſe and honoure worthy for euer.

O all ye worckes of the LORDE,
ſpeake good of the LORDE,prayſe hym
and ſet hym vp for euer.

*O ye Angels of the LORDE, ſpeake Pſal.
good of the LORDE, prayſe hym, and and.
ſet hym vp for euer.

O ye heauens ſpeake good of ẏ LORDE,
prayſe him, and ſet him vp for euer.

O ye waters that be aboue ẏ firmament,
ſpeake good of the LORD: prayſe
hym,and ſet hym vp for euer.

O al ye powers of the LORD: ſpeake
good of the LORDE:prayſe hym and ſet
hym vp for euer.

*O ye Sunne and Moone, ſpeake Pſal.
good of the LORDE: prayſe hym, and
ſet hym vp for euer.

O ye Starres of heauē, ſpeake good of the LORDE, prayſe hym, and ſet hym vp for euer.

*O ye ſhowers and dewe: ſpeake good of the LORDE: prayſe hym: and ſet hym vp for euer.

O all ye wyndes of GOD, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O ye fyre ⁊ heate, ſpeake good of the LORD, prayſe him, ⁊ ſet hi vp for euer.

O ye wynter and ſommer, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O ye dewes ⁊ froſtes, ſpeake good of LORD: prayſe him, ⁊ ſet hi vp for euer

O ye froſt ⁊ colde, ſpeake good of the LORD: prayſe hym ⁊ ſet him vp for euer

O ye yſe ⁊ ſnowe, ſpeake good of the LORDE: prayſe him, ⁊ ſet hi vp for euer

O ye nyghtes and dayes: ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O ye lyghte and darckenes, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O ye lyghteninges and cloudes, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O let the earth ſpeake good of the LORDE: yee let it prayſe hym, and ſet hym vp for euer.

O ye mountaynes and hilles, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O all ye grene thynges vpon yͤ erth, ſpeake good of the LORDE: prayſe him, and ſet hym vp for euer.

O ye welles, ſpeake good of yͤ LORD prayſe hym and ſet hym vp for euer.

O ye Sees and floudes, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O ye Whales, and all that moue in yͤ waters, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O all ye foules of the ayre, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O all ye beaſtes and catell, ſpeake good of the LORDE: prayſe him, and ſet hym vp for euer.

O ye chyldren of men, ſpeake good of the LORDE: prayſe hym, and ſet hym vp for euer.

O let Iſraell ſpeake good of yͤ LORDE: prayſe him and ſet hym vp for euer.

O ye preſtes of the LORDE, ſpeake good of the LORDE, prayſe him and ſet hym vp for euer.

*O ye ſeruauntes of the LORDE ſpeake good of the LORDE: prayſe hym and ſet hym vp for euer. Pſal. 113. d. 134. a. and. 145. a. Apo. 19. c.

O ye ſpirites and ſoules of the righteous, ſpeake good of yͤ LORDE: praiſe hym, and ſet hym vp for euer.

O ye holy and humble men of hert, ſpeak ye good of the LORDE, prayſe ye hym, and ſet hym vp for euer.

O Ananias, Azarias, and Miſaell, ſpeake ye good of yͤ LORD, prayſe hym, and ſet hym vp for euer: *Whyche hath delyuered vs frome yͤ hel, kepte vs frõ the hande of death, rydde vs from the myddeſt of yͤ burnynge flamme, ⁊ ſaued vs euen in the myddeſt of the fyre. Iere. 20. c. Eſai. 43. a. *O geue thanckes therfore vnto yͤ LORD: for he is kynde herted, and hys mercye endureth for euer. Pſal. 17. a. O all deuoute men, ſpeake ye good of the LORDE, euen the GOD of all GODDES. O prayſe hym, and geue hym thanckes, for hys mercye endureth worlde wythoute ende.

The Hiſtorie of Suſanna wyche is the

thyrtene Chapter of Daniel after the Latin.

THere dwelt a man in Babylon called Joachim, yͭ tooke a wyfe, whoſe name was Suſanna, the daughter of Helcia, a verye fayre woman and ſuche one as feared GOD. Her father ⁊ her mother alſo were godly people, and taught theyr doughter accordynge to the lawe of Moſes. Nowe Joachim (her huſband) was a greate ryche mã, and had a feyre orchard ioynynge vnto hys houſe. And to hym reſorted the Jewes comenly, because he was a man of reputacion amonge them. The ſame yere were there mad two iudges, ſuche as the LORDE ſpeaketh of: All yͤ wyckednes of Babylon commeth from the elders (that is) from the iudges, which ſeme to rule the people. Theſe cam oft to Joachims houſe, and all ſuch as had anye thynge to do in the lawe came they thether vnto them. A

B Nowe when the people came againe at after none, Suſanna went into her huſbandes orcharde, to walke. The elders ſeynge thys yͭ ſhe wente in daylye to walke, they burned for luſt of her: yee, they were almoſt out of theyr wittes, ⁊ caſt downe theyr eyes, that they ſhuld not ſe heauen, nor remember that GOD is a righteous Judge. For they were bothe wounded wyth the loue of her, neyther durſt one ſhewe another his grefe. And for ſhame, they durſt not tel her theyr inordinat luſt, yͭ they wold fayne haue to do wͭ her. yet they layde waite for her earneſtly frō daie to daye, yͭ they myghte at the leſt haue a ſyghte of her. And the one ſayde to the other: Up, let vs go home, for it is dyner time. So they wente theyr waye from her.

When they returned agayne, they came together, enquiringe out the matter betwyxte them ſelues: yee, the tolde the other of hys wycked luſt: Then appoynted they a tyme when they myghte take Suſanna alone.

C It happened alſo yͭ they ſpyed oute a cōueniente tyme, when ſhe wente forth to walke (as her maner was) and no bodye wyth her, but two maydens, and thought* to waſhe her ſelfe in the garden, for it was an hote ſeaſon: And ther was not one parſone there, except the two elders yͭ had hyd them ſelues to behold her. So ſhe ſaid to her maydens: go fet me oyle and ſope, and ſhut the orcharde dore, yͭ I maye waſhe me. And they dyd as ſhe bad them, and ſhut the orcharde dore and wente oute them ſelues at a backe doore to fet the thynge yͭ ſhe had cōmaunded: but Suſanna knewe not, that the elders laye there hyd wythin. Nowe when the maydēs were goone forthe, the two Elders gat them vp and came vpon her, ſayinge: nowe yͤ orcharde dores are ſhut, that no man can ſe vs: we haue a luſt vnto the, therfore conſente vnto vs, and lye with vs.

Exod.2.d.
2.Re.11.d.

D Yf thou wylte not, we wyll brynge a teſtimonie all agaynſte the, that there was a yonge felowe wyth yͤ, and that thou haſt ſente away thy maydens frō the for the ſame cauſe. Suſanna ſyghed, and ſayde: Alas. I am in trouble on euery ſyde. Though I folowe youre mynde, it wyll be my deathe, and yf I conſente not vnto you, I cannot eſcape your handes. Well, it is better for me, to fall into youre handes wythout the dede doynge, then to ſynne in yͤ ſyghte of the LORDE: and with that, ſhe cryed out wyth a loud voyce: the elders alſo cryed oute agaynſte her.

Then ranne there one to yͤ orcharde dore and ſmote it open. Nowe when yͤ ſeruauntes of the houſe hearde yͤ crye in the orcharde they ruſhed in at yͤ backe doore, to ſe what the matter was. C So when the elders tolde them, yͤ ſeruauntes were greatly aſhamed, for why: there was neuer ſuche a reporte made of Suſanna. On the morowe after, came yͤ people to Joachim her huſbande, and the two elders came alſo, ful of myſcheuous imaginacion agaynſte Suſanna, to bringe her vnto death, and ſpake thus before yͤ people. Sende for Suſanna the daughter of Helcias, Joachims wyfe. And immediatly they ſente for her. So ſhe came wyth her father and mother, her chyldren and all her kynred. Nowe Suſanna was a tender perſone and meruelous fayre of face. Therefore the wycked men cōmaunded to take of the clothes from her face (for ſhe was couered) that at the leſt they might ſo be ſatiſfied in her bewty. Then her frendes: yee, and all they that knewe her, began to wepe.

These two elders ſtode vp in yͤ myddeſt of yͤ people, *⁊ layde theyr handes vpon Suſanna, whych wepte ⁊ loked vp towarde heauen, for her herte had a ſure truſte in the LORDE. And the elders ſayde: As we were talkinge in the orcharde alone thys woman came in wͭ her two maydens whome ſhe ſente awaie from her, and ſpared the orcharde dores: wyth yͭ a yonge felowe (whyche there was hid) came vnto her, and laye with her. As for vs, we ſtode in a corner of the orcharde. And when we ſawe thys wyckedneſſe, we ranne to her: and perceaued, that they had medeled together. But we coulde not hold hym, for he was ſtronger then we: thus he opened the doore and gat hym awaye. F

Leui.24.

Nowe when we had taken thys woman, we aſked her what yonge felowe this was: but ſhe wolde not tell vs. Thys is yͤ matter, ⁊ we be wytneſſes of yͤ ſame. The comen ſorte beleued them: as thoſe yͭ were yͤ elders and Judges of yͤ people, and ſo they condemned her to death. Suſanna cryed oute wyth a loude voice and ſayde: O euerlaſtinge GOD,* thou ſercher of ſecretes, thou that knoweſt all thynges afore they come to paſſe: thou wotteſt, that they haue borne falſe wytneſſe againſt me, and beholde, I muſt dye, where as I neuer dyd ſuch thynges, as theſe men haue malicioūſly inuented agaynſt me. And the LORDE heard her voyce. For when ſhe was led forth to death, the LORDE rayſed vp yᵉ ſpirite of a yōge childe, whoſe name was Daniel, whyche cryed wᵗ a loude voyce: * I am cleane frō thys bloud. Then al the people turned them towarde hym, and ſayde: What meane theſe wordes, that thou haſt ſpokē? Daniel ſtode in the myddeſte of them and ſayde: Are ye ſuche fooles, O ye chyldrē of Iſrael, yᵗ ye can not diſcerne nor knowe the truth? ye haue heare cōdemned a daughter of Iſrael vnto death, ⁊ knowe not the truth wherefore. Go ſyt on Iudgemente agayne, for they haue ſpoken falſe wytneſſe agaynſte her.

Wherfore the people turned agayne in all the haſte. And the elders (that is the principal heades) ſayde vnto hym: come ſyt downe here amonge vs and ſhewe vs thys matter, ſeynge GOD hath geuen yᵉ as greate honoure as an elder. And Daniel ſayde vnto them: * Put theſe two aſyde one from another, ⁊ then ſhall I heare them. When they were put aſonder one frome a nother, he called one of them ⁊ ſayd vnto hym O thou cankered carle, yᵗ haſte vſed thy wyckednes ſo long: thyne vngracious dedes (whych thou haſt done afore) are nowe come to lyghte.

For thou haſte geuen falſe Iudgemētes, thou haſt oppreſſed the innocent, ⁊ letten the gyltye go free where as yet the LORDE ſayth. *The innocente and righteous, ſe thou ſlay not. Well, than yf thu haſte ſene her, tel me vnder what tree ſaweſt thou them talkynge together. He aunſwered: vnder a Molbery tree. And Daniell ſayde: very well, nowe thou lyeſt euen vppon thyne owne heade. Loo, the meſſaunger of the LORDE hath receaued the ſentence of hym, to cut the in two. Then put he hym aſyde, ⁊ called for the other, ⁊ ſayd vnto hī O thou ſeede of Canaā, but not of Iuda: Fayrenes hath dyſceaued the, and luſt hath ſubuerted thyne herte. Thus dealte ye afore wᵗ the daughters of Iſrael, and they (for feare) conſented vnto you: but the daughter of Iuda wolde not abyde youre wyckedneſſe. Nowe tel me than vnder what tree dydeſt thu take them ſpeakinge together? He aunſwered: Under a Pomegranate tree. Then ſayde Daniel vnto him: very wel nowe thou lyeſt alſo euen vpon thyne owne head. The meſſenger of the LORDE ſtandeth waitinge with yᵉ ſwearde to cut the in two, and to ſlay you both.

Wyth that all the whole multitude gaue a greate ſhoute, and prayſed GOD *whyche al waye delyuered them that put theyr truſte in hym. And they came vpon the two elders, whome Daniel hath conuict wᵗ theyr owne mouth that they had geuen falſe wytneſſe, and dealte with them, euen lykwyſe as they wolde haue done wᵗ theyr neyghbours: yee, they did* accordyng to the lawe of Moſes, ⁊ put them to death. Thus the innocente bloude was ſaued the ſame daye. Pſal. 17.a Deu.19.d. Pro.19.a

Then Helcia and hys wyfe prayſed GOD for theyr daughter Suſāna, with Ioachim her huſbande and all the kynred: that there was no diſhoneſtie founde in her. Frō that daye forth was Daniel had in greate reputacion in the ſyghte of the people.

The ende of the Hyſtorie of Suſanna.

The Hiſtorie of Bel and of the Dragon/

whych is the forthene Chapter of Daniell after the Latin.

WHEN kynge Aſtiages had gone to ſee hys fore fathers Cyrus his nephowe optaynde the kyngdome wythe whome Daniel was familiare in ſo muche that he did eate at the kynges table, and was had in reuerence aboue all hys frendes. There was at Babylon an Image, called Bel: and there were ſpent vpon hym euery daye twelue cakes, fortye Shepe, ⁊ ſyxe greate pottes of wyne. Hym dyd the kynge worſhyppe him ſelfe, and wente daylye to honoure hym: but Daniel worſhypped his A ped his owne GOD. And the kynge ſayde vnto hym: why doeſt not thou worſhyppe Bell? He anſwered and ſayde: *Becauſe I may not worſhyppe thynges that be made wyth handes, ‡ But the lyuynge GOD, which made heauen and earth, and hathe power vpon al fleſhe. The kynge ſayde vnto hym: thynckeſt thou not that Bell is a lyuynge GOD? Or ſeeſt thu not howe muche he eateth ⁊ dryncketh euery daye? Daniel ſmileth and ſayd: O kinge, diſceaue not thy ſelfe, for thys is but made of claye wythyn, and of metall wythoute *neyther eateth he euer anye thynge.

Deu.4.c. and.5.a
Exo.20.a.
Deu.6.a.
Math.4.a.
Eccle.11.c.

Then the kynge was wroth, ⁊ called for hys preſtes, and ſayd vnto them: yf ye tell me not who is thys, yͭ eateth vp theſe expenſes, ye ſhall dye: but yf ye cã certifie me yͭ Bel eateth them, thẽ Daniel ſhal dye, for he hath ſpoken blaſphemie agaynſte Bel. And Daniel ſayd vnto yͤ king: let it ſo be, accordinge as thu haſt ſayde: The preaſtes of Bell were lxx. beſyde theyr wyues and chyldren. And the kynge went with Daniel into yͤ temple of Bel. So Bels preſtes ſayde: Loo, we wyl go oute, and ſette thou the meate there (O kyng) ⁊ poure in yͤ wyne, then ſhut the dore faſt, and ſeale it with thyne owne ſygnet: and tomorowe when thou commeſt in, yf thu fyndeſt not that Bell hath eaten vp al, we wyll ſuffre deathe, or els Daniel that hath lyed vpon vs. The preſtes though them ſelues ſure ynoughe, for vnder yͤ aultare they had made a priuie entraunce, and there went they in euer, and dyd eate vp what there was.

C

So when they were gone forth, the kyng ſet meates before Bell. Now Daniel had commaunded hys ſeruauntes to brynge aſſhes, ⁊ theſe he ſyfted thorowout al the temple, yͭ the kyng myght ſe. Then went they out, and ſparred the dore, ſealinge it with the kynges ſignet and ſo departed. In the nyght came yͤ preeſtes, with theyr wyues and chyldren (as they were wonte to do) ⁊ dyd eate and dryncke vp al. In yͤ mornyng by tymes at the breake of the daye, the kynge aroſe, and Daniel with him. And the kyng ſayde: Daniel, are the ſeales whole yet? He anſwered: yee (O kynge) thei be whole. Nowe as ſoone as he had opened the dore, the kyng loked vnto the aultare, and cryed with a loude voyce: Great art thou (O Bel) ⁊ with yͤ, is no diſceyte. Then laughed Daniel, and helde the kyng that he ſhoulde not go in, and ſayde: Beholde the pauement, make well whoſe foote ſteppes are theſe? The kynge ſayd: I ſe the foote ſteppes of men, women, ⁊ chyldrẽ.

D

Therfore the kyuge was angrye, and toke the preſtes, with theyr wyues and chyldren, and they ſhewed hym the priuie dores, where they came in, and dyd eat vp ſuche thynges as wer vpon the aulter. For the wiche cauſe the kynge ſlue thẽ, *⁊ deliuered Bel into Daniels power whiche deſtroyed hĩ ⁊ his tẽple.

Iere.1
Eſa.4

And in that ſame place there was a greate dragon, whiche they of Babilõ worſhypped. And the kyng ſayde vnto Daniel: ſayeſt thou, that thys is but a good of metall alſo? lo, he lyueth, he eateth ⁊ dryncketh: ſo that thou canſte not ſaye, yͭ he is no lyuynge god, therfore, worſhyppe hym. Daniel ſayde vnto the kynge: I wyll worſhyppe the LORDE my GOD. *he is the true lyuyng GOD: as for thys, he is not the GOD of lyfe. But geue me leaue (O kynge) and I ſhall deſtroye thys dragon wythout ſweard or ſtaffe.

Dani.6

The kynge ſayde: I geue the leaue. Then Daniel toke pith, fat, and heary wol, ⁊ did ſeth them together ⁊ made lõpes thereof: thys he put in the dragons mouth, ⁊ ſo the dragon bruſt in ſunder, ⁊ Daniel ſayd: lo, there is he: whom ye worſhipped. When they of Babylon herde that, they toke greate indignaciõ and gathered them together agaynſte the kinge, ſayinge. The king is become a Iew, and he hath deſtroyed Bell, he hath ſlayne the dragõ, ⁊ put the preſtes to death. So they came to the kyng, ⁊ ſaide: let vs haue Daniel, or els we wyl deſtroy the and thyne houſe.

Nowe when the kynge ſawe, yͭ they ruſſhed in ſo ſore vpon him, and that neceſſitie conſtrayned hym, *he deliuered Daniel vnto them whych caſt hym into the lions den, wher he was vj. dayes In the denne there were ſeuen Lions and they had geuẽ them euery day two bodies and two ſhepe: whych then were not geuen them, to the intente yͭ they myghte deuour Daniel.

Dani.

f

There was in Iewrye a Prophete called Abacuc, whych had made pottage, and brokẽ breade in a deepe platter, and was goynge into the felde, for to brynge it to the repers. But the Angel of the LORDE ſayde vnto Abacuc, go cary the meate yͭ thou haſte into Babylon, vnto Daniel, whyche is in yͤ Lions denne. And Abacuc ſaide: LORDE I neuer ſawe Babilon: and as for the denne, I knowe it not. *Then the Angel of the LORDE toke hym by the toppe, ⁊ beare hym by the heare of the head and (thorowe a myghtye wynde) ſet him in Babilon vpon the denne. And Abacuc cryed, ſaynge: O Daniel* thou ſeruaunte of GOD, haue, take the breakefaſte, yͭ GOD hath ſente the. And Daniel ſayd: O GOD haſt thou thought vpon me: well, thou neuer fayleſt them that loue the. So Daniel aroſe, and did eate: and the Angel of yͤ LORD ſet Abacuc in his owne place agayne immediatly.

6 Upō the ſeuēth daye, the kynge wente to be wepe Daniel: and when he came to the denne he loked in: and beholde, Daniel ſat in the myddeſt of the Lions. Then cryed the kynge wyth a loude voyce, ſayinge: great art thu O LORDE GOD of Daniel:* ⁊ he drewe hym out of the Lions denne.‡ As for thoſe that were the cauſe of hys deſtruction he did caſt thē into yͤ denne, ⁊ they were deuoured in a moment befor his face.

After thys, wrote the kynge vnto all people, kynredes, and tōges, that dwelte in al coūtryes, ſayinge: peace be multiplied with you. My commaundemente is in all the dominion of my realme: yͭ men feare and ſtande in awe of Daniels GOD* for he is the lyuynge GOD whyche endureth euer: hys kyngedome abydeth vncorrupte, and his power is euerlaſtynge. It is he that can delyuer ⁊ ſaue: he doth wonders and maruelous worckes in heauen and in earth, for he hathe ſaued Daniel from the power of the Lions.

The ende of the Hiſtorie of Bell.

The prayer of Manaſſes kynge of Iuda, when he was holden captiuie in Babilon.

O LORD Almyghty, GOD of our fathers Abraham, Iſaac, ⁊ Iacob, and of the rygh teous ſede of them which haſt made heauen and earth, with all the ornament therof, whych haſt ordeyned the ſee, by yͤ word of thy commaundement, which haſt ſhut vp yͤ depe, ⁊ haſt ſealet it for thy fearfull and laudable name, which all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenynge, the whiche is importable to ſinners. But the mercy of thy promiſe is great ⁊ vnſearcheable, for thou arte the LORDE GOD moſt hye aboue all the earth, longeſufferynge, ⁊ exceadynge mercyfull, and repentaunce for yͤ malice of men. Thou LORDE after thy goodnes haſt promiſed repentaunce of the remiſſion of ſynnes: and thou that art the GOD of yͤ righteous, haſt not put repenteaunce of yͤ righteous Abraham, Iſaac, and Iacob: vnto them yͭ haue ſynned agaynſt yͤ: But becauſe I haue ſynned aboue yͤ nomber of yͤ ſandes of the ſee, ⁊ that myne iniquities are multiplied, I am humbled wͭ manye bandes of yron, ⁊ there is in me no breathynge. I haue prouoked thyne anger, ⁊ haue done euel before yͤ, in committynge abominacion ⁊ multiplienge offences. And nowe I bowe yͤ knees of my herte, requiryng goodnes of yͤ O LORD. I haue ſynned, LORD I haue ſynned, ⁊ knowe myne iniquite. I deſire the by prayer, O LORDE forgeue me: forgeue me, and deſtroye me not wyth myne iniquities, nether do thou alwayes remember myne euels, to puniſh them, but ſaue me (whych am vnworthy) after thy greate mercie: and I wyl prayſe the euerlaſtynglye, al yͤ dayes of my lyfe: for all the vertue of heauen praiſeth the, and vnto yͤ belongeth glorie world without ende. Amen.

The fyrſte booke of the Machabees.

The fyrſte Chapter.

¶ After the death of Alexander the kynge of Macedonia Antiochus taketh the kyngedome. Many of the chyldren of Iſraell make couenaunte wyth the Gentiles. Antiochus ſubdueth Egypt and Ieruſalem vnto hys dominion. Ieruſalem beynge burnt maketh lawes of her owne, and forbyddeth to kepe Gods lawes. Antiochus ſetteth vp an Idoll ouer the aulter of GOD.

A After that Alexander yͤ
ſonne of Philippe, Kynge
of Macedonia wēte
forth of the lande of Cethim,
and ſlewe Darius
kynge of the Perſians
2.Mac.6.a & Medes: It happened
that he toke greate warres in
hande, wanne verye manye ſtronge cities,
and ſlewe manye Kynges of the
earthe, goinge thorowe to the endes of
the worlde, and gettynge manye ſpoyles
of yͤ people: in ſo much yͭ the world
Iudi.1.b. ſtode in greate awe of hym, *& therfore
was he proude in hys herte. Nowe
when he had gathered a myghty ſtrōg
hoſt, & ſubdued the landes and people
with theyr prices, ſo that they became
tributaries vnto him: he fell ſycke. And
whē he perceaued yͭ he muſt nedes dye
he called for hys noble eſtates (whych
had bene broughte vp with him of children)
Dani.7.a. *& parted hys kyngdome amonge
and.8.b. them, whyle he was yet alyue. So
Ioſeph An Alexander raigned xij. yere & thē dyed.
tiquitli.12. After hys death fel the kyngdome vnto
cap.1. hys princes, and they optayned it euerye
one in his rowme, and cauſed thē
ſelues to be crowned as kynges: & ſo
dyd theyr chyldrē after them many yeares,
and much wickednes increaſed
in the worlde. Oute of theſe came yͤ vngracious
rote, noble Anthiochus the
1.Mac.8.a. ſōne of Anthiochus yͤ kynge (*whiche
had bene a pledge at Rome) and he raygned
in the C. and ſeuen and thyrtye
yeare of the empire of the Grekes.

In thoſe dayes wente there out of
B Iſrael wycked men, which moued muche
people wyth theyr counſaell ſayinge:
Deu.7.a. *Let vs go and make a couenaunt
with the Heathen, yͭ are rounde about
Iere.44.a vs: *for ſence we departed from them
we haue had much ſorowe. So this deuyce
pleaſed them wel, and certaine of
the people toke vpon them for to go vnto
the kynge, whych gaue them licence
to do after the ordinaunce of yͤ Heathē
2.Mac.4.a *Then ſet they vp an open ſcole (at Ieruſalem)
of the lawes of yͤ Heathen, &
were nomoare circumciſed: but forſoke
the holye teſtament, & ioyned them ſelues
3.Reg.21.d to the Heathen, *and were cleane
ſold to do myſchefe. So when Antiochus
beganne to be myghtye in his kingedome,
he went about to optayne the
lande of Egypte alſo, yͭ he myghte haue
yͤ dominion of two realmes, *Upō this
endred he into Egypt with a ſtronge 2.Ma
hoſt, wͭ charettes, elephantes, horſe mē
& a great nombre of ſhyppes & begāne
to warre againſt Ptolomie yͤ kyng of
Egypt. But Ptolomie was afrayed of
hym: and fled: and manye of his people
were wounded to deathe. Thus Antiochus
wanne many ſtronge cities
and toke away great good out of the
land of Egypt.

*And after yͭ Anthiochus had ſmyttē C
Egypt, he turned agayne in the Cxliij. 2.Mac.
yeare, and went towarde Iſraell, & came
vp to Ieruſalem with a mighty people:
& entred proudly into yͤ Sanctuarie,
& toke away the golden aulter, the
candelſtycke and al yͤ ornamētes therof,
the table of the ſhewbread, the powryng
veſſel, the charges, the golden
ſpones, the vayl, yͤ crownes, and yͤ golden
apparel of the temple, & brake downe
al. He toke alſo the ſyluer and gold,
yͤ precious Iewels, and the ſecret treaſurs
yͭ he found. And when he had takē
away altogether, cauſed a great murther
of mē, & ſo fulfilled hys malicious
pryde he departed into his owne lande.

Thus there aroſe greate heuyneſſe & D
miſerie in all the land of Iſrael. *The 2.Mac.5
princes & the elders of the people mourned,
the yong men & the maydens were
defyled, and the fayre bewtie of wemen
was chaunged: the brydegrome &
the bryde toke them to mourning: the
lande & thoſe that dwelte therein, was
moued: for all the houſe of Iacob was
broughte to confuſion.

*After two yeares the kynge ſente 2.Mac.
his chefe treaſurer into yͤ cities of Iuda,
whyche came to Ieruſalem with a
greate multitude of people, ſpeakyng
peaciable wordes vnto thē, but al was
dyſceate: for when they hat geuen hym
credence, he fell ſodenly vpon the citie,
and ſmote it ſoor, and deſtroyed much
people of Iſrael. *And whē he had ſpoyled 1.Mac.7
yͤ citie, he ſet fyre on it, caſtyng downe
houſes & walles on euerye ſide. The
wemen and theyr chyldren toke they
captiuie, & led awaye theyr catell. Thē
buylded they the citie of Dauid wyth
a greate & thycke wal, & wyth myghtie
towarres, & made it a ſtrōge holde for
thē. Beſyde al thys, they ſet wicked people
& vngodly men to kepe it, ſtoared it
wͭ weapens and vytayles: gathered yͤ

goodes of Ieruſalem and laied thē vp there: thus became it a theuiſhe caſtel.

And thus was done to laye wayte foꝛ the people that wente into the Sanctuarie, and foꝛ the cruel deſtruction of Iſrael. Thus they ſhed innocente bloude on euery ſyde of the Sanctuarie, ⁊ defyled it: In ſo muche that yͤ citezyns were faine to departe, and the citie became an habitacion of ſtraungers, beyng deſolat of her owne ſeede, foꝛ her owne natiues were fayne to leaue her. *Her Sanctuarie was cleane waſted her holy dayes were turned into mournyng, her Sabbothes were had in diriſiõ, ⁊ her honoure bꝛought to naughte. Looke howe great her gloꝛie was afoꝛe, ſo greate was her confuſion, and her Ioye turned into ſoꝛowe.

E *Antiochus alſo the kyng ſent out a commiſſion vnto all hys kyngedome, yᵗ all the people ſhulde be one. Then they lefte euery man hys lawe, and all the Heathen agreed to the commaūdemēt of kynge Antiochus: yee, many of the Iſraelites conſented there vnto offeryng vnto Idols, and defyling the Saboth. So the kinge Antiochus ſent his meſſeaungers with his commiſſion vnto Ieruſalem, and to all the cities of Iuda: that they ſhulde folowe the lawes of the Heathen, and foꝛbad ether burnte offeringe, meat offering: oꝛ peace offerynge to be made in the temple of GOD, and that there ſhulde no Sabboth noꝛ hye feaſt day be kept: but commaunded yᵗ the Sanctuarie ⁊ the holy people of Iſrael ſhulde be defiled. He commaunded alſo yᵗ there ſhulde be ſet vp other aulters, tempels, and Idols: to offer vp ſwines fleſhe, and other vncleane beaſtes, yᵗ me ſhulde leaue theyꝛ chyldren vncircūciſed, to defyle theyꝛ ſoules wᵗ al maner of vncleneſſe ⁊ abominacions yᵗ they myghte foꝛget the lawe, and chaunge all the holye oꝛdinaunces of GOD: ⁊ that whoſoeuer wolde not do accoꝛdynge to the commaundement of kyng Antiochus: ſhulde ſuffer death. In lyke maner commaūded he thoꝛowout al his realme, and ſet rulers ouer the people, foꝛ to cõpell them to do theſe thynges, cõmaundynge yͤ cities of Iuda to do ſacrifice vnto idols

F Then wente the people vnto yͤ Heathen by heapes, foꝛſoke the lawe of the LORDE, and committed muche euel in the lande: yee, and chaunged oute the ſecret Iſraelites, whych had hyd them ſeluen in coꝛners ⁊ pꝛiuie places. The fyftene daye of yͤ mooneth Ciſleu in the hundꝛed ⁊ fyue ⁊ foꝛtye yeare, ſet kyng Antiochus an abommable Idoll of deſolacion vppon the aulter of GOD, and they buylded alters thoꝛowoute al the cities of Iuda on euerye ſyde befoꝛe yͤ dooꝛes of the houſes, and in the ſtretes were they bꝛent incenſe, and dyd ſacrifice. Iere.36.e *And as foꝛ the bokes of the law of GOD, they bꝛente them in the fyꝛe, ⁊ rente them in peces. Acto.19.b. Whatſoeuer he was that had a booke of the Teſtamente of the LORDE founde by hym, yee, whoſoeuer endeuoured him ſelfe to kepe the lawe of the LORDE, the kynges cõmaundemente was, that they ſhuld put him to death. And thorowe hys autorite they executed theſe thinges euery Mooneth vpon the people of Iſrael that were founde in the cities.

G 2.Mac.6.b *The fyue and twentye daye of the Moneth, what tyme as they dyd ſacrifice vpon the aulter (whyche ſtoode in the ſteade of the aulter of the LORDE) accoꝛdynge to the commaundement of kinge Antiochus, they put certaine women to death, whych had cauſed theyꝛ chyldꝛen to be circumſid: Not onlye yᵗ, but they hanged vp the chyldꝛen by yͤ neckes thoꝛowoute all theyꝛ houſes, ⁊ ſlewe the circumciſers of them.

Yet were there many of the people of Iſraell, whych determayned in them ſelues, that they wolde not eate vncleane thynges: but choſe rather to ſuffer death, thē to be defyled wyth vncleane meates: So becauſe they wolde not bꝛeake the bleſſed lawe of GOD, they were cruelly ſlayne. And thys greate tyꝛannie increaſed verie ſoꝛe vpon the people of Iſrael.

The ij. Chapter.

¶The mournynge of Mattathias and hys ſonnes foꝛ the deſtruction of the holy citie. They refuſe to do ſacrifice vnto Idols. The zele of Mattathias foꝛ the lawe of GOD: They are ſlayne and wyl not fyghte agayne becauſe of the Sabboth day. Mattathias dyinge commaundeth hys ſonnes to ſtycke by the woꝛde of GOD after the exãple of the fathers

A Ioſeph Antiquit.li.12, cap.7. IN thoſe dayes there dyd ſtande vp one Mattathias yͤ ſonne of Ihon the ſonne of Simeon the pꝛeaſt (out of yͤ kinred of Ioarib of Joarib) from Jeruſalem, and dwelte vpon the mounte of Modin, and had v. ſonnes, Jhon called Gaddys, Simon called Thaſi: Judas, otherwyſe called Machabeus: Eleazer, otherwiſe called Abaron: & Jonathas, whoſe ſyrname was Apphus. Theſe ſawe yͤ euell yͭ was done among the people of Juda, & Jeruſalem. And Mattathias ſayde: Woo is me, alas yͭ euer J was borne, to ſe this miſerie of my people, & yͤ peteous deſtruction of yͤ holy citie: & thus to ſyt ſo ſtil, it being deliuered into yͤ handes of yͤ enemies. 1. Mac. 6.a *Her Sanctuarie is come into the power of ſtraungers: her Temple is, as it were a man that hath loſt hys good name: Her precious ornamentes are caryed awaye captiuie. Her old men are ſlayne in the ſtretes, & her yonge men are fallen thorowe the ſwearde of the enemies.

What people is it, that hath not ſome poſſeſſion in her kyngdome? Or who hath not gotten ſomme of her ſpoyles? All her glorie is taken a waye. She was a fere woman and nowe ſhe is become an hande mayde.

B Beholde oure Sanctuarie, oure bewtye & honoure is waſted awaye, & defyled yͤ Gentiles. What helpeth it vs thē to lyue? And Mattathias rente his clothes, he & hys ſonnes, & put ſackecloth vpon them, and mourned very ſore.

Then came the men thyther whyche were ſente of kynge Antiochus, to compell ſuche as were fled into the citie of Modin, for to do ſacrifice, and to burne incenſe vnto Jdolles, and to forſake the law of GOD. So, many of the people of Jſraell conſented and enclined vnto them, but Mattathias and his ſōnes remayned ſtedfaſte. Then ſpake yͤ commiſſioners of kynge Antiochus, & ſayd vnto Mattathias: Thou arte a noble man, of hye reputacion & greate in thys citie, hauinge fayre chyldrē and brethren. Come thou therefore fyrſte, and fulfyl the kinges commaundemente, lyke as all the Heathen haue done, yee and the men of Juda, & ſuch as remayne at Jeruſalem: ſo ſhalt thou and thy chyldren be in the kynges fauour and enryched wyth gold, ſyluer, and greate rewardes.

Mattathias anſwered, & ſpake wͭ a loude voyce: Though al naciōs obey yͤ kīg Antiochus, & fal away euery mā from keping the lawe of theyr fathers: though thy conſente to hys cōmaundemētes yet wil J & my ſonnes & brethrē not fall from the lawe of our fathers. GOD forbyd we ſhulde, that were not good for vs* that we ſhulde forſake yͤ Actes.5 lawe & ordynaunces of GOD, & to agre vnto the commaundemente of kynge Antiochus. Therefore we wyll do no ſuche ſacrifice, neyther breake the ſtatutes of oure lawe *to goo another Pro.4 way. And whē he had ſpoken theſe wordes, there came one of yͤ Jewes, which openly in the ſyght of al, did ſacrifice vnto the Jdolles vpon the aulter in the citie of Modin, accordyng to the kynges commaundemente.

C When Mattathias ſawe thys, it greued hym at yͤ herte, ſo that hys raynes ſhoke with all, and hys wrath kyndled for very zeale of the lawe. Wyth yͭ he ſtarte vp, and killed the Jewe beſyde yͤ alter: yee, and ſlewe the kynges commiſſioner, that compelled hym to do ſacrificie, and deſtroyed yͤ ſame time: ſuch a zeale had he vnto the lawe of GOD* Num.2 Lyke as Phineas dyd vnto Zambri yͤ ſonne of Salomi. And Mattathias cried wyth a lowde voyce thorowe the citie ſayinge. Whoſo is feruent in the lawe, and wyll kepe the couenaunte, let hym folowe me. *So he and hys ſonnes 2. Mac. fled in to the mountaynes, and lefte all that euer thy had in the citie. Manye other godlye men alſo departed into the wylderneſſe wyth theyr chyldren theyr wyues and theyr catell, and remayned there: for the tyranny increaſed ſore vpon them.

D Nowe when the kynges ſeruauntes, and the hooſt, whych was at Jeruſalē in yͤ citie of Dauid hearde yͭ certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernes into ſecret places, and yͭ there were many departed after them: they folowed vpon them, to fyght againſte them, on the Sabboth day and ſayde wyll, ye yet rebel? Get you hence and do the commaundement of kynge Antiochus, and ye ſhal lyue. They aunſwered: Ioſue.1 * We wyll not go forth, nether wyl we do the kynges cōmaundement to defyle the Sabboth daye. Then beganne they to fyghte agaynſte them: neuertheleſſe, they gaue thē none other aunſwere, neyther caſte they one ſtone at them.

at thẽ, nor made faſte theyr preuie places, but ſayd: we wyll dye all in our innocẽcie, heauen and earth ſhall teſtefie with vs that ye put vs to death wrongfully. Thus they fought agaynſt them vpon the ſabboth, and ſlewe both men and cattel, theyr wyues ⁊ theyr childrẽ nombre of a thouſande people.

When Mattathias and hys frendes hearde thys, they mourned for them E ryght ſore and ſayde one to another: If ſo be that we all do as our brethren haue done, and fyght not for our lyues ⁊ for our lawes agynſt the heathen, then ſhall they the ſoner rote vs out of the earth. So they concluded among them ſelues at the ſame time: ſayeng, what ſoeuer he be yͤ cõmeth to make battayle wt vs vpon the Sabboth day, we wil fyght agaynſte him ⁊ not dye al, as our brethren yͤ were murthered ſo haynouſly. Upon thys came the Sinagoge of the Jewes vnto yͤ ſtronge men of Iſrael, all ſuche as were feruent in yͤ lawe. And all they that were fled for perſecucion, came to helpe them, ⁊ to ſtande by them: In ſo muche that they gathered an hoſt of men, ⁊ ſlue yͤ wycked doers in theyr gelouſy and the vngodly men in theyr wrath. Some of yͤ wicked fled vnto the heathen, and eſcaped.

Thus Mattathias and his frendes went aboute, and deſtroyed yͤ aulters and circumciſed yͤ chyldren, that had not yet recieued circumciſion: as many as they founde within the coaſtes of Iſrael: and folowed mightely vpon the children of pryde, ⁊ this acte proſpered in theyr hãdes: In ſo muche, yͤ they kepte the lawe agaynſte the power of the Gentiles ⁊ the kynges: and gaue not ouer theyr dominiõ vnto wicked doers

f After thys, when yͤ tyme drue on faſt that Mattathias ſhulde dye, he ſayd vnto hys ſonnes: Nowe is pryde and perſecucion increaſed, nowe is the tyme of deſtruction ⁊ wrathfull diſpleaſure: wherfore (O my ſonnes) be ye feruente in yͤ lawe, ⁊ ieoparde your lyues for the Teſtament of yͤ fathers, call to remembraũce what actes our fathers dyd in theyr time, ſo ſhall ye receue greate honour and euerlaſtyng name. *Remembre Abraham, was not he founde faythfull in temptacion, and it was reckened vnto hym for ryghteouſnes: ⁊ Joſeph in tyme of hys trouble kepte the commaundement, ⁊ was made a LORDE of Egipte. *Phineas our Num.25.e.
father was ſo feruent for yͤ honour of Eccle.45.f
GOD, that he optained yͤ couenaunt of
euerlaſtyng preſthode. *Joſua for full Num.27.d.
fyllyng the worde of GOD, was made Iosue.1.a.
the captayne of Iſraell. *Caleb bare Nu.14.a.
recorde before the cõgregacion and receiued an heritage. *Dauid alſo in his 1.Re.24.c
mercifull kyndnes, optayned the trone
of an euerlaſtynge kyngdome. *Elias 4.Reg.c.
beyng geleous and feruent in the lawe Dani.3.d.
was taken vp into heauen. Hananias,
Azarias ⁊ Miſaell remayned ſtedfaſt
in faythe, ⁊ were delyuered out of the
fyre. Lyke maner *Daniell beyng vn- Dani.6.e.
gyltie, was ſaued from the mouth of
the Lyons.

And thus ye maye cõſidre thorowout G all ages ſyns the worlde began, yͤ who ſoeuer put theyr truſt in GOD, were not ouercome. Feare not ye then yͤ wordes of an vngodly man. For hys glorie is but donge and wormes: to day is he ſet vp, and to morowe is he gone: for he is turned into earth, and his memorial is come to nought. Wherfore, (O my ſõnes) take good hertes vnto you, and quyte your ſelues like men in the lawe, for yf ye do yͤ thinges yͤ are cõmaunded you in yͤ lawe of yͤ LORD your GOD, ye ſhal obtayne greate honour therin.

And beholde, I knowe that your brother Simon is a mã of wyſedome: ſe yͤ ye gyue eare vnto hym alwaye, he ſhal be a father vnto you. As for Judas Machabeus, he hathe euer bene myghty ⁊ ſtronge from his youth vp: let hym be your captayne, ⁊ ordre the battayle of the people: thus ſhall ye bryng vnto you all thoſe that fauour the lawe, and ſe yͤ ye auenge yͤ wrong of your people and recompence yͤ heythen agayn ⁊ applyce your ſelues whole to yͤ commaundement of yͤ lawe. So he gaue thẽ hys bleſſing ⁊ was layde by hys fathers: ⁊ dyed in the hundreth. xlvj. yeare at Modyn, where his ſonnes buryed him in hys fathers ſepulchre, ⁊ all Iſraell made greate lamentacion for hym.

The iij. Chapter.

¶ Judas is made ruler ouer the Jewes, He killeth Appollonius and Serõ the prynces of Siria. The confidence of Judas toward God. Judas determineth to fyght agaynſt Liſias, whõ Antiochus had mad captayn ouer hys hoſte. The prayer of the abaſtamers.

A Iosu.8.9. ca.12. THen ſtode vp Iudas Machabeus in hys fathers ſtede, ⁊ al hys brethren helped hym and ſo dyd al they that helde wyth hys father, and fought with cherefulnes for Iſrael. So Iudas gat hys people greate honour. He put on a breſtplace as a Gayaunte, and arayed him ſelfe wͭ his harneſſe, and defended yͤ Hooſte wͭ his ſwearde. In his actes he was lyke a Lion, ⁊ a Lions whelpe roarig at his pray* He was an enemie to yͤ Psal.101.d. wycked, and hunted them out: ‡ and 1.Mac.8.c. brent vp thoſe that vexed hys people: So that hys enemies fled for feare of hym, and al the worckes of vngodlines were put to trouble: ſuche luke ⁊ proſperitie was in hys hande. Thys greued diuers kinges, but Iacob was greatly reioyſed thorowe his actes, and he gat hym ſelfe a great name for euer.

He went thorowe yͤ cities of Iuda, deſtroyeng the vngodlie out of them, turning away the wrath from Iſrael, and receyuing ſuch as were oppreſſet: and yͤ fame of him went vnto the vttermoſt parte of the earth. Then Appolonius (a price of Sizia) gathered amighty great hoſt of the heythen, and out of Samaria, to fyght a gaynſte Iſraell. Which when Iudas perceyued, he wēt agaynſt hym, and ſlewe hym, ⁊ a great multitude wyth him, yͤ remnaunt fled, ⁊ he toke theyr ſubſtaunce. Iudas alſo toke Appollonius owne ſwearde, and fought wyth it all hys lyfe longe.

Nowe when Seron (another prince B of Syria) herde ſaye, that Iudas had gathered vnto hym the congregacion and churche of the faythful, he ſayde: I wyll get me a name ⁊ a prayſe thorowout yͤ realme: for I wyl go fyght wͭ Iudas and them yͤ are with him, as many as haue deſpyſed the kinges commaundemēt. So he made him ready, ⁊ there wente with him a greate myghty hooſt of the vngodly, to ſtande by him, ⁊ to be auenged of the children of Iſrael. And when they came ny vnto Bethorō, Iudas went forth agaynſt them with a ſmal cōpany. And when his people ſawe ſuche a great hooſt before thē, they ſayde to Iudas: Howe are we able (beyng ſo fewe) to fyght agaynſte ſo great a multitude ⁊ ſo ſtronge, ſeyng we be ſo wery, ⁊ haue faſted al thys daye.

1.Re.14.a. *But Iudas ſayde: It is a ſmall matter for many to be ouercome wͭ fewe: yea, there is no difference to the GOD of heauen, to delyuer by a great multitude or by a ſmal company: * for yͤ victory of the battayle ſtandeth not in the 2.Pa.14 multitude of the hoſt, but the ſtrength commeth from heauen. Beholde, they come agaynſt vs with a preſumtiouſe ⁊ proude multitude, to deſtroye vs, our wyues ⁊ our children, and to robbe vs. But we wyll fyght for our lyues, and our lawes ⁊ the LORDE hym ſelfe ſhal deſtroye them before our face: therefore be not ye afrayde of them.

C As ſoone as he had ſpoken theſe wordes, he leape ſodaynly vpon thē. Thus was Seron ſmytten, and his hooſt put to flyght, ⁊ Iudas folowed vpon them beyonde Bethoron vnto the playne felde: where there were ſlayne eyght hundred men of them, and the reſidue fled into the lande of the Philiſtines. Then all the Heathen on euery ſyde were afrayde of Iudas and his brethren: ſo yͤ the rumour of him came vnto the kynges eares, for all the Gentyles coulde tel of the warres of Iudas.

D So when kynge Antiochus hearde theſe tydynges, he was angry in hys mynde: wherefor he ſente forth, and gathered an hooſt of hys whole realme, very ſtrong armies: ⁊ opened hys treaſury ⁊ gaue his hooſt a yeares wages in hande, commaundyng them to be ready at all tymes.

Neuertheleſſe, when he ſawe, yͤ there was not money ynough in his treaſuryes, and yͤ thorowe the diſcorde ⁊ perſecucion, whych he made in the lande (to put downe yͤ lawes yͤ had bene of olde tymes) his cuſtomes ⁊ tributes of yͤ lande were miniſhed: he feared that he was not hable for to beare the coſtes ⁊ charges any longer, nor to haue ſuche gyftes, to gyue ſo liberally as he did afore, more thē the kynges that were before hym.

Wherefore, he was heuy in hys mynde, and thought * to go into Perſides, 1.Mac for to take tributes of the land, ⁊ ſo to gather muche money. So he lefte Lyſias (a noble man of the kynges bloud) to ouerſe the kynges buſyneſſes, from the water Euphrates vnto yͤ borders of Egypte: and to kepe well hys ſonne Antiochus, tyl he came agayn.

Moreouer, he gaue hym halfe of hys

hooſt and

the hooſt and Elephantes, cõmitted vnto hym euery thyng of hys mynde, concernynge thoſe whych dwell in Juda and Jeruſalem: that he ſhuld ſende oute an armye agaynſt them, to deſtroye & rote out the power of Iſrael, & the remnaũt of Jeruſalem: to put out theyr memorial from yͤ place, to ſet ſtraũgers for to enhabite theyr quarters, & parte theyr lande amonge them: Thus the kynge toke the other parte of the hooſt, and departed from Antioche (a citie of his realme) ouer the water of Euphrates, in the hundred and xlvii. yeare, & went thorowe the hyghe countryes.

*And Liſias choſe vnto hym Ptolomie the ſonn of Doriminus, Nicanor & Gorgias mightie men, & the kynges frẽdes. Theſe he ſent with fortye thouſande foote men, & ſeuen thouſande horſemen, for to go into the lande of Juda, & to deſtroye it, as the kynge commaunded. So they wente forth with al theyr power, & came to Emaus into yͤ playne felde. When the marchauntes hearde yͤ rumoure of them, they & theyr ſeruauntes, toke verye much ſyluer & golde, for to by the chyldren of Iſrael to be theyr bond men: There came vnto them alſo yet mo men of warre on euery ſyde, out of Syria, and from the Philiſtines.

f Now when Judas and hys brethrẽ ſawe that trouble increaſed, and that yͤ hooſt drewe nye vnto theyr borders, cõſidringe the kynges wordes which he commaunded vnto the people: namelye that they ſhulde vtterlye waſt and deſtroye them: They ſayde to another: Let vs redreſſe the decaye of our people, let vs fyghte for oure folke and for oure Sanctuarie. Then the congregaciõ were ſone readye gathered to fyght to praye, and to make ſupplicacion vnto GOD for mercye and grace.

*As for Jeruſalem, it laye voyde & was as it had bene a wilderneſſe. There wente no man in or out at it, and the Sanctuarie was troden downe. The aleauntes kepte the caſtell, there was the habitacion of yͤ Heathẽ. The myrth of Jacob was taken away, the pype & the harpe was gone from amonge thẽ.

The Iſraelytes gathered them together & came to Maſpha before Jeruſalem: for in Maſpha was the place* where they prayed afore time in Iſrael. So they faſted that daye, and put ſackeclothes vpon them, and caſte aſhes vpon theyr heades, rente their clothes, and layde forthe yͤ bookes of the lawe (whereout the Heathen ſought the lykenes of theyr ymages) & brought the preaſtes ornamentes, yͤ fyrſtlynges & yͤ tithes. They ſet ther alſo yͤ *abſtainers (which had fulfilled theyr dayes) before GOD, and cryed with a loude voyce, towarde heauẽ, ſaying: What ſhall we do with theſe? & whether ſhal we carye thẽ awaye? For thy Sanctuarie is troden downe & defiled, thy preaſtes are come to heuyneſſe and diſhonoure: and beholde, the Heathẽ are come together for to deſtroye vs. Thou knoweſt what thynges they imagine againſt vs. How maye we ſtand before thẽ, excepte thou (O GOD) be oure helpe? Num. 5.b

They blewe out the trompet alſo wͭ a lowde voyce. Then Judas ordeined *captaines ouer the people: ouer thouſandes, ouer hundredes, ouer fifty, and ouer ten. But as for ſuch as buylded them houſes, maryed wyues, planted them vyneyardes, and thoſe that were fearful: he cõmaunded them euery man to go home agayne, accordinge * to the lawe. So the hooſt remoued, & pitched vpon the ſouthſyde of Emaus. And Judas ſayde: Armye youre ſelues, be ſtrõg (O my chyldrẽ) make you redy againſt tomorowe in the mornynge, yͭ ye maye fyght wͭ theſe people, whych are agreed together to deſtroye vs and our Sanctuarie. Better is it for vs to dye in battayle, then to ſe oure people & our Sanctuarie in ſuch a miſerable caſe. Neuertheleſſe, as thy wyll is in heauẽ, ſo be it.

Exo. 28.d

Deut. 20.ab Iudi. 7.a

Math. 6.b. Luce 11.a

The iiii. Chapter.

¶ Judas goeth agaynſte Gorgias, which lyeth in wayt. He putteth Gorgias and hys hoſte to flyght, Liſias inuadeth Jewry, but Judas dryueth hym oute. Judas purifieth the Temple and dedicateth the aulter.

Then toke Judas fyue thouſande men of fote, and a thouſand of the beſte horſemen, and remoued by nyghte, to come nye where the Jewes hooſte laye, and ſo to ſlay them ſodenlye. Nowe the men that kepte the caſtel, were the conueyers of them. Then aroſe Judas to ſmyte the chefe and principal of the kynges hoſte at Emaus, for the armye was not yet come together. In the meane ſeaſon came Gorgias by nyghte into Judas tentes:

A Ioſephus li. 12. capi. 10.

tes:⁊ when he founde no man there, he ſoughte them in the Mountaynes, and thought they had ben fled away, becauſe of hym. But whē it was daye, Judas ſhewed hymſelfe in the felde wyth thre thouſande men onelye, whych had nether herneſſe nor ſwerdes to theyr myndes. But on the other ſyde, they ſawe yͤ the Heathē were myghtye and wel harneſſed, and theyr horſemen aboute thē, and all theſe well experte in feates of warre. Then ſayde Judas to the men yͤ were with hym: Feare ye not the multitude of thē, be not afrayde of theyr violente runnynge: remember, howe oure Exo.14.f fathers were delyuered *in the red ſee, when Pharao folowed vpon thē wyth a great hooſte. Euen ſo let vs alſo crye nowe towarde heauen, and yͤ LORDE ſhall haue mercy vpon vs, ⁊ remember the couenaunte of oure fathers: yea, ⁊ deſtroye thys hoſt before your face this daye: And all the Heathen ſhal knowe, that it is GOD himſelfe, whych delyuereth and ſaueth Jſraell.

B Then yͤ Heathen lyfte vp theyr eyes, and when they ſawe that they were cōmynge agaynſt them, they wente out of theyr tentes into the battayle: and they that were wyth Judas, blewe vp the 2.Mac.7.d trōpettes. *So they buckled together, and the Heathen were diſcomfited and fled ouer the playne felde: but the hynmoſte of them were ſlayne. For they folowed vpō them vnto Aſſaremoth, and into the feldes of Jdumea towarde Azot and Jamnia: ſo that there were ſlayne of them vpon a thre thouſande men. So Judas turned agayne wyth hys hooſt, and ſaide vnto the people: Be not gredy of the ſpoyles, we haue yet a battayle to fyght, for Gorgias ⁊ hys hooſt are here by vs in the mountaynes, but ſtande ye faſt agaynſt youre enemies, and ouercome them, then maye ye ſafly take the ſpoyles.

C As Judas was ſpeakynge theſe wordes, beholde there appered one parte of them vpon the mount. But when Gorgias ſaw that they of hys partye were fled, and the tentes brent vp (for by the ſmocke they myght vnderſtande what was done) they perceauinge thys, were verye ſore afrayde: ⁊ when they ſawe alſo yͤ Judas and hys hooſte were in the felde ready to ſtryck battayle, they fled eueryone into the lande of the Heathē.

So Judas turned agayne to ſpoyle the tentes, where thy gat much golde ⁊ ſyluer, precious ſtones, purple ⁊ greate rycheſſe. Thus they wente home, ⁊ ſonge a Pſalme of thanckeſgeuyng, ⁊ praiſed GOD in heauen: *for he is gracious Pſal. and hys mercye endureth for euer. Pſal. And ſo Jſraell had a greate victorie in that daye. Nowe all the Heathen that eſcaped, came ⁊ tolde Liſias euery thynge as it happened. Wherfore Liſias was ſore afrayed, and greued in hys mynd, becauſe Jſrael had not gottē ſuch myſfortune, as he wolde they ſhuld, nether as the kynge commaunded. The nexte yeare folowynge gathered Liſias thre ſcore thouſande choſen men of foote, and fyue thouſande horſemen to fyght agaynſte them.

So they came into Jewry, ⁊ pytched D theyr tētes at Bethoron, where Judas came agaynſt them with ten thouſand men. And when he ſawe ſo greate and myghtye an hoſte, he made hys prayer, ⁊ ſayde: Bleſſed be thou (O ſauyoure of Jſraell) *whych deddeſte deſtroye the 1.Re violente power of the Gyaunte, in the hande of thy ſeruaūte Dauid, *and ga- 1.Re ueſt the hooſt of the Heathen into the hāde of Jonathas (the ſonne of Saul) ⁊ of his weapon bearer. Put thys hoſt nowe into the hande of thy people of Jſrael, and let them be confounded in theyr multitude and horſemen. Make them afrayed, and diſcōforte the boldneſſe of theyr ſtrength, that they maye be moued thorow there deſtruccion. Caſt thē downe thorow the ſwearde of thy louers, then ſhall all they yͤ knowe thy name, prayſe the wyth thankeſgeuynge. So they ſtroke the battaile, and there were ſlayne of Liſias hooſte fyue thouſande men. Then Liſias ſeyng the diſcomfytyng of his men, and the manlineſſe of the Jewes, how they were ready, eyther to lyue or dye lyke men: He went vnto Antioch, ⁊ choſe out men of warre: that when they were gathered together, they myghte come agayne into Jewry. Then ſayd Judas and hys brethren, beholde, oure enemies are diſcomfited: Let vs now go vp, to clenſe ⁊ repare the Sanctuarie.

*Upon thys all the hooſte gathered E them together, and went vp into moūte 2.M Sion. Nowe when they ſawe the Sanctuarie layed waſte, the Aulter defiled, the doores bꝛent vp ẏ ſhꝛubbes growynge in the courtes, lyke as in a woode oꝛ vpon mountaynes: yea, and ẏ the pꝛeaſtes Celles were bꝛoken downe: They rent theyꝛ clothes, mad great lamentacion, caſte aſhes vpon theyꝛ heedes, fell downe flatte to the grounde, made a greate noyſe wyth ẏ trompettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyghte agaynſt thoſe whych were in the caſtel tyll they had clenſed the Sanctuarie. So he choſe pꝛeaſtes that were vndefiled, ſuch as had pleaſure in the lawe of GOD: and they clenſed the Sanctuarie: and bare oute the defyled ſtones into an vncleane place. And foꝛ ſo muche as the aulter of buꝛnteoffrynges was vnhalowed, he toke aduyſemente, wat he myght do wythall, ſo he thought it was beſt to deſtroye it (leſte it ſhulde happẽ to do them any ſhame) foꝛ the Heathen had defyled it, ⁊ therefoꝛe thy bꝛake it downe. As foꝛ ẏ ſtones they layed them vp vpõ the mountayne by the houſe, in a conueniente place: tyll there came a Pꝛophete, to ſhewe what ſhulde be done wyth them.

*So they tooke whole ſtones, accoꝛdinge to the lawe, and buylded a newe aulter, ſuch one as was befoꝛe, ⁊ made vp the Sanctuarie wythin and without, and halowed the houſe and ẏ courtes. They made newe oꝛnamentes, and bꝛoughte the candelſticke, the aulter of incenſe, and the table into the temple. The incenſe layed they vpõ the aulter, and lyghted the lampes whych were vpon the candelſtyck, ẏ they myght burne in the tẽple. They ſet ẏ ſhewebꝛeade vpon the table, ⁊ hanged vp the vayle, and ſet vp the temple, as it was afoꝛe.

And vpon the fyue ⁊ twentye daye of the nynthe moneth, whych is called the moneth of Caſleu, in the hundꝛed and eyghte ⁊ foꝛtye yeare, they roſe vp by tymes in the moꝛnyng, foꝛ to do ſacrifice (accoꝛding to the lawe) vpon the newe burntoffrynge aulter ẏ they had made: after the tyme and ſeaſon that the Heathen had defiled it. The ſame daye was it ſet vp agayne, with ſõges, pypes, harpes and cimbales.

And all the people fell vpon theyꝛ faces, woꝛſhyppynge and thãckynge the GOD of heauen, which had geuẽ them the victoꝛie. *So they kepte the dedicacion of the alter eyght dayes, offrynge burnte ſacrifices and thanckeofferynges wyth gladneſſe. They deckte the tẽple alſo with crownes and ſhyldes of golde, and halowed the poꝛtes ⁊ celles, and hanged dooꝛes vpon them. Thus there was verie greate gladneſſe amonge the people, becauſe the blaſphemie of the Heathẽ was put waye. So Judas and hys bꝛethꝛen wyth the whole congregacion of Iſrael oꝛdeined, * that ẏ tyme of dedicacion of the aulter ſhulde be kepte in hys ſeaſon frõ yeare to yeare, by the ſpace of eyghte dayes, from ẏ fyue ⁊ twenty daye of the moneth Caſleu, wyth myꝛthe and gladneſſe. *Iohn 10.e*

And at the ſame tyme buylded they vp the mount Sion wyth hye walles ⁊ ſtrong towers round about: leſt the Gẽtiles ſhulde come and treade it downe, as they dyd afoꝛe. Therefoꝛe Judas ſet men of warꝛe in it, to kepe it, ⁊ made it ſtronge, foꝛ to defende Bethſura: that ẏ people myght haue a refuge agaynſt the Edomites. *1.Ma. 6.b.f*

The v. Chapter.

¶ Judas vanyſhed the Heathen that go aboute to deſtroy Iſrael, and is holpẽ of hys brethꝛen Simon and Jonathas. He ouerthꝛoweth the citie of Ephꝛõ, becauſe they denyed him paſſage thoꝛow it.

IT happened alſo that when ẏ Heathen round about hearde, how ẏ the aulter ⁊ the Sãctuarie were ſet vp in theiꝛ olde eſtate, it diſpleaſed thẽ very ſoꝛe, wherefoꝛe they thoughte to deſtroye ẏ generacion of Jacob that was amõge them: In ſo much ẏ they beganne to ſlay ⁊ to perſecute certayne of the people. *Then Judas fought agaynſt the chyldꝛen of Eſau in Idumea, ⁊ agaynſt thoſe whych were at Arabathane) foꝛ they dwelte rounde aboute ẏ Iſraelites) where he ſlew ⁊ ſpoiled a great multitude of thẽ. He thought alſo vpon the malice ⁊ vnfaythfulneſſe of ẏ chyldꝛẽ of Bean, how they were a ſnare ⁊ a ſtopp vnto ẏ people, ⁊ howe they layd wayte foꝛ thẽ in ẏ hye waye. Wherfoꝛe he ſhutte vp them into toweres, ⁊ came vnto them, deſtroyed them vtterlye and burnte vp theyꝛ towers, with all that were in them. A *Ioſephus libro 12.c.12* *Exe.25.c and 35.a 2.Mac.10.c*

Afterwarde wente he agaynſte the chyldꝛẽ of Ammon, whereof he founde a myghtye power and a greate multitude of people, wyth Timothie theyꝛ captayne. So he ſtroke manye battayles with them, whyche were deſtroyed before him. And whē he had ſlayne them, he wāne Gazer ẏ citie, wyth ẏ townes belonginge therto, ⁊ ſo turned agayne into Iewrye. The Heathen alſo in Galaad gathered them together agaynſte ẏ Iſraelites ẏ were in theyr quarters, to ſlay them: but they fled to the caſtell of Datheman ⁊ ſente letters to Iudas and his brethren, ſayinge: The Heathē are gathered agaynſt vs on euery ſyde, to deſtroye vs, ⁊ nowe they make them readie for to come, ⁊ laye ſeege to the caſtell, where vnto we are fled, ⁊ Timothie is captayne of theyr hooſte: come therefore and delyuer vs oute of theyr handes: for there is a greate multitude of vs ſlayne alredye. yea, and oure brethren that were at Tubyn, are ſlayne, ⁊ deſtroyed (well nye a thouſand men) and theyr wyues, theyr chyldren, and theyr goodes haue the enemies led awaye captiue.

B Whyle theſe letters were yet a redinge, beholde, there came other meſſengers from Galile with rente clothes: whych tolde euen the ſame tydynges, ⁊ ſayde that they of Ptolemais, of Tyrus ⁊ of Sidon were gathered againſt them, and that all Galile was fylled wͭ 2.Mac.8.c. enemies, to deſtroye Iſraell. *When Iudas and the people hearde this, they came together (a great congregacion) to deuiſe, what they myght do for their brethren, that were in trouble, and beſeeged of theyr enemies. And Iudas ſayde vnto Simon hys brother: choſe the oute certaine men, ⁊ go delyuer thy brethren in Galile: As for me and my brother Ionathas, we wyl go into Galaadythym. So he lefte Ioſephus the ſonne of Zacharie, and Azarias to be Captaines of the people, and to kepe the remnaunte of the hooſte in Iewry, and commaunded them ſayinge: Take the ouerſyghte of thys people, and ſe that ye make no warre againſt the Heathen, vntyll the tyme we come agayne. And vnto Simon he gaue thre thouſande men, for to go into Galile, but Iudas himſelf had eyghte thouſande in Galaadythym.

C Then went Simon into Galile, and ſtroke diuers battayles with the Heathen: whom he diſcomfyted, ⁊ folowed vpon them vnto ẏ porte of Ptolemais. And there were ſlayne of the Heathen almooſte thre thouſande men. So he toke the ſpoyles of them, ⁊ caryed awaye the Iſraelites that were in Galile and Arbatis, wyth theyr wyues, theyr chyldren, and all that they had, ⁊ broughte them into Iewry wyth great gladnes. Iudas Machabeus alſo and hys brother Ionathas wente ouer Iordan, ⁊ trauayled iij. dayes iourney in the wylderneſſe: Where the Nebuthytes met them, and receaued them louyngly, ⁊ tolde them euerye thynge that had happened vnto theyr brethren in Galaadythym, ⁊ howe that many of them were beſeeged in Baraſa, Bozor, Alymys, Caſphor, Mageth and Carnaim (all theſe are ſtronge walled and myghtye greate cities) and that they were kepte in other cities of Galaad alſo: ⁊ tomorow they are appoynted to bring theyr hooſt vnto theſe cities, to take thē, and to wynne them in one daye.

So Iudas and hys hooſt turned in all the haſte in ẏ wylderneſſe towarde Bozor, ⁊ wanne the citie, ſlewe al ẏ males with the ſwerde, toke al theyr goodes, and ſet fyre vpon the citie. And in the nyght they toke theyr iourney from thence, and came to the caſtel. And by tymes in the morning when they loked vp, beholde, there was an innumerable people bearynge ladders and other inſtrumentes of warre, to take the caſtell and to ouercome them.

When Iudas ſawe that the battayle beganne, ⁊ that the noyſe thereof went vp, and range into heauen, ⁊ that there was ſo greate a crye in the citie: He ſayde vnto hys hooſte: fyght this daye for youre brethren. And ſo came behynde theyr enemies in thre companies, and blewe vp the trompettes, and cryed in theyr prayer to GOD.

But as ſoone as Timothes hooſt perceaued ẏ Machabeus was there, they fled from hym, and the other ſlew them downe ryghte ſore: ſo ẏ there was kylled of thē the ſame daye, almooſt eyght M. men. Then departed Iudas vnto Maſpha, layde ſeege vnto it, ⁊ wanne it, ſlewe all the males in it, ſpoyled it, ⁊ ſet fyre vpon it: From thence wente he and tooke Caſbon, Mageth, Boſor, ⁊ the other cities in Galaad.

*After thys gathered Timothie another hooſt, whych pytched theyr tentes before Raphon beyōde ẏ water. Iudas alſo ſente to eſpye the hooſte, and they broughte hym worde agayne, ſayinge: All the Heathen that be rounde aboute vs, are gathered vnto hym, and yͤ hooſt is verie greate. yee, they haue hyred yͤ Arabians to helpe them, and haue pytched theyr tentes beyonde the water ⁊ are redy to come and fyghte agaynſt yͤ. So Judas wente on to mete them.

And Timothie ſayde vnto yͤ captaynes of hys hooſte: when Judas and his hooſte come nye yͤ ryuer: yf ye go ouer fyrſte, we ſhal not be able to wythſtāde hym, for why: he wyll be to ſtronge for vs. But yf he dart not come ouer ſo yͤ he pitche hys tēte beyonde yͤ water: thē wyll we go ouer, for we ſhalbe ſtronge ynoughe agaynſte him. Nowe as ſone as Judas came to yͤ ryuer, he appoynted certayne ſcribes of the people, and commaunded them, ſayinge: ſe that ye leaue none behynde vpon thys ſyde of the ryuer, but let euery man come to yͤ battayle. So he wente fyrſte ouer vnto them, and hys people after hym.

And al the Heathen were dyſcomfyted before hym, and let theyr weapons fall, ⁊ ranne into the temple that was at Carnim. Whyche citie Judas wāne, and burnte the temple wyth al yͤ were in it: So was Carnaim ſubdued, and myghte not wythſtande Judas. Then Judas gathered al the Iſraelites that were in Galadathym, from the leaſte vnto the mooſte, wyth theyr wyues ⁊ theyr chyldrē (a verye great hooſte) for to come into the lande of Iſraell.

E *So they came vnto Ephrō, which was a myghtie great and ſtronge citie, and laye in theyr waye. For they could not go by it, nether of the ryght hande nor of the lefte, but muſte go thorowe it. Neuertheleſſe they that were in the citie wolde not let thē go thorowe, but walled vp the portes wyth ſtones. And Judas ſent vnto them wyth peaceable wordes ſaying: Let vs paſſe thorowe youre land, yͤ we maye go into oure owne countree: there ſhal nobodye do you harme, we wyl but onelye go thorowe on foote. But they wolde not let thē in.

Wherefore Judas cōmaunded a proclamacion to be made thorowoute yͤ hooſte, yͤ euery mā ſhuld kepe his order: ⁊ ſo they dyd theyr beſte lyke valeaūte mē.

And Judas beſeeged the citie al that day and all that nyght, and ſo wanne it: where they ſlew as many as were males, and deſtroyed the citie, and ſpoyled it, and wente thorowe all the citie ouer thē that were ſlayne. Then wente they ouer Jordayne into the playne felde before Bethſam. And Judas helped thoſe forwarde that came behinde, and gaue the people good exhortacion al yͤ waye thorowe, tyll they were come into the lande of Juda. Thus they wente vp vnto the mount Syon, where they offred with myrth* and thanſgeuyng: because ther were none of them ſlayne, but came home agayne peaceably. 2.Par.20.d

Nowe what tyme as Judas and Jonathas were in the lande of Galaad, ⁊ Simeon theyr brother in Galile before Ptolamays: Then Joſephus the ſonne of Zachary and Aſarias yͤ captaynes, hearynge of the actes that were done and of the battayles that were ſtrycken, ſayde: Let vs get vs a name alſo, and go fyghte agaynſte the Heathen that are rounde a boute vs.

F So they gaue theyr hooſte a cōmaundemēt, ⁊ went toward Jamnya. Then came Gorgias and hys men oute of the citie, to fyghte agaynſt them: Joſephus alſo and Aſarias were chaced vnto the borders of Jewry, ⁊ ther were ſlayne yͤ daye of yͤ people of Iſrael, two M. men: ſo yͤ there was a greate miſerie among the people * and all becauſe they were not obediente vnto Judas ⁊ his brethren, but thought they ſhulde quite them ſelues manfully. Neuertheleſſe they cam not of the ſeed of theſe mē, by whome Iſrael was helped. But yͤ men that were wyth Judas, were greatelye commended in the ſyght of al Iſrael, and al the Heathen, were ſoeuer theyr name was heard vpon, and the people came vnto them, byddynge them welcome. 2.Ma.5.b.

After thys wente Judas forthe with hys brethren, and foughte againſte the chyldren of Eſau, in yͤ lande that lyeth towarde the ſouth where he wanne yͤ citie of Ebron, ⁊ the townes that lye beſyde it: and as for yͤ walles and towre rounde aboute it, he brente them vp.

Then remoued he to goo into yͤ lāde of the Phylyſtines, and wente thorowe Samaria. At the ſame time were there manye Preaſtes ſlayne in the battayle, whyche wylfullye and wythoute aduyſemente wēte oute for to fyghte, to get them honoure. And when Judas came

Deut.6.a to Azot in the Phyliſtines lande, he brake
downe theyr aulters, brēt the Images
of theyr Iolles, ſpoyled the cities, &
came agayne into the lande of Iuda.

The vi. Chapter.

Antiochus wyllinge to take the citie of Elymas for a praye, is dryuen awaye of the cytezyns. He falleth into ſyckeneſſe and dyeth. Hys ſonne Antiochus is made kynge. The beſeege of the tower of Sion. Eupator commeth into Iewry with a greate armye. The boldneſſe of Eleazar.

A NOwe when kyng Antiochus
Ioſephus capi.15. li.12. Antiq. trauayled thorowe yͤ hye countries,
he hearde that Elymas
in Perſia was a noble and
plenteous citie in ſyluer and golde, and
that there was in it a verye ryche temple:
where as were clothes, cote armoures
and ſhyldes of golde, whyche
Alexandre the ſonne of Philip kynge of
Macedonia (that raygned fyrſt in Grekelande)
had left behynde hym. Wherefore
he wente aboute to take the citie &
to ſpoyle it, but he was not able: for the
citezins were warned of it, and fought
with him. And he fled and departed wᵗ
great heuyneſſe, and came agayne into
Babylon. Moreouer, there came one
whych broughte hym tydynges in Perſide,
1.Mach.3.c and 4. that hys hooſtes, whyche were in
the lāde of Iuda, were dryuen awaye,
and how that Liſias wente forthe fyrſte
with a great power, and was dryuē
awaye of the Iewes: howe yͭ they had
wonne the victorie, and gotten greate
goodes oute of the hooſtes yͭ peryſhed,
Ioſeph. ca. 14.li.12. howe they had broken downe the abhominacion
1.Mach.1.f * which he ſet vp vpon yͤ aulter
at Ieruſalem, & fenſed the Sanctuarie
wyth hye walles, lyke as it was afore:
yee, and Bethſura his citie alſo.

So it chaunſed, that wen the kynge
B had herde theſe wordes, he was afrayed,
and greued verie ſore. Wherefore
he layde hym downe vpon hys bed, and
fell ſycke for verie ſorowe: & all becauſe
it had not happened as he had deuyſed.
And there continueth he long, for hys
grefe was euer mor and more, ſo yͭ he
ſawe he muſt nedes dye. Therefore he
ſente for hys frendes, and ſayde vnto
them: the ſlepe is gone from myne eyes,
for the verie ſorowe & vexacion of hert
that I haue. For when I cōſider in my
mynd the great aduerſitie that I am
come vnto, and yͤ floudes of heuyneſſe
whych I am come in, where as afore tyme
I was ſo mery, & ſo greatlye ſet by
(by reaſon of my power.) Agayne, conſidringe
the euell that I haue done at
Ieruſalem, from whence I tooke all yͤ
rycheſſe of gold and ſyluer that were in
it, and ſente to fetche awaye the inhabitours
of Iewrye wythout anye reaſon
why: I knowe that theſe troubles are
come vpon me for the ſame cauſe. And
beholde, I muſt dye wyth great ſorow,
in a ſtraunge lande. Then called he for
one Philip a frende of hys, whome he
made ruler of all hys realme, and gaue
hym the Crowne, hys roobe, and hys
ringe: that he ſhulde take hys ſonne Antiochus
vnto hym, and brynge hym vp,
tyll he myghte raygne hym ſelfe. * So 2.Ma
the kynge Antiochus dyed there, in the
hundred and fortye & nyne yeare. Whē
Liſias knewe yͭ the Kynge was deed,
he ordeined Antiochus his ſonne (whō 1.Ma
he had broughte vp) to raigne in hys fathers
ſteade, and called hym Eupator,
nowe they that were in the caſtel (at Ieruſalem)
kepte in the Iewes rounde
aboute the Sanctuarie, & ſoughte euer
ſtyll to do them harme for yͤ ſtrengthenynge
of the Heathen.

Wherefore Iudas thoughte to deſtroye C
them, & called all the people together,
that they myghte laye ſeege vnto
them. So they came together in the hūdred
& fyftye yeare, and beſeeged them,
laying forth theyr ordinaunce and inſtrumentes
of warre. Then certayne of
them that were beſeeged, wente forth
(vnto whome ſome vngodly men of Iſraell
ioyned them ſelues alſo) & wente
vnto yͤ kynge, ſayinge: How longe wyll
it be, or thou punyſhe and aduenge our
brethren? We haue euer bene mynded
to do thy father ſeruice, to walke in hys
ſtatutes, and to obeye hys commaundementes.
Therfore our people fell from
vs, & whereſoeuer they founde anye of
vs, they ſlewe them: & ſpoyled oure inheritaunce,
& they haue not onelye medled
with vs, but with all oure cōtryes
and beholde, thys daye are they beſeegynge
the caſtell at Ieruſalem, * and 1.M
haue made vp yͤ ſtronge holde in Bethſura.
And yf thou doeſt not preuēte thē
ryghte ſone, they wyl do moare thē theſe,
and thou ſhalte not be able to ouercome
thē. * Whē yͤ kinge herde thys, he D
was very angrye, & called all hys frendes, 1.M
the captaines of hys fote men, and
of all

of al hys horſemen together. He hyred
men of warre alſo oute of other realmes
& out of the Iles of the ſee, whyche
came vnto hym. And ÿ nombre of hys
hooſte was an hũdred thouſande foote
men, & twentye thouſande horſemen, &
two and thyrtye Elephantes wel exercyſed
in battayl. *Theſe came thorowe
Idumea vnto Bethſura, & beſeeged it
alonge ſeaſon, and made dyuers inſtrumentes
of warre agaynſte it. But the
Iewes came out and brente them, and
foughte lyke men. Then departed Iudas
from the caſtell at Ieruſalem, and
remoued the Hooſt towarde Bethzacaran
ouer agaynſte the kynges armye.

So the kynge aroſe before the daye,
E and broughte the power of hys hooſte
into the way to Bethzacaran, where ÿ
hooſtes made them redaye to the battayle,
blowynge ÿ trompettes. And to
prouoke ÿ Elephantes for to fight they
ſhewed them the ſap of red grapes and
molberyes, and deuyded the Elephantes
amonge the hooſt: ſo that by euerye
Elephant there ſtood a thouſande men
well harneſſed, and helmettes of ſtele
vpon theyr heades. yee, vnto euery one
of the Elephantes alſo were ordeyned
fyue hundred horſemẽ of ÿ beſt, whiche
wayted on ÿ Elephant, goynge wherſoeuer
he went, and departed not from
hym. Euerye Elephante was couered
with a ſtrõge towar of wood, where vpon
were two and thyrty valeaunt mẽ
with weapens to fyghte, and wythyn
was a man of Inde to rule the beaſte.

As for the remnaũte of the horſemen,
he ſet vpon both ÿ ſydes in two partes
wyth trompettes, to prouoke the hoſt, &
to ſtyrre vp ſuche as were ſlow in the
army: And when the ſunne ſhone vpon
theyr ſhyldes of golde & ſtele, ÿ mountaynes
glyſtered aganne at them, and
were as bryght as ÿ creſſettes of fyre.
The kynges hooſte alſo was deuyded,
one part vpon the hye mountaynes, the
other lowe beneth: ſo they went on takynge
good hede: & kepyng theyr order
And all they that dwelt in ÿ land, were
afrayed at ÿ noyſe of theyr hooſte, whẽ
the multitude wente forth, and when
the weapens ſmot together, for ÿ hooſte
was bothe greate and myghtye. Iudas
alſo and hys hooſte entred in to ÿ
battayle, and ſlewe ſyxe hundred men
of ÿ kynges armye. Nowe when Eleazar
the ſonne of Saura, dyd ſe one of ÿ
Elephantes deckte wyth the kynges
badge, and was a more goodlye beaſte
then the other: he thoughte the kynge
ſhulde be vpon hym, and ieoparde hym
ſelfe to delyuer hys people, and to get
hym a perpetuall name. Wherefore he
ranne wt a corage vnto the Elephãte in
the middeſt of the hooſt, ſmytinge them
downe of both ſydes, and ſlewe manye
aboute hym. So wente he to the Elephantes
fete, and gat hym vnder hym,
and ſlew hym, then fell the Elephante
downe vpon hym, & there he dyed. Iudas
alſo and his men ſeynge the power
of the kynge and the myghtye volence
of hys hooſte departed from them. And
the kynges armye wente vp agaynſte
them towarde Ieruſalem, and pytched
theyr tentes in Iewry beſyde mounte
Sion. Moreouer, the kynge tooke truce
with them that were in *Bethſura. 1.Mac.4.g 6.d.

But when they came oute of the citie 2.Mac.11.
(becauſe they had no vittayles within, 15.d.
and the land laye vntylled) the kynge F
tooke Bethſura, and ſet men to kepe it:
and turned hys hoſte to the place of the
Sanctuarie, and layd ſeege to it a gret
whyle. Where he made all maner ordinaunce,
handebowes, fyre dartes, rackettes
to caſt ſtoones, ſcorpions to ſhote,
arowes, and ſlynges. The Iewes
alſo made ordinaunce agaynſte theyrs,
and foughte alonge ſeaſon.

But in the citie there were no bitayles,
for it was the ſeuenth yeare of the
warres, and thoſe Heathen that remayned
in Iewry, had eathen vp all theyr
ſtoore. And in the Sanctuarie were fewe
mẽ lefte, for the hungre came ſo vpon
them, ÿ they were ſcatered abrode
euery man to hys owne place.

So whẽ Lyſias hearde that Philip
(*whom Antiochus the kyng while he 2.Mac.6.b.
was yet liuyng had ordeyned to bryng
vp Antiochus hys ſonne, that he myghte
be kynge) was come agayne oute of
Perſia, and Media, wyth the kynges
hooſte, and thoughte to optayne ÿ kyngedome.
He gat hym to the kynge in all
the haſte, & to the captaynes of ÿ hooſt,
and ſayde, we decreaſe daylye, & oure G
vytayles are but ſmall: Agayne, ÿ place
that we lay ſeege vnto is very ſtronge,
and it were oure parte to ſe for the
realme. Let vs agre wyth theſe men, &
take truce wyth them, & wyth al theyr

people, ⁊ graunt thē to lyue after theyr lawe, as they dyd afore. For they be greued, ⁊ do al theſe thynges agaynſte vs, becauſe we haue dyſpyſed theyr lawe. So the kynge and the princes were contente, and ſente vnto them to make peace, and they receaued it. Nowe whē the kynge and the prynces had made an othe vnto them, they came oute of the Caſtell, and the kynge wente vp to mount Sion. But when he ſawe that the place was well defenced, he brake hys oth that he had made, and cōmaunded to deſtroy the wall round aboute. Then departed he in all the haſte, and returned vnto Antioch, where he foūde Philip hauynge dominion of the citie. So he fought agaynſt hym, ⁊ toke the citie agayne in hys handes.

The vij. Chapter.

¶ Demetrius raygned after he had kylled Antiochus, and Liſias. He trobleth the chyldrē of Iſrael thorowe the counſayle of certayne wycked perſons. The prayer of the preſtes agaynſt Nicanor. Judas kylleth Nicanor, after he had made his prayer.

A IN the hundred and one ⁊ ſyftie yeare came Demetrius yͤ ſonne of Seleucus from the citie of Rome wyth a ſmall cōpanie of men, vnto a citie of the ſee coaſte and there he bare rule. And it chaūſed that when he came to Antioch the citie of hys progenitoures, hys hooſte tooke Antiochus ⁊ Liſyas, to bryng thē vnto hym. But when it was told hym, he ſayd: let me not ſe theyr faces: So the hooſte put them to death. Now when Demetrius was ſet vpon the throne of hys kyngdome, there came vnto him wycked and vngodlye men of Iſraell whoſe captayne was Alcimus, yͭ wold haue bene made hye preaſte: Theſe mē accuſed the people of Iſraell vnto the kynge, ſayinge: Judas and hys brethren haue ſlayne thy frendes, and dryuē vs oute of oure owne lande. Wherfore ſende nowe ſome man (to whome thou geueſt credence) that he maye go and ſe al yͤ deſtruction, whiche he hath done vnto vs and to the kynges lande, and let hym be puniſhed wyth all hys frendes and fauoures.

B Then the kynge choſe Bachides a frend of hys, whych was a mā of great power in the realme (beyonde yͤ great water) and faythfull vnto the kynge, and ſente him to ſe the deſtruction that Judas had done. And as for that wycked Alcimus, he made him hye preaſte, and commaunded hym to be aduenged of the chyldren of Iſrael. So they ſtode vp, and came with a greate hooſt into the lande of Juda, ſendinge meſſaungers to Judas and hys brethren, and ſpeakynge vnto them wyth peaceable wordes: but vnder diſceate. * Therefore Judas and his people beleued not theyr ſayinge, for they ſawe that they were come wyth a greate hooſte. 1.Mach.

After thys came the Scribes together vnto Alcimus and Bachides, truſtynge the beſte vnto them. And fyrſte the Aſſideans required peace of them, ſayinge: Alcimus the preaſt is come of the ſeede of Aaron, howe cā he diſceaue vs? So they gaue them louing wordes and ſwore vnto them, and ſaide: we wil do you no herme neither youre frendes and they beleued them. But the verye ſame daye toke they iij. ſcore mē of thē and ſlewe them accordynge to the wordes that were writtē. *They haue caſt the fleſh of they ſayntes, ⁊ ſhed theyr bloude rounde aboute Jeruſalem, and there was no man yͭ wold burie them. Pſal.79. C So there came a greate feare ⁊ dreade amonge the people, ſayinge: there is nether truth nor ryghteouſneſſe in them, for they haue broken the appoyntemēte ⁊ oth that they made. And Bachides remoued hys hooſt from Jeruſalem, and pytched his tente at Betzeka: were he ſent forth ⁊ toke many of them yͭ had forſaken him. He ſlewe many of the people alſo ⁊ caſt thē into a great pyt. Then committed he the lande vnto Alcimus ⁊ left men of warre wyth to helpe hym. And Bachides hym ſelfe wente vnto the kyng. And thus Alcimus defended his hyghe Preaſte hode, and all ſuche as vexed Iſrael reſorted vnto hym: In ſo much that they optayned the lande of Juda, and dyd much euell vnto the Iſraelites.

Nowe when Judas ſawe all the myſchefe that Alcimus and hys company had done (yee, more then the Heathen them ſelues) vnto yͤ Iſraelites. He wēte forthe rounde aboute all yͤ borders of Jewrye, and puniſhed thoſe vnfaythful rennagates, ſo yͭ they came nomore oute into yͤ countre. So whē Alcimus ſawe that Judas and hys people had gootten the vpper hande, and that he was not hable to abyde them, he went agayne to the kyng, and ſayd all the worſt of them that he coulde. Then the kynge ſent Nicanor one of hys cheſe princes (whych beare euel wyl to Iſrael) and commaunded hym, yͭ he ſhuld D vtterlye deſtroye the people.

15.a *So Nicanor came to Jeruſalem wyth a great hooſt, and ſent vnto Judas and his brethren with frendly wordes (but vnder dyſceat) ſayinge: there ſhalbe no warre betwyxt me and you: I wyll come with fewe men, to ſe howe ye do, wyth frendeſhyppe. Vpō thys he came vnto Judas, ⁊ they ſaluteth one another peaceably, but the enemies were appointed to take Judas by vyolence. Neuertheleſſe, it was tolde Judas, yͭ he came vnto him but vnder diſceate: wherefore, he gat him awaye frō him, ⁊ wolde ſe hys face nomore, When Nicanor perceaued that hys councell was bewrayed, he wente out to fyght agaynſt Judas, beſyde Capharſamala wher there were ſlayne of Nicanors hoſt fyue thouſande men: and yͤ reſidue fled vnto the caſtell of Dauid.

E After thys came Nicanor vp vnto moūt Syon: and the Preaſtes wyth yͤ elders of the people went forth to ſalute hym peaceably, and to ſhewe hym yͤ burnteſacrifices that were offred for yͤ kynge. But he laughed them and the people to ſcorne, mocked them, defyled theyr offeringes, and ſpake dyſdaynefullye: yee, and ſwore in hys wrath, ſaying, *yf Judas and his hooſt be not delyuered now into my handes, as ſoone as euer I come agayne (⁊ fare well) I ſhall burne vp thys houſe. Wyth that, went he oute in agreate anger. Then yͤ preaſtes came in, and ſtoode before the aulter of yͤ temple, wepynge, ⁊ ſayinge

*For ſo much as thou (O LORDE) haſt choſen thys houſe, that they name myghte be called vpon therein, and yͭ it ſhulde be *an houſe of prayer and peticion for thy people. Be aduenged of thys man and hys hooſt, and let them be ſlayne with the ſweard, remember the blaſphemies of them, ⁊ ſuffer them, not to continue anye longer.

When Nicanor was gone from Jeruſalem, he pytched hys tente at Bethoron, and there an hooſte with hym oute of Syria. And Judas came to Adarſa wyth thre thouſande men, and made hys prayer vnto GOD, ſayinge: O LORDE, *becauſe the meſſengers of kynge Senacherib blaſphemed the, the Aungel wente forthe, ⁊ ſlewe an hūdred foure ſcore ⁊ fyue thouſand of thē Euenſo deſtroy thou this hooſte before vs to daye, yͭ our people maye knowe howe that he hat blaſphemed thy Sāctuarie, and puniſhe him accordyng to hys maliciouſnes. *Eſai.37.f. 2.Mac.8.d and.15.d. 4.Re.19.g*

And the hooſtes ſtroke the felde, the thyrtene daye of the moneth, *Adar, ⁊ Februarii Nicanors hooſte was diſconfyted, *⁊ 2.Mac.15.b he him ſelfe was fyrſt ſlayne in the battayll. When Nicanors men of warre ſawe yͭ he was killed, they caſt awaye theyr weapons and fled, but yͤ Jewes folowed vpon them an whole dayes iourney frō Adazar vnto Gazara, blowinge with the trompettes ⁊ makyng tokens after thē. So the Jewes came forth of al the townes there about ⁊ blewe out theyr hornes vpon them, ⁊ turned agaynſte them. Thus were they al ſlayne, and not one of them lefte.

Then they toke theyr ſubſtaunce for F a pray and ſmote of Nicanors heade ⁊ hys ryghte hand (* whych he held vp 2.Mac.14.c ſo proudly) ⁊ brought it with them and hanged it vp afore Jeruſalem. Wherefore the people were exceadingly reioyſed, and paſſed ouer that daie in greate gladnes. And Judas ordeyned, that yͤ ſame day (namelye the thyrteneth daye of the moonethe Adar ſhulde be kepte in myrth euerye yeare. Thus the land of Juda was in reſt a lytle whyle.

The viij. Chapter.

¶ Judas conſideringe the power and godly policie of the Romans maketh peace with them. The reſcripte of the Romans ſent vnto the Jewes.

JUdas heard alſo the fame of A the Romans that they were myghtie ⁊ valeant men and agreable to al thynges yͭ are required of them, ⁊ make peace wyth all men, which come vnto thē, ⁊ howe they were doughtye men of ſtrenght. Beſides that, it was told him of theyr battailes, ⁊ noble actes which they dyd in Galacia, howe they had conquered thē ⁊ brought them vnder tribute: ⁊ what great thinges they had done in Spane howe yͭ wᵗ theyr wiſedome and ſober behauoure they had wonne the mynes of ſyluer ⁊ gold, yͭ are there, ⁊ obtayned al the lande, wyth other places farre frō them: howe they had dyſconfited and ſlayne downe the kynges yͭ came vpon them, from the vttermoſt parte of the earth, ⁊ howe other people gaue them tribute euery yeare. Howe they had ſlayne and ouercome Philippe ⁊ Perſes kynges of Cethin, and other mo (in battel) which had brought theyr ordinaunce agaynſt them: howe they diſconfyted great Antiochus kynge of Aſia (that wolde nedes fight wͭ them) hauynge an C. and. xx. Elephantes, wyth horſmen, cherettes, ⁊ a very great hoſt, howe they tooke hym ſelfe alyue, ⁊ ordeined hym (wͭ ſuch as ſhulde raygne B after him) to paye thē a greate tribute.

1.Mac.1.a. *yee, ⁊ to fynde them good ſuretyes and pledge: beſydes al thys, howe they had taken from hym Judia, Media, ⁊ Lidia (hys beſt landes) and geuen thē to kinge Eumenus. Againe, howe they perceauinge that the Grekes were cōmynge to vexe them: ſente agaynſte thē a captayne of an hooſte, whyche gaue them battayle, ſlewe many of them, led 1.Mac.1.a. awaye theyr wyues, and chyldren captiue, ſpoyled them, toke poſſeſſion of theyr lande, deſtroyed theyr ſtrōge holdes, ⁊ ſubdued them to be theyr bondemen, vnto thys daye. Moreouer, howe that as for other kyngedomes and Jles whyche ſometyme wytſtoode them they deſtroyed them, and broughte thē vnder theyr dominiō. But helped euer theyr owne frendes, and thoſe yͭ were confederate with them, and conquered kyngdomes, bothe farre ⁊ nye, ⁊ yͭ who ſoeuer heard of their renowne was afrayed of thē: for whome they wold helpe to their kyngedomes, thoſe raigned, ⁊ whome it liked not thē to raigne, they put hī downe. And howe they were cocome to great preheminence hauynge, no kynge amonge thē, nether any man clothed in purple, to be magnified therthorowe, but had ordeined them ſelues a parlyment, wherin there ſat iij. C. xx. Sennatoures dayly vpon the councel to dyſpatch euer the buſines of the people, and to kepe good ordre. And howe that euery yeare they choſe a Mayre to haue the gouernaunce of all theyre lande to whome euerye was obedient, and ther was neyther euell wyll nor diſcencion amonge them.

C Then Judas choſe Eupolemus the ſonne of Jhon, the ſonne of Jacob, and Jaſon the Sonne of Eleazer, and ſent them vnto Rome, for to make frendeſhip ⁊ a bonde of loue with them, that they myghte take from them the bondage of the Grekes, for the Jewes ſawe that the Grekes wolde ſubdue the kyngdome of Jſrael. So they went vnto Rome (a very great iourney) ⁊ came into the parlamente, and ſayde: Judas Machabeus wyth hys brethren and yͤ people of the Jewes hathe ſente vs vnto you, to make a bonde of frendeſhyp ⁊ peace wͭ you, and ye to note vs as youre louers and frendes. And the matter pleaſed the Romaynes right wel, wherfore it was wrytten vp: of yͤ whych the Romaines made a wrytynge in tables of braſſe, ⁊ ſent it to Jeruſalem: yͭ they myght haue by them a memorial of the ſame peace, and bonde of frendſhyp after thys maner. GOD ſaue the Romaynes ⁊ yͤ people of yͤ Jewes, both by ſee ⁊ by lande, and kepe the ſwearde ⁊ enemy from them for euermore. yf there come fyrſt any warre vpon the Romaynes or anie of their frēdes thorowout al theyr dominion, the people of the Jewes ſhal helpe thē (as the tyme requyreth) and yͭ wͭ al theyr hertes. Alſo they ſhall nether geue nor ſende vnto theyr enemyes vitayles, weapēs, money nor ſhyppes: but fulfyll thys charge at the Romaynes pleaſure, ⁊ take nothinge from them therfore. Agayne, yf the people of the Jewes happen fyrſt to haue warre, yͤ Romayns ſhall ſtande by thē wyth a good wyll, accordynge as yͤ tyme wyll ſuffre. Nether ſhall they geue vnto yͤ Jewes enemyes, vytayles, weapens, mony, nor ſhyppes. Thus are yͤ Romaynes cōtent to do, ⁊ ſhall fulfyll theyr charge wythoute anye diſceate.

D Accordynge to theſe artycles, yͤ Romaynes made the bonde wyth the Jewes. Nowe after theſe artycles (ſayde they) yf anye of the partyes wyl put to them, or take any thynge from thē they ſhall do it wyth the conſente of both: ⁊ whatſoeuer they adde vnto thē, or take from them, it ſhal ſtande faſte. And as touchynge the euell that Demetryus hath done vnto the Jewes, we haue wrytten vnto hym ſayinge: wherefore layeſt thou thy heuy yocke vpon the Jewes oure frendes and louers? yf they

make

If therefore they complayne any more against thee. we will do them iuſtice and fighte vnto vs, we ſhal defende them, & fyghte wyth the by ſee and by lande.

The ix. Chapter.

¶After the death of Nicanor Demetrius ſendeth hys army agaynſt Judas. Judas is ſlayne. Jonathas is put in the ſtead of his brother. The ſtrife betwene Jonatas & Bachides. Alcimus is takē wit the palſye, and dyeth. Bachides returneth agayne vnto the king. He commeth vpon Jonathas by the coūcel of certaine wicked perſons, and is ouercome. The truce of Jonathas with Bachides:

A In the meane ſeaſon whē Demetrius hearde that * Nicanor and hys hooſte was ſlayne in the felde, he proceded further to ſende Bachides & Alcimus agayne into Jewrye, and thoſe ẏ were in ẏ ryght wynge of hys hooſte: wᵗ him. So they wente forth by the waye that leateth vnto Galgala, & pytched theyr tentes before Meſaloth wiche is in Arbellis: & wanne ẏ citie and ſlewe much people. In ẏ fyrſte Moneth of ẏ .C. and two yeare, they brought theyr hooſt to Hieruſalē, & roſe vp, & came to Berea, with twentie thouſande footemē, and two .M. horſemen.

7.f.
ph.ca.
12.

Nowe Judas had pytched his tente at Laiſa, with thre thouſande choſe mē. And when they ſawe the multitude of the other armye ẏ it was ſo great, they were ſore afrayed, & manye conuayed thē ſelues oute of ẏ hooſt. In ſo much that there abode no mo of them but eyght hundred men. Judas ſawe ẏ hys hoſt fayled him, and that he muſte nedes fyght: it brake hys herte, ẏ he had no time to gather them together: wherefore the man was in extreme trouble Neuertheleſſe, he ſaide vnto them: that remayned wᵗ him. Up, let vs go againſt oure enemyes, per aduenture we ſhalbe able to fyght with them. But they wolde haue ſtopped him, ſaying: we ſhal not be able, therefore let vs now ſaue oure liues, & turne againe to oure breathren, and then wyll we fyghte agaynſt them, for we are here but fewe.

And Judas ſayd: GOD forbyd ẏ we ſhulde fle frō them. Wherefore, yf our B tyme be come: let vs manfully dye for our brethren, and let vs not ſtayne our honour. Then the hoſt remoued oute of ẏ tentes, and ſtode agaynſt them. The horſmen are deuided in two partes, the ſlyngcaſters and archers went before ẏ hoſt: & al ẏ myghtie mē were formoſt in ẏ felde. Bachides him ſelfe was in ẏ ryght winge of ẏ battel, & ẏ hoſt drewe nye in two partes, & blewe ẏ trompets They of Judas ſyde blewe ẏ trōpetes alſo, & ẏ earth ſhoke at ẏ noyſe of ẏ hooſtes, & thei ſtroke a felde from ẏ morow tyl nyghte. And whē Judas ſawe that Bachides hoſt was ſtrongeſt of ẏ ryghte ſyde, he toke wyth hym all the herdy men, and brake ẏ ryght winge of theyr ordre, & folowed vpon thē vnto ẏ mout Azot. Nowe whē they whyche were of the lyfte wynge, ſawe that the ryghte ſyde was dyſcomfyted, they perſecuted Judas & them ẏ were wyth him. Then was there a ſore battayl, for many were ſlayne and wounded of both the parties. Judas alſo him ſelfe was killed, & ẏ remnaunt fled. So Jonathas & Simon toke Judas theyr brother, and buryed hym in hys fathers ſepulchre in ẏ citie of Modin. And al the people of Iſrael made great lamētacion for hym, & mourned longe, ſayinge: Alas, ẏ thys worthye ſhulde be ſlayne, whyche delyuered the people of Iſrael. As for other thynges partaynyng to the battayles of Judas, the noble actes that he dyd & of hys worthyneſſe: they are not wrytten, for they were very manye.

*And after the death of Judas, wycked men came vp in all the coaſtes of Iſraell, & there aroſe all ſuche as worcke vngodlyneſſe. In thoſe dayes was there a greate dearthe in the lande, & al the countre gaue ouer them ſelues and theirs vnto Bachides. So Bachides choſe wycked mē & made them Lordes in the lande. Theſe ſought out & made ſearch for Judas frēdes, & brought thē vnto Bachides: which aduēged hi ſelf vpō them wᵗ greate dyſpyte. And there came ſo great trouble i Iſrael, as was not ſence the tyme that no prophete was ſene there. C

Ioſeph.ca.
5.li.15.c.

Then came al Judas frendes together, & ſaid vnto Jonathas: for ſo much as thy brother Judas is dead, ther is none lyke hym to go forth agaynſt our enemyes, agaynſt Bachides, and ſuch as are aduerſaries vnto oure people. Wherfore, thys daye we choſe ẏ for hi, to be oure prynce, & captayne to ordre oure battayl. And Jonathas toke the gouernaunce vpon him at ẏ ſame tyme & ruled in ſteade of his brother Judas. whē Bachides gat knowlege therof he ſoughte for ty ſle him. But Jonathas and Symon hys brother, perceauynge yͭ, fledde into the wyldernes of Thecua D wyth all theyr companye, and pytched their tētes by yͤ waterpole of Haſpher.

Whych when Bachydes vnderſtode, he came ouer Jordaine with al his hoſt vpon the Sabboth day. Nowe had Jonathas ſent his brother Jhon (a captaine of the people) to praye hys frendes yͤ Nabuthites, that they wolde lende them theyr ordinaunce, for they had muche. So yͤ children of Jambry came out of Madaba, & tooke Jhon & all yͭ he had, & wēt theyr waye with all. Then came worde vnto Jonathas & Simō his brother, yͭ the children of Jambrye made a great maryage, and broughte the bryde from Madaba wyth greate pompe: for ſhe was daughter to one of the nobleſt prynces of Canaan. Wherfore they remembred the bloud of Jhō theyr brother, & wente vp, & hyd themſelues vnder yͤ ſhadowe of yͤ moūtaine

So they lyft vp theyr eyes, & loked and beholde there was much ado & grete repayre: for the brydegrome came forth, and hys frendes and hys brethrē mete them with tympaynes, inſtrumētes of muſike, & many weapons. Thē Jonathas & they that were wyth hym, rooſe out of theyr lurkynge places agaynſt them, and ſlewe many of them. As for the remnaunt, they fled into the mountaynes, and they toke al their ſubſtaunce. Thus the Maryage was turned to mourninge, & the noyſe of theyr melodye in to lamentacion. And ſo whē they had auēged yͤ bloud of theyr brother, thei turned againe vnto Jordane

E Bachides hearynge thys, came vnto the very border of Jordane with a greate power vpon yͤ Sabboth daye. And Jonathas ſayde to hys companye, let vs get vp, and fight agaynſt our enemies: for it ſtandeth not wyth vs to daye as in tymes paſt: Beholde, our enemyes are in our waye, yͤ water of Jordane vpon the one ſyde of vs, with bāckes fennes and wodes of the other ſyde, ſo that there is no place for vs to departe vnto. *Wherefore crye nowe vnto heauen, yͭ ye may be delyuered from yͤ power of our enemyes. So they ſtroke yͤ battel. And Jonathas ſtretched oute hys handes to ſmyte Bachides, but he fled backewarde. Then Jonathas and they that were wyth hym, leapte into Jordane, & ſwymmed ouer Jordane vnto him & there were ſlayne of Bachides ſyde that daye a M. men.

1.Par.10.a
1.Mac.3.d.

Therfore Bachides with hys hoſte turned agayne to Jeruſalem, and buylte vp the caſtles & ſtronge holdes that were in Jewrye, Jerycho, Emaus, Bethoron, Bettel, Thamnata, Phara, and Topo, wyth hygh walles, wyth portes and wyth lockes: and ſet men to kepe them, that they myght vſe theyr malice vpon Iſrael. He walled vp the cytye Bethſurath, Gazarach, and the caſtel, and prouided them wyth men and vytayles. He toke alſo the cheſeſte mens ſonnes in yͤ countrye for pledges, & put thē in yͤ caſtel at Jeruſalē to be kepte.

Afterwarde in the hundred fyftye & thre yeare in the ſeconde moneth Alcimus commaunded, that the walles of the inmoſte Sanctuarie ſhulde be deſtroyed, and the buyldynges of the prophettes alſo. And when he beganne to deſtroye them, the thinges yͭ he wēt aboute, were hindred, for he was ſmytten wyth a palſye, and hys mouth ſhut to that he could no more ſpeake, nor cōmaunde any of his houſe: concernynge F hys buſynes. Thus dyed Alcymus in greate miſeri at yͤ ſame tyme. And whē Bachides ſawe yͭ Alcimus was dead, he turned againe to the kyng and ſo yͤ lande was in reſte two yeares. Then all the vngodlye men helde a councell, ſayinge: Behold Jonathas and his cōpany are at eaſe & dwell without care. Wherfor, let vs bryng Bachides hether, & he ſhal take thē al in one neight.

So they went and gaue Bachides thys coūcel which aroſe to come with a great hooſt: and ſent letters preuelye to hys adherentes, whych were in Jewrye, to take Jonathas & thoſe that were with him: but they myght not, for yͤ other had gotten knowlege of theyr deuyce. And Jonathas toke fyftye mē of the countrye (whych were the ryngleaders of them) and ſlewe thē. Then Jonathas and Simon wyth theyr cōpany departed vnto the citie Bethbeſſen, whych lyeth in the wyldernes, and repayred the decaye thereof, and made it ſtrōge. When Bachides knewe this he gathered al his hooſt, and ſente worde to them that were of Jewry. Then came he and layde ſege to Bethbeſſen, and foughte agaynſt it a longe ſeaſon, and made inſtrumentes of warre. Nowe Jonathas lefte his brother Simō in the citie, and wente forth him ſelfe into ẏ countrie, ⁊ came with a certayne nombre and ſlewe Odares and his brethren and the children of Phaſeron in theyr tētes: ſo that he began to be ſtrōge, and to increaſe in power.

As for Symon ⁊ hys company, they went oute of the citie, and brente vp ẏ inſtrumētes of warre, and foughte agaynſt Bachides, and diſcomfited him And Bachides was ſore vexed, becauſe his councel and trauel was in vayne wherfore he was wroth at the wicked men (ẏ gaue hym councel to come into theyr lande) and ſlewe many of them. Then purpoſed he with hys companie to go awaye into his owne coūtry whereof whē Jonathas had knowlege, he ſent ambaſſidours vnto him, for to make peace wyth hym, and that he ſhulde delyuer him his pryſoners againe. To ẏ whyche Bachides conſented gladly, and dyd accordyng to hys deſyre: yee ⁊ made an othe, ẏ he ſhulde neuer do him harme al the daies of his life. So he reſtored vnto him all the pryſoners that he had taken oute of ẏ lande of Juda, and then turned ⁊ went his waye into hys owne lāde, neyther proceaded any further to come vnto ẏ borders of Juda. Thus Iſraell had nomore warre, and Jonathas dwelt at Machemas, ⁊ beganne there to gouerne the people, ⁊ deſtroyed ẏ vngodly mē out of Iſrael.

The x. Chapter.

Demetrius deſyreth to haue peace with Jonathas. Alexāder moueth warre agaynſt Demetrius. Demetrius is ſlayne. The frendeſhyppe of Ptolomeus and Alexander.

A In the hundred and threſcore yeare, came Alexander: the ſōne of noble Antiochus ⁊ tooke Ptolomays, whoſe cytyzyns receaued hym, and ther he raygned. When Demetrius hearde therof, he gathered an exceadinge great hooſt and wente forthe agaynſte him to fyghte. Wherefore Demetrius ſēte letters vnto Jonathas, with louyng wordes and prayſed hym greatly. For he ſayde we wyl fyrſt make peace with hym, before he bynde hym ſelfe wyth Alexāder againſt vs: elles he ſhal remembre, the euel ẏ we haue done agaynſt hym, hys brother and his people. And ſo he gaue Jonathas leaue to gather an hooſt to make weapons, ⁊ to be confederate wᵗ him, ⁊ commaūded the pledges ẏ were in the caſtell to be delyuered vnto hym.

B Then came Jonathas to Jeruſalem, ⁊ red the letters in the audience of al ẏ people: and of them ẏ were in ẏ caſtle. And therefore were they ſore afrayed, becauſe they hearde ẏ the kinge had geuen them licence to gather an hooſte. Thus were ẏ pledgers deliuered vnto Jonathas, whych reſtored thē to theyr elders. Jonathas alſo dwelte at Jeruſalē, ⁊ beganne to buylde vp and to repayre the citie, cōmaundynge ẏ workemen to wal it: ⁊ the mount Syon roūd about wᵗ fre ſtone, to be a ſtrong holde, ⁊ ſo they dyd. As for the Heathen ẏ were in the caſtels whych Bachides had made vp, they fled: ſo ẏ euery mā lefte ẏ place, ⁊ went into his owne coūtre. Onelye at Bethſura remayned certayne of the Jewes, whyche had forſaken ẏ lawe and commaūdementes of GOD, for Bethſura was theyr refuge.

Nowe whē kynge Alexander hearde of ẏ promiſes that Demetrius hadde made vnto Jonathas, and whē it was tolde him of ẏ battayles ⁊ noble actes, whyche he and his brethren had done, ⁊ of ẏ great trauayles ẏ thy had taken he ſayde: where ſhall we fynde ſuch a man? Well we wyl make him oure frende, ⁊ be confederate wᵗ him. Vpon thys he wrote a letter vnto hym: wyth theſe wordes: Kyng Alexander ſaluteth hys brother Jonathas. We haue hearde of the, ẏ thou art a valeaunt man and mete to be our frend: werfore thys day we ordayne ẏ to be our hygh Preaſt of thy people and to be called ẏ kinges frend. (Vpon thys he ſent hym a purple clothyng, ⁊ a krowne of golde) that thou mayeſt conſider what is for our profyt, and kepe frendſhyp towarde vs.

C So in the ſeuenth moneth of the hūdred and thre ſcore yeare vpon the ſolempne feaſte day of the tabernacules, Jonathas put the holy rayement vpon him. Then gathered he an hoſt and made many weapons. Whych when Demetrius hearde, he was maruelous ſorye, and ſayde: Alas, what haue we done, that Alexander hath preuented vs in gettynge the frendeſhyppe of the Jewes for hys owne defence.

yet wyl I wryte louyngely vnto thē alſo: yee, and promyſe them dignities and rewardes yͭ they maye be of my ſyde. Wherupon he wrote vnto them theſe wordes: Kynge Demetrius ſendeth gretinge vnto the people of the Iewes Where as ye haue kepte your couenaunt toward vs, and contynued in oure frendeſhyp, not enclynynge to oure enemyes, we were glad, whē we hearde therof. Wherfore remayne ſtyll, and be faythfull to vs: ⁊ we ſhall well recompenſe you for yͤ thynges yͭ ye haue done our party: we ſhal releaſe you of many charges, ⁊ geue you rewardes. And nowe I dyſcharge you ⁊ all yͤ Iewes frome tributes; I forgeue you yͤ cuſtomes of ſalt, ⁊ releaſe you of yͤ crowne taxes of yͤ thryd part of yͤ ſede, ⁊ halfe of yͤ frute of trees whyche is myne owne dutye. Theſe I leaue for you from thys daye forth: ſo that they ſhal not betakē
D of the lāde of Iuda, nor of yͤ thre cities whych are added therunto out of Samaria ⁊ Galyle from thys daye forthe for euermore. Ieruſalē alſo wͭ al thynges belongynge therto, ſhalbe holy ⁊ fre: yee the tythes ⁊ trybutes ſhal pertayne vnto you. As for the power of yͤ caſtel whyche is at Ieruſalē, I remyt ⁊ geue it vnto yͤ preaſt yͭ he maye ſet in it ſuch men, as he ſhal choſe to kepe it. I frelye delyuer al yͤ Iewes yͭ are pryſoners thorowoute all my realme, ſo yͭ euery one of them ſhalbe free frō payig and tribute, yee, euen of theyr cattel.

All the ſolempne feaſtes, Sabothes, new mones, the dayes appoynted the thre dayes before ⁊ after yͤ feaſt, ſhalbe fre for all the Iewes in my realme, ſo yͭ in them no man ſhal haue power to do anye thynge, or to moue any buſynes agaynſt anye of them in anye maner of cauſe. There ſhal thyrty thouſande alſo of the Iewes be wrytten vp in yͤ kinges hoſt, ⁊ haue theyr wages payed as al other menne of warre of the kynges ſhuld haue, ⁊ of them ſhalbe ordeyned certayne to kepe yͤ kynges ſtronge holdes: yee ⁊ ſome of them ſhalbe ſet ouer the kynges buſyneſſe, yͭ they may faythfullye deale with yͤ ſame. The Iewes alſo ſhal haue princes of theyr owne, ⁊ walke in theyr owne lawes as yͤ kyng hath cōmaunded in the lande of Iuda.

And the thre cities that are fallen vnto Iewry from yͤ countre of Samaria and Galile: ſhal be taken as Iewrye, ⁊ be vnder one: nether be ſubiecte to anie ſtraunge Lorde, but to the hye preaſt. As for Ptolomays ⁊ the lande pertaynynge therto, I geue it vnto the Sanctuary at Ieruſalem, for the neceſſarie expenſes of the holy thynges, Moreouer, I will geue euerye year fyftene E
thouſande ſycles of ſyluer out of yͤ kynges checker (whych partayneth vnto me) to yͤ worcke of the temple: yee, ⁊ loke what remayneth (whyche they that had our matters in hand in tyme paſte haue not payed,) yͤ ſame ſhal they geue vnto them alſo. And beſydes all thys yͤ fyue thouſande ſycles whych they toke yearly of yͤ rētes of yͤ Sanctuary, ſhal belonge vnto the preaſtes yͭ do ſeruice.

Item whoſoeuer they be, that fle vnto yͤ temple at Ieruſalem or wythin yͤ lyberties therof where as they are fallen into the kynges daunger for anye maner of buſynes, they ſhalbe pardoned, ⁊ all yͤ goodes yͭ they haue in my realme, ſhalbe fre. For the buyldynge alſo and repayrynge of the worke of yͤ Sanctuarye, expēſes ſhalbe geuē oute of yͤ kinges Checker: yee, and for yͤ makynge of the walles rounde aboute Ieruſalem, for the breakynge downe of yͤ olde, and for yͤ ſettynge vp of the ſtrōge holdes in Iewrye, ſhal yͤ coſtes ⁊ charges, be geuē oute of yͤ kiges Checker.

*But when Ionathas ⁊ the people 1.Mac.7.
hearde theſe wordes, they gaue no credence vnto them, neyther receaued thē for they remēbred the greate wyckedneſſe that he had doone vnto Iſrael; ⁊ howe ſore he had vexed them. Wherefore, thei agreed vnto Alexander, for he was a prince that had dealte frendly with them ⁊ ſo they ſtoode by hym alwaye.* Then gathered Kyng Alexan Ioſeph.c
der a great hooſt, ⁊ brought hys army 6.li.13.
agaynſt Demetrius. So the two kynges ſtocke battayle together, but Demetrius hoſte fled, ⁊ Alexander folowed after, and fell vpon them. A myghtye ſoore felde was it, contynuing tyl yͤ Sōne wente downe, and Demetrius was ſlayne the ſame daye.

And Alexāder ſente Ambaſadoures F
vnto Ptolomy the kynge of Egypte wͭ theſe wordes, ſayinge: Forſomuch as I am come agayne to my Realme, and am ſette in the throne of my progenitoures, and haue gotten the dominion

overcomed

ouercomed Demetrius, conquered the lande and ſtricken felde wᵗ hym, ſo that we haue diſconfited both hym and hys hooſt, and ſyt in the throne of his kyngdome: Lette vs nowe make frendeſhyppe together, geue me thy daughter to wyfe: ſo ſhall I be thy ſonne in lawe, ⁊ bothe geue the rewardes, and her greate dignitie. Ptolomie the kynge gaue annſwere, ſayinge Happie be the daye wherein thou arte come agayne, vnto the lande of thy progenytours, and ſette in the throne of theyr kyngdome. As now wyll I fulfyl thy wrytyng: but mete me a Ptolomays, that we maye ſe one another, ⁊ ẏ I may mary my daughter vnto the, according to thy deſyre. So Ptolomy went out of Egypt with hys daughter Cleopatra, and came vnto Ptolomays in the Clxij. yeare where kinge Alexander mette hym, and he gaue Alexander his daughter Cleopatra, and maryed them at Ptolomais wᵗ great worſhyppe, like as the maner is of kinges to be. Then wrot kyng Alexander vnto Jonathas, that he ſhulde come ⁊ mete hym. So he wente honorabli vnto Ptolomais ⁊ there he mete the two kinges, and gaue them greate preſentes of golde and ſyluer, and founde fauoure in theyr ſyghte.

G And there came together againſt Jonathas certayne wycked men ⁊ vngracious perſons of Iſrael, makyng complaintes of hym, but ẏ kynge regarded them not. As for Jonathas, the kynge commaunded to take of hys garmētes ⁊ to clothe him in purple, ⁊ ſo they dyd. Then the kinge appoynted hym to ſyt by hym, ⁊ ſayde vnto hys Princes: Go with hym into the myddeſt of the citie, and make a proclamacion that no man cōplayne agaynſt hym in anie matter, ⁊ that noman trouble hym for any maner of cauſe.

So it happened: that when his accuſers ſawe the worſhyppe whyche was proclaymed of hym, and ẏ he was clothed in purple, they fled euerychone. And ẏ kinge made muche of hym, wrote him among hys chefe frendes, made hym a Duke, ⁊ partaker of his dominion. *Thus Jonathas went agayne to Jeruſalem with peace ⁊ gladnes. In ẏ hundred.lxv. yere came Demetrius, ẏ ſōne of Demetrius, frō Creta in to hys fathers lāde: whereof when Alexāder heard tel, he was ryghte ſorye, ⁊ returned vnto Antioch. And Demetrius choſe *Appolonius (whych had ẏ gouernaunce of Celoſyria) to be hys captayne. 1.Mac.5.d.

So he gathered a greate hooſt, and came vnto Jamnia, and ſent worde vnto Jonathas, the hie Preſt, ſaying: Dareſt thou withſtāde vs, thy ſelfe alone? As for me, I am but laughed to ſcorne ⁊ ſhamed, becauſe thou prouedeſte thy ſtrength agaynſt vs in ẏ mountaines. Nowe therfore, yf thu truſteſt in thyne owne ſtrength come downe to vs in ẏ playne felde, ⁊ there let vs proue our ſtrenght together: thou ſhalte fynde, ẏ I haue valeaunt men of warre wyth me, and ſhalt knowe whom I am, and the other that ſtande by me.

Whyche ſaye: that youre foote is not H able to ſtande before our face, for thy fathers haue bene twyſe chaſed into theyr lāde. And nowe, howe wylte thu be able to abyde ſoo greate an hoſt of horſmen and fotemen, in ẏ felde where as is neyther rocke, ſtone, nor place to fle vnto? When Jonathas hearde the wordes of Appollonius, he was moued in hys mynde: wherefore he choſe ten thouſand men, and went out of Jeruſalem, ⁊ Simon hys brother met hym for to helpe hī. And they pytched theyr tentes at Joppa, but the citie kept him forth, for Joppa was an holde of Appollonius: Then Jonathas laide ſeege to it, and they that were in the citie for very feare let hym in, and ſo Jonathas wāne Joppe. Appollonius hearinge of thys, toke.iij. thouſāde horſmē, wᵗ a greate hooſt of fote and went as though he wold go to Azotus, and came immediatly into ẏ playne felde: becauſe he had ſo many horſemen, ⁊ put hys truſte in them. So Jonathas folowed vpō hym to Azotus and there they ſtroke ẏ battayl. Nowe had Appolonius lefte a thouſande horſemen behinde them preuely in ẏ tentes. And when Jonathas knewe that ſuch wayte was layde behynd them, they went rounde aboute ẏ enemies hoſt, and ſhotte dartes at the people from ẏ mourning to ẏ euening. As for Jonathas people, they kepte theyr order as he had cōmaūded thē, ⁊ ẏ enemyes horſes were euer labourīge

Then broughte Simon forth hys hooſt, ⁊ ſet them agaynſt the foote men For ẏ horſemen were wery alredy. So I he dyſconfited them, and they fled. And they that were ſcatered in the feld gat them to Azotus, and came into the tēple of Dagon theyr Idol, yͤ they myghte there ſaue theyr lyues. But Jonathas ſet fyre vpon Azotus and al the cities round about it, and toke theyr 1.Mac.11.a goodes and*brente vp the temple of Dagon, with al them that were fled into it

Thus were ſlayne and brent wel nye viij. M. men. So Jonathas remoued yͤ hoſt from thence and brought them to Aſcolon: where the men of the citie came forth, & met hym wyth greate worſhyppe. After thys wēt Jonathas and his hooſte agayne to Jeruſalem, wyth greate ſubſtaunce of good. And when kynge Alexāder hearde theſe thynges, he thoughte to do Jonathas moare worſhippe and ſente him a colar of golde, as yͤ vſe is to begeuen vnto ſuch as are of the kinges next bloude. He gaue hym alſo yͤ citie of Accaron (whyth the landes belonging thereto) in poſſeſſiō.

The xi. Chapter.

¶The diſcencion betwixt Ptolomeus and Alexāder hys ſonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Sion is beſeged of Jonathas. Demetrius ſeinge that no man reſiſted hym, ſendeth hys armie agayne. Triphon moueth Antiochus agaynſt Demetrius. Demetrius is deliuered by the ſuccour of Jonathas. After hys deliueraunce he breaketh hys couenaunt that he had made.

A AND the kynge of Egypte gathered an hooſte (lyke yͤ ſande that lyeth vpon the ſee ſhore) and many ſhyps Ioſeph.ca. 7.li.13. * and went aboute thorowe dyſceate to optayne the kyngedome of Alexander, and to ioyne it vnto hys owne realme. Vppon thys he toke his iourney in to Siria, & was letten into yͤ cities, & men came forth to mete hym, for kinge Alexander had cōmaunded them ſo to do becauſe he was hys father in lawe. Nowe when Ptolomie entred into anye citie, he lefte men of warre to kepe it, & thys he dyd thorowe out al the citi 2.Mac.1[illegible].c es. And when he came to Azotus *thei ſhewed hym the temple of Dagon & Azotus that was brent vp, with yͤ other thynges which wer deſtroyed, yͤ deade bodyes caſt abroade, & the graues that they had made by yͤ waye ſyde, for ſuch as were ſlayne in the feld. And tolde yͤ kynge that Jonathas had done al theſe thynges, to the intente they myghte gett him euel wil. But the kynge ſayd not a word theretho. And Jonathas mete the kinge wͭ great honour at Joppa, where they ſaluted one another, & toke theyr reſte. So when Jonathas had gone wyth yͤ kinge vnto the water that was called Eleutherus he turned agayne to Jeruſalem.

Nowe Ptolomye had gotten the dominion of the cities vnto Selucia vpō B yͤ ſee coaſt, imagininge wicked coūcels agaynſte Alexander and ſente Ambaſadours vnto Demetrius, ſayinge: Come let vs make a bonde betwixte vs ſo ſhal I giue the my doughter that Alexander hath, & thou ſhalt raygne in thy fathers kingdome. I repent that I gaue Alexāder my doughter, for he goeth aboute to ſlaye me. And thus he ſlaundred Alexander, becauſe he wolde haue had hys Realme.

Thus he toke hys doughter from hym, gaue her vnto Demetrius, & forſoke Alexāder, ſo that hys malicie was opēly knowen. And Ptolomie came to Antioch, where he ſet two crownes vpon hys owne heade: the crowne of Egypt & of Aſia. In yͤ meane ſeaſon was kynge Alexander in Cycilia, for they yͭ dwelte in thoſe places, had rebelled agaynſt hym. But when Alexander hearde of thys, he came to warre agaynſte him. So kinge Ptolomie broughte forthe hys hooſt and met hym wyth a myghtye power & chaſed him awaye. Then fled Alexander in to Araby there to be defended, and kynge Ptolomayes honoure encreaſed. And Zabdyel yͤ Arabyan ſmote of Alexanders heade, & ſent it vnto Ptolomie. But the thyrde daye after, dyed kynge Ptolomie hym ſelfe: and they whom he had ſet in the ſtronge holdes, were ſlayne of thoſe that were wythin the cities. And Demetrius raygned in the hundred and ſeuen and ſyxtie yeare.

At the ſame tyme gathered Jonathas them that were in Jewry, to lay C ſege vnto the caſtel which was at Jeruſalem, and ſo they made manye inſtrumentes of warre agaynſt it. Then went ther certayne vngodly perſons (whyche hated theyr owne people) vnto kynge Demetrius: and tolde hym yͭ Jonathas beſeged the caſtel, So whē he hearde it, he was angry & immediatly openly came vnto Ptolemais, ⁊ wrot vnto Jonathas that he ſhuld laye no ſege to the caſtell, but come and ſpeake wyth hym in al the haſte. Neuertheleſſe, when Jonathas hearde thys, he cõmaunded to beſege it. He choſe alſo certayne of the elders and Preaſtes of Iſraell, and put hymſelfe in the parell, and toke wyth hym golde, ſyluer, clothynge, and diuerſe preſentes, ⁊ wente to Ptolomais vnto the kynge, ⁊ found hym gracious.

And thoughe certaine vngodlie men of hys owne people made complayntes vpon hym, yet* the kyng entreated him as hys predeceſſours had dõne before, and promoted hym in the ſyght of all hys frendes, confirmed hym in the hye preſt hod, with all the worſhyp that he had afore, ⁊ made hym hys chefe frend. Jonathas alſo deſired the kynge that he wolde make Jewrye fre * wyth the thre heade cities of Samaria, and the landes pertainynge thereto: vpon thys dyd Jonathas promiſe hym thre hundred talentes. Wherunto the kynge cõſented, and gaue Jonathas wrytynge of the ſame, conteinynge theſe wordes: Kyng Demetrius ſendeth greatynge vnto his brother Jonathas, and to the people of yͤ Jewes. We ſende you here a copie of the letter which we dyd wryte vnto oure elders Laſthenus, concernynge you that ye ſhulde knowe it.

D Kynge Demetrius ſendeth greatynge vnto Laſthenus hys elder. For the faythfulneſſe that our frendes the people of yͤ Jewes kepe vnto vs, ⁊ for yͤ louinge kidnes which they beare towardes vs: we are determined to do them good Wherfore we ordaine all the coaſtes of Jewrye wyth thre cities, Lydda ād Ramatha (whych are added vnto Jewrye from Samaria) ⁊ all the landes pertainynge therevnto, to be frelye ſeperated for ſuche as do ſacrifice in Jeruſalem, bothe concernynge yͤ paymentes whyche the kinge toke yearlye aforetyme, ⁊ the fruytes alſo of the earthe and trees. As for other tythes and tributes that belongeth vnto vs, we dyſcharge them thereof frome thys tyme forthe. In like maner we graunte vnto them al the coſtomes of ſalte, ⁊ crowne taxes: whyche were broughte vnto vs. And thys fredome ſhall they haue firme and ſteadefaſt, from this tyme forth for euermore. Therefore ſe yͭ ye make a copie of theſe oure letters, ⁊ delyuer it vnto Jonathas, yͭ it maye be kepte vpon yͤ holye mounte in a cõueniēt place.

E After thys when Demetrius yͤ kyng ſawe that hys lande was in reſt, ⁊ that no reſiſtaunce was made hym: he ſente away all hys hooſte euerye man to his owne place, excepte an armye of ſtraūgers, whome he broughte frome the Iles of the Heathen, wherfore all hys fathers hoſt hadde euell wyll at hym.* 1.Mac.11.e. Nowe was there one Triphon (yͭ hadde bene of Alexanders parte afore) why he when he ſawe that al yͤ hooſte murmured againſt Demetrius he wente to Emalcuel the Arabian (that brought vp Antiochus the ſonne of Alexander) and laye ſore vpon hym to delyuer hym thys yonge Antiochus, that he myghte raygne in hys fathers ſteade. He tolde hym alſo what greate euell Demetrius had done, and howe hys men of warre loued hym not, and ſo remayned there alonge ſeaſon.

And Jonathas ſent vnto kynge Demetrius to dryue thē oute whych were in the Caſtel at Jeruſalem, ⁊ in yͤ other refugies, for they dyd Iſraell greate harme. So Demetrius ſēt worde vnto Jonathas ſayinge: I wyll not only do theſe thynges for the and thy people, but at tyme conueniente I wil do both the and thy people greate worſhyppe. But nowe thou ſhalt do me a pleaſure, yf thou wilt ſende me men to helpe me, for al mine armye is goone frō me. So F Jonathas ſent hym iij. M ſtronge men vnto Antioche, and they came vnto the kynge: wherfore the kynge was verye gladde at theyr commynge. But they that were of the citie (euen an C. and xx. M men) gathered them together, ⁊ wolde haue ſlayne yͤ kynge, whych fled into hys court, and the citizyns kepte the ſtretes of the citie, and beganne to fyght. Then the kynge called for yͤ Jewes helpe, whych came to hym altogether, and went abroade thorowe the citie, and ſlewe the ſame daye an C. M. men, ſet fyre vpon that citie, gat many ſpoyles in that daye: and delyuered the kynge. So when the citizyns ſawe that the Jewes had gotten thyr wyll of the citie, and they them ſelues dyſapoynted of theyr purpoſe, they made theyr ſupplicacion vnto the kynge, ſayinge:

Graunt vs peace, and let the Jewes ceaſſe from troublyng vs and the citie, & vpon thys they caſt away theyr weapens. Thus they made peace, and yͤ Jewes gat greate worſhyppe in yͤ ſyghte of the kynge, and in the ſyghte of all that were in hys realme, and were ſpoken of thorowe out the kyngdome: and ſo they came agayne to Jeruſalē wyth great goodes,

G So the kynge Demetrius ſat in the throne of hys kyngdome, and had peace in hys lande. Neuertheleſſe, he dyſſembled in al that euer he ſpake, and withdrewe hym ſelfe frome Jonathas, neyther rewarded hym accordynge to the benefites whiche de had doone for him, but troubled hym verye ſoore. After thys came Triphon agayne wyth yonge Antiochus: which raigned and was crowned kynge. Then there gathered vnto hym all the men of warre: whome Demetrius had put awaie, theſe foughte agaynſt Demetrius, whych fled and turned hys backe. So Triphon toke the Elephantes, and wanne Antioch. And yonge Antiochus wrote vnto Jonathas, ſayinge: J confirme the in thy Preſtehode, and make the ruler ouer foure countryes, that thou mayeſt be a frende of the kynge.

Upon this he ſent hym golden veſſelles to beſerued in: and gaue hym leaue to dryncke in golde, to be clothed in purple, and to weare a colar of golde. He made his brother Simō alſo captayne, from the coaſtes of Tyrus vnto yͤ borders of Egypte. Then Jonathas toke hys yourney, & wente thorowe yͤ cities beyonde the water of Jordane, and all yͤ men of warre of Syria gathered thē vnto hym for to helpe hym. So he came vnto Aſcalon, and they of yͤ citie receaued hym honourably, and from thence went he vnto Gaza, but they wold not lette hym in, wherfore he layde ſege vnto it, burnyng vp and ſpoylynge yͤ places that were aboute the citie.

And the citizyns of Gaza ſubmitted them ſelues vnto Jonathas, whyche made peace wyth thē, but toke of theyr ſones to pledge, ſent thē to Jeruſalem, and went thorowe the coũtre vnto Damaſcus. Nowe whē Jonathas hearde that Demetrius princes were come into Cades (whych is in Galile) wyth a greate hooſte, purpoſynge to put Demetrius out from medlynge in the realme, he came agaynſte them, and lefte Simon his brother in yͤ lande, whyche came to Bethſura, & layd ſeege to it a longe ſeaſon, and dyſcõfyted them. So they deſired to haue peace wyth hym, whiche he graũted them, & afterwarde put them oute frome thence, tooke the citie and ſet men to kepe it. And Jonathas wͭ his hooſte came to the water of Geneſar, and betymes in yͤ mornynge gatte them to the playne felde of Azor.

And beholde, the hooſtes of the Heathen mete them in the felde, and layde watche for them in the mountaynes: ſo that whē Jonathas came agaynſt thē, yͤ other (whyche were layed to watch) roſe oute of theyr places and fought, & they that were of Jonathas ſyde fled, euery man, & there was not one of them lefte, excepte Mattathias the ſonne of Abſolomus, & Judas the ſonne of Calphy the captayne of the hooſte.

Then Jonathas rent hys clothes, layde earthe vpon his heade, made hys prayer & turned agayne vnto them in yͤ felde: where they foughte together, & he put them to flyghte. Nowe when hys owne men: yͭ were fled ſawe this: they turned agayne vnto hym & helped hym to folowe vpon all theyr enemies vnto theyr tentes at Cades. So there were ſlayne of the Heathen the ſame daye iij. M. men: and Jonathas turned agayne to Jeruſalem.

The xij. Chapter.

¶ Jonathas ſendeth Ambaſſadours to Rome and to the people of Sparta, to renue theyr couenaũt of frẽdſhyp. Jonathas putteth to flyght the princes of Demetrius. Triphon taketh Jonathas by diſceate.

A JOnathas ſeynge that yͤ tyme was mete for hym, choſe certayne men & ſent thē vnto Rome for to ſtablyſhe & to renue *yͤ frẽdeſhyppe wythe thē. 1.Mach He ſent letters alſo vnto Sparta & to other places in lyke maner. So they went vnto Rome, and entred into the councel, and ſayde: Jonathas yͤ hye preaſt & yͤ people of yͤ Jewes ſent vs vnto you: for to renue yͤ olde frendeſhyppe & bond of loue: Upon thys the Romaines gaue thē fre paſportes, that men ſhulde leade them home into yͤ lande of Juda peaciablie. And this is the copie of the letters that Jonathas wrote vnto the Spartians.

Jonathas the hye preaſt wͭ yͤ elders,

preſtes

preaſtes, and the other people of yͤ Jewes, ſende greatynge vnto the Spartians theyr brethrē. Ther were letters, ſente longe agoo vnto Onias the hye preaſte, from Arius: whiche than raigned amonge you: that ye are our brethren, as the wrytynge made thereupon ſpecifieth. And Onias entreated yͤ ambaſſadoure that was ſent honourablie, and receaued the letters: wherin there was mencion made of the bōde of loue and frendſhyppe: But as for vs, we nede no ſuche wrytynges: for why? we haue the holye bookes of ſcripture in B oure handes to oure cōfort. Neuertheleſſe we had rather ſente vnto you, for the renuynge of the brotherhod & frendſhyppe: Leſt we ſhuld be ſtraunge vnto you, for it is longe ſynce the tyme that ye ſent worde vnto vs. Wherefore: in yͤ ſacrifices that we offer and other ceremonies vpon the hye ſolempne dayes & other, we alwaye remember you wythoute ceaſſyng (lyke as reaſon is, and as it becommeth vs to thyncke vpon oure brethren) yea, and are ryght glad of youre proſperous honour.

And though we haue had great troubles & wanres, ſo yͭ the kynges about vs haue foughten agaynſt vs: yet wold we not be greuous vnto you, nor to other of oure louers and frendes in theſe warres. For we haue had helpe from heauen, ſo that we are delyuered, & our enemies ſubdued. Wherfore we choſe Numenius yͤ ſōne of Antiochus, & Antipater yͤ ſonne of Jaſon, & ſente them vnto yͤ Romās, for to renue yͤ olde bōde of frendſhyp & loue wͭ them. We commaunded thē alſo to come vnto you, to ſalute you, and to deliuer your our letters, concerning the renauacion of our brotherhod. And now ye ſhal do ryght well to geue vs an anſwere thereunto.

C And thys is the copie of the wrytynge, which Arius the kynge of Sparta ſente vnto Onias: Arius kyng of the Spartians ſendeth greatig vnto Onias the hyghe Preaſte. It is founde in wrytynge, that the Spartians and Jewes are brethren, and come out of the generaciō of Abraham. And now for ſo much as thys is come to oure knowlege, ye ſhall do well, to wryte vnto vs of youre proſperite. As for vs, we haue wrytten oure mynde vnto you: Oure catell and goodes are youres, & yours ours. Theſe thynges haue we commaunded to be ſhewed vnto you.

When Jonathas hearde that Demetrius princes were come forth to fight agaynſt hym with a greater hooſt then afore, he went from Jeruſalem: & mete them in yͤ lande of Hemath, for he gaue them not ſpace to come into hys owne country. And he ſente ſpyes vnto theyr tentes, whych came agayne and tolde hym, that they were appoynted to come vpon hym in the nyghte ſeaſon. Wherefore when the Sunne was gone downe, Jonathas commaundeth hys men to watche al the nyghte, and to be readye wyth weapons for to fyghte: and ſet watchemen rōude aboute yͤ hooſte. But when the aduerſaries hearde that Jonathas was readye wyth hys men to yͤ battel: they feared, & were afrayed in theyr hertes, and kyndled fyres in theyr tentes, brake vp, and gat them awaye. Neuertheleſſe, Jonathas and hys company knewe it not tyll yͤ morning, for they ſawe the fyres burninge.

Then Jonathas folowed vpō them, D but he myghte not ouertake them, for they were goone ouer the water Eleutherus. So Jonathas departed into yͤ Arabians (whyche were called Zabadei) ſlewe them and toke theyr goodes. He proceaded further alſo, & came vnto Damaſcus, and wente thorowe all the countre. But Simon hys brother toke hys iourney and came to Aſcalon and to the nexte ſtronge holdes, departinge vnto Joppa, and wāne it. For he heard that they wolde ſtande of Demetrius parte, wherfore he ſette men of warre in yͤ citie to kepe it. After thys came Jonathas home agayne, & called yͤ elders of yͤ people together, and deuiſed wyth them for to buylde vp the ſtrōge holdes in Jewrye, and the walles of Jeruſalē, to ſet vp an hye wall betwyxte yͤ caſtel and the citie, for to ſeperate it frome yͤ Citie, that it myghte be alone, and that men ſhuld neyther by nor ſell in it. Vpō thys they came together for to buylde E vp the citie, and for ſo muche as yͤ wall vpon the broke of the weſt ſyde (called Caphetheta) was fallen downe, they repayred it: And Simon ſet vp Adiadah in Sephelah, and made it ſtronge, ſettynge portes and lockes vpon it. Nowe when * Triphon purpoſed to raigne in Aſia, to be crowned, and to ſlaye the

1.Mac.11.c. Ioſeph. ca. 21. lib. 13.

kinge Antiochus: he was afrayed that Jonathas wolde not ſuffre hym: but fyghte agaynſt hym: Wherfore he wēte aboute to take Jonathas, ⁊ to kyl him. So he departed, and came vnto Bethſan. Then wēte Jonathas forth agaynſte hym to the battel wyth xl.M. choſen men, and came vnto Bethſen alſo. But when Triphon ſawe yͭ Jonathas came wͭ ſo greate an hooſte to deſtroye hym, he was afrayed, and therfore he receaued hym honourablie, commended him vnto all his frendes, and gaue hym rewardes and commaunded hys men of warre to be as obediente vnto hym as to hym ſelfe.

F And ſayd vnto Jonathas, why haſt thou cauſed thys people to take ſuch trauayle, ſeying ther is yet warre betwyxte vs? Therfore ſende them home agayne, ⁊ choſe certayne men to wayte vpon the, and come thou wͭ me to Ptolemais, for I wyll geue it the, wyth the other ſtrong holdes, men of warre and theyr officers: As for me I muſt departe, thys is onely the cauſe of my comming. Jonathas beleued hym, and dyd as he ſayd, puttynge awaye his hooſte, whyche went into the lande of Juda. He kepte but thre thouſande by hym, wherof he ſent two thouſande into Galile, ⁊ one thouſande went wͭ hym ſelfe.

Nowe aſſone as Jonathas entred into Ptolemais, the citizyns ſpared yͤ gates of the citie, and toke hym, and ſlewe all them wyth the ſwearde, that came wyth hym. Then ſente Triphon an hoſt of fote men and horſemen into Galile and into yͤ great playne, to deſtroye Jonathas company. But when they knewe that Jonathas was taken: and al they ſlayne that wayted vpon hym, they toke councell together and came forth ready to the battell. So whē they whych folowed vpon thē, ſawe that it was a matter of lyfe, they turned back agayne. As for the other they went into the land of Juda peceably, and bewayled Jonathas, and them that were wyth hym ryght ſore. And Iſraell made greate lamentacion. Then all the Heathen that were round aboute them ſought to deſtroye them. For they ſayd: nowe haue they no captaine, nor any man to helpe them. Therfore, let vs ouercome them, and roote oute theyr name from amonge men.

The xiij. Chapter.

¶ After Jonathas was taken Simon is choſen captayne, of whome Triphon takynge hys chyldren and monye for the redempcion of Jonathas, kylleth hym and hys chyldrē. The graue of Jonathas. Triphon kylleth Antiochus, and poſſeſſeth the realme. Demetrius taketh truce wyth Simon. Simon wynneth Gaza. He poſſeſſeth the tower of Sion. He maketh his ſonne Jhon captayne.

NOwe when Simon hearde yͭ Triphon gathered a greate hoſt to come into yͤ lād of Juda, ⁊ to deſtroye it, ⁊ ſawe yͭ yͤ people was in greate fearfulneſſe and care: He cam vp to Jeruſalem, ⁊ gathered the people together, and gaue them exhortacion, ſayinge: ye knowe what great battayles I and my brethrē and my fathers houſe haue foughte for the lawe and the Sanctuarie, ⁊ what maner of troubles we haue ſene: thorowe occaſion, wherof * all my brethren are ſlayne for Iſraels ſake, and I am lefte aloone. And nowe let me not ſpare myne owne lyfe in anye maner of trouble, for I am not better then my brethren, but wyll aduenge my people and the Sanctuarie, oure chyldren ⁊ oure wyues: for all the Heathen are gathered together to deſtroy vs of verye malice. A

1.Mac. 9.b.23.

At theſe wordes yͤ hertes of yͤ people were kyndled together, ſo yͭ they cryed with a loude voice ſayinge: Thou ſhalt be our captayne in ſtead of Judas, and Jonathas thy brethren, ordre thou our battayle, ⁊ whatſoeuer thou commaūdeſt vs, we ſhall do it. So he gathered all the men of warre, making haſt to finiſh all the walles of Jeruſalē, whyche he made ſtronge round aboute. Then ſent he Jonathas the ſonne of Abſalomus wͭ a freſh hooſt vnto Joppa, which droue them oute that were in yͤ caſtell, and remayned there hym ſelfe. Triphō alſo remoued from Ptolemais wyth a great armye, to come into the land of Juda, ⁊ Jonathas wyth him in warde. And Simon pytched his tentes at Addus before the playne feld. B

But when Triphon knewe that Simon ſtode vp in ſteade of hys brother Jonathas, and that he wolde warre agaynſte hym, he ſent meſſengers vnto hym ſayenge: Where as we haue kept Jonathas thy brother, it is for mony yͭ he is owynge in yͤ kinges accoumpt, cōcernyng the buſynes yͭ he had in hande.

wherfore ſende nowe an hundred talentes of ſyluer, and his two ſonnes for ſuretye, that when he is letten forth, he ſhal not forſake vs, ⁊ we ſhal ſẽde him agayne. Neuertheleſſe, Simon knewe, that he deſſembled in hys wordes, yet commaunded he the monye and childrẽ to be delyuered vnto hym, leſt he ſhuld be the greater enemie agaynſt the people of Iſrael, ⁊ ſay: becauſe he ſent hym not the monye and the chyldren, therefore is Jonathas dead.

C So Simon ſent hym the chyldren ⁊ an hundred talentes, but he diſſembled, ⁊ wold not let Jonathas go. Afterwarde came Triphon in the lande to deſtroye it, and wente rounde aboute by the waye, that leadeth vnto Ador. But whereſoeuer they went, thether wente Simon and his hooſt alſo. Nowe they that were in the caſtell, ſente meſſengers vnto Triphon, that he ſhulde make haſt to come by the wyldерneſſe, and to ſende them vitayles. And Triphon made ready al hys horſemen to come ẏ ſame nyght. Neuertheleſſe, it was a very greate ſnow, ſo that he came not in Galaaditхim. And when he drewe nye Baſchama, he ſlew Jonathas and his ſonnes there, and then turned for to go home into hys owne land.

Then ſente Simon to fet hys brothers dead coarſe, and buryed it in Modin his fathers citie. So all Iſrael bewayled hym with great lamentacion, ⁊ mourned for hym very lõg. And Simõ made vpon the ſepulchre of hys father and hys brethren, a buyldynge hye to loke vnto, of fre ſtone, behynd ⁊ before, and ſet vp ſeuen pyllers, one agaynſte another (for hys father, hys mother, ⁊ foure brethren) and ſet greate pyllers round aboute wyth armes vpon them, for a perpetual memorie, ⁊ carued ſhyppes beſyde the armes, that they myght be ſene of men ſaylyng in the ſee. Thys ſepulchre which he made at Modin: ſtãdeth yet vnto thys daye.

D *Now as Triphõ wente forth to walke wyth the yonge kynge Antiochus, he ſlew hym trayterouſly, ⁊ raygned in hys ſteade, crowned hymſelfe kynge of Aſia, and dyd much euell in the lande. Simon alſo buylte vp the caſtels in Jewrye makyng them ſtrong wyth hye towres, great walles and portes and lockes, and layed vp vytayles in the ſtronge holdes. And Simon choſe certayne men, and ſente them to kynge Demetrius, to deſyre hym, that he wolde diſcharge the lande from all bondage, for Triphon had ſpoyled it very ſore. Whereupon Demetrius the kynge anſwered hym, and wrote vnto hym after thys maner:

Demetrius the kyng ſendeth gretynge vnto Simon the hye preaſte hys frẽde, with the elders and people of the Jewes. The golden crowne and precious ſtone that ye ſente vnto vs, haue we receaued, and are ready to make a ſtedfaſt peace with you: yee, ⁊ to wryt vnto our officers, for to relaſe you, concerninge the thynges where in we made you fre, ⁊ the appointment that we make w you, ſhalbe firme and ſtable. The ſtronge holdes whych ye haue buylded ſhall be youre owne. As for anye ouerſyghte or faute committed vnto thys daye, we forgeue it and the crowne taxe that ye ought vs alſo. And where as was any other tribute in Jeruſalem, it ſhallbe now no tribute: and loke who are mete among you to be in our court, let them be wrytten vp, that there maye be peace betwyxte vs.

E Thus the yock of the Heathen was taken from Iſrael in the hundreth and ſeuententhe yeare. And the people of ẏ Jewes beganne to wryte theyr letters and actes on thys maner: *In the firſt yeare of Simon the hye preaſte, and prince of the Jewes. 1.Mac.13.d.

In thoſe dayes wente Simon vnto Gaza and beſeeged it rouũd aboute, where he ſet vp ordinaunce of warre. And wanne a towre, which he toke. So they gat into the towre, leapt into the citie, which was in a great feare: In ſo much that the people of the citie rente theyr clothes, and clymed vp vpon the walles wyth theyr wyues and chyldren, beſechynge Simon to be at one with thẽ, ſayinge:

F O reward vs not after oure wyckedneſſe, but be gracious vnto vs, and we ſhal do the ſeruice. Then Simon for very pitie wolde fyght nomore agaynſte them, but put them out of the citie, and cauſed the houſes (wherein the images were) to be clenſed, and ſo entred the citie wyth Pſalmes of prayſe, geuynge thankes vnto the LORDE. So when he had caſt all abhominacions oute of the citie, he ſet ſuche men in it as kept ẏ law of GOD, and made the citie ſtrōg & buylded a dwelling place for him ſelfe.

Now, when they in the caſtell at Ieruſalem were kepte ſo ſtraytelie ẏ they could not come forth into the countrie, & myght neyther by nor ſell, they were verye hūgry, and many of thē famiſhed to death, In ſo much ẏ they beſought Simon to be at one wyth them, which he graūted them. So he put them oute from thence, and clenſed ẏ caſtell from fylthyneſſe. And vpon ẏ thre & twentye daye of the ſeconde moneth in ẏ Clxxi. yeare they entred into it with thankeſgeuynge & braunches of Palme trees, wyth Harpes, Croudes, Cymbales, ād lutes, ſyngynge Pſalmes and ſonges of prayſe vnto GOD: for that the great enemie of Iſraell was ouercome.

And Simon ordained that the ſame day ſhulde be kept euery yeare in gladneſſe, and made ſtronge the hyll of the temple that was beſyde ẏ caſtel, where he dwelte hymſelfe with hys company. Simon alſo perceauing that Ihon his ſonne was a myghty man of armes, made hym captayne of all the hooſtes, and cauſed hym to dwell at Gaza.

The xiiij. Chapter.

¶ Demetrius is ouercome of Arſaces. Simon beyng captaine, there is greate quietenes in Iſrael: The couenaunt of frendeſhyppe wyth the Romās, and wyth the people of Sparta is renewed.

A In the Clxxij. yeare gathered king Demetrius his hooſt, and departed vnto Media to get hym helpe for to fight agaynſte Triphon. Nowe when Arſaces ẏ kyng of Perſia and Media heard, that Demetrius was entred wyth in hys borders, he ſente one of hys princes, to take hym alyue: and to bryng hym vnto hym. So he went and ſlew Demetrius hooſt, toke hym ſelfe, brought hym to Arſaces, whych kept hym in warde. And all the lande of Iuda was in reſte ſo longe as Simon liued, for he ſought the welth of hys people, therefore were they glad to haue him for theyr ruler, and to do hym worſhyp alway.

B Simon wanne the citie of Ioppa alſo for an hauen towne, and made it an entraunce into the Iles of the ſee. He enlarged the borders of his people, and conquered them more land. He gathered vp many of theyr people that were pryſoners: he had the dominion of Gaza, Bethſura, and the caſtell, whych he clenſed from fylthynes, and there was no man that reſiſted hym. So that euery man tylled his grounde in peace, the land of Iuda, and the trees gaue theyr frute and encreace. The elders ſat all in Iudgement, and toke theyr deuyce for the wealth of the lande, ẏ yong men put on worſhyp and harneſſe vpon thē. He prouided vitayles for the cities, and made goodly ſtronge holdes of them, ſo that the fame of hys worſhyppe was ſpoken of vnto the ende of the worlde. *For he made peace thorowe oute the lāde, & Iſrael was ful of myrth & Ioye. Leui.26. 3.Reg.4.

Euerye man ſat vnder hys vine and fygge trees, & there was noman to fray them away. There was none in ẏ land to fyght agaynſte them, for then ẏ kynges were ouercome. He helped thoſe ẏ were in aduerſite among hys people, he was diligent to ſe the lawe kepte, as for ſuch as were vngodly and wicked, he toke them awaye. He ſet vp the Sanctuarie, and encreaſed the holye veſſels of the Temple.

When the Romans and the Spartians had gotten word, that Ionathas was dead, they were ryghte ſorye. But when they hearde that Simon hys brother was made hye preaſte in hys ſteade, and howe he had wonne the lande agayne wyth the cities in it, they wryte vnto him in tables of braſſe, to renue the frendeſhyp, & bonde of loue, whych they had made afore wyth *Iudas and Ionathas hys brethren. Whyche wrytinges were red before the congregacion at Ieruſalem. 1.Mac.8. And.12.a.

E And thys is the copie of the letters that the Spartians ſente: The Senators and citezins of Sparta ſende gretyng vnto Simon the great preaſte, vnto the elders, Preaſtes, and the other people of the Iewes their brethren. Whan your ambaſſidours that were ſente vnto our people certified vs of youre worſhyppe, honour and proſperous welth, we were glad of theyr commynge, and haue wrytten the errande whych they ſpake before the counſall of the people, namly ẏ Numenius the ſonne of Antiochus & Antipater the ſone of Iaſon ẏ Iewes ambaſſidours are come vnto vs, for to renue ẏ olde frēdeſhyppe with

vs, Upon

D vs. Upon thys the people conſented, yͤ the men ſhulde be honorably intreated, and yͤ the copy of theyr errand ſhuld be wryttē in the ſpecial bokes of yͤ people, for a perpetuall memorie vnto yͤ Spartyans: yee, and that we ſhulde ſende a copie of yͤ ſame vnto Simon the greate preaſt. After thys dyd Simō ſende Numenius vnto Rome, with a golden ſhylde of a thouſande pounde weyght, to cōmende the frendſhyp with them, which when the Romans vnderſtode, they ſaide: what thankes ſhall we recompenſe agayne vnto Simon and his chyldren: For he hathe ſtablyſhed hys brethren, ouercome the enemies of Iſrael. Wherfore they graunted hym to be free. And all thys wrote the Iewes in tables of braſſe, and nayled it vnto the pylers vpon the mount Sion. The copie of the wrytynge is thys:

The eyhte and twentye daye of the Moneth *Elul, in yͤ hundred lxxij. yeare, in the thyrde yeare of Simō the hye preaſte, in the greate congregacion of the preſtes, rulers of the people, and elders of the countrye at Aſaram, were theſe wordes openly declared:

*ugusti.

E For ſo much as there was much warre in oure lande, therefore Simon the ſonne of Mattathias (come of the chyldren of Iareb) ⁊ hys brethren put thēſelues in parel, ⁊ reſiſted the enemies of theyr people: that theyr Sanctuarie ⁊ law myght be mayntayned, ⁊ dyd theyr people greate worſhyppe: Ionathas in lyke maner after that he had gouerned his people, and bene theyr hye preaſte: dyed ⁊ lyeth buryed beſyde hys elders. After that wolde theyr enemies haue troden theyr holy thinges vnder foote, deſtroyed theyr lande, ⁊ vtterly waſted theyr Sanctuarie. Then Simon withſtode them, and fought for hys people, ſpent much of his owne monye, weapened the valeaunt men of hys people, gaue them wages, made ſtrong the cities of Iuda, with Bethſura that lyeth vpō the borders of Iewry (where the ordinaunce of theyr enemies laye ſome tyme) ⁊ ſet the Iewes there for to kepe it.
F He made faſt Ioppa alſo, whych lyeth vpon the ſee, ⁊ Gaza that bordreth vpō Azotus (where yͤ enemies dwelt afore) and there he ſet Iewes to kepe it: and what ſoeuer was mete for yͤ ſubduinge of the aduerſaries, that layd he therin.

Now when yͤ people ſawe the noble actes of Simon, ⁊ what worſhippe he was purpoſed to do for thē hys godlye behauoure, and faythfulneſſe which he kept vnto thē, ⁊ howe he ſought by allwayes the welth of hys people, becauſe he dyd all thys therfore they choſe hym to be theyr prince, ⁊ hye preaſte. And in his tyme they proſpered wel by hym, ſo yͤ the Heathen were taken out of theyr land: ⁊ they alſo which were in the citie of Dauid at Ieruſalē in the caſtel (where they went out ⁊ defyled all thynges that were aboute the Sanctuarie, and dyd greate harme vnto clenlyneſſe) and Simon put men of the Iewes in it, for the defenſe of the lande and citie, and ſet vp the walles of Ieruſalem.

G And kinge Demetrius cōfirmed hym in hys hye preſthode, made hym hys frēde, and dyd hym great worſhyp. For he hearde that the Romans called the Iewes theyr frendes, louers, and brethrē, how honorably they receaued Simōs ambaſſadours: howe the Iewes ⁊ preaſtes conſented that he ſhulde be theyr prince and hye preaſte perpetually (tyll GOD rayſeth vp the true prophet) and that he ſhuld be theyr captayne to care for the Sanctuarie, ⁊ to ſet officers vpon the workes therof, ouer the lande, ouer the weapons, ouer yͤ houſes of defenſe, to make prouiſion for the holy thīges, and to be obeyed of euery man, and all the wrytynges of yͤ lande to be made in his name: that he ſhuld be clothed in purple and golde, ⁊ that it ſhulde be lawfull for none of the people nor preaſtes to breake anye of theſe thinges, to withſtande his wordes, nor to call any cōgregacion in the lande without hym, that he ſhulde be clothed in purple, and weare a colar of golde. And yf there were anye whych diſobeyed or brake thys ordinaunce, that he ſhuld be punyſhed.

So all the people conſented to alow Simon, and to do according vnto theſe wordes: Simon alſo hymſelf toke vpon hym, ⁊ was contente to be the hye Preaſte, the Captayne, ⁊ Prince of the Iewes and preaſtes, ⁊ to gouerne them all. And they cōmaunded to make thys wrytyng in tables of braſſe, and faſten it to the compaſſe of the Sanctuarie in an open place, and laye vp a copie of the ſame in the treſurye, that Simon ⁊ hys poſteritie myght haue it.

The xv. Chapter.

¶ Antiochus maketh a couenaunt of frendſhyppe with Simon, and Tryphon is perſecuted. The Romans wryt letters vnto kinges and naciōs in the defenſe of the Iewes. Antiochus refuſinge the helpe that Simon ſent him, breaketh hys couenaunt.

A Moreouer kynge Antiochus the ſonne of Demetrius ſente letters from the Iles of the ſee, vnto Simon the hye preaſte & prynce of the Iewes, and to all the people, contaynynge theſe wordes: Antiochus the kyng ſendeth greatyng vnto Simon the hye preaſt, and to the people of the Iewes. For ſo muche as certayne wycked men haue gotten yͤ kyngdome of our progenitours, I am purpoſed to chalenge the realme agayne, and to reſtore it to the olde eſtate.

Wherfore I haue gathered a greate hooſte, and made ſhippes of warre, that I may go thorowe the country, and be aduenged of thē which haue deſtroyed our lande, and waſted manye cities in my realme. And therfore nowe I make the fre alſo from all the tributes, wherof all kynges my progenitours haue diſcharged the: and frō other cuſtomes (wher frō they haue releaſed the) what ſoeuer they be: yee, I geue the leaue to ſmyte mony of thyne owne, within thy lande. As for Ieruſalem, I will that it be holy & fre: and all the weapons and houſes of defenſe, whych thou haſt buylded, and kepeſte in thyne handes, ſhall be thyne. Where as anye thynge is or ſhalbe owynge vnto the kynge, I forgeue it the, from thys tyme forth to euermore. And whē we haue obtayned oure kyngedome, we ſhal do the, thy people, and the temple greate worſhyp: ſo that your honour ſhallbe knowen thorowe out the whole worlde.

B In yͤ Clxxiiij. yeare went Antiochus into hys fathers lande, and all the men of warre came together vnto hym, ſo yͭ fewe were left with Triphon. So the kyng Antiochus folowed vpō hym, but he fled vnto Dora, which lyeth by the ſee ſyde: for he ſawe that there was myſchefe commynge vnto hym, and that hys hoſte had forſakē hym. Then came Antiochus vnto Dora with an C. and twentye thouſande men of armes vpō foote, and eyght thouſande horſemen. So he cōpaſſed the citie round aboute, and the ſhyppes came by the ſee. Thus they vexed the citie by land and by water, in ſo much that they ſuffred noman to go in or oute.

C In the meane ſeaſon came *Numenius (& they that had bene with hym) from yͤ citie of Rome, hauynge letters wrytten vnto the kynges & prouinces, wherein were contained theſe wordes: Lucius the Mayre of Rome ſendethe greatynge vnto Ptolomie the kynge. The ambaſſadours of the Iewes oure frendes beyng ſent from Simon yͤ hye preaſt, and from the people of yͤ Iewes, came vnto vs for to renue the olde frēdſhyp and bond of loue, brought a ſhyld of golde weyinge a thouſande pounde, whych we were contente to receaue of them. Wherefore we thoughte it good to wryte vnto the kynges and prouinces, to do them no harme, nor to take parte agaynſte them, theyr cities, nor countrye, neyther to mayntayne theyr enemies agaynſt them. Yf there be any wycked perſonnes therefore fled from theyr countrye vnto you, delyuer them vnto Simon the preaſte, that he maye punyſhe them accordynge to theyr owne lawe.

1,Ma.14.d

D The ſame wordes wrote yͤ Romans alſo vnto Demetrius the kyng, to Attalus, Araba, Arſaces, & to all the regiōs, as Samſanes, to them of Sparta, Delo, Mido, Sidon, Caria, Samos, Pāphilia, Lycia, Alicarnaſſum, and to the Rhodes, to Faſelis, Coo, Sida, Arado, Gortina, Gnidum, to Cypres and Cyren. And of euery letter they ſent a copie to Simon the hye preaſt, and to the people of the Iewes: So Antiochus yͤ kynge brought hys hooſt vnto Dora yͤ ſeconde tyme to take it: where he made diuerſe ordinaunce of warre, and kepte Triphon in, that he ſhulde not come forth. Then ſent Simon to Antiochus two thouſande choſen mē to helpe hym with golde, ſyluer, and other plenteous gere. Neuertheleſſe, he wold not receaue them, but brake all the couenaunte which he made with Simon afore, and withdrewe himſelfe from him.

He ſent Athenobius alſo a frend of his vnto Simon, for to reaſon wͭ hym, ſayinge: ye wytholde from me Ioppa and Gaza (wyth the caſtel that is at Ieruſalē) whych are cities of my realme, whoſe borders ye haue deſtroyed and one great euell in yͤ lande, hauynge the dominaciō in many other places of my kyngdome. Wherfore nowe delyuer yͤ cities whych ye haue taken, with yͤ tributes of the places that ye haue rule vpon without the borders of Jewrye: Or els geue me fyue hundred talentes of ſyluer: yee, ⁊ for the harme that ye haue done in the cities: and for the tributes of yͤ ſame other fiue hūdred talētes. yf no, we ſhal come ⁊ fyght agaiſt you.

E So Athenobius the kynges frende came to Jeruſalem, and when he ſawe yͤ greate worſhippe and honoure of Simon in golde, ſyluer, and ſo great plentye of ornamentes, he maruailed ⁊ tolde Simon as the kynge commaunded hym. Then anſwered Symon and ſayd vnto hym: *As for vs we haue nether taken other mens landes, nor wytholden them, but onelye oure fathers heritage, whych our enemies had vnryghteouſlie in poſſeſſyon a certaine time. Thys herytage of oure fathers haue we chalēged in proceſſe of time. And where as thou cōplaineſt concerninge Joppa ⁊ Gaza, they dyd greate harme to oure people ⁊ in oure lande, yet wyl we geue an hundred talentes for thē.

Neuertheleſſe, Athenobius anſwered hym not one worde, but turned againe wrothfullye vnto the king ⁊ told hym al theſe wordes, ⁊ the great dignitie of Simon, with all that he had ſene ⁊ the kynge was verye angrye. In the meane time fled Tryphō by ſhyppe vnto Orthoſaida. Then the kynge made Cendebeus captaine of yͤ ſee coaſt, and gaue hym an hooſt of fotemen and horſemen, commaundinge hym to remoue the hooſte towarde Jewrye, ⁊ to buylde vp the citie of Cedron, to make vp yͤ portes, ⁊ to warre agaynſt the people of the Jewes. As for the kynge himſelfe: he folowed vpon Tryphon. So Cēdebeus came vnto Jamnia, and began to vexe the people, to tread downe Jewry, to take the people pryſoners, to ſlay them ⁊ * to buylde vp Cedrō, where he ſet horſemen ⁊ other men of warre: that they myght come forth, and go thorowe the ſtretes of Jewry, lyke as the kynge had commaunded.

The xvi. Chapter.

¶ Cendebeus the captayne of Antiochus hooſt is put to flight of the ſonnes of Simō. Ptolomeus the ſonne of Abobus kylleth Simon and hys two ſonnes at a banket. Jhon kylleth them that lye in wayte for hys lyfe.

Then came Jhon vp frō * Gaza, and tolde Simō his father what Cendebeus had done amonge theyr people. Vpō this called Simon two of hys eldeſte ſonnes, Judas and Jhon, and ſayd vnto them: I and my brethren, ⁊ my fathers houſe, haue euer from oure youth vp vnto thys daye foughten againſt yͤ enemies of Iſraell, ⁊ GOD gaue vs good fortune to delyuer Iſrael ofte tymes. And nowe for ſo muche as I am olde, be ye in ſtead of me and my brethrē, to go forth and fyght for our people and the helpe of GOD be with you. So he choſe twentie thouſande fyghtinge mē of yͤ country wyth horſmen alſo, which wente forth agaynſt Cendebeus, and reſted at Modin. A 1.Mac.15.f.

In the mornynge they aroſe, and wēte into the playne felde: and beholde, a myghty greate hooſt came agaynſt thē both of footemen and horſemē. Nowe was there a water broke betwyxt thē, and Jhon remoued the hooſt to ward them. And when he ſawe that the people was afrayed to go ouer the water broke, he went ouer fyrſt hymſelf, and yͤ men ſeing this, folowed hym. Then Jhon ſet hys horſemen and footemē in ordre, yͤ one by the other, for theyr enemyes horſemen were verie manie. But when they blew vp yͤ preaſtes trompettes, Cendebeus fled wyth hys hooſte, whereof many were ſlayne, ⁊ the remnaunt gat them to their ſtronge holde. Judas alſo Johns brother was wounded at yͤ ſame time. And Jhon folowed ſtyl vpon the enemies, tyll he came to Cedron * which he buylded. The enemies fled alſo vnto the towers yͤ were in the feldes of Azotus, and thoſe dyd Jhō burne vp. Thus were ſlayne two thouſande men of them, and Jhon turned agayn peaceably to Jewrye.

And in the felde of Jericho was Ptolomie yͤ ſonne of Abobus made captayne, which becauſe he had aboundaunce of ſyluer ⁊ golde: (for he hadde maryed the daughter of Simon the hye preaſt) waxed proude in his mynde, ⁊ thought to conquere the lande, imagenyng falſhed agaynſt Simon and hys ſonnes, to deſtroy thē. Nowe as Symon was goinge aboute thorowe the cytyes, that were in the country of Jewry, and carynge for them, he came downe to Jericho with Mattathias and Judas his ſonnes, in the. Clxxvij. yeare in Ianuarie. the xj. moneth called *Sabat. Then Ptolomie yͤ ſonne of Abobus receaued them (but wyth diſceate) into a ſtrong houſe of his, called Doch, which he had buylded where he made them a bãket.

So when Simon & his ſonnes, were merie and had droncken wel, Ptolomie C ſtode vp wyth hys men (whom he had hyd ther) and toke theyr weapons, entred into the bancket houſe, & ſlewe Simon wyth hys two ſonnes, & certayne of hys ſeruauntes. Suche greate vnfaythfulneſſe dyd Ptolomie in Iſrael, & recõpenſed euel for good. Thẽ wrote this Ptolomie the ſame vnto the kinge Antiochus requiring him that he ſhuld ſende hym an hooſte to helpe hym: and ſo ſhulde he delyuer hym the land with the cities and tributes of the ſame. He ſente other men alſo vnto Gaza, for to take Jhon, and wrote vnto the captaynes to come to him, and he ſhulde geue them ſyluer, gold, and rewardes. And to Jeruſalem he ſente other to take it, and the Sanctuarie.

D Then ranne there one before, & told Jhon in Gaza, that hys father and his brethren were ſlayne, and howe yͤ Ptolomie had ſent to ſlay hym alſo. When Jhõ hearde thys he was ſore abaſhed, and layde handes of them that were come to deſtroy him, & ſlewe them, for he knewe, yͭ they wente about to kyl him.

As for other thynges concernynge Jhon: of his warres, of his noble actes (wherein he behaued him ſelfe manfullye) of the buyldynge of walles whych he made, & other of hys deades. They are wrytten in the chronacles of hys preaſt ſtode, from yͤ time forth yͭ he was made hye preaſte after hys father.

The ende of the fyrſt booke of
the Machabees.

The ſeconde boke of the Machabees.

The fyrſte Chapter.

¶ An Epiſtle of the Jewes that dwelt at Jeruſalẽ ſente vnto them that dwelt in Egypte, wherein they exhorte them to geue thanckes for the death of Antiochus. Of the fyre that was hyd in the pytt. The prayer of Nehemias.

THe brethren of the Jewes whych be at Jeruſalem, A and in the land of Jewry, wyſhe vnto thoſe brethrẽ of the Jewes that are thorowoute Egypte: good fortune, health and peace.

GOD be gracious vnto you and thyncke vpon his couenaunte that he made with Abraham, Iſaac, and Jacob hys faytful ſeruauntes: *and geue you all Deu. 30. such an hert, that ye maye loue & ſerue hym: yee, and performe hys wyll wyth an whole hert and of a wyllynge mynde. He open your hertes in hys lawe & in his commaundemẽtes, ſende peace, hear your prayers, be at one with you, and neuer forſacke you in tyme of trouble. This is heare oure prayer for you:

What tyme as Demetrius raygned in yͤ Clxix. yeare, we Jewes wrote vnto you in the trouble & violence yͭ came vnto vs. In thoſe yeres, after yͤ Jaſon departed oute of the holye lande and kingedome, they brent vp the portes & ſhed innocente bloud. Then made we oure prayer vnto the LORDE, and were hearde: we offered, and lyghted the candels, ſettinge forth cakes & breade: *And nowe come ye vnto the feaſt of Leu. 24. f. tabernacles in the moneth ‡ Caſleu. Nouember

‡ B In the. Clxxxviij. yeare, the people yͭ was at Jeruſalem & in Jewry, the counſail & Judas him ſelfe ſent his wholſome ſalutaciõ vnto Ariſtobolus king Ptolomais maſter, whych came of the generacion of the anoynted preaſtes & to the Jewes that were in Egypte: In ſo muche as GOD hath deliuered vs from great parelles we thancke hym hyghly. In yͭ we reſyſted ſo myghty a king. And why: he brought men out of Perſis by heapes, to fight agaynſte vs & yͤ holy citie. For as he was in Perſis (namely, yͤ captaine with yͤ great hoſt) he periſhed in the temple of Naneas, beynge dyſceaued thorowe the deuice of Naneas preaſtes. For as he was purpoſed to haue dwelt there. Antiochus & hys frẽdes came thether to receaue much mony for a dowry. So when Naneas preaſtes had layde forth yͤ money, he entred with a ſmal companie into the compaſſe of the temple, & ſo they ſhut the temple.

Nowe when Antiochus entred by opening yͤ preuie intraũce of yͤ temple, the preaſtes the preaſtes ſtoned the captayne to death, hewed them in peaces that were wyth hym, ſmote of theyr heades, and threwe thē oute: In all thynges GOD be praiſed, whych hath deliuered ẏ wycked into oure handes.

Where as we are nowe purpoſed to kepe the purification of the temple vpō the fyue and twentie daye of ẏ moneth Caſleu, we thought neceſſari to certifie you therof, ẏ ye alſo myght * kepe the tabernacles, feaſt daye, & the daye of ẏ fyre, which was geuen vs, when Nehemias offered, after that he had ſet vp ẏ temple and the aulter. For what tyme as oure fathers were led awaye vnto Perſis, the preaſtes (which thē ſought the honoure of GOD) toke the fyre preuely from the aulter, and hid it in a valley, wher as was a drye pytte, and therein they kept it, ſo that the place was vnknowne vnto euery man.

15.f. 29.b. 5.c.

D Nowe after manye yeares when it pleaſed GOD ẏ Nehemias ſhulde be ſēte from the king of Perſia, * he ſent the children of thoſe preaſtes (whych had hyd the fyre) to ſeke it. And as they tolde vs, they foūde no fyre but thycke water. Then commaunded he them to drawe it vp & to brynge it hym, and ẏ offerynges wythall. Nowe when the ſacrifices were layd on, & ordred the preaſt, Nehemias commaunded to ſprynckle them, & the wood wͭ water. When thys was done, & the tyme come ẏ the ſunne ſhone, which afore was in ẏ cloude, there was a greate fire kīdled. In ſo much ẏ euery man maruayled. Nowe all the preaſtes prayed, whyle ẏ ſacrifice was a makinge. Jonathas prayed fyrſt and the other gaue aunſwere.

6.c,104 16.c.

And Nehemias prayer was after thys maner: O LORDE GOD maker of al thynges, thou fearfull, & ſtrong, thou righteous & merciful, thou ẏ art onelye a gracious kynge, onely liberall, onlye iuſte, Almyghtie and euerlaſtige, thou ẏ deliuereſt Iſrael frō al trouble, thou that haſt choſen the fathers, and halowed them, receaue the offerynge for ẏ whole people of Iſrael, preſerue thyne owne porcion, & halowe it, gather thoſe together, ẏ are ſcatered abrode from vs: delyuer them that are vnder ẏ Heathens bondage, loke vpon them whych are dyſpyſed & abhorred, ẏ the Heathē may knowe & ſe howe ẏ thou art our GOD: Puniſh them that oppreſſe, and proudly put vs to diſhonour. Set thy people agayne in thy holy place * lyke as Moſes hath ſpoken. Deut.30.a.

E And the Preaſtes ſonge Pſalmes of thankeſgeuynge, ſo longe as the ſacrifice endured. Nowe when the ſacrifice was brent, Nehemias commaunded ẏ greate ſtones to be ſprynckled wyth ẏ reſidue of the water: * Whyche when it was done, ther was kyndled a flāme of them alſo: but it was conſumed, thorowe the lyghte, that ſhyned from the aulter. So when thys matter was knowne, it was told ẏ kyng of Perſia, ẏ in the place wherin ẏ preaſtes which were led awaye, had hyd fyre, there apeared water in the ſteade of fyre: and that Nehemias and hys companie, had purified the ſacrifices wythal. Then ẏ kynge conſidering and pondryng the matter diligently, made hym a temple to proue ẏ thyng that was done. And when he founde it ſo in dede, he gaue ẏ preſtes many gyftes and diuers rewardes: yee, he toke them wyth hys owne hande and gaue them. And Nehemias called the ſame place Nephtar, whych it as moche to ſaye, as a clenſynge: but manye men call it Nephi.

Iudit.6.d. 3.Reg.18.c. Eccle.48.a.

The ij. Chapter.

¶ Howe Jeremie hyd the tabernacule, the Arcke, and aulter in the hyll. Of the fyue booke of Jaſon contayned in one.

A IT is founde alſo in the wrytinges of Jeremie ẏ prophet ẏ he commaūded them which were caryed awaye to take fyre, * as it is ſayde afore. ‡ He cōmaunded them alſo, the ſhulde not forget the lawe and commaundementes of the LORDE, & that they ſhulde not erre in theyr myndes, when they ſe imagines of ſyluer & gold, wͭ theyr ornamentes. Theſe & ſuch other thynges cōmaūded he thē, & exhorted thē, ẏ they ſhuld not let ẏ law of GOD go out of their hertes

2.Mac.1.c. ‡.Ier.39.b. Bar.5.a.

It is wrytten alſo: howe the prophet (at the commaundemēt of GOD) charged them to take the tabernacle & the arke wyth them: & he wente forth vnto ẏ moūtayne, where Moſes clymed vp, * & ſawe ẏ heritage of GOD. And whē Jeremie came there, he foūde an open caue, where in he layed ẏ tabernacle, ẏ ark, & ẏ aulter of incēſe, & ſo ſtopped ẏ

Deu.34.a.

whols

whole. There came certayne men together alſo folowing him, to marcke yͤ place, but they coulde not fynde it. Whiche when Jeremy perceaued, he reproued them, ſayinge: As for that place, it ſhal B be vnknowen, vntyll yͤ tyme that GOD gather hys people together agayne, & receaue them vnto mercy. Then ſhall GOD ſhewe them theſe thynges, and yͤ mayeſte of the LORDE ſhall appere * Exo.13.d. 1.Reg.8.b. & the cloude alſo like as it was ſhewed vnto Moſes: and lyke as when Salomon deſyred, that the place myghte be ſanctified, and it was ſhewed hym.

For he beynge a wyſe man, handeld honourably & wyſely, offerynge vnto GOD in yͤ halowynge of the tẽple, whẽ Leui.9.d. it was fynyſhed. * And lyke as when Moſes prayed vnto yͤ LORDE the fyre came downe from heauen, & conſumed yͤ burntofferinge: Euen ſo prayed Salomõ 2.Par.7.a. alſo, * & the fyre came downe frõ heauen, & cõſumed the burnt offeryng. And Moſes ſaide: becauſe yͤ ſinofferig was not eatẽ, therfore is it conſumed. In lyke maner Salomon kepte the dedicacion (or halowynge) viij. dayes.

C In yͤ annotacions & wrytinges of * Some reade Nehemias. Jeremy, were theſe thynges put alſo: & how he made a liberarie, and how he gathered out of all countryes yͤ bokes of the prophetes, of Dauid, yͤ Epiſtels of the kynges, and of the preſentes. Euẽ ſo Judas alſo, loke what he learned by experience of warr & ſuch thinges as hath happened vnto vs, he gathered them altogether, and ſo we haue them by vs. Yf ye nowe deſyre to haue the ſame, ſend ſome body to fetch them vnto you. Wher as we then are about to celebrate the purificacion, we haue wrytten vnto you. Therefore, ye ſhal do wel yf ye kepe the ſame dayes. We hope alſo, that the GOD (whych delyuered his people, & gaue them al yͤ heritage, kingdome, Deut.30.a. preſthode, & Sanctuarie, * that he promiſed them in the lawe) ſhal ſhortely haue mercy vpon vs, and gather vs together from vnder the heauen into hys holy place: for he hath ſaued vs frõ great parels, & hath clenſed yͤ place

As concernyng Judas Machabeus and hys brethren, the purificacion of yͤ greate temple, the dedicacion of yͤ aulter: yea, & of the warres that concerne 1.Mac.6.a. noble Antiochus, & * Eupator hys ſonne, of he ſhinynges yͭ came downe from heauen vpon thoſe whyche manfullye defended the Jewes. For though they were but few, yet defended they yͤ whole lande, droue awaye yͤ enemies hooſt, recouered agayne the temple that was ſpoken of thorowoute all the world, delyuered the citie, doynge theyr beſte, yͭ the lawe of the LORDE wych was put downe, myght wyth all tranquilite be reſtored agayne vnto the LORDE, that was ſo mercyful vnto thẽ. As touchinge Jaſon alſo of Cyren, we haue vndertaken compendeoſlye to brynge into one booke the thynges that were comprehended of hym in fyue. For we conſiderynge the multitude of the bookes & howe harde it ſhulde be for them the wolde medle wyth ſtoryes & actes (& yͭ becauſe of ſo diuers matters) haue vndertaken ſo to comprehẽde the ſtoryes yͭ ſuche as are dyſpoſed to read, myght haue pleaſur & paſtime there in: & that they whyche are diligente in ſuch thinges, myght the better thincke vpõ thẽ, yee, & yͭ whoſoeuer reade them myghte haue profyt therby.

Neuertheleſſe, we oure ſelues yͭ haue medled wyth thys matter for yͤ ſhor- E tenynge of it haue takẽ no ſmall laboure, but greate diligence, watchynges and trauayle. Lyke as they that make a feaſt: wholde faine do other men pleaſure: Euen ſo we alſo (for manye mens ſakes) are very well contente to take the labour, wher as we maye ſhortlye comprehende the thynges that other men haue truly wrytten.

For he that buyldeth an houſe anewe, muſt prouide for manye thynges, to the whole buyldyng, but he that paynteth it afterward, ſeketh but onely what is comlye, mete and conuenient to garnyſh it wythall. Euen ſo doo we in lyke maner. And why? He that beginneth to wryte a ſtory for yͤ fyrſt, muſte wyth hys vnderſtandynge gather the matter together, ſet hys workes in order, and diligentlie ſeke oute of euerie parte. But he that afterwarde wyll ſhorten it, vſeth fewe wordes, & toucheth not the matter at the largeſt. Let thys be ſufficient for a Prologe. Now wyll we begynne to ſhewe the matter, for it is but a foolyſh thynge to make a longe Prologe, and to be ſhort in the ſtory it ſelfe.

The iij. Chapter.

¶Of the honour done vnto the temple by the kynges of the Gentiles, Simon vttereth what treaſure is in the temple. Heliodorus is ſent to take them awaye. He is ſtrycken of GOD, and healed at the prayer of Onias.

A What tyme as the holy citie was inhabited in all peace & welth, & when the lawes were yet very wel kept (For ſo was it ordeined by Onias the hye preaſte and other godly men yͭ were enemies to wyckednes) It came ther to, Mac.1.c. *that euen the kynges & princes them ſelues dyd the place greate worſhyppe, and garnyſhed the temple wyth great gyftes: In ſo moche yͭ Seleucus kynge of Aſia of hys owne rentes, bare all the coaſtes belongynge to the ſeruyce of yͤ offerynges. Mac.3.d. Then *Simon of the tribe of Ben Jamin, a ruler of the temple, laboured to worcke ſome myſchefe in the citie, but the hye preaſte reſiſted hym.

Neuertheleſſe, when he myghte not Mac.3.b. ouercome Onias, he gat hym to *Appolonius the ſonne of Therſa (whych then was chefe Lorde in Celoſyria & Phenices) and tolde hym that yͤ treaſure in Jeruſalem was full of innumerable mony, & how that the comẽ goodes (whyche belonged not vnto the offeringes) were exceadyng great alſo: yee, & howe it were poſſible yͭ altheſe myght come vnder the kynges powre.

B Nowe whẽ Appolonius had ſhewed the kinge of the money, as it was tolde hym: the kynge called for Heliodorus hys ſtewarde, and ſente hym wyth a cõmaundement, to brynge hym the ſame money. Immediatly Heliodorus toke hys yourney, but vnder a colour, as though he wolde go thorowe Celoſyria and Phenices to viſet yͤ cities, but hys purpoſe was to fulfyll the kynges pleaſure. So when he came to Jeruſalem, and was louynglye receaued of yͤ hye preaſt into the citie: he tolde what was determined concernynge the money, and ſhewed the cauſe of hys commynge, he aſked alſo yf it were ſo in dede. Then the hye preaſt tolde hym that there was ſuch monye laied vp for yͤ vpholdynge of wyddowes and fatherles chyldren, and howe that a certayne of it belonged vnto Hyrcanus Tobyas a noble man, and that of all the monye (whych yͤ wycked Simon had bewrayed) There were iiij C. talentes of ſyluer, and two C. of gold: yee, and that it were vnpoſſible for thoſe mẽs meanynge to be dyſceaued that had layed vp theyr money in the place and temple (whych is had in worſhyppe thorow yͤ whole worlde) for the mayntenaunce & honoure of the ſame. Wherunto Heliodorus anſwered, that the kynge had commaũded hym in anye wyſe, to brynge hym in the money.

C So at the daye appoynted, Heliodorus entred into yͤ temple to order thys matter. But there was no ſmall feare thorowoute the whole citie. The preaſtes fell downe before yͤ aulter in theyr veſtimentes, & called vnto heauen vpõ hym *whych had made a lawe, concernyng ſtuffe geuẽ to kepe, Exod.22.b. that they ſhulde be ſafely preſerued, for ſuch as commit them vnto kepynge. Then whoſo had loked the hye preaſt in the face, it wolde haue greued hys herte. For hys countenaunce & the chaungynge of his coloure, declared the inwarde ſorowe of hys mynde. The man was all in heuynes, and hys body in feare, wher by they that loked vpon hym, myghte perceaue yͤ ſtrefe of hys herte, yͤ other people came out of theyr houſes by heapes vntot,he comen prayer, becauſe the place was lyke to come into cõfuſiõ. The wemẽ came together thorow yͤ ſtretes wͭ hery clothes aboute theyr breaſtes.

The virgins alſo that were kepte in, ranne to Onias, ſome in the walles, other ſome loked out of the wyndowes: yee, they al held vp their handes towarde heauen, & prayed. A miſerable thynge was it, to loke vpon the comen people, and the hye preaſt, beynge in ſuche trouble. But they beſought almyghty GOD yͭ the godes whych were committed vnto thẽ, might be kept whole, for thoſe yͭ had delyuered them vnto theyr kepyng. Neuertheleſſe, the thyng yͭ Heliodorus was determined to do, that performed he in the ſame place, he hym ſelfe perſonalye beynge aboute the treaſurye wyth hys men of warre. But yͤ ſprete of almighty GOD ſhewed hym ſelfe openly, ſo that all they whych preſumed to obeye Heliodorus, fel thorowe the power of GOD into a great fearfulnes and drede.

*For there appeared vnto them an 2.Mac.10.c. 11.b.

horſe

hoꝛſe, wyth a terrible man ſyttynge vpon hym, deckt in goodlye araye, and yͤ hoꝛſe ſmote at Heliodoꝛus wyth his foꝛe fete. Nowe he that ſat vpon yͤ hoꝛſe had harnes of golde vpon hym.

Moꝛeouer, there apeared two fayꝛe and bewtyfull yonge men in goodly araye, whych ſtode by hym ⁊ ſcourged hym on both the ſydes, ⁊ gaue hym manye ſtrypes withoute ceaſſinge. 2.Mac.5.c. D *With that fell Heliodoꝛus ſodenlye vnto the groũde. So they toke hym vp (beynge cõpaſſed aboute wyth greate darckneſſe) ⁊ bare hym out vpon a bare. Thus he that came wyth ſo many runners ⁊ men of warre into the ſayde treaſurye, was boꝛne out, where as no mã might helpe hym: ⁊ ſo the power of GOD was manifeſt ⁊ knowen. He laye ſtyll downe alſo by the power of GOD deſtytute of all hope ⁊ lyfe. And they pꝛayſed the LORDE that had ſhewet hys power vpon hys place and temple, whych a lytle afoꝛe was ful of feare and trouble: and that thoꝛowe the reuelacion of the Almyghtye LORDE it was fylled wyth ioye and gladnes.

Then certayne of Heliodorus frendes pꝛayed Onias, yͤ in all haſt he wolde call vpon GOD to graunt hym hys lyfe, whych was geuyng vp the ghooſt. So the hye pꝛeaſt conſiderynge yͤ matter, and leaſt the kinge ſhulde ſuſpect yͤ the Jewes had done Heliodorus ſome euel. He offered an health offeringe foꝛ hym. Now when the hye pꝛeaſt had obtayned hys peticion, the ſame yõge mẽ in the ſame clothinge appeared and ſtode beſyde Heliodorus, ſaying: Thãcke Act.26.c. Onias yͤ hye Pꝛeaſt, foꝛ *hys ſake hath the LORDE graunted the thy lyfe: therfoꝛe ſeyng that GOD hath ſcourged yͤ, geue hym pꝛayſe ⁊ thankes, and ſhewe euery mã hys myghte and power. And whẽ they had ſpoken theſe woꝛdes thei appered no moꝛe.

E So Heliodoꝛus offered vnto GOD, made great vowes vnto hym, whyche had graunted hym hys lyfe, thancked Onias, toke hys hooſte and went agayne to yͤ kynge. Then teſtified he vnto eueri man of yͤ great woꝛckes of GOD that he had ſene wyth hys eyes. And when yͤ kinge aſked Heliodorus who were mete to be ſente yet once agayne to Jeruſalem, he ſayde: yf thou haſte anye enemie oꝛ aduerſarie vnto thy realme, ſende him thyther, ⁊ thou ſhalte haue him puniſhed, yf he eſcape wͭ hys lyfe: foꝛ in that place (no doubte) there is a ſpaciall power and woꝛckynge of GOD. Foꝛ he that dwelleth in heauen, vyſiteth ⁊ defendeth yͤ place, ⁊ all that come to do it harme, he puniſheth and plageth them. This is nowe yͤ matter concernynge Heliodoꝛus, ⁊ the kepynge of the treaſurye at Jeruſalem.

The iiij. Chapter.

¶Simon repoꝛteth euel of Onias. Jaſon deſyrynge the office of the hye pꝛeaſte coꝛrupteth the kynge wyth rewardes. The wycked intente of Jaſon.

THys Simon now * (of whõ we ſpake afoꝛe) beynge a bewꝛayer of the money and of hys owne natural countrye, A 2.Mac.3.a. repoꝛted the woꝛſte of Onias: as thoughe he had moued Heliodoꝛus vnto this, ⁊ as thoughe he had bene a bꝛynger vp of euell. Thus was he not aſhamed to call hym an enemie of the realme: that was ſo faythfull an ouerſear ⁊ defender of the citie and of hys people: yee, and ſo feruent in the lawe of GOD: But when the malice of Simon encreaſed ſo ferre, that thoꝛowe hys frendes there were certayne menſlaughters committed: Onias conſidered the parell that myghte come thoꝛowe this ſtryfe, ⁊ howe that Appolonius (namelye the chefe Loꝛde in Celoſyria and Phenices) was all ſet vpon tyꝛanny, ⁊ Simons malice increaſed the ſame. He gat hym to the kynge, not as an accuſer of yͤ citezins, but as one that by him ſelfe intended the comen wealthe of the whole multitude.

Foꝛ he ſawe it was not poſſible to lyue in peace, B nether Simon to leaue of from his foolyſhnes: excepte the kynge did looke thereto. But after the deathe of Seleucus, when Antiochus (whych is called the noble) toke the kingdome, Jaſon the bꝛother of Onias laboured to be hye pꝛeaſt: Foꝛ he came vnto the kynge, ⁊ pꝛomiſed him iij. C. ⁊ lx. talentes of ſyluer, ⁊ of the other rentes lxxx. talentes. Beſydes thys he pꝛomiſed hĩ yet an C. ⁊ l. yf he myght haue the ſcole of the chyldꝛen, and yͤ he myght call thẽ of Jeruſalẽ Antiochians. Which whẽ they had graunted, and he had gotten the ſuperioꝛyte, he beganne immediatlye to dꝛawe his kynſmen to yͤ cuſtome of the of the Heathen, put downe the thinges that the Jewes had ſet vp of loue, by Jhon the father of Eupolemius, which was ſent ambaſſydour vnto Rome, for to make the bonde of frendſhyp and loue. He put downe all the Jewes and libertyes of the Jewes, and ſet vp the wycked ſtatutes. He durſte make a fyghtyng ſcole vnder the caſtell, and ſet fyre yonge men to learne yͤ maners of whores and brothels.

E This was nowe the begynnynge of the Heatheniſhe and ſtraunge conuerſacion, broughte in thorowe the vngracyous ⁊ vnhearde wyckednes of Jaſõ, whych ſhuld not be called a preſt, but an vngodlye perſonne. In ſo moch yͭ yͤ preaſtes were nowe no more occupied aboute yͤ ſeruice of the aulter, but diſpiſed the temple, regarded not the offrynges: yee, gaue theyr diligẽce to learne to fyght, to wraſtle, to leape, to daunce, ⁊ to put at the ſtone, not ſettyng by the honoure of theyr fathers, but lyked the glorie of yͤ grekes beſt of al: for yͤ which they ſtroue parlouſly, ⁊ were gredy to folowe their ſtatutes: ye, theyr luſte was in al thinges to be lyke thẽ, which afore were their enemies ⁊ deſtroyers. Howebeit to do wickedly agaynſt yͤ lawe of GOD, ſhal not eſcape vnpuniſhed, but of this we ſhal ſpeake hereafter.

D What tyme as yͤ* Olympiades ſportes were playde at Tyrus (the kynge him ſelfe beinge preſente) thys vngracious Jaſon ſent wicked men, bearyng from them of Jeruſalẽ (which now were called Antiochiãs) thre C. dragmars of ſyluer for an offerynge to Hercules. Theſe had they that caryed them deſired thẽ vnder ſuch a faſhyon, as tough they ſhuld not be offered but beſtowed to other vſes. Neuertheleſſe he yͭ ſent them, ſente them to yͤ intente that they ſhulde be offred vnto Hercules. But because of thoſe that were preſente, they were geuen as to the makynge of ſhyppes. And Appolonius the ſonne of Neſteus was ſent into Egypt, becauſe of yͤ noble men of kyng Ptolomie Philometor. Nowe when Antiochus perceaued yͭ he was put oute from medlynge in yͤ realme, he ſoughte hys owne profite, departed from thence, came to Joppa: and then to Jeruſalem, where he was honourablie receaued of Jaſon, ⁊ of yͤ citie, ⁊ was brought in wyth torch light and wyth greate prayſe, ⁊ ſo he turned hys hooſte vnto Phenices.

* eſe we kept e= ryfyfty are.

E After iij. yeare Jaſon ſente Menelaus, the forſayd Simons brother, *to beare the money vnto the kynge, ⁊ to bringe hym anſwere of other neceſſary matters. But he (when he was prayſed of the kynge for magnifyinge of his power) turned the preaſthod vnto him ſelfe layinge vp iii. C. talentes of ſiluer for Jaſon. So when he had gotten the commaundementes from the kinge (he came hauynge nothynge that becommeth a preaſte) but bearynge the ſtomacke of a cruell tiraunte, and wrathe of a wyldebrute beaſte. * Then Jaſon (whyche had dyſceaued hys owne brother) ſeynge he hym ſelfe was begyled alſo, was fayne to fle into the lande of the Ammonites, and Menelaus gat yͤ dominion. But as for the money that he had promiſed vnto the kynge, he dyd nothynge therein, when Soſtratus yͤ Ruler of the Caſtel required it of hym. For Soſtratus was the man that gathered the cuſtomes, wherefore they were both called before yͤ kynge. Thus was Menelaus put out of the preaſthode, and Lyſimachus hys brother came in hys ſtead. Soſtratus alſo was made lorde of the Ciprians.

2.Mac.3.b.

2.Mac.4.b

F It happened in the meane ſeaſon, yͭ the Tharſians ⁊ Malacians made inſurreccion becauſe they were geuẽ for preaſant vnto kyng Antiochus concubine. Then came the kinge in all yͤ haſt to ſtyll them agayne, and to pacifie the matter, leauige Andronicus therto be hys debite as one mete therfore. Now Menelaus ſuppoſynge yͭ he had gottẽ a ryght conuenient tyme, ſtole certayn veſſels of gold out of yͤ tẽple, ⁊ gaue thẽ to Andronicus for a preſent: ⁊ ſome he ſolde at Tyrus, and in yͤ cities therby.

Whych whẽ Onias knew of a ſuerty, he reproued him: but he kept hym in a Sanctuarie beſide Daphnis yͭ lieth by Antioch. Wherfor Menelaus gat hym to Andronicus, ⁊ prayd hym yͭ he wold ſlaye Onias: ſo whẽ he came to Onias he counceled him craftely to come out of yͤ Sãctuarie, geuyng hym his hãd wt an othe (howbeit he ſuſpcet him) ⁊ then he ſlew Onias without any regarde of ryghteouſnes. For yͤ which cauſe not only yͤ Jewes but other nacions alſo toke indignacion, ⁊ were diſpleaſed for

the

G ẏ vnrighteous death of ſo godlie a mã.

And when the kynge was come agayne from Cilicia, the Jewes and certayne of the Grekes went vnto hym, complaynynge for the vnrighteous death of Onias. Yee, Antiochus hymſelf was ſory in hys mynd for Onias, ſo that it pittied hym, and he wept remẽbringe hys ſobernes and manerly behaueour. Wherfore he was ſo kyndled in hys mynd, that he commaunded Andronicus to be ſtrypped out of hys purple clothing, and ſo to be let thorowout the citie: yee, and the vngratious man to be ſlayne in the ſame place, wher he committed thys wyckednes vpon Onias. Thus the Lorde rewarded hym hys punyſhment, as he had deſerued. Nowe whẽ Lyſimachus had done many wycked dedes in ẏ temple thorowe the counſell of Menelaus, and ẏ voyce came abroade, the multitude gathered them together agaynſte Lyſimachus: for he had caryed out now much gold.

So when the people aroſe, and were full of diſpleaſure, Lyſimachus armed iij. M. vnthryftes to defende hym: a certayne tyraunt beynge theyr captayne, whych was growen both in age and woodneſſe. But when the people vnderſtode the purpoſe of Lyſimachus ſome gat ſtones, ſome good ſtrõge clubbes, and ſome caſte aſhes vpon Lyſimachus. Thus there were many of thẽ wounded, ſome beynge ſlayne, and all the other chaced away. But as for the wicked church robber hymſelfe, they kylled him beſyde ẏ treaſury. Of theſe matters therfore there was kept a court agaynſte Menelaus. Nowe when the kynge came to Tyrus, they made a complaynt vnto hym of Menelaus, cõcernynge thys buſynes and the ambaſſidours were iij. But Menelaus went
H and promiſed Ptolomie to geue hym much money, yf he wold perſwade the kynge. So Ptolomie went to the king into a courte (wher he was ſet to cole hym) and brought him out of that mynde. In ſo muche ẏ he dyſcharged Menelaus from the accuſacions, that notwithſtandig was cauſe of al myſchefe: ⁊ thoſe poore mẽ, whych yf they had tolde theyr cauſe: yee, before ẏ Scithiãs, thei ſhulde haue bene iudged innocent, them he condempned to death.

Thus where they ſoone puniſhed, whych folowed vpõ the matter for the citie, for the people, and for ẏ holye veſſell. Wherfore, they of Tyrus toke indignacion, and buryed them honorably. And ſo thorow the couetouſnes of them that were in power Menelaus remayned ſtyll in auctorite, increaſynge in malice, to the hurt of the citezins.

The v. Chapter.

¶Of the ſygnes and tokens ſene in Jeruſalem. Of the end and offenſe of Jaſon. The purſued of Antiochus againſt the Jewes. The ſpoilyng of the tẽple

AT the ſame tyme Antiochus made hi readye to go A
agayne into Egypt. Then were there ſene at Jeruſalem xl. dayes longe, horſmen rũnynge to and fro in the ayre, whych had raymente of golde, and ſpeares. There were ſene alſo whole hooſtes of men weapened, and horſes runnyng in an ordre, how they came together, how they helde forth theyr ſhyldes, howe the harneſſed men drewe out theyr ſwerdes, and ſhote theyr dartes. The ſhyne of ẏ golden weapons was ſene, and of all maner of armure. Wherfore euery man prayde, that thoſe tokens myght turne to good. Nowe when there was gone forthe a falſe rumour, as though Antiochus had bene dead: Jaſon toke a M. men, and came ſodenly vpon the citie. The citezins came vnto the walles at the laſt was the citie taken, ⁊ Menelaus fled into the caſtel. B

As for Jaſon, he ſpared not hys owne citezins in the ſlaughter, neyther conſidered he what greate euell it were, to deſtroye the proſperite of hys owne kynſmen: but dyd as one that had gotten the victorie of hys enemies, and not of hys frendes: For all thys gate he not the ſuperiorite, but at the laſte 2.Mac.5.c
receaued confuſion for hys malice, * ⁊ fled agayne lyke a vagabounde in to ẏ land of the Ammonytes.

Finally, for a rewarde of hys wyckednes he was accuſed before Aretha ẏ kynge of the Arabians. In ſo much ẏ he was fayn to fle frõ citie to citie, beynge deſpyſed of euery man as a forſaker of the lawes, and an abhominable perſonne. And at the laſt (as an open enemie of his owne natural countre ⁊ of ẏ citezins) he was dryuen into Egypte.

Thus he that afore put manye oute

of theyr owne natiue land, periſhed frō home hym ſelfe. He went to Lacedemon, thynckyng thereto haue gotten ſoccoure by reaſon of kynred. And he ẏ afore had caſten many one out vnburyed, was throwē out himſelfe, no man mournynge for hym, nor puttyng hym in hys graue: ſo ẏ he nether enioyed the buryall of a ſtraunger, neyther was he partaker of hys fathers ſepulchre.

C Nowe when thys was done, ẏ kynge ſuſpecte, that the Jewes wold haue fallen frome hym: wherfore he came in a greate dyſpleaſure out of Egypt, Mach.1.c * & toke the citie by violence. He commaunded hys men of warre alſo: that they ſhuld kyll and not ſpare, but ſlay downe ſuch as wythſtode them, or clymed vp vpon the houſes.

Thus was there a greate ſlaughter of yong men, old men, wemen, chyldren and virgins. In thre dayes were there ſlayne lxxx. M. fourtye thouſande put in pryſon, and no leſſe ſolde. yet was he not contēt wyth this, but durſt go into the moſt holy temple (Menelaus that traytoure to the lawes and to hys owne naturall countre beynge hys guyde) and wyth his wycked handes toke the holy veſſel, whych other kynges and cities had geuen thether, for the garnyſhynge and honoure of ẏ place: them toke he in hys handes vnworthelye, and defyled them.

D So mad was Antiochus, that he cōſidered not, howe that GOD was a lytle wrothe for the ſynnes of them that dwelte in the citie, for the whiche ſuche confuſion came vpon that place. 5.a. * And why: of it had not happened them to haue bene lapped in many ſynnes, thys Antiochus (as ſoone as he had come) had ſodely bene puniſhed and ſhut out 2.Mac.3.c for hys preſumpcion, Mach.3.d * and lyke as Heliodorus was, whome Seleucus the kynge ſente to robbe the treaſurye. Neuertheles, GOD hath not choſen the people for the places ſake, but the place for the peoples ſake: and therfore is the place become partaker of the peoples trouble, but afterwarde ſhall it enioye the welth of thē. And lyke as is nowe forſaken in the wrathe of Almyghtye GOD, ſo whē ẏ great GOD is recōciled it ſhalbe ſet vp in hye worſhyp agayne.

E So when Antiochus had takē a M. and viij. hundred talentes oute of the temple, he gat hym to Antioch in al the haſt, thyncking in hys pryd ẏ he myght make men ſayle vpon the dry land, and to go vpon the ſee, ſuche an hye mynde had he. He lefte debites there, to vexe ẏ people: At Jeruſalem lefte he Pilippe a Phrygian, in maners more cruel thē hym ſelfe that ſet hym there. At Gariſym he lefte Andronicus and Menelaus, whyche were more greuous to the citizins then other. 1.Mach.1.d * Nowe as he was thus ſet in malice agaynſt the Jewes, he ſente Appolonius an hated prince, wyth xxij. thouſand, cōmaundyng hym to ſlaye thoſe that were of perfecte age, and to ſell the wemen, maydens and chyldren. When he came nowe to Jeruſalem, he fayned peace, and kepte hym ſtyl vntyl ẏ Sabothe daye. And then he commaunded hys men to take them to theyr weapons (for ẏ Jewes kepte holye day) and ſo he ſlewe all them ẏ were gone forthe to the open place, runnynge here and there thorowe ẏ citie wyth hys men weapened, and murthered a 1.Mach.2.c greate nombre. * But Judas Machabeus whych was the tenthe, fled into ẏ wyldernes, ledde hys lyfe there wᵗ hys company amonge wylde beaſtes, and vpon the mountaynes: dwellinge there and eatynge graſſe, leaſt they ſhulde be partakers of the fylthynes.

The vi. Chapter.

¶ The Jewes are compelled to leaue the lawe of God. The tēple is defyled. The readers are moniſhed that they ſhall not abhorre the aduerſite, wherwith the Lorde afflicteth them. The greuous paine of Eleaſarus.

A Not longe after thys, ſent the kynge a meſſenger of Antioch, for to compell the Jewes, to alter the ordinaunces of the fathers, and the lawe of GOD, to defyle the temple that was at Jeruſalem, & to cal it the temple of Jupiter Olympius: and that they ſhulde be in Gariſim as thoſe whyche dwell at the place of Jupiter the herberous. Thys wycked ſedicion of the vngodlye was heauy vpō all the people, for the temple was ful of volupteouſnes, bybbinge and bollynge of the Heathen, of rybbaudes and harlots together. The wemen went into ẏ holy place, and bare in, that was not lauful. The aulter alſo was full of vnlaufull thynges, whyche the lawe forbyddeth to laye vpon it. The Sabbotthes were

not kept, the other ſolempne feaſtes of of the land were not regarded: To be playne, ther durſt no man be knowen, that he was a Jewe. In the daye of the kynges byrthe they were cōpelled perforſe to offre: ⁊ when the feaſte of Bacchus was kept, they were conſtrayned to were garlandes of Juy, and ſo to go about to yͤ honoure of Bacchus. Moreouer thorowe the councel of Ptolomie, there went out a commaundementē in
B in yͤ next cities of yͤ Heathē, yͭ they ſhuld intreate the Jewes in lyke maner, namely to compel them for to do ſacrifice after the lawes of the Gentiles: ⁊ who ſo wolde not, to put them to death. A pyteous thynge was it to ſe. Ther wer two wemen accuſed to haue circumciſed theyr ſonnes, whom when they had led roūde aboute the citie (yͤ babes hāgyng at theyr breaſtes) they caſt them downe headlynges ouer yͤ walles. Some that were crept in dennes, and had kept the Sabboth, were accuſed vnto Philip, ⁊ brent in the fyre, becauſe yͭ for the feare of GOD they kept yͤ cōmaundement ſo ſtyfely, ⁊ wolde not defende them ſelues. Nowe I beſech all thoſe whych reade thys booke, yͭ they refuſe it not for theſe falles of aduerſitie, and iudge the thynges (that are happened) for no deſtruccion, but for a chaſteninge of our people: And why? Whē GOD ſuffereth not ſynners longe to folowe theyr owne mynde, but ſhortelye puniſhed them,
Pro.3.b. * it is a token of hys greate
C louyng kyndenes. For this grace haue we of GOD more thē other people, that he ſuffereth not vs lōge to ſynne vnpuniſhed lyke as other nacions, yͭ when yͤ day of iudgement cōmeth, he maye puniſhe them in yͤ fulnes of theyr ſynnes. Yf we ſynne, he correcteth vs, but he neuer wythdraweth hys mercy from vs, ⁊ though he puniſh with aduerſitie, yet doth he neuer forſake hys people. But lett thys that we haue ſpoken nowe wͭ fewe wordes be for a warnynge and exhortacion of the Heathen.

Nowe wyll we come to yͤ declaringe of the matter: Eleazar one of the principall Scribes, an aged man ⁊ of a wel fauored coūtenaūce, was conſtrayned
Levi.11.d. to gape wyth an open mouth, * and to eate ſwynes fleſh. But he deſiryng rather to dye gloriouſly then to lyue with ſhame, offered hym ſelfe wyllyngly to yͤ martyrdome. Nowe when he ſawe that he muſte nedes go to it, he tooke it pacientlie: for he was at a poynte wyth hym ſelfe, that he wolde conſent to do no vnlawful thinge for any pleaſure of lyfe. They that ſtode by beinge moued wyth pitie (but not a ryght) for the olde frendſhyp of the man, toke hym aſyde priuelie and prayed hym that he wolde let ſuch fleſhe be brought hym as were lawfull to eat, and then to make a contenaunce as though he had eaten of the fleſhe of the ſacrifice lyke as the D
kynge commaunded: for ſo he myghte be delyuered from death, and ſo for the olde frēdeſhyp of the man, they ſhewed hym thys kyndnes.

But he beganne to conſider hys diſcrete and honourable age, hys noble ⁊ worſhipful ſtocke, and howe that from hys youth vp he had bene of an honeſt, and good conuerſacion, yee, and howe conſtantly he had kepte yͤ ordinaunces, lawes commaūded by GOD, wherfore he gaue them thys anſwere and ſayde: yet had I rather fyrſt be layde in my
graue: * For it becōmeth not myne age 1.Teſ.5.c.
(ſayde he) in any wyſe to dyſſēble, wherby many yong perſons myght thyncke, yͭ Eleazar being lxxx yeare olde and x. wer nowe gone to a ſtraung lyfe, and ſo thorowe myne ypocriſye (for a lytle tyme of a tranſitory lyf) they myght be diſceaued, by thys meanes alſo ſhuld I defyle myne age, ⁊ make it abhominable. For though I were now delyuered frō yͤ tormentes of men, yet ſhuld I not eſcape yͤ hande of Almightie GOD, ne- Amos.1.A.
ther alyue nor deade, wherfore I wyll E
die manfully, ⁊ do as it becōmeth myne age. Whereby I maye peraduēture leaue an example of ſteadfaſtenes for ſuch as be yonge, yf I wyth a readye minde and manfully dye an honeſt death, for the moſt worthy and holy lawes.

When he had ſayde theſe wordes, immediatly he was drawen to a tormēte. Nowe they that led him and were mylde a lytle afore, beganne to take dyſpleaſure: becauſe of the wordes that he ſayde: for they thoughte he had ſpoken them of an hye mynd. But whē he was in his martyrdome, he mourned ⁊ ſayd: Thou (O LORDE) whych haſt the holy knowlege: knoweſt openly yͭ wheras I myght be delyuered from death, I ſuffer theſe ſore paynes of my body, but in my mynde I am well cõtente to ſuffre them, becauſe I feare the. Thus thys man dyed, leauyng the memoriall of hys death for an example, not onlye vnto yonge mẽ, but vnto all the people, to be ſteadfaſt and manly.

The vij. Chapter.

¶The puniſhement of the ſeuen brethren, and of theyr mother.

A IT happened alſo that there were ſeuen brethren (wyth theyr mother) taken, and compelled by the kynge* agaynſt ÿ lawe, uiti.xi.d. to eate ſwynes fleſh, namely wt ſcourges and lethren whyppes. And one of them whych was the chefe ſayd: What ſekeſt thou and what requireſt thou of vs? As for vs, we are readye rather to ſuffer death, then to offende the lawes of GOD and the fathers. Then was the kynge angrye, and bad heate cauldrons and braſſen pottes.

Whych when they were made hote, immediatly he commaunded the tonge of hym that ſpake fyrſt to be cut out, to pul the ſkinne ouer his head, to pare of the edges of hys handes and fete: yee, and that in the ſyghte of hys mother, & the other of hys brethren. Nowe when he was cleane marred, he commaũded a fyre to be made, & ſo (whyl there was anye breathe in hym) to be fryed in the cauldron. In the whyche when he hadde bene longe payned: the other brethren wyth theyr mother exhorted hym to dye manfullye, ſaying: The LORDE GOD ſhall regarde the truthe: and cõ- Deut.32.e. forte vs, lyke as Moſes teſtifieth* and declareth in hys ſonge, ſayinge, and he wyll haue compaſſion hys ſeruauntes.

B So when the fyrſte was dead after thys maner, they broughte the ſecond, to haue hym in deriſion, pulled ÿ ſkynne wyth the heare ouer hys heade, and aſked him yf he wolde eate ſwynes fleſhe, or he were payned in the other mẽbres alſo thorowout hys body: But he anſwered boldlye, and ſayde: I wil not do it. And ſo was he tormented lyke as the fyrſte, and when he was euen at the geuinge vp the ghoſt, he ſaid: Thou moiſt vngracious perſonne putteſt vs nowe to death, but the Kynge of the worlde ſhall rayſe vs vp (whych dye for hys lawes) in the reſurreccion of euerlaſtynge lyfe.

After hym, was the thyrde had in deriſion, & when he was required he putte oute his tõge and that ryghte ſoone, holdynge forth hys handes manfullye, & ſpeake wyth a ſteadfaſt fayth: Theſe haue I of heauen, but nowe for the law of GOD I deſpyſe them: for my truſt is that I ſhal receaue thẽ, of hym againe. In ſo much that the kynge and they whyche were wyth hym, marueyled at the yonge mannes boldnes, that he nothynge regarded the paynes.

Nowe when he was dead alſo, they vexed the fourthe wyth the tormentes C in lyke maner. So when he was nowe at hys deathe, he ſayde: It is better ÿ we beynge put to death of men, haue oure hoope & truſte in GOD, for he ſhall rayſe vs vp agayne.* As for the, thou Ihon.5.c. ſhalte haue no reſurreccion to lyfe.

And when they had ſpoken to ÿ fyfte, they tormented him. Then loked he vnto the kynge, and ſayde: thou haſt power among men, for thou art a mortall man alſo thy ſelfe, to do what thou wylte, but thyncke not, that GOD hath forſaken oure generacion. Abide the, tary ſtyll a whyle, and thou ſhalt ſe the great power of GOD, howe he wyll punyſhe the and thy ſede.

After hym they broughte the ſyxt, whyche beinge at the poynte of death, ſayde: Be not dyſceaued (O kynge) for thys we ſuffer for our owne ſakes, becauſe we haue offẽded oure GOD, therefore meruelous thynges are ſhewed vpõ vs. But thyncke not thou, whych takeſt in hand to ſtriue agaynſte GOD, that thou ſhalte eſcape vnpuniſhed.

Thys excellente mother (worthye to D be well reported of, and had in remembraunce) ſawe her ſeuen ſonnes dye in one daye, & ſuffred it pacientlie, becauſe of the hoope that ſhe had in GOD: yee, ſhe exhorted euerye one of them in ſpeciall and that boldly and ſteadfaſtly wt perfect wiſedome, wakynge vp her wyuyſhe thought wyth a manlye ſtomacke, and ſayde vnto them: I can not tell howe ye came in my whombe, for I nether gaue you breth nor ſoule, no nor lyfe. It is not I that ioyned the membres of youre bodyes together, but the maker of the worlde, whyche faſhioned the byrth of man, and beganne al thynges. Euen he alſo of hys owne mercye ſhall geue you breth & lyfe agayne lyke as ye nowe regarde not your owne ſelues for hys lawes ſake.

Nowe thoughte Antiochus that ſhe had deſpyſed hym, therfore he let her go wyth her reproues, and beganne to exhorte the youngeſt ſonne, (whych yet was lefte) not onlye wyth wordes but ſwore vnto hym wyth an othe that he ſhuld make hym a rych ⁊ a welthy man (yf he wolde forſake the lawes of hys fathers) yee, and yͭ he ſhulde geue hym whatſoeuer were neceſſarie for hym. But when the younge man wolde not be moued, for all theſe thynges, he called hys mother, ⁊ counſayled her to ſaue her ſonnes lyfe. E And when he had exhorted her wͭ many wordes, ſhe promiſed hym that ſhe ſhulde ſpeake vnto her ſone. So ſhe turned her vnto hym (laughynge the cruell tyraunte to ſcorne) ⁊ ſpake wyth a bolde voice. O my ſonne, haue pitie vpon me, that bare the nyne monethes in my wombe, that gaue the ſucke, noryſhed the and broughte the vp vnto thys age.

I beſech the (my ſonne) loke vpon heauen and earthe, and all that is therein, and cōſider that GOD made them, and mās generacion of naught, ſo ſhalte thou not feare thys hangman, but ſuffere death ſteadfaſtlye, lyke as thy brethren haue doone: that I maye receaue the agayne in the ſame mercie wyth thy brethren.

Whyle ſhe was yet ſpeakynge theſe wordes the yonge man ſayde: whome loke ye for? Wherfore do ye tary? I wyll not obeye the kynges commaundemente, *Leuit.11.d. Deut.14.d. but the lawe that GOD gaue vs by Moſes. As for thou that imagineſt all myſchefe agaynſt the Jewes, thou ſhalte not eſcape yͤ hande of GOD, for we ſuffre theſe thynges, becauſe of of oure ſynnes.

And thoughe GOD be angrye wyth F vs a lytle whyle (for oure chaſtenynge and reformacion) yet ſhall he be at one agayne wyth hys ſeruaūtes. But thou (O ſhamefull and mooſt abhominable perſonne,) Pryde not thy ſelfe thorowe vayne hoope, in beynge ſo malicious vpon the ſeruauntes of GOD: for thou haſte not yet eſcaped the iudgement of the GOD, whych is Almyghtye and ſeyth all thynges. My brethren that haue ſuffered a lytle payne, are nowe vnder the couenaunt of euerlaſtynge lyfe: but thorowe the iudgement of GOD, thou ſhalte be puniſhed ryghteouſlye for thy pryde.

As for me (lyke as my brethren haue done) I ofre my ſoule and my body for the lawes of our fathers, callynge vpō GOD, that he wyll ſoone be mercyfull vnto oure people: yee, and wyth payne and puniſhement* to make the graunte, 2.Mach.9.c that he onely is GOD. In me nowe and in my brethren the wrath of Almyghtye GOD is at an ende, whych ryghteouſlye is fallen vpō oure people.

Then the kyng beynge kindled in anger, was more cruel vpon him then vpon all the other: and toke indignaciō, that he was ſo lyghtelye regarded. So thys yonge man dyed vndefyled, ⁊ put hys truſte ſtyll in the LORDE. Laſte of all after the ſōnes, was the mother put to death alſo. Let this nowe be ynough ſpoken, concerning the offerynges, and extreme cruelnes.

The viij. Chapter.

¶ Judas gathereth together his hooſt. Nicanor is ſente agaynſte Judas. Judas exhorteth his ſouldiars to cōſtātnes. Nicanor is ouercome. The Jewes geue thanckes after they haue put theyr enemies to flyghte, deuidinge the ſpoyles vnto the fatherles ād vnto the wyddowes. Nica. flieth vnto Antiochus.

THen Judas Machabeus, ⁊ A they yͭ were wyth hym, went pryuely into the townes, called their kynſfolkes and frendes together, tooke vnto them all ſuch as continued yet in the fayth and lawe of the Jewes, and brought forth vj. M. men. So they called vpon the LORDE that he wold haue an eye vnto hys people, whych was troden downe of euery man: to be gracious vnto the temple that was defyled of the vngodly: to haue compaſſion vpon the deſtruccion of the citie, whiche was ſhortlye lyke to be layed waſt, to heare the voyce of the bloude that cryed vnto hym: to remembre the moſt vnryghteous deathes of yonge innocent chyldren, the blaſphemies alſo done vnto hys name, and to puniſh them.

*1.Mach.2.d Nowe when Machabeus had gathered thys multitud together, he was to mightie for the Heathen (for yͤ wrath of the LORDE was turned into mercy) he fell vpon the townes and cities vnwares, brent them, toke the moſt commodious places, and ſlewe manye of yͤ enemies. But ſpeciallie he made ſuche chaſes by nyghte, in ſo muche that hys mālyneſſe was ſpokē of euerie where.

B So when Philippe ſawe that yͤ man increaſed by lytle and lytle, and that yͤ matter proſpered wyth hym for yͤ moſt parte: he wrote vnto Ptolomie (whych was a captayne in Celoſyria and Phenices) to helpe hym in the kynges buſines. Then ſent he Nicanor Patroclie a ſpeciall frende of hys in all the haſte, and gaue hym of the commen ſorte of the Heathen no leſſe then xx. M. harneſſed men, to roote out the whole generacion of yͤ Jewes, hauynge to helpe him one Gorgias a mā of warre, which in matters concernynge battayles, had greate experience. Nicanor ordeyned alſo the tribute (whych the Romaines ſhuld haue had) to be geuen vnto yͤ kynge out of the captiuite of the Jewes, namely two thouſande talentes. And immediatlie he ſente to the cities of the ſee coaſt, requiring them for to bye Jewes, to be their ſeruauntes and bondemen, promiſynge to ſell them lxxx. and ten for one talente: but he conſidered not yͤ wrathe of Almyghtye GDD, that was to come vpon hym.

2.Mach.9.c
3.c.

C When Judas knewe of thys, he tolde the Jewes that were wyth hym, of Nicanors comming. Nowe were there ſome of them fearefull, not truſtynge vnto the ryghteouſneſſe of GOD, and fled theyr waye.

But the other that remayned, came together, and beſoughte the LORDE, to delyuer them frome that wycked Nicanor, whyche had ſolde them, or euer he came nye them: ⁊ thoughte he wolde not do it for theyr ſakes, yet for the couenaunte that he made wyth theyre fathers, and becauſe they called vpon his holy and glorious name. *And ſo Machabeus called hys men together, namely about vj. M. exhortyng them not to agree, vnto theyr enemies, *neyther to be afrayed for the multitude of theyr aduerſaries commynge agaynſte them vnryghteouſlie, but to fighte manfully. conſideringe the reproue that they had done to the holy place wythoute cauſe, howe they had dyſpyſed and oppreſſed the citie: yee, and deſtroyed the lawes of the fathers. * For they (ſayde he) truſt in theyr weapōs and boldnes, but our confidence is in yͤ Almyghtie LORDE, whych in yͤ twyncklynge of an eye may both deſtroy them yͭ come agaynſt vs, and all the worlde.

Mac.5.b.
t.20.d.
er.20.c
Mach.2.d
c.17.b.
ai.19.b.

D He exhorted them alſo to call to remembraunce the helpe yͭ GOD ſhewed vnto theyr fathers, * as when ther peryſhed an C. ⁊ lxxxv. M. of Senacheribs people: And of a battayl that they had in Babylon agaynſt yͤ Galacians, how al the Macedonians that came to helpe them, ſtoode in feare, and howe they beynge but onely vj. M. ſlewe an C. and. xx. M. thorow the helpe yͭ was geuen them from heauen, wherby they alſo had receaued many benefites.

4.Re.19.d.
Eſai.37.d.
1.Mac.7.c.

Thorowe theſe wordes the mē toke good hertes vnto them, ready to dye for the lawe and the countrie. So he ſet vpon euery companye a captayne, one of hys owne brethren: Simon, Joſeph and Jonathas, geuinge eche one xv. C. men. He cauſed Eſdras alſo to reade yͤ holy boke vnto them, and to geue them a token of the helpe of GOD.

*Then he hym ſelfe beinge Captayne in the fore front of the battayle, bukled wyth Nicanor. And GOD was their helpe, in ſo much that they ſlewe about ix. M. men and compelled yͤ more parte of Nicanors hooſt to fle: they wer ſo wounded and feble. Thus they toke yͤ mony from thoſe that came to by them, and folowed vpon them on euery ſyde. E But when the tyme came vpon them they turned, for it was the Sabboth: ⁊ therefore they folowed nomore vpon them. So they toke theyr weapōs and ſpoiles, and kepte the Sabboth, geuinge thanckes vnto the LORDE, whych had delyuered them that daye, and ſhewed them hys mercie. After the Sabboth, *they diſtributed the ſpoyles to yͤ ſycke, to the fatherles, ⁊ to wyddowes, and the reſidue had they them ſelues with theyrs. When this was done, and they had made a generall prayer, they beſoughte the mercifull LORD to be at one wyth hys ſeruauntes.

1.Mac.4.b
Num.12.d.
1.Re.30 d.
Deut.20.b.

Of thoſe alſo that were wyth Timotheus and Bachides, whych foughte agaynſt them they ſlewe xx. M. wanne hye and ſtrong holdes, and deuided mo ſpoyles: euer geuyng an equall porcion vnto the ſycke, to the fatherles, to wyddowes, and to aged perſons.

F And when they had diligently gathered theyr weapons together, they layd them all in conueniente places, and the remnaunte of the ſpoyles brought they to Jeruſalem. They ſlewe alſo Philarches that wycked perſonne, whyche was wyth Timotheus, and had vexed many Jewes. And when they helde the thankeſgeuynge at Jeruſalem for the victorie, they brente thoſe that had ſet fyre on the portes of the temple: namelye Caliſthenes, whych was fled into an houſe: and ſo they gat a worthye rewarde for theyr wyckednes. As for the moſte vngracious Nicanor, which had brought a M. marchauntes, to bye the Jewes, he was thorowe the helpe of yͤ LORDE broughte downe euen of them, whom he regarded not, in ſo much, that he put of hys glorious rayment, fled by ſee, and came alone to Antioch, wyth great ſhame and dyſhonour, whych he gat thorowe yͤ deſtruccion of his hoſt. Thus he that promiſed the Romans to paye them theyr tribute, when he toke Jeruſalē: beganne nowe to ſaye playnly: that GOD was the defender of the Jewes, ⁊ therefore not poſſible to woũde thē, becauſe they folowed the lawes whych GOD had made.

The ix. Chapter.

¶ Antiochus wyllynge to ſpoyle Perſipolis, is dryuen to flyght. As he perſecuteth the Jewes, he is ſtrycken of the Lorde. The fayned repentaunce of Antiochus. He dyeth.

A 1.Mac.6.a. AT the ſame tyme, came * Antiochus againe wͭ diſhonour out of Perſis. For when he came to Perſipolis, and vndertoke to robbe the temple: and ſubdue the citie, the people ranne together and defended them ſelues, in ſomuche that he and hys were fayne to fle wyth ſhame.

And ſo after that flyght, it happened that Antiochus came agayne wyth diſhonoure: But when he came to Egbathana, he gat knowlege what was happened vnto Nicanor and Timotheus: Nowe, as he was auaũcynge him ſelfe in hys wrath, he thought he was able to adueng the iniurie that was done to them, vpon the Jewes, and therfore commaunded to make readye hys charette, haſtyng on hys iourney, without ceaſſynge, the iudgemente of GOD prouokynge hym, becauſe he had ſpoken ſo proudelye, that he wolde come to Jeruſalem, and make it a graue of the Jewes. But the LORDE GOD of Iſrael, that ſeyth all thynges, ſmote hym wyth an vnuiſible plage, whych no mã coulde heale.

For aſſoone as he had ſpoken theſe B wordes, there came vpon hym an horrible payne of hys bowels, and a ſore grefe of the armes: And that was but ryghte, for he had martyred other mēnes bowels with diuerſe and ſtraunge tormentes, howebeit he wolde in no wyſe ceaſſe frome hys malice. yee, he was yet the prouder and more malicious agaynſte the Jewes: But whyle he was commaundinge to make haſt in the matter, it happened that he fell downe violentlie from the charette, ſo that it broſed hys bodye, and dyd hym greate payne.

And ſo he that thought he myght cōmaund the floudes of the ſee, (ſo proud was he beyonde the condicion of man) and to weye the hye mountaynes in a payre of balaunce, was now brought downe to the grounde, and caried vpon an horſelytter, knowlygynge the manifeſte power of GOD vpō hym: ſo that the wycked bodye of hys was * full of Actes.12.d. wormes, whiche in hys payne fel quycke out of hys fleſh: In ſo much that hys hooſt was greued wyth the ſmell and ſtyncke of hym.

Thus he that a lytle afore thought he myght reache to the ſtarres of heauen, hym myghte noman nowe abyde nor beare for the vehemencie of ſtyncke: Therfore, he beynge broughte frome hys greate pryde, beganne to come to the knowledge of hym ſelfe: for the puniſhemente of GOD warned hym, C and hys payne encreaſed more and more. And when he hym ſelfe myghte not abyde hys owne ſtyncke, he ſayde theſe wordes: It is reaſon to be obedient vnto GOD, and that a man deſire not to be lyke vnto hym. Thys wycked perſonne prayed alſo vnto the LORDE of whome he ſhuld haue optayned no mercie. And as for the citie that he came vnto ſo haſtely, to brynge it downe to yͤ ground, ⁊ to make it a graue for deade men: nowe he deſireth to delyuer it fre.

And as touchynge the Jewes, whome he had iudged not worthie to be buryed, but wold haue caſt thē oute for to be deuoured of yͤ foules ⁊ wild beaſtes, ſaying: yͭ he wold haue deſtroyed bothe olde and yonge. Nowe he promiſeth, to make them lyke the citizins of Athen. And wher as he had ſpoyled the holy temple afore, now he maketh promiſe to garniſhe it wyth great gyftes, to encreaſe the holy ornamentes, and of hys owne rentes to beare the coſtes and charges belōging to the offringes: ye, and that he wold alſo become a Jewe him ſelfe, to go thorowe euerye place of yͤ world, ⁊ to preache yͤ worde of GOD.

But when hys paynes wolde not ceaſſe, (for the righteous iudgement of GOD was come vpō hym) out of a very dyſpayre he wrote vnto the Jewes, a letter of interceſſion, conteininge theſe wordes: The kyng ⁊ prince Antiochus wyſheth vnto the verteous citizins of the Jewes much helth and good proſperite. yf ye and your chyldrē fare wel, and yf all thynges go after your mynd, we geue great thanckes. In my ſyckenes alſo do I remember you louyngly: for as I cam out of Perſia, and was taken with a ſore dyſceaſe, I thoughte it neceſſarie to care for yͤ cōmē wealth. Nether dyſpaire I in my ſelfe, but haue a good hoope to eſcape thys ſyckenes.

D But conſideryng that my father led an hooſt ſomtime in yͤ hyer places, and ſhewed who ſhuld raygne after hym, yͭ (yf there happened anye controuerſie, or any heard thing were declared) they in the lande myght knowe theyr chefe lorde yͭ there ſhuld be no inſurreccion: Agayne, when I ponder by my ſelfe, how yͭ all the myghtie men, and neyghbours round about, are layinge waite, ⁊ loke but for oportunite to do harme: I haue ordeyned that my ſonne Antiochus ſhall raygne after me, whō I ofte commended to many of you: when I was in the hyer kyngdomes, and haue wryttē vnto him as foloweth herafter.

E Therfore: I pray you ⁊ require you, to remember the benefites yͭ I haue done vnto you generally, and inſpeciall (and that euerye man wyll be faythful to me and to my ſonne.) For I hoope that he ſhalbe of ſobre and louyng behauoure, and yf ye folowe my deuice, he ſhall be 8.c. indifferent vnto you.* Thus yͤ murtherer and blaſphemer of GOD was ſoore ſmytten, and lyke as he had intreated other men, ſo he dyed a miſerable death in a ſtraunge countrye vpon a mountayne. And hys bodye dyd Philip (that wēt wyth him) cary awaye: whyche fearynge the ſonne of Antiochus, wente into Egypt to Ptolomie Philometor.

The x. Chapter.

¶Judas Machabeus taketh the citie and the temple. He beginneth to ſhew the actes of Eupator. The Jewes fyght agaynſt the Idumeans. Timotheus inuadeth Jewry, wyth whome Judas ioyneth battayle. Fyue men appeare in the ayre to the helpe of the Jewes. Timotheus is ſlayne.

A MAchabeus nowe and hys company (thorowe the helpe 1.Mac.4.e. of the LORD) wan the temple and yͤ citie agayne, deſtroyed the alters and ſcapels that yͤ Heathen had buyld thorowe the ſtretes, clenſed the temple, *made an other Exo.20.d. aulter of bricke ſtone, and after two yeares they ofred ſacrifices, ſet for the intente, the lightes ⁊ ſhewbread. When that was done they fel downe flat vpon the grounde, and beſought yͤ LORDE, that they myght come nomore into ſuche trouble: but yf they ſynned any more agaynſte hym, he hym ſelfe to chaſten them wyth mercy, and not to come in the handes of thoſe aleauntes and blaſphemous men. Nowe vpō the ſame B daye yͭ the ſtraungers poluted the temple, it happened that on the very ſame daye it was clenſed agayne, namelye* 1.Mac.4.c. the xxij. day of yͤ moneth called Caſleu. They kept viij. dayes in gladnes lyke as in the feaſt of the tabernacles, remembrynge, that not longe afore they helde the feaſt of the tabernacles: vpon the mountaynes and in dennes lyke beaſtes. And to the ſame tokē they bare greane bowes, braunches and palmes, before hym that had geuen them good fortune to clēſe hys place. They agreed alſo together, and made a ſtatute that euery yeare thoſe dayes ſhuld be ſolēplye kept of all the people of the Jewes.

Howe Antiochus then (that was called the noble) dyed: it is ſufficiently tolde. Nowe wil we ſpeake of Eupator the ſonne of yͤ wicked Antiochus, howe it happened wyth hym, and ſo wyth fewe wordes to comprehende the aduerſite that chaunſed in the warres. When he had taken in the kyngdom, he made one Liſias (which had bene captayne of the hooſt in Phenices and Syria) ruler ouer the matters of the realme. For

Ptolomie that was called Macron, beinge a ruler of yͤ Jewes (⁊ ſpeciallie, to ſyt in the iudgement for ſuch wrong as was done vnto them) vndertoke to deale peaciablie wͭ them. For yͤ whyche cauſe he was accuſed of the frendes before Eupator: and when he was ſuſpect to be a traytor (becauſe he had left Cypres, that Philometor had committed vnto him: ⁊ becauſe he departed from noble Antiochus, that he was come vnto) he poyſoned hym ſelfe ⁊ dyed.

Nowe when Gorgias was gouernour of the ſame places, he toke ſtraun- C gers ⁊ vndertoke ofte tymes, to warre wyth the Jewes. Moreouer, the Idumeans that helde the ſtronge holdes, receaued thoſe that were dryuen from Jeruſalem, and toke in hand to warre 1.Mach.5.a alſo. * But they that were wyth Machabeus beſought and prayed vnto the LORDE that he wolde be theyr helper, and ſo they fell vpon the ſtrong holdes of the Idumeans, and wan many places by ſtrēgth: Suche as came againſt them they ſlewe, and kylled noo leſſe of all together then xx. M. Neuertheles ſome, no leſſe then ix. M. were fled into two ſtronge towers, hauyng al maner of ordinaunce to wythſtande them.

Then Machabeus leauing Simon, D Joſephus, Zacheus, and thoſe yͭ were wyth them (which were very many) went to beſeege thē, ⁊ to fyghte where moſt nede was. Now they that were wͭ Simon, being led wͭ couetouſnes, were intreated for money, thorow certain of thoſe that lay in yͤ towers, toke lxx. M. dragmars: ⁊ let ſome of thē eſcape. But whē it was told Machabeus what had hapened, he called yͤ captayns of yͤ people together accuſyng thoſe perſonnes, that they had ſold the brethren for money, and let theyr enemies goo. So he ſlewe thoſe traytours, and immediatly went in hand wyth the ij. towers. And whē they had ordred them ſelues manly, wyth theyr weapons ⁊ handes, they ſlewe in the ij. caſtels moo then xx. M.

1.Mach.5.d 2.Mac.6.c. * Nowe Timotheus ‡ whom yͤ Jewes had ouercome afore, gathered a multitude of ſtraung people, brought an hoſt alſo of horſmē of the Aſians, to wynne Jewrye by ſtrengthe. But when he drewe nye, E Machabeus ⁊ they that were wyth hym * fel to theyr prayer, ſprinckled aſhes vpon theyr heades, being gyrded wyth heary cloth about theyr loynes, fel downe befor the aulter, and beſought the LORD that he wold be mercifull to them, but an enemie vnto theyr enemies, and to take part agaynſt their aduerſaries, * accordyng as it is promiſed in the lawe. So after the prayer, they wēt on further from the citie: and when they came nye the enemies, they prepared them ſelues agaynſt them.

2.Mac.11.d 8.c.

Deu.28.a

And by tymes in the mornyng at the breake of the day, bothe yͤ hoſtes buckled together. * The one part had the LORDE for theyr refuge, whych is the geuer of proſperite ſtrength and victorie. The other had a manly ſtomacke, whych is a captayn of warre. The batayle now beyng great, *there appeared vnto the enemies from heauen v. men vpon horſ backes, wyth bridels of golde, leading the Jewes, ⁊ two of thē hauing Machabeus betwyxt thē, that kept hym ſafe on euery ſyde with their weapons, but ſhote dartes and lyghtenynges vpon the enemies, where thorowe they were confoūded wyth blindnes, and ſo ſore afrayed, that they fell downe. There were ſlayn of fotmen xx. M. and v. C. and vj. C. horſmen. As for Timotheus hym ſelfe, he fled vnto Gazar a very ſtronge hold, wherin Cereas was captayne. But Machabeus and hys companie layed ſeege to it cherefullye foure dayes.

Ierem.17. 2.Pa.22.b

4.Re.6.a 1.Mac.3.d and.11.b.

Nowe they that were wythin tru- F ſting to the ſtrength of the place, curſed and banned exceadingly, ⁊ made great crakynge wyth wycked wordes. Neuertheles vpon the v. day in yͤ morning xx. yong men of Machabeus company, beynge ſet on fyre in theyr mindes (becauſe of yͤ blaſphemie) came manfullie vnto yͤ wall, and wyth bolde ſtomakes, they and theyr other companions clymed vp vpon the towers, vndertaking to ſet fyre vpon the portes, ⁊ to burne thoſe blaſphemous perſons quycke. Two dayes wer they deſtroying the caſtel, whych when they founde Timotheus (that was crept into a corner) they killed hym, and ſlew Cereas his brother in lyke maner wyth Appollophanes. When thys was done, they ſong Pſalmes, wyth prayſes and thankes gyuyng vnto the LORDE, which had done ſo great thynges for Iſrael, and geuen them the victorie.

The

The xi. Chapter.

¶ Liſias goeth aboute to ouercome the Jewes. Socour is ſente from heauē vnto the Jewes. The letter of Liſias vnto the Jewes. The letter of king Antiochus vnto Liſias. A letter of the ſame vnto the Jewes. A letter of the Romans to the Jewes.

A NOT long after this, Liſias, yͤ kinges ſteward & a kinſmā of his (whych had the gouernaunce of hys matters) toke ſore diſpleaſure for yͤ thynges that had happened, & when he had gathered lxxx M. men of fote, with al the hoſte of the horſmen, he came agaynſt the Jewes, thynckyng to wyn the citie, to make it an habitacion of the Heathen, * & the tēple wold he haue to be an houſe of lucre, lyke as the other gods houſes of yͤ Heathen are, and to ſel Preaſtes office euery yeare. Not cōſidering the power of GOD, but was wild in hys mynd * truſtyng in the multitude of foote mē, in thouſandes of horſmen, and in hys foure ſcore Elephantes.

B So he came into Jewry, and then to Bethſura (a caſtel of defenſe) lieng in a narowe place v. furlonges from Jeruſalem, and wanne it. Now when Machabeus and hys companie knewe yͭ yͤ ſtrong holdes were taken, * they fel to theyr prayers wyth wepyng & teares before the LORDE. And all yͤ people in lyke maner beſought him, that he wold ſēd a good angel to deliuer Jſrael. Machabeus himſelf was the fyrſt yͭ made him ready to yͤ battail, exhortig yͤ other yͭ were wͭ hym to ieoperde thē ſelues, and to helpe theyr brethren. And when they were goyng forth of Jeruſalem together, with a ready & willing mynde, * there appeared before them vpon horſbacke a man in white clothyng wͭ harneſſe of golde, ſhakynge hys ſpere. Then they prayſed yͤ LORDE altogether, which had ſhewed them mercy, & were comforted in theyr mindes, in ſo much that they were ready, not only to fight wͭ men, but wͭ the moſt cruel beaſtes: ye, & rūne thorow yͤ walles of yrō.

C Thus they wēt on williglye hauyng an helper from heauē, & the LORD mercyful vnto them. They fel myghtely vpon theyr enemies lyke Liōs, brought downe xi. M. fotmen, x vi. C. horſmen, put all the other to flyght, many of thē beyng wounded, & ſome gat away naked. yee, Liſias himſelfe was fayne to fle ſhamfully & ſo to eſcape. Neuertheles, yͤ man was not without vnderſtādyng, but conſidered by himſelfe yͭ hys power was myniſhed, & pōdred howe the Jewes being defēded by the helpe of Almightye GOD, were not able to be ouercome, wherefore he ſent them worde, & promiſed yͭ he wold conſent to al thinges which were reaſonable, & to make yͤ kynge theyr frēde. To yͤ which prayer of Liſias, Machabeus agreed, D ſekyng in al thinges the comen wealth, and what ſoeuer Machabeus wrote vnto Liſias concernyng yͤ Jewes, the kynge graunted it. For there were letters written vnto yͤ Jewes frō Liſias contayning theſe wordes: Liſias ſendeth greting vnto yͤ people of yͤ Jewes. Jhon & Abſolon which were ſente frō you, delyuered me wrytynges, & required me to fulfyl the thynges, concerninge theyr errande. Therfore loke what myght be graunted J certified yͤ kyng therof, & what ſoeuer was conuenient, J agreed therto. Yf ye now wyll be faythful in the matters, J ſhall endeuer myſelfe therafter alſo to do you good. As cōcernyng other thynges by euery article therof: J haue committed thē to your meſſengers, & to thoſe whō J ſent vnto you, to cōmune wͭ you of the ſame, fare ye wel. Jn yͤ C. & xlviij. yere, yͤ xliij. day of yͤ moneth Dioſcorinthius. Now yͤ kinges letter cōtained theſe wordes: King Antiochus ſendeth greatyng vnto hys brother Liſias. For ſo much as our father * is now dead, our wyl is, yͭ they whyche are in our realme, lyue without any inſurreccion, & euery man to be diligēt in his owne matters. We vnderſtāde alſo yͭ the Jewes wold not conſent to our father, for to be brought vnto the cuſtome of yͤ Gentiles, but ſtifly to kepe theyr owne ſtatutes, for the whiche cauſe they require of vs alſo to let thē remain ſtil by theyr own lawes. 2.Mac.9.b

E Wherfore our mynde is yͭ this people ſhalbe in reſt: we haue concluded & determined alſo, to reſtore them theyr tēple agayne, yͭ they may lyue accordig to the vſe & cuſtome of theyr forfathers Thou ſhalt do vs a pleaſure therfore, yf thou ſēd vnto them & agre wyth thē, yͭ when they are certified of our mynd, they may be of good chere, and looke to theyr owne wealthe. And thys was yͤ letter, yͭ the king wrote vnto yͤ Jewes:

kinge Antiochus ſendeth greatyng vnto yͤ counſell ⁊ the other people of yͤ Jewes: yf ye fare well, we haue oure deſyre: as for vs, we are in good health. Menelaus came and tolde vs howe yͤ youre deſire was to come down to youre people which are wyth vs. Wherfor, thoſe that wyl come, we geue them fre libertie, vnto the xxx. day of the moneth of April, that they may vſe the meates of the Jewes and theyr owne lawes, lyke as afore and none of them by any maner of wayes to haue harme for thynges done in ignoraunce. Menelaus whome we haue ſent vnto you, ſhall comen wyth you at large: fare ye well. In the C lviij. yeare, the xv. day of the moneth of Aprill.

The Romans alſo ſent a letter contaynynge theſe wordes. F Quintus Mēnius and Titus Manilius ambaſſadours of the Romans, ſende greatyng vnto the people of the Jewes. Loke what Liſias the kynges kynſmā hath graunted you, we graunte the ſame alſo. But as concernyng the thynges whyche he referred vnto the kyng ſende hether ſome with ſpede, and ponder the matter diligently amonge your ſelues, that we maye caſt the beſt to youre profite, for we muſt depart now vnto Antioch. And therfore wryt ſhortely agayn, that we may knowe youre mynde. Fare well, in the C lviij yeare yͤ xv. daye of the moneth of April.

The xij. Chapter.

¶ Timotheus troubleth the Jewes. The wycked deade of the Jepytes agaynſt the Jewes. Judas is aduenged of them. He ſetteth fyre on the gate of Jānia. The perſute of the Jewes agaynſt Timothie. Timothie is taken and let goo vnhurte. Judas purſueth Gorgias. Judas offeringe ſacrifice for the dead, ſhweth the hoope of the reſurreccion.

A WHen theſe couenauntes were made, Liſias went vnto the king, and the Jewes tylled theyr ground. But Timotheus, Appolonius the ſonne of Gemei, and Demophon the proude, Nicanor the captayne of Cypres, ⁊ they that lay in thoſe places, wold not let them liue in reſt and peace. They of Joppa alſo dyd euen ſuch aſhamful dede. They praied yͤ Jewes that dwelt among them, to goo wyth theyr wyues and chyldren into the ſhyppes whych they had prepared and dyd wyth them as though they had ought them none euell wyl, for ſo much thē as ther was gone forth a general proclamacion thorow the citie, becauſe of peace they cōſented therto, and ſuſpect nothing, but when they were gone forth into the depe, they drowned no leſſe then ij. C. of of them. When Judas knewe of thys cruelty ſhewed vnto hys people, he cōmaunded thoſe that were wyth him to make them ready, exhorting them to call vpon GOD the righteous Judge: wēt forth agaynſte thoſe murtherars of hys brethren, ſet fyre in the hauen by night, brent vp yͤ ſhyps, and thoſe that eſcaped from the fyre, he ſlew with the ſweard. B And whē he had done thys, he departed as though he wolde come agayn, and rote out all them of Joppa. But when he had gotten word that yͤ Jānites were minded to do in lyke maner vnto yͤ Jewes whych dwelt amōg thē, he came vpon yͤ Jānites by night, ⁊ ſet fyre on the hauen wyth the ſhyps, ſo that the light of yͤ fyre was ſene at Jeruſalem, vpon a ij. C. and xl. furlonges. Nowe when they were gone from thēce ix. furlonge, in theyr iourney towarde Timotheus, v. M. mē of fote, and v. C. horſmen of the Arabiās foughte wͭ hym. So when yͤ battayle was earneſt and proſpered with Judas thorow the help of GOD: the reſidue of the Arabians beyng ouercome, beſought Judas to be at one wyth them, ⁊ promiſed to geue hym certayn paſtures, and to do hym good in other thiges. Judas thincking yͭ they ſhuld in dede be prouitable concernyng many thinges, promiſed them peace, wherupon they ſhoke handes, and ſo they departed to theyr tentes. Judas wēt alſo vnto a citie, which was very faſt kept wyth bridges, fēced round about the walles, and diuers kyndes of people dwellig therin, called C Caſpin. They that were with in it, put ſuch truſt in the ſtrength of yͤ walles ⁊ in ſtore of vittailes: that they were the ſlacker in theyr doinges, curſyng and reuiling Judas with blaſphemies, and ſpeaking ſuch wordes as it becometh not. But Machabeus calling vpon yͤ great prince of the world (whych withoute any battell rammes, or ordinaūce of warre, dyd * caſt downe the walles of Jericho, in the tyme of Joſue) fel māfully vpō yͤ walles, toke yͤ citie thorow the

Ioſue,6.c.

the help of yͤ LORD, made an exceading great ſlaughter: In ſo much yͭ a lake of two forlonges brode whych lay therby ſemed to flow with bloud of yͤ ſlain. Then departed they from thence vij C. and l. furlonges, and came to Taracha vnto yͤ Jewes that are called Tubiani. But as for Timotheus, they could not get him ther, for (not one matter diſpatched) he was departed frome thence, ⁊ had left certayne men in a very ſtrong hold. But Doſitheus, and Soſipater which were captaynes wyth Machabeus, ſlew thoſe that Timotheus had left in the houſe of defenſe, euen x M. men. And Machabeus prepared hym wyth the vj. M. men that were about hym, ſet them in ordre by companies, ⁊ wẽt forth agaynſt Timotheus, whych had with hym an C. and xx. M. men of foote, two thouſand and fyue hundred horſmen.

D When Timotheus had knowlege of Judas comming, he ſent the women, chyldren, and the other baggage vnto a caſtel called Carniõ (For it could not be wonne, and was hard to come vnto, the wayes of the ſame places were ſo narow) ⁊ when Judas company came fyrſt in ſight, the enemies were ſmyttẽ wyth feare, thorow the preſẽce of GOD which ſeeth all thynges: In ſo much yͭ thei flyinge one here, another there, were rather diſcõfited of theyr owne people, * ⁊ wounded wyth the ſtrokes of their owne ſweardes. Judas alſo was very earneſt in folowyng vpon them puniſhing thoſe vngodly, ⁊ ſlew xxx. M mẽ of them. Timotheus alſo hym ſelfe fel into the handes of Doſitheus, ⁊ Soſipater, whome he beſought, wyth hys lyfe, becauſe he had many of yͤ Jewes fathers ⁊ brethren in priſon, which (yf they put hym to death) myghte be diſapointed. So whẽ he had promiſed faithfully to delyuer them agayne accordig to the condicion made, they let hym go wythout harme for the health of yͤ brethren. And whẽ Judas had ſlayne xxv. M. he went from Carnion.

7.f.
Reg.14.c
Par.20 d

E Now after that he had chaſed away ⁊ ſlayne hys enemies, he remoued that hoſt towarde* Ephron a ſtrong citie, wherin dwelt many diuers people of yͤ Heathen, ⁊ the ſtrong yonge men kept yͤ walles defendyng thẽ myghtely. In thys citie was much ordinaunce ⁊ prouiſiõ of dartes. But when Judas and hys company had called vpon almighty GOD (whych wyth his power breaketh the ſtrenght of the enemies) they, wan yͤ citie, and ſlew xxv. M. of them yͭ were wyth in. From thence went they to yͤ citie of the Scithians, which lyeth vi. C. fourlongs from Jeruſalem. But when yͤ Jewes whych were in yͤ citie teſtified, yͭ the citezins dealte louyngly wyth them: yee, ⁊ intreated them kyndly in yͤ tyme of theyr aduerſitie, Judas and his company gaue them thãckes, deſiring thẽ to be frendly ſtyl vnto thẽ, and ſo they came to Jeruſalem, the hye feaſte of yͤ weakes beyng at hand.

Mac.5.c.

F And after yͤ feaſt of penticoſt they wẽt forth againſt Gorgias the gouernour of Idumea wyth iij. M. men of fote ⁊ iiij. C horſmen. Whych when they met together, it chaunced a fewe of the Jewes to be ſlaine. And Doſitheus one of the Bachenors a mighty horſmã toke hold of Gorgias and wold haue taken hym quicke. But an horſman of Thracia fel vpon him ⁊ ſmote of his arme, ſo yͭ Gorgias eſcaped ⁊ fled into Moreſa, when they nowe yͭ were of Gorgias ſyde, had foughten long ⁊ were wery: Judas called vpõ yͤ LORD, yͭ he wold be theyr helper, ⁊ captayne of the feld: ⁊ wyth yͭ he began with a manly voyce to take vp a ſong of prayſe, ⁊ a crye, In ſo much yͭ he made the enemies afrayed, ⁊ Gorgias men of warre toke theyr flight. So Judas gathered hys hoſt, ⁊ came into the citie of Odulal. And when the vij. daye came vpon them, they clenſed thẽ ſelues (as the cuſtome was) ⁊ kept the ſabboth in the ſame place. And vpon yͤ day folowinge, Judas ⁊ hys company came to take vp the bodyes of them yͭ were ſlayne, ⁊ to bury them in theyr fathers graues. Now vnder yͤ coates of certayne Jewes whych were ſlayne, they found iewels that they had taken out of the temple, and the ydols of the* Jamniters: which thing is forbydden the Jewes by the lawe. Then euery man ſaw, yͭ thys was yͤ cauſe wherfore they wer ſlayne.

Deu.7.e
Ioſue.7.a

G And ſo euery mã gaue thãckes vnto yͤ LORDE for hys righteous iudgemẽt whych had opened the thyng that was hyd. They fel downe alſo vnto theyr prayers, ⁊ beſought GOD, yͭ the faut whych was made, myghte be put out of remembraunce. Beſydes ẏ, Judas exhorted the people earneſtly, to kepe them ſelues frõ ſuch ſynne: for ſo much as they ſawe before theyr eyes, that theſe men were ſlayne for the ſame offenſe. So he gathered of euery one a certayne, in ſo muche that he brought together two M. dragmars of ſyluer whych he ſent vnto Jeruſalem, that there myght a ſacrifice be offered for ẏ myſdede. In ẏ whych place he dyd wel and ryght: for he had ſome conſideracion and pondrynge of the lyfe that is after this time. For if he had not thought that they, whych wer ſlayne, dyd yet lyue, it had bene ſuperfluous and vayne, to make any vowe or ſacrifice for them that were dead. But for ſo much as he ſaw, that they whych dye in the fauour and beleſe of GOD, are in good reſte and ioy, he thought it to be good and honourable for a reconſiling, to do the ſame for thoſe whych were ſlayne, that the offenſe might be forgeuen.

The xiij. Chapter.

¶The commynge of Eupator into Jewrye. The deathe of Menelaus, Machabeus goinge to fyght agaynſt Eupator, moueth hys ſoudiers vnto prayer. He killeth fourtene thouſande men in the A tentes of Antiochus. Rhodocus the betrayer of the 1.Mac.6.d. Jewes is taken. Antiochus retayneth frendeſhyp wyth the Jewes.

IN the Cxlix. yeare gat * Judas knowlege, ẏ Antiochus Eupator was cõming wyth a great power into Jewrye, and Liſias the ſteward and ruler of hys matters wyth hym, hauyng an C. and x. M: mẽ of fote, v. M. horſmen, xxij Elephãtes, and iij C. charettes. Menelaus alſo ioyned hym ſelfe wyth them (but with great dyſceat) and ſpake fayre to the kyng, not for any good of the countrye, but becauſe he thought to haue bene made ſome great man of auctorite. But the kyng of kynges moued Antiochus mynd agaynſt thys vngodly 2.Mac.4.d perſon, and Liſias infourmed ẏ king * that thys Menelaus was the cauſe of all myſchefe: ſo that the kynge commaunded to take hym, and (as the maner of them is) to put hym vnto death in the ſame place. There was alſo in the ſame place a tower of L. cubites hye heaped wyth aſhes: but aboue, it was ſo made, ẏ men might loke down on euerye ſyde. Whereunto he kinge cõmaunded ẏ ſhamefull perſone to be caſte among the aſhes, as one that was cauſe of all vngraciouſneſſe. And reaſon it was that the vnthrift ſhuld dye ſuch a death, and not to be buried: for he had done much miſchefe vnto ẏ aulter of GOD (whoſe fyre and aſhes were holy) therfore was it ryght, that he B hiſelfe alſo ſhuld be deſtroied wͭ aſhes.

But the kynge was wood in hys mynd, and came to ſhew hymſelfe more cruell vnto the Jewes, then hys father 2.Mac.19.d was. Whyche when Judas perceaued, * he commaunded the people to call vpon the LORDE night and day: that he wold now helpe thẽ alſo, lyke as he had done alway. For they were afrayed to be put from theyr lawe, frõ theyr natural countrie, and from ẏ holy temple: and not to ſuffre the people (whych a lytle whyle afore began to recouer) to be ſubdued againe of the blaſphemous nacions. So when they had done thys together, and beſought the LORDE for mercy, wyth weping, and faſting iij. dayes long flat vpon the ground, Judas exhorted them, to make them ſelues ready. But he & the elders together deuiſed to go forth fyrſt with theyr people, afore the kyng brought his hooſt into Jewry, and afor he beſeged the citie, and commit the matter C vnto GOD.

Wherfore, he aſcribed the power of al thinges vnto GOD the maker of the world, exhorting hys people to fyght manfully (yee, euen vnto death) for the lawes, the tẽple, the citie, theyr owne natiue countrie, and to defend the citezins: and ſet his hoſt before Modin. He gaue them alſo that were wyth hym a token, of the victorie of GOD, choſing out ẏ manlieſt yong men, wẽt by night 2.Mac.6.f. into the kynges pauelyon, ſlewe of the D hooſt xiiij. M. mẽ * and the greateſt Elephantes with thoſe ẏ ſat vpon them.

Thus when they had brought a great feare and romour among ẏ tẽtes of theyr enemies, and all thynges went proſperouſly wyth them, they departed in the breake of the daye, GOD beynge theyr helper and defender. Nowe whẽ the kyng perceaued the manlynes of the Jewes, he went about to take the 2.Mac.11.d ſtronge places by crafte, and remoued hys hoſt * vnto Bethſura, whych was a well kept houſe of defenſe of the Jewes:

wes:but they were chaſed away, hurt and dyſcomfited. And Judas ſent vnto them that were in it ſuch thiges as were neceſſarie. In the Jewes hoſte alſo there was one Rodochus which told yͤ enemies their ſecretes:but they ſought him oute, ⁊ when they had gotten him they put him in preaſõ. After thys did yͤ kyng cõmen wyth them yͤ wer in Beth ſura, toke truce wyth them, departed ⁊ ſtroke battayle wyth Judas, whyche ouercame hym.

But when he vnderſtode, that Philip E pe (whome he had left to be ouerſear of hys buſines at Antioche) began to rebel agaynſt him, he was aſtoined in his mynd: ſo that he yelded hymſelfe to the Jewes, and made them an othe, to do whatſoeuer they thought ryght.

Nowe when he was reconſiled with them, he offered, made much of the tẽple, gaue great gyfts vnto it, embraſed Machabeus, making hym a captayne, and gouernoure from Ptolomais vnto the Gerrenes. Neuertheleſſe, when he came to Ptolomais, the people of yͤ citie were not content wyth the bonde of frendſhyppe, for they were afrayed, that he wolde breake the couenaunt. Then wente Liſias vp into yͤ ſeate and enfourmed yͤ people, ſhewed them the cauſe whi: ⁊ pacified them. So he came againe vnto Antioch. This is nowe yͤ matter cõcernyng the kynges iourney, and hys returne.

The xiiij. Chapter.

¶By the mocion of the Lorde Demetrius ſendeth Nicanor to kyl the Jewes. Nicanor maketh a cõpact with the Jewes: whych he yet breaketh through the mocion of the kyng. Nicanor commaundeth Razis to be taken. The boldnes of Razis.

A After thre yeres was Judas enfourmed how that Demetrius yͤ ſonne of Seleucus was come vp wyth a great power and ſhyppes, thorowe the hauen of Tripolis, to take certayne commodious places and countryes againſt Antiochus and hys captayne Liſias. Now Alcimus (whych had bene hye preaſte ⁊ wylfully defyled hym ſelfe, in the tyme of the mixting) ſeinge, that by no meanes he coulde be helped nor haue any more entraũce to the aulter: he came to kyng Demetrius in the C. and li. yeare, preſentinge vnto hym a crowne of gold, a palme and an Oliue tree: whych (as men thought) belonged to the temple, and that daye he helde hys tonge. But when he had gotten oportunite for hys madnes, Demetrius called hym to counſaile, and aſked hym, what thynges or counſailes the Jewes leaned vnto. He anſwered: the Jewes that be called Aſſide (whoſe captaine is Judas Machabeus) mayntayne warres, make inſurrectiõs, and wyll not let the realme be in peace.

For I beinge depriued of my fathers honoure (I meane the hye preaſthode) B am come hether: partly becauſe I was faythfull vnto the kyng, and partely becauſe I ſought the profite of the citizins. And why all oure people, thorow the wyckednes of them, are not a lytle troubled. Wherefore, I beſech the (O kynge) conſider all theſe thynges diligentli, and then make prouiſion for yͤ lande and the people, accordinge to the kyndnes that thou haſte offered vnto them. For as longe as Judas hath the vpperhand, it is not poſſible that men can lyue in peace.

When he had ſpoken theſe wordes, other frendes alſo hauynge euell wyll at Judas, ſet the kyng Demetrius on fyre agaynſt him: *whych immediatly ſent Nicanor (ruler of the Elephãtes) 1.Mac.7.e a captayne into Jewry, commaunding hym to take Judas hymſelf alyue, but to ſlay them that were wyth hym, and to make Alcimus hye preaſte of the great Temple.

Then yͤ Heathẽ which fled out of Je C wry from Judas, came to Nicanor by flockes, thynkynge the harme and decay of the Jewes to be theyr welfare. Nowe when the Jewes hearde of Nicanors commyng, and the gatheryng together of the Heathẽ, they ſprynkled them ſelues with earth *beſought him 2.Mac.10.e whyche made them hys people, ⁊ euer defended hys owne porcion wyth euident tokens, yͤ he wolde preſerue them ſtyl. So at the commaundement of the captayne, they remoued from thence, ⁊ came to a towne called Deſſaſan. And Simon Judas brother fel in hãd with Nicanor, but thorowe the ſodaine comming of the enemies, he was afrayed.

Neuertheleſſe, Nicanor hearyng the manlyneſſe of them that were with Judas, and the bolde ſtomakes that they had to fyght for theyr natural cõutrie, durſte not proue ẏ matter wyth bloud ſheddyng. Wherfore, he ſent Poſſidonius, Theodotus, & Mathias before, to geue and to take peace. So when they had taken long aduiſement thereupon, and the captayne ſhewed it vnto ẏ multitude, they were agreed in one minde: to haue peace. And they appoynted a daye to ſytte vpō theſe matters quietly among thē ſelues, ẏ ſtooles alſo were brought & ſet forth. Neuertheles, Judas cōmaunded certayne mē of armes to wayte in conueniente places, leaſt ẏre ſhuld ſo daynly aryſe anye euell thorowe the enemies. And ſo they commaunded reaſonable together.

D Nicanor, whyle he abode at Jeruſalem, ordred hym ſelf not vnreaſonably, but ſent away the people that were gathered together. He loued Judas euer wyth hys herte, and fauoured hym. He prayed hym alſo to take a wife, and to to bring forth children.

So he maried, lyued in reaſt, & they led a comen lyfe. But Alcimus perceauing the loue that was betwixte them, and howe they were agreed together, came to Demetrius and told hym that Nicanor had taken ſtraunge matters in hand, and ordeined Judas (an enemie of the realme) to be the kynges ſucceſſour. Then the kynge was ſore dyſpleaſed, and thorow the wycked accuſacions, whych Alcimus made of Nicanor, ſayenge: that he was very angry for the frendſhippe & agrement, whych he had made with Machabeus. Neuertheles, he commaunded hym in all the haſt, that he ſhulde take Machabeus pryſoner, and ſende hym to Antioche.

E Whych letters when Nicanor had ſene, he was at hys wittes end, and ſore greued, that he ſhulde breake the thinges wherin they had agreed ſpecially, ſeing Machabeus was the man that neuer dyd hym harme. But becauſe he myghte not wythſtande the kynge, he ſought oportunite to fulfyll hys commaundement. Not withſtandyng when Machabeus ſawe that Nicanor begā to be churlyſh vnto him, and that he intreated hym more roughlye then he was wont, he perceaued that ſuch vnkyndnes came not of good, and therfore he gathered a fewe of hys men, & wythdrewe hymſelfe from Nicanor. Whyche when he knew that Machabeus had manfully preuented hym, he came into the great and moſt holy temple: & cōmaunded the preaſtes (whych were doinge theyr vſual offeringes) to delyuer hym the man. And when they ſware that they could not tell where the man was whō he ſoughte, he ſtretched out hys hād, * and made an othe, 1.Mac.7. ſaying: Yf ye wyll not deliuer me Judas captiue, I ſhall remoue thys temple of GOD into a playn felde. I ſhall breake downe the aulter, and conſecrate thys temple vnto Bacchus. Afther theſe wordes he departed.

Then the preaſtes lyfte vp theyr handes towarde heauen, & beſought hym that was euer the defēder of theyr people, ſayinge: Thou O LORDE of all, whych haſt nede of nothynge, woldeſt that the temple of thy habitaciō ſhuld be amonge vs: Therfore nowe O moſt holy LORD kepe thys houſe euer vndefyled * whych lately was clenſed. 1.Mac.4. Now was there accuſed vnto Nicanor, one Razis an alderman of Jeruſalem, a louer of the holy citie, and a man of good report, whych for the kynde hert that he bare vnto the people, was called a father of the Jewes. Thys man oftymes, when the Jewes were minded to kepe them ſelues vndefyled, defended and delyuered them, beinge content ſtedfaſtly to ſpende hys bodye and hys lyfe for hys people. F

So Nicanor wyllynge to declare the hate that he bare to the Jewes, ſent v. C. men of warre to take hym: for he thought, yf he gat hym, he ſhuld bringe the Jewes in greate decaie. Now whē the people began to ruſh in at hys houſe, to breake the dores, and to ſet fire on it: he beinge now taken wold haue defended hymſelfe wyth hys ſweard, choſynge rather to dye manfullye, then to yeld hym ſelf to thoſe wickeddoers: and becauſe of hys noble ſtocke, he had rather to haue bene put to the extreme cruelty. Notwythſtanding, what time as he myſſed of hys ſtrocke for haſt, & the multitude fel in violently betwyxt the dores, he ran boldly to the wal, and caſt hymſelfe downe manfully among the heape of them, whych gaue ſone place to hys fall, ſo that he fell vpon hys bellye. Neuertheleſſe whyle there was yet breth wythin him, he was kyndled in hys mynd, and whyle hys bloud guſhed out G ſhed out exceadingly (for he was verye ſore wounded) he ran thorow the myddeſt of the people, and gat hym to the toppe of a rock. So when hys bloude was gone, he toke out hys owne bowels with both hys handes, and threw them vpon the people, callynge vpō the LORDE of lyfe and ſpirite to rewarde hym thys agayne, and ſo he dyed.

The xv. Chapter.

¶ Nicanor goeth aboute to come vpon Judas on the Sabboth daye. The blaſphemie of Nicanor. Machabeus expoundynge vnto the Jewes the viſion boldeneth theyr hertes. The prayer of Machabeus. After the hooſt of Nicanor is ones ouercome. Machabeus cōmaūdeth hys heed and hys hādes to be cut of, & hys tong to be geuen vnto the foules.

A c.7.d. Nowe when *Nicanor knew that Judas was in the countrie of Samaria, he thought with al his power to strycke a felde wyth him, vpō a Sabboth daye. Neuertheles, the Jewes that wer compelled to go wyth hym, ſayd: O do not ſo cruelly and vnkyndly, but halowe the Sabboth daye, and worſhyppe hym, that ſeeth al thynges. For al thys yet ſayd the vngracious perſon: *Is ther a myghty one in heauen, that commaūded the Sabboth day to be kept? And when they ſayd yea, the lyuyng GOD, the myghtye LORDE in heauen *commaunded the ſeuenth day to be kepte, he ſayd: And I am myghty vpon earthe to commaund them, for to arme them ſelues, and to perfourme the kynges buſineſſe. Notwythſtandyng he mighte not haue hys purpoſe.

Nicanor had deuiſed wyth greate pryde to ouercome Judas, and to bryng awaie the victori: But Machabeus had euer faſt cōfidence ⁊ a perfecte hope in GOD, that he wold helpe hym, and exhorted hys people, not to be afrayed at the commyng of the Heathen: but alwaye to remember the helpe that had bene ſhewed vnto them from heauen: yea, and to be ſure now alſo, that Almyghty GOD wolde geue them the victorie. B He ſpake vnto them out of the lawe and prophetes: putting them in remembraunce of the battels that they had ſtrycken afore, and made them to be of a good corage.

So when theyr hertes were plukte vp, he ſhewed them the diſceatfulnes of the Heathen, and howe they wolde kepe no couenaunt nor othe. Thus they weaponed them, not with the armoure of ſhylt, and ſpeare, but with wholſom wordes, and exhortacions. He ſhewed them a dreame alſo, wherthorow he made them all glad, whych was thys: he thought that he ſaw Onias (whych had bene hye preaſte, a verteous and a louynge man, ſat, and of honeſt conuerſacion, well ſpoken, and one that had bene excerciſed in godlynes frome a childe) holdyng vp his handes toward heauen, and praying for hys people. After thys ther appered vnto hym another mā whyche was aged: honorable, and glorious. And Onias ſayd: Thys is a louer of the brethrē, and of the people of Iſraell. Thys is he that prayeth much for the people and for all the holy citie, Jeremie the prophete of GOD. He thoughte alſo that Jeremie helde out hys ryght hand, and gaue vnto Judas a ſwerde of gold, ſaing: Take this holy ſwerd a gyfte from GOD, wherewyth thou ſhalt ſmytte downe the enemies of the people of Iſraell.

C And ſo they were well conforted thorowe the wordes of Judas, and toke courage vnto them, ſo that the yonge men were determined in theyr mindes to fyghte, and to byde ſtyflye at it: Inſomuche that the thinges whych they tooke in hande, theyr boldneſſe ſhewed the ſame, becauſe the holy citie, and the temple were in perel: for yͤ whych they tooke moare care, then for their wiues, chyldren, brethren and kynſfolkes.

Agayne they that were in the citie, were moſt carefull for thoſe whyche were to fyghte. Nowe when they were all in a hoope, that the Judgemente of the matter was at hande, and the enemies drewe nye, the hoſte beinge ſette in a raye, the Elephantes, and horſmen euery one ſtandinge in hys place: Machabeus conſideringe the commynge of the multitude, the ordinaunce of diuers weapons, the cruelnes of the beaſtes, and helde vp hys handes towarde heauen callynge vpon the LORDE D that doth wonders, whych geueth not the victorie after the multitude of the weapons, and power of the hooſt (but to them that pleaſe hym) accordinge to hys owne wyll. Ther fore in hys prayer he ſayde theſe wordes:

2.Par.14.c Iudi.8.b.

O LORDE

3.Re.19.g. Eſdr.37.f. 1.Mac.6.c. O LORDE,* thou that dydeſt ſende thyne Angell in tyme of Ezekiah kynge of Juda, and in the hooſte of Sennacherib ſleweſte an C.lxxx. and fyue thouſande, ſende nowe alſo thy good Aungell before vs (O LORDE of heauens) in the fearfulneſſe and drede of thy myghtie arme, that they whyche come agaynſte thy holye people to blaſpheme them, maye be afrayed. So he made an ende of hys wordes.

Then Nicanor and they that were wyth hym, drew nye wyth ſhawmes and ſonges: but Judas and hys company wyth prayer and calling vpon GOD. Wyth theyr handes they ſmoote, but wyth theyr hertes they prayed vnto the LORDE, and ſlewe no leſſe then xxxv. M. men: For thorowe the preſent helpe of GOD they were gloriouſly comforted.

Nowe when they lefte of, and were turnynge agayne wyth ioye, they vnderſtoode that Nicanor hym ſelfe was ſlayne wyth the other. Then they gaue a greate ſhoute and a crye, praiſynge the Almyghtye LORDE wyth a loude voice. And Judas (whyche was euer readye to ſpēde his bodye and lyfe for hys citizins) commaūded to ſmyte of Nicanors head, wyth hys arme and hande, and to be broughte to Jeruſalem. When he came there, he called al C the people, and the preſtes to the aulter wyth thoſe that were in the caſtell, and ſhewed them Nicanors head, and hys wycked hand whyche he had preſumpteouſlye holden vp agaynſt the Temple of GOD. He cauſed the tonge alſo of yͤ vngodly Nicanor to be cut in lytle peces, and to be caſte vnto the foules, and the cruel mans hande to be hāged vp before the temple.

So euery man gaue thanckes vnto the LORDE, ſayinge: bleſſed be he, that hath kepte hys place vndefyled. As for Nicanors heade, he hanged it vpon the hye caſtel, for an euidente, and plaine token of the helpe of GOD. And ſo they agreed al together, to kepe that daye holye, namelye the thyrtene daye of the moneth Adar, whych in the Syrians language is called the nexte day before Mardocheus day. Thus was Nicanor ſlayne, and frome that time forth yͤ Jewes had the citie in poſſeſſion. And here wyll I nowe make an ende.

The ende of the ſeconde booke of the Machabees.

¶The Newe Teſtament in englyſhe tranſlated after the Greke, contaynyng theſe bookes.

The Goſpelles.

Mathew. Luke.
Marke. John.
The Actes.

The Epiſtles of. S. Paul.

To the Romaynes. The. i. Theſſalonians.
The. i. Corinthians. The. ii. Theſſalonians.
The. ii. Corinthians. The. i. Tymothe.
To the Galathyans. The. ii. Tymothe.
To the Epheſians. To Titus.
To the Philippians. To Philemon.
To the Colloſſyans. To the Hebrues.
The Epiſtle of Saynt James.
The. i. of. S. Peter. The. ii. of S John.
The. ii. of. S. Peter. The. iii. of. S. John.
The. i. of. S. John. The epiſtle of. S. Jude.
The reuelacion of. S. Jhon.

BIBLIOTHECA BODLEIANA

A Table to finde

the Epiſtles and Goſpels vſually read in the Churche, accordyng vnto the booke of Common prayer: wherof the fyrſt lyne is the Epiſtle, and the other the Goſpell, whoſe begynning ye ſhal fynde in this booke marked with a Croſſe, ✚ and the end with halfe a Croſſe, ⊦ or els the wordes expreſſed in this Table wherewith any ſuche Goſpell or Epiſtle dothe ende, conteyned in theſe letters.A.B.C.D.&c.

On the firſt Sondaye in Aduent.
Owe nothyng. Rom.xiii.c. *vnto the ende.*
And when they drewe nye. Math.xxi.a
*vnto.*a denne of theues.
The ſecond Sondaye in Aduent.
Whatſoeuer thynges are wrytten.Ro.xv.a
There ſhalbe ſignes in the ſunne.Luk.xxi.e
The third Sondaye in Aduent.
Let a man this wyſe. i.Corin.iiii.a
When John beyng. Math.xi.a
The fourth Sondaye in Aduent.
Reioyce in the. Phil.iiii.a
This is the recorde of John. John.i.b
On Chriſtmas day at the.i.Communiō.
The grace of God. Titus.ii.b
And it chaunſed in thoſe dayes. Luke.ii.a
At the ſecond Communion.
God in tymes paſt. Heb.i.a
In the begynnyng was. John.i.a
On S.Steuens daye.
But he beyng full. Acte.vii.g
Wherfore behold I ſend. Math.xxiii.d
S.John Euangeliſtes daye.
That which was from the. i.John.i.a
Folowe me. John.xxi.f. *vnto the ende.*
The Innocentes daye.
I loked, and loe a Lambe. Apo.xiiii.a
The Angell of the lorde. Math.ii.d
The Sondaye after Chriſtmas daye.
And I ſaye that the heyre. Gala.iiii.a
This is the booke. Math.i.a. *vnto the ende.*
On Newe yeares daye.
Bleſſed is that man. Ro.iiii.a.
*vnto.*promiſe of none effecte.
And it fortuned.Lu.ii.c. *vnto.*in the wombe.
On the Epiphanie.
For this cauſe.Ephe.i.a. *vnto.*by yͤ faythe of
When Jeſus was borne.Math.ii.a (him.
The.i.Sonday after the Epiphany.
I beſeche you therfore. Rom.xii.a
And when he was. Luke.ii.f
The.ii.Sondaye after the Epiphanie.
Seyng that we haue dyuers. Roma.xii.b
And the thirde daye. John.ii.a
The.iii.Sondaye after the Epiphany.
Be not wyſe in your. Roma.xii.c
When he was come doune. Math.viii.a
The.iiii. Sondaye after the Epiphany.
Let euery ſoule. Roma.xiii.a
*vnto.*honoure pertayneth.
And when he entred. mat.viii.c. *vnto the ende.*
The.v.Sondaye after the Epyphanie.
Therfore as elect. Colloſſ.iii.c
The kyngdome of heauen is. Math.xiii.d
The.vi.Sondaye as on the fyfte.
On Septuageſima Sondaye.
Perceyue ye not. i.Cor.ix.c
The kyngdome of heauen. Math.xx.a
On Sexageſima Sondaye.
For ye ſuffer fooles. ii.Cor.xi.d.and.xii.a
*vnto.*knoweth that I lye not.
When muche people were. Luke.viii.a
On Quinquageſima Sondaye.
Though I ſpeake with the. i.Cor.xiii.a
Jeſus toke vnto him the twelue. Lu.xviii.f
On Aſhwedneſdaye.
Turne you vnto me. Joel.ii.c
Moreouer when ye faſt. Math.vi.b
On the.i.Sondaye in Lent.
We alſo as helpers. ii.Cor.vi.a
Then was Jeſus led. Math.iiii.a
On the.ii.Sondaye in Lent.
We beſeche you brethren. i.Theſſ.iiii.a
And Jeſus went thence. Math.xv.c
On the.iii.Sondaye in Lent.
Be ye therfore folowers. Ephe.v.a
*vnto.*geue thee light.
And he was caſtyng. Luke.xi.b
On the.iiii.Sondaye in Lent.
Tell me ye that deſyre. Gala.iiii.c
Jeſus went his waye ouer. John.vi.a
On the.v.Sondaye in Lent.
Chriſt beyng an hye prieſt. Hebre.ix.c
Which of you. John.viii.f
On the Sondaye next before Eaſter.
Let the ſame mynde. Phil.ii.a
And it came to paſſe. Mat.xxvi.and.xxvii.
*vnto.*G.
On Mondaye before Eaſter.
What is he this. Eſaye.lxiii.a
After two daies was Eaſter. Mar.xiiii.a.
Vnto the ende.
Tewesdaye before Eaſter.
The Lorde God hath opened. Eſay.l.c
And anon in the dawnyng. Mark.xv.a
On wedneſdaye before Eaſter.
Where as is a teſtament. Hebre.ix.c
The feaſt of ſwete breade. Luke.xxii.a
Vnto the ende.

The Table.

On thurſdaye before Eaſter.

This I warne you of. i.Cor.xi.c. vnto thende.
And the whole multitude. Luke.xxiii.a
vnto the ende.

On good frydaye.

The lawe hauyng. Hebr.x.a
When Jeſus had ſpoken. John.xviii.a.
and.xix. vnto the ende.

On Eaſter euen.

It is better. i.Peter.iii.c
When the euen was come. Math.xxvii.g

On Eaſter day at the.i. Communiō.

Yf ye be ryſen agayne. Colloſſ.iii.a
The fyrſt daye. John.xx.a

At the ſeconde Communion.

Knowe ye not. i.Cor.v.b
And when the Sabboth. Mark.xvi.a.
vnto. were afrayde.

On Mondaye in Eaſter weke.

Then Peter opened his. Actes.x.e
vnto. Remiſſion of ſynnes.
And beholde two. Luke.xxiiii.b
vnto. breakyng of breade.

Teweſdaye in Eaſter weke.

Ye men and brethren. Actes.xiii.d.
vnto. declare it you.
Jeſus hymſelfe. Luke.xxiiii.d

The firſt Sondaye after Eaſter.

All that is borne. i.John.v.a
The ſame daye at nyght. John.xx.e

On the.ii. Sondaye after Eaſter.

This is thanke worthy. i.Peter.ii.d
I am the good ſhepeheard. John.x.c

On the.iii. Sondaye after Eaſter.

Derely beloued. i.Peter.ii.c
After a whyle ye ſhall not. John.xvi.c

On the.iiii. Sondaye after Eaſter.

Euery good gyft. James.i.c
But nowe I goe. John.xvi.b

On the.v. Sondaye after Eaſter.

Se that ye be doers. James.i.d
Verely, verely I ſaie vnto you. John.xvi.f
vnto the ende.

On the Aſcencion daye.

In the former treatyſe. Actes.i.a
Afterward he appeared. Marke.xvi.c
vnto the ende.

On the Sondaye after the Aſcenciō.

The ende of all thynges. i.Pet.iiii.b
But when the cōforter. Joh.xvi.d.& xvii.a

On Whitſondaye.

When the fyftie dayes. Actes.ii.a
Yf ye loue. John.xiiii.b. vnto. own ſelf to hi.

On Mondaye in Whitſon weke.

Then Peter opened his. Act.x.e. vnto the end.
For God ſo loued. John.iii.c

Teweſdaye in Whitſon weke.

When the Apoſtles. Act.viii.c
Verely, verely. John.x.a

On Trinitie Sondaye.

After this I loked. Apoca.iiii.a
There was a man of. John.iii.a

On the.i. ſondaye after Trinitie ſondaye.

Derely beloued let vs. i.John.iiii.b
There was a certayne ryche. Luke.xvi.e

On the.ii. Sondaye.

Maruell not my. i.John.iii.c
A certayne man. Luke.xiiii.d

On the.iii. Sondaye.

Submit your ſelues euery. i.Peter.v.b
Then reſorted vnto. Luke.xv.a

On the.iiii. Sondaye.

For I ſuppoſe that. Roma.viii.d
Be ye therfore mercyfull. Luke.vi.f

On the.v. Sondaye.

Be ye all of one. i.Peter.iii.b
It came to paſſe that. Luke.v.a

On the.vi. Sondaye.

Knowe ye not that all. Roma.vi.a
For I ſaye. mat.v.b. vnto. vtmoſt farthing.

On the.vii. Sondaye.

I ſpeake groſſely. Roma.vi.d
In thoſe dayes. Marke.viii.a

On the.viii. Sondaye.

Therfore brethren we are. Roma.viii.c
Beware of falſe. Math.vii.c

On the.ix. Sondaye.

Brethren I would not. i.Cor.x.a
There was a certayne ryche. Luke.xvi.a

On the.x. Sondaye.

Concernyng ſpirituall thynges. i.Cor.xii.a
And when he was come. Luke.xix.f

On the.xi. Sondaye.

Brethren, as perteynyng to. i.Cor.xv.a
vnto. ſo haue ye beleued.
And he told this. Luke.xviii.b

On the.xii. Sondaye.

Suche truſte haue we. ii.Cor.iii.b
And he departed agayne. Mark.vii.d

On the.xiii. Sondaye.

To Abraham and his ſeede. Gala.iii.c
Happy are the eyes. Luke.x.d

On the.xiiii. Sondaye.

I ſaye walke in the. Gala.v.c
And it chaunſed. Luke.vii.c

On the.xv. Sondaye.

Ye ſe how large. Gala.vi.c. vnto the ende.
No man can ſerue. Math.vi.c. vnto the ende.

On the.xvi. Sondaye.

Wherfore I deſyre. Ephe.iii.b. vnto the ende.
And it fortuned after. Luke.vii.c
vnto. lye round aboute.

The Table.

On the.xvii.Sondaye.

I therfore whiche. Ephe.iiii.a
And it chaunſed that. Luke.xiiii.a

On the.xviii.Sondaye.

I thanke my god. i.Cor.i.a
But when the Phariſeis. Math.xxii.d

On the.xix.Sondaye.

This I ſaye. Ephe.iiii.d. Unto the ende.
He entred alſo into. Math.ix.a

On the.xx.Sondaye.

Take hede therfore. Ephe.v.d
The kyngdome of heauen. Math.xxii.a

On the.xxi.Sondaye.

Fynally my brethren,be. Ephe.vi.b
vnto.as I ought to ſpeake.
And there was a. John.iiii.f.Unto the ende.

On the.xxii.Sondaye.

I thanke my god. Phil.i.a
Then came Peter to hym. Mat.xviii.c
Unto the ende.

On the.xxiii.Sondaye.

Brethren be ye folowers. Phil.iii.d
Thē wēt the. mat.xxii.b.vnto.wēt their way.

On the.xxiiii.Sondaye.

we geue thankes. Collo.i.a
whyle he thus.Math.ix.c.vnto.al that land.

On the.xxv.Sondaye.

Behold the tyme. Jeremye.xxiii.b
When Jeſus then lyft. John.vi.a

The Epiſtles and Goſpelles for Sayntes dayes.

On S.Andrewes daye.

For yf thou. Roma.x.b.vnto the ende.
As Jeſus walked. Math.iiii.c

Saynct Thomas the Apoſtle.

Now therfore ye. Ephe.ii.d
But Thomas one. John.xx.f.vnto the ende.

The Conuerſion of S.Paule.

And Saule yet. Actes.ix.a.
Then Aūſwered Peter.mat.xix.d.vnto thend.

The Purificacion of the virgin Mary.

The Epiſtle as on Sondaye before.
And when the tyme of. Luke.ii.d
vnto.into the temple.

Saynt Mathyes daye.

And in thoſe dayes. Actes.i.c
At that tyme Jeſus aunſwered. Math.xi.c

The Annunciacion of the virgin Mary.

God ſpake once agayne. Eſaye.vii.b
And in the ſixt. Luke.i.c

Saynct Markes daye.

Unto euery one of vs. Ephe.iiii.b
vnto.it ſelfe through loue.

I am the true vyne. John.xv.a
vnto.your ioy might be full.

Saynct Philip and James.

James the ſeruaunt. Jaco.i.a
And he ſayed to his. John.xiiii.a

Saynct Barnabe Apoſtle.

Tydynges of theſe thynges. Actes.xi.d
Unto the ende.
This is my commaundement. John.xv.b

Saynct John Baptiſte.

Comforte my people (O ye. Eſay.xl.a
Elyzabethes tyme came.Luke.i.f.vnto thend.

Saynct Peters daye.

At the ſame tyme Herode. Actes.xii.a
When Jeſus came into. Math.xvi.c

Saynct Mary Magdalene.

Whoſo fyndeth an honeſt. Prouer.xxxi.b
And one of the Phariſeis. Luke.vii.f

Saynct James the Apoſtle.

In thoſe dayes came. Actes.xi.d.and.xii.a
vnto.toke Peter alſo.
Then came to hym the mother. Math.xx.c

Saynct Bartholomewe.

By the handes of the Apoſtles. Actes.v.c
vnto.healed euery one.
And there was a ſtryfe. Luke.xxii.c

Saynct Matthewe.

Therfore ſeyng that we haue. ii.Cor.iiii.a
vnto.face of Jeſus Chriſt.
And as Jeſus paſſed. Math.ix.a

Saynct Mychaell and al Aungels.

There was a great. Apoca.xii.c
At theſame tyme. Math.xviii.a

Saynct Luke Euangeliſt.

Watche thou in all. ii.Timo.iiii.a.
vnto.withſtande our wordes.
After theſe thynges the lord. Luke.x.a

Symon and Jude Apoſtles.

Judas the ſeruaunt. Jude.i.a
This cōmaund I you.Joh.xv.c.vnto thend.

All Saynctes.

And I ſawe another. Apoca.vii.a
When he ſawe the people. Math.v.a.

The ende of the Table.

¶ The Goſpell of S. Matthewe.

¶ The firſt Chapter.✠

The genealogy of Chriſte, ⁊ mariage of his mother Mary. The Angel ſatiſfieth Joſephs mynde.

A Thys is the booke of the generació of Jeſu Chriſt the ſonne of Dauid, the ſonne of Abraham.

* Abraham begat Iſaac, ‡ Iſaac begat Jacob, * Jacob begat Judas and his brethren: ‡ Judas begat Phares ⁊ zaram of Thamar: * Phares begat Eſrom: ‡ Eſrom begat Aram: * Aram begat Aminanab: ‡ Aminadab begat Naaſſon: * Naaſſon begat Salmō: ‡ Salmō begat Boos of Rahab: * Boos begat Obed of Ruth: ‡ Obed begat Jeſſe: * Jeſſe begat Dauid the king:

‡ Dauid the king begat Salomon of her that was the wyfe of Urye: * Salomon begat Roboā: ‡ Roboā begat Abia: * Abia begat Aſa: ‡ Aſa begat Joſaphat: * Joſaphat begat Jorā: ‡ Joram begat Oſias: * Oſias begat Joatham: ‡ Joatham begat Achas: * Achas begat Ezechias: ‡ Ezechias begat Manaſſes: * Manaſſes begat Amon: ‡ Amon begat Joſias: * Joſias begat Jeconias ⁊ his brethren aboute the tyme they were caryed awaye to Babilon.

And after they were brought to Babilō: ‡ Jeconias begat Salathiel: * Salathiel begat Zorobabell: ‡ Zorobabell begat Abiud: * Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joſeph the houſband of Mary: of whom was borne Jeſus, euen he that is called Chriſte. ☩

And ſo all the generacions from Abrahā to Dauid, are fourtene generacions: And from Dauid vnto the captiuitie of Babilon, are fourtene generaciōs. And from the captiuitie of Babilon vnto Chriſte, are fourtene generacions.

The birthe of Jeſus Chriſte was on C this wiſe. ☩ Whē his mother Mary was maryed to Joſeph (before they came to dwell together) ſhe was founde wͭ child by thy holy goſt. Then Joſeph her houſbande (becauſe he was a righteous man and would not put her to ſhame) he was mynded priuely to depart from her. But whyle he thus thought, beholde the Angell of the Lorde appeared vnto hym in ſlepe, ſaying: Joſeph thou ſonne of Dauid, feare not to take vnto thee Mary thy wife. For that which is conceyued in her, commeth of the holy goſt. She ſhall bryng forth a ſonne, and thou ſhalt call his name * Jeſus. For he ſhall ſaue his people from theyr ſinnes.

D All this was done, that it myght bee fulfilled, which was ſpoken of the Lord by yͤ prophete, ſaying: * Behold, a maide ſhall be with child, and ſhall bryng forth a ſonne, and they ſhall call his name Emanuell, which yf a manne interprete, it is aſmuche to ſaye, as God with vs. ☩

And Joſeph as ſoone as he awoke out of ſlepe, dyd as the Angell of the Lorde had biddē him, and tooke his wyfe vnto hym and knewe her not, tyll ſhe had brought forth * her firſt begotten ſonne, and called his name Jeſus.

¶ The. ii. Chapter.

The tyme and place of Chriſtes byrth. The wyſemen offre theyr preſentes. Chriſte flyeth into Egypt, the yong children are ſlayne, Chriſte turneth into Galile.

A Whē ☩ Jeſus was borne at Bethleem a citie of Jury, in the tyme of Herode the kyng: Beholde, there came wyſemen from the Eaſt to Jeruſalem, ſaying: where is he that is borne king of the Jewes? For we haue ſene his * ſtarre in the Eaſt, and are come to wurſhyp hym.

When Herode the kyng had hearde theſe thynges, he was troubled, and all the citie of Jeruſalem with hym. And when he had gathered al the chiefe prieſtes ⁊ Scribes of the people together, he demaunded of them, where Chriſte ſhould be borne: And they ſaid vnto him: at Bethleem in Jewrye. For thus it is writtē by the prophete: * And thou Bethleē in the land of Juda, art not the leaſte emong the princes of Juda. For * out of the ſhall there come vnto me the captaine, yͭ ſhall gouerne my people Iſrael. B

Then Herode (whē he had priuely called the wiſemen) he enquired of them diligently, what tyme the ſtarre appeared, and he bad them go to Bethleem, ⁊ ſayd: Go your waye thyther, and ſearche dili-

gently for the childe. And when ye haue
found him, bring me worde agayne, that
I may come and worſhip him alſo.
+When they had heard the kyng, they
departed: ⁊ loe, the ſtarre which thei ſawe
in the Eaſt, went before them, till it came
⁊ ſtode ouer the place, where in the childe
was: whē they ſawe the ſtarre, they were
excedyng glad: and went into the houſe,
and found the child with Mary his mother
ii.d ther* and fell downe flatte and worſhiped
ix.b him, and opened their treaſures, and
offred vnto hym giftes: golde, franckynſece,
and mirre. And after they were warned
of God in ſlepe (that they ſhould not
goe again to Herode) they returned into
their owne countrey another waye. +

When they were departed: beholde, the
C Angel of the Lord appered to Joſeph in
ſlepe, ſaying. Aryſe and take the chylde ⁊
his mother, and flie into Egypt, and be
thou there, tyll I bryng the woorde. For
it wyll come to paſſe, that Herode ſhall
ſeke the childe to deſtroye him. So when
he awoke, he toke the childe and his mother
by night, and departed into Egypt,
and was there vnto the death of Herode:
that it myght bee fulfilled, whiche was
ſpokē of yͤ Lord by the prophete, ſaying:
ſee.xi.a *out of Egypt haue I called my ſonne.
u.xxiiii.c Then Herode, when he ſawe yͭ he was
mocked of yͤ wyſemen, he was excedyng
wroth, and ſent forth men of warre, and
ſlewe all the children that were in Bethleem,
and in all the coaſtes (as many as
were two yere olde or vnder) accordyng
to the tyme, whiche he had diligentlye
knowen out of the wiſemen.

Then was fulfylled that, whiche was
ſpoken by the prophete Jeremy: wheras
he ſayd: in Rama was there a voyce herd
Jere.xxxi.c *lamentacion, weping, and great mournyng:
Rachell weping for her chyldren,
and wold not be comforted, becauſe they
were not. +But when Herode was dead
D beholde, +an Angell of the Lord appered
in ſlepe to Joſeph in Egypt, ſaying: ariſe
and take the childe and his mother, and
go into the land of Iſrael. *For they are
Exo.iiii.c dead which ſought the childes lyfe. And
he aroſe, and toke the childe and his mother,
and came into the lande of Iſrael.
But when he heard, that Archelaus dyd
reigne in Jury, in yͤ roume of his father
Herode, he was afrayde to goe thither.
Notwithſtanding, after he was warned
of God in a ſlepe, he turned aſide into the
parties of Galile, and wente and dwelte
in a citie whiche is called Nazareth: that
it might be fulfilled whiche was ſpoken
by the prophetes: he ſhall be called a Nazarite. +

The.iii. Chapter. ✠

The baptyſme, preaching, and offyce of John, and howe Chriſte was baptiſed of hym in Jordane.

IN thoſe dayes came John the* A
Baptiſt, preachyng in the wyl- *Marke.i.a
dernes of Jury, ⁊ ſaying: ‡Re- Luke.iii.a
pent of the lyfe that is paſt, for John.iii.d
the kyngdome of heauen is at hande.* ‡Mark.i.a
For this is he, of whō the prophete Iſay *John.i.d
ſpake, which ſayth: ‡The voice of a cryer ‡Eſai.xl.a
in the wildernes, prepare ye the waye of
the Lord: and make his pathes ſtraight.
This John had his rayment of camels
heare. And a gyrdell of a ſkynne aboute
his loynes. ‡His meate was locuſtes* ⁊ ‡iiii.regum
wylde hony. Then went out to hym Je- xviii.b
ruſalem and all Jury, and all the region *Mark.i.a
round about Jordan, ⁊ were baptized of ‡Leui.xi.
him in Jordan, confeſſing their ſinnes. +
+But when he ſawe many of the Pharyſes
⁊ Saduces come to his baptiſme, B
he ſayde vnto them: * O generacion of *Luke.iii.
vipers: who hath taught you to flie from
yͤ vengeaunce to come? Bring forth therfore
the frutes that belong to repentaūce.
And be not of ſuche minde that ye would
ſaye within your ſelues: we haue Abraham
to oure father. For I ſaye vnto you
that God is able to bryng to paſſe, that
of theſe ſtones there ſhall ryſe vp chyldren
vnto Abrahā. Euen nowe is the axe
alſo put vnto the roote of the trees: ſo yͭ* *Mat.vii.
euery tree which bringeth not forth good Luke.iii.b
frute, is hewē downe, ⁊ caſt into the fyre.
I baptiſe you with water* vnto repen- *Mar.i.a
taunce, but he that ſhall come after me, is Luke.iii.
myghtier thē I, whoſe ſhooes I am not John.i.d
worthy to beare: He ſhall baptiſe you wͭ
the holy goſte and with fyre: * Whoſe *Luke.iii.
fanne is in his hand, and he wyll purge C
his floore, and gather his whete into the
barne, but will burne the chaffe with vnquencheable
fyre. +

+Then commeth Jeſus from Galile
to Jordan vnto John* to be baptiſed of ‡Marke.i.
hym. But John forbad hym, ſaying: I
haue nede to be baptized of thee: and cōmeſt
thou to me? Jeſus anſwered ⁊ ſayd
vnto hym: Let it be ſo nowe. For thus it
becommeth vs to fulfyll all ryghteouſnes.
Then he ſuffered hym. And Jeſus D
whan he was baptized, came ſtrayght

waye

arke.i.b
uke.iii.d.
ohn.i.a
ſa.xlii.a
at.xvii.b
arke.i.b
ke.iii.d
Petri.i.d

waye out of the water. And loe*heauen was open vnto him: and he ſawe yͤ ſpirite of God deſcending like a doue, and lighting vpõ him. And loe, there came a voice from heauen ſaying. *This is my beloued ſonne, in whom I am wel pleaſed. ✝

The. iiii. Chapter. ✠

Chriſt faſteth, ⁊ is tempted: he calleth Peter, Andrew, James, and John, and healeth the ſicke.

A
arke.i.b
ke.iiii.b

THen was Jeſus *led awaye of the ſpirite into wildernes: to be tempted of the deuil. And when he had faſted fourty dayes and fourty nightes, he was at the laſt an hũgred. And whẽ the tẽpter came to hym he ſayed: if thou be the ſonne of God, commaund, that theſe ſtones be made bread. But he anſwered and ſayd: it is written *man ſhal not lyue by bread only, but by euery woorde that procedeth out of the mouth of God.

ut.viii.a
ke.iiii.a.
ap.xvi.e

Then the deuill taketh him vp into the holy citie, and ſetteth him on a pinacle of the tẽple, ⁊ ſayth vnto him: if thou be the ſõne of God, caſt thy ſelf downe hedlyng. For it is written *he ſhall geue his Angels charge ouer thee, ⁊ with their hãdes they ſhal hold thee vp, leaſt at any time yͧ daſh thy fote againſt a ſtone. And Jeſus ſayd to him: it is written againe. *Thou ſhalt not tempt the Lorde thy God.

al.xcii.e
B
ut.vi.c
ke.iiii.b

Again, the deuill taketh him vp into an excedyng hye mountaine, ⁊ ſheweth hym al the kingdomes of the world, ⁊ the glory of them, and ſayeth vnto him: all theſe wil I geue thee, if thou wilt fal downe, ⁊ worſhippe me. Then ſayeth Jeſus vnto hym: Auoyde Satan. For it is wrytten: *Thou ſhalt worſhip the Lord thy God and hym onely ſhalt thou ſerue.

ut.vi.c
.x.d.
ke.iiii.b
egũ.vii a
ark.i.b
ark.i.b

Then the deuill leaueth hym, ⁊ behold *yͤ Angels came, ⁊ miniſtred vnto him. ✝

✝ When Jeſus had herde ‡ that John was taken, he departed into Galile, and left Nazareth, ⁊ wente and dwelt in Capernaũ, which is a citie vpon yͤ ſea coaſt, in the borders of Zabulon ⁊ Nephtalim that it myght bee fulfilled whiche was ſpoken by Eſay the Prophete, ſaying:

C
a.ix.a

*The land of Zabulon ⁊ Nephtalim by the way of yͤ ſea beyond Jordã, Galile of the Gentyles: the people whiche ſate in darknes ⁊ in the ſhadowe of death ſawe great light, and to them whiche ſate in the region and ſhadowe of death, is the light ſprong vp.

Mat.iii.
Marke.
‡Math.
Math.ii
*Mark.

From that tyme Jeſus beganne to *preache, and to ſaye: ‡ repente, for the kyngdome of heauen is at hande. ✝

✝*As Jeſus walked by the ſea of Galile, he ſawe two brethren: Simon, which was called Peter, and Andrewe his brother, caſtyng a nette into the ſea (for they were fiſhers) ⁊ he ſayth vnto thẽ: folowe me, and I will make you (to become)* fiſhers of men. And they ſtreight waye left the nettes, and folowed hym.

Jere.xvi.
Eze.xlvii
D

And when he was gone forth frõ thence he ſawe other two brethren. James the ſonne of zebede, and John his brother, in the ſhyppe with zebede theyr father, mendyng theyr nettes, ⁊ he called them. And they immediatly *lefte the ſhyppe and theyr father, and folowed hym. ✝

Luke.v.d

✝And Jeſus went about al Galile, teachyng in their ſinagoges, ⁊ preachyng yͤ goſpell of the kingdom, ⁊ healing al maner of ſicknes, and all maner of diſeaſe emong the people. And his fame ſpred abroade through out all Syria. And they brought vnto him al ſicke people, yͭ were taken with dyuerſe diſeaſes ⁊ gripinges and thẽ that were poſſeſſed with deuils: ⁊ thoſe which were lunatyke, ⁊ thoſe that had the palſye: ⁊ he healed them. *And there folowed hym great multitudes of people, from Galile, ✝ and from the ten cities, and from Jeruſalem, and from Jewrye, and from the regions that lye beyond Jordane.

Mar.iii.a

¶ The. v. Chapter.

In this Chapter and in the two next folowyng is conteyned the moſte excellente and louyng Sermon of Chriſt in the mounte: which Sermon is the the very keye that openeth vnderſtandyng into the lawe. In this fyfth Chapter, ſpecially he preacheth of the. viii. beatytudes or bleſſynges, of manſlaghter, wrathe and anger: of aduoutrye, of ſufferyng wrong, and of loue, euen towarde a mans enemyes.

A
Luke.vi.d

WHen he ſawe the people, he wẽt vp into a mountaine, and when he was ſet, his diſciples came to him: And after that he had opened his mouth he taught thẽ, ſaying: *Bleſſed are yͤ poore in ſpirite, for theirs is the kyngdome of heauen. ‡Bleſſed are they that mourne: for they ſhall receyue comforte. Bleſſed are the meke for they ſhall receyue the inheritaũce of the earth. Bleſſed are they whiche*honger ⁊ thirſt after righteouſnes: for they ſhalbe ſatiſfyed. Bleſſed are the mercyfull: for they ſhall obteyne mercy. Bleſſed are the pure in herte, for they ſhall ſee God. Bleſſed are the peace makers: for they ſhalbe

‡Eſa.lxvi.
and.lxvi.d
Jere.xxxi.c

called the children of God. Bleſſed are they which ſuffer perſecucion for ryghteouſnes ſake, for theirs is the kyngdome of heauen.‡Bleſſed are ye when men reuile you, and perſecute you, and ſhal falſlye ſaye all maner of euyll ſayinges againſt you, for my ſake.‡Reioyce and bee glad, for greate is your rewarde in heauen. ✚ For ſo perſecuted they the Prophetes, whiche were before you.

B
Peter.ii.c.
u.c. &.iiii.c.
Actes.v.g

✚Ye are the ſalt of the earth: *But yf the ſalt haue loſt the ſaltnes, what ſhalbe ſeaſoned therwith? It is thence forth good for nothyng, but to be caſt out, and to be troden downe of menne: ye are the light of the worlde. A citie that is ſet on an hyll, cannot be hyd, *neither doe men light a candel, and put it vnder a buſhel, but on a candelſticke, and it geueth light vnto all that are in the houſe. Let youre light ſo ſhine before menne, *that they may ſee youre good workes, and glorifie youre father whiche is in heauen. ✚

Mark.ix.g
Luke.xiiii.g
Leuiti.ii.c
Mar.iiii.b
Luke.viii.c
nd.xi.e.
.Peter.ii.c

✚Thinke not yͭ I am come to deſtroye the lawe, or the Prophetes: no, I am not come to deſtroye, but*to fulfill. For truely I ſaye vnto you‡till heauen and earth paſſe, one iotte or one title of yͤ lawe ſhall not ſcape, till all bee fulfylled. Whoſoeuer therfore breaketh*one of theſe leaſt commaundementes, and teacheth menne ſo, he ſhalbe called the leſte in the kyngdome of heauen. But whoſoeuer doeth and teacheth theſame, ſhalbe called great in the kyngdome of heauen. ✚

Math.i.d
and.ii.c
‡Luke.xvi d
Eſai.xl.c
*Iacob.ii.b
Eze.xviii.b

✚For I ſaye vnto you: excepte youre ryghteouſnes exceade the righteouſnes of the ſcribes and phariſes, ye cannot entre into the kyngdome of heauē. Ye haue heard that it was ſayed vnto them of the olde tyme:‡Thou ſhall not kill: whoſoeuer killeth, ſhall bee in daunger of iudgement. But I ſaye vnto you: that whoſoeuer is angry with his brother (vnaduiſedly) ſhalbe in daunger of iudgement. And whoſoeuer ſayeth vnto his brother, Racha, ſhalbe in daunger of a councell. But whoſoeuer ſayth, thou foole, ſhalbe in daunger of hell fyre. Therfore yf thou offreſt thy gifte at the aultare, and there remembreſt that thy brother hath ought againſt the: leue there thyne offryng before the aulter,* and go thy waye firſt & bee reconciled to thy brother, and then come, and offre thy gyfte. ✚

*Exod.xx.c
Luke.xvii.b
Deut.v.b
‡Iob.xlii.b

✚*Agree with thine aduerſarie quickly, whileſt thou art in the way with him, leaſt at any tyme yͤ aduerſary deliuer the to the iudge, and the iudge deliuer the to the miniſter, and then thou bee caſte into priſon. Verely I ſay vnto the: thou ſhalt not come out thence, till thou haue payed the vtmoſte farthyng.

Luke.xii.g.

Ye haue herde that it was ſayde to thē of old time:*Thou ſhalt not cōmyt aduoutrie. But I ſaye vnto you‡yͭ whoſoeuer loketh on another mans wyfe to luſt after her, hath committed aduoutrye with her already in his heart.* If thy ryght eye hynder thee, plucke him out: and caſt hym frō thee. For better it is vnto thee, yͭ one of thy membres periſhe, then that thy whole body ſhould be caſt into hell. And yf thy right hand hynder the, cut hym of and caſt hym frō the. For better it is vnto the, yͭ one of thy membres periſhe, then that al thy body ſhould be caſt into hel. ✚

Exod.xx.c
Roma.xiii.c
‡Eccle.xli.c
Iob.xxxi.a.
Marke.ix.

It is ſayde, whoſoeuer putteth awaye his wife,*let hym geue her a lettre of the deuorcement.‡But I ſay vnto you: that whoſoeuer doth put awaye his wife (excepte it be for fornicacion) cauſeth her to breake matrimony. And whoſoeuer marieth her, yͭ is deuorced, cōmitteth aduoutrye. Againe, ye haue herde howe it was ſayd to thē of olde time:*thou ſhalt not forſweare thy ſelfe, but ſhalt perfourme vnto yͤ Lord thoſe thinges that thou ſwereſt.*But I ſaye vnto you: ſweare not at all, neyther by heauen,‡for it is Gods ſeat, nor by yͤ earth, for it is his fote ſtole: neyther by Ieruſalem, for it is the citie of the great kyng: neyther ſhalt thou ſwere by thy head, becauſe thou canſt not make one heere white or blacke. But your cōmunicacō ſhalbe, yea, yea: nay, nay. For whatſoeuer is added more then theſe, it cometh of euyll. Ye haue herd yͭ it is ſayd*an eye for an eye: and a toth for a toth. But I ſaye vnto you, that ye reſiſt not euyll. But*whoſoeuer geue the a blowe on the right cheke, turne to him the other alſo. And yf any man wyll ſue thee at the lawe, & take away thy coate, let him haue thy cloke alſo. And whoſoeuer wil cōpell thee to goe a myle, go with hym twayne. Geue to hym that aſketh thee: & frō hym that would borow, turne not thou away.

Deu.xxiiii.a
Math.xix.a
‡Mat.xix.a
Mark.x.b
Leui.xix.c
*Iacob.v.b
‡Eſa.lxvi.a
Mat.xxiii.
Exodi.xxi.d
Deut.xix.d
Leui.xxiiii.d
*Luke.vi.d

✚Ye haue herde that it is ſayd:*yͧ ſhalt loue thyne neighboure, & hate thyne enemy: But I ſaye vnto you: loue your enemies.*Bleſſe them that curſe you.‡Do good to them yͭ hate you. Praye for them whiche hurt you, & perſecute you, that ye may be the children of your father which is in

Leuiti.xix.d
Mat.xxii.d
*Rom.xii.c
‡Luc.vi.d

is in heauen: for he maketh hys ſunne to
aryſe on the euel, and on the good, and ſendeth
.vi.c rayne on the iuſt and vniuſt. For *yf
ye loue them, whiche loue you, what rewarde
haue ye: Do not the publicans alſo
euen the ſame? And if ye make muche of
your brethren onlye, what ſinguler thing
do ye? Do not alſo yͤ publicans likewyſe?
*ye ſhall therfore be perfect, euen as your
.xix.a. father whiche is in heauen, is perfect. ⸭

The.vi.Chapter.⸭

¶ Of Almes, prayer, and faſting. He forbiddeth the carefull ſekyng of worldly thynges.

Take hede, that ye geue not your
almes in the ſight of men, to the
intent that ye woulde be ſene of
thē: Or els ye haue no reward
with youre father whiche is in heauen.
Therfore when thou geueſt thyne almes,
let not trompettes be blowne before the,
as the ypocrytes do in the ſinagoges and
in the ſtretes, for to be prayſed of menne.
Verely I ſaye vnto you, they haue their
reward. But when thou wilt geue almes,
let not thy lyft hand know what thy right
hande doth, that thyne almes may bee in
ſecret: and thy father which ſeeth in ſecret,
ſhall rewarde the openly. ⸭

.xviii.c And when thou praieſt, *thou ſhalte not
.xxix.d bee as the ypocrytes are. For they vſe to
ſtande praying in the ſynagoges, ⁊ in the
corners of the ſtretes, that they maye bee
ſene of men. Verely I ſay vnto you, they
haue theyr reward. But when thou prayeſt
.xviii.f. *enter into thy chaumber, and whan
thou haſt ſhut the dore, pray to thy father
whiche is in ſecret: and thy father whiche
B ſeeth in ſecret, ſhal rewarde the openly.

.i.d. But when ye praye, *bable not muche
as the Hethen dooe: for they thinke it wyll
come to paſſe, that they ſhalbe hearde for
their muche bablynges ſake. Bee not ye
therfore lyke vnto them. *For your father
.viii.d knoweth what thynges ye haue nede of,
before ye aſke of hym: after thys maner
therfore, praye ye.

.xi.a. *Our father whiche art in heuen, halowed
bee thy name. Let thy kyngdome
come: thy will be fulfilled, as well in erth
as it is in heauen. Geue vs this daye our
dayly breade. And forgeue vs our dettes,
as we forgeue our detters. And lede vs
not into temptacion: but delyuer vs from
euell. For thyne is the kyngdome and the
power, ⁊ the glory foreuer. Amen. Ther-
.xviii.b fore* if you forgeue other men theyr treſ-
.xi.d. paſes, youre heauenly father ſhall forgeue
you (your treſpaſes.) But yf ye will not forgeue
menne theyr treſpaſes, no more ſhall
your father forgeue you your treſpaſes.

⸭Moreouer *when ye faſt, be not ſad as
the ypocrites ar. For they dyſfigure theyr *Eſa.lviii.a.
faces, that it may apere vnto menne howe Math.ix.b.
that they faſt. Verely I ſay vnto you, they Iere.xvii.b
haue theyr rewarde. But thou when thou C
faſteſt, anoynt thyne head, and waſhe thy
face, that it apere not vnto menne howe
yͭ thou faſteſt: but vnto thy father, which
is in ſecret: and thy father whiche ſeeth in
ſecret, ſhall rewarde thee openlye.

Lay not vp for your ſelues treaſure vpon
earth, where the ruſt and mothe doth
corrupt, and wher theues breake through *Luke.xii.d
and ſteale.* But lay vp for you treaſures Eccle.xxix.b
in heauen, where neyther ruſte nor mothe
doth corrupte, and where theues do not
breake through nor ſteale. For wher your
treaſure is, there will your heart be alſo. ⸭

*The light of the body is the eye, wher- *Luke.xi.e.
fore, yf thyne eye bee ſingle, all thy bodye
ſhalbe full of lyght. But and yf thyne eye
be wicked, al thy body ſhalbe ful of darkenes.
Wherfore, if the light that is in the be
darkenes, howe greate is that darkenes? *Luke.xvi.c

⸭*No man can ſerue.ii.maſters. For ether
he ſhal hate the one, ⁊ loue the other,
or els lene to the one, and diſpiſe the other:
ye cannot ſerue God ⁊ Mammon. Ther- *Luke.xii.c
fore, I ſay vnto you: *be not carefull for Pſalm.lv.d
your lyfe what ye ſhal eate, or drinke nor i.Peter.v.c.
yet for your body, what rayment ye ſhall
put on. Is not the lyfe more worth then
meate, and the body more of value then
raiment? Beholde the foules of the ayre,
for they ſow not, nether do they reape, ner
cary into the barnes: ⁊ your heuēly father
fedeth thē. Are ye not much better thē they. D

*Whiche of you (by takyng carefull *Luke.xii.d
thought) can adde one cubit vnto hys ſtature?
And why care ye for raiment? Conſider
yͤ lylies of the field, howe they grow.
They labour not, nether dooe they ſpinne.
And yet I ſay vnto you, yͭ euen Salomō
in al his royaltie was not arayed lyke one
of theſe. Wherfore, if God ſo cloth yͤ graſſe
of yͤ feld (which though it ſtand to day, is
to morow caſt into yͤ fournace) ſhal he not
muche more do the ſame for you, O ye of
lytle fayth?

Therfore, take no thoughte, ſaying:
what ſhal we eate, or what ſhal we drink
or wherwith ſhall we be clothed? after all
theſe thynges do the Gentiles ſeke. For
youre heauenly father knoweth, that ye
haue nede of all theſe thynges. But rather

ſeke ye fyrſte the kyngdome of God, and
the righteouſnes therof, & al theſe thinges
ſhalbe myniſtred vnto you.

Care not then for the morowe, for to
morowe daye ſhall care for it ſelfe : ſuffy-
cient vnto the date, is the trauayle thereof.

The .vii. Chapiter.*

He forbyddeth foolyſhe and raſhe iudgement, re-
proueth ipocriſie, exhorteth vnto prayer, warneth
to beware of falſe prophetes, & wylleth the hea-
rers of his worde, to bee dooers of the ſame.

*Luke.vi.c. IUdge not, that ye bee not
A iudged (condẽne not and ye ſhal not
Roma.ii.a. be condemned.) ‡ For as ye
*Luke.vi.f. iudge, ſo ſhal ye bee iudged.
* And with what meaſure
*Luke.vi.f. ye meat, with the ſame ſhal other mẽ mea-
ſure to you * Why ſeeſt thou a mote in thy
brothers eye, but conſidereſt not ÿ beame
that is in thyne owne eye? Or howe ſayeſt
thou to thy brother (Brother) ſuffer me, I
wil plucke out a mote out of thine eye, and
beholde a beame is in thyne owne eye :
Thou ypocryte firſt caſte out the beame
out of thine owne eye, and then ſhalt thou
ſee cleerly to plucke out the mote oute of
thy brothers eye.

Geue not ye that whiche is holy vnto
dogges, nether caſte ye youre pearles be-
fore ſwyne, leaſte they treade them vnder
their feete, and the other turne agaynſte
you, and all to rente you.

Iere.xxix.e. Aſke and it ſhalbe geuen you. * Seke
Iohn.xvi.f. and ye ſhall fynde : Knocke, and it ſhalbe o-
Luke.xi.b. pened vnto you. For whoſoeuer aſketh,
B receaueth : & whoſoeuer ſeketh, findeth : &
to him that knocketh, it ſhalbe opened.

Is there any man amonge you, whiche
(yf his ſonne aſke breade) wyll offer hym
a ſtoone? Or yf he aſke fiſche : wyll he pro-
fer hym a ſerpent? If ye then (whan ye are
euel) canne geue your childrẽ good giftes,
howe muche more ſhall youre father
whiche is in heauen geue good thynges,
yf ye aſke of hym?

Therfore. * whatſoeuer ye wold that
Eccle.xxxi.b men ſhould do to you : do ye euen ſo to thẽ
Toby.iiii.c also. For this is the law & the prophetes.
Luke.vi.e.
Luke.xiii.e. * Enter in at the ſtrayt gate : for wyde
C is the gate, and brode is the way that le-
deth to deſtruccion, and manye there bee
which go in thereat. For ſtrait is the gate,
and narowe is the waye, whiche ledethe
*Deu.xiii.a vnto lyfe, and fewe there bee that fynde it.
Iohn.iiii.a ‡ * Beware of falſe prophetes which cũm
to you in ſhepes clothyng, but inwardly
they are rauening wolues. Ye ſhall knowe
them by theyr frutes.

* Do menne gather grapes of thornes?
or figges of thiſtles? Euen ſo euery good *Luke.vi.
tree bryngeth foorthe good frutes. But a
corrupte tree, bryngeth forth euel frutes.
* A good tree cannot bryng forth bad Math.xii.
frute, neyther canne a bad tree bring forth
good fruites. * Euerye tree that bryngeth Math.iii.
not forth good fruyte, is hewen downe, & Luke.iii.c
caſte into the fyre. Wherefore, by theyre
fruytes ye ſhall knowe them.

Not euery one that ſayeth vnto me. *
Lorde Lord, ſhall enter into the kyngdom Mat.xxv.
of heauen : but he that dothe the wil of my Luke.vi.g
father, whyche is in heauen. (He ſhal enter in xiiii.e
to the kyngdome of heauen) ‡ Manye wyll ſaye D
to me in that daye : Lorde Lorde, haue we
not prophecied through thy name? And
through thy name haue caſt out deuels?
And doone many myracles, thorowe thy
name? And then will I knowledge vnto
them : I neuer knewe you. * Depart from Actes.iii.c.
me, ye that worke iniquitie. Pſalm.vi.b
Luke.xiii.

For whoſoeuer heareth of me theſe
wordes and doth the ſame, I wyll lyken
him vnto a wyſeman, whiche ‡ builte hys *Luke.vi.g.
houſe vpon a rocke, and a ſhoure of rayne
deſcended, and the floudes came, and the
wyndes blewe, and bet vpon that houſe,
and it fell not, becauſe it was grounded
on the rocke. And euery one that heareth ‡James.i.
of me theſe wordes, ‡ and doth them not,
ſhalbe lykened to a foliſh mã, whiche built Ezec.xiii.
his houſe vpon ſand : and a ſhowre of rain
deſcended, and the floudes came, and the
windes blewe, and bette vpon that houſe,
and it fell : and great was the fall of it.

And it came to paſſe, that when Jeſus
had ended theſe ſayinges, the people were Marke.i.
aſtonyed at hys doctrine. * For he taught Luke.iiii.
them as one hauyng power, and not as
the Scrybes (of them and the Pharyſes.)

The .viii. Chapiter.

Chriſt clenſeth ÿ leper, healeth the captaines ſer-
uaunt, & many other diſeaſes, healpeth Peters
mother in lawe, ſtylleth the ſea and the wynde, &
dryueth the deuels out of the poſſeſſed into the
ſwyne.

WHen he was come downe from
the mountayne, muche people A
folowed hym. And beholde, * *Luke.v.
ther cam a leper, and worſhyp- Marke.i.
ped hym, ſaying : Maſter, yf thou wylte
thou canſt make me cleane. And Jeſus put
forthe his hande & touched hym, ſaying : I
wyll, be thou cleane : and immediatlye his
leproſye was clenſed. And Jeſus ſayeth Leui.xiiii.
vnto hym : ſee thou tell no manne, * but
goo and ſhewe thy ſelfe to the preaſte, and
offer

offer the gifte(that Moſes commaunded
to be offered) for a witnes vnto them. ⸭
viii.a. *And when Jeſus was entred * into
iii.g. Caparnaum,there came vnto hym a Centurion,
and beſought him,ſaying:Maſter,
my ſeruaunte lyeth at home ſycke of the
palſy,⁊ is greuouſly payned.And Jeſus
ſayeth, when I come vnto hym, I wyll
heale him. The Centuryon anſwered,and
ſayd: Sir I am not wurthye, that thou
ſhouldeſt comme vnder my rofe : but *
cviii.c. ſpeake the word only, ⁊ my ſeruaunt ſhalbee
B healed.For I alſo my ſelfe am a man
ſubiecte to the authoritye of another,and
haue ſouldeours vnder me, and I ſay to
thys man, go,and he goeth:⁊ to another,
cũme,⁊ he cummeth,and to my ſeruaunt
do this,and he doth it.When Jeſus heard
theſe wordes,he marueled and ſayd to thẽ
yͭ folowed hym : Verely I ſaye vnto you
I haue not founde ſo great fayth in Iſraell.
xiii.f. I ſaye vnto you : that*many ſhall
xii.g. come from the eaſt and weſt, and ſhal reſt
with Abraham, and Iſahac and Jacob,
in the kyngdome of heauen : but the chyldren
of the kyngdome ſhalbee caſte out in
to vtter darknes : there ſhalbe wepyng ⁊
gnaſhyng of teeth. And Jeſus ſayde vnto
the Centurion : go thy way, and as thou
beleueſt, ſo bee it vnto thee And hys ſeruaũt
was healed in the ſelfe ſamehoure. ⸭
ar.i.c. *And when Jeſus was come into Peters
ke.iiii.f. houſe, he ſawe his wyfes mother lying
in bedde,and ſicke of a feuer. And he
touched her hand, and the feuer lefte her:
and ſhe aroſe, and minyſtred vnto them.

When the euen drew on,they brought
vnto hym many that wer poſſeſſed with
deuels:And he caſt out the ſprites with a
word,and healed al that wer ſycke,that it
might be fulfilled,whiche was ſpoken by
Eſay.liii.b Eſay yͤ prophet,when he ſayeth* He toke
Petter.ii.d. on hym our infyrmityes, ⁊ bare our ſickeneſſes.
C When Jeſus ſaw muche people aboute
him,he cõmaunded that they ſhould
go vnto the other ſide of the water. And a
certain ſcribe(whẽ he was come)ſayd vnto
ke.ix.g. hym * Maſter, I wil folowe the whether
ſoeuer thou goeſt. And Jeſus ſayth
vnto hym : the foxes haue holes, and the
birdes of the ayre haue neſtes:but the ſon
of man hathe not where to reſt hys head.
Another of the nomber of hys diſcyples
uke .ix.g ſayd vnto him:*Maſter,ſuffer me firſt to
go and bury my father.But Jeſus ſayed
vnto hym:folowe me,⁊ let the dedde bury
theyr dedde.

*And when he entred into a ſhippe, hys
diſciples folowed hym. And beholde, * Mark .iiii.d Luke .viii.c
there aroſe a greate tempeſt in the ſea,in ſo
muche yͭ yͤ ſhippe was couered wͭ waues,
but he was aſlepe:And his diſciples came
to hym, and awoke hym, ſaying: Maſter,
ſaue vs,we periſhe. And he ſaieth vnto thẽ:
why are ye fearful O ye of litle faith? Thẽ
he aroſe,*and rebuked the wyndes ⁊ the Pſal .cvii.e
ſea, and there folowed a great calme. Iob .xxvi.d.
But the menne marueyled, ſaying : what
maner of man is this,that bothe wyndes
and ſea obey hym? ⸭

*And when he was cũme to the other *Mar .v.a.
ſide, into the countrey of the Gergeſites, Luke .viii.d
there mette hym two poſſeſſed of deuels
whiche came out of the graues, and wer
out of meaſure fearce, ſoe that no manne
might go by that waye. And behold,they
cryed out, ſaying:*O Jeſus thou ſoonne *Math.v.a.
of God, ‡ what haue we to do with thee? Luke .viii.d
Art thou come hether to tormente vs before ‡ii.Cor.vi.c.
yͤ time? And there was a good waye
of from them*a heerde of many ſwyne fedyng. Mat.viii.d.
So,the deuels beſought hym, ſaying:
If thou caſt vs out, ſuffre vs to goo
our waye into the heerde of ſwyne. And
he ſayed vnto theim:go your wayes. Thẽ
went they out, ⁊ departed into the heerd
of ſwyne. And beholde, the whole heerde
of ſwyne was caryed heddelong into the
ſea and periſhed in the waters. Then they
that kept them fled,and went their waies
into the cytie, and tolde euery thyng, and
what had fortuned vnto the poſſeſſed of
the deuels : And beholde, the whole cytie
came out to mete Jeſus : and when they
ſawe hym, *they beſoughte hym that he Actes.xvi.g
would departe out of their coaſtes.

¶The.ix.Chapiter.*

He healeth the palſye, calleth Mathewe from yͤ
cuſtome, anſwereth for his diſciples, healeth yͤ
womanne of the bloudy yſſue, helpeth Jairus
daughter, geueth.ii.blind men theyr ſyghte, maketh
a dum man to ſpeake, ⁊ driueth out a deuel.

HE entred alſo into a ſhip, ⁊ paſſed
ouer, ⁊ came in to his owne
citie:and behold‡ they brought Mark .ii.a.
to him a man ſicke of the palſie, Luke .v.d.
lying in a bed. And when Jeſus ſawe the
faythe of them,he ſayed to the ſicke of the
palſye:ſonne,be of good chere,thy ſynnes
bee forgeuen thee. And beholde certain of
the ſcribes ſayed within them ſelues: this
manne blaſphemeth. And when Jeſus
ſawe their thoughtes,he ſayd: wherfore
thynke ye euyll in youre heartes? Whether
is eaſyer to ſaye, thy ſynnes bee forgeuen
thee,or to ſaye:aryſe and walke?

But that ye maye knowe, that the ſonne of man hathe power to forgeue ſinnes in yearth: Then ſayeth he vnto the ſicke of the palſie: ‡ ariſe, take vp thy bedde, and goo vnto thine houſe. And he aroſe and departed to hys houſe. But the people that ſaw it, marueyled, ⁊ glorifyed God, which had geuen ſuche power vnto menne. ⸸

‡ Acte.iii.b. and.ix.f
Marke ii.b
Luke.v.c.
John.v.b.

* And as Jeſus paſſed forthe frõ thence, he ſaw a manne (named Matthew) ſitting at the receite of cuſtome, and he ſayeth vnto hym: folow me. And he aroſe, ⁊ folowed him. And it came to paſſe as Jeſus ſat at meate in his houſe: behold, many publycanes alſo and ſinners that came, ſatte downe with Jeſus and his diſciples.

B. And when the Phariſes ſawe it, they ſayde vnto his diſciples: why eateth your maſter with publicans and ſinners. But when Jeſus hearde that, he ſayed vnto theim: They that bee ſtrong, neade not the phiſiciõ, but they that are ſicke. Goe ye rather and learne, what that meaneth: * I will haue mercy, and not ſacrifice. For I am not come to cal the righteous, but ſinners to repentaunce. ⸸

* Oſee vi.c.
Math.xii.a

* Then came the diſciples of John vnto hym, ſaying: * why dooe we and the phariſes faſt, for the moſte parte: but thy diſciples faſte not? And Jeſus ſayed vnto them: can yͤ bridegromes childrẽ mourne, as long as the bridegrome is with theim? But the dayes wil come, when the bridegrome ſhalbe taken from theim: and then ſhal they faſt. No manne putteth a pece of new cloth in an olde garmẽt. For then taketh he awaie the pece from the garment, and the rent is made wourſe. Neyther do menne putte new wine in to olde bottels: els the bottels breake, and the wyne runneth oute, and the bottels periſh. But they put newe wyne into newe bottels, ⁊ both are ſaued together. ⸸

Math.vi.b
Marke.ii.c.
Luke.v.f.

C. * whyle he thus ſpake vnto theim, be*hold, there came a certaine ruler, ⁊ worſhipped hym, ſaying: my doughter is euen now diſceaſed, but come and laie thy hand vpon her, and ſhe ſhall liue. And Jeſus aroſe, and folowed him, ⁊ (ſo did) his diſciples. * And behold, a womã which was diſeaſed with an iſſue of bloud twelue yeres, came behynde him, and touched the hem of hys veſture. For ſhe ſayed within her ſelfe: yf I maye touche but euen hys veſture only, I ſhalbe ſafe. But Jeſus turned him about, ⁊ when he ſawe her, he ſayed. Doughter, be of good comfort, thy fayth hath made the ſafe. And the woman was made whole, euen that ſame tyme. ⸸

Marke.v.c.
Luke.viii.f.

Marke.v.c.
Luke.viii.f.
Leuit.xv.c.

* And when Jeſus came into the rulers houſe, and ſawe the minſtrels, ⁊ the people makyng a noyſe, he ſayed vnto them: get you hence, for the mayde is not dead* but ſlepeth. And they laughed hym to ſcorne. But whẽ yͤ people were put forth, he wente in, and tooke her by the hande, (and ſayed: damſell, ariſe.) And the damſel aroſe. And this noyſe wente abrode into all that lande.

Marke.v.d
Luke.viii.g
*Jhon.xi.

D. And when Jeſus departed thence, two blinde men folowed hym, criyng and ſayyng: O thou ſonne of Dauid, haue mercy on vs. And when he was come into the houſe, the blind came to hym. And Jeſus ſayeth vnto theim: Beleue ye, that I am able to dooe thys? They ſaye vnto hym: Lorde, wee beleue. Then touched he their eyes, ſaying: * accordyng to youre faythe be it vnto you. And their eies wer opened. And Jeſus charged thẽ, ſaying: Se that no man knowe of it. But they when they wer departed, ſpred abrod hys name in al that lande. As they went out, behold* they brought to hym a dum man poſſeſſed of a deuel. And when the deuel was caſt out, yͤ dũme ſpake. And the people meruayled, ſaying: it was neuer ſo ſene in Iſrael. But the phariſes ſayed, ‡ he caſteth out deuels, thorowe the prince of deuels.

Matt.viii.b
Mark.vii.d
Luke.xi.b.
‡Mat.xii.
Marke.iii.
Luke.xi.b.

* And Jeſus wente aboute all cityes and tounes, teachyng in theyr ſynagoges, and preachyng the glad tidynges of the kingdome, and healyng euery ſicknes and euery diſeaſe among the people. But whẽ he ſawe the people: * he was moued with compaſſion on theym, becauſe they were deſtitute, and ſcattered abroode, euen as ſhepe hauyng no ſhepeherde. Then ſayeth he vnto his diſciples, the * harueſt truly is plenteous, but yͤ labourers are few: Pray ye therfore the Lorde of yͤ harueſt, that he wil ſende labourers into hys harueſt.

*Mark.vi.
Marke.vi.
Luke.x.a.

The.x.Chapiter.

Chryſt ſendeth out his.xii. Apoſtles to preache in Jewry, geueth them charge, teacheth them, and comforteth them againſt perſecucyon and trouble.

A. AND when hys *.xii. diſcyples were called vnto him, he gaue them power againſt vncleane ſpirites, to caſte them out: and to heale all maner of ſickeneſſe, ⁊ al maner of diſeaſe.

Marke.vi.b
Luke.vi.d.

The names of the.xii. Apoſtles ar theſe: The firſt, Simon which is called Peter, and Andrew his brother: James the ſon of zebede,

of Zebede, and John hys brother: Philyp
and Bartholomew: Thomas and Matthew,
whiche had ben a publican. James
the ſonne of Alphe, and Lebbeus (whoſe
ſyrname was Taddeus) Symon of Canaan,
and Judas Iſcariothe, whiche alſo
rke.vi.b betrayed hym. *Jeſus ſent forth theſe .xii.
in numbre, whõ he commaunded, ſaying:
Go not into the waye of the gentils, ⁊ into
the citie of the Samaritanes enter ye not.
But go rather to the loſt ſhepe of yͤ houſe
B of Iſraell. Goo and preache, ſaying: The
kingdome of heauen is at hand. Heale the
ſicke, clenſe the lepers, rayſe the dead, caſt
es.viii.d out deuels. *Frely ye haue receaued: geue
Mat.vi.b. frely. ‡ Poſſeſſe not golde nor ſyluer nor
ke.ix.a. braſſe in youre purſes, nor yet ſcrippe towardes
your iorney: nether two cotes, nether
timo.v.e ther ſhoes, nor yet a rod. *For yͤ workmã
is worthy of his meate. But to whatſoeuer
citye or towne ye ſhal cũ, enquire who
is worthy in it, and there abyde tyll ye go
ke.ix.a. thence. *And when ye come into an houſe,
x.a. ſalute the ſame. And yf the houſe bee worthy,
let your peace come vpon it. But yf it
be not worthy, let your peace retourne to
you agayne.

And whoſoeuer ſhal not receaue you,
nor wyll heare your preachyng: when ye
rke.vi.b depart out of yͤ houſe or that citie, *ſhake
s.xiii.g of yͤ duſt of your fete. Verely, I ſaie vnto
you: it ſhalbe eaſyer for the lãd of Zodoma
⁊ Gomorra in the day of iudgement, then
ke.x.a. for that citie.

*Behold, I ſend you forthe, as ſhepe amõg
wolues. Be ye therfore wyſe as ſer-
n.xiii.d. pentes ⁊ innocẽt as doues. *But beware
ke .xx.c. of menne, for they ſhall delyuer you vp to
n.xvi.b. the councels, and ſhal ſcourge you in their
ſynagoges. And ye ſhall be brought to the
head rulers ⁊ Kinges, for my ſake, in witnes
C to them and to the Gentyles.

rk.xiii.b But *when they delyuer you vp, take ye
ke.xii.a. no thought, how or what ye ſhall ſpeake:
o.viii.d for ‡ it ſhalbe geuen you, euen in that ſame
houre: what ye ſhal ſpeake. For it is not ye
that ſpeake, but the ſpiryte of your father
h.vii.b which ſpeaketh in you *The brother ſhal
deliuer vp the brother to death, and the father
the ſonne. And the children ſhal aryſe
agaynſt theyr fathers ⁊ mothers: and ſhal
put them to death, and ye ſhalbe hated of
at.24.a al mẽ for my names ſake. ‡But he that endureth
to the end, ſhalbe ſaued.

ath.ii.c But *when they perſecute you in thys
s.viii.a citie, flye ye into another. For verely, I ſaie
x.ii.a. vnto you: ye ſhall not go thorow all the cities
of Iſrael, till the ſon of man be come.

*The diſcyple is not aboue the maſter: Luke.vi.f.
nor the ſeruaunt aboue hys Lorde. It is
ynough for yͤ diſciple, yͭ he bee as hys maſter
is, ⁊ that the ſeruaunt be as his Lord
is. If they haue called the Lord of yͤ houſe
Belzebub: how muche more ſhall they cal
them of his houſholde ſo? Feare them not
therfore. *For there is nothyng cloſe, that Mark.iiii.c.
ſhall not be opened: and nothyng hid, that Luke.viii.c.
ſhall not bee knowen. What I tell you in and.xii.a.
darknes that ſpeake ye in light. And what
ye heare in the eare, that preache ye on the
houſe toppes. *And feare ye not thẽ which
kil the body but are not able to kil yͤ ſoule. Luke.xii.a.
But rather feare hym, whiche is able to
deſtroye both ſoule and body into hel. Are
not twooe litle ſparowes ſolde for a farthing?
And one of them ſhall not light on
the ground without your father. Yea, euẽ
all the heares of your head are numbred.
Feare ye not therfore: ye are of more value
thẽ many ſparowes. ‡Euery one therfore ‡Mat.viii.d
that ſhall knowelage me before men, hym Luke.ix.c.
will I knowlage alſo before my father, and.xii.b.
D whiche is in heauen. But whoſoeuer ſhall
deny me before men, hym wil I alſo denie
before my father, whiche is in Heauen.
Thinke not * yͭ I am come to ſende peace Luke.xii.g.
into yͤ earth. I came not to ſend peace, but
a ſwearde. For I am come to ſet a man at
variaũce *againſt his father, ⁊ the doughter Mich.vii.a.
againſte her mother, and the doughter
in lawe againſt her mother in lawe. And a
mannes foes ſhalbe they that are of hys
owne houſholde.

*He that loueth father or mother more Luke.xiiii.e
then me, is not worthy of me. And he that
loueth ſonne or doughter more then me, is
not worthy of me. And he that taketh not
hys croſſe and foloeth me, is not worthy
of me. *He that fyndeth hys lyfe, ſhal loſe Math.xvi.b
it: ⁊ he that loſeth hys lyfe for my ſake ſhal Mar.viii.d.
finde it. ‡He that receaueth you, receaueth Luke.xii.b. ‡Luke.ix.c.
me: and he that receaueth me, receaueth John.xiii.c.
hym that ſent me. He that *receaueth a iii.re.xvii.b
prophet in the name of a prophet, ſhal receaue
a prophetes rewarde. And he that
receaueth a righteous man, in the name of
a righteous man, ſhal receaue a righteous Marke.ix.f.
mans reward: ‡And whoſoeuer ſhal geue
vnto one of theſe lytle ones to drynke a
cuppe of colde water onely (in the name of
a diſcyple) verely I ſaye vnto you, he ſhall
not loſe hys rewarde.

The.xi.Chapter.

¶ John Baptiſt ſendeth hys dyſcyples vnto Chryſt.

And it came to paſſe, that when
A Jeſus had made an ende of cõmaũding
his twelue diſciples,
he departed thence, to teache &
to preache in their cities.

*When John beyng in prieſon heard
the workes of Chriſte, he ſent two of hys
diſcyples, and ſayed vnto hym: Art thou
he that ſhall come: or dooe we loke for another?
Jeſus aunſwered and ſayed vnto
theym: Go, and ſhewe John agayn, what
ye haue hearde and ſene. *The blinde receyue
Eſai .xxxv.b their ſighte: the lame walke, the lepers
are clenſed, and the deafe heare: the
*Eſai .lxi.a. dead are rayſed vp, & the poore * receyue
the glad tidinges of the goſpel. And happy
is he, that is not offended by me.

*Luke.xi.d. *And as they departed, Jeſus began
to ſaye vnto the people concernyng John.
What went ye out into the wildrenes to
ſee? A rede that is ſhaken with the winde?
Or what went ye out for to ſe? A manne
clothed in ſofte raiment: Behold: they that
were ſofte clothyng: are in kinges houſes.
But what wente ye out for to ſee? A prophet:
Verely I ſaye vnto you: and more
B then a prophete. For this is he, of whome
Mala .iii.a. it is wrytten. *Beholde I ſende my meſſenger
Marke .i.a. before thy face, whiche ſhall prepare
thy waye before the.

*Verely I ſaye vnto you: among them
that are borne of womẽ, aroſe not a greater
then John the Baptiſt. Notwithſtandyng
he that is leſſe: in the kyngdome of
heauen is greater then he. From the daies
of John baptiſt vntill thys day, the kingdome
of heuen ſuffereth violence, and the
Luke .xvi.d violent plucke it vnto theym. *For all the
prophetes, and the lawe it ſelfe propheſyed
vnto John. And yf ye will receyue it:
*Luke .i.b. *this is helyas, whiche was for to come.
Mala .iiii.d. He ŷ hath eares to heare: let him heare.
John .i.c.
*Luke .vii.e *But wherunto ſhall I liken thys generacyon?
C It is lyke vnto chyldren, whiche
ſit in the market places, & cal vnto their felowes,
and ſaye: we haue piped vnto you,
and ye haue not daunced: We haue mourned
vnto you, & ye haue not ſorowed. For
John came nether eatyng nor drinkyng, &
they ſaye, he hath the deuell. The ſonne of
man came eatyng and drynkyng, and they
ſay, beholde a glutton, and an vnmeaſurable
drinker of wyne, & a frende vnto publycans
and ſinners. And wiſdome is iuſtified
of her children.

*Luke .x.c. *Then began he to vpbrayd the cyties
whiche moſt of his miracles wer doen in,
becauſe they repented not of theyr ſynnes.
Wo vnto the Chorazyn: Wo vnto the
Bethſaida, for yf the myracles whiche
were ſhewed in you, had bene doen in the
citie of Tire or Sidon, they had repented
of there ſinnes longe agone in ſacke clothe
and aſhes. Neuertheles I ſaye vnto you:
it ſhalbe eaſier for Tire and Sydon at the
day of iudgement, then for you. And thou
Capernaum, which art lyfte vp vnto heauen,
ſhalte be brought downe to hell. For
yf the miracles whiche haue bene done in
the, had bene ſhewed in Zodome: they had
remayned vntil this day. Neuertheleſſe, I
ſaye vnto you: that it ſhalbe eaſyer for the
lande of Zodom in the daye of iudgement
then for the.

*At that time Jeſus anſwered & ſayed:
I thanke the (O father) Lorde of Heuen
& erth, becauſe thou haſt hid theſe thinges
frõ the wyſe and prudent, and haſt ſhewed
Mat.28.d. them vnto babes, verely father, euen ſo
Luke.x.d. was it thy good pleaſure. *All thinges ar
Jhon.iii.d. geuen ouer vnto me of my father. And no
*John.vii. manne knoweth the ſonne, but the father:
and.viii.c. Nether knoweth any man the father, ſaue
the ſonne, & he to whom ſoeuer the ſonne
wyll open hym.

*Eccle.li. Come vnto me all ye that labour, and
are laden, and I will eaſe you. *Take my
yocke vpon you, & learne of me, for I am
meke and lowly in hert, and ye ſhall fynde
reſt vnto youre ſoules. For my yoke is
*i.John.v. eaſye, *and my burden is lyghte.

The.xii. Chapiter.

The diſciples plucke the eares of corne, Chriſte healeth the dried hande, helpeth the poſſeſſed that was blynde and dumme, and ſheweth who is his brother, ſyſter and mother.

At that tyme, Jeſus went on A
Mar.ii. the Saboth dayes through
the corne, & his diſciples wer
Deu.xxiii. an hungred, and began to *
plucke the eares of the corne, and to eate.
But when the Phariſes ſawe it, they ſayd
vnto hym. Beholde thy diſcyples do that
which is not lawful for them to do vpon
the Saboth day. But he ſayde vnto them.
Haue ye not red what Dauid did, whẽ he
was an hungred, and they that were with
*i.Reg.xxi. him? *How he entred into the houſe of
God, & did eate the ſhew breades whiche
wer not lawful for him to eate, nether for
theym which were with him, but only for
the prieſtes? Or haue ye not red in the law
how that (on the ſaboth dayes) ŷ prieſtes
in the temple breake the Sabboth, and
are blameleſſe? But I ſay vnto you: that
in this place is one greater thẽ the temple.

Wherefore, yf ye wiſte what thys meaneth,
* I requyre mercy and not ſacryfice:
yee wolde not haue condempned innocentes.
✝ For the ſonne of manne alſo is
Lord, euen of the Saboth daye.

And he departed thence,*and wente into
their ſinagoge :and beholde,there was
a manne whiche had hys hande dryed vp.
And they aſked hym,ſaying:* is it lawful
to heale vpon the ſaboth dayes? that they
myght accuſe hym. And he ſayd vnto thẽ:
whyche of you wyll it bee,that ſhall haue
* a ſhepe,and yf it fall into a pyt on the saboth day:
B wyll he not take it ⁊ lyfte it out?
Howe muche more then is a man better
then a ſhepe? Wherfore, it is lawfull to
do a good dede on the ſaboth dayes. Thẽ
ſayeth he to the manne :ſtretche forthe thy
hande. And hee ſtretched it forthe. And it
was reſtored vnto health, like as the
other.

✝* Then the Phariſes went out, and
helde a councell agaynſte hym, howe they
myghte deſtroye hym. But when Jeſus
knewe it, he departed thence, and muche
people folowed hym :and he healed them
al,and charged them,that they ſhould not
make hym knowne: that it myght be fulfilled
which was ſpoken by Eſay the prophet
whiche ſayeth :*Beholde,my child,
whõ I haue choſen,my beloued,in whõ
my ſoule delyghteth: I wyl put my ſprite
vpon hym, and he ſhall ſhewe iudgement
to the Gentiles.He ſhal not ſtriue nor crie,
nether ſhall any manne heare hys voyce in
the ſtreetes, a broſed reede ſhall hee not
breake,⁊ ſmoking flax ſhal he not quẽche,
til he ſende forth iudgement vnto victorie:
and in his name ſhal the Gentiles truſte. ✝

* Then was brought to hym a blind
and a dũme man, that was vexed with a
deuell,and he healed hym,in ſo much, that
the blinde ⁊ dũme, both ſpake and ſawe.
And al the people were amaſed,and ſaide:
Is not thys that ſonne of Dauid? *But
when the phariſes hearde it, they ſayed.
This felowe driueth the deuels no nother
wyſe oute, but by the helpe of Belzebub
the chiefe of the deuels.

But when Jeſus knew their thoughtes
he ſayde vnto them : Euerye kingdome
deuided agaynſt it ſelfe,ſhal be brought to
C nought. And euery citie or houſe deuided
agaynſt it ſelfe ſhall not ſtande. And yf ſatan
caſte out ſatan, then is hee deuided against
hymſelfe.Howe ſhall his kingdom
endure?Alſo if I by the help of Belzebub
caſte out deuels, by whoſe helpe do your
chyldren caſte them out? Therefore they
ſhalbe your iudges. But yf I caſt out the
deuels by the ſpirite of God :then is the
kyngdome of God come vnto you.Or els
*howe can one enter in to a ſtrong mans *Luke .xi.c.
houſe,⁊ ſpoyle hys iewels,excepte he firſt
bynde the ſtrong man,and then ſpoyle his
houſe?✝He that is not with me,is againſt
me. And he that gathereth not with me,
ſcatereth abrode Wherfore I ſaye vnto
you,al maner of ſinne ⁊ blaſphemy ſhalbe
forgeuen vnto men*but the blaſphemy against Mark .iii .d.
the ſpirite,ſhal not be forgeuen Luke .xii.b.
vnto mẽ.* And whoſoeuer ſpeaketh a word *i.Reg.ii.f.
againſt the ſonne of man, it ſhalbe forgeuen
him.But whoſoeuer ſpeaketh againſt
the holy ghoſt,it ſhal not be forgeuen him,
neyther in this world, nether in the world
to come.‡Ether make the tree good ⁊ hys Math .vii.c
fruit good,or els make the tre euel and his
fruit euel.*For the tree is knowne by his *Luke .vi.f.
fruit. O generacion of vipers,how can ye
ſpeake good thynges when ye your ſelues
are euel?*For out of the aboundaunce of Pſalm .xl.b
ẏ heart,the mouth ſpeaketh. A good man Luke .vi.g.
out of the good treſure of the heart,bryngeth
forth good thinges.And an euel mã,
out of the euell treſure, bryngeth forthe euel
thynges.But I ſaye vnto you:of euerey
ydle worde that men ſhall haue ſpoken,
they ſhall geue accountes in the day of
iudgement.* For out of thy wordes thou ii. regum.i.c
ſhalt bee iuſtified, and out of thy wordes Luke .vi.b
thou ſhalt be condemned. ✝ Mar.viii.b.

✝ Then certayne of the Scrybes and
of the Phariſes aſked hym,ſaying,*Maſter, ‡Luke.xi.d.
wee wyll ſee a ſigne of the. But he
aunſwered and ſayde to them,* The euell Mat .xvi.a.
⁊ aduouterous generaciõ‡ſeketh a ſygne: ‡Mar.viii.b
and there ſhal no ſygne be geuen to them, ‡Luke .xi.d
but the ſigne of the prophet Jonas,*For ‡John. vi.b
as Jonas was thre dayes ⁊ thre nightes *Jonas.ii.a
in the whales belly, ſo ſhall the ſonne of
manne bee thre dayes and thre nightes in
the hearte of the earth.The menne of Niniue
ſhal riſe in the iudgemente with this
nacion,and condempne it,becauſe‡they amended
at the preachyng of Jonas. * Jonas .iii.c
Behold here is one greater then Jonas. *Luke .xi.d
The quene of the ſouthe ſhall ryſe in the iii.regum.x.a
iudgement with this generacion,and ſhal *ii. Pa.ix.a
condemne it: for ſhe came from the vttermoſte
partes of the worlde to heare the
wyſedome of Salomon. And beholde,in
this place is one greater then Salomon.

*When the vncleane ſpryte is gonne
oute of a manne, hee walketh through *Luke .xi.d
oute drye places,ſekyng reaſte, and fyndeth

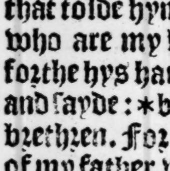
deth none. Then he ſayeth: I will returne
into my houſe, from whence I came oute.
And when he is come, he fyndeth it emptye,
and ſwepte and garniſſhed. Then goeth
he, and taketh vnto hym ſeuen other
ſpirites wourſe then hym ſelfe, and ſo entreth
ii. Pete.ii.d he in, and dwelleth there. And* the
Hebre.vi.a. ende of that manne is wourſe then the begynnyng:
Euen ſo ſhall it bee alſo vnto
this frowarde generacion.

Whyle he yet talked to the people:
Mark.iii.d *behold his mother & hys brethren ſtode
Luke.viii.c. withoute: deſiryng to ſpeake with hym:
Mark.iii.d. Then one ſayed vnto hym: beholde, * thy
Luke.viii.c. mother and thy brethren ſtand without,
deſiryng to ſpeake with the.

But he anſwered: and ſayde vnto hym
that tolde hym: Who is my mother? Or
who are my brethren? And he ſtretched
forthe hys hande towarde hys diſcyples,
*Ioh. xv.b and ſayde: *beholde, my mother and my
brethren. For whoſoeuer dooeth the will
of my father whiche is in heuen, the ſame
is my brother, ſiſter, and mother.*

¶The.xiii.Chapiter.

The parable of the ſede, of the tares, of the muſtardſeed. Of the leuen, of the treaſure hyd in the field, of the perles, and of the nette.



A THe ſame daye went Ieſus
Math.iii.a out of the houſe, and* ſat by
the ſeaſyde, and muche people
were gathered together
vnto hym, ſo greatelye that
he wente, and ſat in a ſhyppe, and all the
people ſtode on the ſhore.

And he ſpake many thynges to them
by ſimilitudes, ſaying: Beholde, the ſower
went forth to ſowe. And when he ſowed,
ſome ſedes fell by the waye ſyde, and the
foules came, & deuoured them vp. Some
fel vpon ſtony places, where they had not
muche earthe, and anone they ſprong vp,
becauſe they had no depeneſſe of earth: and
whē the ſunne was vp, they caught heat:
and becauſe they had no rote, they wyddered
awaye. Agayne, ſome fell amonge
thornes, & the thornes ſpronge vp & choked
them. But ſome fel into good ground
and brought forth frute: ſome an hundred
folde, ſome ſixty folde, ſome thirty folde.
B Who ſoeuer hath eares to heare, let hym
heare. And the diſciples came, & ſaied vnto
him: why ſpeakeſt thou to them by parables?
He anſwered & ſayed vnto them:
Mark.iiii.a *it is geuē vnto you to know the ſecretes
Luke.vii.b. of the kyngdome of heauen, but to them
*Mat.xxv.c it is not geuen. *For whoſoeuer hath, to
Mark.iiii.c hym ſhall bee geuen: and he ſhall haue aboundaunce.
But whoſoeuer hathe not: Luke.viii.
from hym ſhalbee taken awaye euen that xx.d.
alſo whiche he hathe. Therfore ſpeake I
to them by ſimilitudes: for they ſeyng, ſee
not: and hearyng, they heare not: neyther
do they vnderſtande. And in them is fulfilled
the prophecie of Eſaias, which ſayeth*
with the eares ye ſhall heare, and ſhal * Eſa.vi.c.
not vnderſtand, & ſeyng ye ſhal ſee and ſhal Mark.iiii.b
not perceaue. For theſe peoples heartes Luke.viii.b.
is waxed groſſe, and their eares are dull John.xii.
of hearing, and theyr eyes haue they cloſed Act.xxviii.
leſt at any time they ſhould ſee with their Roma.xi.
eyes, and heare with their eares, & ſhoulde
vnderſtand with their hearte. and be conuerted,
that I alſo myght heale them.

*But bleſſed are youre eyes, for they ſe: C
& your eares, for they heare. Uerely, I ſaie ‡Luke.x.d.
vnto you,* that many prophetes & righteous i. Petre.i.
men haue deſired to ſe thoſe thinges
whiche ye ſee, and haue not ſene them: and
to heare thoſe thinges whiche ye heare and
haue not hearde them. ‡ Heare ye therefore Math.iiii.
the ſimilitude of the ſower. When one Luke.viii.
heareth the woorde of the kyngdome, and
vnderſtandeth it not, then commeth the euill
manne, and taketh awaye that whiche
was ſowne in his hearte: this is he which
was ſowne by the waye ſyde. But he that
receyued the ſeede whiche was caſte into
ſtony places, the ſame is he that heareth
the word, and anone with ioye receueth it,
yet hath he no rote in hymſelfe but dureth
for a ſeaſon: for when tribulacion or perſecucion
happeneth becauſe of the worde,
by and by he falleth. He alſo that receiued
ſede into the thornes, is he that heareth
the woorde: and the care of thys world,
and the diſceytfulnes of riches, choke vp
the worde, and ſo is he made vnfrutefull.
But he that receyued ſeede into the good
ground, is he that heareth the word & vnderſtandeth
it: which alſo beareth frute,
and bringeth forth, ſome an hundred fold,
ſome ſixty folde: ſome thirty fold.

Another ſimilitude put he forthe vnto D
theim, ſaying:*‡ The kingdom of heauen Mark.iiii.
is lykened vnto a manne, whiche ſowed
good ſede in hys felde. But whyle menne
ſlept, hys enemye came, and ſowed tares
amonge the wheate, and went his waye.
But when the blade was ſprong vp and
had brought forth frute, there appeared
the tares alſo. So the ſeruauntes of the
houſholder came, and ſayed vnto hym:
Sir, diddeſt not thou ſowe good ſeede in
thy feld? from whence then hath it tares?
He ſayed vnto theim: the enuious manne
hath dooen this. The ſeruauntes ſayed

vnto hym: wylt thou then that we goe and weede them vp? But he ſayed, naye: leſt whyle ye gather vp yͤ tares, ye plucke vp alſo the wheate with them, let bothe growe together vntyll the harueſte: and in tyme of harueſt, I will ſaye to the reapers: gather ye firſt the tares, and bynde them together in ſheues to be brente: but gather yͤ wheate into my barne. ⊦ ✢ Another parable put he forth vnto them, ſaying: ‡ The kingdom of heauē is like vnto a grain of muſtarde ſede, which a man tooke ⁊ ſowed in his fielde, whiche is the leſte of all ſeedes. But when it is growne it is yͤ greateſt emong herbes, ⁊ is a tree: ſo that the byrdes of the ayre come, and make theyr neſtes in yͤ braunches therof.

E

Another ſimilytude ſpake he vnto thē: * The kingdom of heauē is like vnto leuen whiche a woman taketh ⁊ hydeth in three peckes of meale, tyll all be leuened.

* All theſe thinges ſpake Ieſus vnto the people by ſimilitudes, and without a parable ſpake he nothyng vnto thē: that it myght be fulfilled, whiche was ſpoken by the prophete, that ſayth: * I will open my mouthe in parables: I wyll ſpeake forth thynges whiche haue been kept ſecrete from the beginning of the world. ⊦

When the people were ſent away, then came Ieſus into the houſe. * ✢ And his diſciples came vnto him, ſaying: declare vnto vs the parable of the tares of the fielde. He anſwered ⁊ ſayed vnto thē: He that ſoweth the good ſede, is the ſonne of man. The felde is the world. And yͤ children of the kyngdome, they are the good ſede: the tares are the children of yͤ wicked: the enemy that ſoweth them, is the deuill: The harueſt is the end of yͤ world: the reapers be the Angels. Euen as the tares therefore are gathered and brente in the fyre: ſo ſhall it be in yͤ ende of thys world. * The ſonne of manne ſhall ſende forth his Angels, and they ſhall gather out of his kyngdome all thynges that offende, and them whiche doe iniquitie, ⁊ ſhall caſt thē into a furnes of fyre. There ſhalbe wailyng and gnaſhyng of teethe. * Then ſhall yͤ righteous ſhine as yͤ ſōne in the kyngdome of their father: whoſoeuer hath eares to heare, let hym heare ⊦

F

* Agayn yͤ kingdom of heauē is like vnto treaſure hid in yͤ feld, the which a man hath foūd ⁊ hyd: ⁊ for ioye therof goeth ⁊ ſelleth all that he hath, ⁊ byeth the felde.

Agayn, the kingdom of heauen is like vnto a marchaunt man, ſekyng goodlye pearles, whiche (when he founde one precious pearle) wente and ſolde all that he had, and bought it.

Again the kingdom of heauē is like vnto a net, that was caſt into yͤ ſea ⁊ gathered of all kynde (of fiſhes) whiche when it was ful, men drewe to land, ⁊ ſat downe and gathered the good into veſſels, but caſt the bad away. So ſhal it be at thend of the world. The Angels ſhal come and ſeuer the bad from emong the good, and ſhal caſt thē into a furnace of fyre * there ſhalbe waylyng and gnaſhyng of teeth.

G

Mat. xxii. b and. xxv. c

Ieſus ſayth vnto them: haue ye vnderſtand all theſe thynges? They ſayd vnto hym: yea Lord. Then ſayd he vnto them: Therfore euery ſcribe whiche is taught vnto the kingdom of heauē, is like vnto a man that is an houſholder, which bringeth forthe out of his treaſure, thynges newe and olde. ⊦

And it came to paſſe, yͤ when Ieſus had finiſhed theſe ſimilitudes, * he departed thence. And when he came into his owne countrey, he taught thē in theyr ſynagoges, inſomuche, yͤ * they were aſtonnied ⁊ ſayed: whence cōmeth this wiſdome and powers vnto hī, * is not this yͤ carpēters ſōne? Is not his mother called Mary? ⁊ his brethren, Iames ⁊ Ioſes, ⁊ Symon and Iudas? and are not all his ſyſters with vs? Whence hath he then all theſe thinges? And they were offended at him. Ieſus ſayd vnto thē: * A prophete is not ẇout honour, ſaue in his owne coūtrey ⁊ in his owne houſe. And he did not many miracles there, becauſe of their vnbelefe.

Mark. vi. a
Luke. iiii. e
Mark. iiii. a
Iohn. vi. c
Marke. vi. a
Luke. iiii. d.
Iohn. v. f

¶ The .xiiii. Chapter.

Iohn is taken ⁊ headed. Chriſte fedeth fyue thouſande men with .v. loues, and two fyſhes, and appereth by nyght vnto his diſciples vpon the ſea,

AT that time * Herode yͤ Tetrarcha heard of the fame of Ieſu, ⁊ ſayde vnto his ſeruaūtes: this is Iohn the Baptiſt. He is riſen frō the dead, and therfore are miracles wrought by hym. For Herode * had taken Iohn, ⁊ bounde hym, ⁊ put hym in pryſon becauſe of Herodias, his brother Philippes wyfe. For Iohn ſayd vnto hym: * it is not lawfull for the to haue her. And when he woulde haue put him to death, he feared yͤ people * becauſe they coūted him as a prophete.

But when Herodes * byrth daye was kept, the doughter of Herodias daunſed before them, ⁊ pleaſed Herode. * Wherfore he promyſed with an othe, that he woulde geue her whatſoeuer ſhe woulde

aſke,

A

Mark. vi. b
Luke. ix. a.
Marke. vi. a
Luke. ix. a.
Leui. xviii. c
Math. xxi. b
Gene. xl. d.
Marke. vi. c

aſke. And ſhe beyng inſtructe of her mother befoꝛe, ſaid: geue me here John baptiſtes head in a platter. And yͤ kyng was ſoꝛy. Neuertheleſſe, foꝛ the othes ſake, ⁊ them whiche ſate alſo at the table, he cõmaunded it to be geuẽ her: ⁊ ſent toꝛmenters, ⁊ beheaded John in the pꝛyſon, and his head was bꝛought in a platter, ⁊ geuen to the damſel, ⁊ ſhe bꝛought it to her mother. And his diſciples came ⁊ toke vp his body, and buried it: and wente and tolde Jeſus.

B

Luke.ix.a.
John.vi.a
Marke.vi.d

When Jeſus heard of it, he *departed thence in a ſhip vnto a deſert place, out of the way. And when the people had heard therof, they folowed him on fote and left the cities. And Jeſus went foꝛth, ⁊ ſawe muche people, ⁊ was moued with mercy towarde them, ⁊ he healed of them thoſe that were ſicke. And when the euen dꝛew on, his diſciples came to hym, ſaying: this is a deſert place, ⁊ the houre is nowe paſt, let the people depart, that they may go into the townes, ⁊ bye them vitaples. But Jeſus ſayd vnto them: They haue no nede to goe awaye. Geue ye them to eate. They ſaye vnto hym: we haue here but fyue loues and two fyſhes. He ſayed: bꝛyng them hyther to me. And he commaunded the people to ſyt downe on the graſſe, ⁊ he tooke the fyue loaues and the two fiſhes, and lift vp his eyes towarde heauen and bleſſed: And when he had
C
bꝛoken them, he gaue the loaues to his diſciples, and his diſciples gaue them to the people. And they dyd all eate, ⁊ were ſuffiſed. And they gathered vp (of yͤ fragmentes that remained) twelue baſkettes full, and they that dyd eate were about .v M.men, beſyde wemen and childꝛen.

Mark.vi.d
John.vi.b

*And ſtraight way Jeſus made his diſciples to gette vp into a ſhip, ⁊ to go befoꝛe hym vnto the other ſyde, whyle he ſent the people awaye. And when yͤ people were ſent awaye, he *wente vp into a moũtaine to pꝛay alone. And whẽ night was come, he was there hymſelfe alone. But the ſhip was nowe in the myddes of the ſea, ⁊ was toſte wͭ waues, foꝛ it was a contrary winde. And in the foꝛth watch of the night. Jeſus went vnto them walkyng on the ſea. And when the diſciples ſawe hym walkyng on the ſea, they were troubled, ſaying: it is ſome ſpirite, and they cryed out foꝛ feare. But ſtreight way, Jeſus ſpake vnto them, ſaying: be of good cheare, it is J, be not afrayed.

Luke.ix.c

Peter anſwered him, and ſayd: Loꝛde yf it be thou, byd me come vnto the on yͤ water. And he ſayd: come. And when Peter was come downe out of the ſhippe,
D
he walked on the water, to goe to Jeſus. But when he ſawe a mightie wynde, he was afrayed. And when he beganne to ſyncke, he cryed, ſaying: Loꝛde ſaue me: And immediatly Jeſus ſtretched foꝛthe his hand ⁊ caught him, ⁊ ſayd vnto him. O thou of lytle fayth, wherefoꝛe dyddeſt thou dout? *And whẽ they were come in to the ſhip, the wind ceaſed. Then they yͤ were in the ſhip came ⁊ woꝛſhipped him, ſaying: of trueth thou arte the ſonne of God. And whẽ they were gone ouer, they came into the land of Geneſareth. And when the men of the place had knowlage of hym, they ſente out meſſaungers into al that countrey rounde about the coaſt, and bꝛought vnto him al that were ſick, and beſought hym, that they myght touche the hẽme of his veſture only. And as many as touched it, were made ſafe.

Marke.vi.

The.xv. Chapter. ✠

Chꝛiſte excuſeth his diſciples, and rebuketh the Scribes and Phariſes foꝛ tranſgreſſyng Gods commaundement, thoꝛowe theyꝛ owne tradicions. The thyng that goeth into the mouth defyleth not the man. He delyuereth the woman of Cananees daughter, healeth the multytude, and with.vii.loaues and a fewe lytle fyſhes, fedeth.iiii.M.men, beſyde wemen and chyldꝛen.

Mark.vii.

THen *came to Jeſus ſcribes ⁊ phariſes (which were come frõ Jeruſalem) ſaying: why do thy dyſciples tranſgreſſe the tradicion of the elders? foꝛ they waſh not theis handes when they eate bꝛead. But he anſwered and ſaid vnto them: why do ye alſo tranſgreſſe the cõmaundement of God because of your owne tradiciõs? Foꝛ god commaundeth, ſaying: *honoure father and mother, and he that curſeth father and mother: let hym dye the death. But ye ſay: euery one ſhall ſaye to his father ⁊ mother *what gift ſoeuer ſhoulde haue come of me, the ſame is turned vnto thy pꝛofite: and ſo ſhall he not honoure his father oꝛ his mother. And thus haue ye made the commaundemente of God of none effect, becauſe of youre owne tradicions. Ypocrites, full well dyd Eſaye pꝛophecie of you, ſaying: *This people dꝛaweth nye vnto me with their mouth, and honoureth me with theyꝛ lyppes, howbeit, their heartes are farre from me: but in vaine doe they ſerue me teachyng the doctrines and pꝛeceptes of menne.

...vii.b
Exod.xx.
Mark.vii.
Exod.xx.
Deut.v.
Ephe.vi.
Eſai.xxix.
Je.xxxii.
Mat.vii.
D
B

And he called the people vnto him, and ſayed ſayde vnto them: heare and vnderſtand. That which goeth into the mouth, defyleth not the manne: but that which commeth out of the mouth, defileth the man.

Then came his diſciples, ⁊ ſayed vnto him: knoweſt thou not, that the Phariſes were offended at this ſaying? But he anſwered ⁊ ſayed. Euery plante whiche my heauenly father hath not planted, ſhalbe pluckt vp by the rootes. Let them alone, they bee the blynde leaders of the blynde. If the blynde leade the blynde, both ſhall fall into the dytche.

Then anſwered Peter and ſayed vnto him: declare vnto vs this parable. Ieſus ſayde, are ye alſo yet without vnderſtandyng? Do ye not yet vnderſtande, that whatſoeuer entreth in at the mouth, goeth into the bellye, and is caſte oute into the draught? But thoſe thynges whiche procede out of the mouthe, come forthe from the herte, and they defyle the man. For out of the herte procedeth euyll thoughtes, murders, breakyng of wedlocke, whordomes, theftes, falſe witnes, blaſphemies. Theſe are yͤ thinges, which defyle a manne. But to take meate with vnwaſhen handes, defileth not a man. ⊦

C

*And Ieſus went thence, and departed into the coaſtes of Tyre and Sydō, and behold, a woman of Canaan (which came out of theſame coaſtes) cryed vnto hym, ſaying: haue mercye on me O Lord, thou ſonne of Dauid: My daughter is piteouſly vexed with a deuill. But he anſwered her nothyng at all, and his diſciples came, and beſought hym, ſaying: ſende her awaye, for ſhe cryeth after vs: But he anſwered and ſayde: I am not ſente * but vnto the loſte ſhepe of the houſe of Iſrael. Then came ſhe and worſhypped hym, ſaying: Lorde helpe me. He aunſwered and ſayde: it is not mete to take the chyldrens breade, and caſte it to dogges. She aunſwered and ſayed: truth Lord, for the dogges eate of the crummes, which fall from their maiſters table. Then Ieſus aunſwered and ſayde vnto her. O woman, greate is thy fayth, be it vnto thee, euen as thou wylt. And her daughter was made hole euen at theſame tyme. ⊦

And Ieſus wente awaye from thence and came nye vnto the ſea of Galile, and wente vp into a mountaine, ⁊ ſat downe there. And muche people came vnto him,

D

bryngyng wyth them thoſe that were lame, blynde, deafe, maymed, and other many: and caſt thē downe at Ieſus feete. *And he healed them: inſomuche that the people wondered, when they ſawe the dūme ſpeake, the maimed to be hole, the lame to walke, and the blynde to ſee. And they gloryfyed the God of Iſrael.

Eſai.xxxv.b

*Then Ieſus called his diſciples vnto hym, and ſayed: I haue compaſſion on the people, becauſe they continue with me nowe .iii. dayes, and haue nothyng to eate: and I will not let them departe faſtyng, leaſt they myſcarye by the waye. And his diſciples ſaye vnto him: whence ſhould we get ſo muche bread in the wilderneſſe, as to ſuffyce ſo greate a multitude? And Ieſus ſayth vnto them, howe many loaues haue ye? And they ſay * ſeuen, and a fewe lytle fyſhes. And he commaunded the people to ſit downe on the grounde: ⁊ he toke the ſeuen loaues, and the fiſhes, ⁊ after that he had geuen thākes, he brake them, and gaue to his diſciples: ⁊ the diſciples gaue them to the people. And they did al eate, ⁊ were ſuffyſed. And they toke vp of the (brokē meate that was lefte,) ſeuen baſkettes full. And yet they that dyd eate were .iiii. M. men, beſide wemen and children. And he ſente awaye the people, and tooke ſhippe and came into the parties of Magdala.

mar. viii.a
math. xvi.b

The.xvi.Chapter.

The Phariſes requyre a token. Ieſus warneth his diſciples of the Phariſes doctryne. The confeſſion of Peter. The keyes of heauen. The faythfull muſt beare the croſſe after Chriſte.

THe * Phariſes alſo with the Saduces, came and tempted hym, and deſyred hym that he woulde ſhewe them a ſigne frō heauen. He anſwered and ſayd vnto thē: whan it begynneth to drawe towarde *euen, ye ſay: it wylbe fayre wether, for the ſkye is red. And in the mornyng: It wyll be foule wether to daye, for the ſkye is glowming red. O ye ypocrites, ye can diſcerne the outwarde appearaunce of the ſky, but can ye not diſcerne the ſignes of the times? *The froward and aduouterous nacion requireth ‡ a ſigne, ⁊ there ſhall no ſigne be geuē to it, but the ſigne of the *Prophete Ionas. And he lefte them and departed.

A
Mat. viii.b
Iohn. vi.d
Luke. xi.d
*Luke. xii.g
*Mat. xii.c
‡mar. viii.b
Luke.xi.b
Iohn. vi.b
*Ionas.ii.a
B

And when his diſciples were come to the other ſyde of the water, they had forgotten to take breade with them. Then Ieſus ſayde vnto them. *Take hede and beware of the leuen of the Phariſes and of the Saduces, And they thought

Luke.xii.a

in them ſelues ſaying: we haue taken no
bread with vs. Which whan Jeſus vnderſtode,
he ſayd vnto them: O ye of lytle
fayth, why take ye thought within your
ſelfes, becauſe ye haue brought no bred?
Do ye not yet perceyue, neyther remember
thoſe fyue loues, whē they were fyue
*Mat.xiiii.c *thouſand menne, ⁊ howe many baſkettes
‡Mar.xv.d toke ye vp? ‡Neither the ſeuē loues,
whē they were foure thouſande menne: ⁊
howe many baſkettes tooke ye vp? How
happeneth it that ye do not vnderſtand,
that I ſpake it vnto you not concerning
bread, that ye ſhould beware of the leuen
of the Phariſeis ⁊ of the Saduces? Thē
vnderſtode they, how that he bad not thē
beware of the leuen of bread: but of the
doctrine of the phariſeis, ⁊ of yͤ ſaduces.

C *When Jeſus came into the coaſtes of
yͤ citie which is called Ceſarea Philippi,
*Mar.viii.c he aſked his diſciples ſaying: *whom do
Luke.ix.c menne ſay that I the ſonne of man am?
They ſayd: ſome ſay that thou art John
Baptiſt, ſome Helias, ſome Hieremias,
or one of the numbre of yͤ prophetes. He
ſayth vnto thē: but whom ſaye ye that I
am? Simon Peter anſwered and ſayed:
‡Luke.ix.c *Thou art Chriſt the ſōne of the liuing
John.vi.g GOD. And Jeſus anſwered, ⁊ ſayed vnto
hym: happy art thou Symon the ſonne
of Jonas, for fleſh ⁊ bloud hath not opened
*John.vi.d that vnto the: *but my father which
is in heauē. And I ſay alſo vnto the, that
*i.Cor.x.a thou art Peter: and vpon this *rocke I
wil build my congregacion. And the gates
‡Eſ.xxviii.e *of hell ſhall not preuayle againſt it.
And I wyll geue vnto thee, the keyes of
Mat.xviii.c the kingdom of heauen. And * whatſoeuer
thou byndeſt in earth, ſhalbe bounde
in heauen: and whatſoeuer thou loſeſt in
earth, ſhalbe loſed in heauē. ‡ Thē charged
he his diſciples, yͭ they ſhould tel no
man, that he was Jeſus Chriſt. ‡ From
*mar.viii.d that time forth began Jeſus to ſhew vnto
Luke.ix.c his diſciples, how that he muſt goe to
Hieruſalem, and ſuffre many thinges of
the elders, and hie prieſtes and Scribes,
and muſt be kylled, ⁊ be rayſed again the
third day. And whē Peter had takē him
aſide, he begā to rebuke him, ſaying: maiſter,
fauer thy ſelfe, this ſhal not happen
vnto the: but he turned hym about, and
ſayed vnto Peter: goe after me Satan,
thou hindreſt me: for thou ſauoureſt not
the thynges yͭ be of god, but thoſe yͭ be of
D men. Then ſaid Jeſus to his diſciples: yf
any man will folow me, let hym forſake
himſelf, ⁊ take vp his croſſe, ⁊ folow me.
*For whoſo will ſaue his life, ſhal looſe
it. Againe whoſo doeth looſe his lyfe for *Math.
my ſake, ſhall fynde it. For what doeth Luke.ix.c
it profit a man, if he wynne al the whole Mar.
worlde: ⁊ looſe his owne ſoule? Or what John.
ſhal a manne geue to redeme his ſoule agayne
with all? For the ſonne of manne
ſhal come in the glory of his father, with
his Angels: ⁊ ‡then ſhal he reward euery Roma.ii.
manne according to his dedes. *Verely Mar.viii.
I ſaye vnto you, there be ſtandyng here Luke.ix.
which ſhal not taſte of death, till they ſee
the ſonne of man come in his kingdome.

The.xvii. Chapter.

The tranſfiguracion of Chriſt. He healeth the
lunatyke, and payeth tribute.

ANd* after ſixe dayes, Jeſꝰ taketh A
Peter, James and John *Mar.ix.
his brother, ⁊ brigeth them vp Luke.ix.
into an hye mountayn out of
the way, ⁊ was tranſfigured before thē,
*and his face did ſhyne as the ſūne, and *.Apoca.
his clothes wer as whyte as the light.
And behold, there appeared vnto them
Moſes and Helias talkyng with hym.
Then anſwered Peter, ⁊ ſayed vnto Jeſus:
Lord here is good beyng for vs. If
thou wilt lette vs make here thre tabernacles:
one for the, ⁊ one for Moſes, and
one for Helias. Whyle he yet ſpake, behold,
a bryght cloude ſhadowed them.

And behold, there came a voyce out of B
the cloud whiche ſayed: * This is my *Mat.
beloued ſonne, ‡ in whom I delyte, hear and.xvi.b
*hym: And when hys Diſciples heard Mar.i.b
theſe thynges, they fell on theyr faces, and.ix.a
and were ſore afrayde. And Jeſus came ‡Eſa.
and touched them, and ſayd: aryſe and *De.
be not afrayde. And when they had lyfte
vp their eyes, they ſaw no man ſaue Jeſus
only. ‡ And whē they came downe frō Mar.
yͤ mountaine, Jeſus charged thē, ſaying:
ſhew yͤ viſion to no man, vntyll the ſonne
of manne be riſen agayn from the dead.

* And his diſciples aſked hym, ſaying:
why thē ſay the ſcribes, that Helias muſt
firſt come? Jeſus anſwered, ⁊ ſayd vnto
them: * Helias truely ſhal firſt come, and Mala.
reſtore all thynges. But I ſay vnto you
yͭ ‡ Helias is come alredy, and they knew ‡Mat.
hym not: but haue dooen vnto hym what
ſoeuer they luſted. In lykewyſe ſhal alſo
the ſonne of manne ſuffre of them. Then
the diſciples vnderſtode, yͭ he ſpake vnto C
theym of John Baptiſt. And when they
wer come to yͤ people, there came to hym
a certaine manne kneling downe to him,

and ſaying: Maſter, haue mercye on my
ſonne, for he is lunaticke and ſore vexed:
for oft tymes he falleth into the fyre, and
oft into the water ‡ And I brought hym
to thy diſciples, and they coulde not heale k.ix.f.
him. Jeſus anſwered and ſaide: O faithles ix.c.
and croked nacion: how long ſhall I be
with you? howe longe ſhall I ſuffre you?
bringe hym hither. And Jeſus rebuked
the deuill, and he departed oute of hym.
And the childe was healed euen that ſame
tyme. ⸸* Then came the diſciples to Jeſus ix,d.
ſecretelye, and ſayed: Why coulde not D
we caſte him out? Jeſus ſayde vnto them:
Becauſe of your vnbelefe. For verelye I
ſaye vnto you: *if ye haue faith as a grain
of muſtarde ſeede, ye ſhall ſaye vnto thys x.vii.a
mountayne, remoue hence to yonder place,
and it ſhall remoue, neyther ſhall anye
thing bee vnpoſſible vnto you. Howbeeit
this kynde goeth not out, but by prayer
and faſtyng. Whyle they were occupied in
Galile, Jeſus ſayde vnto them: ‡ it wyll xvi.c.
come to paſſe, that the ſonne of man ſhall ix.c.
be betrayed into the handes of menne, and viii.d nd.x.e
they ſhal kill him, and the thyrde daye ſhall ix.c.
he riſe again. And they were exceading sory.
* And when they wer come to the citie
of Capernaum, thei that vſe to receyue tribute
money, came to Peter, and ſaide. Doeth
youre maſter paye tribute? He ſayeth:
yea. And whē he was come into the houſe,
Jeſus preuented him, ſaying: What thinkeſt
thou Simō? of whom do the kinges
of the yearth take tribute or toll, of their
childrē, or of ſtraūgers? Peter ſayeth vnto
hym: of ſtraungers. Jeſus ſaieth vnto
hym: Then are the children fre. Notwythſtandyng,
leſt we ſhould offende them, go
thou to the ſea, and caſt an angle, and take
the fiſhe that firſt commeth vp, and when
thou haſte opened hys mouth, thou ſhalt
fynde a piece of twenty pence: that take,
and geue it vnto them for me ⁊ thee. ⸸

The .xviii. Chapter.

He teacheth hys dyſciples to be humble and harmles: to auoyde occaſions of euill and one to forgeue anothers offence.

AT the ſame tyme cam the diſciples
vnto Jeſus, ſaying ‡ who A
is the greateſt in ẏ kingdome of ck.ix.g.
heuen? Jeſus called a childe vnto ar.ix.f,
hym, and ſet hym in the middeſt of
theim, and ſayed: Verely I ſay vnto you:
excepte ye turne, and become * as children
ye ſhall not enter into the kyngdome ar.x.b
of heauen. Whoſoeuer therefore humbleth ,xviii.d
hymſelfe, as thys chylde, the eter.ii.a
ſame is the greateſt in the kyngdome of
heuē. And whoſo receiueth ſuche a chylde
in my name, receiueth me. * But whoſo
dooeth offende one of theſe litleons which Mark, ix.f.
beleue in me: it were better for him, that a Luk. xvii.a
mylſtone wer hanged aboute hys necke,
and that he were drowned in the depth
of the ſea. Wo vnto the worlde becauſe of
offences. * Neceſſary it is that offences *i.Cor.xi.d
come: But wo vnto the manne, by whom
the offence commeth. B
‡ Wherfore if thy hāde or thy fote hynder Math. v.e,
thee, cut hym of, ⁊ caſt it from thee. It Mark.ix.f.
is better for thee to enter into life halte
or maimed, rather thē thou ſhouldeſt (hauyng
two hādes or two fete) be caſte into
euerlaſtyng fire. And if thyne eye offende
thee, plucke it out, ⁊ caſt it from thee. It is
better for thee to entre into life wyth one
eie, rather then (hauyng twoo eies) to bee
caſt into hel fire. Take hede ẏ ye deſpyſe
not one of theſe litleons. For I ſaye vnto
you, ẏ in heuē theyr angels dooe alwaies
beholde ẏ face of my father, whyche is in
heauen. ⸸

For ẏ ſonne of māne is come to ſaue ẏ
whiche was loſt. How thynke ye? * If a Luke .xv.b,
manne haue an .c. ſhepe, ⁊ one of them be
gone aſtray, doth he not leaue nintie and
nine in the mountaines, ⁊ goeth ⁊ ſeketh
that was gon aſtraie? And if it happē ẏ he
fynde it, verely I ſaye vnto you: he reioyſeth
more of ẏ ſhepe then of the ninty ⁊ .ix.
which went not aſtraye. Euen ſo it is not
the wyll of your father in heauen, that one
of theſe litleones ſhould peryſhe.
* Moreouer ‡ if thy brother treſpaſſe agaynſt C
the, go ⁊ tel him his faut betwene Luk. xvii.a.
hym ⁊ the alone. yf he heare the, thou haſt Leui. xix.d
won thy brother: But if he heare the not, Eccle. xix.b
then take yet wͭ the one or two, that * in Deut, xix.d,
the mouth of two or thre witneſſes, euery ii.Cor.xiii.a
matter may be ſtabliſhed. yf he heare Hebre. x.f.
not thē, tell it vnto the congregaciō: yf he
heare not ẏ cōgregaciō, let him be to thee
as an heathē man and as a publican. Verely
I ſaye vnto you * whatſoeuer ye bind Mar. xvi.c
on yearth, ſhalbee bounde in heauen And
whatſoeuer ye leuſe on yearth, ſhalbee leuſed
in heauen. Againe I ſaie vnto you, ẏ yf
.ii. of you agre on yearth vpon anye maner
of thing, whatſoeuer they deſire they ſhal
haue it of my father whiche is in heauen.
For where .ii. or .iii. are gathered together
in my name, ther am I in ẏ middeſt of thē.
Then came Peter to him, and ſaid: Lord,
how oft ſhal I forgeue my brother, yf he

ſinne againſte me, till ſeuen times? Jeſus ſayeth vnto hym: I ſay not vnto the vntil vii. times: but ſeuētie times, ſeuen times.

D ✠ Therefore is the kingdome of heauen likened vnto a certayn manne that was a kyng, which would take acoūtes of hys ſeruauntes. And whē he had begon to reken, one was brought vnto hym, whiche ought him .x. thouſand talentes, but forasmucheas he was not able to paye, hys lorde cōmaunded hym to be ſold, and hys wyfe & chyldren and all that he had, and payment to bee made. The ſeruaunte fell downe and beſought him ſaying: ſir, haue pacience wͭ me, and I wil pay the al. Thē had the Lorde pitie on that ſeruaunt, and leuſed hym, and forgaue him the debte. So theſame ſeruaunte went out & found one of his felowes, which ought hym an hundred pence: & he layed handes on hym and tooke him by the throte, ſaying: paye that yͧ oweſt. And his felow fel downe, & beſought him, ſaying: haue pacience with me, and I wil paye the al. And he woulde not, but went, and caſt hym into prieſon, till he ſhould paye the debt. So when his felowes ſawe what was done, they were very ſory, & came & tolde vnto theyr lorde all that had happened. Then hys Lorde called him, and ſaid vnto him: O thou vngracious ſeruaunt, I forgaue the all that debte, when thou deſiredſt me: ſhouldeſt not thou alſo haue had compaſſion on thy felow, euē as I had pitie on the? And his lorde was wroth, & deliuered hym to the iaylers, tyll he ſhoulde paye all that was due vnto hym.

Mat.6.b. Mar.11.d Iaco.2.c. So ✱ lykewyſe ſhall my heauenlye father doe alſo vnto you, yf ye from your heartes, forgeue not (euery one his brother) their treſpaſſes.

The .xix. Chapter.

A Chriſt geueth anſwere concernyng mariage, & teacheth not to be careful, nor to loue worldlye riches.

Mar.10.a AND it came to paſſe ‡ yͭ when Jeſus had finiſhed theſe ſayinges, he gat hym from Galile, and came into the coaſtes of Jewrye beyonde Jordane, and muche people folowed him, & he healed thē there.

The Phariſes alſo came vnto him temtyng hym, and ſaying vnto hym: Is it lawfull for a man to make a deuorcement with his wyfe for anye maner of cauſe? He aunſwered & ſaide vnto them: Haue ye not read, how yͭ he which made man at yͤ beginning ✱ made them man and womā, and ſaide? for this cauſe ſhall a man leaue father and mother, and ſhal cleue vnto his wyfe, and they twayne ſhalbee one fleſhe. Wherfore now, they are not twaine, but one fleſhe: Let not mā therfore put aſūder that which God hath coupled together. They ſay vnto him: why did Moſes then cōmaūd to geue a teſtimonial of deuorſemente, & to put her awaie? He ſayd vnto them: Moſes (becauſe of the hardnes of your hertes) ✱ ſuffred you to put awaye your wifes: But from the begynnyng it was not ſo. ‡ I ſay vnto you: whoſoeuer putteth awaie his wife (except it be for fornicacion) & maryeth another, breaketh wedlocke. And whoſo marieth her which is deuorſed, doth commyt aduoutry.

Gen.1?.d. Ephe.5.g 1.Cor.6.d Deu.24.a Iere.3.a. mala.2.d ‡ mat.5.d Mar.10.b Luk.16.d

B His diſciples ſaye vnto him: if the matter be ſo betwene man & wife, then is it not good to mary. He ſaid vnto them: all menne cannot comprehend this ſayinge, ✱ ſaue they to whō it is geuē: for ther are ſome chaſte whiche are ſo borne oute of their mothers wōbe. And there are ſome chaſt, whiche be made chaſt of men. And there be chaſte which haue made them ſelues chaſt for the kyngdō of heauēs ſake. He yͭ can comprehende it, let hym comprehende it.

Sapi.2.d.

Mar.10.b Luk.18.b ✱ Then were there brought vnto hym yonge children, yͭ he ſhoulde put hys handes on thē, & praye. And the diſciples rebuked them. But Jeſus ſaid vnto thē: ſuffre the children and forbid them not to come vnto me: for of ſuche is the kyngdō of heauen. And when he had put his handes on them, he departed thence.

C Mar.10.b Luke.18.d ‡ Pſal.? And beholde, one came, & ſaid vnto hym: ✱ good maſter, what good thyng ſhall I do yͭ I may haue eternal life? He ſayd vnto hym: why calleſt yͧ me good? ‡ there is none good but one, & that is God. But if thou wilte entre into life, kepe the commaūdemētes. He ſaieth vnto hym: which? Jeſus ſayde ✱ Thou ſhalt not commytte manſlaughter. Thou ſhalt not cōmyt aduoutry: Thou ſhalt not ſteal: Thou ſhalt not beare falſe witnes: Honour father & mother: ✱ & thou ſhalte loue thine neighbour as thy ſelfe. The yonge man ſayth vnto hym: Al theſe thynges haue I kepte from my youth vp: what lacke I yet? Jeſus ſaid vnto him: if thou wilt be perfecte, ✱ go and ſell (all) that thou haſt & geue to the poore, & thou ſhalt haue treaſure in heauen: & come & folow me. But whē the yong man heard yͭ ſaying, he went awaie ſorie. For he had great poſſeſſions.

Exo.20.c. Deu.5.b. Ro.13.c. Gala.5.c. Mat.10.c Luk.12.d Mat.6.c

Thē Jeſus ſaid vnto his diſciples: Verely,

rke x.c uerely, I ſay vnto you: *it ſhalbe hard for
xviii.e the rich to entre into yͤ kingdō of heauē:
And againe I ſay vnto you: it is eaſier
for a camel to go through yͤ eye of a nedle,
then for yͤ riche to entre into yͤ kingdō
of god. Whē the diſciples herd this,
they were exceadingly amaſed, ſaying:
who thē cā be ſaued? But Jeſus beheld
thē, & ſaid vnto thē: wͭ mē this is vnpoſſible
*but wͭ god al thiges are poſſible.
viii.b +*Then anſwered Peter, & ſaide vnto
D him: Behold *we haue forſaken al, & folowed
iiii.d the, what ſhal we haue therfore?
x.d Jeſus ſaid vnto thē: verely, I ſay vnto
xviii.f you, that whē the ſōne of mā ſhal ſit in yͤ
ſeate of his maieſtie, ye yͭ haue folowed
xxii.a me in the regeneracion *ſhall ſit alſo vpon
twelue ſeates, & iudge the twelue
xxii.b tribes of Iſraell. *And euery one yͭ forſaketh
houſe, or brethrē, or ſiſters, or father,
or mother, or wife, or children, or
b.xlii.c landes, for my names ſake *ſhal receiue
an hundred fold, & ſhall inherite euerlaſtyng
t.xx.b life. + *But many that are fyrſte,
xiii.f ſhalbe laſt, and the laſt ſhalbe firſt.

The. xx. Chapter.

Chryſte teacheth by a ſymilitude that God is detter vnto no man. He teacheth hys diſciples to be lowlie, & geueth two blynd men their ſyght.

A FOr the kingdō of heauē is like
vnto a mā that is an houſholder,
whiche wēt out early in yͤ
morning to hire laborers into
his vineyard. And whē yͤ agremēt was
made wͭ the laborers for a penye a day,
he ſent thē into his vineiard. And he wēt
out about the third houre, & ſawe other
ſtādyng ydle in the market place, & ſayd
vnto them: go ye alſo into the vineyard,
& whatſoeuer is right, I wil geue you.
And they went their way. Again he wēt
out about the ſixth & ninth houre, & did
likewiſe. And about the eleuenth houre
he wēt out, & foūd other ſtanding ydle,
and ſayd vnto them: Why ſtande ye here
al the day ydle? They ſay vnto him: becauſe
no mā hath hired vs. He ſaith vnto
them: goe ye alſo into the vineyarde:
& whatſoeuer is right, yͭ ſhal ye receiue.

So, when euē was come, the lord of
the vineyarde ſayeth vnto his ſteward:
call the labourers, and geue them theyr
hyer, beginning at the laſt vntil yͤ firſte.
And whē thei did come, that cam about
B the eleuenth houre, they receiued euery
man a peny. But whan the firſt came alſo,
they ſuppoſed that they ſhould haue
receiued more, and they lykewiſe receiued
euery man a penye. And when they
had receiued it, they murmured againſt
the good man of the houſe, ſaying: theſe
laſt haue wrought but one houre, and yͭ
haſt made them equall vnto vs, whiche
haue born the burthē & heat of the day.

But he aunſwered vnto one of them
and ſaid: frend, I do thee no wrong, dideſt
thou not agree with me for a peny?
Take that thyne is, and goe thy way: I
will geue vnto thys laſte, euen as vnto
the. Is it not lawful for me to do as me
liſteth wͭ myne owne goodes? Is thine
eye euil, becauſe I am good? *So yͤ laſt Mat .xix.d
ſhalbe firſt, and the firſt ſhalbe laſt. For Marke .x.e
many bee called, but fewe be choſen. + Luke. xiii.f

+*And Jeſus goyng vp to Jeruſalem, C
tooke the twelue diſciples aſyde in the
way, and ſaid vnto them: *Behold, we Mar .ix.e
go vp to Jeruſalē, and the ſonne of mā Luk .xviii.e
ſhalbe betraied vnto the chiefe prieſtes,
and vnto the ſcribes, and they ſhal condemne
hym to deathe, and ſhall deliuer
hym to the Gentiles, to be mocked and
to be ſcourged, and to be crucifyed: and
the. iii. day he ſhall ryſe agayne. + Marke .x.e

+*Then came to him the mother of
zebedes childrē, with her ſonnes, wurſhipping
him, & deſyring a certain thing
of hym. And he ſayeth vnto her: what
wilt thou? She ſayd vnto him: Graunt
that theſe my two ſonnes may ſyt, the
one on thy right hande, and the other on
thy left, in thy kingdome.

But Jeſus anſwered & ſayde: ye wot D
not what ye aſke. Are ye able to drinke
of the cup that I ſhall drinke of, and to
be baptiſed with the baptyſme, that I
am baptiſed with? They ſaid vnto him,
we are. He ſayd vnto thē: ye ſhal drinke
in dede of my cup, and be baptiſed with
the baptiſme that I am baptiſed with:
But to ſit on my ryghte hand and on my
lifte, is not myne to geue: but it ſhall
chaunce vnto them, that it is *prepared Mat .xxv.e
for of my father. + Mar. x.f

And when the tenne hearde thys, they
diſdained at the. ii. brethren: But Jeſus
called thē vnto him, and ſayd: *ye know
that the princes of the nacions haue dominion Luk. xxii.c
ouer them. And they yͭ are great
men, exerciſe authoritie vpon them. It
ſhall not be ſo among you. But whoſoeuer
will be great among you, let hym
be your miniſter, & whoſo will be chiefe

Mark.x.g among you, let hym be your ſeruaunte
euen as yͤ *ſonne of man came, not to bee
miniſtred vnto, but to mynyſter, and to
geue his life a redempcyon for many. ⊦
Mark.x.g *And as they departed from Jerico,
Luk.xviii.g much people folowed hym. And behold
two blind men ſitting by the way ſyde,
whē they heard yͭ Jeſus paſſed by, they
cryed, ſaying: O lorde yͧ ſōne of Dauid,
haue mercy on vs. And the people rebu-
ked thē becauſe they ſhould holde theyr
peace. But thei cried yͤ more, ſayig: haue
mercy on vs O Lorde yͧ ſōne of Dauid.
And Jeſus ſtode ſtil ⁊ called thē, ⁊ ſaid:
what will ye that I ſhal doe vnto you?
Thei ſay vnto hī: lord yͭ our eies may be
opened. So Jeſus had cōpaſſiō on thē,
⁊ touched their eyes, ⁊ imediatly their
eies receiued ſight. And thei folowed hī

The.xxi Chapter.

He rydeth vnto Jeruſalem, driueth the marchauntes out of the temple, curſeth the figtree, and rebuketh the Phariſee, with the ſimilitude of the two ſōnes, and of the huſbandmen that ſlew ſuch as were ſent vnto them.

A AND whē they *drew ny vnto
Jeruſalem, and were come to
Bethphage vnto moūte Oli-
*Mat.xi.a uete, then ſēt Jeſus two diſ-
Luke.xix.e. ciples, ſaying vnto thē: Go into yͤ toūe
yͭ lieth ouer againſt you, ⁊ anon ye ſhall
find an aſſe boūd, ⁊ a colt with her: leuſe
thē ⁊ bring them vnto me. And if any mā
ſay ought vnto you, ſay ye: yͤ lord hath
nede of thē, ⁊ ſtreight way he wil let thē
go. Al this was done, yͭ it might be ful-
filled which was ſpoken by yͤ prophet,
ſaying: *Tel ye yͤ daughter of Siō: be-
Eſai.lxii.d hold, thy kig cūmeth vnto the, meke, ſit-
zach.ix.b ting vpō an aſſe ⁊ a colte, yͤ fole of yͤ aſſe
Johu.xii.c vſed to yͤ yoke. The diſciples wēt ⁊ did
as Jeſꝰ cōmaūded thē, ⁊ brought yͤ aſſe
⁊ yͤ colt, ⁊ put on thē their clothes, ⁊ ſet
him therō. And many of yͤ people ſpred
B their garmentes in the waye. Other cut
down branches frō the trees, ⁊ ſtrawed
them in the way. Moreouer the people
that went before, and they that cam af-
ter, cryed, ſaying: Hoſanna to yͤ ſonne of
*Luke xix.f Dauid. *Bleſſed is he that cūmeth in yͤ
John.xii.b Pſ.cxviii.d name of the lorde‡ Hoſanna in the hieſt ⊦
‡Mar.xi.b ⊦And when he was come to Jeruſa-
lē, al the citie was moued, ſaying: who
Mat.xliii.a is this? And yͤ people ſaid: This is Je-
Luk.xix.g ſus *the prophete of Nazareth (a citie)
of Galile‡ And Jeſus went into the tem-
ple of God, and caſte out all them that
ſold and bought in the tēple, and ouer-
threw the tables of yͤ money chaūgers,
and yͤ ſeates of thē that ſold doues, and
*iii.Regum ſaid vnto thē: It is written: *my houſe
viii.d.e.f ſhalbee called the houſe of prayer: But
Eſai.lvi.c ye haue made it *a denne of theues. And
*Jere.vii.c the blynde and the halte came to hym in
the temple, and he healed them.
When the chiefe Prieſtes and Scri-
bes ſawe the woonders that he dyd, and
the children crying in the temple (and ſay-
ing: Hoſanna to the ſonne of Dauid) they
diſdayned, and ſayde vnto him: heareſte
thou what theſe ſaye? But Jeſus ſayeth
vnto them: why not? Haue ye neuer red. *
Pſal.viii.a Oute of the mouth of babes and ſucke-
lynges thou haſte ordayned prayſe? And
Johu viii.a he lefte them, and wente out of the citie *
*Mar.xi.c vnto Bethanie, and had hys abydyng
there. ⊦
Luke.xiii.b *In the mornyng as he returned in-
to the citie againe, he hungred: and when
he had ſpyed a ‡ fygtree in the waye, he
came to it, and founde nothyng thereon
but leaues onely, and ſayde vnto it. Ne-
uer fruit grow on thee hēceforwardes.
And anone the fygtree withered awaye.
And when his diſciples ſaw it, they mer-
ueiled, ſaying. Howe ſoone is the figge-
tree withered awaye? Jeſus aunſwered
C and ſayde vnto them: Uerely I ſaye vn-
Mar.xvii. to you *if ye haue fayth and doubte not,
Luk.xvii. ye ſhall not onely do this that is happe-
ned vnto the fygtree: but alſo, if ye ſhall
ſaye vnto thys mountayne, remoue and
Mar.xi.d caſte thy ſelfe into the ſea, it ſhalbe done*
John.xiiii. And all thynges whatſoeuer ye aſke in
xv.b.⁊ xvi. prayer (if ye beleue) ye ſhall receiue them.
*Mar.xi **And when he was come into the
Luk.xx. temple, the chiefe prieſtes and the elders
of the people came vnto him (as he was
‡Exodi.ii teachyng) and ſaide: ‡ By what authori-
Actes iiii tie doeſte thou theſe thynges? And who
and vii.b gaue the this power? Jeſus aunſwered
and ſayd vnto theym: I alſo will aſke of
you a certayne thyng, whiche yf ye tel me
I in lykewyſe wyll tell you by what au-
thoritie I dooe theſe thynges. The bap-
tiſme of John: whence was it? from
heauen or of men? And they thoughte a-
mong themſelfes, ſaying: yf we ſaye frō
heuē, he wil ſay vnto vs: why did ye not
then beleue hym? But yf we ſhall ſaye of
Mat.xiiii.a mē, then feare we yͤ people. *For al men
hold John as a prophet. And thei anſwe-
red vnto Jeſus ⁊ ſaid: we cānot tel. And
he ſayed vato them: neither tel I you, by
what

what authoritie I dooe theſe thynges. ⸣
✝What ſay ye to this? ✝A man had two ſõnes,
and came to the firſt, & ſaied: ſonne go
& worke to day in my vineyard. He anſwered
& ſaide, I wil not: but afterwarde, he
repẽted, & went. Then came he to yͤ ſecond
& ſayed likewiſe. And he anſwered, & ſayed:
I wil ſir, & went not. Whether of thẽ
twaine did the wil of the father. And they
ſaie vnto him: the firſt. Jeſus ſaieth vnto
thẽ: verelye I ſaye vnto you, yͤ publicans
& harlotes goe into the kingdome of God
th.iii.a before you. For * John came vnto you by
the waye of righteouſnes, and ye beleued
him not: but publicans & harlottes beleued
him. And ye (when ye had ſene it) wer
not moued afterwarde with repentaunce,
that ye might haue beleued him ⸣

D ✝Herken another ſimilitude. * There
ine.xx.c was a certaine man an houſholder, which
ye.v.a. planted a vyneyarde, and hedged it
rem.xii. ar.xii,d, rounde about, and made a vine preſſe in it,
ar.xx.b. & built a tower, and let it out to huſbandemen,
& went into a ſtraunge countrie. And
when the time of the fruit drewe neare, he
ſent his ſeruauntes to the huſbandmenne
yͭ they might receiue yͤ fruites of it. And yͤ
huſbandmen caught his ſeruauntes, & bet
one, killed another, and ſtoned another. Again,
he ſent other ſeruauntes, mo then the
firſt: and they did vnto them likewiſe. But
laſte of all, he ſente vnto them his owne
ſonne, ſaying: they wil ſtande in awe of my
ſonne. But when the huſbandemenne ſaw
the ſonne, they ſaide emonge themſelues:
xxvi.b ‡This is the heire: come, let vs kill hym, &
lette vs enioye his inheritaunce. And they
caught him, & thruſt him out of the vyneyard,
& ſlew him. Whẽ the Lord therfore
of the vineyard commeth, what wil he do
vnto thoſe huſbandmen? They ſayde vnto
him: Foraſmuche as they bee euill, he will
cruelly deſtroie them, & wil let out his vine
yard vnto other huſbandmen, whiche ſhal
deliuer him the fruite in due ſeaſons. Jeſus
ſayeth vnto them: dyd ye neuer rede in
al.cxviii.c yͤ ſcriptures: ‡The ſtone which yͤ builders
ich.xii.a refuſed, the ſame is become the hed of the
e.xx.c. corner: this is the lordes dooing and it is
Peter.ii.b meruellous in your iyes. Therfore I ſay
vnto you, yͤ kingdõ of God ſhalbee taken
from you, & geuen to a nacion which ſhal
bring forth yͤ fruites therof. And * whoſo
cha.xii.a euer falleth on this ſtone, ſhalbee broken in
aniel.ii.e peces: but on ‡ whomeſoeuer it falleth, it
ſhall al to grynde him. And when the chief
prieſtes and phariſeis had hearde his parables,
they perceyued that he ſpake of
them. * And they wente aboute to laye *John.vi.d
handes on hym ‡ but they feared the people, ‡Mark.ix.c
becauſe they tooke hym as a prophete. Luke.xix.g. and .xx.c.

And Jeſus anſwered, and ſpake vnto
them agayne by parables, and ſayed.

The.xxii.Chapter.

¶The mariage of the Kinges ſonne. Tribute to be geuen to the Emperour. Chriſt confuteth the opinion of the Saduces concerning the reſurrecciõ, and anſwereth the Scribe vnto his queſtion.

THe * kingdome of heauen is like Luke.xiiii.d
vnto ‡ a man that was a King,
whiche made a mariage for his
ſonne, and ſente foorthe his ſeruauntes,
to call them that were bid to the
wedding: and they would not come. Again
he ſent forth other ſeruauntes ſaying: Tel
them whiche are bidden: Beholde, I haue
prepared my dinner: myne oxen and my
fatlynges are killed, and all thinges are redy:
come vnto the mariage. But thei made
lighte of it, and wente theyr wayes, one to
his farme place, another to his marchaundiſe,
and the remnaunte toke hys ſeruauntes,
and intreated them ſhamefullye, and
ſlewe them. But when the kynge hearde
thereof, he was wrothe, and ſente foorth
hys mennie of warre, and deſtroyed thoſe
murtherers, and brente vppe theyr citye.

Then ſaide he to his ſeruauntes: the
mariage in dede is prepared. But they
which wer bidden, were not worthy. Go
ye therefore oute into the hye wayes: and
as manye as ye finde, bid them to the mariage
And the ſeruauntes wente oute into
the hye wayes, and gathered together
all, as manye as they coulde fynde, bothe
good and bad, and the weddyng was furniſhed
with geſtes. Then the kynge came
in, to ſe the geſtes, and when he ſpied there
a manne: whiche had not on a * weddyng Eſay.lxi.d
garment, he ſayde vnto hym: frende, how
cameſt thou in hither not hauyng a weddinge
garmente? And he was euen ſpechles. B
Then ſaide the kinge to the miniſters Mat.xiii,g.
take and binde hym hande and foote, and and .xxv.c.
caſte him into vtter darkeneſſe * there ſhall
bee wepinge and gnaſhynge of teeth. For
manye bee called, but fewe are choſen. ⸣

✝* Then went the phariſeis, and tooke Mat.xii.a
counſell howe they myght tangle hym in
his woordes. And they ſent out vnto him
theyr diſciples with Herodes ſeruauntes
ſaying: * Maſter, we knowe that thou art *Luke.xx.d
true, and teacheſt the waye of God true-

ly,neyther careſt thou for any manne,for
thou regardeſt not the outwarde appearaunce
of menne.Tell vs therefore:howe
thinkeſt thou?Js it lawfull that trybute
bee geuen vnto Ceaſar or not?But Jeſus
perceiuing their wickednes,ſayed:Why
tempte ye me,ye ypocrites?Shewe me ẏ
tribute money.And they tooke him a peny.
And he ſaid vnto them:whoſe is thys
ymage and ſuperſcripcion?Thei ſaye vnto
C him:Ceaſars. Then ſaid he vnto them:
Math.xvii d * geue therefore vnto Ceaſar,ẏ thynges
Roma.xiii b. whiche are Ceſars:and vnto God thoſe
thynges that are Gods. ✝When they had
hearde theſe woordes,they meruailed,&
Mark.xii.b left hym,& went theyr waye.*The ſame
Luke.xx.e daie came to hym ẏ saduces(whiche ſaye
Acte.xxiii.b ẏ there is no reſurreccion)and aſked hym
*Deu.xxv.b ſaiyng:Maſter , Moſes ſayed that * if a
manne die hauyng no childe,his brother
ſhould mary hys wife,and reyſe vp ſeede
vnto his brother.There were wᵗ vs ſeuen
brethren:& the firſt maried a wife,& deceaſed
without yſſue,and left hys wyfe vnto
his brother.Likewyſe,the ſeconde,and the
third,vnto the ſeuenth.Laſt of al the woman
died alſo.Therfore in the reſurreccio̅,
whoſe wife ſhal ſhe bee of the ſeuen?
For they all had her.Jeſus anſwered and
ſaied vnto them : ye dooe erre,not knowyng
the ſcriptures,nor ẏ power of God.
For in the reſurreccion,thei neither mary
nor are maryed:but are as the angels in
heuen.But as touchyng the reſurreccion
of the dedde,haue ye not red ẏ whiche is
ſpoken vnto you of God,whyche ſayeth:
*Exo.iii.b. * J am the God of Abraha̅,& the God of
Mark .xii.c Jſaac,and the God of Jacob:God is not
Luke.xx.f. a God of the dedde,but of lyuyng.And
when the people hearde this,thei were aſtonyed
at hys doctryne.

D *But when the phariſes had hearde,
that he had put the saduces to ſilence,they
came together:and one of theim whyche
was(a doctoure of lawe)aſked hym a
queſtio̅,temptyng hym,& ſaying:maſter.
which is ẏ greateſt co̅maundemente in the
lawe?Jeſus ſaied vnto hym:Thou ſhalte
Deut.vi b. ‡ loue ẏ Lord thy God with all thy harte,
wᵗ all thy ſoule,& wᵗ all thy mynde.This
is the firſt & greateſt commaundemente.
Leuit.xix.d. And the ſecond is like vnto it.*Thou ſhalt
Mark .xii.c. loue thyne neighboure as thy ſelfe.Jn
Roma.xiii.c. theſe twoo commaundementes hange all
Galatha v.b the lawe & the prophetes.While ẏ pha-
Jacoby.ii.b. riſes were gathered together,Jeſus aſ-
Math.v.g. ked theim,ſaying : what thynke ye of
Chryſte?Whoſe ſonne is he?They ſaye
vnto hym:the ſonne of Dauid.He ſayde
vnto them: * how then dooeth Dauid in Math.xii.
ſpirite,call hym Lord,ſaying:The Lorde
ſaied vnto my Lorde‡ſitte ẏ on my right Pſalm.cx.a.
hand till J make thyne enemyes thy fote
ſtole. Jf Dauid the̅ call hym Lorde,how
is he then his ſonne?And no manne was
able to anſwere hym any thynge:neither
durſt any manne(from that daie forth)
aſke hym any mo queſtions.✝

¶ The .xxiii.Chapiter.✝

¶ Chriſt crieth wo to the phariſes,Scribes and hypocrites,and prophecieth the deſtruccion of Jeruſalem.

Deut.xvii.a.

A Then ſpake Jeſus to the people.
and to his diſciples , ſaying:
* The ſcribes and the pharyſes
ſitte in Moſes ſeate . All
therfore whatſoeuer they bid you obſerue,
that obſerue & dooe:but doo not ye after
their workes:for they ſaye,and dooe not: *Eſai.x.a.
* yea,they bynde together heuy burthe̅s Luke.xi.
and greuous to bee borne,and laye theim
on mennes ſhoulders:but they them ſelues
will not heaue at theim wyth one of
their fyngers.All their workes dooe they
for the intente,that they maye bee ſene of
menne.They ſet abrode their philatheries,
and make large the borders of theyr garmentes,
and loue the vppermoſte ſeates at
feaſtes,and to ſit in the chief place in counſailes,
and gretynges in the markette.And
to bee called of menne , Rabbi.

*But be not ye called Rabbi.For one *Jacob.iii.
is your maſter,euen Chriſte : & all ye are
brethren.And call no manne youre father B
vpo̅ the earth,for one is your father which
is in heauen.Nether be ye called maſters,
for one is your maſter,euen Chriſte.He ẏ
is greateſt emong you,ſhalbee your ſer- Luke.xiiii.
uaunt.But‡whoſoeuer exalteth hymſelfe and .xviii.
ſhalbee broughte lowe.And he that hum-
bleth hymſelfe,ſhalbe exalted.✝

Wo vnto you ſcribes and phariſes,ye
ypocrites,for ye ſhutte vp the kyngdome Luke.xi.
of heauen before menne , * ye neither goo
in your ſelues, neither ſuffre ye theim that
come , to enter in.Wo vnto you ſcribes
& phariſes , ye ypocrites : for ye deuoure
wyddowes houſes:and that vnder a pretence
of long prayer:therefore ſhall ye bee
the ſorer puniſhed.

Wo be vnto you ſcribes & phariſes,ye
ypocrites:for ye compaſſe ſea,& land , to
make one proſelite:& when he is become
one, ye make hym twoo fold more ẏ childe
of

of hell, then ye your ſelues are.

Wo be vnto you ye blind guides, for ye ſaie: whoſoeuer doth ſweare by the temple, it is nothyng: but whoſoeuer ſweareth by the gold of the tēple, he is giltye: ye fooles ⁊ blynd: For whether is greater, the golde, or the temple ẏ ſanctifieth the gold? And whoſoeuer ſweareth by ẏ alter, it is nothyng, but whoſoeuer ſweareth by the gift that is vpon it, he is giltie. ye fooles ⁊ blind, for whether is greater, the gift, or the alter that ſanctifieth the gift? Whoſo therfore ſweareth by the alter, ſweareth by it, and by al thinges ẏ are theron. And whoſo ſweareth by the temple, ſweareth by it, and by hym that dwelleth therein. *And he that ſweareth by heauen, ſweareth by the ſeate of God, and by hym that ſytteth thereon.

Wo vnto you ſcribes and phariſes ye ypocrites: For *ye tyth mint, ⁊ anyſe, and cōmyn, ⁊ haue lefte ẏ waightier matters of the lawe, iudgement, mercy and fayth. Theſe ought ye to haue done, and not to leaue the other vndone. ye blind guides whiche ſtraine oute a gnat, ⁊ ſwalowe a Camell. Wo vnto you ſcribes ⁊ pharyſes, ye ypocrites: for ye make cleane the vtter ſyde of the cuppe, and of the platter: but win they are ful of bribery ⁊ exceſſe. Thou blynd phariſe, clenſe firſt ẏ whiche is within the cup ⁊ platter, ẏ the outſyde of thē may be cleane alſo. *Wo vnto you ſcribes and phariſes, ye ypocrites: for ye are like vnto paynted ſepulcres, whyche in dede appeare beautyful outward, but are within full of dead mens bones, ⁊ of all fylthynes. Euen ſo ye alſo, outwardly appeare righteous vnto mē: But within, ye are full of faynedneſſe and iniquitee.

*Wo vnto you ſcribes ⁊ phariſes, ye ypocrites: ye buyld ẏ tōbes of ẏ Prophetes, and garniſhe the ſepulcres of the righteous, ⁊ ſaie: if we had bene in the dayes of our fathers, we woulde not haue bene parteners with thē in the bloud of ẏ prophetes. And ſo *ye be witneſſes vnto your ſelues, that ye are the children of them whiche killed the prophetes. Fulfyll ye likewiſe the meaſure of youre fathers. ye ſerpentes, ye generacion of vipers, howe will ye ſcape the damnacion of hell?

*Wherfore behold *I ſend vnto you prophetes and wiſe men, ⁊ ſcribes, ⁊ ſome of them ye ſhall kill ⁊ crucifie: ⁊ ſome of them ſhal ye ſcourge in your ſynagoges, and perſecute them from citie to citie: that vpō you mai come al the righteous blood whiche hath bene ſhed vpon the yearth, from the blood of righteous *Abell, vnto the blood of Zacharias the ſonne of Barachias *whom ye ſlewe betwene the temple ⁊ the alter. Verely I ſay vnto you all theſe thynges ſhall come vpō thys generaciō. *O Ieruſalem, Ieruſalem, thou that killeſte the prophetes, ⁊ ſtoneſt them which are ſent vnto thee: how oftē would *I haue gathered thy children together, euen as the hen gathereth her chickens vnder her winges, ⁊ ye would not? Beholde your houſe is left vnto you deſolate. For I ſay vnto you: ye ſhal not ſe me hēceforth till that ye ſaye: *Bleſſed is he that commeth in the name of the Lorde.

Gene.iiii.b.
ii.pa.xxiiii.f.
Luke.xiii.g
iiii.Esd.i.c.
Psal.ix.e.
Luke.xix.e.
Psa.cxviii.d

¶ The xxiiii. Chapiter.

¶ Chryſt ſheweth hys dyſciples the deſtruccyon of the temple, the ende of the worlde, and the tokens of the latter dayes, and warneth them to wake, for the worlde ſhall ſodenly peryſſhe.

A

AND Ieſus went out, and departed from the temple: ⁊ *his diſciples came to hym, for to ſhewe hym the buyldinges of the tēple. Ieſus ſaid vnto them: See ye not al theſe thynges? Verely I ſay vnto you *there ſhal not be here left one ſtone vpō another, that ſhall not be deſtroyed.

Mark.xiii.a
Luke.xxi.a.
Luke.xix.e.

And as he ſat vpō mounte Oliuete, hys diſciples came vnto him ſecretely, ſaiyng: Tel vs, when ſhall theſe thynges be: and what ſhalbe the token of thy commyng: ⁊ of the ende of the worlde? And Ieſus anſwered, ⁊ ſayd vnto them: *take hede ẏ no man deceaue you. For many ſhall come in my name, ſaying: I am Chriſte: and ſhalt deceaue many. ye ſhall heare of warres, and tidinges of warres, be not troubled: For all (theſe thynges) muſt come to paſſe, but the ende is not yet. *Nacion ſhal riſe againſt nacion, ⁊ realme againſt realme: and there ſhalbe peſtilence and hunger: and earthquakes in all places. All theſe are the begynnynges of ſorowes.

Colloſ.ii.b.
Epheſ.v.b.
iiii.Es.xiii.c

*Then ſhal they put you to trouble, ⁊ ſhal kil you: and ye ſhalbe hated of all nacions, for my names ſake. And then ſhall many be offended, ⁊ ſhall betraye one another, ⁊ ſhal hate one another. And many falſe prophetes ſhal ariſe, and ſhal deceaue many. *And becauſe iniquitie ſhall haue ẏ vpper hand, ẏ loue of many ſhal abate. *But he ẏ endureth to the end, ẏ ſame ſhal be ſafe. And this Goſpell of the kyngdom ſhalbe preached in al ẏ world, for a wytnes vnto al nacions, and then ſhal the ende

Math.x.b.
Mark.xiii.b
Luke.xxi.c
John.xvi.a
iiii.es.xiiii.b
Math.x.c.
Mar.xiii.

Mark.xiii.b come. *When ye therfore ſhall ſee ẏ abomi-
Luke.xxi.d nacion of deſolacion (ẏ was ſpoken of,
‡Dani.ix.g. by‡Daniel the prophet) ſtand in the holye
place: whoſo readeth it, lette hym underſtand.
Then let them whiche be in Iewry
flye into the mountaynes. And lette hym
whiche is on the houſe toppe, not come
downe to fet any thing out of hys houſe.
Neyther let hym whiche is in the fielde, re-
turne backe to fetche his clothes.

Wo ſhalbe in thoſe daies to thē that are
wyth child, and to them ẏ geue ſucke. But
praie ye that your flight be not i the winter,
neyther on the Saboth daye. For then
ſhalbe greate tribulacions *ſuche as was
Dani.xii.a. not ſence the begynnynge of the worlde
to thys tyme, nor ſhalbee. Yea, and except
that thoſe daies ſhould be ſhortened,
there ſhoulde no fleſhe bee ſaued: but for
the choſens ſake, thoſe dayes ſhalbe ſhortened.
*Then yf any manne ſaie unto you:
‡Mar.xiii.c loe, here is Chriſte, or there: beleue it not.
Luke.xvii.e For there ſhall aryſe falſe Chryſtes, and
falſe prophetes *and ſhall ſhewe greate
miracles, and wonders. In ſo much (that
ii.Teſ.ii.b. yf it wer poſſible,) the very electe ſhould
Deut.xiii.a. bee diſceaued: beholde, I haue tolde you
before. Wherfore, yf they ſaye unto you:
beholde, he is in the deſert, go not ye forth:
beholde, he is in the ſecrete places, beleue it
not. For as the lightenyng commeth oute
of the eaſte, and apereth into the weſte: ſo
ſhal the commyng of the ſonne of man bee.

Iob.xxxix.d *For wherſoeuer a dead karkas is, e-
Luke.xvii.g uen thether wyll the Egles alſo be gathered
together. Immediatly *after the try-
Mar.xiii.c bulacions of thoſe dayes, ſhal the Sunne
Luke.xxi.e. be derkened: and ẏ mone ſhall not geue her
Ioel.ii.e. lyght, and the ſtarres ſhall fall from heauē,
and the powers of heauen ſhalbe moued.
And then ſhal appere the token of the
ſonne of man in heauen. And then ſhall all
the kynreddes of the yearthe mourne, and
Actes.i.b they ſhal ſee the ſonne of man commyng
‡Dany.xii.a in the cloudes of heauen, wyth power and
i.Teſ.iiii.d. great glory‡ And he ſhall ſend hys angels
wyth the greate voyce of a trompet, and
they ſhal gather together his choſen, from
the foure wyndes: euen from the hyeſte
Mark.xiii.e partes of heauen, untyll the endes therof.
Luke.xxi.f. *Learne a ſymilytude of the fygge tree:
when hys braunche is yet tender, and the
leues ſprong, ye know that ſummer is ny.
So lykewyſe ye, when ye ſe al theſe thynges,
bee ye ſure that it is nere, euen at the
doores. Verely I ſaye unto you, thys generacion
ſhall not paſſe, tyll all theſe thynges
bee fulfilled. ‡Heauen and yearth ſhall
Eſaye.li.b. paſſe, *but my woordes ſhall not paſſe.
*Eſaye.xl.c But of that daye and houre‡ knoweth no
Math.v.c. manne, no not the angels of heauen: but
*Actes.i.a. my father onelye. *But as the dayes of
D Noe were, ſo ſhall alſo the commynge of
*Gene.vii.b the ſonne of man bee. For as in the dayes
Luke.xvii.f (that wente before the floude) they dydde
eate and dryncke, marye, and were maryed,
euen untyll the daye that Noe entred
into the ſhyppe, and knewe not tyll the
floude came and toke them all away: So
ſhall alſo the comming of the ſonne of man
be. Then ſhal twoo be in the fyelde, the one
Luke.xvii.g receaued, and the other refuſed: * twoo
women ſhalbee gryndynge at the myll,
the one receaued and the other refuſed:
(Two in a bed, the one ſhalbee receyued, and the other
refuſed.) *Watche therefore, for ye
Mat.xxv.b knowe not what houre youre lorde wyll
Mark.xiii.d come. Of thys yet bee ſure, that yf the
Luke.xii.e goodman of the houſe knewe what houre
*Apo.xvi.c. *the thefe woulde come: he woulde ſurely
watche, and not ſuffre hys houſe to bee
broken up. Therefore, be ye alſo redye, for
in ſuche an houre as ye thynke not: wil the
ſonne of manne come.

Who is a faythfull and wyſe ſeruaunte
whome hys Lorde hathe made ruler ouer
hys houſeholde, to geue theym meate
in ſeaſon: Bleſſed is that ſeruaunt whom
hys Lorde (when he commeth) ſhal fynde
ſo dooynge. Verelye I ſaye unto you,
that he ſhall make hym ruler ouer all hys
goodes. But and yf that euyll ſeruaunte
ſaye in hys hearte: my Lorde wyll bee
longe a commynge (and ſo beegynne to
ſmyte hys felowes, yea, and to eate and
dryncke wyth the droncken) the ſame ſeruauntes
Lorde ſhall come in a daye when
he looke the not for hym, and in an houre
that he is not ware of, and ſhal hewe hym
in peaces, and geue him hys porcion with
the Ipocrytes, there ſhalbee wepyng and
gnaſhyng of teeth.

¶The.xxv.Chapter.

The ten virgins. The talentes deliuered to the ſeruauntes,
and of the generall iudgemente. A

T*Hen ſhall the kyngedome of
heauen be lyke unto tenne vyrgyns,
whiche tooke theyr lampes
and went to mete the brydgrome,
(and the bryde.) But fyue of them
were fooliſhe, and fyue were wyſe. They
that were fooliſhe tooke theyr lampes but
tooke none oyle wyth them.
But the wyſe tooke oyle with them in
their

their veſſels, with the lampes alſo. While
the brydgrome taryed, they all ſlumbred
and ſlepte. And euen at mydnyghte, there
B was a crye made: behold, the brydgrome
cõmeth, go out to mete him. Then al thoſe
vyrgyns aroſe, and prepared theyr lampes.
So the fooliſhe ſayde vnto the wyſe,
geue vs of youre oyle: for our lampes are
gone out. But the wyſe aunſwered, ſayyng:
not ſo, leaſt there bee not ynough for
vs and you: but go ye rather to them that
ſell, and by for youre ſelues. And whyle
they went to by, the brydgrome came: and
they that were ready, wente in wyth hym
to the mariage, and the gate was ſhut vp.
Afterwarde came alſo the other vyrgyns
ath.vii.c ſaying: *Lorde Lorde, open to vs. But he
anſwered and ſayde: Verelye I ſaye vnto
you: I knowe you not. ‡ Watche therfore,
for ye knowe neyther the daye nor yet the
.xxiiii d houre wherin ẏ ſonne of man ſhall come. ✝
.xiii.d
.xii.e. ✝*Likewyſe a certayne man readye to
take hys iourneye to a ſtraunge countrey,
th.xiii.d called hys ſeruauntes, and delivered vnto
.xix.b. them hys goodes. And vnto one he gaue
v. talentes, to another twoo, ⁊ to another
one: to euery man after hys habilitye, and
ſtreight waie departed. Then he that had
receaued the fyue talentes, wente, and occupyed
wyth the ſame, and wanne other
fiue talentes: Lykewyſe alſo, he that receiued
two, gayned other two. But he that
receyued that one, wentè and dygged in
the yearth, and hyd his lordes monye. After
a longe ſeaſon, the Lorde of thoſe ſeruauntes
came, and rekened with them.
And ſo he that hadde receyued fyue talentes,
came and broughte other fyue talentes,
ſaying: Sir, thou deliueredſt vnto me
fyue talentes: behold, I haue gained with
them fyue talentes mo. Hys Lorde ſayde
vnto hym: well thou good and faythfull
ſeruaunte, thou haſte beene faythfull ouer
fewe thynges, I wyll make the ruler ouer
manye thynges: enter thou into the ioye of
thy Lorde. He alſo that had receyued two
talentes, came and ſayde: Syr thou delyueredſt
vnto me two talentes: beholde I
haue wonne twoo other talentes wyth
theym: hys Lorde ſayde vnto hym: well
good and faythfull ſeruaunte, thou haſte
beene faythfull ouer fewe thynges, I wyl
make the ruler ouer many thynges: Enter
thou into the ioye of thy Lorde. ✝

Then he whiche hadde receiued the one
talente came, and ſayde: Sir, I knewe the
that thou art an harde man repyng where
thou haſt not ſowẽ, and gathering where
thou haſt not ſtrawed, and therefore, was
I afrayed, and wente and hydde thy talente
in the yearthe: loe, there thou haſte
that thyne is. Hys Lorde aunſwered and
ſayde vnto hym: thou euyll and ſlouthfull
ſeruaunte, thou knewesſte that I repe
where I ſowed not, and gather where
I haue not ſtrawed: thou oughteſt therefore
to haue delyuered my monye to the
exchaungers, and then at my commynge
ſhoulde I haue receyued myne owne with
vauntage. Take therefore, the talente
from hym, and geue it vnto hym whiche
hathe tenne talentes. * For vnto euerye Math. xiii.c
one that hathe, ſhalbee geuen, and he ſhal Mark.iiii.c.
haue aboundaunce. But he that hath not,
from hym ſhalbee taken awaye euen that
which he hath. And caſt the vnprofitable
ſeruaunt into vtter darkenes *there ſhalbe Math.xiii.g
weping and gnaſſhyng of teethe. and.xxii.b

✝‡When the ſonne of manne commethe ‡Tessa.i.d.
in his glorye, and all the holye Angelles
with hym, then ſhall he ſitte vpon the ſeate
of his glorie, and beefore him ſhalbee gathered
all nacyons. * And he ſhall ſeperate Ex.xxxiiii.c.
theym one from another, as a ſhepheard
deuideth the ſheepe from the goates,
and he ſhall ſette the ſhepe on his right
hande, but the goates on the lifte.

Then ſhall the kynge ſaye to theym
that ſhalbee on his righte hande: Come ye
bleſſed of my father, inherite the kyngedome
* prepared for you from the begynning
of the worlde. ‡ For I was an houngred, *Math.xx.d
and ye gaue me meate, I was thriſtie ‡Esai.lviii.b
and ye gaue me drincke. Eze.xviii.a.
I was harbourleſſe, and ye tooke me in:
Naked, and ye clothed me: * Sycke and ye
viſited me. ‡ I was in prieſon, and ye came Eccle.vii.d.
vnto me. Then ſhal the righteous anſwer ‡ii.Tim.i.d
hym ſaying: Lord, when ſaw wee thee an D
houngred, and fedde thee? Or thriſtie, and
gaue thee drynke? when ſawe we thee harbourleſſe,
and toke thee in? or naked, and
clothed thee? or when ſaw wee thee ſycke,
or in priſone, and came vnto thee? And the
kinge ſhall aunſwere, and ſay vnto them:
verelye I ſaye vnto you: in as much as ye
haue doone it vnto one of the leaſte of theſe
my brethren, ye haue doone it to me. Then
ſhall he ſay alſo vnto them that ſhalbee on Psalm.vi.b.
the lyfte hande: * depatte from me ye curſed Math.vii.d
‡ into euerlaſtyng fyre, whiche is prepared Luke.xiii.f.
for the deuill and hys angelles. For ‡Esa.xxx.g.
I was an houngred, and ye gaue me no Dane.vii.d.
meate, I was thriſtye and ye gaue me no Apoca.xx.d

drinke. I was harbourles and ye toke me not in. I was naked, and ye clothed me not. I was ſicke and in prieſon, and ye viſited me not.

Then ſhal they alſo aunſwere hym, ſaiyng: Lorde, when ſawe we thee an houngred or a thriſt, or harbourelesse, or naked or ſicke, or in prieſone, and did not miniſter vnto thee? Then ſhall he aunſwere theym ſaying: Uerelye I ſaye vnto you, in as muche‡ as ye dyd it not to one of the leaſte Proue.xiiii.c and xvii.a of theſe, ye didde it not to me. And *theſe ſhall go into euerlaſtinge payne: the righ*Jhon .v. a‡teous into lyfe eternall. ‡

¶ The xxvi. Chapiter.

Marye Magdalene anointeth Chriſt, they eat the Eaſter lambe, Chriſte prayeth in the gardyn. Iudas betrayeth him, Peter ſmiteth of Malcus eare, Chriſt is accuſed by falſe witneſſes, Peter denieth hym.

A ANd it came to paſſe, whē Ieſus Mark.xiiii.a Luke.xxii.a had finiſhed all theſe ſayinges, he ſayde vnto his diſciples: ‡ *ye knowe that after twoo dayes ſhalbee Eaſter, and the ſonne of manne ſhalbee deliuered ouer, to be cru*Jhon.xi.f cified. ‡ Then aſſembled together the chiefe prieſtes, and the ſcribes and the elders of the people vnto the palace of the hye prieſt (whiche was called Cayphas) and helde a counſayle, that they might take Ieſus by ſubtelty, and kyll him. But they ſayde: not on the holye daye, leſt there bee an vprore emonge the people.

Mark.xiiii.a Jhon xii.a. When *Ieſus was in Bethany, in the houſe of Simon the leper, there came vnto Luke vii f. him a woman * hauyng an alabaſter boxe of precious oyntmente, and powred it on his heade, as he ſatte at the bourde. But when his diſciples ſawe it, they had indignacion, ſayinge. Whereto ſerueth this waſte? This ointemente might haue beene well ſolde, and geuen to the poore. When Ieſus vnderſtoode that, he ſayed vnto theim: why trouble ye the woman? For ſhe hath wrought a good woorke vp‡Deut .xv.b on me. *For ye haue the poore alwaies wyth you: But me ſhall ye not haue allwaies. And in that ſhe hath caſt this ointmente on my bodye, ſhe did it to burie me. Uerelye I ſaie vnto you: wherſoeuer this goſpell ſhalbee preached in all the worlde there ſhall alſo thys that ſhe hathe doone, Mar.xiiii.b bee tolde for a memoriall of her.

Luke.xxii.a *Then one of the twelue (whiche was Jhon.xiii.a. called Iudas Iſcarioth) wente vnto the B chiefe prieſtes, and ſaide vnto them: what wyll ye geue me, and I will deliuer hym vnto you? And thei appoincted vnto hym thirtie peces of ſiluer. And from that time foorth, he ſoughte oportunitie to betraye him.* The firſte daye of ſwete breade, the Mar.xiiii.b diſciples came to Ieſus, ſaiyng vnto him: Luke, xxii.a wher wilt thou that we prepare for thee, to eate the paſſeouer? And he ſaid: go into the citie, to ſuche a manne, and ſaye vnto him: the maſter ſaith, my time is at hand: I wil kepe mine Eaſter by thee, with my diſciples. And the diſciples dyd as Ieſus had apoincted them, and thei made ready the paſſeouer.

*When the euen was come, he ſat down Mar.xiiii.c. with the twelue. And as they dyd eate, he Luke xxii.b. ſaide: Uerelye I ſaye vnto you, that‡ one Jhon. xiii.c of you ſhall betraye me. And thei were exceading ſorowfull, and beganne euery one of them to ſaye vnto hym: Lorde is it I? He aunſwered and ſayde: he that dyppeth his hande wyth me in the diſſhe, the ſame ſhall betraye me. *The Sonne of manne Pſal.xli.b. truely goeth, as it is written of hym: but wo vnto that man, by whom the ſonne of manne is betrayed. It had been good for that man, if he had not been borne. Then Iudas whiche betraied him, anſwered, & ſaide: mayſter, is it I? He ſaide vnto him: thou haſte ſaied. When thei were eatyng, Ieſus toke bread, and when he had geuen thankes, he brake it, & gaue it to the diſciples, and ſaied: ‡ Take, eat, this is my bodie. And he toke the cup, and thanked, and ‡i.Cor.xi. gaue it them, ſaying: drinke ye all of this: Luke xxii. For this is my bloud (which is of the new Mar.xiiii. teſtamente) that is ſhed for many, for the remiſſion of ſinnes. But I ſaye vnto you: I will not drinke henceforth of this fruite Mat.xiiii. of the vyne tree, vntill that daye, when I ſhal drinke it new with you in my fathers kingdom. ‡ And when thei had ſaid grace, thei went out vnto mount Oliuete. Then ſayeth Ieſus vnto them: al ye ſhalbe offē Zacha.xiii. ded because of me this nighte. For it is Mar.xiiii. writen: * I wil ſmite the ſhepeheard, and the ſhepe of the flocke ſhalbee ſcattered abroade. But after I am riſen agayne, I will goe before you into Galile. Peter an Mark xiiii ſwered, and ſaide vnto hym: ‡ though Luke xxii all menne be offended becauſe of thee, yet will not I bee offended. Ieſus ſayde vnto him: Uerelye, I ſaie vnto thee, that in this ſame nighte, before the cocke crowe, thou ſhalt denie me thriſe. Peter ſaide vnto him: Yea, thoughe I ſhoulde die with thee, yet will I not denie thee. Likewiſe alſo ſayed all the diſciples.

*Thē came Jeſus with thē vnto a farme xiiii.b
place (which is called Gethſemane) ⁊ ſaide D
vnto the diſciples: Sit ye here while J go
and praye yonder. And he tooke with him
Peter ⁊ the two ſonnes of zebede, and began
to wexe ſorofull and heuy. Then ſaide
xiiii.d Jeſus vnto them: *my ſoule is heuy, euen
xxii.d. vnto yͤ death. Tary ye here, ⁊ watch with
me. And he went a litle farther, and fel flat
on his face, and praied ſaying: O my father
if it be poſſible, *lette this cuppe paſſe
xiiii.d from me: neuertheles, not as J wyll, but
xxii.d as thou wilte. And he came vnto the diſciples,
and found them a ſlepe, and ſaieth vnto
Peter: what coulde ye not watche with
me one houre? watch, and pray, that ye enter
b.c. not into temptacion. *The ſpirite is
willyng, but the fleſhe is weake.
xiiii.e *He wente away once againe and praied,
ſaying: O my father, yf this cup maie not
paſſe away from me, excepte J drynke of
it, thy wyll bee fulfilled. And he came, and
found them a ſlepe agayne, for theyr iyes
wer heuy. And he lefte them and wente againe
and prayed the thyrde time, ſayinge
the ſame wordes. Then commeth he to his
diſciples, and ſayeth vnto them: Slepe on
nowe, and take youre reſte. Beholde, the
houre is at hand, and the ſonne of man is
E betrayed into yͤ hādes of ſynners: Riſe, let
vs be goyng: beholde, he is at hande, that
doeth betraye me. *While he yet ſpake:
lo, Judas one of yͤ numbre of the twelue
xiiii e came, ⁊ with hym a greate multitude, wᵗ
xxii.e ſweardes ⁊ ſtaues, ſent from the chief preſtes
and elders of yͤ people. But he that
betrayed hym gaue them a token, ſaying:
whomeſoeuer J kyſſe, yͤ ſame is he: holde
hym faſt. And furthwith he cam to Jeſus
and ſayd: hayle Maſter: ⁊ kiſſed him. And
Jeſus ſayde vnto hym: frende, wherfore
art thou come? Then came they, ⁊ layed
handes on Jeſus and toke hym.

And beholde one of thē whiche were wᵗ
Jeſus, ſtreatched out his hāde ⁊ drue his
ſweard, ⁊ ſtroke a ſeruaunt of yͤ hie preiſt
and ſmote of his eare. Then ſaid Jeſus vnto
xi.a. him: put vp thy ſweard into his ſheth.
xviii b * For all they that take the ſwearde ſhall
iii. c. periſhe with the ſwearde. Thynkeſt thou
xi.b. that J cannot nowe praye to my father, ⁊
he ſhall geue me (euen nowe) more then .xii.
xxiiii b legions of Angels? But how then ſhal yͤ
ſcriptures be fulfilled? for * thus muſte it
xiiii.f be. Jn that ſame houre ſaide Jeſus to the
xxii.f multitude: *ye be come out as it wer vnto
a thefe, with ſweardes and ſtaues, for
to take me: J ſat daily with you, teaching Pſalme.xxi. and.lxix.
in the temple, and ye toke me not. *But al
this is done, that yͤ ſcriptures of the prophetes
myght bee fulfilled. *Then all the Mar.xiiii.f.
diſciples forſoke hym, and fled. And they Luke.xxii.f
toke Jeſus, and led hym to Caiphas yͤ hie John.xviii e
prieſt, wher the ſcribes and the elders wer
aſſembled. But Peter folowed hym a far
of, vnto the hie preiſtes palace: ⁊ wente in,
and ſate with yͤ ſeruauntes, to ſee the end.

*The chiefe preiſtes and the elders, ⁊ al
the counſell, ſought falſe witnes agaynſte Mark.xiiii.f
Jeſus (for to put him to death) but found Actes.vi.d F
none: yea whē many falſe witneſſes came,
yet found they none. At the laſt came two
falſe witneſſes, and ſaide: This felow ſaid:
* J am able to deſtroy the tēple of God, ⁊
to builde it agayne in thre daies. ‡And the Mark.xiiii f
chiefe preſt aroſe and ſayde vnto hym: anſwereſt John ii.d.
thou nothig? Why do theſe beare Mar.xiiii. f.
witnes againſt thee: But Jeſus helde his
peace *And the chefe prieſt anſwered and
ſayed vnto hym: J charge thee by the lyuing
God, yͤ thou tel vs, whether thou be Mark.xiiii.f
Chriſt the ſonne of God. Jeſus ſaith vnto
him: thou haſt ſaid. Neuertheles J ſay vnto
you: * hereafter ſhall ye ſee the ſonne of
man ſittyng on the right hande of power, Mar.xiiii. g
and comming in the cloudes of the ſkye. Luke.xxii.g.

*Then the hy prieſt rente his clothes ſaiyng:
he hath ſpokē blaſphemy: what nede Mar xxiiii:g
we of any mo witneſſes? Beholde, nowe G
ye haue heard his blaſphemy: what thinke
ye? They aunſwered, and ſaide: he is worthye
to dye: *Then dyd they ſpytte in hys
face, and buffeted him with fiſtes. And other *Eſaye .l.e
ſmote him on the face with the palme
of theyr hādes, ſaying: tel vs thou Chriſt
who is he that ſmote thee?

Peter ſat without in the palace. And a
damſell came to hym, ſaying: Thou alſo
waſte with Jeſus of Galile: but he denyed
before theym all, ſaying: J wote not
what thou ſaieſt. When he was gone out
into the porche, another wenche ſaw him,
and ſaid vnto them that were there: This
felow was alſo with Jeſus of Nazareth.
And again he denied with an oth (ſaying)
J do not know yͤ man. And after a while
came vnto him they (that ſtoode by) ⁊ ſaid
vnto Peter: *ſurely thou arte euen one of Mar,xiiii.g
them for thy ſpeche bewrayeth the. Then Luke,xxii.f.
beganne he to curſe and to ſweare, that he John.xviii.c
knew not the man. ‡And immediatly ‡the
cocke crew. And Peter remēbred the word ‡mat,xxvi.c
of Jeſu, which ſayd vnto hym: before the

cocke crowe, thou ſhalte denye me thryſe:
and he went out, and wepte bitterlye.

The.xxvii. Chapter.

¶ Chriſt is deliuered vnto Pilate. Judas hangeth
hymſelfe. Chriſt is crucified among theues.
He dyeth and is buried, watchmē kepe yͤ graue.

A When the mornyng was come,
Pſal.ii.a al the chiefe preſtes and elders
Mar.xv.a of the people, held *a counſaile
Luke xxiii.a againſte Jeſus, to put him to
‡ Joh xviii.c death: ⁊ brought him bounde ‡ ⁊ deliuered
Actes.iii.c him vnto Poncius Pilate the debitie.

Then Judas (which had betraied him)
ſeing yͤ he was condemned, repented him
ſelfe, ⁊ brought againe yͤ thirtie plates of
ſiluer, to the chiefe preſtes and elders, ſaying:
I haue ſinned, betraying the innocent
bloud: And they ſayd, what is that to vs?
See thou to that. And he caſte downe the
ii.Re.xvii.d ſiluer plates in the temple, and departed,
Actes.i.c. *and went and hanged hymſelfe.

And the chefe prieſtes toke the ſiluer plates,
⁊ ſaid: it is not lawful for to put them
into the treaſure, becauſe it is the pryce of
bloud. And they toke counſell, and bought
with them a potters felde to bury ſtraungers
in. Wherfore that felde is called (*Haceldema, that is*) the felde of bloud, vntill thys
day. Then was fulfilled, that which was
zacha.xi.c. ſpoken by Jeremie the prophete, ſaying:
*and they tooke thirtye ſiluer plates, the
price of hym that was valued, whom thei
B bought of the children of Jſrael, and gaue
Mark.xv.a theym for the potters felde, as the Lorde
Luk.xxiii.a appoincted me. * Jeſus ſtoode before the
Job.xviii. debitie, and the debitie aſked hym, ſayinge:
art yͤ the kyng of the Jewes? Jeſus ſaith
vnto him: Thou ſaieſt. And when he was
accuſed of the chefe prieſtes and elders, he
aunſwered nothynge. Then ſayeth Pilate
Eſay.iii.c. vnto hym, heareſte thou not howe manye
witneſſes thei lay agaiſt the? *And he anſwered
hym to neuer a worde, inſomuche
Mark.xv.a that the debitie meruailed greatly.

‡ At that feaſt, the debitie was wonte to
deliuer vnto the people a prieſoner, whom
they woulde deſyre. He had then a notable
Mark.xv.a prieſoner, called Barrabas. Therfore whē
Joh.xviii.g they were gathered together, Pilate ſaide:
*whether wyll ye that I geue leuſe vnto
you, Barrabas, or Jeſus which is called
Chriſte? For he knewe, that for enuye
they had deliuered hym.

When he was ſette down to geue iudgemente,
hys wyfe ſente vnto hym, ſayinge:
haue thou nothing to do with yͤ iuſt man.
For I haue ſuffered many thīges this daie
Math.xx in my ſlepe becauſe of hym. *But yͤ chief
Luk.xxiii prieſtes and the elders perſwaded the people
C that they ſhoulde aſke Barrabas, and
deſtroie Jeſus. The debitie anſwered, and
ſaid vnto them: whether of the twain wil
ye that I let leuſe vnto you? They ſayde:
Actes.iii *Barrabas. Pilate ſaid vnto them: what
Math.xv ſhall I do then wͭ Jeſus, whiche is called
Chriſt? They alſo ſayd vnto hym, let hym
be crucified. The debitie ſaide: what euyll
hath he done? But thei cried the more, ſayinge:
lette hym bee crucified. When Pilate
ſawe yͤ he could preuayle nothing, but that
more buſines was made, he toke water
and waſhed hys handes before the people,
ſayinge: I am Innocente of the bloude of
this iuſt perſon, ye ſhall ſe. Then anſwered
Actes. F all the people, and ſayed* his bloude
Mark.xv be on vs, ⁊ on our children. ‡ Then let he
Luk.xxiii Barrabas leuſe vnto them, and ſcourged
Jeſus, and delyuered hym to be crucified.

Mark. * Then the ſouldiours of the debitie toke
Jeſus in the commen hall, and gathered
vnto hym al the cõpany: And they ſtripped
hym, and put on hym a purple robe,
and platted a croune of thornes, and put
it vpon his head, and a rede in his ryght
hande: and bowed the knee before hym,
and mocked hym, ſaying: hayle kynge of
the Jewes: ⁊ whã thei had ſpitte vpõ him
thei toke the rede, ⁊ ſmote hym on the hed.
And After that they had mocked him, they
tooke the roabe of hym agayne, and put
hys owne raymente on hym, and led hym
awaye to crucifye hym. And as they came
*Mat. out, *they found a man of Ciren (named
Luke. Symon) him they compelled to beare his
* Mar. croſſe. *And they came vnto the place
John. whyche is called Golgotha (that is to
ſaye, a place of dead mennes ſculles) and
gaue hym vineger to drynke, myngled
wyth gall. And when he had taſted thereof,
he would not drynke.

When they had crucified him, they parted
Pſal. hys garmentes, and dyd caſte lottes:
Mark. that it myghte be fulfylled whyche was
Luke. ſpoken by the profete. * They parted my
G garmentes emonge them: and vpon my
Luke. veſture dyd they caſte lottes. And they ſat
Jhon. and watched hym there, and *ſet vp ouer
hys head the cauſe of hys death written:
*Mar. This is Jeſus the kynge of the Jewes,
Lus.xxiii * Then were there.ii.theues crucified wͭ
Eſay.liii hym, one on the right hãd ⁊ another on
*Mar. the lift. *They yͤ paſſed by, reuiled hym
Luke.xxiii waggynge their heades, ⁊ ſaying: thou
that

E that diſtroyedſt the temple of God, and diddeſt build it in thre dayes, ſaue thy ſelf. *Yf thou be the ſonne of God, come down from the croſſe. Likewiſe alſo the hy prieſtes, mockyng him with the ſcribes & elders, ſayde: He ſaued other, him ſelfe can he not ſaue. Yf he be the kinge of Iſrael, let hym now come downe frō the croſſe, & we wyl beleue him* He truſted in God, let hi deliuer hi nowe, yf he wil haue hym: for he ſayde: I am the ſonne of God. The theues alſo, whiche were cruciſied wt him, caſt ẏ ſame in his teeth. *From the ſyxte houre was there darkenes ouer al the lande, vnto the .ix. houre. And about ẏ .ix. houre, Jeſus cryed wt a loude voyce, ſaying: Eli, Eli, lamaſabathani. That is to ſaye: *my God, my God, why haſte thou forſakē me? F Some of them that ſtode there, when thei herd that, ſayde: This man calleth for Helyas. And ſtraight waye *one of them ran and tooke a ſponge, and when he had filled it full of vineger, he put it on a rede, and gaue hym to drinke. Other ſayd, let bee, let vs ſe whether Helias wyl come and deliuer him. Jeſus, when he hadde cried agayne with a loude voyce, yelded vp the ghoſt.

And beholde, the *vayle of the temple did rent in two partes, from the top to the botome, and the earthe did quake, & the ſtones rente, and graues did open: & manye bodies of Saintes which ſlepte aroſe, and went out of the graues after his reſurrection, and came into the holy citie: and appeared vnto manye. *When the Centurion and they that were with him watchyng Jeſus, ſawe the yearthequake, and thoſe thinges whiche happened, they feared greatly, ſaying: Truely this was the ſonne of God.

*And many wemen were there (beholding hym a farre of) which folowed Jeſus from Galile, miniſtring vnto him. Emong whiche was Mary Magdalene and Mary the mother of James & Joſes, and the mother of zebedes children. G When the euen was come, *there came a ryche man of Aramathia named Joſeph, whiche alſo was Jeſus diſciple. He wente to Pilate and begged the bodye of Jeſus. Then Pilate commaunded the body to bee deliuered. And whā Joſeph had taken the bodye, he wrapped it in a cleane lynnen clothe, and layed it in hys newe toumbe, which he had hewen out, euen in the rocke, and rolled a great ſtone to the doore of the ſepulchre & departed. And there was *Mary Magdalene and the other Mary ſittyng ouer agaynſt the ſepulchre. Mar.xv.b

The nexte day that folowed the daye of preparing, the hie prieſtes and phariſes came together vnto Pilate, ſaying: Sir, we remember that thys deceauer ſayde whyle he was yet alyue. *After thre dayes I will ryſe agayne. Commaunde therfore that the ſepulchre bee made ſure vntill the thirde daye, leaſte his diſciples come and ſtele him a way, and ſaye vnto the people: he is riſen frō ẏ dead, and the laſt errour ſhalbe worſe then the fyrſte. Pilate ſaide vnto them: ye haue the watch, go your way, make it as ſure as ye can. So they wente, and made the ſepulchre ſure with the watch men, and ſealed the ſtone. + Math.xvi.c and.xvii.b Mar.ix.a Luk.xviii.f

The .xxviii. Chapter. +

¶ The reſurrection of Chriſte. The hie prieſtes geue the ſouldiers money, to ſay that Chriſte was ſtollen out of his graue. Chriſt appeareth vnto hys diſciples, and ſendeth them furth to preache and to baptiſe.

Vpon an euening of the Sabothes which dawneth the firſt daye of the Sabothes, came Mary Magdalene, and the other Mary to ẏ ſepulchre. And behold, there was a great earthequake. For the angel of the lord diſcended from heauē, and came and rolled backe the ſtone frō the dore, & ſat vpon it. His countenaūce was lyke lightening, and hys raymente whyte as ſnow. And for feare of hym ẏ kepers wer aſtonied, & becā as dead mē. A *Mar.xv.a Luk.xxiiii.a John.xx.a

*The angel anſwered, and ſayd vnto the weomen: fere ye not. For I know ẏ ye ſeke Jeſus whiche was crucified: he is not here: he is riſen as he ſayd. Come ſee ẏ place wher that the lord was laid, and go quickely, and tell his diſciples, ẏ he is riſen again from the dead. And beholde, he goeth beefore you into Galile: there ye ſhal ſe hi. Lo I haue told you. + Mar.xvi.a Luk.xxiiii.a

+ *And they departed quickely frō the ſepulchre, with feare and great ioy, and did runne to bring his diſciples worde. And as they wēt to tel his diſciples: behold, Jeſus met them, ſaying: All haile. And they came, & held hym by the fete, & wurſhipped him. Thē ſaid Jeſus vnto thē: be not afrayd. Go tell my brethrē, ẏ they B Mat.xvi.b Luk.xxiiii.b

they go ĩto galile, ⁊ ther ſhal they ſe me.
C When they were gone, behold ſome of
the kepers came into the citie, ⁊ ſhewed
vnto ẏ hie prieſtes al the thinges ẏ had
happened. And they gathered thē together
with the elders, ⁊ toke coūſel, and
gaue large money vnto the ſouldiours,
ſaying: Say ye, ẏ his diſciples came by
night, ⁊ ſtole him away, while ye ſlept.
And if thys come to ẏ rulers eares, we
wil perſwade him, ⁊ ſaue you harmles.
So they toke the money, ⁊ dyd as they
wer taught. And this ſaying is noyſed
emong the Jewes vnto this day. ⊦

*Then the eleuen Diſciples wente away
D into Galile, into a mountayn where
Jeſus had appoynted them. And when
they ſawe hym, they wurſhypped hym.
But ſome doubted. And Jeſus cam and
Math.xi.b ſpake vnto them, ſaying: *All power is
John.xvii.a geuen vnto me in heauen, and in earth.
‡Goe ye therfore, and teache al naciōs,
Mar.xvi.c baptiſing them in the name of the father
⁊ of the ſonne, ⁊ of the holy ghoſt: Teaching
them to obſerue al thinges, what
ſoeuer I haue commaunded you. And
John.xiiii.b lo *I am with you alwaye, euen vntil
the ende of the worlde. ⊦

¶ Here endeth the Goſpel of
S. Matthewe.

The goſpel of
S. Marke.

¶ The .i. Chapter

The offyce of John the baptiſt. The baptiſme of Chryſt, hys faſtynge, hys preachynge, and the callyng of Peter, Andrew, James ⁊ John, Chriſt healeth the mā with the vncleane ſpirite, helpeth Peters mother in law, ⁊ cleſeth ẏ leper.

A THe beginning of the Goſpell
Mala.iii.a of Jeſu Chriſte the
Math.xi.b ſōne of god, as it is writtē
Luk.vii.d in the Prophetes*, behold
I ſēd my meſſenger
Eſai.xl.a before thy face which ſhal
*ꝑpare thy way before thee. The voice
of a cryer in the wildernes: prepare ye
Math.iii.a the waye of the lord, ⁊ make his pathes
Luke.iii.a ſtraight. *John did baptiſe in the wildernes,
*Mat.iii.b ⁊ preached the baptiſme of ‡repētaūce,
Luke.iii.c for ẏ remiſſiō of ſinnes. And al
ẏ land of Jury, ⁊ they of Jeruſalē wēt
out vnto him, ⁊ were al baptiſed of him
in the riuer Jordā, cōfeſſing their ſines.
B *John was clothed with cameles
Math.iii.a here, and with a girdle of a ſkyn aboute
hys loynes. And he did eat locuſtes and
wyld hony, ⁊ preached ſaying‡. He ẏ is Math.iii.
ſtrōger thē I, cummeth after me: whoſe Luke.iii.c
ſhoe latchet I am not worthy to ſtoupe John.i.d
down, and vnloſe. I haue baptiſed you
with water: but he ſhal baptiſe you wt
the holy goſte. ⊦ And it came to paſſe in
thoſe daies ẏ Jeſus came frō Nazareth
of galile: ‡ and was baptiſed of John in
Jordan. And aſſone as he was come vp
out of the water: ‡ he ſaw heauen open,
and the ſpirite deſcending vpon him like Math.iii.
a doue: And there cam a voice frō heuē: Math.iii.
‡Thou art my dere ſonne in whom I delite. Math.iii.
And immediatly *the ſpirite droue xii ⁊.xvii.
him into wildernes: and he was there *Mat.iiii.
in the wildernes fourty daies, and was Eſai.xlii.a
tēpted of ſatan, ⁊ was with wilde beaſtes‡. Mar.ix.a
And ẏ angels miniſtred vnto him. Mat.iiii.
After that John was takē *Jeſus cam *Mat.iiii.
into Galile ‡preaching the goſpel, of the Luke.iiii.
kingdom of God, and ſaying. The time ‡Mat.iiii.
is come, and the kyngdom of God is at ‡Mat.iiii.
hande: ‡repent, and beleue the goſpel. Math.iiii.

*As he walked by the ſea of Galile, he
ſawe Simon and Andrew his brother,
caſtyng nettes into the ſea, for they wer
fiſhers. And Jeſus ſayd vnto them: folow
me, ⁊ I will make* you to become Jere.xv
fiſhers of men. And ſtraight way, they
forſoke theyr nettes ⁊ folowed hī. And
whē he had gone a litle farder thēce, he
ſawe James ẏ ſonne of zebede, ⁊ John
his brother, whych alſo wer in the ſhip
mendyng their nettes. And anone he called
them. And they lefte theyr father zebede
in the ſhip with his hired ſeruauntes,
⁊ folowed him. *And they came into Mat.i
Capernaum: and ſtraight way on the
Sabboth daies, he entred into the ſinagoge,
⁊ taught. And they were aſtonied Math.v
at his learnyng.* For he taughte them Luk.iii.
as one that had authoritie, and not as ẏ
ſcribes. *And there was in their Sinagoge Math.v
a man vexed with an vncleane ſpirite, Luke.iii
⁊ he cried, ſaying: Alas, what haue
we to dooe with thee thou Jeſus of
Nazareth? Art thou come to deſtroye
vs? I knowe thee what thou arte, euen
that holye one of God. And Jeſus rebuked
hym ſaying: holde thy peace,
and come out of the manne. And when
the vnclene ſpirite had torne hym, and
cryed wyth a loude voyce, he came out
of hym. And they were all amaſed, in ſo
muche that they demaunded one of another
emong thē ſelues, ſaying: what
thyng is thys? What newe doctryne is
thys?

this? For with aucthoritie commaunded
he the foule ſpirites, and thei obeyed him.
And immediatlye his fame ſpred abroade
throughoute all the region borderyng on
Galile. And foorth with, when they were
ath 8.b come out of the ſinagoge *they entred into
ke.4.f the houſe of Simō and Andrew, with
James and Jhon. But Simons mother
in lawe laye ſicke of a feuer. And anone
they tell hym of her. And he came and toke
her by the hande, ⁊ lifte her vp: and immediatlye
the feuer forſoke her, and ſhe miniſtred
vnto them. And at euen when the
D ſunne was down, they brought vnto him
all that were diſeaſed, and them that wer
vexed with deuels. And all the citie was
gathered together at the dore, and he healed
manye that were ſicke of dyuerſe dyſeaſes,
t.4.g and *caſte oute manye deuels, and
k.3.b ſuffred not the deuels to ſpeake, becauſe
they knewe hym.

And in the mornyng verye earlye, Jeſus
(when he was riſen vppe) departed,
and wente oute into a ſolitarye place, and
there prayed. And Symon and they that
were wyth hym, folowed after hym. And
when they hadde founde hym, they ſaye
vnto hym: all menne ſeke for thee. And he
ſayed vnto them: lette vs goe into the next
townes, that I maye preache there alſo;
for therfore am I come. And he preached
in theyr ſinagoges, in all Galile, and caſte
the deuels out. *And there came a leper to
at.8.a. hym, beſechyng hym, and knelyng down
ke.5.c. and ſaying vnto hym: yf thou wilte thou
canneſte make me cleane. And Jeſus had
compaſſion on hym, and put foorth hys
hande, touched hym, ⁊ ſayeth vnto hym:
I wyll, bee thou cleane. And aſſone as he
hadde ſpoken, immediatelye the leproſye
departed from hym, and he ſente hym awaye
foorthwyth, and ſayeth vnto him.
k.7.d. *See thou ſaie nothyng to any man, but
get thee hence, ſhew thy ſelf to the prieſt, ⁊
offre for thy clenſing, thoſe thinges which
Moſes commaunded, for a witneſſe vnto
thē. But he (aſſone as he was departed)
began to tell many thynges, and to publiſhe
yͤ ſaying: inſomuch that Jeſus could
no more openly enter into yͤ citie, but was
without in deſerte places: And they came
to hym from euerye quarter.

¶ The. ii. Chapter.

¶ He healeth the man of the palſy, calleth Leuy yͤ
cuſtomer, eateth with open ſynners, and excuſeth
his diſciples.

After a few daies alſo he entred
into Capernaū again, ⁊ it was A
noiſed that he was ĩ the houſe.
And anone manye were gathered
together, inſomuche that nowe there
was no roume to receyue them, no not ſo
muche as about the dore. And he preached Mat. 9.a
the word vnto them. *And they came vnto Luke.5.d.
him, bringing one ſicke of yͤ palſy which
was borne of foure menne: And when
they could not come nie vnto hĩ for preaſe,
they vncouered the roofe of the houſe
that he was in. And when they had broken
vp the roofe, they dyd (with coordes)
lette downe the bedde wherin the ſicke of
the palſye laye. When Jeſus ſawe theyr
faithe, he ſayed vnto the ſicke of the palſye:
*ſonne thy ſinnes bee forgeuen thee.
But there were certayne of the ſcribes ſytting Luke.5.d. B
there, and thinking in their heartes:
why dothe he ſpeake theſe blaſphemies?
*Who can forgeue ſynnes, but God onely? Eſa.43.d and.44.d
And immediatlye when Jeſus perceyued
in his ſpirite, that they ſo thoughte
within themſelues, he ſayeth vnto them:
why thinke ye ſuch thinges ĩ your hertes?
Whether is it eaſier to ſaye to the ſicke of
the palſye, thy ſynnes bee forgeuen thee: or
to ſaye, aryſe, take vp thy bed, and walke?
But that ye maye knowe, that the ſonne
of manne hath power in earth to forgeue
ſynnes, he ſpake vnto yͤ ſicke of the palſey:
I ſay vnto thee: *aryſe, and take vp thy Mat.9.a
bed, ⁊ get the hence vnto thine own houſe. Luke.5.c.
And immediatly he aroſe, toke vp the bed, John.5.b
and went forth before them al: in ſo much
that thei wer al amaſed, ⁊ gloryfied God,
ſaying: wee neuer ſawe it on thys faſſion.

*And he wente agayn vnto the ſea, and Math.9.a
all the people reſorted vnto hym, and he
taughte them. And as Jeſus paſſed by, he
ſawe Leuye the ſoonne of Alphe, ſytting
at the receyte of cuſtome, and ſayde
vnto hym: folowe me. And he aroſe, and
folowed hym. And it came to paſſe that
when Jeſus ſatte at meate in his houſe,
many publicanes and ſinners ſate alſo together C
at meate wyth Jeſus and hys dyſciples.
For there were manye, that folowed
hym. And when the ſcribes and phariſes
ſawe hym eate wyth publicans and
ſinners, they ſaide vnto his diſciples: how
happeneth it, that he eateth and drynketh
with publicans ⁊ ſinners? When Jeſus
heard yͭ, he ſaid vnto them: They that bee
whole, haue no neede of the phiſicion, but
they that are ſicke. *I came not to call the I Tim.i.c
righteous

Math .ix.b righteous , but ſynners to repentaunce.
Luke.v.f. * And the diſciples of John & the phariſeis
dyd faſt :and they come & ſaye vnto
him: Why do the diſciples of John and of
the phariſeis faſte, but thy diſciples faſte
not? And Jeſus ſaid vnto thẽ: can the children
of the weddyng faſt while the bryde
grome is with thẽ? As long as they haue
the brydegrome wyth them, they cannot
faſt. But the daies will come, when the
bridegrome ſhalbe taken away from thẽ,
and then ſhall they faſt in thoſe dayes.

No man alſo ſoweth a piece of newe
cloth vnto an olde garment, els taketh he
away the new piece therof frõ the old, and
ſo is the rent worſe. And no mã powreth
newe wyne into old bottels: els the newe
wyne doth burſt the bottels, & the wyne
rũneth out, & the bottels are marred. But
new wyne muſt be put into newe bottels.
Math.xii a * And it chaunced (*again*) that he wente
Luk. vi.a. thorow the corne feldes on the Sabboth
dayes, & his diſciples began by the waye
to plucke the eares of corne, And the phariſes
ſayd vnto hym̃: behold, why do they
on the Sabboth daies, that which is not
lawfull? And he ſaied vnto them: haue ye
neuer red what Dauid did, when he had
nede, & was an hũgred, both he, and they
that wer with hym? * How he went into
i.Re, xxi.b. the houſe of God, in the dayes of Abiathar
the hie prieſt, & did eate ẏ ſhewbread
(whiche is not lawfull to eate, but for ẏ
prieſtes onely) & gaue alſo to them which
wer wyth hym? And he ſaid vnto thẽ: the
Saboth was made for man, and not man
for the Saboth. Therfore is the ſonne
of man Lorde alſo of the Saboth.

¶ The.iii.Chapter. *

He helpeth the man with the dryed hand, choſeth hys Apoſtles, and caſteth out the vncleane ſprite, whyche the Phariſes aſcrybe vnto the deuill. The brother, ſyſter and mother of Chryſt.

AND he entred again into the ſinagoge,
and ther was a man there
A which had a * withred hãd. And
Mat.xii.a. they watched him, whether he
Luke . vi.a. would heale him on ẏ Saboth day, that
they might accuſe him. And he ſaid vnto ẏ
mã which had ẏ wythered hãd: ariſe, and
ſtande in the middes. And he ſaieth vnto
thẽ: whether is it lawful to do good on ẏ
Saboth daies, or to do euil? to ſaue life,
or to kil? But they helde their peace. And
whẽ he had loked roũde about on thẽ wͭ
anger, mourning on the blyndnes of their
Mat .xii.b hertes, he ſaith to ẏ mã: * ſtretch furth thy
hand. And he ſtretched it out, ‡ & his hand
was reſtored, euẽ as whole as ẏ other. ‡ Luke.vi.b
* And the phariſes departed, & ſtraight ‡iii.Regum xiii.b.
way gathered a councell (with them that *Mat.xii.
belonged to Herode) againſt hym, ẏ they
might deſtroye him. But Jeſus auoyded
with his diſciples to ẏ ſea. * And a greate
multitude folowed hym from Galile, and Mat. iiii.
from Jewry, and from Jeruſalem, & frõ Luke,vi.c.
Idumea, and from beyond Jordã, * and
they ẏ dwelled about Tyre and Sidon, a Mat.iiii.d
great multitude of men: whyche (when Luke.vi.c.
they had hearde what thynges he dyd) John .vi.
came vnto hym. And Jeſus cõmaũded B
his diſciples, ẏ a ſhyp ſhoulde wayte on
him, becauſe of the people, leſt they ſhould
throng hym. For he had healed many, in
ſo muche that they preaſed vpon him, for
to touche hym, as many as had plages.
And when the vncleane ſpyrites ſawe
hym, they fell downe before hym, & cryed,
ſaying: thou arte the ſonne of God. And
he ſtraytly charged thẽ, that they ſhoulde
not make hym knowen.

And he went vp into a mõtain, & called
vnto hym whõ he woulde, and they
came vnto hym * And he ordeined the .xii Mathe,
that they ſhould be wyth hym, and that he C
might ſend them forth to preach: and that
they might haue power to heale ſickeneſſes,
& to caſt out deuels. And he gaue vnto
Simon to name Peter. And he called
James the ſõne of zebede & Jhõ James
brother, & gaue thẽ to name Boanarges,
whiche is to ſay, ẏ ſonnes of thõder. And
Andrew & Philip, & Bartholomew, and
Matthew, & Thomas, & James the ſõne
of Alphe, and Thaddeus, & Simõ of Canaã,
& Judas Iſcarioth, whiche alſo betrayed
hym. And they cam into ẏ houſe, &
the people aſſembled together agayne, ſo
that they had not leyſer, ſo muche as to
eate bread. And when they ẏ belonged vnto
hym heard of it, they went out to laye
handes vpõ hym. For they ſaid: he is mad.
And ẏ ſcribes which cam downe frõ Jeruſalẽ,
ſaied: he hath Belzebub, & * by the
chefe deuill, caſteth he out deuils. And he Math .ix
called thẽ vnto him, & ſayd vnto thẽ in parables. and ,xii. Luke ,xi
How cã Satan driue out Satã? D
And if a realme be deuided againſt it ſelf,
that realme cãnot endure: And if a houſe
be deuided againſt it ſelfe, that houſe can
not continue. And if Satan make inſurreccion
againſt hym ſelfe, and be deuided, Mat.xiii.
he cannot continue, but hath an ende. No Luke.viii.
man can entre into a ſtrong mans houſe
and

and take away his goodes,except he firſt
binde the ſtrong man,and then ſpoyle his
houſe.Verely, I ſay vnto you: all ſynnes
ſhalbe forgeuen vnto mens children,and
Mat.xii.c blaſphemies wherwith ſoeuer they haue
ke.xii.b. blaſphemed. *But he that ſpeaketh blaſphemy
agaynſt the holy ghoſt,hath neuer
forgeuenes,but is in daunger of eternall
damnacion:For they ſaide:he hath an vncleane
Mat.xii.d. ſprite.*There cam alſo his mother
ke .viii.c and hys brethren, and ſtode without, and
ſent vnto hym to cal him out.And the people
ſat aboute hym, and ſayde vnto him:
beholde,thy mother and thy brethren ſeke
for the without. And he anſwered them,
ſaying:who is my mother ⁊ my brethrẽ?
And when he had loked rounde about on
hys diſciples,whiche ſat in cõpaſſe about
hym,he ſayde:beholde my mother and my
brethren. For whoſoeuer doth the will of
God,the ſame is my brother ⁊ my ſyſter
and mother.

¶ The.iiii.Chapter.+

The parable of the ſower.Chriſt ſtilleth the tẽpeſt
of the ſea,whiche obeyed hym.

A AND he begã again, to teache
by the ſea ſyde. And ther gathered
together vnto hym
muche people, ſo greatly yͭ
Mat.xiii.a he entred into a ſhippe* and
ſat in the ſea,and al the people was by the
ſea ſyde on the ſhore. And he taught them
many thinges by parables, and ſaid vnto
Luke.viii.a them in his doctryne: Herken to, beholde
*there wente out a ſower to ſowe. And it
fortuned as he ſowed,that ſome fel by the
waye ſyde,⁊ the fowles of the ayre came,
and deuoured it vp: Some fell on ſtony
grounde where it had not muche earth, ⁊
immediatly ſprange vp,becauſe it had not
depth of earthe:but as ſone as the ſunne
was vp,it caught heat:and becauſe it had
not rotyng,it wyddred away.And ſom fel
amonge thornes, and the thornes grewe
vp,and choked it,⁊ it gaue no frute. And
ſome fell vpon good grounde,and did yeld
frute that ſprong vp,⁊ grewe,⁊ brought
forth,ſome thyrthy folde, and ſome ſixtie
folde,and ſome an hundred folde. And he
ſayde vnto them: he that hathe eares to
heare,let hym heare. ⊦

And when he was alone,they that wer
about hym with the twelue,aſked him of
Mat.xiii.b. the parable.And he ſaide vnto them:*To
Luke.viii.b you is it geuen to knowe the myſtery of yͤ
kingdom of God.But vnto them that are
without,al thynges happen by parables:
that when they ſee,they may ſee,⁊ not diſcerne:
⁊ whẽ they heare,*they may heare, B
and not vnderſtand:leſte at any tyme they Eſaye.vi.c.
ſhould turne,and theyr ſinnes ſhoulde bee Mat.xiii.b.
forgeuen them. And he ſayde vnto them: Luke.viii.b
Knowe ye not this parable?and how then John.xii.f.
will ye knowe all other parables? Acte.xxviii.
*The ſower ſoweth the woorde. And Roma.xi.b.
they (where of ſome be rehearſed to be by *Mat.xiii.
the way ſide)are thoſe,where the word is Luke.viii.b
ſowen:And whẽ they heare,Satan cõeth
immediatly, ⁊ taketh away the word that
was ſowen in theyr heartes.And likewiſe
the other that receyue ſede into the ſtonye
ground,are they,which whẽ they heare yͤ
word,atonce receyue it with gladnes, yet
haue no roote in them ſelues, ⁊ ſo endure
but a time:⁊ anone whan trouble ⁊ perſecucion
ariſeth for the wordes ſake,they fal
immediatly.There bee other alſo,that receaue
ſede into thornes,⁊ thoſe are ſuche
as heare yͤ word,⁊ yͤ cares of this world,
and the diſceatfulnes of richeſſe,and the
luſtes of other thinges,enter in,⁊ choke yͤ
word,⁊ it is made vnfrutful:⁊ other there
bee,that haue receyued ſeede into a good
ground,they are ſuche yͭ heare the word,⁊
receaue it,ſo yͭ one corne doth bryng forth
thyrtie,ſome ſixtie,ſome an hundred. *Mat.v.b

And he ſayde vnto them:*is the candel Luke.viii.c
lyghted, to bee put vnder a buſhell,or vnder and.xi.e.
the tabell?Is it not lighted to bee put C
on a candelſtycke? *For there is nothyng ‡Mat.x.
ſo priuie, that ſhall not bee opened, nether Luke.viii.
hathe it ben ſo ſecret but that it ſhall come and.xii.a.
abrode. Yf any man haue eares to heare
let hym heare. And he ſayde vnto them:
take heede what ye heare. *With what Mat.vii.
meaſure ye meete, with the ſame ſhall other Luke.vi.f.
menne meaſure vnto you againe.And
vnto you that heare,ſhall more bee geuen.
For*vnto hym that hath,ſhal it be geuen, Math.xiii.
and from hym that hathe not ſhal be taken and.xxv.c.
away euen that whiche he hath. Luke.viii.

And he ſayd:ſo is the kyngdome of god, and.xix.d.
euen as * yf a man ſhoulde ſowe ſeede in Math.xiii.
the grounde and ſhoulde ſlepe, and ryſe
vp nyght and daye, and the ſeede ſhoulde
ſprynge and growe vp, whyle he is not aware.
For the earth bryngeth forth frute
of her ſelfe:firſt the blade,then the eare,after
that the full corne in the eare. But whã
the frut is brought forth, anone he throuſteth
in the ſikel,becauſe yͤ herueſt is come.

And he ſayde: whereunto ſhall we lyken
the kyngdom of God?or with what Math.xiii.
compariſon ſhall we compare it?*It is Luke.xiii.

lyke a grayne of muſterdſeede, whiche
when it is ſowne in the earth, is leſſe then
all ſeedes that bee in the earthe: when it
is ſowne, it groweth vp, ⁊ is greater then
all herbes: and beareth great braunches,
ſo that the foules of the ayre maye make
their neſtes vnder the ſhadowe of it.
*Mat.xiii.e *And with many ſuche parables ſpake
he the worde vnto them, after as theye
myghte heare it. But withoute a parable
ſpake he nothyng vnto them. But when
*Mat.xiii.e. they were alone, *he expoũded all things
to his diſciples. And the ſame daye when
euen was come, he ſayde vnto them: let vs
paſſe ouer vnto the other ſyde. And they
left the people, and tooke hym euen as he
was in yͤ ſhippe. And ther were alſo with
hym other ſhyppes.
*Mat.viii.a *And there aroſe a greate ſtorme of
Luke. viii.c wynde, and the waues daſched into the
D ſhyppe, ſo that it was nowe full. And he
was in the ſterne a ſlepe on a pelow. And
they awaked hym, and ſayde vnto hym:
Maſter, careſt thou not, that we peryſhe?
And he aroſe vp, and rebuked the winde,
and ſayde vnto the ſea: peace, bee ſtil. And
the wyndes ceaſed, and there folowed
a greate calme. And he ſayde vnto them:
why are ye ſo fearfull? Howe hapeneth it
that ye haue no faythe? And they feared
excedingly, and ſayde one to a nother: who
is this? For both wind and ſea obey him.

The.v.Chapter. *

Chriſt deliuereth the poſſeſſed from the vncleane
ſpirite, the woman from the bloudye yſſue: and
rayſeth the captaynes doughter. A

Mat.viii.b AND they came * ouer to yͤ
uke.viii.d. other ſyde of the ſea, into yͤ
cou͂tre of the Gaderenites.
And when he was comme
out of the ſhyp, immediatly
there met hym out of the graues a man
poſſeſſed of an vncleane ſpirite, which had
hys abydyng amonge the graues. And no
mã could binde him, no not with cheynes,
becauſe that when he was often bounde
with fetters and cheynes, he plucked the
cheynes aſunder, and brake the fetters in
peces. Nether coulde any man tame him.
And alwaies, night and day he was in the
mounteynes and in the graues, criyng ⁊
beatyng hym ſelfe with ſtones. But whẽ
he had ſpyed Jeſus afarre of, he ranne, and
worſhipped hym, and cryed with a loude
at. viii. d. voice, and ſaide *what haue J to do with
ctes.xvi.c the, Jeſus thou ſonne of the moſte hyeſt
GOD, J require thee in the name of
God, that thou tormente me not. For he
ſaide vnto hym: come out of the man thou
foule ſprite. And he aſked hym: what is
thy name? And he aunſwered ⁊ ſayde vnto
hym: my name is Legion, for we are many.
And he prayed hym inſtantly that he
woulde not ſende them awaye oute of the
countrye.

But there was there nye vnto the mountaynes B
*a greate heerde of ſwine feding, ⁊ Mat.viii.d
al the deuels beſought hym, ſaying: ſende Luke.viii.d.
vs into the heerd of ſwyne, that we maye
enter into them. And anone Jeſus gaue
them leaue. And the vncleane ſprites went
oute, and entred into the ſwyne. And the
heerde was caryed hedlynge into the ſea.
They wer almoſt two .M. ⁊ were drowned
in the ſea. And the ſwyneheerdes fled,
and tolde it vnto the citie, and in the feldes.
And theye wente out for to ſee, what had
happened: and came to Jeſus, and ſawe
hym that was vexed with the fende and
had the Legion, ſyt, both clothed ⁊ in hys
righte mynde, and they were afrayed. And
they that ſawe it tolde them, howe it had
happened to him that was poſſeſſed with
the deuell: and alſo of the ſwyne. *And Luke.viii.e.
they beganne to praye him, that he would
departe out of theyr coaſte. *
*And when he was come into the ſhip Mat.viii.d.
he that had the deuel prayed hym, that he
myghte bee with hym. Howbeit, Jeſus
would not ſuffer him, but ſayde vnto him:
go to thine owne houſe and to thy frendes,
and ſhewe them howe greate thynges the
Lord hath doone for the, and how he hath
had compaſſion on the. And he departed,
and began to publiſhe in the .x. cities, how
greate thynges Jeſus had done for hym,
and all menne did maruell.

And when Jeſus was come ouer again
by ſhyp vnto the other ſyde, muche people
gathered vnto hym, and he was nye vnto
the ſea. *And beholde, there came one of *Mat.ix.c.
the rulers of the ſynagoge, whoſe name Luke.viii.f
was Jairus: and when he ſawe hym, he
fell downe at hys feete, and beſought him
greatly, ſaying: my daughter lieth at point
of deathe, J praye the come, and lay thy
hand on her, that ſhe may be ſafe and liue.
And he wente with hym, and muche people
folowed hym, and thronged hym. Mat.ix.f.
*And there was a certayne woman, Luke.viii.f.
which had bẽ diſeaſed of an yſſue of bloud
xii. yeres, and had ſuffered many thinges
of many phiſicions, and had ſpente al that
ſhe had, and felte none amendement at all,

but rather was worſe and worſe. When
ſhe had heard of Jeſus, ſhe cam in yͤ preſe
behynd hym, and touched his garmente.
For ſhe ſayed: yf J maye but touche hys
clothes, J ſhall be whole. And ſtreyght
waye the fountayne of her bloude was
dryed vp, and ſhe felte in her bodye, that
ſhe was healed of that plage. And Jeſus
B immediatly felyng in hymſelfe, that ver-
Mat.viii.d tue proceded from hym, turned hym a-
Luke.viii.d. bout in the preſe, and ſayed, who touched
my clothes? And his diſciples ſayd vnto
him: yͧ ſeeſt the people thruſt the, ⁊ aſkeſt
thou who did touche me? And he looked
roũde about for to ſee her yͭ had done this
thing. But the woman fearing and trem-
blyng (knowyng what was done within
her) came, ⁊ fel downe before him, ⁊ tolde
him all the trueth. And he ſayd vnto her:
e.iiii.g Doughter * thy faythe hath ſaued thee:
D go in peace, and be whole of the plage.
t.ix.c. ‡ Whyle he yet ſpake, there came frõ the
e.viii.g ruler of the Sinagoges houſe, certayne
which ſayed: thy doughter is dead: why
diſeaſeſt thou the maſter? Aſſone as Je-
ſus heard the worde that was ſpoken, he
ſayd vnto the ruler of the Sinagoge: be
uke .viii.e. not afrayed, only beleue. And he ſuffered
no man to folowe hym, ſaue Peter and
James, ⁊ John the brother of James.
Mat.viii.d. th.ix.c ‡ And he came vnto the houſe of the ruler
e.viii.g of the Sinagoge, ⁊ ſawe the wondryng,
and them that wept and wayled greatly,
and went in and ſayed vnto them: why
make ye this a do, and wepe? The damo-
ſell is not dead, but ſlepeth. And they
laughed hym to ſcorne. But he put them
al out, and taketh the father and the mo-
ther of the damoſell, and them that were
with him, and entred in where the damo-
ſell lay, ⁊ taketh the damoſell by the hãd,
and ſayeth vnto her. Tabita cumi, which
is (if one doe interprete it) damoſell J ſay
vnto thee, aryſe: And ſtreight waye the
Mat.ix.c. damoſell aroſe, ⁊ walked. For ſhe was of
uke .viii.f the age of twelue yeres. And they were
aſtonied out of meaſure. And he charged
thẽ ſtraightly, that no man ſhould know
of it, and commaũded to geue her meate.

The. vi. Chapter.

Chriſt ſendeth his Apoſtels to heale thẽ that were
Mat.ix.f. diſeaſed. Of Jhon ⁊ Herode. Of the .v. loues and .ii.
uke.viii.f. fiſhes. And of the walkyng on the ſea.

A AND he * departed thẽce, ⁊ came in-
.xiii. g to his owne countrey, ⁊ his diſci-
u.iiii.e. ples folowed hym. And when the
Sabboth daye was come, he beganne to
teache in yͤ ſinagoge. And many yͭ heard
him were aſtonied, ⁊ ſayed: from whence
hath he theſe thinges? ⁊ what wiſdom is
this that is geuẽ vnto him, ⁊ ſuche vertu-
es yͭ are wrought by his hãdes? ‡ Js not *Mat.xiii.g
this the carpenter, Maries ſõne, the bro-
ther of James ⁊ Joſes ⁊ of Juda ⁊ Si-
mon? ⁊ are not his ſiſters here with vs?
And they were offẽded at him. Jeſ⁹ ſayd
vnto them: ‡ a Prophete is not diſpiſed, *Mat.xiii.g
but in his owne coũtrey, ⁊ emõg his own Luke.iiii.d
kynne, and in his owne houſhold. And he John.v.f
could there ſhew no miracle, but laied his
handes vpõ a few ſicke folk, ⁊ healed thẽ,
⁊ merueyled becauſe of their vnbelefe.
* And he went about by the tounes that B
lay on euery ſyde, teachyng. ‡ And he cal- *Mat.ix.d
led yͤ twelue, ⁊ began to ſende them forth ‡Mat.x.c
two ⁊ two, ⁊ gaue them power agaynſte
vncleane ſpirites. And cõmaunded them
that they ſhould take nothĩg in their ior-
ney, ſaue a rodde only: no ſcrip, no bread,
no money in their pourſe, but ſhould bee
ſhode with ſãdals. And that they ſhould
not put on two cotes. And he ſayed vnto
them: wherſoeuer ye entre into an houſe
there abyde, till ye departe thence. * And
whoſoeuer ſhal not receiue you, nor heare *Mat.x.b.
you, when ye departe thence, ſhake of the Luke.ix.a
duſt that is vnder your fete, for a witnes
vnto them. * J ſaye verely vnto you: it *Mat.xi.d
ſhalbe eaſier for Zodom ⁊ Gomor in the Luke.x.a
day of iudgemẽt, then for that citie. ‡ And *Mat.x.a
they went out and preached, that menne
ſhoulde repente: and they caſt out many
deuyls: and annoynted many that were
ſicke with oyle, and healed them. * And *mat.xiiii.
kyng Herode heard of hym (for his name Luke.ix.a
was ſpred abrode) and he ſayed: John
Baptiſte is ryſen agayne from the dead,
and therfore miracles are wrought by
him. Other ſayd: it is Helias, ſome ſayed:
it is a Prophet as one of the Prophetes.
But when Herode heard of him, he ſayd:
it is John whom J beheaded, he is ryſen C
from death agayne.

* For Herode hymſelfe had ſente forth
menne of warre, and layed handes vpon
John, and bounde hym, and caſt hym in
to prieſon for Herodias ſake his brother
Philippes wyfe (becauſe he had maryed
her.) For John ſayed vnto Herode: * Jt
is not lawfull for thee to haue thy bro- Leui.xviii.d
thers wyfe. Herodias layed wayte for and.xx.d.
hym, and would haue killed hym, but ſhe D
could not. For Herod feared John, know-
ing that he was a iuſte manne ⁊ an holy,

lyke a grayne of muſterdſeede, whiche when it is ſowne in the earth, is leſſe then all ſeedes that bee in the earthe: when it is ſowne, it groweth vp, & is greater then all herbes: and beareth great braunches, ſo that the foules of the ayre maye make their neſtes vnder the ſhadowe of it.

*Mat.xiii.e *And with many ſuche parables ſpake he the worde vnto them, after as theye myghte heare it. But withoute a parable ſpake he nothyng vnto them. But when
*Mat.xiii.e. they were alone, *he expoũded all things to his diſciples. And the ſame daye when euen was come, he ſayde vnto them: let vs paſſe ouer vnto the other ſyde. And they left the people, and tooke hym euen as he was in ẏ ſhippe. And ther were alſo with hym other ſhyppes.

*Mat.viii.a Luke.viii.c *And there aroſe a greate ſtorme of wynde, and the waues daſhed into the
D ſhyppe, ſo that it was nowe full. And he was in the ſterne a ſlepe on a pelow. And they awaked hym, and ſayde vnto hym: Maſter, careſt thou not, that we peryſhe? And he aroſe vp, and rebuked the winde, and ſayde vnto the ſea: peace, bee ſtil. And the wyndes ceaſed, and there folowed a greate calme. And he ſayde vnto them: why are ye ſo fearfull? Howe hapeneth it that ye haue no faythe? And they feared excedingly, and ſayde one to a nother: who is this? For both wind and ſea obey him.

The.v.Chapter.*

Chriſt delyuereth the poſſeſſed from the vncleane ſpirite, the woman from the bloudye yſſue: and rayſeth the captaynes doughter.

A

Mat.viii.b Luke.viii.d. And they came * ouer to ẏ other ſyde of the ſea, into ẏ coũtre of the Gaderenites. And when he was comme out of the ſhyp, immediatly there met hym out of the graues a man poſſeſſed of an vncleane ſpirite, which had hys abydyng amonge the graues. And no mã could binde him, no not with cheynes, becauſe that when he was often bounde with fetters and cheynes, he plucked the cheynes aſunder, and brake the fetters in peces. Nether coulde any man tame him. And alwaies, night and day he was in the mounteynes and in the graues, cryyng & beatyng hym ſelfe with ſtones. But whẽ he had ſpyed Jeſus afarre of, he ranne, and worſhipped hym, and cryed with a loude
Mat.viii.d. Actes.xvi.c voice, and ſaide *what haue I to do with the, Jeſus thou ſonne of the moſte hyeſt GOD, I require thee in the name of God, that thou tormente me not. For he ſaide vnto hym: come out of the man thou foule ſprite. And he aſked hym: what is thy name? And he aunſwered & ſayde vnto hym: my name is Legion, for we are many. And he prayed hym inſtantly that he woulde not ſende them awaye oute of the countrye.

B But there was there nye vnto the moun-
Mat.viii.d Luke.viii.d. taynes *a greate heerde of ſwine feding, & al the deuels beſought hym, ſaying: ſende vs into the heerd of ſwyne, that we maye enter into them. And anone Jeſus gaue them leaue. And the vncleane ſprites went oute, and entred into the ſwyne. And the heerde was caryed hedlynge into the ſea. They wer almoſt two M. & were drowned in the ſea. And the ſwyneheerdes fled, and tolde it vnto the citie, and in the feldes. And theye wente out for to ſee, what had happened: and came to Jeſus, and ſawe hym that was vexed with the fende and had the Legion, ſyt, both clothed & in hys righte mynde, and they were afrayed. And they that ſawe it tolde them, howe it had happened to him that was poſſeſſed with the deuell: and alſo of the ſwyne. *And
Luke.viii.e. they beganne to praye him, that he would departe out of theyr coaſte.*

Mat.viii.d. *And when he was come into the ſhip he that had the deuel prayed hym, that he myghte bee with hym. Howbeit, Jeſus would not ſuffer him, but ſayde vnto him: go to thine owne houſe and to thy frendes, and ſhewe them howe greate thynges the Lord hath doone for the, and how he hath had compaſſion on the. And he departed, and began to publiſhe in the.x.cities, how greate thynges Jeſus had done for hym, and all menne did maruell.

And when Jeſus was come ouer again by ſhyp vnto the other ſyde, muche people gathered vnto hym, and he was nye vnto the
*Mat.ix.c. Luke.viii.f ſea. *And beholde, there came one of the rulers of the ſynagoge, whoſe name was Jairus: and when he ſawe hym, he fell downe at hys feete, and beſought him greatly, ſaying: my daughter lieth at point of deathe, I praye the come, and lay thy hand on her, that ſhe may be ſafe and liue. And he went with hym, and muche people folowed hym, and thronged hym.

Mat.ix.c. Luke.viii.f. *And there was a certayne woman, which had bẽ diſeaſed of an yſſue of bloud xii. yeres, and had ſuffered many thinges of many phiſicions, and had ſpente al that ſhe had, and felte none amendement at all,

but rather was worſe and worſe. When
ſhe had heard of Jeſus,ſhe cam in yͤ preſe
behynd hym,and touched his garmente.
For ſhe ſayed:yf J maye but touche hys
clothes,J ſhall be whole. And ſtreyght
waye the fountayne of her bloude was
dryed vp,and ſhe felte in her bodye, that
ſhe was healed of that plage. And Jeſus
immediatly felyng in hymſelfe, that vertue
proceded from hym, turned hym about
in the preſe,and ſayed, who touched
my clothes? And his diſciples ſayd vnto
him: yͭ ſeeſt the people thruſt the, & aſkeſt
thou who did touche me? And he looked
rõude about for to ſee her yͭ had done this
thing.But the woman fearing and tremblyng
(knowyng what was done within
her) came, & fel downe before him, & tolde
him all the trueth. And he ſayd vnto her:
iiii.g Doughter * thy faythe hath ſaued thee:
D go in peace,and be whole of the plage.

ix.c. ‡ Whyle he yet ſpake,there came frõ the
viii.g ruler of the Sinagoges houſe, certayne
which ſayed: thy doughter is dead: why
diſeaſeſt thou the maſter? Aſſone as Jeſus
heard the worde that was ſpoken, he
ſayd vnto the ruler of the Sinagoge:be
not afrayed,only beleue. And he ſuffered
no man to folowe hym, ſaue Peter and
James, & John the brother of James.
th.ix.c ‡ And he came vnto the houſe of the ruler
viii.g of the Sinagoge, & ſawe the wondryng,
and them that wept and wayled greatly,
and went in and ſayed vnto them: why
make ye this a do,and wepe? The damoſell
is not dead,but ſlepeth. And they
laughed hym to ſcorne. But he put them
al out, and taketh the father and the mother
of the damoſell,and them that were
with him,and entred in where the damoſell
lay, & taketh the damoſell by the hãd,
and ſayeth vnto her. Tabita cumi, which
is(if one doe interprete it)damoſell J ſay
vnto thee,aryſe: And ſtreight waye the
damoſell aroſe, & walked. For ſhe was of
the age of twelue yeres. And they were
aſtonied out of meaſure. And he charged
thẽ ſtraightly,that no man ſhould know
of it, and commaũded to geue her meate.

The.vi.Chapter. ✠

Chriſt ſendeth his Apoſtels to heale thẽ that were diſeaſed. Of Jhon & Herode. Of the.v.loues and.ii. fiſhes. And of the walkyng on the ſea.

A AND he * departed thẽce, & came into
xiii. g his owne countrey, & his diſciples
iiii.e. folowed hym. And when the
Sabboth daye was come, he beganne to
teache in yͤ ſinagoge. And many yͭ heard
him were aſtonied, & ſayed:from whence
hath he theſe thinges? & what wiſdom is
this that is geuẽ vnto him, & ſuche vertues
yͭ are wrought by his hãdes? ‡ Js not *Mat.xiii.g
this the carpenter,Maries ſõne, the brother
of James & Joſes & of Juda & Simon?
& are not his ſiſters here with vs?
And they were offẽded at him. Jeſꝰ ſayd
vnto them: ‡ a Prophete is not diſpiſed, *Mat.xiii.g
but in his owne coũtrey, & emõg his own Luke.iiii.d
kynne,and in his owne houſhold. And he John.v.f
could there ſhew no miracle, but laied his
handes vpõ a few ſicke folk, & healed thẽ,
& merueyled becauſe of their vnbelefe. ✠

* And he went about by the tounes that B
lay on euery ſyde,teachyng. ‡ And he called *Mat.ix.d
yͤ twelue, & began to ſende them forth ‡Mat.x.c
two & two, & gaue them power agaynſte
vncleane ſpirites. And cõmaunded them
that they ſhould take nothig in their iorney,
ſaue a rodde only:no ſcrip,no bread,
no money in their pourſe, but ſhould bee
ſhode with ſãdals. And that they ſhould
not put on two cotes. And he ſayed vnto
them: wherſoeuer ye entre into an houſe
there abyde,till ye departe thence.* And
whoſoeuer ſhal not receiue you,nor heare *Mat.x.b.
you,when ye departe thence,ſhake of the Luke.ix.a
duſt that is vnder your fete,for a witnes
vnto them. * J ſaye verely vnto you: it *Mat.xi.d
ſhalbe eaſier for Zodom & Gomor in the Luke.x.a
day of iudgemẽt,then for that citie. ‡ And *Mat.x.a
they went out and preached, that menne
ſhoulde repente: and they caſt out many
deuyls: and annoynted many that were
ſicke with oyle, and healed them. * And
kyng Herode heard of hym (for his name *mat.xiiii.
was ſpred abrode) and he ſayed: John Luke.ix.a
Baptiſte is ryſen agayne from the dead,
and therfore miracles are wrought by
him. Other ſayd:it is Helias,ſome ſayed:
it is a Prophet as one of the Prophetes.
But when Herode heard of him, he ſayd:
it is John whom J beheaded,he is ryſen C
from death agayne.

*For Herode hymſelfe had ſente forth
menne of warre,and layed handes vpon
John,and bounde hym, and caſt hym into
priſon for Herodias ſake his brother
Philippes wyfe(becauſe he had maryed
her.)For John ſayed vnto Herode: * Jt
is not lawfull for thee to haue thy brothers Leui.xviii.d
wyfe. Herodias layed wayte for and.xx.d.
hym,and would haue killed hym,but ſhe D
could not. For Herod feared John, knowyng
that he was a iuſte manne & an holy,

C and gaue hym reuerence: and when he
hearde hym, he dyd many thynges, and
hearde hym gladly. And when a conuenient
daye was come, that Herode on his
*Gene.xl.d. *birth day, made a ſupper to the Lordes,
hie capitaynes, & chiefe eſtate of Galile,
& when the doughter of the ſame Herodias
came in, & daunced, & pleaſed Herode
& them that ſate at bourde alſo: the kyng
ſayed vnto yͤ damoſell: aſke of me what
*mat.xiiii.a thou wylt, and I wyll geue it thee. *And
he ſware vnto her: whatſoeuer thou
ſhalte aſke of me I wyll geue it thee, euen
vnto the one halfe of my kyngdome. And
ſhe went forth, and ſayd vnto her mother:
what ſhall I aſke? ſhe ſayed: John baptiſtes
head. And ſhe came in ſtreight way
wͭ haſt vnto the kyng, & aſked, ſaying: I
will, yͭ thou geue me by and by in a charger,
yͤ head of John Baptiſt. And the kīg
was ſory: howbeit for his othes ſake, and
for theyr ſakes whiche ſatte at ſupper alſo,
he woulde not caſt her of. And immediatly
the kyng ſente the hangman, and
cōmaunded hys head to be brought in.

D And he went, & beheaded him in the priſone,
and brought hys head in a charger
and gaue it to the damoſell, and the damoſell
gaue it to her mother. And when
hys diſcyples hearde of it, they came, and
toke vp hys body, & layed it in a graue. ☞

And the apoſtles gathered them ſelues
together vnto Jeſus, and tolde hym all
thynges, both what they had doen, and
what they had taught. And he ſayd vnto
‡mat.xiiii.b them‡come ye alone out of the waye into
Luke.ix.b the wyldernes, and reſte awhyle. For
John.vi.a there were many commers, and goers, &
they had no leaſure ſo muche as to eate.
*mat.xiiii.b *And he went by ſhyp out of the way into
a deſerte place. And the people ſpyed
them when they departed: & many knewe
hym, and ranne a fote thyther out of all
cities, and came thyther before them, and
came together vnto him. And Jeſꝰ went
*Mat.ix.d out and ſawe muche people, *& had com-
and. xiiii.b. paſſion on them, becauſe‡ they were lyke
‡Eze.34.a. ſhepe, not hauyng a ſheparde. And he beganne
to teache them many thynges,

E *And when the daye was nowe farre
*mat.xiiii.b ſpente, his diſciples came vnto hym, ſay-
Luke.ix.b. ing: thys is a deſerte place, and nowe the
John.vi.a. tyme is farre paſſed, lette them departe
that they maye goe into yͤ countrie round
aboute, and into the townes, and bye
them breade: for they haue nothyng to
eate. He anſwered and ſayed vnto them:
geue ye them to eate. And they ſayed vnto
hym: ſhall we goe and bye twoo
hundreth penyworthe of bread, and geue
them to eate? He ſayd vnto them: *howe *Mat.vii.a
many loaues haue ye? Goe and looke.
And when they had ſearched, they ſayed:
fyue, and two fiſhes. And he commaunded
them, to make them all ſitte downe
by companyes vpon the grene graſſe.
And they ſatte downe here a rowe and
there a rowe, by hūdredes and by fifties.

And when he had taken the fiue loues
and the two fiſhes, and looked vp to heauen,
he bleſſed and breake the loues, and
gaue them to his diſciples, to ſette before
them: and the two fiſhes deuyded
he emong them all. And they all dyd eate
& were ſatiſfied. And they toke vp.xii.baſkettes
ful therof, & of the fiſhes. And they
yͭ did eate, were aboue fiue thouſand mē. F

*And ſtreightwaye he cauſed his diſci- *mat.xiiii.c
ples to go into the ſhippe, and to go ouer
the ſea before vnto Bethſaida, whyle he
ſente awaye the people. *And aſſone *mat.xiiii.c
as he had ſent them awaye, he departed John.vi.b.
into a mountayne to praye. *And when
euen was come, the ſhip was in the myddes
of the ſea, and he alone on the lande,
& he ſawe them troubled in rowyng, for
the wynde was contrary vnto them. And
aboute the fourthe watche of the night,
he came vnto them, walking vpō the ſea,
and woulde haue paſſed by them. But
when they ſawe hym walkyng vpon the
ſea, they ſuppoſed it had been a ſpirite,
and cryed out: for they all ſawe hym and
were afrayed. And anone he talked with
them & ſaid vnto them: be of good cheare,
it is I: be not afrayde. *And he wente vp ‡mat.xiiii.
vnto them into the ſhippe, and the winde
ceaſed, & they were ſoore amaſed in them
ſelues beyonde meaſure, and marueyled.
For they remēbred not of the loaues, becauſe
theyr herte was blynded.

And when they were ouer the water G
they came into the lande of Genezareth
and drue vp into the heauen. And aſſone
as they were come out of yͤ ſhip, ſtreyght
way they knewe him, & ran forth through
out all the region rounde about, & began
to cary about in beddes thoſe that were
ſicke, when they heard that he was there.
And whyther ſoeuer he entred, into
tounes, cities or vyllages, they layde the
ſicke folkes in ſtreates, and prayed hym
that they might touche, and it were but
the hemme of his veſture. And as many
as touched hym, were ſafe. ☞

C The

¶ The.vii. Chapter.

The diſciples eate with vnwaſſhen handes. The commaundemente of GOD is tranſgreſſed by mennes tradicions. Of the woman of Syrophenyſſa. Of the Sabboth.

A AND*the phariſes came together
at.xv.a vnto him, ⁊ dyuers of the ſcribes
whiche came from Jeruſalem.
And when they ſaw certayne of
hys diſcyples eate breade with commen
(that is to ſaye with vnwaſhen) handes,
they complayned. For the phariſes and all
yͤ Jewes, except they waſhe their handes
often, eat not: obſeruyng the tradicions of
the elders. And when they come from the
market, except they waſhe, they eate not:
And many other thynges there be, whiche
they haue taken vpon them to obſerue, as
the waſhyng of cuppes and cruſes, ⁊ braſen
veſſels, and of tables.

B Then aſked hym the pharyſes and ſcrybes:
why walke not thy diſciples accordyng
to the cuſtome, ordeyned by the elders,
but eate breade with vnwaſhen
handes? He anſwered and ſayd vnto thē:
wel propheſied Eſaias of you ypocrites,
xxix.b. as it is written: * This people honoreth
xv.a. me with their lippes, but their hearte is
farre from me: howbeit, in vayne do they
ſerue me, teaching the doctrines and commaundementes
of men. For ye laye the cōmaundement
of God apart, ⁊ obſerue the
conſtitucions of menne. as the waſhing of
cruſes and of cuppes, ⁊ many other ſuche
lyke thynges ye do.

And he ſayde vnto thē: wel, ye caſt aſide
the cōmaundement of God to mayntayne
o.xxi.b. your owne conſtitucions * For Moſes
e.v.b. ſayed: honour thy father ⁊ thy mother: ⁊*
e.vi.a. who ſo curſeth father or mother, let hym
o.xx.b. dye the deth. But ye ſaie: a man ſhal ſaye to
i.xx.b. his father or mother, Corban: whiche is,
uer.x.c what gift ſoeuer commeth fro me, ſhalbe
for thy profite. And ſo ye ſuffre hym no
more to do ought for his father or his mother,
and make the worde of God of none
effecte, through youre owne conſtitucion
whiche ye haue ordeyned. And many ſuch
thynges do ye.

And when he had called all the people
C vnto him, he ſaid vnto them: hearken vnto
at.xv.b. me, euery one of you, ⁊ vnderſtand* Ther
is nothyng without a man that can defyle
hym, when it entreth into hym: but the
thinges which procede out of a man thoſe
are they that defyle the man. If any man
haue eares to heare, let hym heare. And
when he came into the houſe away from
the people hys diſciples aſked hym of the
ſimilitude. And he ſayd vnto them: are ye
alſo ſo greatly without vnderſtandyng?
Do ye not yet perceaue, that whatſoeuer
thing from without entreth into a man, it
cannot defile hym, becauſe it entreth not
into his hart, but into the belly: and goeth
oute into the draughte, purgyng oute all
meates?

And he ſayde: that which commeth out
of a man defyleth the mā. For from within
euen out of the heart of men, procede euill
thoughtes, aduoutry, fornicacyon,
murther, thefte, couetouſnes, fraude, deceyte,
vncleannes, a wycked eye, blaſphemies,
pride, foliſhnes: al theſe euel thinges
come from within, ⁊ defile a man. * And Math.xv.d
from thence he roſe, ⁊ wente into the borders
of Tyre and Sidon: ⁊ entred into an
houſe, ⁊ would that no man ſhoulde haue
knowen. But he coulde not be hyd. For a
certayne woman (whoſe daughter had a
foule ſpryte) as ſoone as ſhe hard of hym,
came ⁊ fell at hys fete. The woman was
a Greke out of the nacion of Syrophenicia,
and ſhe beſought him, that he woulde
caſt out the deuil from her doughter. But
Jeſus ſayd vnto her: let the chyldren firſt
be fed. For it is not mete, to take the chyldrens
bread, and to caſt it vnto whelpes.
She anſwered and ſaid vnto him: euen ſo D
lorde, *neuertheles the whelpes alſo eate * Mat.xv.c
vnder the table of the childrens croumes.
And he ſayde vnto her: for thys ſaying go
thy waye, the deuyll is gone oute of thy
doughter. And when ſhe was come home
to her houſe, ſhe found that the deuil was
departed, ⁊ her doughter lying on yͤ bead.

** And he departed agayne from the *Mat.xv.c.
coſtes of Tyre ⁊ Sidon, ⁊ came vnto the
ſea of Galile thorowe the myddes of the
coaſtes of the x. cities. * And they brought Mat.ix.d.
vnto him one that was deafe ⁊ had an impediment
in hys ſpeche, and they prayed
hym to put his hand vpon hym. And whē
he had taken hym aſyde from the people,
he put hys fyngers into his eares, and did
ſpit, and touched his tong, and loked vp to
heauen, and ſyghed, and ſayd vnto hym:
Ephata, that is to ſaye, be opened. And
ſtraightway hys eares wer opened, and
the ſtryng of hys tonge was leuſed, and
he ſpake plaine. * And he cōmaūded thē Marke.i.d
that they ſhould tel no man. But the more
he forbad them, ſo muche the more a great
deale they publyſhed, ſaying: he hathe

done al thynges wel, he hath made both the deafe to heare, & the dūme to ſpeake. ⁜

¶ The.viii. Chapiter. ✚

¶ The miracle of the ſeuen loues. The Pharyſes aſke a ſygne. The leuen of the Pharyſes. The blynde receaueth hys ſyght.

* Mat.xv.d IN thoſe dayes when ther was a very great company, and had nothyng to eate, Jeſus called hys diſciples to hym, and ſayde vnto them: J haue compaſſion on the people, becauſe they haue nowe bene with me.iii.daies and haue nothing to eate: and yf J ſende them awaye faſtyng to their owne houſes, they ſhal faynte by the way. *Eſa.ix.a *Tob.xiii.b *For diuers of them came frō farre. And his diſciples anſwered him: where ſhould a man haue breade here in the wildernes to ſatiſfie theſe? And he aſked them, how many loues haue ye? They ſayde: ſeuen. And he cōmaunded ẏ people to ſit downe on the ground. And he toke the ſeuē loues: and when he had geuē thankes, he brake, and gaue to hys diſciples, to ſet before them. And they dyd ſet them before the people. And they had a fewe ſmal fyſhes. And when he had bleſſed, he cōmaunded them alſo to be ſet before them. And they did eate, and wer ſuffiſed. And they tooke vp of the broken meate that was left, ſeuē baſkettes ful. And they that did eate, were aboute foure thouſand. And he ſent them awaye. ⁜

B And anone he entred into a ſhyp with hys diſciples, and came into the parties of Dalmanutha. *Mat.xvi.a Luke.xi.d John.vi.d * And the phariſes came forthe and beganne to dyſpute with hym, ſekyng of him a ſigne from heauen, tempting hym. And when he had ſighed in hys ſpirite, he ſayeth: why doth this generacion ſeke a ſigne? Verely, J ſaye vnto you, ther ſhal no ſigne be geuen vnto this generacion. And he left them and went into the ſhip agayn, and departed ouer the water.

And they had forgotten to take breade wt them, neither had they in ẏ ſhippe with them more then one loafe. *Mat.xvi.b Luke.xii.a And he charged thē, ſaying. ✚ * Take hede, beware of the leuen of the phariſes, and of the leuen of Herod. And they reſoned amonge them ſelues, ſaying: wee haue no breade. And Jeſus knew it, & ſayeth vnto them: Why take ye thoughte, becauſe yee haue no breade? perceyue ye not yet nether vnderſtande? Haue ye your hearte yet blinded? Haue ye eyes & ſee not? and haue ye eares and heare not? Do ye not alſo remember? * When J brake.v.loues amonge fyue Mat.xiiii.c thouſand men, howe many baſkettes full of broken meate tooke ye vp? They ſayde vnto hym, twelue. * When J brake ſeuen *Mat.xv.d among foure thouſande, howe many baſkettes of the leauinges of ẏ broken meate tooke ye vp? They ſaide ſeuen: And he ſaid vnto them: howe happeneth it that ye do not vnderſtande. ⁜

✚ And he came to Bethſaida, and they broughte a blynde man vnto hym, and deſired hym to touche hym. C And he caughte the blinde by the hande and led hym out of the towne: and whan he had ſpytte in his eyes, and putte hys handes vpon hym, he aſked him if he ſawe ought. And he looked vp and ſayed: J ſe the men: for J perceaue them walke as they were trees. After that he put hys handes agayn vpon hys eyes, and made hym ſee. And he was reſtored, and ſawe euerye man clearely. And he ſent hym home to hys houſe, ſaying: neyther go into the towne, nor tell it to any in the towne. ⁜

* And Jeſus wente out, and his diſcyples into the tounes that long to the citie *Mat.xvi.c ‡Luke.ix.c called Ceſarea Philippi. And by the way he aſked hys diſcyples, ſaying vnto them: whom do menne ſay that J am? And they aunſwered: ſome ſaye that thou art John Baptiſte, and ſome ſaye Helyas. Againe ſome ſaye thou arte one of the number of the prophetes. And he ſayed vnto them: But whome ſaye ye that J am? Peter aunſwereth and ſayeth vnto hym: *thou *Mat.xvi.c Luke.ix.c John.vi.g art very Chriſt. And he charged them, that they ſhoulde tel no man of hym. And he beganne to teache them‡ howe that the ſonne D *Mat.xvi.c and.xx.c Luke.ix.c of manne muſt ſuffer many thynges, and bee reproued of the elders, and of the hye Prieſtes, and Scrybes, and bee kylled, and after thre dayes aryſe agayne. And he ſpake that ſaying openly.

And Peter tooke hym aſyde, and began to chide hym. But he tourned aboute, and looked on hys diſciples, and rebuked Peter, ſaying: Go after me Satan, For thou ſauereſt not the thynges that bee of God but the thynges that bee of menne.

* And when he had called the people vnto hym with his diſciples alſo, he ſayed Math.xvi.d and.x.d Luke.ix.c and.xiiii.f vnto them: Whoſoeuer wyll folowe me, let hym forſake hym ſelfe, and take vp his croſſe, and folow me. For whoſo euer wil ſaue hys lyfe, ſhall loſe it. But whoſoeuer ſhall loſe his life for my ſake & the Goſpels,

theſame ſhall saue it. For what ſhall it
profyte a man, if he wynne all the worlde,
and looſe his owne ſoule? or what ſhal a
man geue to redeme his ſoule withall a-
Math.x.c. gaine. *Whoſoeuer therfore ſhall be a-
ue.xii.b ſhamed of me and of my wordes, in this
adnouterous and ſinfull generacion: of
hym alſo ſhall the ſonne of man be aſha-
med, when he commeth in the glorye of
his father with the holy angels.

The.ix.Chapter.

The tranſfyguracion. The lunatycke is healed. The deſputacion who ſhoulde be the greateſt. Offences are forbydden.

A AND he ſayd vnto them: Verely I
ſaye vnto you: *There be ſome
Mat.xvi.d among thẽ, that ſtand here, which
uke.ix.c ſhall not taſt of death, tyll they haue ſeen
the kyngdome of God come with power.
*And after.vi.dayes Jeſus taketh Pe-
att.xvii.a ter, and James, & John, and ledeth them
uke.ix.c. vp into an hye mountaine out of the way
alone, and he was transfygured before
them. And hys rayment dyd ſhyne, and
became verye whyte, euen as ſnowe: ſo
white as no fuller cã make vpon yͤ earth.
And there apered vnto them Helias with
Moſes, and they talked with Jeſu. And
Peter anſwered, and ſayth to Jeſu: Ma-
ſter, here is good beig for vs: let vs make
alſo.iii. tabernacles, one for the, and one
for Moſes, and one for Helias. For he
wyſt not what he ſayed: for they were a-
frayed. And there was a cloude that ſha-
dowed them. And a voice came out of the
att.iii.d. cloude, ſaying: *This is my beloued
xvii.b ſonne, heare hym. And ſodenlye whan
ke.ix.c they had looked rounde about they ſawe
rke.i.b no mã more then Jeſus only with them.
a.xlii.a ‡And as they came downe from the hill
att.xvii.b he charged them, that they ſhoulde tell
rke.i.d noman thoſe thynges that they had ſene,
tyll the ſonne of manne were ryſen from
death agayne. And they kepte that ſay-
inge wyth them, and demaunded one
of another, what the ryſyng from death
agayne ſhoulde meane: And they aſked
hym, ſaying: why then ſay the Scrybes
B that Helias muſte firſte come? He an-
al.iiii.b ſwered and ſayed vnto them: *Helyas
verely whan he commeth firſte, reſtoreth
all thynges. And the ſonne of manne (as
ſa.liii.a it is *wrytten of hym) ſhall ſuffer many
thynges, and be ſette at naught. But I
ſaye vnto you, that Helyas is come, and
they haue doone vnto hym whatſoeuer
they woulde, as it was wrytten of hym.
And when he came to hys dyſciples, he
ſawe muche people about them, and the
ſcribes diſputyng with thẽ. And ſtreight
waye all the people (when they behelde
hym) were amaſed, and ranne to hym, &
ſaluted hym. And he aſked the ſcrybes,
what dyſpute ye amonge them?
‡*And one of the companye anſwe- C
red and ſayde: Maſter, I haue broughte ‡mat.xvii.c
vnto the my ſonne, whiche hath a dũme Luke.ix.c
ſpirite. And whenſoeuer he taketh hym,
he teareth hym, and he fometh, and gna-
ſheth with hys teeth, and pyneth awaye.
And I ſpake to thy dyſcyples that they
ſhoulde caſt him out, and they could not.
He anſwereth hym and ſayeth: O fayth-
les nacion, howe longe ſhall I be with
you? How long ſhall I ſuffer you? Brig
hym vnto me. And they brought hym vn-
to him. And aſſone as yͤ ſpirite ſawe him,
he tare him. And he fel doune on yͤ groũd
walowig & foming. And he aſked his fa-
ther, how lõg it is ago, ſence this hapned
him? And he ſayd: of a chyld, & oft times it
hath caſt him into yͤ fyre & into the water
to deſtroye him. But yf thou canſt do any
thyng, haue mercy on vs and helpe vs.
Jeſus ſayde vnto hym: yf thou couldeſte
beleue *all thynges are poſſible to hym
yͭ beleueth. And ſtreyght waye the father *mat.xvii.d
of the chylde cryed with teares, ſaying:
Lorde, I beleue, helpe yͧ myne vnbeleſe.
When Jeſus ſawe yͭ the people came D
runnyng together vnto hym, he rebuked
the foule ſpirite, ſaying vnto him: Thou
dumme and deaffe ſpirite, I charge thee
come out of hym, and enter nomore into
hym: And the ſpirite (when he had cryed
& rente hym ſore) came out of hym, and he
was as one yͭ had been dead, in ſo much
that many ſayde: he is dead. But Jeſus
caught his hand, & lift hym vp: & he roſe.
And when he was come into yͤ houſe *his *mat.xvii.d.
diſciples aſked hym ſecretly: why coulde
not we caſt hym out? And he ſayed vnto
them: this kynde can come forth by no-
thyng, but by prayer and faſtyng. ‡
‡And they departed thence, & toke their
iorney through Galile, & he would not yͭ
any man ſhould knowe it. For he taught
his diſciples, & ſayd vnto them: ‡yͤ ſonne *Mat.xvi.c
of man ſhalbe deliuered into the hãdes of Luke.ix.d.
men, & they ſhall kyll hym: and after that
he is killed, he ſhall ryſe again the thirde
daye. But they wiſte not what he ſayed,
& were afrayed to aſke him. And he came

to Capernaum. And when he was come
into the houſe, he aſked them: what was
it that you diſputed among youre ſelues
by the waye? And they helde theyr peace,
for by the waye they had reaſoned emong
them ſelues, who ſhould bee the chiefeſt.
And when he was ſette downe, he called
the twelue to hym, and ſayed vnto them:
yf any manne deſyre to bee firſt, theſame
ſhall bee laſt of all, and ſeruaunte to all.
*And he toke a childe, ⁊ ſet him in ẏ middes *mat.xviii.a
of them: ⁊ when he had taken hym in Luke.ix.f
his armes, he ſayed vnto thē: whoſoeuer
receiueth any ſuche a childe in my name,
receyueth me. And whoſoeuer receyueth
me, receiueth not me, but him ẏ ſent me. ✝

F John anſwered hym, ſaying: ✝maiſter
we ſawe one caſt out deuils in thy name,
and he foloweth vs not: and we forbade
him, becauſe he foloweth vs not. But Jeſus
ſayed: forbyd hym not. For * there is
no manne whiche (yf ye doe a myracle in i.Cor.xii.a.
my name) can lightly ſpeake euill of me.
For he that is not againſt vs, is on our
parte. * Whoſoeuer ſhall in my name Mat.x.d
geue you a cuppe of water to drinke, becauſe
ye belong to Chriſte, verely, I ſaye
vnto you: he ſhall not looſe his rewarde.
‡And whoſoeuer ſhal offend one of theſe mat.xviii.a
lytleons, that beleue in me, it were better
for him, yf a milſtone were hanged about
his necke, and he were caſt into the ſea.
* Wherefore yf thy hande hynder thee, mat.xviii.b
cut it of. It is better for thee, to entre in
to lyfe maymed, then (hauyng two handes)
to goe into hell, into fyre that neuer
G ſhall bee quenched, where * theyr worme
dyeth not, and the fyre goeth not out. Eſa.lxvi.g
And yf thy fote bee a hynderaunce vnto
thee, cut it of. It is better for thee to goe
halte into lyfe then (hauyng two feete) to
be caſt into hell, into fyre that neuer ſhalbee
quenched: where theyr worme dyeth
not, and the fyre goeth not out. * And yf
thine eye hynder thee, plucke it out. It is Mat.v.e.
better for thee to go into the kingdom of
God with one eye, thē (hauing two eyes)
to be caſt into hel fyre: where their worme
dyeth not, and the fyre goeth not out. ✝
Euery mā ſhalbe ſalted with fyre. * And
euery ſacryfice ſhalbe ſeaſoned with ſalt. Leui.ii.d.
* Salt is good. But yf the ſalt be vnſauery, Math.v.b
what ſhall ye ſeaſon therwith? haue Luke.xiiii.g
ſalt in youre ſelues: and haue peace emong
youre ſelues one with another.

¶ The.x. Chapter.

Of deuorcemente. The ryche manne queſtioneth
with Chriſt. Of the ſonnes of Zebede. Barthymeus
the blynde man.

A AND whē he aroſe from thence, the
wēt into ẏ coſtes of Jury through *Math.xix.
the region that is beyond Jordā.
And the people reſorted vnto him afreſh,
⁊ as he was wonte, he taught thē again.
And the phariſes came, ⁊ aſked him: Is it
lawfull for a man to put away his wyfe,
to proue hym? And he anſwered, ⁊ ſayed
vnto them: ‡what did Moſes bid you do? *deu.xxiiii.a
⁊ they ſayd: Moſes ſuffered to write a teſtimoniall Math.xix.a
of deuorſement, ⁊ to put her away.
And Jeſus anſwered ⁊ ſayed vnto
them: For the hardnes of your heart he
wrote this precepte vnto you. But at the
firſt creacion * God made them man and ‡Gene.i.d.
woman. Therfore ‡ ſhall a man leaue his *i.Cor.vi.d
father and mother, and byde by his wife, Math.xix.a
⁊ they twaine ſhalbe one fleſhe. So then, *Ephe.v.g
are they nowe not twaine, but one fleſhe. Gene.ii.d
Therfore, what God hath coupled together,
let not man ſeparate.

B And in ẏ houſe his diſciples aſked hym
againe of theſame matter. And he ſayeth
vnto thē. ‡ Whoſoeuer putteth away his *Math.v.e
wyfe, ⁊ marieth another, breaketh wedlocke and.xix.a.
to her warde: ⁊ if a woman forſake Luke.xvi.d
her houſbande, ⁊ bee maryed to another,
ſhe committeth aduoutrye. ✝* And they *Mat.xix.b
brought children to hym, that he ſhould Luke.xviii
touche them. And his diſciples rebuked
thoſe that brought them. But when Jeſus
ſawe it, he was diſpleaſed, and ſayde
vnto them: Suffre the chyldren to come
vnto me, forbyd them not. For of ſuche
is the kyngdome of God. Verely I ſaye
vnto you, whoſoeuer dooeth not receyue
the kyngdome of God, * as a chylde, he *mat.xviii.a
ſhall not entre therein. And when he had Luke.xviii.c
taken them vp in his armes, he put his
handes vpon them, and bleſſed them. ✝

C ✝And when he was gone forth into the
way, there came one running ⁊ kneled to
hym, and aſked hym: ‡good maſter, what *Mat.xix.d
ſhall I doe, that I may inherite eternall Luk.xviii.d
lyfe? Jeſus ſayed vnto hym: why calleſte
thou me good? There is no mā good, but
one, which is god. Thou knoweſt the cōmaundementes:
Breake not matrimony,
kill not: ſteale not: beare no falſe witnes,
defraude no man: honour thy father and
mother. He anſwered and ſaid vnto him:
Maſter, al theſe I haue obſerued frō my
youth. Jeſ⁹ beheld him, ⁊ fauoured him,
⁊ ſayd vnto him: one thing thou lackeſt.

*Go thy way,ſel al that thou haſt,& geue
at.xix.b to the pore,& thou ſhalt haue treaſure in
.xviii.d heauen,& come,folowe me ‡& take vp my
croſſe vpō thy ſhulders.But he was diſcōforted
because of that ſaying,& went away
mournig,for he had great poſſeſſiōs.

And when Jeſus had loked roūd about,
he ſaid vnto his diſciples.*Howe vneaſy
at.xix.c ſhal they that haue money,entre into the
.xviii.e kingdom of God.And the diſciples were
aſtonnyed at his wordes.But Jeſus anſwereth
again,& ſayeth vnto them: chyldren,
howe harde is it for thē that truſt in
money,to entre into yͤ kingdom of God?
It is eaſyer for a camell to go thorow the
eye of a nedle , then for the ryche to entre
into the kingdom of God.And they were
D aſtōnied out of meaſure, ſaying betwene
themſelues : who then can be ſaued?Jeſus
looked vpon them, and ſayed: with
men it is vnpoſſible, but not with God:
at.viii.b for* with God all thinges are poſſyble.

And Peter began to ſay vnto him:Loe,
at.xix.c *we haue forſaken all,and haue folowed
.xviii.f thee.Jeſus anſwered, & ſayed:Uerely I
ſay vnto you,there is no man yͭ hath forſaken
houſe,or brethren,or ſyſters , or father,
or mother,or wife,or children, or lādes
for my ſake and the Goſpels , but he
ſhall receyue an hundred folde, nowe in
this lyfe,houſes, and brethren,& ſyſters,
and mothers, & children , & landes with
perſecucions,& in the worlde to come, eternall
at.xx.b. lyfe. * But manye that are fyrſte
.xiii.f ſhalbe laſt:& the laſt,firſte.And they were
in the way goyng vp to Jeruſalem. And
Jeſus wente before them,& they were amaſed,
and folowed,and were afrayde.

And Jeſus tooke the twelue again,and
E began to tell them what thynges ſhould
at.xvi.c happen vnto him.*Behold, we go vp to
.c.g.xx.c Jeruſalem,and the ſonne of man ſhalbe
.xv.f. delivered vnto the hye prieſtes,and vnto
.xvii.e the Scribes:& they ſhall condemne hym
to death,& ſhall delyuer hym to the Gentyles,
& they ſhall mocke hym, & ſcourge
hym,ſpyt vpon hym, and kyll hym. And
the third daye he ſhall ryſe agayne.

at.xx.c. *And James & Jhon yͤ ſonnes of Zebede
came vnto hym , ſaying: Maſter, we
would yͭ thou ſhouldeſt doe for vs whatſoeuer
we deſyre.He ſayd vnto thē:what
wuld ye yͭ I ſhuld do for you?They ſayd
vnto hym:graunt vnto vs, that we may
ſyt,one on thy ryghthand, and the other
on thy lift hand,in thy glory.But Jeſus
ſayd vnto thē: ye wote not what ye aſke.
Can ye drynke of the cup , that I drynke
of?& be baptiſed with the baptyſme,that
I am baptiſed with?And they ſayd vnto F
hym:that we can.Jeſus ſayd vnto them:
ye ſhall in dede drynke of the cup that I
drynke of:& with the baptiſme that I am
baptiſed withall ſhall ye be baptiſed in:
but to ſit on my ryght hand & on my lyfte
hand,is not mine to geue,but it ſhal happen
vnto them, for whom it is prepared.

*And whē the ten heard it, they began *Mat.xx.d
to diſdain at James & John.But Jeſus
when he had called them to him,ſayd vnto
them:ye knowe, that*they whiche are *Math.xx.
ſene to beare rule among yͤ people reigne Luke.xxii.c
as lordes ouer them,& they that be great
among thē , exerciſe authoritie vpon thē.
Neuertheles , ſo ſhall it not bee among
you : but whoſoeuer of you will be great
among you,ſhall be youre miniſter. And
whoſoeuer will be chiefe, ſhalbe ſeruaunt
of all.For*the ſōne of man alſo came not Mat.xx.d
to be miniſtred vnto,but to miniſter:& to
geue his lyfe for the redemcion of many. G

And they came to Jerico : ‡ And as he *Mat.xx.
wente out of the citie of Jerico with hys Luk.xviii.g
diſciples, and a great numbre of people:
blynd Bartymeus the ſonne of Timeus
ſate by the hye wayes ſyde,begging. And
when he heard that it was Jeſus of Nazareth,
he began to crye,& to ſaye: Jeſus
thou ſonne of Dauid,haue mercy on me.
And many rebuked him,yͭ he ſhuld hold
his peace.But he cryed the more a greate
deale:thou ſonne of Dauid haue mercye
on me. And Jeſus ſtode ſtyl,& commaunded
hym to bee called: And they called
the blynd,ſaying vnto hym : Be of good
comfort:riſe,he calleth the.And he threw
awaye his cloke, & roſe, and came to Jeſus.
And Jeſus anſwered, and ſayed vnto
hym : what wylt thou that I doe vnto
thee?The blynd ſayd vnto hym:Maſter,
that I myght ſee.Jeſus ſayd vnto hym:
goe thy waye,thy fayth hath ſaued thee.
And immediatlye he receyued his ſight,
and folowed Jeſus in the waye.

¶ The.xi.Chapter.

Chriſt rydeth to Jeruſalem.The fygge tree dryeth
vp. The byers & ſellers are caſt out of the temple.
The Phariſeis queſtion with Chriſte.

AND when they came nye to Jeruſalem A
vnto Bethphage and *Mat.xxi.
Bethanie, beſydes mounte Oliuete, Luke.xix.e
he ſendeth forth two of
his diſciples,and ſayeth vnto them: Goe

youre waye into the toune, that is ouer
againſt you. And as ſone as ye be entred
into it: ye ſhall fynde a colt bounde, whereon
neuer man ſate: leuſe hym, and bryng
hym hyther. And yf any man ſaye vnto
you: why doe ye ſo? Saye ye: that the
Lorde hath nede of hym: and ſtrayght
waye he wyll ſende hym hyther. And
they went their way, and found the colte
tyed by the dore without in a place where
two wayes met, and they loſed him. And
dyuers of thē that ſtode there, ſayed vnto
them: *what do ye loſyng the colte? And
*John.xii.b they ſayed vnto them, euen as Jeſus had
cōmaunded. And they let them goe. And
they brought the colte to Jeſus and caſt
their garmētes on him: and he ſate vpon
B hym. And manye ſpred theyr garmentes
in the waye. Other cut downe braunches
of the trees, and ſtrawed thē in the waye.
And they that went before ⁊ they that folowed:
*pſ.cxviii.d cryed, ſaying: Hoſanna *bleſſed is
Math.xi.b he that commeth in yͤ name of the Lorde.
Luke.xix.f Bleſſed be the kingdom, that commeth in
John.xi.b the name of hym that is Lorde of our father
Dauid: Hoſanna in the hyeſt.

And the Lorde entred into Jeruſalem
and into the temple. And when he had loked
round about vpon al thinges, ⁊ now
the euentyde was come, he went out vnto
Bethany with the twelue. ‡And on the
*Mat.xix.b morowe whē they were come out frō Bethany,
he hungred. And whē he had ſpyed
a fygge tree a farre of, hauing leaues,
he came to ſee, if he might fynd any thing
theron. And when he came to it, he found
nothyng but leaues: for the tyme of fygges
was not yet. And Jeſus anſwered, ⁊
ſayd vnto the fygge tree: neuer man eate
frute of thee hereafter whyle the worlde
ſtandeth. And his diſciples heard it.

C And they came to Jeruſalē. And Jeſus
*Mat.xxi.b went into the temple, and began to *caſt
Luke.xix.g out them that ſold ⁊ bought in the tēple,
John.ii.c and ouerthrewe the tables of the money
chaungers, and the ſtoles of thē that ſold
doues: ⁊ would not ſuffer, that any man
ſhould cary a veſſell thorowe the temple.
*Eſa.lvi.c And he taught ſaying vnto them: *is it
ii.Re.ii.c not wrytten: my houſe ſhalbe called the
Jere.vii.c houſe of prayer vnto all nacions? But ye
haue made it a den of theues.

And the ſcribes ⁊ hye prieſtes hearde it
*Mat.xxi.d and ſought howe to deſtroye hym. *For
they feared hym, becauſe all the people
marueiled at his doctrine. And when euē
was come, Jeſus wente out of the citie
*And in the mornyng as they paſſed by,
they ſawe the fygge tree dryed vp by the *Mat.xxi.d
rotes. And Peter remembred, ⁊ ſayd vnto Luke.xi.g
hym: Maſter, beholde the fygge tree and.xx.i.
which thou curſedeſt, is wyddred awaye.
And Jeſus anſwered ⁊ ſayd vnto them:
haue confidens in God. *Verely I ſaye
vnto you, that whoſoeuer ſhall ſaye vnto
this mountaine: remoue, ⁊ caſt thy ſelf
into the ſea, ⁊ ſhall not doubt in his hert
but ſhal beleue that thoſe thinges which
he ſayeth ſhall come to paſſe, whatſoeuer
he ſayeth, he ſhall haue. Therfore I D
ſaye vnto you, *what thinges ſoeuer ye *Mat.xxi.c
deſyre when ye praye, beleue that ye receyue John.xiiii.c
them, and ye ſhall haue them. And
when ye ſtande and praye *forgeue yf ye *Mat.vi.b.
haue ought againſt any man, that youre and.xviii.d
father alſo whiche is in heauen, maye
forgeue you your treſpaſſes.

And they came agayne to Jeruſalem.
*And as he walked in the temple, there Luke.xx.a.
came to him the hye prieſtes and the ſcrybes, Math.xxi.c
and the elders, and ſaye vnto hym:
by what auctoritie doeſt thou theſe thinges?
and who gaue the this auctoritie, to
dooe theſe thynges? Jeſus aunſwered
and ſayed vnto them: I wyll alſo aſke
of you a certain thing, and anſwer ye me,
and I wyll tell you by what auctoritie
I dooe theſe thynges. The baptiſme of
John, whether was it from heauen or
of men? Aunſwere me. And they thought
in them ſelues, ſaying: if wee ſaye, from
heauen: he wyll ſaye, why then dyd ye
not beleue hym? but if they had ſayde, of
men, they feared the people. For all men
counted John, that he was a verye Prophet.
And they aunſwered and ſayde vnto
Jeſu: we cannot tell. And Jeſus aunſwered,
and ſayed vnto them: neyther
wyll I tell you by what aucthorytye, I
dooe theſe thinges. ‡

¶ The.xii. Chapter.

The vyneyarde is let out. Geue to Ceſar that belongeth to Ceſar. Of the Saduces, of the doctor of lawe: Ypocrytes muſt bee eſchewed: the offryng of the poore wydowe.

And he begā to ſpeake vnto thē
by parables. A certain mā plāted
*a vineyarde, ⁊ compaſſed Math.xxi.e
it aboute with an hedge, ⁊ ordeyned Luke.xx.b
a wine preſſe, ⁊ built a toure, ⁊ let Eſa.v.a.
it out to hier vnto huſbandmen, and wēt John.ix.c
into a ſtraunge countrey. And when the Jere.ii.c
tyme was come, he ſente vnto the huſbandmen
a ſeruaunte, that he myghte

receyue of the huſbandemen of the frute
of the vineyarde. And they caught hym, &
bet him, and ſent hym away agayne emptie.
And more ouer, he ſente vnto them another
ſeruaunte: and at hym they caſte
ſtoones, and brake hys headde, and ſente
hym awaye agayne all to reuyled. And agayne
he ſente another, and hym they killed:
and many other, beatynge ſome, and
kyllynge ſome.

And ſo whan he had yet but one beloued
ſonne, he ſente hym alſo at the laſt vnto
them, ſaying: they wyll feare my ſonne.
at.xxi.d *But the huſbandemen ſayed amongeſt
.xxvii.d them ſelues, thys is the heyre: come *let
e.xx.c vs kyll hym, and the inherytaunce ſhal be
oures. And they toke hym and kylled him,
and they caſte hym oute of the vineyarde.
What ſhal therefore the Lord of the vineyarde
doo? He ſhall come, and deſtroy the
huſbandemen, and let out the vineyarde
a.cxviii.d vnto other. Haue ye not redde thys ſcripture?
t. xxi.d. *The ſtone whiche the buylders did
es.iii.b. refuſe, is becumme the chefe ſtone of the
corner: this is the Lordes dooyng, and it
is meruelous in our eyes. They wente
aboute alſo to take him, & feared the people.
For they knewe, that he had ſpoken
the parable agaynſt them. And they lefte
hym and wente their waye.

at.xxii.d *And they ſente vnto hym certayne of
e .xx. b. the phariſes and Herodes ſeruauntes, to
take hym in hys wordes. And aſſone
as they were come, they ſayed vnto hym:
Maſter wee knowe that thou arte true,
and careſt for no manne: for thou conſidereſt
not the outward apperaunce of men,
B but teacheſt the waye of God truly: Is
it lawfull to pay tribute to Ceſar or not?
Oughte we to geue, or oughte we not to
geue? But he vnderſtoode their ſymulacion,
and ſayed vnto them: Why tempt
ye me? Bryng me a peny, that I may ſe it.
And they broughte it. And he ſayeth vnto
them: Whoſe is this ymage, and ſuperſcripciõ?
And they ſaied vnto him, Ceſars.
And Jeſus anſwered and ſayde vnto thẽ:
om.xiii.b *Geue to Ceſar the thynges that belonge
t.xvii.c to Ceſar: & to God, the thynges whiche
a.xx.c pertayne to God. And they marueled at
hym.

There came alſo vnto hym the ſaduces,
a.xxii.a *whiche ſaye that there is no reſurreccion.
s.xxiii.b And they aſked hym ſaying: Maſter
e .xx.c. ‡Moſes wrote vnto vs, yf any mans
eu.xxv.b brother dye, and leaue hys wyfe behynde
hym, and leaue no chyldren, that hys brother
ſhould take his wyfe, and reyſe vp
ſeede vnto his brother. There were ſeuen
brethren, and the fyrſte toke a wyfe: and
when he dyed, left no ſeede behynd hym.
And the ſecond toke her, & dyed: neyther
left he any ſeed. And the thirde lykewyſe.
And .vii. had her, and left no ſeed behynd
thẽ. Laſt of all the wyfe dyed alſo. In the
reſurreccion therfore when they ſhall riſe
again: whoſe wife ſhall ſhe be of thẽ? For
.vii. had her to wyfe. And Jeſus anſwered,
and ſayd vnto them: Do ye not therfore D
erre, becauſe ye vnderſtande not the
ſcriptures, neyther yͤ power of God? For
when they ſhall riſe again frõ death, they
neither mary, nor yet are maryed: but are
as yͤ angels, which are in heauẽ. As touching
yͤ dead, that they riſe againe: haue
ye not red in the boke of Moſes, howe in
the buſhe, God ſpake vnto hym, ſaying:
‡ I am the God of Abrahã, and the God Exo.iii.b.
of Iſaac, and the God of Jacob? He is Mat.xxii.c.
no God of dead, but the God of lyuyng. Luke.x.f.
Ye are therfore greatly dyſceyued.

*And when there came one of the ſcrybes, Mat.xxii.
& had heard them diſputing together
(& perceyued that he had anſwered them
well) he aſked hym: whiche is the firſte of
all the cõmaundementes? Jeſus anſwered
him: The firſt of al the cõmaũdementes
is: Heare, O Iſrael: ‡The Lorde our
God, is Lord only: And thou ſhalt loue yͤ ‡Deu.vi.a
Lord thy God wᵗ all thy herte, & with all mat.xxii.d
thy ſoule, & with all thy mynde, & with all
thy ſtrength. This is the firſt cõmaundemente.
And the ſeconde is lyke vnto this.
*Thou ſhalt loue thy neyghbour as thy ‡Leui.xix.d
ſelfe. There is none other cõmaundemẽt mat. xxii.b.
greater then theſe. And the ſcribes ſayed Roma.xiii.
vnto him: wel maſter, thou haſt ſayed the Gala.v.c.
trueth, for there is one God, and there is Jaco.ii.b
none but he. And to loue him with all the math.v.g.
heart, and with all the mynde, and with
all the ſoule, and with all the ſtrength:
and to loue a mannes neighbour as himſelfe,
is a greater thyng, then all burnte
offerynges and ſacrifices. And when Jeſus
ſawe that he anſwered diſcretely, he
ſayed vnto him: Thou art not farre from
the kingdome of God. And no manne after
that, durſt aſke hym any queſtion.

And Jeſus anſwered and ſayed, teaching
in the temple: howe ſay the ſcribes
that Chriſte is the ſonne of Dauid? for
Dauyd hymſelfe inſpired with the holy
Goſte, ſayed: *The Lorde ſayed to my *mat.xxii.
Lorde, ſit on my right hande till I make Pſal.cx.a
thine enemies thy fote ſtole. Dauid hym-

ſelfe calleth him Lorde: and how is he thē
his ſonne? And muche people hearde hym
gladly: And he ſayde vnto them in his doc-
* Ma.xxiii.a trynе: beware of the ſcribes, whiche * loue
Luke .xx.g. to goo in long clothing: and loue ſalutaci-
ons in the market places, and the chiefe
ſeates in the congregacions, and the vp-
permoſt roumes at feaſtes: which deuour
wydowes houſes, and vnder a pretence,
make longe prayers. Theſe ſhall receyue
greater damnacion. * And when Je-
ſus ſatte ouer agaynſt the treaſury, he be-
Luke.xxi.a. helde * how the people putte money into
the treaſury: And many that wer rich caſt
in muche. And there came a certayn poore
wydowe, and ſhe threw in twoo mytes,
which make a farthyng. And he called vn-
to him his diſciples, and ſaieth vnto them.
Verely, I ſaye vnto you, that thys poore
widowe hathe caſte more in, then all they
whiche haue caſte into the treaſury. For
they al did caſt in of their ſuperfluitie: but
ſhe of her pouertie, did caſt in all that ſhe
had, euen all her liuyng. *

The.xiii. Chapiter. *

The ende of the worlde. The day and the houre is vnknowen.

A And as he went out of yͤ tem-
mat.xxiiii.a ple, * one of his diſciples ſaied
Luke.xxi.a. vnto hym: Maſter, ſee what
ſtones, and what buildynges
are here. And Jeſus anſwered and ſayde
vnto hym: Seeſt thou theſe greate buil-
dynges? There ſhal not bee left one ſtone
vpon a nother, that ſhall not bee throwen
doune. And as he ſatte on mount Oliuete,
ouer againſt the temple, Peter & James,
and John, and Andrew, aſked hym ſecret-
ly: tell vs, when ſhal theſe thinges be? And
what is the ſigne when all theſe thynges
ſhalbe fulfilled? And Jeſus anſwered thē,
mat.xxiiii.a and began to ſaye: ‡ take hede, leſt any mā
Luke. xxi.b deceyue you. For many ſhall come in my
name, ſaying: I am Chriſte, and ſhall de-
ceyue many. When ye ſhal heare of war-
res, & tidynges of warres, be ye not trou-
bled. For ſuche thinges muſte nedes be.
But the ende is not yet. For there ſhal na-
cion riſe againſte nacion, and kyngdom a
gaynſt kyngdom. And there ſhalbe earth-
quakes in all quarters, and famyſhmente
ſhall there bee, and troubles.

B These are yͤ begynninges of ſorowes.
John.xvi.a. * But take heede to youre ſelues. ‡ For
‡ Mat .x.b. they ſhall bryng you vp to the counſelles
Luke.xxi.c. and into the ſinagoges, & ye ſhalbe beatē:
John.xvi.a. yea, and ſhalbe brought before rulers &
kynges for my ſake, for a teſtymonyal vn-
to them. * And the goſpell muſte fyrſt be mat.xxiii.b
publiſhed among al nacions. ‡ But when ‡ Mat.x.c.
they leade you, and preſent you, take ye no
thoughte, neyther imagyne afore hande
what ye ſhal ſaye: but whatſoeuer is geuē
you in the ſame houre, yͭ ſpeake. For it is
not ye yͭ ſpeake, but the holy ghoſte. The
brother ſhall delyuer vp the brother to
deathe, and the father the ſonne: and the
chyldren ſhall ryſe agaynſt theyr fathers
and mothers, and ſhal put them to death.
And ye ſhall be hated of all menne for my
names ſake. But whoſo endureth vnto
the ende, theſame ſhalbe ſafe.

* Moreouer, when ye ſe yͤ abhomynaci-
on of deſolacion (wherof is ſpoken by mat.xxiiii.b
Danyell yͤ prophet) ſtand where it ought Luke .xxi.d
not, let him yͭ readeth vnderſtand. Thēlet Dane.ix.g.
them that bee in Jurye, flye to the moun-
taynes. And lette hym yͭ is on the houſe
toppe, not go doune into the houſe, neither
enter therin, to fetche any thyng out of
hys houſe. And let hym that is in yͤ felde
not turne backe agayne vnto the thynges
whyche he lefte behynde hym, for to take
hys clothes with hym. Wo ſhalbe then
to them that are with chylde, and to them
that geue ſucke in thoſe dayes. But pray
ye that youre flight bee not in the wynter.
For there ſhalbe in thoſe dayes ſuche try-
bulacion, as was not from the beginning
of creatures (whiche God created) vnto
thys tyme, neyther ſhalbe. And excepte
that the Lord ſhould ſhorten thoſe dayes,
no fleſhe ſhoulde be ſaued. But for the e-
lectes ſake, whom he hath choſen, he hath
ſhortened thoſe dayes.

* And then, if any manne ſay to you, lo C
here is Chriſte: lo, he is there, beleue not. mat.xxiiii.c
For falſe Chryſtes & falſe prophetes ſhall Luke.xvii.c
ryſe, and ſhall ſhewe myracles and won-
ders, to deceiue if it were poſſible, euē the
electe. But take ye hede, beholde, I haue
ſhewed you all thynges before. * Moreo- mat.xxiiii.c
uer, in thoſe dayes, after that trybulacion. Joel.ii.c.
the ſunne ſhall wexe darke, and the mone Luke .xxi.c
ſhall not geue her lyghte, and the ſtarres
of heauen ſhal fall: and the powers which
are in heauen, ſhall mooue: * And then Danie.vii
ſhal they ſee the ſonne of manne comming
in the cloude, with greate power and glo-
ry. And then ſhal he ſende his angels and
ſhall gather together his electe from the
foure windes, from the ende of the earthe, mat.xxiiii.d
to the vtter moſt part of heauen. * Learne Luke .xxi.
a ſymilitude of the fygge tree. When his
braunch

braunche is yet tendre, and hath brought
forth leaues, ye knowe, ẏ sõmer is neare.
D So ye in lyke maner: when ye ſee theſe
thynges come to paſſe, vnderſtande, that
he is nye, euẽ at the dores. Verely, I ſaye
vnto you, that this generacion ſhall not
paſſe, till theſe thynges be done. Heauen
⁊ earth ſhall paſſe, but my woordes ſhall
not paſſe. But of the day and time knoweth
no manne, no not the Angels whiche
are in heauen: neither the ſonne hymſelfe
ſaue the father only. * Take hede, watche
.xiiii.d and praye, for ye knowe not when the
.xii.e. tyme is. ‡ As a manne which is gone into
.xxv.b a ſtraunge countrey, and hath left his
.xix.b. houſe, and geuen his ſubſtaunce to hys
ſeruauntes, and to euerye manne hys
worke, and commaunded the porter to
watche. Watche ye therfore, for ye know
not when the maſter of the houſe wyll
come, at euen or at mydnight, whether at
the cocke crowyng, or in the dauning: leſt
yf he come ſodenly, he finde you ſlepyng.
And that I ſay vnto you, I ſay vnto all,
watche.

¶ The .xiiii. Chapter. ✠

Mary Magdalen annoynteth Chriſte. The Eaſter lambe is eaten. Chriſt is taken: Peter denyeth him, with many other thynges that were demaunded of Chriſte.

A After two dayes was Eaſter
.xxi.a. and the dayes of ſwete bread.
.xxii.a ‡ And the hye prieſtes and the
Scrybes ſought howe they
myght take hym by crafte, and put hym
to death. But they ſayed: not in the feaſte
daye, leſt any buſynes aryſe among the
.xxvi.a people. * And when he was at Bethania,
.xi.f in the houſe of Simon the leper, euen as
he ſatte at meate, there came a woman
hauyng an alabaſter boxe of oyntment,
called Narde, that was pure and coſtely:
and ſhe brake the boxe, and powred it vpon
his head. And there were ſome, that
were not content within themſelues, and
ſayd: what neded this waſte of oyntmẽt?
For it might haue been ſolde for more thẽ
three hũdred pence and haue been geuen
vnto the pore. And they grudged againſt
her.

And Jeſus ſayde: lette her alone, why
trouble ye her? She hath dooen a good
woorke on me. * For ye haue poore with
.xv.c. you all wayes: and whenſoeuer ye will,
ye maye doe them good: but me haue ye
not alwayes. She hath doone that ſhe
coulde: ſhe came afore hande, to anoynte
my body to the buryng. Verely, I ſaye
vnto you: wherſoeuer thys goſpel ſhalbee
preached throughout ẏ whole worlde
thys alſo that ſhe hath dooen, ſhalbee reherſed
in remembraunce of her. B

‡ And Judas Iſcarioth, one of the .xii. *mat.xxvi.b
went away vnto ẏ hye preſtes, to betraie Luke.xxii.a
hym vnto them. When they heard ẏ, they John.xiii.a
were glad, and promiſed that they would
geue him money. And he ſought, howe he
myght conueniently betraye hym.

* And the fyrſt day of ſwete bread (whẽ *mat.xxvi.b
they offered paſſeouer) his dyſciples ſayd Luke.xxii.a
vnto hym, where wylt thou that we go ⁊
prepare, ẏ thou mayſt eate the paſſeouer?
And he ſendeth forth two of hys diſciples
and ſayeth vnto thẽ: Go ye into the cytye
and there ſhall mete you a man bearyng
a pitcher of water, folowe him. And whyther
ſoeuer he goeth in, ſay ye to the good
man of the houſe, the maſter ſayth: where
is the geſte chamber, where I ſhall eate
paſſeouer with my diſcyples? And he wil
ſhewe you a great parlour, paued ⁊ prepared:
there make ready for vs. And his
dyſciples went forthe, and came into the
cytye, and found as he had ſayd vnto thẽ:
and they made ready the Paſſeouer.

* And whan it was nowe euentyde he C
came wͭ the .xii. And as they ſate at borde *mat.xxvi.b
and dyd eate, Jeſus ſayd: Verely, I ſaye Luke.xxii.b
vnto you: * one of you (that eateth with ‡John.xiii.c
me) ſhal betray me. And they began to be
ſorye, ⁊ to ſaye to hym one by one: is it I?
And another ſayd: is it I? he aunſwered
and ſayd vnto them: It is one of ẏ .xii. euẽ
he that diepeth wͭ me in the platter. The
ſonne of man truely goeth as it is writtẽ
of him, but wo to that man by whome the
ſonne of man is betrayed. Good were it
for that man, yf he had neuer bene borne.

* And as they dyd eate, Jeſus tooke *mat.xxvi.c.
bread: and when he had geuẽ thankes he Luke.xxii.b.
brake it, ⁊ gaue to them, ⁊ ſaid: Take, eat i.Cor.xi.e.
thys is my bodye. And he toke the cup, ⁊
when he had geuen thankes he toke it to
them, ⁊ they all dranke of it. And he ſayd
vnto them: This is my bloude of ẏ newe
Teſtament, whiche is ſhed for many. Verely,
I ſaye vnto you: I wyll drynke nomore
of the fruite of the vyne: vntyll that
daye ẏ I drynke it newe in the kyngdom
of God. * And when they had ſayd grace: *mat.xxvi.c
they went out to mounte Olyuete.

And Jeſus ſaieth vnto thẽ: Al ye ſhalbe
offended becauſe of me thys night. For it
is wrytten: * I wyll ſmyte the ſhepherd, ⁊ *Zac.xiii.c.
the

Mat. xxvi.c the ſhepe ſhalbe ſcattered: But after ẏ I
Luke.xxii.d. am ryſen again, I wil go into Galile befoꝛe
Iohn.xiii.d you. Peter ſaid vnto hĩ: And though
all men be offended, yet wyll not I. And
Ieſus ſayeth vnto him: Verely I ſay vnto
thee, that this daye, euen in thys night
befoꝛe the cocke crowe twyſe, thou ſhalt
denye me thꝛee times. But he ſpake moꝛe
vehemẽtly: no, if I ſhuld die wͭ the, I wil
not deny thee. Likewiſe alſo ſayd they al.

D *And they came into a place whyche
*mat. xxvi.d was named Gethſemany. And he ſayeth
to hys diſcyples: Syt ye here, while I go
aſyde, and pꝛay. And he taketh with hym
Peter ⁊ Iames and Iohn, and began to
waxe abaſhed and to be in an agony, and
*mat. xvi.d. ſayth vnto thẽ: *My ſoule is heuye, euen
Iohn. xii.d. vnto the death, tary ye here and watche.
And he went foꝛth a lytle and fell downe
flat on ẏ ground, ⁊ pꝛayed: that if it were
poſſible, the houre might paſſe from him.
*mat.xxvi.d And he ſayde: *Abba father, all thynges
Luke. xxii. d are poſſible vnto thee, take awaye thys
cup fro me. Neuertheleſſe, not ẏ I wyll:
but that thou wilte be done.

And he came and founde them ſleping,
and ſayeth to Peter: Symõ, ſlepeſt thou?
Couldeſte not thou watche one houre?
E watche ye, and pꝛaye, leaſte ye enter into
temptacion: the ſpirite truly is ready, but
*mat. xxvi.d the fleſh is weake. *And agayne he went
aſyde, ⁊ pꝛayed, ⁊ ſpake theſame woꝛdes.
And he turned ⁊ found thẽ aſlepe againe.
Foꝛ their eyes wer heuy, neither wiſt they
what to anſwer hym. And he came the
thyꝛd tyme, ⁊ ſayd vnto them: ſlepe hence
foꝛth ⁊ take your eaſe, it is ynough. The
houre is come, behold, the ſonne of mã is
betrayed into the handes of ſinners. Riſe
vp, let vs go, Lo, he that betrayeth me, is
*mat. xxvi.e at hande, *And immediatly whyle he yet
Luke. xxii.e ſpake, commeth Iudas (whiche was one
of the twelue) and with him a great nombꝛe
of people, with ſweardes ⁊ ſtaues frõ
the hye pꝛieſtes and ſcribes ⁊ elders. And
he that betrayed hym, had geuen them a
generall token, ſaying: whoſoeuer I do
kyſſe, ẏ ſame is he: take hym ⁊ lead hym
awaye warelye. And aſſone as he was
come, he goeth ſtrayght waie to him, and
ſayeth vnto hym: Maſter maſter, ⁊ kyſſed
him: And they laied theyꝛ handes on him
F and toke him. And one of them ẏ ſtode by
dꝛue out a ſwearde, ⁊ ſmote a ſeruaunt of
the hye pꝛieſte, and cut of hys eare.

*mat.xxvi.e. And Ieſus anſwered and ſaid vnto thẽ:
Luke.xxii.f. *Ye be come oute as vnto a thiefe with
ſweardes ⁊ with ſtaues, foꝛ to take me:
I was dayly with you in the temple teaching,
⁊ ye toke me not: but theſe thinges
come to paſſe, that the ſcriptures ſhoulde
be fulfylled. *And they all foꝛſoke hym,
and ran awaye. And there folowed him a *mat.xxvi.e
certain yong man, clothed in linnen vpõ Luke. xxii.f.
the bare: ⁊ the yongmen caught him, and Iohn.xviii.b
he left his lynnen garmente, ⁊ fled from
them naked. *And they led Ieſus away *mat. xxvi.f
to the hyeſt pꝛieſt of all, ⁊ with hym come Luke. xxii.f
all the hye pꝛieſtes, and the elders, ⁊ the Iohn. xviii.
ſcribes. And Peter folowed hym a great
waye of (euẽ till he was come into the palace
of the hye pꝛieſt) ⁊ he ſat with the ſeruauntes,
⁊ warmed hymſelfe at the fyꝛe.

*And the hye pꝛieſtes ⁊ all the councell
ſought foꝛ witnes againſt Ieſu, to putte *mat. xxvi.
hym to death, and found none: foꝛ many Actes. vi.d
bare falſe witnes againſt hym, but theyꝛ
witneſſes agreed not together. And there
aroſe certaine, ⁊ bꝛought falſe witnes againſt
hym, ſaying: We heard hym ſaye:
*I wil deſtroy this temple that is made *mat. xxvi.f
with handes, and within thꝛee dayes I Iohn.ii.d
wyll buylde another, made withoute
handes. But yet theyꝛ witneſſes agreed
not together.

*And the hye pꝛieſt ſtode vp amongeſt *mat. xxvi.
them, ⁊ aſked Ieſus, ſaying: anſwereſt
thou nothing? How is it that theſe beare
witneſſe againſt thee? But he helde hys
peace, and aunſwered nothyng. Agayne
*the hyeſt pꝛieſt aſked him, and ſayd vnto *mat.xxvi.f
him: Art thou Chꝛiſte the ſonne of the G
bleſſed? And Ieſus ſayed: I am.
*And ye ſhall ſee the ſonne of mã ſytting *mat. xxvi.
on the ryght hande of power, and comming Luke.xxii.g.
in the cloudes of heauen. Then the Iohn. vi.g.
hye pꝛieſt rent his clothes, ⁊ ſayed: what
nede we any further of wytneſſes? ye
haue hearde blaſphemy, what thinke ye?
And they al cõdemned him to be woꝛthy
of death. And ſome began to ſpyt at him,
and to couer his face, and to beate hym
with fiſtes, and to ſaye vnto him, arede:
And the ſeruauntes buffeted hym on the
face.

And as Peter was beneth in the palace
there came one of the wẽches of the hyeſt
pꝛieſt. *⁊ when ſhe ſawe Peter warmyng *mat.xxvi.
himſelfe ſhe loketh on him, ⁊ ſayth: waſte Luke.xxii.
not thou alſo, with Ieſus of Nazareth? Iohn.xviii.
And he denyed, ſaying: I know him not,
neither wote I what thou ſayeſt. And he
went out into the poꝛche, and the cocke
crewe. And a damſel (when ſhe ſawe him)

began again to ſaye to them that ſtode by:
this is one of thē And he denied it againe.
And anone after they that ſtode by, ſayed
againe to Peter: ſurely thou art one of thē
for thou arte of Galile, and thy ſpeache agreeth
therto. But he began to curſe, and
to ſweare, ſaying: I knowe not this man
xxvi.g of whom ye ſpeake. And againe *the cocke
xxii.g crewe, ⁊ Peter remembred the worde that
Jeſus ſayde vnto hym: before the cocke
crow twiſe, thou ſhalt deny me thre times.
And he began to wepe.

¶ The.xv.Chapter.

Of the paſſion, death, and buryall of Chriſt.

A ANd anon in the dawnyng
.a. *the hye prieſtes held a coūcell
xiii.a with the elders and the
xviii.e ſcribes, and the whole congregacion,
⁊ bound Jeſus,
⁊ led hym away, ⁊ delyuered hym to Pilate.
And Pylate aſked hym: art thou the
king of the Jewes? And he anſwered and
ſayde vnto hym: thou ſayeſt it. And the hye
prieſtes accuſed hym of many thinges.
So Pilate aſked hym agayne, ſaying: *
xvii.b Anſwereſt thou nothyng? Behold, howe
iii.b many thynges they laye vnto thy charge.
Jeſus yet anſwered nothyng, ſo that Pilate
merueyled.

At that feaſte Pilate did delyuer vnto
thē a priſoner, whomſoeuer they woulde
deſyre. And there was one yͭ was named
Barrabas, whiche lay bound with them
that made inſurreccion: he had commytted
murther. And the people called vnto
hym and beganne to deſyre hym that he
woulde do according as he had euer done
vnto them. Pilate anſwered them, ſaying.
Wil ye that I let leuſe vnto you the king
of the Jewes? For he knewe that the hye
prieſtes had deliuered hym of enuy. But
the hye prieſtes moued the people, that he
ſhould rather deliuer Barrabas vnto thē.

Pilate anſwered agayn, and ſayed vnto
vii.b them: *What will ye then that I dooe
iii.e vnto hym: whom ye call the kynge of the
Jewes? And they cryed agayne: crucyfye
hym. Pilate ſayed vnto them: What euell
hathe he doone? And they cryed the more
feruentlye: Crucifie hym. And ſo Pilate
vi.e willynge to content the people, *let leuſe
Barrabas vnto them, and delyuered vp
Jeſus (when he had ſcourged hym) for to
bee crucifyed.

B And the ſouldiours led him awaye into
the commen hall, and called together the
hole multitude, and they clothed him with
purple, ⁊ they platted a croune of thornes,
and crouned hym with all, and began to
ſalute him: Hayle kyng of the Jewes. And
they ſmote hym on the head with a rede,
and dyd ſpit vpon hym, and bowed their
knees, and worſhypped hym.

And when they had mocked hym, they
tooke the purple of hym, ⁊ put hys owne
clothes on hym, and led hym oute, to crucifie *mat.xxvii.d
hym. *And they compelled one that Luke.xxiii.d
paſſed by, called Symon of Cirene (the
father of Alexander and Rufus) whiche
came oute of the felde, to beare hys croſſe.
*And they broughte hym to a place named *mat xxvii.d
Golgatha (whiche is yf a man interpret
it, the place of dead mens ſcoulles) ⁊
they gaue hym to drynke, wyne mingled
with myrre, but he receyued it not.

And when they had crucifyed hym, * *mat.xxvii.d
they parted his garmentes, caſting lottes Pſal.xxii.d
vpon them, what euery man ſhould take. C
And it was aboute the thirde houre, and
they crucified hym. And the tytle of hys
cauſe was written: The kynge of the
Jewes. *And thy crucified with him two *mat.xxvii.d
theues: the one on the ryghte hande and Luke.xxiii.d
the other on his lyfte: And the ſcrypture
was fulfylled whiche ſayeth: *He was *Eſa.liii.d.
counted among the wicked. Mat.xxvii.

*And they that wente by rayled on mat.xxvii.d
hym: wagging theire heades, and ſaying: Luke.xxiii.b
A wretch, thou that deſtroyeſt the temple
and buildeſt it in thre dayes, ſaue thy ſelfe:
and come doune from the croſſe. Likewiſe
alſo mocked hym the hye prieſtes among
them ſelues with the ſcribes, and ſayed: he
ſaued other men, hym ſelfe he cannot ſaue.
Let Chriſte the kynge of Iſraell deſcende
nowe from the croſſe, that we may ſe, and
beleue. And they that were crucified with
hym checked hym alſo.

*And whan the ſixte houre was come mat.xxvii.e
darkenes aroſe ouer al the earth, vntyl the Luke.xxiii.f
nynthe houre. And at the ninth houre Jeſus
cried with a loude voice, ſaying: Eloy,
Eloy, lamaſabathany? whiche is (yf
one interpret it) *my God, my God, why
haſt thou forſaken me? And ſome of them mat.xxvii.f
that ſtood by, when they heard that, ſayed: Pſalm.xxi.a
behold, he calleth for Helias. *And one D
ranne, and filled a ſponge full of vinegre, Ma.xxvii.e.
and putte it on a reede, and gaue hym to
drinke, ſaying: let him alone, let vs ſe whether
Helias wil come ⁊ take him doune.

But Jeſus cryed with a loude voyce,
and gaue vp the ghoſte. *And the vayle
of the

of the temple dyd rent in two peces, from
Mat.xxvii.f the toppe to the botome. ‡And when the
Luke.xxiii.g Centurion (which ſtood before him) ſaw
that he ſo cryed, and gaue vp the ghooſte,
he ſayed: truly this man, was the ſonne of
Mat.xxvii.f God. *There were alſo wemen a good
Luk.xxiii.g waye of, beholdyng hym: amonge whom
‡ma.xxvii.g was ‡Mary Magdalene and Mary the
mother of James, the lytle, and of Joſes,
Luke.viii.a and Mary Salome, *(whyche alſo whē
he was in Galile, had folowed hym and
myniſtred vnto hym) and many other wemen,
whiche came vp with hym vnto Jeruſalem.

And nowe when the euen was come,
(becauſe it was the daye of preparynge
mat.xxvii.g that goeth before the Saboth) *Joſeph
Luke.xxiii.g of the citie of Aramathia, a noble councellour
John.xix.g. whiche alſo looked for the kyngdom
of God, came and went in boldlye vnto
Pylate, and begged of hym the body of
Jeſu. And Pilate marueled, that he was
alredy dead, and called vnto hym the Centurion,
and aſked of hym, whether he had
bene any whyle dead. And when he knew
the truth of the Centuriō, he gaue the bodye
to Joſeph. And he boughte a lynnen
clothe, and tooke hym downe, and wrapped
him in the linnen clothe, and layed him
in a ſepulchre, that was hewen out of the
rocke. And Mary magdalen and Mary
Joſes, behelde where he was layed. ✝

The.xvi. Chapter. ✝

Chriſte is ryſen agayne, and apereth to the Apoſtles: to whom he committeth the preachyng of the goſpell.

A AND when the Saboth was
paſte, Mary Magdalen, and
Mary Jacob, and Salome,
boughte ſwete odours, that
mat.xxviii.a they might come, and anoynte him. *And
Luk.xxiiii.a earelye in the mornyng the fyrſte daye of
John.xx.a. the Saboth, they came vnto yͤ ſepulchre,
when the ſunne was riſen. And they ſayd
amonge them ſelues: who ſhall roll vs awaye
the ſtone from the dore of the ſepulchre?
And when they looked, they ſawe
how that the ſtoone was rolled away: for
it was a very greate one. And they wente
into yͤ ſepulchre, & ſawe a younge man ſittyng
on the ryght ſyde, clothed in a longe
white garment, & they wer afraied. *And mat.xxviii
he ſaieth vnto them, be not afraied: ye ſeke Luk.xxiiii
Jeſus of Nazareth, whiche was crucyfyed. B
He is ryſen, he is not here. Beholde
the place where they had putte hym. But
gooe your way, and tell hys diſciples, and
Peter, that he goeth before you into Galile,
there ſhal ye ſee hym, as he ſayed vnto
you. ✝*And they went out quickely, & fled mat.xxviii
from the ſepulchre. For they trembled and
were amaſed. Neyther ſayde they anye
thyng to any man, for they were afrayed.

✝When Jeſus was ryſen earlye, the C
fyrſte daye after the Saboth *he apered Luk.xxiiii
firſte to Mary Magdalen, out of whom
he had caſt ſeuen deuels. And ſhe wente &
tolde them that were with hym, as they
mourned and wept. And they, when they
hearde that he was alyue, and had apered Luk.xxiiii
vnto her, beleued it not. *After yͭ, apered
he vnto two of theym in a ſtraunge
figure, as they walked, and went into the
countrey. And they wente and tolde it to
the remnaunte. And they beleued not theſe
alſo. ✝

✝Afterwarde he apered vnto the eleuen
as they ſat at meate: and caſte in their
teeth their vnbelefe, and hardnes of heart,
becauſe they beleued not them which had
ſeen that he was ryſen agayne from the
dead. And he ſayed vnto them: *Go ye into mat.xxviii
all the worlde, and preache the Goſpell D
to all creatures: he that beleueth & is baptyſed,
ſhalbe ſaued. But he that beleueth
not ſhalbe damned.

And theſe tokens ſhall folow them that
beleue. *In my name they ſhall caſte oute Actes.vi
deuels, they‡ſhall ſpeake wͭ new tounges, &.xvi.b.
they ſhall*dryue away ſerpentes. And yf ‡Actes
they drinke any deadly thinge, it ſhall not and.xix
hurt them. They ſhal laye their handes on * Luke
the ſicke, and they ſhall recouer. and.xx

So then whē the Lord had ſpoken vnto
them *he was receyued into heauen, and Luk.xx
is on the ryghte hande of God. And they Actes.
went forthe, and preached euerye where:
The Lord workyng with them*and confyrming Hebr
the worde with myracles foloyng.

The end of the Goſpell of. S. Marke.

The

¶ The Goſpel of S. Luke.

FOR as muche as many haue taken in hand to ſet forthe the declaracion of thoſe thinges, whiche are moſt ſurely to bee beleued among vs, euen as they delyuered them vnto vs, which from the begynnyng ſawe them themſelues with theyr eyes, and were miniſters of the thynges that they declared: I determyned alſo (as ſone as I had ſearched out diligentlye all thynges from the begynning) that then I would wryte vnto the, good Theophilus: that thou myghteſt know the certētie of thoſe thynges wherof thou haſte been infourmed.

¶ The .i. Chapter.

The conception and byrthe of John the Baptiſt. The conception of Chriſte. The thankefull ſonges of Mary and Zachary.

A THere was in the dayes of Herode the Kyng of Jurye, a certayne prieſt named Zacharias *of the courſe of Abia. And his pa.25.b wife was of the daughters of Aaron: and her name was Elizabeth: they were both righteouſe before God, and walked in all the lawes and ordynaunces of the Lorde, that no man coulde fynde faute with thē. And they had no chylde, becauſe that Elizabeth was barrē: and they both were nowe well ſtricken in age.

And it came to paſſe, that whan Zachary executed the prieſtes office before god, as his courſe came (accordyng to the cuſtome of the prieſtes office) his lotte fell 30.b to burne incenſe. And he *wente into the 9.b temple of the Lorde, and the whole multitude of yͤ people were without in prayer, whyle the incenſe was a burning. And there appeared vnto him an Angel of the Lorde, ſtandyng on the ryght ſyde of the aultare of incenſe. And when Zacharias ſawe him, he was abaſhed, ⁊ feare came on him.

B But the Angell ſayed vnto hym: feare not Zacharye, for thy prayer is hearde. And thy wyfe Elizabeth ſhall beare thee a ſonne, and thou ſhalt call hys name John: and thou ſhalt haue ioy and gladnes, and many ſhall reioyce at his birthe. For he ſhalbee great in the ſight of the Lorde, and ſhall neither drinke wine nor ſtrong drinke. And he ſhalbee filled with the holye goſte, euen from his mothers wombe: ⁊ many of the children of Iſrael ſhall he turne to their Lord God. And he ſhal go before him in the ſpirite ⁊ power of *Helias, to turne the heartes of the fa- *mat. 11.b thers to the children, and the vnbeleuers to the wiſedome of the iuſt men, to make ready a perfecte people for the Lorde.

And Zacharias ſayed vnto the Angell: by what token ſhall I knowe this? For ‡I am olde, and my wyfe well ſtriken in *Ge. 17.b yeres. and.18.b. And the Angell anſwered, ⁊ ſayed vnto hym: I am Gabryell, that ſtande in the preſence of God, ⁊ am ſente to ſpeake vnto thee: ⁊ to ſhewe thee theſe glad tydinges. And behold it ſhall come to paſſe that thou ſhalt bee dumme, and not bee hable to ſpeake, vntyll the day that theſe thynges bee performed, becauſe thou beleuedſt not my wordes, which ſhalbe fulfilled in their ſeaſō. And the people wayted for Zacharias, and meruayled that he taryed in the temple. And when he came out, he could not ſpeake vnto them. And they perceiued, that he had ſeen a viſion in the temple. And he beckened vnto them, and remayned ſpeacheleſſe.

✠And it fortuned, that as ſoone as the C dayes of his offyce were out, he departed into hys owne houſe. And after thoſe dayes, his wife Elizabeth conceiued, and hyd her ſelfe fiue monethes, ſaying: This wiſe hath god dealt with me, in the dayes wherin he hath loked on me, to take from me my rebuke emong menne. And in the ſixte moneth the Angell Gabriell was ſent from God vnto a citie of Galile, named Nazareth, to a virgyn ſpouſed to a manne, whoſe name was Joſeph, of the houſe of Dauyd, and the virgyns name was Mary. And the angel went in vnto her, and ſayd: Haill ful of grace, the Lord is with thee, bleſſed arte thou among women: when ſhe ſaw him, ſhe was abaſhed at his ſaying: and caſt in her mind, what maner of ſalutacion that ſhould bee. And the angel ſayd vnto her: feare not Mary: for thou haſt found grace with God. Behold *thou ſhalt conceiue in thy wombe, *Eſai. 7.c and beare a ſōne, and ‡ſhalt cal his name ‡Mat. 1.c. Jeſus. He ſhalbe great, and ſhalbe called Luke. 1.c. the ſonne of the higheſt. And the Lorde God ſhall geue vnto hym the ſeate of his *Eſai. 9.b father Dauid, and *he ſhall raigne ouer ‡Dani. 7.d the houſe of Jacob for euer, ‡ and of his Mich. 4.b kingdome there ſhalbe none ende.

D Then ſayed Marye vnto the Angell: Howe ſhall this be, ſeyng I knowe not a man. And the Angell anſwered and ſayd vnto her: The holy goſt ſhall come vpon thee, and the power of the higheſt ſhall ouer ſhadowe thee. Therfore alſo that holy thing which ſhalbe borne, ſhalbe called the ſonne of God. And beholde, thy coſin Elizabeth, ſhe hath alſo conceiued a ſõne in her age. And this is her ſixt monethe Zach. 8.b Mat. 19.c Mar. 10.b Luke. 18.c whiche was called baren: for *with God ſhall nothyng be vnpoſſible: And Mary ſayd: behold the hand maiden of yͤ Lord, be it vnto me accordyng to thy woorde. ⸫ And the Angell departed from her.

*And Mary aroſe in thoſe dayes, and went into the moũtaines with haſte into the citie of Jury, ⁊ entred into the houſe of Zachary, and ſaluted Elizabeth. And it fortuned, that when Elizabeth hearde the ſalutacion of Mary, the babe ſprang E in her wombe. And Elizabeth was fylled with the holy goſt, and cried with a loude voice, and ſayed: Bleſſed art thou emong women, and bleſſed is the frute of thy wombe: And whence happeneth this to me, that the mother of my Lorde ſhould come to me? For loe, as ſone as the voyce of thy ſalutacion ſounded in myne eares, the babe ſprang in my wombe for ioye. And bleſſed arte thou that haſte beleued: for thoſe thynges ſhall bee performed, whiche were tolde thee from the Lorde. And Mary ſayed.

*Eſa. 61.d *My ſoule magnifyeth the Lord. And my ſpirite hathe reioyſed in God my ſauioure. ⸫ For he hath loked on the lowe degree of his hande maiden: for loe, nowe from hencefor the ſhall all generacions call me bleſſed. Becauſe he that is myghtye, hath done to me greate thynges, and holy is his name. And his mercye is on them that feare hym, from generacion to generacion. He hath ſhewed ſtrength with his arme, he hath ſcattered them that are proude in the ymaginacion of *1. Re. 2.b. Eccle. 10.c theyr hearte. *He hath putte downe the mighty from their ſeates, ⁊ exalted them of lowe degree. He hath filled the hongry with good thinges: ⁊ ſent away the riche emptie. He hath helped his ſeruaunt Iſrael, in remembraunce of his mercy.

*Ge. 22.c. *Euen as he promyſed to oure fathers Abraham, and to his ſeede for euer. And Mary abode with her aboute a three monethes, and returned againe to her owne F houſe. ⸫ Elizabethes tyme came that ſhe ſhoulde bee delyuered, and ſhe brought forth a ſonne. And her neyghbours and her coſyns hearde howe the Lorde had ſhewed greate mercy vpon her, and they reioyſed with her.

And it fortuned that in the eight daye, they came *to circumciſe the childe: and called his name Zacharias, after yͤ name *Ge. 17.b and. 21.a. Leui. 12.a of his father. And his mother anſwered ⁊ ſayed: not ſo but he ſhalbe called John. And they ſaid vnto her. There is none in thy kynred, yͭ is named with this name. And they made ſignes to his father, how he would haue hym called. And he aſked for wrytyng tables, ⁊ wrote, ſaying: his name is Jhon. And they marueyled all. And his mouth was opened immediatly and his tongue alſo, and he ſpake, and prayſed God. And feare came on all them that dwelt nye vnto them. And all theſe ſayinges were noiſed abrode throughout all the hill countrey of Jury: and all they that hearde them layed them vp in theyr heartes, ſaying: What maner of chylde ſhall this bee? And the hand of the Lorde was with hym. And his father Zacharias was filled with the holy goſt, and propheciéd, ſaying.

Prayſed be the Lorde God of Iſrael, for he hath viſited ⁊ redemed his people. ⸫ And hath raiſed vp ‡ an horne of ſaluacion *pſa. 132.c vnto vs, in the houſe of his ſeruante Dauyd. Euen as he promyſed by the mouthe of his holy Prophetes, whiche were ſence the worlde began.

That we ſhould be ſaued from our enemies, ⁊ from the hand of all that hate vs.

That he would deale mercyfully wᵗ our fathers, ⁊ remembre his holy couenaunt.

*And that he woulde perfourme the *gen. 22.c othe whiche he ſware to our father Abraham, for to geue vs.

*That we delyuered out of the handes *Eſa. 33.a of our enemyes, myght ſerue hym wythout feare, all yͤ dayes of our lyfe, in ſuche holynes and ryghteouſnes as are accept before him. And thou childe ſhalt be called the Prophete of the higheſt: for thou ſhalt goe before the face of the Lorde to prepare his wayes: to geue knowlage of ſaluacion vnto his people for the remiſſion of ſynnes. Through the tendre mercy of our god, wherby the day ſpryng from an hye hath viſited vs.

Eſa.9.c.
Eſa.42.c

*To geue lyghte to them that ſate in darcknes and in the ſhadowe of deathe, to guide our fete into the way of peace. And the child grew and wexed ſtrong in ſprite, & was in wildernes til the day came, whē he ſhould ſhew him ſelf vnto yͤ Iſraelites.

The.ii.Chapter.

The birth and circumciſion of Chriſt. Howe he was receaued into the temple, how Simeon & Anna propheſye of hym, and howe he was founde in the temple amonge the doctours.

A AND it chaunced in thoſe dayes: that there went out a commaundement from Auguſtus the Emperour, that all the worlde ſhoulde be taxed. And this taxyng was the firſt, & executed whē Syrenius was lyeftenaunt in Syria. And euery man went vnto hys owne citie to bee taxed. And Joſeph alſo aſcended from Galile, oute of a citie called Nazareth, into Jewry: vnto* the citie of Dauid, which is called Bethleem, becauſe he was of the houſe and linage of Dauid, to bee taxed with Marye hys ſpouſed wife, whiche was with childe.

1.Re.20.b

B And it fortuned yͤ whyle they were there, her time was come that ſhe ſhould be deliuered. And ſhe brought furth her firſtbegotten ſonne, & wrapped hym in ſwadling clothes, & layd him in a maunger, becauſe ther was no roume for thē in yͤ ynne.

And there were in the ſame region ſhepherdes, watching & kepyng their flocke by night. And lo, the angell of the Lord ſtode hard by them, & the brightnes of the Lord ſhone rounde a bout them, & they wer ſore afrayed. And the angel ſayd vnto them: Be not afrayed, for behold, I bryng you tydynges of greate ioye, that ſhal come to all people: for vnto you is borne this day in the cytie of Dauid, a ſauioure, whiche is Chriſt yͤ Lorde. And take this for a ſigne: ye ſhall fynde the childe wrapped in ſwadling clothes, and layed in a maunger. And ſtreight way there was with the angell a multitude of heauenly ſoudiers, prayſing God, and ſaying: Glory to God on hie, anu peace on yͤ earth: & vnto men a good wil. ⊦

C And it fortuned, as ſone as the angels were gone away from them into heauen, ✝The ſhepheardes ſayed one to another: let vs go nowe, euen vnto Bethleem, and ſe this thing yͤ we heare ſaie is happened, whiche yͤ Lord hath ſhewed vnto vs. And they came with haſt, & found Mary & Joſeph, & the babe layd in a maunger. And when they had ſene it, they publyſhed abrode the ſaying which was told thē of yͤ child. And al they that heard it, wōdred at thoſe thynges which wer told them of the ſhepheardes. But Mary kept al thoſe ſaiynges, & pondred them in her heart. And yͤ ſhepheardes returned, prayſing & lauding God for al the thinges yͤ they had heard & ſene, euen as it was tolde vnto them. ⊦

✝And whē the eight day was come that yͤ child ſhould be circūciſed ✝his name was called Jeſus *which was named of yͤ angel before he was cōceaued in yͤ wombe. ⊦

Ge.17.b.
*Mat.1.c
*Luke.1.c

D ✝And when the time of their purificacion *(after the lawe of Moſes) was come, they ✝brought hym to Jeruſalem, to preſent hym to the Lorde (as it is written in the lawe of the Lorde: *euery man childe that firſt openeth the matrix, ſhalbe called holy to the Lorde:) & to offer (as it is ſayd in the lawe of the Lorde) a payre of turtle doues, or two yong pigions. And behold, there was a manne in Jeruſalem, whoſe name was Symeon. And the ſame man was iuſt and godly & loked for the conſolacion of Iſrael, and the holy ghoſt was in him. And an anſwer had he receaued of the holy ghoſt, that he ſhould not ſe death, except he firſt ſawe the Lordes Chriſt. And he came by inſpiracion into the temple.

Leui.12.a
‡1.Re.1.d
Exo.13.a
and.22.d.
Num.8.g

And when the father & mother brought in the child Jeſus: to do for hym after the cuſtome of the *lawe, then toke he hym vp in his armes, & ſayd: Lord, now letteſt thou thy ſeruaunt departe in peace, accordyng to thy promes. For mine eyes haue ſene the ſaluacion, whiche thou haſte prepared before the face of al people. *A light to lyghten the Gentyles, and the glory of thy people Iſraell. ⊦

Leui.12.b
Eſa.49.b.
Acte.13.g.

E ✝And his father and mother marueiled at thoſe thynges, whiche wer ſpoken of him. And Simeon bleſſed them, and ſaide vnto Marye hys mother: beholde, thys childe is ſet to bee the fall and vpriſyng agayne of many in Iſraell, and for a ſigne whiche is ſpoken againſt. And moreouer the ſwerde ſhall pearce thy ſoule, that the thoughtes of many heartes maye be opened. And ther was a Prophetiſſe, one Anna the daughter of Phanuel of the trybe of Aſer, whiche was of a great age, & had lyued with an huſband ſeuen yeres from her virginitie. And ſhe had ben a wedowe about .iiii. ſcore and .iiii. yere which departed not from the temple: but ſerued God with faſtynges & prayers night and daye.

And ſhe came foꝛth yͤ ſame houre, ⁊ prayſed
F the Loꝛd, and ſpake of hym, to al them
that loked foꝛ redempcion in Jeruſalem.
And whē they had perfourmed al thinges
accoꝛdyng to the lawe of the Loꝛde, they
returned into Galile, to theire owne citie
1.Re.2.c. Nazareth. And *the childe grew ⁊ wexed
ſtronge in ſpꝛite, and was filled with wiſdom,
⁊ the grace of God was vpō him. ☩
And his father and mother went to Jeruſalem
Exo.12.c ſalem euery yere *at the feaſt of eaſter.
and.24.b ✠ And when he was .xii. yere olde, they
and.34.c. went vp to Jeruſalem after the cuſtome
Leui.23.a of the feaſte daye. And when they had fulfylled
G the dayes: as they returned home
the childe Jeſus abode ſtill in Jeruſalem,
and hys father and mother knewe not of
it: but they ſuppoſyng hym to haue bene
in the companye, came a dayes ioꝛney and
ſought hym among their kinſfolke and acquaintaunce.
And when they founde hym
not, they went backe agayne to Jeruſalē,
and ſought him. And it foꝛtuned that after
iii. dayes, they found hym in yͤ temple ſitting
in the middes of the doctours, hering
*mat.7.d them, ⁊ poſyng them. *And all that heard
and.13.g. hym, wer aſtonyed at his vnderſtanding
mark.1.c. and anſwers.
Luke.4.e And when they ſaw hym they merueled.
And hys mother ſayed vnto hym: ſonne
why haſt thou thus dealt with vs? Behold
thy father and I haue ſought the, ſorowyng.
And he ſayed vnto them: howe
is it that ye ſought me? Wyſte ye not, that
I muſte go aboute my fathers buſynes?
*Luk.9.c. And * they vnderſtoode not that ſaying
and.18.f. whiche he ſpake vnto them. And he wente
doune with them, ⁊ came to Nazareth, ⁊
was obedient vnto them. But his mother
kepte all theſe ſayinges together in her
heart. And Jeſus proſpered in wiſdome ⁊
age, ⁊ in fauour with God and men. ☩

¶ The .iii. Chapter. ✠

The pꝛeaching, baptyſme, and pꝛiſonment of
John. The baptiſme of Chꝛiſt, and a rehearſal of the
generacion of the fathers.

A IN the fifteneth yere of the raigne
of Tiberius yͤ Emperoure, Pōtius
Pilate beyng leiftenaunt of
Luk.23.a Jury, ⁊ *Herod beyng Tetrarche of Galile,
⁊ his bꝛother Philippe, Tetrarch of
Jturia, ⁊ of the region of the Traconites,
⁊ Liſaniath the Tetrarch of Abiline (whē
Anna and Caiphas were the hie pꝛieſtes)
the woꝛde of the Loꝛde came vnto John,
the ſonne of Zacharias in the wilderneſſe.
And he came into all the coaſtes aboute
Joꝛdan, pꝛeaching *the baptiſme of repētaunce *math.3.a
foꝛ the remyſſion of ſinnes, as it is marke.1.a
wꝛitten in the boke of the woꝛdes of Eſaias Iohn.1.b.
the pꝛophet, ſaying: *The voyce of a *Eſ.40.a
cryar in wildernes: pꝛepare ye the way of Iohn.1.c.
the Loꝛde, make his pathes ſtreight. E- math.3.a.
uery valley ſhalbe filled, and euery mountayne marck.1.a.
and hyll ſhalbe bꝛought lowe. And
thynges that bee crooked, ſhalbe made
ſtreyghte: and the roughe wayes ſhalbe
made playne: and all fleſhe ſhall ſee the ſaluacion
of GOD. ☩
Then ſayed he to the people, that wer B
come foꝛthe to be baptiſed of hym. *O ye *mat.3.b
generacion of vipers, who hathe taughte
you to flie from the wꝛath to come? Bꝛing
foꝛth therfoꝛe due frutes of repentaunce,
and begin not to ſaie with your ſelues: we
haue Abꝛaham to oure father. Foꝛ J ſay
vnto you: God is hable of theſe ſtones to
reyſe vp childꝛen vnto Abꝛaham. Nowe
alſo is the axe layde vnto the roote of the
trees *euery tree therfoꝛe which bꝛingeth *mat.3.b
not foꝛth good frute is hewē doune, ⁊ caſt and.7.c.
into the fyꝛe.
And the people aſked him ſaying: *What *Actes.2.d
ſhal we do then? He anſwereth and ſayeth
vnto thē: He that hath two coates let him
parte with him that hathe none: ⁊ he that
hathe meat let hym do lykewyſe.
Then came the Publycans alſo to bee C
baptiſed, ⁊ ſayd vnto hym: Maiſter, what
ſhal we dooe? And he ſayed vnto them: require
no moꝛe, then yͤ which is appointed
vnto you. The ſoldiours lykewiſe demaūded
of hym, ſaying: and what ſhal we do?
And he ſayde vnto them: hurte no man, nether
trouble any man wꝛongfully: and be
contente with youre wages.
As the people were in doubt, and all
men muſed in their heartes of John, whether
he wer very Chꝛiſte: John anſwered
⁊ ſaid vnto them all: *J baptiſe you with mat.3.b.
water, but one ſtronger thē J ſhal cum after marke.1.a
me, whoſe ſhoe latchet J am not woꝛthy Iohn.1.d
to vnloce: he ſhal baptiſe you wͭ yͤ holy
ghoſt, ⁊ with fyꝛe, *whiche hath his fan in *mat.3.b.
his hande, and will purge his flooꝛe, ⁊ gather
yͤ coꝛne into hys barne: but the chaffe
will he burne with fyꝛe that neuer ſhalbe
quenched. And many other thynges in hys
exhoꝛtacion pꝛeached he vnto the people.
*Then Herod yͤ Tetrarch (whē he was D
rebuked of hym foꝛ Herodias his bꝛother mat.14.a
Phillippes wyfe, ⁊ foꝛ al the euels which marke.6.c
Herod dyd,) added thys aboue all, ⁊ layed
John in pꝛiſō. And it foꝛtuned that whē al
the

mat.3.b. the people receiued baptiſme(and*when
Mar.1.b. Jeſus was baptiſed and dyd praye)the
John.1.c. heauen was opened,and the holye goſte
came downe in a bodely ſhape lyke a
doue vpon hym, and a voyce came from
42.a heauen whiche ſayed:* Thou art my beloued
ſonne,in thee doe I delyte.

And Jeſus himſelfe began to be aboute.
mat.13.g xxx.yere of age,ſo that he was*ſuppoſed
Mar.4.a to be the ſonne of Joſeph:which was the
ke.4.e ſonne of Hely: whiche was the ſonne of
hn.6.c. E Mathat: whiche was the ſonne of Leui:
whiche was the ſonne of Melchy:whiche
was the ſonne of Janna:whiche was the
ſonne of Joſeph:which was the ſonne of
Matatthias,which was the ſonne of Amos:
which was the ſonne of Naũ:which
was the ſonne of Heſlye:which was the
ſonne of Nagge:which was the ſonne of
Maath: which was the ſonne of Matathias:
which was the ſonne of Semei:
which was the ſonne of Joſeph: which
was the ſonne of Juda:which was the
ſonne of Joanna:which was the ſonne of
Rheſa:which was the ſõne of Zorobabel:
which was the ſõne of Salathiell:which
was the ſonne of Nery: which was the
ſonne of Melchi:which was the ſonne of
Addi: which was the ſonne of Cooſam:
which was the ſonne of Helmadã: which
was the ſonne of Her:which was ẏ ſonne
F of Jeſo:which was the ſonne of Heliezer:
which was the ſonne of Joram: which
was the ſõne of Mattha: which was the
ſonne of Leui: which was the ſonne of
Simeon:which was the ſonne of Juda:
which was the ſonne of Joſeph: which
was the ſonne of Jonam:which was the
ſonne of Heliachim:which was the ſonne
of Melcha:which was the ſonne of Menan:
which was the ſonne of Mathatha:
which was the ſonne of Nathan: which
was the ſonne of Dauid: which was the
ſonne of Jeſſe:which was the ſõne of Obed:
which was the ſonne of Boos:which
was the ſonne of Salmõ:which was the
ſonne of Naaſſon: which was the ſonne
of Aminadab:which was the ſonne of Aram:
which was ẏ ſonne of Eſrom:which
was the ſonne of Phares:which was the
ſõne of Juda:which was ẏ ſonne of Jacob:
which was the ſonne of Jſaac:which
was the ſonne of Abrahã:which was the
ſonne of Tharra:which was the ſonne of
G Nachor:which was the ſõne of Saruch:
which was ẏ ſonne of Ragau:which was
the ſonne of Phalec:which was the ſonne
of Heber:which was the ſonne of Sala:
was the ſonne of Cainan:which was the
ſonne of Arphaxat:which was ẏ ſonne of
Sem:which was the ſõne of Noe:which
was the ſonne of Lameth:which was the
ſonne of Mathuſala:which was the ſõne
of Enoche: which was the ſonne of Jareth:
which was the ſonne of Malaleel:
which was ẏ ſonne of Cainã:which was
the ſonne of Enos:which was the ſonne
of Seth:which was the ſonne of Adam:
which was the ſonne of God.

¶ The.iiii.Chapter.

Jeſus is led into the wildernes, and faſteth all the
time of his tẽptacion, ouercõmeth the deuill, goeth
into Galile, preacheth at Nazareth ⁊ Capernaum:
the Jewes deſpyſe hym, the deuils knowlege him,
he commeth into Peters houſe, healeth his motherinlawe,
and doeth great myracles.

IEſꝰ beyng full of the holy goſt, A
returned from Jordan, and * *mat. 4.a
was led by the ſprite into wyldernes, mark.1.b.
⁊ was. xl.dayes tempted
of ẏ deuill. And in thoſe dayes dyd he
eate nothing. And whẽ they were ended,
he afterward hongred. And ẏ deuill ſayd
vnto him:if thou be ẏ ſonne of god, commaunde
this ſtone ẏ it be bread. And Jeſus
anſwered him ſaying: It is written* *Deu. 8.a
man ſhal not liue by bread only, but by e- mat.4.a
uery word of god. And ẏ deuil toke hĩ into
an high mõtaine,⁊ ſhewed him al the
kingdomes of ẏ world,euen in ẏ twincklyng
of an eye. And the deuill ſayed vnto
him:all this power will I geue thee euerye B
whit,and the glory of them: for they
are delyuered vnto me,⁊ to whom ſoeuer
I wil I geue it. If thou therfore wilt fall
downe before me ⁊ worſhip me,they ſhalbee
all thyne. Jeſus anſwered and ſayed
vnto him: hence from me Satã. For it is
wrytten.‡ Thou ſhalt worſhip the Lorde ‡Deu.6.c.
thy God,and hym only ſhalt thou ſerue. and.10.d.
And he caryed hym to Jeruſalem,and ſet mat. 4.b.
him on a pinacle of the temple,and ſayed
vnto hym: If thou bee the ſonne of God
caſt thy ſelfe downe from hence. For it is
writtẽ.‡ He ſhall geue his angels charge *pſa. 21.c.
ouer thee,to kepe thee, ⁊ in theyr handes mat. 4.a.
they ſhall beare thee vp, ẏ thou daſhe not
thy fote againſt a ſtone. And Jeſus anſwered,
⁊ ſayd vnto him:it is ſayd:*thou ‡Deu. 6.c.
ſhalt not tempte the Lorde thy God. And mat. 4.g.
as ſone as al the temptacion was ended,
the deuill departed frõ hym for a ſeaſon.

*And Jeſus returned by the power of
the ſpirite, into Galile,and there went a C
fame of hym throughout all the region.

And he taught in their ſinagoges, ⁊ was
mat.13.g commended of all men. And he came to
mark.6.a. Nazareth where he was nourſed and(as
his cuſtome was)he wente into the ſinagoge
on the Sabboth day, ⁊ ſtode vp for
to reade. And there was delyuered vnto
hym the booke of the Prophete Eſaias.
*2.Eſ.8.b * And when he had opened the booke, he
‡Eſa.61.a founde the place, where it was written.‡
The ſpirite of the Lorde vpō me, becauſe
he hath annoynted me:to preache yͤ goſpel
to the poore he hath ſente me:to heale
the brokē hearted, to preache deliueraũce
to the captiue, ⁊ ſight to the blinde: frely
to ſet at liberty them that are broſed, and
to preache yͤ acceptable yere of the Lorde.
D And he cloſed the booke, ⁊ gaue it againe
to the miniſter, and ſatte downe. And the
eyes of all them that were in yͤ ſinagoge,
were faſtened on him. And he begã to ſay
vnto them: This daye is this ſcripture
fulfilled in your eares. And all bare hym
*mat.7.g. witnes * and wondered at the gracious
marke.1.c. wordes, whiche proceded out of hys
Luke.2.c. mouth. ⸸ And they ſayd: Is not this Joſephs
ſonne? And he ſayed vnto them:
ye wyll vtterly ſaye vnto me this prouerbe:
Phiſicion, heale thy ſelfe.✝ What
ſoeuer we haue heard done in Capernaum,
doe the ſame here lykewyſe in thyne
owne countrey. And he ſayed: Verely I
mat.13.g ſay vnto you: No Prophete is accepted
Mar.6.a. in his owne countrey. But I tell you of a
E truth:* many widdowes were in Iſrael
*3.Re.7.b in the dayes of Helias when heauen was
Iaco.5.d ſhut three yeres and ſixe monethes, when
great famiſhmente was throughout all
the lande, ⁊ vnto none of them was Helyas
ſent, ſaue into Sarepta beſides Sidon,
vnto a woman that was a wedowe.
*4.re.5.d *And many lepers were in Iſrael in the
time of Heliſeus the Prophete: ⁊ none of
them was clenſed, ſauyng Naaman the
Sirian. And al they in yͤ ſinagoge(when
they hearde theſe thynges,) were filled
with wrath: and roſe vp, and thruſt hym
out of the citie, ⁊ led hym euen vnto the
edge of the hill (whereon their citie was
buylte)that they myght caſt hym downe
hedlong. But he departed, and went hys
way euen through yͤ middes of them. ⸸✝
And he came downe to Capernaũ(a citie
of Galile)⁊ there taught them on yͤ Sabboth
Mat.7.d dayes. And they were aſtonyed at
and.13.g his doctrin: For his preaching was with
mar.10.c. power.‡ And in the ſinagoge there was a
‡mar.1.c manne whiche had an vncleane ſpirite of
a deuil, ⁊ cried with a loud voice, ſaying:
let me alone, what haſte thou to do with F
vs, thou Jeſus of Nazareth? Arte thou
come to deſtroy vs? I knowe thee what
thou art, euen the holy of god. And Jeſꝰ
rebuked him, ſaying: hold thy peace, and
come out of him. And when the deuil had
throwen him in yͤ middes, he came out of
hym, ⁊ hurt hym not. And feare came on
them all, ⁊ they ſpake amōg themſelues,
ſaying: what maner a thyng is this? For
with autoritie ⁊ power he commaundeth
the foule ſpirites, ⁊ they come out. And yͤ
fame of him was ſpread abrode throughout
euery place of the countrey rounde about.
⸸✝* And whan he was ryſen vp ⁊ *Mat.8.b
come out of the ſinagoge, he entred into Mar.1.c
Simons houſe. And Simons mother in
lawe was taken with a great feuer, and
they made interceſſiō to him for her. And
he ſtode ouer her, ⁊ rebuked the feuer, and
the feuer left her. And immediatly ſhe aroſe, G
and miniſtred vnto them. When the
ſunne was downe, al they that had ſicke,
taken with diuers diſeaſes, brought thē
vnto him: ⁊ he layed his handes on euery
one of them, ⁊ healed them.‡ And deuyls *mat.1.d
alſo came out of many, crying ⁊ ſaying: and.13.d
thou art Chriſt the ſonne of God. And he
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ſpeake: for they knew that he was Chriſt.
As ſone as it was day, he departed, and
went into a deſerte place, and the people
ſought him and came to him, ⁊ kept him
that he ſhould not departe frō them. And
he ſayed vnto them: I muſte preache the
kyngdome of God to other cities alſo. ⸸
For therfore am I ſent. And he preached
in the ſinagoges of Galile.

The.v.Chapter.

Chriſt preacheth in the ſhip. The diſciples forſake all, and folowe hym. He clenſeth the leper: healeth the man of the palſey, calleth Matthewe the cuſtomer, and eateth with open ſynners.

IT came to paſſe that (when the people A
preaſſed vpon hym to heare the
worde of God)he ſtode by the lake
of Genezareth:* and ſawe two ſhyppes Mat.4.c
ſtande by the lake ſyde, but the fiſhermen
were gone out of them, and were waſhyng
theyr nettes. And he entred into
one of the ſhyppes (whiche perteyned to
Symon) and prayed hym, that he would
thruſt out a lytle from the lande. And he
ſate downe, and taught the people out
of the ſhip. When he had lefte ſpeakyng
he ſayed vnto Simon: Launche out into

the depe, and let ſlyppe youre nettes to
B make a draught. And Simon anſwered,
and ſayde vnto hym: Maſter, we haue la-
boured all night, and haue taken nothyng.
Neuertheleſſe, at thy commaundemente
I wyll loce forth the net. And when they
had this done, they incloſed a great mul-
titude of fyſſhes. But theyr net brake, and
they beckned to theyr felowes (which wer
in the other ſhyp) that they ſhoulde come
and helpe them. And they came, and fylled
both the ſhyppes, that they ſoncke again.
When Symon Peter ſawe thys, he
fell downe at Jeſus knees, ſaying: Lorde
go from me, for I am a ſynnefull manne.
For he was aſtonnyed and all that were
with him, at the draught of fyſhes, which
they had taken: and ſo was alſo James
and John the ſonnes of Zebede, whiche
were parteners with Simon. And Jeſus
ſayde vnto Symon: feare not, from hence
foorth thou ſhalte catche menne. And they
ath.4.d brought the ſhippes to land, *and forſoke
all, and folowed hym. *
C *And it fortuned that when he was in
ath.8.a a certayne cytie: beholde, there was a mã
arke.1.d full of leproſy, and when he had ſpyed Je-
ſus, he fell flat on hys face, and beſoughte
him, ſaying: Lord, yf thou wilt thou canſt
make me cleane. And he ſtretched forthe
his hand, and touched him, ſaying: I wil,
be thou cleane. And immediatly the lepro-
ſy departed frõ hym. And he charged hym
that he ſhould tel no man: but go (ſaith he)
ui.14.a *and ſhewe thy ſelfe to the prieſte, ⁊ offer
for thy clenſyng accordyng as Moſes cõ-
maunded, for a wytnes vnto them.
But ſo muche the more wente there a
fame abrode of hym, ⁊ much people came
together to heare, and to be healed of hym
from their infirmities. And he kept hym
out of the waie in the wildernes, and gaue
hym ſelfe to prayer.
*And it happened on a certaine daie, that
D he taught: and there ſat the pharyſes, and
doctours of law, whiche wer come out of
al the townes of Galile and Jewry, ⁊ Je-
ruſalem. And the power of the lorde was
ath.9.a. preſent, to heale them. *And beholde, men
arke.2.a brought in a bed, a man which was takẽ
with a palſye: and they ſought meanes to
bryng hym in, and to laye him before him.
And when they coulde not fynde on what
ſide they myght bryng hym in (becauſe of
the preaſe) they went vpon the toppe of ẏ
houſe and let hym downe thorowe the ty-
ling, bed and al, euen in the middes before
Jeſus. When he ſawe their fayth, he ſaide
vnto hym: man, thy ſynnes bee forgeuen E
the. And the ſcribes ⁊ the phariſes begã to
thinke, ſaying: What felow is this which
ſpeaketh blaſphemye? *who can forgeue marke.2.c.
ſynnes, but God only? But when Jeſus Eſa.43.d
perceaued theyr thoughtes, he anſwered, and.44.d
and ſayde vnto them: What thynke ye in
youre hartes? Whether is eaſyer to ſaye,
thy ſynnes be forgeuen thee, or to ſaye: riſe
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that the ſonne of man hath power to for- marke.2.c
geue ſynne on earth, he ſayde vnto the ſicke Actes.3.a.
of the palſy: I ſaye vnto the: ariſe, take vp and.9.f
thy bed, and go vnto thy houſe. And im-
mediatly he roſe vp before them, ⁊ toke vp
hys bed (whereon he laye) and departed
to his owne houſe, prayſyng GOD. And
they wer al amaſed, ⁊ they gaue the glory
vnto God. And wer filled wͭ feare, ſaying:
We haue ſene ſtraunge thynges to daie. *
*And after this, he went forth, and ſawe F
a publican named Leuy, ſyttyng at the re- math.9.a.
ceite of cuſtome, and he ſaide vnto him: fo- marke.2.b
low me. And he left all, and roſe vp and fo-
lowed him. And Leuy made him a greate
feaſt in his owne houſe. And there was a
greate company of publicans and of other
that ſate at meate with them. * And the math.9.a.
ſcribes and phariſes murmured agaynſt marke.2.b
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Jeſus anſwered, ⁊ ſaide vnto them: They
that are whole, nede not the phiſicion: but
they that are ſicke. I cam not to cal ẏ righ-
teous, but ſynners to repentaunce.
And they ſayed vnto hym, *Why do ẏ Math.9.b
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putteth a pece of a newe garmente into an
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new, ⁊ the pece ẏ was takẽ out of ẏ new, a-
greeth not wͭ the old. And no mã powreth
new wine in to old bottels. For yf he do, ẏ
newe wine will burſt the bottels, ⁊ runne
oute it ſelfe, ⁊ the bottels ſhal periſhe. But
new wine muſt be put into newe bottels,
⁊ both are preſerued. No man alſo ẏ drin-
keth olde wine, ſtraight waye can awaye
with new, for he ſayeth: the olde is better.

And he taught in their ſinagoges,⁊ was
mat.13.g commended of all men. And he came to
mark.6.a. Nazareth where he was nourſed and(as
his cuſtome was)he wente into the ſinagoge
on the Sabboth day,⁊ ſtode vp for
to reade. And there was delyuered vnto
hym the booke of the Prophete Eſaias.
*2.Eſ.8.b * And when he had opened the booke , he
‡Eſa.61.a founde the place, where it was written.‡
The ſpirite of the Lorde vpõ me, becauſe
he hath annoynted me:to preache ẏ goſpel
to the poore he hath ſente me:to heale
the brokẽ hearted,to preache deliueraũce
to the captiue,⁊ ſight to the blinde: frely
to ſet at liberty them that are broſed , and
to preache ẏ acceptable yere of the Lorde.
D And he cloſed the booke,⁊ gaue it againe
to the miniſter, and ſatte downe. And the
eyes of all them that were in ẏ ſinagoge,
were faſtened on him. And he begã to ſay
vnto them: This daye is this ſcripture
fulfilled in your eares. And all bare hym
*mat.7.g. witnes * and wondered at the gracious
marke.1.c. wordes , whiche proceded out of hys
Luke.2.c. mouth. †And they ſayd:Js not this Joſephs
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ye wyll vtterly ſaye vnto me this prouerbe:
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*Mat.7.d his doctrin:For his preaching was with
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they made interceſſiõ to him for her. And
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The.v.Chapter.

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and ſayde vnto hym: Maſter, we haue laboured
all night, and haue taken nothyng.
Neuertheleſſe, at thy commaundemente
I wyll loce forth the net. And when they
had this done, they incloſed a great multitude
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C *And it fortuned that when he was in
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him, ſaying: Lord, yf thou wilt thou canſt
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his hand, and touched him, ſaying: I wil,
be thou cleane. And immediatly the leproſy
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But ſo muche the more wente there a
fame abrode of hym, & much people came
together to heare, and to be healed of hym
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hym ſelfe to prayer.

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D he taught: and there ſat the pharyſes, and
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al the townes of Galile and Jewry, & Jeruſalem.
And the power of the lorde was
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the preaſe) they went vpon the toppe of yͤ
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vnto hym: man, thy ſynnes bee forgeuen E
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he roſe vp before them, & toke vp
hys bed (whereon he laye) and departed
to his owne houſe, prayſyng GOD. And
they wer al amaſed, & they gaue the glory
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*And after this, he went forth, and ſawe F
a publican named Leuy, ſyttyng at the receite math.9.a.
of cuſtome, and he ſaide vnto him: folow marke.2.b
me. And he left all, and roſe vp and folowed
him. And Leuy made him a greate
feaſt in his owne houſe. And there was a
greate company of publicans and of other
that ſate at meate with them. * And the math.9.a.
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hys diſciples, ſaying: Why do ye eate and Luke.7.c.
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Jeſus anſwered, & ſaide vnto them: They
that are whole, nede not the phiſicion: but
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And they ſayed vnto hym, *Why do yͤ Math.9.b
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He ſpake alſo vnto thẽ a ſimilitude: No mã
putteth a pece of a newe garmente into an
olde veſture, for if he do, thẽ breaketh he yͤ
new, & the pece yͭ was takẽ out of yͤ new, agreeth
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olde wine, ſtrayght waye can awaye
with new, for he ſayeth: the olde is better.

The .vi. Chapter.

He excuſeth the diſciples, that plucke the eares of corne: he healeth the manne with the withred hand, choſeth his twelue apoſtles, maketh a longe ſermon, and teacheth to do good for euill.

A IT happened on an after principall
math.12.a Sabboth, that he went *
marke.2.d thorow the corne felde, and hys
diſcyples plucked the eares of
corne, ⁊ did eate, and rubbed them in their
handes. And certayne of the phariſes ſaide
vnto them: Why do ye that, which is not
lawful to do on the Sabboth dayes? And
1.Re.21.a Jeſus anſwered them and ſayd: Haue ye
not red what Dauid did, when he him ſelfe
was an hungred ⁊ they whiche wer with
hym: howe he went into the houſe of God,
1.Re.21.a and did take ⁊ eate the ſhewe* bread, and
gaue alſo to thẽ that wer with him: which
Exo.25.c. are not lawful to eat, but for the* prieſtes
only? And he ſayde vnto them: The ſonne
of man is Lord alſo of the Sabboth daie.
B ** And it fortuned in another Sabboth
Mat.12.a alſo, that he entred into the ſynagoge, and
Mar.3.a taught. And ther was a man, whoſe right
hande was dryed vp. And the ſcribes and
phariſes watched hym whether he wolde
heale on the Sabboth daye, yͭ they might
fynde howe to accuſe hym. But he knewe
their thoughtes, and ſayde to the manne
whiche had the withred hande: Ryſe vp,
and ſtande forth in the myddes. And he aroſe
⁊ ſtode forth. Then ſayd Jeſus vnto
them: I will aſke you a queſtiõ: Whether
is it lawfull on the Sabboth dayes to do
good, or to do euill? to ſaue ones life, or to
deſtroye it? And he beheld thẽ al in cõpaſſe,
and ſayde vnto the man: Stretche forthe
3.Re.13.b thy hande. And he did ſo: *and his hande
Mat.12.b was reſtored againe as whole as yͤ other.
mark.3.a. And they wer fylled with madnes, ⁊ communed
together among themſelues, what
they myght do to Jeſu. ⊦

C And it fortuned in thoſe dayes* that he
mat.14.c wente out into a mountayne for to praye,
and continued all night in prayer to God.
And as ſone as it was day, he called hys
mat.10.a. diſciples, *and of them he choſe .xii. whom
mark.3.b. alſo he called apoſtles. Symon whom he
alſo named Peter, ⁊ Andrew his brother:
James ⁊ John, Philip ⁊ Bartholomew,
Matthew ⁊ Thomas, James the ſonne
of Alpheus, ⁊ Simon which is called Zelotes,
⁊ Judas James ſon, ⁊ Judas Iſcarioth,
the ſame that was the traytour.

*And he came downe with them, and
ſtode in the playne felde, and the company
mat.4.d. of hys diſciples * and a greate multitude
Mar.3.a. of people (out of all Jewry ⁊ Jeruſalem,
and from the ſea coaſt* of Tyre ⁊ Sidon) Mat.4.d
whiche came to heare hym, ⁊ to be healed John.6.a.
of their diſeaſes, ⁊ they that wer vexed wͭ
foule ſprites, and they wer healed. And al
the people preaſed to touche hym, for ther
went vertue out of hym, ⁊ healed them al.

And he lifte vp his eyes vpon the diſciples D
and ſayed: *Bleſſed be ye poore, for Mat.5.a.
yours is the kyngdome of God. Bleſſed
are ye that honger nowe, for ye ſhalbe ſatiſfied.
Bleſſed are ye that wepe nowe, for
ye ſhall laughe. Bleſſed ſhall ye bee when
men hate you, and thruſte you out of their
company, and rayle on you, and abhorre
youre names as an euel thing, for the ſon
of mans ſake. Reioyſe ye in that daye, and
bee glad: for beholde, youre rewarde is
great in heauen. ⊦ For thus did their fathers
vnto the prophetes.

*But wo vnto you that are ryche: for ye *Amo.6.a
haue your conſolaciõ: Woe vnto you that
are full: for ye ſhal honger. Woe vnto you
that nowe laughe: for ye ſhall wayle and
wepe. Woe vnto you when al men prayſe
you: for ſo dyd their fathers to the falſe
prophetes. But I ſay vnto you whyche E
heare: Loue your enemyes. Do good vnto
them whiche hate you. Bleſſe them that
curſe you. And praye for them which wrõfullye
trouble you. And vnto hym yͭ ſmyteth
thee on the one cheke, offer alſo the other.
*And hym that taketh awaye thy Mat.5.d
gowne, forbyd not to take thy coate alſo.
Geue to euery mã that aſketh of the. And
of hym that taketh away thy goodes aſke
them not agayne. *And as ye would that *mat.7.b.
menne ſhould dooe vnto you, dooe ye alſo Eccle.31.b
vnto them lykewyſe. Toby.4.c

*And yf ye loue them whiche loue you, *mat.5.f
what thanke haue ye? For ſynners alſo
loue their louers. And yf ye do good for
thẽ whiche do good for you, what thanke
haue ye? For ſynners alſo dooe euen the
ſame. And yf ye lende to them of whom ye
hope to receiue: what thanke haue ye? for
ſiners alſo lend to ſinners, to receiue ſuche
like agayn. But loue ye youre enemies, ⁊
dooe good and lende, lokyng for nothyng
agayne: and your rewarde ſhal be greate,
and ye ſhalbe the children of the hyeſt: for
he is kynde vnto the vnkynde and to the
euell.

*Be ye therfore mercifull, as your father F
alſo is mercifull. *Judge not, and Mat.7.a.
ye ſhall not be iudged: Condemne not, and
ye ſhal not be condemned. Forgeue and ye
ſhalbe

ſhalbe forgeuen. *Geue and it ſhalbe ge-
ro.11.d. uen vnto you: good meaſure and preſſed
doune, and ſhaken together, and runnyng
ouer, ſhall men geue into youre boſomes.
mat.7.a *For with ẏ ſame meaſure that ye meate
Mar.4.c withal, ſhal other mē meate to you againe.
And he put forth a ſimilitude vnto them:
mat.15.b ‡Can the blynde leade the blynd? Do they
mat.10.c not both fall into the diche? *the diſciple
Joh.13.b is not aboue his maſter. Euery mā ſhalbe
perfect, euen as his maſter is. ‡Why ſeeſt
math.7.a. thou a mote in thy brothers eye, but con-
ſidereſt not ẏ beame that is in thine owne
eye? Ether how canſt thou ſay to thy bro-
ther: Brother, let me pull out the moate
that is in thyne eye, when thou ſeeſt not
the beame that is in thine owne eye. Thou
ypocrite, caſt out the beame that is in thine
owne eye firſt, and then ſhalt thou ſee per-
fectly to pull out the moate that is in thy
at. 12.c. brothers eye. ‡*For it is not a good tree,
G that bryngeth forthe euell frute: nether is
that an euell tre, that bringeth forth good
frute. For euery tre is knowē by his frute.
For of thornes do not men gather figges,
nor of buſſhes gather they grapes. A good
man out of the good treaſure of his heart,
bryngeth forth that whiche is good. And
an euel man, out of the euel treaſure of his
hearte bryngeth forthe that which is euel.
ath.12.c *For of the aboundaūce of the heart, hys
ſa.40.b mouthe ſpeaketh.
at.7.b Why call ye me *Lord Lord, and doe
o.15.b not as J bid you? whoſoeuer cummeth to
me and heareth my ſayinges, and doth the
ſame, J wil ſhewe you to whō he his lyke.
ath.7.b *He is lyke a man whiche built an houſe,
cobi.1.d and digged depe, and layed the foundaci-
on on a rocke. When the waters aroſe, the
flude bet vpon that houſe, and coulde not
moue it. For it was grounded vpō a rock.
But he that heareth and dooth not, is like
a man that without foundacyon built an
houſe vpon the earth, againſte whiche
the floud did beat, and it fell immediately.
And the fall of that houſe was greate.

The. vii. Chapter.

He healeth the captaynes ſeruaunt, reyſeth the wedowes ſonne, enformeth the diſciples whom John baptiſt ſent vnto him, commendeth John, reproueth the Jewes, and eateth with the Pharyſe. The woman waſſheth hys fete with her teares, and he forgeueth her her ſynnes.

A WHē he had ended all his ſay-
mat.8.a inges in the audience of the
John.4.t people, *he entred into Ca-
pernaum And a certayne
Cēturions ſeruaunt which
was deere vnto him, lay ſicke, and was in
parel of death. And when he hearde of Je-
ſu, he ſente vnto hym the elders of the
Jewes, beſekynge hym that he woulde
come, and heale hys ſeruaunt. And when
they came to Jeſus, they beſoughte hym
inſtantly, ſaying: He is worthy that thou
ſhouldeſt do thys for hym: For he loueth
oure nacion, & hath buylte vs a ſynagoge.
And Jeſus went with them.
And when he was now not farre from B
the houſe, the Centurion ſente frendes
to hym, ſaying vnto him: *Lorde trouble *mat.8.a.
not thy ſelfe: For J am not worthy, that
thou ſhouldeſt enter vnder my roofe.
Wherfore, J thought not my ſelf worthy
to come vnto thee: but ſaie thou the word,
and my ſeruaunte ſhalbe whole. For J al-
ſo am a man ſet vnder power, & haue vn-
der me ſouldiours, and J ſaye vnto one:
gooe, and he goeth, and to another, come,
and he commeth, and to my ſeruaunt: do
this and he dooth it. When Jeſus hearde
thys, he marueyled at hym, and tourned
hym aboute, and ſayed to the people that
folowed hym: J ſay vnto you, J haue not
founde ſo greate fayth, no not in Jſraell.
And they that were ſente, turned backe
home agayne and founde the ſeruaunte
whole that had bene ſycke.
‡And it fortuned after this, that he went C
into a citie which is called Naim, & many
of hys diſciples went with hym, & muche
people. When he came nye to the gate of
the citie: beholde, there was a dead manne
caried out, whiche was the onely ſonne of
hys mother, and ſhe was a wedowe: and
muche people of ẏ citie was with her. And
when the lorde ſawe her, he had compaſſi-
on on her, and ſayed vnto her: wepe not.
And he came nie, and touched the coffen: &
they that bare hym ſtode ſtil. And he ſaied:
Young man, J ſaye vnto thee, ariſe. And
he that was dead ſatte vp, and began to
ſpeake. *And he deliuered hym to his mo- 3.Re.17.d
ther. And there came a feare on them all. 4.Re.4.f
And they gaue the glory vnto God, ſay- Ac.9.g.20.g
ing: *A greate prophet is riſen vp among Joh.4.e.
vs, and GOD hath viſited his people. ‡ and.6.b.
*And this rumor of hym wente forthe
throughout all Jury, and throughout all
the regions whiche lye rounde aboute.
And the diſciples of John ſhewed him
of all theſe thinges. *And John called vn- math.11.a
to him two of his diſciples, and ſent them
to Jeſus, ſaying: Art thou he that ſhoulde
come: or ſhall we loke for another? When
the menne wer come vnto hym, they ſaied:

John Baptiſt ſente vs vnto thee, ſaying:
Art thou he that ſhoulde come? or ſhal we
wait for another? And in that ſame houre
he cured manye of their infirmities and
plages, ⁊ of euill ſpirites, and vnto many
that wer blind he gaue ſyght. And he anſwered
and ſaide vnto them: Go your waie
and bryng woorde agayne to John, what
thynges ye haue ſene and heard: how that
Eſai.35.a and.61.a. ‡the blynde ſe, the halte goo, the lepers are
clēſed, the deafe heare, the dead riſe again,
to the poore is yͤ glad tidinges preached,
⁊ happy is he that is not offended at me.

D math.11.c *And when the meſſengers of John
wer departed, he began to ſpeake vnto yͤ
people concernyng John. What wente ye
oute into the wildernes for to ſee? A rede
ſhaken with the winde? But what wente
ye oute for to ſee? A manne clothed in ſofte
raiment? Behold, they whiche are gorgeouſly
apparelled, and liue delicately, are
in kynges courtes. But what wente ye
forth to ſe? A prophet? Yea, I ſaie to you,
and more then a prophet. This is he, of
Mat.9.d marke.1.b mala.3.a. whom it is written: *Beholde, I ſende
myne angell before thy face, whiche ſhall
prepare thy waye before thee. For I ſaye
vnto you, among womennes children, is
there not a greater prophet, then John
Baptiſte. Neuertheleſſe, he that is leſſe, in
the kyngdom of God is greater then he. ⸣

E And all the people, and the publicanes
that hearde hym, iuſtified God, and were
baptiſed with the baptiſme of John. But
the phariſes and lawers deſpiſed the coūſayll
of God agaynſte them ſelues, and
wer not baptiſed of hym. And the Lorde
math.11.b ſayed: *Whereunto ſhall I liken the men
of thys generacion: and what thynge are
they lyke? They are lyke vnto children ſittyng
in the market place, and crying one
to another, and ſaying: Wee haue pyped
vnto you, and ye haue not daunced: wee
mat.3.a. haue mourned to you, ⁊ ye haue not wept.
For John Baptiſte came neyther *eating
breade, nor drinckyng wine, and ye ſaye: he
hath the deuel. The ſonne of man is come,
and eateth and dryncketh, and ye ſaye: beholde
a gloutonous man, and an vnmeaſurable
drincker of wyne, a frende of publycans
and ſinners. And wiſdom is iuſtifyed
of all her children.

F *And one of the phariſes deſired hym
that he would eat with him. And he went
into the phariſes houſe, and ſatte doune
mat.26.a. mar.14.a John.11.a to meate. *And beholde a woman in that
citie (whiche was a ſynner) aſſone as ſhe
knewe that Jeſus ſatte at meate in the
phariſes houſe, ſhe brought an alabaſter
boxe of oyntement, and ſtode at hys feete
behynde hym wepyng, ⁊ began to waſhe
hys fete with teares, and did wype them
with the heares of her heade, and kyſſed
hys fete, ⁊ anoynted them with the oyntement.
When the phariſe (whiche had bydden
hym) ſawe, he ſpake within hymſelfe,
ſaying: If this manne wer a prophete, he
woulde ſurely knowe who, and what maner
of woman this is that touched hym,
for ſhe is a ſynner. And Jeſus anſwered,
⁊ ſayed vnto hym: Simon, I haue ſomewhat
to ſaye vnto thee. And he ſayde, maſter,
ſaye on. There was a certaine lender
whiche had two detters, the one oughte
fiue hundred pence, and the other fyfty.
When they had nothyng to paye, he forgaue
them both. Tel me therefore, which
of them will loue hym moſte? Symon
anſwered and ſayed: I ſuppoſe that he to
whom he forgaue moſt. And he ſayed vnto
hym: Thou haſt truly iudged.

And he turned to the woman, and ſaied G
vnto Simon: Seeſt thou this womā? I
entred into thy houſe, thou gaueſt me no
water for my fete: but ſhe hath waſhed
my fete with teares, ⁊ wiped them with
the heares of her head. Thou gaueſt me
no kyſſe: but ſhe, ſence the tyme I came
in, hathe not ceaſed to kyſſe my fete. Myne
head with oyle thou diddeſte not anointe:
but ſhe hath anointed my fete with oyntemente.
Wherefore I ſaye vnto thee: many
ſynnes are forgeuen her, for ſhe loued
muche. To whom leſſe is forgeuen, the
ſame dooeth leſſe loue. And he ſayed vnto
her: thy ſynnes are forgeuen thee. And
they that ſatte at meate with hym, began
to ſaye within themſelues. Who is thys
whiche forgeueth ſynnes alſo? And he marke.5.d
ſayed to the woman: * Thy faythe hathe
ſaued thee: Goo in peace. ⸣

The.viii. Chapter.

Chriſt with his apoſtles goeth from towne to
towne, ⁊ preacheth, ſheweth the parable of yͤ ſede,
telleth who is hys mother and hys brother, ſtylleth
the ragyng of the ſea: delyuereth the poſſeſſed, and
dryueth the deuyls into the hearde of ſwyne: helpeth
the ſycke woman, and Jayrus daughter.

AND it fortuned afterwarde, that A
he hymſelfe alſo went throughout
cities and tounes: preachyng and
ſhewyng the kyngdome of God, and the
twelue with him. And alſo ‡certayne women, Luke.13.d
whiche wer healed of euill ſpirites
and

and infirmities. Marye whiche is called
Magdalen (out of whom went ſeuen deuils:)
and Ioãna the wyfe of Chuſa, Herodes
ſtewarde: and Suſanna, and many
other, whiche miniſtred vnto hym of
theyr ſubſtaunce.

⁜When muche people were gathered
together, and were come to him out of al
cities, he ſpake by a ſimilitude.* The ſower
att.13.b went out to ſowe his ſede: and as he
ar.4.a. ſowed, ſome fell by the waye ſyde, and it
was troden downe, and the foules of the
ayre deuoured it vp. And ſome fel on ſtones,
and as ſone as it was ſprong vp, it
withered awaye, becauſe it lacked moyſtnes.
And ſome fell emong thornes, ⁊ the
thornes ſprang vp with it, and choked it.
And ſome fell on good ground, ⁊ ſprang
vp and bare frute, an hundred folde. And
as he ſayed theſe thynges, he cryed: He
that hath eares to heare, lette hym heare.

B *And his diſciples aſked hym, ſaying:
att.13.d what maner of ſimilitude is this? And
ar.4.a. he ſayd: vnto you is it geuen to know the
ſecretes of the kingdom of God: but to oº
ther by parables, that when they ſee, they
ſa.6.c ſhould not ſee: *and whẽ they heare, they
at.13.d ſhould not vnderſtande: The parable is
ar.4.d this. ‡ The ſeede is the worde of God.
ohn.12.f ts.28.f Thoſe ẏ are beſide the way, are they that
om.11.b heare, then commeth the deuyll, ⁊ taketh
att.13.c away the worde out of theyr heartes, leſt
ar.4.b. they ſhould beleue ⁊ be ſaued. They on ẏ
ſtones are they whiche when they heare,
receyue the worde wͭ ioye, and theſe haue
no rotes, whiche for a whyle beleue, and
in time of temptacion go away. And that
which fel among thornes, are they which
when they haue heard, go forthe, and are
choked with cares and riches and volupteous
lyuyng, and bryng forth no frute.
That whiche fell in the good grounde,
are they whiche with a pure and good
heart heare the woorde and kepe it, and
bryng forth frute through pacience. ⁜

C *No manne, whan he lighteth a candell,
at.5.b coucreth it with a veſſell, or putteth
ar.4.b. it vnder a table, but ſetteth it on a candelſticke,
.11.e that they whiche entre in, may ſee
at.10.c the light. * Nothyng is in ſecrete, that
ar.4.e ſhall not come abrode. Neither any thing
uke.12.a hid that ſhal not be knowen, and come to
light. Take hede therfore, howe ye heare.
at.14.b For whoſoeuer hath, to hym ſhall bee geuen.
d.25.c *And whoſoeuer hath not, frõ hym
ark.4.c. ſhall be taken, euen that ſame whiche he
uk.19.d ſuppoſeth that he hath.

*Then came to hym hys mother ⁊ hys ⁊mat.12.d
brethren, and coulde not come at hym for mar.4.d
prease. And it was tolde hym, and ſayed:
Thy mother ⁊ thy brethren ſtande wͭout
and would ſee thee. He anſwered ⁊ ſayed
vnto them: my mother ⁊ my brethren are
theſe whiche heare the worde of God, and
do it. ⁜*And it chaunſed on a certain day,
that he wente into a ſhyp, ⁊ hys diſciples
alſo, and he ſayde vnto them: Let vs goe
ouer vnto the other ſyde of the lake. And
they launched forth. But as they ſayled, D
he fell a ſlepe *and there aroſe a ſtorme of *mat.8.c.
wynde in the lake, and they were fylled Mar.4.d
with water, and were in ieopardye. And
they came to hym, ⁊ awoke hym, ſaying:
Maſter, maſter, we are loſt. Then he aroſe,
⁊ rebuked ẏ wind ⁊ the tẽpeſt of water,
⁊ they ceaſed, ⁊ it waxed calme. And
he ſayed vnto them: where is your fayth?
They feared and wondred among themſelues,
ſaying: what (thynke ye) is thys?
For he commaundeth both the wyndes ⁊
water, and they obey hym. ⁜*And they *Mat.8.d
ſayled vnto ẏ region of the Gederenites, mar.5.a.
which is ouer againſt Galile. And when
he went out to land, there met him out of
the citie a certain man which had a deuil
long tyme, and ware no clothes, neyther
abode in any houſe: but in graues. Whẽ
he ſawe Jeſus ⁊ had cryed, he fell downe
before him, and with a loude voice ſayd.* *Mat.8.d
What haue I to do with thee Ieſꝰ, thou marke.5.a
ſonne of the God moſte hyeſt? I beſeche
thee torment me not: for he commaunded
the foule ſprite to come out of the man.
For oft tymes he had caught him, and he
was bound with chaynes, and kept with
fetters: and he brake the bõdes, and was
caryed of the fende into wildernes. And
Ieſus aſked hym, ſaying: What is thy
name? And he ſayd: Legion, becauſe many E
deuils were entred into him. And they
beſought hym that he woulde not commaunde
them to goe out into the depe.
And there was there an heard of many
ſwyne, feding on an hill: ⁊ they beſought
hym, that he woulde ſuffre them to entre
into them. And he ſuffred thẽ. Then went
the deuils out of the man, and entred into
the ſwyne. And the heard ranne headlong
with vyolence, into the lake, ⁊ were
choked. When the heardmen ſawe what
had chaunced, they fled, and told it in the
cytie ⁊ in the vilages. And they came out
to ſe what was done: and came to Ieſus

and found the man, out of whom the deuyls
were departed, ſytting at the fete of
Jeſus, clothed, and in his ryght mynde,
and they were afrayed. They alſo which
ſawe it, tolde them by what meanes he
(that was poſſeſſed of the deuyll) was
healed. And all the multitude of the Gederenites,
beſought hym, that he woulde
departe from them: for they were taken
*mat.8.d. with great feare. * And he gate hym vp
Mar.5.b into the ſhippe, ⁊ returned backe againe.
F Then the man (out of whom the deuyls
were departed) beſought him yͭ he might
be with hym. But Jeſus ſent him away,
ſaying: Goe home againe to thyne owne
houſe, ⁊ ſhewe what thinges ſoeuer God
hath done for thee. And he wẽt his way, ⁊
preached throwe out all the citie, what
thinges ſoeuer Jeſꝰ had done vnto him.

And it fortuned that when Jeſus was
come again, the people receiued him. For
Mat.9.d they all wayted for hym. * And beholde,
mar.5.c. there came a man named Jairus (and he
was a ruler of the Synagoge) and he fel
downe at Jeſus feete, praying hym, that
he would come into his houſe, for he had
but one doughter onely, vpon a.xii.yeare
of age, and ſhe laye a dying. But as he
went, the people thronged hym.

*mat.9.c * And a woman, hauyng an yſſue of
marke.5.c bloud.xii.yeres (which had ſpente all her
ſubſtaunce vpon phiſiciõs, neither could
be holpen of any) came behynd hym, and
touched the hem of his rayment, ⁊ immediatly
her yſſue of bloud ſtaunched. And
Jeſus ſayed: who is it that touched me?
When euery mã denyed, Peter (and they
that were with him) ſayd: Maiſter, yͤ people
thruſt thee and vexe thee, ⁊ ſayeſt thou
who touched me? And Jeſus ſaid: Some
bodye hath touched me. For I perceyue
that vertue is gone out of me. When the
woman ſawe that ſhe was not hyd, ſhe
came tremblyng, and fel at his feete, and
tolde hym before all the people, for what
cauſe ſhe had touched hym, and howe ſhe
was healed immediatly. And he ſayd vnto
her: Doughter, be of good comforte.
*Thy fayth hath ſaued thee, go in peace.
*mat.9.d. Whyle he yet ſpake, there came one from
mark.5.d. the rulers of yͤ Sinagoges houſe, which
ſaid to him: thy doughter is dead, diſeaſe
not the maſter. But when Jeſus hearde
that worde, he anſwered the father of the
*math.9.c damoſell. *Feare not, beleue onely, and
Mar.5.d. ſhe ſhalbe made whole. And whẽ he came
to the houſe, he ſuffred no man to goe in
with him, ſaue Peter, James, and John,
and the father ⁊ the mother of the maydẽ.
Euery body wepte, and ſorowed for her.
And he ſayd: Wepe not. The damoſell is
not dead, * but ſlepeth. And they laught *Joh.11.b
hym to ſcorne, knowyng yͭ ſhe was dead.
And he thruſt them all out, and caught
her by the hãd, and cryed, ſaying: Maide,
ariſe. And her ſprite came againe, and ſhe
roſe ſtrayght waye. And he commaunded
to geue her meate. And the father and
the mother of her were aſtonyed. But he
warned them, that they ſhoulde tell no
man what was done.

The.ix. Chapter. ✠

He ſendeth out the twelue Apoſtles to preache. Herode heareth tell of hym. He fedeth.v.M.menne with fyue loaues and two fyſſhes, the diſciples confeſſe hym to be the ſonne of God: he transfigureth hymſelfe vpon the mount, delyuereth the poſſeſſed, and teacheth his diſciples to be lowly. They deſyre vengeaunce, but he reproueth them.

JEſus called the *twelue together, ⁊ A
gaue them power, ⁊ authoritie ouer *mat.10.a
al deuils, and that they might heale marke.3.b
diſeaſes. And he ſente them to preach the and.6.b
kingdom of God *and to heale the ſicke. Luke.6.c.
And he ſaid vnto them: Take nothing to *mar.6.b.
your iorney: neyther ſtaffe, nor ſcrip, neyther
bread, *neither monye, neither haue *mat.10.a
twoo coates. ‡And whatſoeuer houſe ye marke.6.b
enter into, ther abide, ⁊ thẽce depart. And ‡mat.10.b
whoſoeuer wil not receyue you, when ye
goe out of the citie, ſhake of the very duſt
from your feete, for a teſtimony agaynſte
them. And they departed ⁊ went throwe
the tounes, preachyng the goſpell ⁊ healyng
euery where. ⁑ *And Herode yͤ Tetrarch *mar.13.a
heard of all yͭ was done by him, ⁊ Math.6.b
he doubted, becauſe that it was ſayed of
ſome, yͭ John was riſen again frõ death:
⁊ of ſome, that Helias had appeared, ⁊ of
ſome, that one of the old Prophetes was
riſen again. And Herode ſaid: John haue
I beheaded: but who is this of whome I
heare ſuche thinges? And he deſired to ſee
him. And the Apoſtles returned, ⁊ tolde
him all that they had done. *And he toke B
them, and wente aſyde into a ſolitarye *mat.14.b
place, nye vnto the cittie yͭ is called Bethſaida. mar.6.d
Whiche when the people knewe John.6.a
they folowed him. And he receiued them,
and ſpake vnto them of the kyngdome
of God, ⁊ healed them that had nede to be
healed. And when the daye beganne to
weare away, then came the.xii. and ſayed
vnto hym: ſende the people away, yͭ they
may

maye go into the townes ⁊ next villages, and lodge and get meat, for we are here in a place of wyldernes. But he ſayde vnto them: Geue ye them to eate. And they ſaid: We haue no mo but fyue loues and two fiſhes, except we ſhould go and bye meat for all this people: And they were about a fyue thouſand men. And he ſayde to hys diſciples: Cauſe them to ſytte downe by fyfties in a companye. And they did ſo, and made them all to ſyt downe. And he toke the fyue loues, and the two fiſhes, ⁊ loked vp to heauen, and bleſſed them, and brake, and gaue to the diſciples, to ſet before the people. And they all dyd eate, and were ſatiſfyed. And there was taken vp of that remained to them, twelue baſkettes ful of broken meate.

C *And it fortuned as he was alone praying,
Mat.16.c hys diſciples wer with hym, and he
Mar.8.c aſked them ſaying: ‡Who ſay the people
Mat.16.c that I am? They anſwered ⁊ ſayde: John
Mark.8.c. Baptiſt: Some ſaye Helyas, ⁊ ſome ſaye
that one of the olde prophetes is riſen. He
ſayde vnto them: But who ſay ye that I
am? Simon Peter anſwered, and ſayde:
Mat.16.c *thou arte yͤ Chriſt of God. And he warned
John.6.g. ⁊ commaunded them that they ſhould
Mat.18.c tel no man that thyng, ſaying: ‡the ſõne of
and.20.c. mã muſt ſuffre many thinges, ⁊ be reproued
Mar.8.d. of yͤ elders, ⁊ of the hie prieſtes ⁊ ſcri-
x.c. bes, ⁊ be ſlain, ⁊ ryſe agayne yͤ third day.
Luc.17.c
18.f.

And he ſayde to them al: yf any man wil
come after me, let him deny hym ſelfe, and
Mat.16.d take vp his croſſe dayly, ⁊ folow me‡ For
Luk.17.g whoſoeuer will ſaue hys lyfe ſhall loſe it.
John.6.d But whoſoeuer doth loſe his life for my
ſake, the ſame ſhal ſaue it. For what auauntageth
it a manne, yf he wynne the whole
world, and loſe hym ſelfe, or runne in dammage
Mat.x.c of hym ſelfe? For* whoſo is aſhamed
Mar.8.d of me, and of my wordes, of him ſhal
Luk.12.a the ſonne of man be aſhamed, when he cõmeth
in his maieſtie, and in the maieſtie of
his father, ⁊ of the holy angels. I tell you
Mat.16.d of a truth: *There be ſome ſtanding here,
Mar.8.c. whiche ſhall not taſt of death, tyll they ſee
the kingdome of GOD.

Mat.17.a *And it fortuned yͤ about an.viii.dayes
Mar.9.g after theſe ſayinges, he toke Peter ⁊ John
and James, and went vp into a mountain
to praye. And as he prayed, the faſhion of
his countenaunce was chaunged, and his
garment was whyte, ⁊ ſhone. And behold
there talked with hym two menne, which
were Moſes and Helyas, that appeared
D in the maieſtie, ⁊ ſpake of hys departing,
whiche he ſhould ende at Jeruſalem. But
Peter and they that were with hym, were
heauye with ſlepe. And when they awoke
they ſawe his maieſtie and two men ſtandyng
with hym.

*And it chaunſed as they departed from mat.17.a
hym, Peter ſayde vnto Jeſus: Maſter, it Mar.9.a.
is good beyng here for vs. Let vs make
alſo thre tabernacles, one for the, and one
for Moſes, and one for Helias (⁊ wiſt not E
what he ſaid.) While he thus ſpake, there
came a cloude ⁊ ouerſhadowed them, and
they feared when they were come into the
cloude. And there came a voyce out of the
cloude ſaying: *This is my deare ſonne, mat.17.b.
‡heare him. And as ſone as the voice was Mar.1.b
paſte, Jeſus was founde alone. And they Luke.3.d.
kept it cloſe: ⁊ tolde no man in thoſe dayes 2.Pe.1.d.
any of theſe thinges which they had ſene. ‡Deu.18.c

*And it chaunſed that on the next daye Mat.17.b
(as they came downe from the hyl) much Mar.9.b.
people met hym. And behold, a man of the
company cried out, ſaying: Maſter, I beſeche
the behold my ſonne, for he is al that
I haue: and ſee, a ſprite taketh hym, and
ſodenly he cryeth, ⁊ (he knocketh) tereth hym,
that he fometh agayne, and with muche
payne departeth from hym, when he hath
rent hym: and* I beſought thy diſciples Mat.17.c
to caſte hym oute, and they coulde not. Jeſus Mar.9.c.
anſwered and ſayde: O faythles and
croked nacion, howe longe ſhal I be with F
you, and ſhall ſuffer you? Bryng thy ſonne
hither. As he was yet a cõming, the fiend
rente hym, and tare hym. And Jeſus rebuked
the vncleane ſprite, and healed the
chylde, and delyuered hym to hys father.
*And they wer all amaſed at the myghtie Mar.1.c.
power of GOD. Luk.4.b.

But whyle they wondred euery one at
all thynges whiche he did, he ſayed vnto
hys diſciples: Let theſe ſayinges ſynke
downe into youre eares. For it will come
to paſſe: that*the ſonne of man ſhalbe delyuered Mat.16.c
into the handes of men. ‡But they mark.8.d
wiſt not what that worde ment, ⁊ it was Luke.9.c.
hid from them, that they vnderſtode it not. ‡Lu.2.g.
And they feared to aſke hym of yͤ ſaying. and.18.f.
And there entred a thought among them
which of thẽ ſhould be the greateſt. When
Jeſus perceaued the thoughte of theyre
heartes, *he toke a child, ⁊ ſet hym harde mat.18.a.
by him, ⁊ ſaid vnto thẽ: Whoſoeuer receaueth marke.9.f
this childe in my name, receaueth me. Luke.22.f
*And whoſoeuer receaueth me, receaueth G
hym that ſente me. For he that is leaſte amonge mat.10.d.
you all, the ſame ſhalbe greate. Luk.10.c.
And John.13.c

And John anſwered, ⁊ ſayde: Maſter,
wee ſawe one caſtyng oute deuyls in thy
name, and we forbad hym, becauſe he fo-
loweth not with vs. And Jeſus ſayd vnto
Nu.11.g. hym: *forbyd ye hym not. For he that is
not agaynſte vs, is with vs.

And it fortuned when the tyme was
come that he ſhoulde be receaued vp, he ſet
his face to go to Jeruſalem, ⁊ ſent meſſen-
gers before hym. And they went and en-
tred into a cytie of the Samaritans, to
make ready for him. And they woulde not
receaue hym, becauſe hys face was as
though he would go to Jeruſalem. Whē
his diſciples, James ⁊ John ſawe thys,
they ſayde: Lorde, wilt thou that we com-
iiii.Re.1.c maunde fyre to come downe from heauen
⁊ conſume them, euē as *Helias did? Je-
ſus turned aboute, and rebuked them, ſai-
yng: ye wote not what maner ſprite ye are
of. For the ſonne of man is not come to de-
ſtroye mennes lyues, but to ſaue them.
And they wente to another towne. *And
it chaunced that as they wer walkyng in
the waye, a certain man ſaid vnto him: *J
Mat.8.c. wyll folowe the whyther ſoeuer thou go.
Jeſus ſaide vnto him: foxes haue holes, ⁊
birdes of the ayre haue neſtes: but yͤ ſonne
of man hathe not where to laye his head.

And he ſayde vnto another: folowe me.
And the ſame ſayde: Lorde, ſuffre me firſte
to go and bury my father. Jeſus ſayd vn-
Leui.21.b to him: *Let the dead bury their dead: but
go thou, ⁊ preache the kingdome of God.
3.Re.19.d And another ſayde: Lord, *J wil folowe
the: but let me firſt go byd them fare wel,
whiche are at home at my houſe. Jeſus
ſayde vnto hym: No man that putteth his
handes to the plowe, and loketh backe, is
apte to the kyngdome of GOD. ⊦

❡The.x.Chapter*.

He ſendeth the.lxx. before hym to preache, ⁊ ge-
ueth them a charge howe to behaue them ſelues,
prayſeth his heauenly father, anſwereth the ſcribe
that tempted hym, and (by the example of the ſa-
maritane) ſheweth who is a mannes neyghboure.
Martha receaueth the Lorde into her houſe. Ma-
ry Magdalene is dylygent in hearyng hys worde.

A After theſe thinges, yͤ Lorde
appointed other ſeuenty *(and
two)* alſo ⁊ ſent them two ⁊
two before hym into euery
citie and place, whither he
hymſelfe woulde come. Therfore ſaied he
‡mat.9.d. vnto them: ‡the harueſt is greate, but the
labourers are fewe. Praye ye therefore yͤ
Lord of the harueſt, to ſende forth labou-
rers into his harueſte. Goe youre waies:
*beholde J ſende you forthe as lambes
among wolues. Beare no wallet, neyther Mat.x.b
ſcrip, nor ſhooes, and *ſalute no manne by 4.Re.4.c.
the waye. ‡Into whatſoeuer houſe ye en- Mat.10.b
tre, firſt ſaye: Peace bee to this houſe. And ‡Luk.9.a
yf the ſonne of peace bee there, your peace Acte.13.g
ſhall reſt vpon hym: yf not, it ſhal turne to
you agayne. And in yͤ ſame houſe tary ſtil,
eatyng ⁊ drinking ſuche as they geue. For
the labourer is worthy of his reward. ⊦

Goe not from houſe to houſe, and into B
whatſoeuer citie ye entre, and they receyue
you, eate ſuche thynges as are ſet before
you, and heale the ſicke that are therein ⁊
ſaye vnto them: the kyngdome of God is
come nie vpō you. *But into whatſoeuer Mat.x.a
citie ye entre, and they receyue you not, go
your waies out into the ſtretes of the ſame
and ſaye: euen the very duſte of your citie
(whiche cleaueth on vs) dooe we wipe of
againſte you: Notwithſtandyng, bee ye
ſure of this, that the kyngdō of God was
come nighe vpon you. J ſaye vnto you:
that it ſhalbe eaſier in that daye for Zodō,
then for that citie. ‡Woe vnto the Cho- C
razin: woe vnto the Bethſaida. For yf the ‡mat.11.c.
miracles had ben dooen in Tire and Sy-
don, whiche haue been doen in you, they
had (a greate whyle a goe) repented of
their ſinnes, ſittyng in heerclothe ⁊ aſhes.
Neuertheleſſe, it ſhabe eaſier for Tire and
Sidon at the iudgement, thē for you. And
thou Capernaum (whiche arte exalted
to heauen) ſhalte bee thruſte doune to hell. Mat.x.b
*He that heareth you, heareth me: and he John.13.d
that deſpiſeth you, deſpiſeth me: and he
that deſpiſeth me, deſpiſeth hym that ſente
me. And yͤ ſeuenty turned again with ioye
ſaying: Lorde, euen the verye deuels are
ſubdued to vs through thy name. And he
ſayed vnto them: *J ſawe ſatan (as it had Eſa.14.c.
been lightenyng) fallyng doune from hea- Apoc.12.c.
uen. ‡Beholde, J geue vnto you power, to Mat.16.d
treade on ſerpentes, and ſcorpions, and o- Ac.28.b.
uer all maner power of the enemie: ⁊ no-
thyng ſhall hurte you. Neuertheleſſe, in
this reioyce not, that the ſpirites are ſub-
dued vnto you: but reioyce, that *youre Phil.4.a
names are written in heauen. Apoc.17.d

That ſame houre reioyced Jeſus in D
(the holy) ghoſt, and ſayed. J thanke the, O
father, *Lorde of heauen and earthe, that ‡mat.11.d
thou haſt hid theſe thinges from the wiſe
and prudent, and haſte opened them vnto
babes. Euē ſo father, for ſo pleaſed it thee.
*All thynges are geuen me of my father. Mat.16.d
‡No manne knoweth, who the ſonne is, and.18.d.
but ‡mat.11.d

Iohn.7.c but the father, & who the father is but the
and.8.c ſonne, & he to whom the ſonne will ſhewe
him. And he turned to his diſciples, & ſaid
Mat.13.c. ſecretly: *‡Happy are the eyes, which ſee
the thinges that ye ſee. For I tel you that
many Prophetes & kynges haue deſyred
to ſee thoſe thinges whiche ye ſee, & haue
not ſeen them: and to heare thoſe thinges
whiche ye heare, & haue not hearde them.
E And behold a certaine lawyer ſtode vp,
Matt.22.D and tempted him, ſaying: *Maſter, what
ſhall I doe, to inherite eternall lyfe? He
ſayed vnto hym: what is wrytten in the
lawe? Howe redeſt thou? And he anſwered
Deu.6.a and ſayed: ‡loue the Lorde thy God
Matt.22.D. with all thy hearte, & with all thy ſoule,
Mar.12.c. and with all thy ſtrength, & with all thy
minde: & thy neighbour as thy ſelfe. And
he ſayd vnto him: Thou haſte anſwered
right. This doe, and thou ſhalt liue. But
he wyllyng to iuſtyfie himſelfe, ſayed vnto
Ieſus: And who is my neighbour? Ieſus
anſwered, and ſayed. A certaine man
deſcended from Ieruſalem to Hierico,
and fell emong theues, whiche robbed
hym of his raymente, and wounded hym
and departed, leuyng hym halfe dead.
And it chaunced, that there came downe
a certayne prieſte that ſame waye, and
when he ſawe him, he paſſed by. And likewiſe
a Leuite, when he wente nye to the
place, came & loked on him, and paſſed by.
F But a certain Samaritã, as he iorneyed,
came vnto him: and when he ſawe him he
had cõpaſſion on him & went to, & bounde
vp his woundes, and powred in oyle and
wine, and ſette hym on his owne beaſte,
and brought hym to a common inne, and
made prouiſion for hym. And on the morowe,
when he departed, he toke out two
pence, and gaue them to the hoſte, & ſayed
vnto him. Take cure of him, and whatſoeuer
thou ſpendeſt more, when I come again,
I wil recõpence thee. Which nowe
of theſe three thynkeſt thou was neyghboure
vnto hym that fell emong the theues?
And he ſayed: he that ſhewed mercy
on hym. Then ſayed Ieſus vnto hym:
Goe, and doe thou lykewyſe. ✚
G ✚It fortuned that as they went, he entred
into a certain towne. And a certaine
woman named Martha receiued him into
her houſe. And this womã had a ſiſter
called Marye, whiche alſo ſate at Ieſus
fete, and hearde his worde. But Martha
was combred about muche ſeruyng, and
ſtode & ſayed: Lorde doeſt yͧ not care, that
my ſiſter hath left me to ſerue alone? byd
her therfore, that ſhe help me. And Ieſus
ãſwered, & ſayd vnto her: Martha, Martha
thou art careful, and troubled about
many thynges: verely one is nedefull.
Mary hath choſen the good parte, which
ſhall not be taken awaye from her. ✚

The.xi. Chapter.

He teacheth his diſciples to praye, dryueth out a deuyll, and rebuketh the blaſphemous Phariſes. They requyre ſignes and tokens. He eateth with the Phariſe, and reproueth the Ypocryſie of the Phariſes, Scrybes and Ypocrytes.

AND it fortuned as he was praying A
in a certayne place: when he
ceaſed, one of his diſciples ſayed
vnto hym: Lorde, teache vs to praye, as
Iohn alſo taught his diſciples. And he *mat.6.b
ſayd vnto thẽ: when ye pray, ſay. *O our
father whiche art in heauen, halowed be
thy name. Thy kyngdome come. Thy
will bee fulfilled, euen in earth alſo as it
is in heauen. Our dayly breade geue vs
this daye, and forgeue vs oure ſynnes:
For euen we forgeue euery manne that
treſpaſeth vs. And leade vs not into
temptacion. But delyuer vs from euyll.
And he ſayed vnto them: ✚ If any of B
you ſhall haue a frende, and ſhall goe to
him at midnight, & ſaye vnto him: frend
lende me three loues, for a frende of mine
is come out of the way to me, and I haue
nothing to ſet before him, and he within
anſwer, and ſay: trouble me not, the dore
is nowe ſhutte, and my children are with
me in the chambre, I cannot ryſe & geue
thee. I ſaye vnto you, though he will not
aryſe & geue him becauſe he is his frend,
yet becauſe of his importunitie he wyll
ryſe, & geue hym as many as he nedeth.
And I ſay vnto you: *aſke, and it ſhalbe *mat.7.a.
geuen you. Seke, & ye ſhal finde: knock, Iohn.16.f
and it ſhalbe opẽned vnto you. For euery Iacob.1.a
one that aſketh, receyueth: and he that
ſeketh, fyndeth: & to hym that knocketh,
ſhall it be opened. If the ſonne ſhall aſke
breade of any of you that is a father, will
he geue hym a ſtone? Or yf he aſke fiſhe,
wyll he for fiſhe geue hym a ſerpente? Or
yf he aſke an egge, wyll he offer hym a
ſcorpion? If ye then beeyng euyll, can
geue good giftes vnto your childrẽ: how
muche more ſhall your father of heauen
geue the holy ſpirite to them that deſyre
it of hym? ✚✚ *And he was caſtyng out *mat.9.D.
a deuyll, and the ſame was dumme. mar.7.D.
And when he had caſt out the deuyll the
dumme ſpake, and the people wondred.
But ſome of them ſayed: ‡he caſteth out *mat.9.D.
Mar.3.D.

deuyls

deuils through Beelzebub yͤ chiefe of the
deuils. And other tẽpted hym, ⁊ required
C of him a ſigne frõ heauen. But he knowing
their thoughtes, ſayd vnto them: Euery
kingdom deuided againſt it ſelfe, is
deſolate: ⁊ one houſe doeth fall vpõ another.
If Satan alſo, be deuided againſt
himſelfe, how ſhal his kingdom endure?
Becauſe ye ſaye, that I caſte out deuils
throw Beelzebub. If I, by yͤ help of Beelzebub
caſt out deuils, by whoſe helpe doe
your childrẽ caſt them out? Therfore ſhal
they bee your iudges. But if I, with the
finger of God caſte out deuils, no doubt
the kyngdome of God is come vpon you.
*mat. 12.c *When a ſtronge man armed watcheth
his houſe: the thinges that he poſſeſſeth
are in peace. But when a ſtrõger then he
commeth vpon hym, ⁊ ouercõmeth hym,
he taketh frõ him all his harnes (wherin
he truſted) ⁊ deuideth his goodes. He that
is not wͭ me is againſte me. And he that
gathereth not with me, ſcatereth abrode.
D *When the vnclene ſprite is gone out
*mar. 12.d of a man, he walketh thorow dry places,
ſeking reſt. And whẽ he findeth none, he
ſayeth: I will returne agayne vnto my
houſe, whence I came out. And when he
cõmeth, he fyndeth it ſwept ⁊ garniſhed.
Then goeth he and taketh to hym ſeuen
other ſprytes worſe then hymſelfe: and
they enter in, ⁊ dwell there. And the ende
of that mã, is worſe then the beginnyng.

And it fortuned that as he ſpake theſe
thinges, a certain womã of the company
lyft vp her voyce ⁊ ſayd vnto hym: Happye
is the wombe that bare thee, and the
pappes whiche gaue thee ſucke. But he
ſayed: Yea, happy are they that heare the
worde of God, and kepe it. +

When the people were gathered thicke
together, he began to ſaye: This is an euell
Mat. 12.c nacion *they ſeke a ſigne, and there
Mar. 8.b. ſhall no ſigne be geuen them, but yͤ ſigne
Iohn. 6.d. of Ionas the Prophete. For ‡ as Ionas
‡Iona. ii.a was a ſigne to the Niniuites, ſo ſhall
alſo the ſonne of man be to this nacion.
*iii. re. 10.a *The quene of the ſouth ſhall riſe at the
ii. par. 9.a iudgement with the men of this nacion,
Mat. 12.d ⁊ condemne them: for ſhe came from the
vttermoſt partes of yͤ earth, to heare the
wyſedom of Salomõ. And behold a greter
then Salomõ is here. The mẽ of Niniue
ſhall ryſe at the iudgemente wͭ this
nacion, ⁊ ſhall condemne them: for they
were brought to repentaunce by the prechyng
of Ionas. And beholde a greater
then Ionas is here. + *No man lighteth
a cãdel, ⁊ putteth it in a pryuye place, nether E
vnder a buſhel: but on a candelſtick, *Mat. 5.b
that they which come in, may ſee yͤ light. *mar. 4.b Luke. 8.c
‡The light of yͤ body is the eye. Therfore ‡mat. 6.c
when thine iye is ſingle: al thy body alſo
ſhalbe full of light. But yf thyne iye bee
euil, thy body alſo ſhalbe ful of darknes.
Take hede therfore, that yͤ light which is
in thee, be not darknes. Yf all thy bodye
therfore be clere, hauing no parte darke:
then ſhal it be al ful of light, euẽ as when
a cãdel doeth light thee with his bryghtnes.
+ And as he ſpake, a certeine phariſe
beſought him to dine with hym, ⁊ Ieſus
wente in, and ſat downe to meate. When
the phariſe ſawe it, he merueiled, that he
had not fyrſte waſhed before diner. And
the Lorde ſayed vnto hym: *Nowe do ye F
phariſes, make cleane the outſyde of the *mat. 23.c
cuppe, and the platter: but your inwarde
parte is ful of rauening and wickednes.
Ye fooles, did not he (that made yͤ which
is without) make that which is within
alſo? Neuertheleſſe *geue almoſe of that *Eſa. 58.b
ye haue, and behold, al thynges are clene
vnto you. *But wo vnto you pharyſes, *mat. 23.c
for ye tithe minte and rewe, and al maner
herbes, and paſſe ouer iudgemente and
the loue of God. Theſe ought ye to haue
done, ⁊ yet not to leaue the other vndone.

*Woe vnto you pharyſes: for ye loue *mat. 23.c
the vppermoſte ſeates in the ſinagoges,
and gretynges in the market. Woe vnto
you ſcrybes ⁊ phariſes, ye ypocrytes, for
ye are as graues which apeare not, ⁊ the
men that walke ouer them, are not ware
of them. Then anſwered one of the lawiers,
and ſayd vnto hym: Mayſter, thus
ſaying thou putteſt vs to rebuke alſo.
And he ſayd: *woe vnto you alſo ye lawers: *Eſa. 10.a
for ye lade men with burthẽs which Mat. 23.b
they be not able to beare: and ye your ſelues G
touch not yͤ packes with one of your
fyngers: Woe vnto you *ye build the ſepulchres *mat. 23.d
of the Prophetes, and your fathers
kylled them, truely ye beare witnes
that ye alowe the dedes of your fathers,
for they kylled them: and ye builde theyr
ſepulchres. Therfore ſayde the wyſdome
of God. *I wyll ſende them Prophetes *mat. 23.d
and apoſtels, and ſome of them they ſhal
ſlaye and perſecute: that the bloude of all
prophetes (which is ſhed from the begynnyng
of the worlde) maye be requyred of
thys generacion, from the bloude of *Abell *Ge. 4.b
vn to the bloude of Zachary, whyche ii. pa. 24.f
periſhed

periſhed betwene the alter and the temple.
Verely I ſay vnto you:it ſhalbe required
of this nacion.

Wo vnto you lawers:for ye haue taken
away the keye of knowlage: ye entred
not in youre ſelues,and them that came in
ye forbad. Whē he thus ſpake vnto them,
the lawers and the phariſes began to wax
buſie aboute him, ⁊ capciouſly to aſke him
many thinges, laying waite for hym, and
ſeking to catche ſomethinge of his mouthe
wherby they might accuſe him.

❡The.xii.Chapter.

The leuen of the Phariſeis, Chriſte confoꝛteth his diſciples againſt perſecucion, warneth them to beware of couetouſnes, by the ſimilitude of a certaine riche man, he wil not haue thē to hange vpon earthly thinges, but to watche, and to be ready againſte his commyng.

A AS there gathered together an
innumerable multitude of people
(inſomuche that they trode
one another)he began to ſay vnto
Mat.6.b his diſciples:firſt of al*beware of the leuen
Mar.8.b of the phariſeis, whiche is Ipocriſye.
*mat.10.c *For there is nothyng couered, that ſhall
Mar.4.c luke.8.c not bee vncouered:neither hyd, that ſhall
*mat.0 c not bee knowen. * For what thynges ye
Luk.8.b haue ſpoken in darkeneſſe, ſhalbee hearde
in the lighte. And that whiche ye haue ſpoken
in the eare,euen in ſecrete places, ſhalbee
Mat.10.b preached on the toppe of the houſes.*
Mat.13.b I ſaie vnto you my frendes :be not afraied
of them that kyll the bodye, and after that
haue no more,that they can do. But I wil
ſhewe you, whom ye ſhal feare. Feare him
which after he hath killed, hath power to
caſte into hell. Yea I ſaye vnto you : feare
hī. Are not.v. ſparrowes bought for two
farthinges? And not one of thē is forgotten
B of God. Alſo euen the verye heeres of
youre heade are all noumbred. Feare not
therefore, ye are more of value then manye
ſparowes.

*mat.10.c I ſaye vnto you*euery one:whoſoeuer
confeſſeth me before menne, hym ſhall the
ſonne of manne knowledge alſo before the
angelles of God. And he that denieth me
before menne, ſhalbee denied before the angelles
Mat.12.c of God.* And whoſoeuer ſpeaketh
Mar.3.d a word againſt the ſonne of manne, it ſhal
be forgeuē hym.* But vnto him that blaſphemeth
*mat.12.c the holye ghoſte, it ſhall not bee
Luke.12.b forgeuen. When they bryng you vnto the
ſinagoges, and vnto the rulers and officers,
take ye no thoughte, howe or what
thynge ye ſhall anſwere, or what ye ſhal
ſpeake. For the holye ghoſt ſhal teache you
in the ſame houre, what ye ought to ſaye.
*One of the company ſaid vnto him: C
Maiſter ſpeake to my brother,that he deuide
the inheritaunce with me. And he ſaid
vnto hym: Manne, who made me a iudge
or a deuider ouer you? And he ſayed vnto
them:take hede ⁊ beware of couetouſnes.
For no mans lyfe ſtandeth in the aboundaunce
of the thinges whiche he poſſeſſeth.
And he put forth a ſimilitude vnto them,
ſaying : The grounde of a certayne ryche
man brought foorth plentiful fruites, and
he thought within hymſelfe,ſaying:what
ſhal I do, becauſe I haue no roume wher
to beſtow my fruites? And he ſaied: This
wyll I dooe. I wyll deſtroye my barnes,
and builde greater,and therein wyl I gather
all my goodes that are growen vnto
me:and I wyll ſaye to my ſoule: Soule*
thou haſt muche goodes layed vp in ſtore Eccle.11.c.
for many yerēs,take thine eaſe:eat,drinke,
be mery. But God ſayed vnto him* Thou Iere.17.b
foole,this night will they fetche away thy
ſoule againe from thee.‡ Then whoſe ſhal
thoſe thynges bee, whiche thou haſte prouided? Pſal.39.b
So is it with hym that gathereth
riches to himſelfe,and is not riche toward
God.

And he ſpake vnto his diſciples: Therefore
I ſaye vnto you. *Take no thoughte *mat.6.d
for youre lyfe, what ye ſhal eate, neyther 1.petr.5.e
for the bodye, what ye ſhal putte on.
The life is more then meate,and the body
is more thē raiment. Conſider the rauens,
for they neyther ſowe nor reape, whiche
neyther haue ſtore houſe nor barne, and
God fedeth them. *Howe muche are ye
better then fethered foules?

*Whiche of you(with his takyng D
thought)cā adde to his ſtature one cubit? *mat.6.d
If ye then be not able to do ẏ thing which
is leaſt:why take ye thought for ẏ rēnaūt?
Conſider ẏ lilies how they growe: They
laboure not : they ſpyn not:and yet I ſaye
vnto you,that Salomon in al his roialty,
was not clothed lyke one of theſe.
If God ſo clothē the graſſe (whiche is to
day in the felde,⁊ to morow is caſte into ẏ
fornace)howe muche more will he clothe
you, O ye of litle fayth? And aſke not ye
what ye ſhal eate,or what ye ſhall drynke,
neyther clyme ye vppe on hye: for all ſuche
thinges do the heathen people of ẏ world
ſeeke for. Youre father knoweth, ẏ ye haue Mat.6.c.
neede of ſuche thinges. Wherefore,* ſeeke 1.Tim.6.b
ye after the kingdom of God, and al theſe Eccl.29.b
thynges ſhalbe miniſtred vnto you. Prou.13.e

*Feare not litle flocke, for it is youre
fathers pleaſure, to geue you the kingdō.
Mat.19.c *Sell that ye haue, and geue almes. And
Mar.10.c prepare you bagges, whiche wax not old
euen a treaſure that faileth not in heauen,
where no thefe cōmeth, neither moth corrupteth.
For where your treaſure is, there
will your harte be alſo.

E *Let your loines bee gyrt about, ⁊ youre
Ephe.6.c. lightes brenning (in your handes) and ye your
1.Pete.1.c ſelues like vnto menne that waite for their
Lorde, when he wyll returne from the
weddynge: that when he commeth and
knocketh, they maie open vnto him immediatly:
happie are thoſe ſeruauntes, whō
the Lord (when he commeth) ſhall finde
waking. Verely I ſaye vnto you, that he
ſhall girde himſelfe about and make them
to ſitte down to meate, and walke by, and
miniſter vnto them. And if he come ī the ſeconde
watche: yea, if he come in the thirde
watche, and fynd them ſo, happy are thoſe
ſeruauntes. This vnderſtande, that yf the
good man of the houſe knew what houre
the thefe woulde come, he woulde ſurelye
watche, and not ſuffer his houſe to be broken
Mat.24.d vp. *Be ye therefore ready alſo: for the
and.25.a. ſonne of manne wil come at an houre whē
Mar.13.d ye thinke not. *

Peter ſaid vnto him *Maſter, telleſt thou
mat.24.d. this ſimilitude vnto vs, or to al men? And
mat.13.c. the Lord ſaid: who is a faithfull and wiſe
ſtewarde, whom his Lord ſhal make ruler
ouer his houſholde, to geue them their
duetye of meate in due ſeaſon? *happye is
Apoc.16.c that ſeruaunt, whom his Lorde when he
commeth, ſhal finde ſo doing. Of a trueth
I ſaye vnto you, that he wyll make hym
ruler ouer all that he hath. But and if the
mat.24.d ſeruaunte ſaye in his hearte: *My Lorde
will deferre his commyng (and ſhall beginne
to ſmite ſeruauntes and maidens,
and to eate and drinke ⁊ to bee dronken) the
F Lorde of that ſeruaunte wyll come in a
day when he thynketh not, and at an hour
when he is not ware, and will hewe hym
in peces, and geue him his rewarde with
yͤ vnbeleuers. *The ſeruaunt that knewe
Iaco.4.d his maiſters wil and prepared not himſelf
neither dyd according to his wyll, ſhalbee
beaten with many ſtripes. But he yͭ knew
not, ⁊ did commit thinges worthy of ſtripes,
ſhalbe beaten wͭ few ſtripes. For vnto
whōſoeuer much is geuen, of him ſhalbe
much required. And to whom mē haue
committed muche: of him wil they aſke yͤ
more. I am come to ſend fyre on earth, and
what is my deſire, but that it wer already
kindled? Notwithſtanding I muſte *be
baptiſed with a baptiſme: and how am I Mat.20.c
pained, til it be ended? *Suppoſe ye, that
I am come to ſende peace on yearth? I tel Mat.10.d G
you nay, but rather deuiſion. For frō hence
forth there ſhalbee fiue in one houſe, deuyded,
thre againſt two, ⁊ two againſt thre.
The father ſhalbe deuided againſt yͤ ſōne,
and the ſonne againſt the father. The mother
agaīſt the doughter, ⁊ the doughter
againſt the mother. The mother in lawe againſt
her doughter in lawe, ⁊ the doughter
in lawe, againſte her mother in lawe.

He ſaide alſo to the people: *when ye ſee Mat.16.a
a cloude ryſe out of the weſt, ſtrayghtway
ye ſay: there commeth a ſhower, ⁊ ſo it is.
And when ye ſee the ſouth winde blowe,
ye ſaye: it wyll bee hote, and it commeth
to paſſe. Ye ypocrites, ye can diſcerne the
outwarde appearaunce of the ſkye and of
the earth: but how happeneth it, yͭ ye can
not ſkill of this time? Yea, and why iudge
ye not of your ſelues what is right? mat.5.d.

*When thou goeſt with thine aduerſarie Prou.25.b
to the ruler, as thou art ī the way geue
diligence that thou mayeſte bee deliuered
from hym, leaſt he bryng thee to the iudge,
and the iudge deliuer the to the iayler, and
the iayler caſte the into prieſone. I tell the,
thou ſhalt not depart thence, til thou haue
made good the vtmoſt mite.

The.xiii.Chapter.

Of the Galileans whom Pilate ſlew, and of thoſe that died in Siloe. The ſimilitude of the figge tree. Chriſt healeth the ſicke womā. The parable of the muſtard ſeede and leuen. Fewe enter into the kingdome. Chriſt reproueth Herode and Ieruſalem.

There wer preſent at yͤ ſame ſeaſō, A
certain mē that ſhewed him of yͤ
Galileans, whoſe bloude Pilate
had myngled wͭ their owne ſacrifice. And
Ieſus anſwered ⁊ ſaide vnto them: Suppoſe Actes.5.f
ye that theſe *Galileans were greater
ſinners then al the other Galileans, becauſe
they ſuffered ſuche puniſhemente? I
tell you naye: but except ye repente, ye ſhal
all likewiſe periſhe. Or thoſe .xviii. vpon
whiche the toure in Siloe fell, and ſlewe
them, thynke ye, that they were ſinners aboue
all men that dwelt in Ieruſalem? I
tell you naye: But except ye repente, ye all
ſhall likewyſe periſhe.

*He told alſo this ſimilitude: a certain B
manne hadde a* figge tree planted in his math.21.b
vineyarde, and he came and ſought fruyte
thereon, and found none. Then ſaid he to yͤ
dreſſer

dreſſer of hys vineyarde: behold, thys
three yere haue I come & ſoughte fruit
in this figtree, & find none, cut it downe:
why cūbreth it the grounde? & he anſwered
& ſaid vnto hī: Lord, let it alone this
yere alſo, till I digge round about it: &
dong it, to ſe whether it wil beare fruit:
and it it beare not then, after that ſhalte
thou cut it down. And he taught in one
of theyr Synagogues on the Sabboth
daies. And behold, there was a woman
whiche had a ſpirite of infirmitie .xviii.
yeres: & was bowed together, & coulde
in no wiſe lift vp her head. Whē Ieſus
C ſaw her, he called her to him, & ſaid vnto
her: woman thou art deliuered frō thy
diſeaſe. And he layed his handes on her,
& immediatly ſhe was made ſtreight, &
glorifyed God. And the ruler of the ſynagoge
anſwered with indignation (becauſe
that Ieſus had healed on yͤ Sabboth
day) & ſayd vnto the people. There
are ſixe dayes in whiche men oughte to
worke, in thē come, that ye may bee healed,
and not on the Sabboth day.

But the Lorde anſwered him, & ſayd:
Thou ipocrite, doth not eche one of you
on yͤ Sabboth day *leuſe his oxe or his
at.12.a aſſe frō the ſtal, & leade him to yͤ water?
at.14.a And ought not this daughter of Abrahā
whō Satā hath boūd (lo .xviii. yeres) be
leuſed frō this bōd on yͤ Sabboth day?
And whē he thus ſaid, al hys aduerſaries
wer aſhamed, & al the people reioiſed
on al the excellente dedes, that were
done by him. ⊦

D Thē ſaid he: what is the kingdō of god
at.16.d lyke? or wherto ſhal I compare it? *It
ar.4.c is like a graine of muſtardſede, which a
mā toke, & ſowed in his gardē, & it grew
& waxed a great tree, & the foules of yͤ
ayre made neſtes in the braunches of it.

And agayn he ſaid: wherunto ſhal I likē
at.14.e the kingdom of god? *it is like leuen,
ol.18.a. which a ‡woman toke, & hid in thre peckes
of meale, til al was leuened. And he
E went thorow all cities and townes, teaching,
& iourneying towardes Ieruſalē.
Then ſaid one vnto him: Lord, are there
fewe that be ſaued? And he ſayde vnto
at.7.b him: ſtriue to *entre in at the ſtrait gate:
for many (I ſay vnto you) wil ſeeke to
entre in, and ſhall not bee hable. When
the good man of the houſe is riſen vp, &
hath ſhut to the dore, & ye begin to ſtāde
without & to knocke at the dore, ſaying:
Lord, Lord, open vnto vs, & he anſwer
and ſaye vnto you: (I knowe you not
whence ye are.) Then ſhall ye begin to F
ſay: we haue eaten & dronkē in thy preſence,
& thou haſt taught in our ſtretes.
And he ſhal ſay: I tell you, I know you
not whence ye are: departe from me all
ye yͭ woorke iniquitie. There ſhalbe weping
and gnaſhyng of teeth, whē ye ſhal
ſee Abraham and Iſaac and Iacob, and
al yͤ prophetes in the kingdome of God,
and ye your ſelues thruſt out. *And thei math.8.b
ſhal come from the eaſt & from the weſt,
and from the northe & from the ſouth, &
ſhal ſit down in yͤ kingdom of god. And
behold, ‡ther are laſt, which ſhalbe firſt. ‡mat.19.b
And there are firſt which ſhalbe laſte. &20.b Mar.10.c

G The ſame day came there certaine of yͤ
phariſeis, and ſayd vnto him: gette thee
out of the waye, and departe hence: For
Herode will kill thee. And he ſayd vnto
them: Goe ye, and tell that foxe, beholde
I caſte out deuils & heale the people to
day and to morow, and the thirde daye
I make an ende. Neuertheleſſe I muſte
walke to day & to morow, and the daye
folowing: for it cānot be yͭ a prophet periſhe
any other where, ſaue at Ieruſalē.
*O Ieruſalem, Ieruſalem, whiche killeſt Mat.23.d
prophetes, and ſtoneſt them that are
ſente vnto thee: howe oft would I haue
gathered thy childrē together, as a bird
doeth gather her young vnder her winges,
and ye would not? Behold your habitacion
is left vnto you deſolate. I tel
you ye ſhall not ſee me, vntyll the tyme
come that ye ſhall ſay ‡bleſſed is he that Mat.21.b
cummeth in the name of the Lorde. Luk.19.c. John.12.b Psa.118.d

The .xiiii. Chapter. *

Ieſus eateth with the Phariſee, healeth yͤ dropſy vpon the Sabboth, teacheth to be lowly, telleth of the great ſupper, and warneth them that wil folowe hym, to laye theyr accoumptes before, what it wil coſt them. The ſalt of the earth.

A AND it chaũſed, yͭ he wēt into yͤ
houſe of one of yͤ chiefe phariſeis
to eate bread on a ſabboth
day: & they watched hym. And
behold, there was a certayn man before
him which had yͤ dropſy. And Ieſus anſwered
& ſpake vnto the lawiers & phariſeis,
ſaying: *is it lawful to heale on yͤ
Sabboth daye? And they helde theyr mat.12.a
peace. And he tooke hym & healed him, & Mar.3.a
let hym go: and anſwered them, ſaying: Luke.6.a
whiche of you ſhall haue * an aſſe or an Exod.23.a
oxe fallen into a pitte, & wil not ſtraight Deu.22.a
way pul him out on the Sabboth day? Mat.12.a
And they could not aunſwere him again
to theſe thinges.

He putte furthe alſo a ſimilitude to the
B geaſtes, when he marked how thei preaſed
to the higheſte rowmes, ⁊ ſayd vnto
them. Whē thou art bidden of any man
to a wedding, ſit not down in the higheſt
roume, leſte a more honorable man then
thou bee bidden of him, and he (that bad
him and thee) come and ſay to thee: geue
this man rowme, and thou then begyn
with ſhame to take ẏ loweſt roume. But
rather when thou art bidden, goe and ſit
in the loweſt roume, that when he ẏ bad
thee cummeth, he maye ſaye vnto thee:
Pro.25.a. *frende, ſit vp hyer. Then ſhalte ẏ haue
C worſhip in the preſence of them that ſit
Mat.23.d at meat with thee. ‡For whoſoeuer exalteth
Luke.18.c. himſelfe, ſhalbe brought low: And
he ẏ humbleth himſelfe, ſhalbe exalted. †

Then ſaid he alſo to him that had deſired
him to diner. *When thou makeſt
a diner or a ſupper, cal not thy frendes,
nor thy brethrē, neither thy kinſmen, nor
thy ryche neyghbours: leſt they alſo bid
thee agayn, and a recompence bee made
thee. But when thou makeſt a feaſt, call
the poore, the feble, the lame, ⁊ the blind,
and thou ſhalt be happy, for they cannot
recompence thee. But ẏ ſhalte be recompenſed
at ẏ reſurreccion of the iuſt men.

When one of thē (that ſat at meate alſo)
hearde theſe thynges, he ſayde vnto
D him: happie is he that eateth bread in the
kingdom of God. †Then ſayde he vnto
Mat.22.a hym. **A certaine man ordeined a great
Apo.19.b. ſupper, and bad many, and ſent his ſeruaunt
at ſupper tyme, to ſaye to them ẏ
wer biddē, come: for al thinges are now
ready. And thei al at once began to make
excuſe. The firſte ſayd vnto hym: I haue
bought a farme, and I muſt nedes goe ⁊
ſee it, I pray thee haue me excuſed. And
another ſayde: I haue bought fyue yoke
of oxen, ⁊ I goe to proue them, I pray
thee haue me excuſed. And another ſayd:
I haue maried a wyfe, and therefore I
cannot come. And ẏ ſeruaunt returned ⁊
brought his maſter word again therof.
E Then was ẏ good man of the houſe
diſpleaſed, ⁊ ſaid to hys ſeruaunte: Goe
out quickly into ẏ ſtretes ⁊ quarters of
the citie, ⁊ bring in hither the poore, and
the feble, and the halt and the blind. And
the ſeruaūt ſayd: lord it is done as thou
haſt commaunded, ⁊ yet there is roume.
And ẏ lord ſayd to ẏ ſeruaunte: Goe out
Gene.19.a vnto the hie wayes ⁊ hedges, ‡and cōpel
them to come in, that my houſe maye bee
filled. For I ſay vnto you, that none of
thoſe men which were bidden, ſhal taſt
of my ſupper. †There wente a great cōpanye
with him, ⁊ he turned, and ſayde
vnto them: **If a manne come to me, *mat.16.b
and hate not his father and mother, and Luke.9.c
wife and childrē, ⁊ brethren, and ſiſters,
yea, and his owne lyfe alſo: he cannot be F
my diſciple. And whoſoeuer dooeth not
beare his croſſe, and come after me, cannot
bee my diſciple. Whiche of you diſpoſed
to build a toure, ſitteth not down
before, and counteth the coſte, whether
he haue ſufficient to perfourme it? Leſte
after he hath layed the foundacyon, and
is not hable to perfourme it, al ẏ behold
it, begynne to mocke hym, ſaying: thys
man began to build, and was not hable
to make an ende. Or what kyng goyng
to make battayl agaynſt an other kyng,
ſitteth not down firſt, and caſteth in his
mynde, whether he bee hable with tenne
thouſande, to mete hym, that cummeth
agaynſt him with twenty thouſand? Or
els whyle the other is yet a great waye
of, he ſendeth ambaſſadours, and deſyreth
peace. So lykewyſe whoſoeuer he
bee of you, that forſaketh not all that
he hath, he cannot bee my Diſciple † *mat.5.d
*Salt is good, but if Salte haue loſte Mar.9.g
the ſaltnes, what ſhalbe ſeaſoned therewith?
It is neither good for the lande,
nor yet for the dounghyll, but men caſt
it out of the doores. He that hath eares
to heare, let him heare.

The. xv. Chapter.*

The louing mercy of God is openly ſet furth in the parable of the hundreth ſhepe, and of the ſonne that was loſt.

A THen reſorted vnto him *al the Mat.9.b
publicans ⁊ ſiners, for to hear Mar.2.b
him. And the phariſeis, ⁊ ſcribes Luke.5.
murmured, ſaying. He receiueth
ſiners, ⁊ eateth with thē. But he
put furth this parable vnto thē, ſaying. Mat.18.b

*What manne among you hauyng
an hundred ſhepe (if he loſe one of them)
doth not leaue nintie and nine in the wildernes,
⁊ go after ẏ which is loſt, vntill
he find it? And when he hath founde it he
layeth it on his ſhoulders with ioy. And
aſſone as he cūmeth home, he calleth together
his louers and neighbours, ſaying
vnto them. Reioyce with me, for I
haue found my ſhepe whiche was loſte.
I ſay vnto you, that lykewyſe ioy ſhall
bee

bee in heauen ouer one ſynner that repenteth,
more then ouer nintie and ne iuſte
perſones, which nede no repentaunce. Either
what woman (hauyng .x. grotes, yf
ſhe loſe one) doothe not lighte a candel,
and ſwepe the houſe, and ſeke diligentlye
tyll ſhe fynde it . And when ſhe hath
founde it, ſhe calleth her louers and her
C neyghbours together, ſaying: Reioyce
with me, for I haue found yͤ grote which
I hadde loſt. Likewyſe I ſaye vnto you,
ſhall there be ioye in the preſence of the angels
ke.5.f. gels of God, ouer one ſinner* that repenteth
⸭

*And he ſaied: A certaine manne had .ii.
ſonnes , and the younger of them ſayed
vnto the father : father, geue me the porcion
of the goodes , that to me belongeth.
And he deuided vnto them hys ſubſtance:
And not longe after , whan the younger
ſonne had gathered al that he hadde together,
he toke his iourney into a farre countreye,
10.29.a and there* he waſted his goodes wᵗ
riotous liuyng. And whan he hadde ſpent
all , there aroſe a greate dearth in all that
lande, and he began to lacke , and wente,
& came to a citezen of that ſame countrey: &
he ſente hī to his ferme, to kepe ſwine. And
he woulde faine haue filled his belly with
the coddes that the ſwine dyd eate: and no
man gaue vnto hym.

D Then he came to hymſelfe , and ſayed:
howe manye hyred ſeruauntes at my fathers
haue bread ynough: and I peryſhe
with hunger. I wyll aryſe, and goe to my
father, and will ſaye vnto hym: father, I
haue ſynned againſte heauen , and before
thee, and am no more worthy to bee called
thy ſonne , make me as one of thy hyred
b.13.c ſeruauntes. And he aroſe, and came to his
al.32.a father. * But when he was yet a greate
waye of, his father ſawe hym, and hadde
compaſſyon , and ranne, and fell on hys
necke, and kiſſed hym. And the ſonne ſaied
vnto him: father, I haue ſynned agaynſte
heauen, and in thy ſyght, and am no more
worthye to bee called thy ſonne. But the
father ſaid to his ſeruauntes: bryng forth
the beſt garmente, and put it on hym, and
E put a ryng on hys hande, and ſhooes on
his feete. And bringe hyther that fat calfe,
and kyll it, and let vs eate and bee merye:
for this my ſonne was dead, and is alyue
agayne, he was loſte and is founde. And
they began to be merye.

The elder brother was in the fielde:
and when he came and drewe nye to the
houſe, he hearde minſtrelſy and daunſyng,
and called one of his ſeruauntes , & aſked
what thoſe thynges mente. And he ſayed
vnto him: thy brother is come, and thy father
hath killed yͤ fat calfe, becauſe he hath
receyued him ſafe and ſound. And he was
angrie, and woulde not go in. Then came
his father out and intreated hym. He aunſwered,
and ſayed to his father: Lo, theſe
many yeares haue I done the ſeruice, neyther
brake at anye tyme thy commaundement,
and yet gaueſt thou me neuer a kyd
to make merye with my frendes: but aſſoone
as this thy ſonne was come (which G
hath deuoured thy goodes with harlottes)
thou haſt for his pleaſure killed yͤ fat
caulfe . And he ſayed vnto him: Sonne,
thou art euer with me, and al that I haue
is thine: it was mete that we ſhould make
merye and be gladde: for this thy brother
was dead, and is aliue agayne: and was
loſte, and is founde. ⸭

The .xvi. Chapter.

The parable of the wicked Mammon. Not one
title of Gods word ſhall peryſhe. Of the ryche man
and of poore Lazarus.

AND he ſayed alſo vnto his diſciples* A
There was a certain riche
man, whiche had a ſteward, and
the ſame was accuſed vnto hym
that he hadde waſted his goodes. And he
called him, and ſaied vnto him: how is it,
yͭ I heare this of thee? Geue accomptes
of thy ſtewardſhyp: For thou mayeſt bee
no longer ſtewarde. The ſtewarde ſayde
within hymſelfe: what ſhal I doe? for my
mayſter taketh awaie from me the ſtewardſhippe.
I cannot dygge, and to beg I
am aſhamed. I wote what to dooe, that
when I am put out of the ſtewardſhippe
they maye receiue me into theyr houſes.

So when he had called all his mayſters
detters together, he ſayed vnto the fyrſte: B
how much oweſt thou vnto my maiſter?
And he ſayed: an hundred tunnes of oyle.
And he ſayed vnto hym: take thy byll, and
ſytte downe quickelye, and write fyftye.
Then ſayde he to another: howe muche oweſt
thou? And he ſaid: an hundred quarters
of wheate. He ſayed vnto hym: Take
thy byll, and write foure ſcoore. And the
Lorde commended the vniuſte ſtewarde,
becauſe he hadde doone wyſelye. For the
children of this worlde are in theyr nacion
wyſer then the children of lyghte. And I
ſay vnto you: make you frendes of the vn-

ryghteous Mammon, that when ye ſhall
haue neede, they maye receyue you into
euerlaſtyng habitacions. ⸥

*He that is faythfull in that whiche
is leaſte, is faythfull alſo in muche. And
C he that is vnrighteous in the leaſte: is
vnrighteous alſo in muche. So then, yf ye
haue not beene faythfull in the
vnryghteous Mammon, who wyll beleue you in
that whiche is true? And yf ye haue not
beene faythfull in another mannes
buſyneſſe, who ſhall geue you that whiche is
your owne?

mat. 6. c. *No ſeruante canne ſerue two
maiſters: for eyther he ſhall hate the one, and
loue the other: or elles he ſhall leane to the
one, and deſpiſe the other. Ye cannot ſerue
God and Mammon.

All theſe thynges hearde the phariſes alſo,
whiche were couetous, and they mocked
hym. And he ſaid vnto them: Ye are they
D whiche iuſtifye your ſelues before menne:
but God knoweth your heartes. For that
whiche is highlye eſtemed emong men, is
abhominable, in the ſight of God. ⸥

*mat. 11. b *The law and the prophetes reigned
vntil Jhon: and ſence that tyme, the
kingdome of God is preached, and euery man
Eſa. 40 a. ſtriueth to goe in. *Eaſier is it for heauen
mat. 5. c. and yearth to periſhe, then one title of the
‡mat 19. a lawe to fayle. ‡Whoſoeuer forſaketh hys
mat. 10. b wyfe, and marieth another, commytteth
aduoutry. And he which marieth her that
is deuorſed from her houſbande,
committeth aduoutry alſo.

E *There was a certaine riche man, which
was clothed in purple and fyne whyte,
⁊ fared deliciouſlye euerye daye: And there
was a certayne begger named Lazarus,
whiche laye at his gate full of ſores,
deſyring to be refreſhed with the crommes
whiche fel from the riche mannes boorde,
and no man gaue vnto him. The dogges
came alſo, and licked his ſoores. And it
fortuned that the begger dyed, and was
caried by the angels into Abrahams
boſō. The rich man alſo died, ⁊ was buried.
F And beeyng in hell in tormentes, he lyfte
vp his eyes and ſaw Abraham a farre of,
and Lazarus in his boſome, and he cried
and ſayed: father Abraham haue mercye
on me, and ſende Lazarus, that he maye
dippe the tippe of his finger in water, and
cole my tonge: for I am tormented in this
flame. But Abraham ſayde: Sonne
Gala. 6. a *remember that thou in thy lyfe tyme,
receyuedſt thy pleaſure, and cōtrary wiſe,
Lazarus receiued paine. But nowe is he
cōforted, ⁊ thou arte puniſhed. Beyonde all
this, beetwene vs ⁊ you there is a greate
ſpace ſette, ſo that they whiche woulde go
from hence to you, cannot: neither maye
come from thence to vs.

Then he ſaied: I praie thee therfore
G father, ſende him to my fathers houſe: (For
I haue fyue brethren) for to warne them
leaſte they alſo come into this place of
tormente. Abraham ſayde vnto hym: they
haue Moſes and the prophetes, let them
heare them. And he ſayde: naye father
Abraham: but yf one come vnto them from
the dead, they wyll repente. He ſaide vnto
hym: If they heare not Moſes ⁊ the
prophetes, neither wyll they beleue, thoughe
one roſe from death againe. ⸥

The. xvii. Chapter.

Chriſte teacheth his diſciples to auoyde occaſions of euil, one to forgeue another, ſtedfaſtly to truſt in God, and no man to preſume in his owne workes. He healeth the. x. lepers, ſpeaketh of yͤ latter daies, and of the ende of the worlde.

HE ſayd vnto the diſciples: it can
not be, but offences wyll come.
A Neuertheleſſe *wo vnto hym
mat. 18. a through whome they come. It
mat. 9. f. were better for hym that a milſtone were
hanged about his necke, and he caſte into
the ſea, then that he ſhoulde offende one of
mat. 18. c theſe litle ones. Take hede to youre ſelues
Leui. 19. d *If thy brother treſpaſſe againſte the,
Eccl. 9. b rebuke hym: and yf he repente, forgeue him.
And though he ſynne againſte thee ſeuen
times in a daye, and ſeuen tymes in a day
tourne againe to the, ſaying: it repenteth
B me: thou ſhalt forgeue hym.

mat. 17. d And the Apoſtles ſayde vnto the lorde:
and. 21. c Increaſe our fayth. And the Lorde ſayd: *yf
ye had fayth like a grayne of muſtard ſede
and ſhoulde ſaie vnto this Sicamine tree
plucke thy ſelfe vp by the rootes, ⁊ plant
thy ſelfe in the ſea, it ſhoulde obeye you.

Who is it of you, yf he had a ſeruaunt
plowyng or fedyng cattell, that wyl ſaye
vnto hym, when he commeth frō the feld:
Go quickly, ⁊ ſyt downe to meate, ⁊ ſaith
not rather vnto hym. dreſſe wherewith I
maye ſup, ⁊ gyrde vp thy ſelfe, ⁊ ſerue me,
tyll I haue eaten and dronken: and
afterward, eate thou ⁊ drinke thou. Doeth he
C thanke that ſeruaunte, becauſe he dyd the
thynges that were commaunded vnto
hym? I trowe not. So likewyſe ye, when
ye haue done all thoſe thynges whiche are
commaunded you, ſaye: wee are
vnprofitable ſeruauntes. Wee haue done that,
whiche

whiche was our duetie to doe.
*And it chaũced as he wente to Jeru-
ſalem, ỹ he paſſed thorow Samaria and
Galile. And as he entred into a certayne
towne, there met hym ten mẽ ỹ were le-
pers. Which ſtode a farre of, & put furth
their voyces, & ſayd: Jeſu maiſter haue
ui.14,a mercy on vs. When he ſawe thẽ, he ſayd
at.8.a, vnto them*: Go ſhew your ſelues vnto
the prieſtes. And it came to paſſe, ỹ as
D they went, they were clẽſed. And one of
thẽ, when he ſaw ỹ he was clenſed, tur-
ned backe againe, & with a loude voyce
prayſed God, & fel downe on his face at
his fete, and gaue him thankes. And the
ſame was a Samaritã. And Jeſus an-
ſwered, & ſaid: Are there not .x. clenſed?
But where are thoſe nyne? There are
not found ỹ returned again to geue god
prayſe, ſaue onely this ſtranger. And he
ſayd vnto him: aryſe, goe thy waye, thy
fayth hath made thee whole. +
E *When he was demaunded of ỹ pha-
riſeis, whẽ the kingdome of god ſhould
come, he anſwered them, and ſaide: The
kyngdome of God ſhall not come with
wayting for, neyther ſhal they ſaye: Lo
here, or lo there: For beholde the king-
dome of God is within you.

And he ſaid vnto the diſciples: ỹ daies
wil come, when ye ſhall deſyre to ſe one
daye of the ſonne of man, & ye ſhall not
ſe it. And thei ſhal ſay to you*: Se here,
at.24.d ſe there. Go not after thẽ, nor folow thẽ:
mar.13.c for as the lyghtenynge that appeareth
oute of the one parte that is vnder hea-
at.16.c uen, & ſhineth vnto ỹ other parte, which
at.8.b is vnder heauẽ, ſo ſhall ỹ ſonne of mã be
ke.18.f in his daies.* But firſte muſte he ſuffre
many thinges & be refuſed of this naciõ.
F And as it happened in the* dayes of
ne.7.d Noe: ſo ſhall it be alſo in the dayes of ỹ
at.24.d ſonne of man. They dyd eate and drinke:
they maried wiues and were maried, e-
uen vnto that ſame day that Noe went
into the Arke: and the floude came and
deſtroyed them all. Likewyſe alſo as it
chaũced i ỹ daies of Lot. They did eat,
they dranke, thei bought, they ſold, thei
planted, they builded: but euẽ the ſame
daye that Lot wente out of zodome, it
Ge.19.f rayned with fyre & brimſtone frõ heauẽ,
*and deſtroyed thẽ all. Euen thus ſhall
it be in the daye when the ſonne of man
ſhall appeare.

at.24.b *At that day he ỹ is on the houſe top
and his ſtuffe in the houſe: lette hym not
come downe to take it oute. And let not
hym that is in the fielde, turne backe a-
gayn to the thinges that he left behinde.
*Remembre Lots wyfe. ‡Whoſoeuer Ge.19.f
will goe about to ſaue his life, ſhal loſe ‡Joh.6.d
it: and whoſoeuer ſhall loſe his life, ſhal Mat.16.d
ſaue it. I tell you: in that nighte * there Luc.9.c
ſhalbe two in one bed, the one ſhalbe re- *Mat.24.d
ceiued, ỹ other ſhalbe forſaken. Two Mat.24.d
ſhalbe a grinding together, ỹ one ſhalbe
receiued, & the other forſaken (*Two in the
fielde, the one ſhalbe receiued, and the other forſaken.*)
And they aunſwered and ſayde to hym: Mat.24.d
where lorde? He ſaid vnto them: *wher- Job.39.d
ſoeuer the body ſhalbe, thither wil alſo
the Egles be gathered together.

The.xviii. Chapter.+

He teacheth to be feruẽt in prayer continually. Of the Phariſe and the publican. The kingdome of God belongeth vnto children. Chriſt anſwereth the ruler, and promiſeth reward vnto all ſuche as ſuffre loſſe for his ſake, and folowe him. The blynd man is reſtored to his ſight.

AND he put forth a parable vn- A
to thẽ, ſignifiyng that mẽ ought
*alwayes to praye and not to i.The.5.d
be wery, ſaying: There was in
a certayne cytie a iudge, whiche feared
not God, neither regarded mã. And ther
was a certayne wedowe in the ſame citie
and ſhe came vnto him, ſaying: auẽge
me of my aduerſary. And he would not
for a while. But afterward he ſaid with-
in him ſelf: though I feare not God, nor
care for mã, yet becauſe this wedowe is
importune vpon me, I wil auenge her,
leſt ſhe come at ỹ laſt & raile on me. And
ỹ Lord ſaid: heare what ỹ vnrighteous
iudge ſayth. And ſhal not God auẽge his B
elect which crye day & night vnto hym,
yea, though he deferre thẽ? I tel you ỹ
he wil auenge thẽ, & ỹ quickly. + Neuer-
theles when the ſonne of man commeth,
ſhall he fynde fayth on the earth?
* And he tolde this parable, vnto cer-
tain which truſted in them ſelues ỹ they
were perfecte, and deſpiſed other: Two
men went vp into the temple to praie, ỹ
one a pharyſe, and the other a publycan:
The phariſe ſtode and praied thus with C
hym ſelfe: God, I thanke the, that I am
not as other men are, extorcioners, vn-
iuſt, aduoutrers, or as this publican. I
faſt twyſe in the weke. * I geue tithe of *De.26.c
all that I poſſeſſe. And the publican ſtã- Eccle.7.d
dyng a farre of, would not lyft vp his
eies to heauẽ, but ſmote vpõ hys breſt,
ſaying: God be merciful to me a ſinner.
I tell you: this man departed home to

his houſe iuſtifyed, more thē the other.
Mat.24.a *For euery one that exalteth hymſelfe,
Luke.14.c ſhalbe brought lowe: And he that humbleth
himſelfe, ſhalbe exalted. ⊦

D
Mat.19.b *They brought vnto hym alſo yong
Mat.10.b children, ẏ he ſhould touch them. When
his diſciples ſaw it, they rebuked them:
But Jeſus (when he had called them vnto
him) ſaid: Suffre childrē to come vnto
me, and forbyd them not. For of ſuch
is the kingdome of God. Verely I ſaye
vnto you: who ſo euer receyueth not the
Mat.18.a kingdome of God *as a childe, ſhall not
Mat.10.b enter therein. ‡And a certayn ruler aſked
‡mat.19.b him, ſaying: good maſter, what ought I
to doe, to obtayne eternal lyfe? Jeſus ſaid
vnto him: Why calleſte thou me good?
None is good, ſaue God onelye. Thou
Exod.20.c knoweſt the commaundemētes: ‡Thou
Mat.5.c. ſhalt not commit aduoutery: thou ſhalt
*Deu.5.b not kill, thou ſhalt not ſteale, thou ſhalte
not beare falſe witneſſe: honoure thy father
& thy mother. And he ſayd: all theſe
haue I kepte from my youthe vp. When
Mat.19.c Jeſus hearde that, he ſayde vnto hym:
Mar.10.c Yet lackeſt thou one thing. *Sel al that
E thou haſt and diſtribute vnto the poore,
and thou ſhalt haue treaſure in heauen, &
come folow me. When he heard this, he
was ſory: for he was very ryche. When
Mat.19.c Jeſus ſawe ẏ he was ſory, he ſayed *w
Mar.10.c what difficultie ſhal they ẏ haue money
entre into the kingdome of God? it is eaſier
for a camel to goe through a nedles
eye, then for a ryche man to entre into the
kingdom of god. And they that heard it,
ſayed: And who can then bee ſaued? And
Zacha.8.b he ſayde: ‡the thynges that are vnpoſſible
with menne, are poſſible with God.

F Then Peter ſayed. *Lo we haue forſaken
Mat.19.c al, and folowed thee. He ſaid vnto
Mar.8.d. them: Verely I ſaye vnto you: there is
no man that hath forſaken houſe, eyther
father or mother, either brethrē or wife
or children (for the kyngdome of Gods
ſake) which ſhal not receyue much more
in thys world, and in the world to come
Mat.17.d lyfe euerlaſtyng. *Jeſus toke vnto hym
Mar.8.d the twelue, and ſayed vnto them: behold
9.d, &.10.e. we goe vp to Jeruſalem, and all ſhalbe
Lu.9.c, & fulfylled, that are written by the Prophetes,
17.e. of the ſonne of manne. For he
ſhalbe deliuered vnto the Gentiles, and
ſhalbe mocked, and deſpitefully entreated,
*Mat.16 and ſpitted on: And when they haue
b and.17.b ſcourged hym, they will putte hym to
death *and the thirde daye he ſhall aryſe
agayne. ‡And they vnderſtoode none of Mat.9.c
theſe thynges. And thys ſaying was hid Lu.2.g.9.f
from them, ſo that they perceyued not G
the thinges whiche were ſpoken. Mat.20.b

*And it cam to paſſe, that as he was Mar.10.d
come nye vnto Hierico, a certayne blynde
manne ſatte by the waye ſyde, beggyng.
And when he hearde the people paſſe by,
he aſked what it meante. And they ſayde
vnto hym, that Jeſus of Nazareth paſſed
by. And he cryed, ſaying: Jeſu thou
ſonne of Dauid, haue mercy on me. And
they whiche went before, rebuked him,
that he ſhoulde holde hys peace. But he
cried ſo much ẏ more: ‡thou ſōne of Dauid, ‡mat.10.g
haue mercy on me. And Jeſus ſtode
ſtill, and cōmaunded him to be brought
vnto hym. And when he was comē nere,
he aſked him, ſaying: what wilte thou
ẏ I doe vnto thee? And he ſayed: Lorde,
that I may receiue my ſight. And Jeſus
ſayde vnto hym: receyue thy ſyghte: thy
fayth hath ſaued thee. And immediately
he receiued his ſight, & folowed hī, praiſyng
God. And al the people, when they
ſaw it, gaue prayſe vnto God. ⊦

The.xix.Chapter.

Of zacheus, and the ten ſeruauntes, to whō the talentes were delyuered. Chriſt rydeth to Jeruſalem, and wepeth ouer it.

AND he entred in, and wente through Jerico. And beholde
ther was a man named zacheus,
which was a ruler among
the publicanes, & was riche alſo. And he
ſoughte meanes to ſee Jeſus, what he
ſhould be, and could not for ẏ preace, becauſe
he was litle of ſtature. And he ran
before, & clymed vp into a wild figtree,
to ſe him, for he was to come that way.
And whē Jeſus cam to ẏ place, he loked
vp, & ſaw him, and ſayd vnto him: zache,
come down atonce, for to day I muſt abide
at thy houſe. And he cam down haſtely Act.16.g.
& *receiued him ioyfully. And whē
they ſawe it, they al grudged, ſaying: He
is gone in to tarye wᵗ a man ẏ is a ſiner. B

And zache ſtode furth, and ſaied vnto
the lorde: beholde lorde, the halfe of my
goodes I geue to the poore: & if I haue
doone anye man wrong, I reſtore hym
foure folde. Jeſus ſayd vnto hym: this
day is health happened vnto this houſe,
becauſe ẏ he alſo is become the child of
Abraham: *For the ſonne of manne is Mat.16.d.
come to ſeeke, & to ſaue that which was
loſte. ⊦ As they hearde theſe thynges, he
added

added thereto a parable, because he
was nie to Ierusalem, and because they
thought, yͭ the kingdom of God ſhould
Mat.25.b ſhortly appeare. He ſayd therfore: ‡*a
Mar.13.b certayn noble man wēt into a farre coūtrey
to receiue him a kingdom, ⁊ to come
again. And he called his tenne ſeruauntes,
and delyuered them tenne pounde,
ſaying vnto them: Occupie, till I come.
But his citezens hated hym, and ſent a
meſſage after hym, ſaying: we will not
haue this man to reigne ouer vs.

C And it came to paſſe, yͭ when he had receiued
his kingdom, he returned, ⁊ commaunded
theſe ſeruauntes to bee called
vnto him (to whō he had geuē yͤ money)
to wete how muche euery man had doē.
Then came the firſte, ſaying: Lorde, thy
pounde hath gayned .x. pounde. And he
Mat.25.b ſayd vnto hym ‡well thou good ſeruaūt,
becauſe yͧ haſt bene faythfull in a very little
thyng, haue thou autoritie ouer ten
cities. And another came, ſaying: Lord,
thy poūd hath made fiue poūd. And to yͤ
ſame he ſayed: be thou alſo ruler ouer .v.
cities. And an other came, ſaying: lorde
behold here is thy pound, which I haue
kepte in a napkyn: for I feared thee, becauſe
thou art a ſtraighte man: yͧ takeſte
vp yͭ thou laydeſt not down, and reapeſt
D that thou dyddeſt not ſow. He ſaith vnto
2.Re.1.c hym: ‡Of thyne own mouthe, will I
Mat.12.d iudge thee thou euill ſeruaunt. Kneweſt
thou yͭ I am a ſtraighte man, taking vp
that I layed not downe, ⁊ reaping that
I did not ſow? And wherfore gaueſt not
yͧ my money into the banke, ⁊ at my comming
I might haue required mine own
with vantage? And he ſaid vnto them yͭ
ſtode by: take from him yͤ pound, ⁊ geue
it hym that hath tenne pound. And they
ſayd vnto him: Lord, he hath ten poūd.
For I ſay vnto you, yͭ ‡ vnto euery one
Mat.13.b whiche hath, ſhalbe geuen (*and he ſhall haue*
and 25.c. *aboundaunce*) and from hym that hathe not
Mar.4.c shalbe taken awaye, euen that which he
Luke.8.c. E hath. Moreouer, thoſe myne enemies
(which would not yͭ I ſhould reigne ouer
Mat.21.c. them) bring hither, ⁊ ſle them before
Mar.11.a me. *And when he had thus ſpoken, he
proceded furthe takyng his iourney, to
go vp to Ieruſalem. ⊦*And it fortuned
Mat.21.a when he was come nye to Bethphage, ⁊
Mar.11.a Bethany, beſides the mounte whiche is
called Oliuete, he ſent two of his diſciples,
ſaying: go ye into the towne which
is ouer agaynſt you: Into the which as
ſone as ye are come, ye ſhall fynd an aſſes
colte tied, whereon yet neuer manne
ſatte. Leuſe him, and bryng him hither.
And if any manne aſke you, why doe ye
leuſe him? Thus ſhall ye ſay vnto him:
the lorde hath nede thereof.

They that were ſent, wēt their way, ⁊ F
founde euen as he had ſayed vnto them.
And as they were aleuſing the colte, the
owners therof ſayed vnto them: why
leuſe ye the colt? And they ſaied: for the
lord hath nede of him. And thei brought
hym to Ieſus, and caſte their raymente
on the colte, and ſette Ieſus thereon.
And as he went, thei ſpred their clothes
in the waye. And when he was nowe
come nigh to the gooyng downe of the
mount Oliuet, the whole multitude of
yͤ diſciples began to reioyſe, ⁊ to praiſe
God wͭ a loud voyce, for al the miracles Mat.21.b
yͭ they had ſeene, ſaying: *bleſſed be the Luke.13.g
king yͭ cūmeth in the name of the Lord: and.19.b.
peace in heauen, ⁊ glory in the hieſt. And Mar.11.b
ſome of yͤ phariſeis of the cūpany ſaide Ioh.12.b
vnto him: maiſter rebuke thy diſciples. Pſa.118.d
He ſayde vnto them: I tell you, yͭ if theſe
hold their peace, then ‡ſhal yͤ ſtones crie. Abacu.2.c
*And whē he was come nere, he beheld
yͤ citie, and ‡wept on it ſaying: If yͧ haddeſt ‡Ioh.11.a
knowen thoſe thinges which belōg
vnto thy peace, euē in this thy day thou
wouldeſt take hede. But nowe are they
hid frō thyne eies. For yͤ daies ſhal come
vpon thee * that thy enemyes alſo ſhall Iere.52.a
caſte a banke aboute thee, and compaſſe Mat.24.a
thee rounde, ⁊ kepe thee in on euery ſyde,
and make thee euen with the grounde, ⁊ G
thy children which are in thee. And they Mic.3.d
*ſhall not leaue in thee one ſtone vpon Mar.13.a
an other, becauſe thou knoweſte not the Luke.21.a
tyme of thy viſitacion. ‡And he wente in ‡mat.21.b
to the temple, and began to caſte out the Mar.11.c
that ſold therin, and them that bought, Ioh.2.c.
ſaying vnto them: It is written * my 3.Reg.8.
houſe is the houſe of prayer: but ye d.e.f.
haue ‡made it a denne of theues: And he Eſay.56.c
taughte dayly in the temple. ⊦*But the ‡Iere.7.e
prieſtes ⁊ the ſcribes and the chiefe of yͤ *Ioh.7.d.
people, wēt about to deſtroy hī ⁊ could Mar.11.c
not fynde what to do. For all the people Luke.20.c
ſtacke by him, whan they hearde hym. and.22.e

The.xx.Chapter. ✝

¶ They aſke Chriſt one queſtion, and he aſketh them another. The parable of the vineyarde. Of tribute to be geuen vnto Ceaſar, ⁊ how Chriſt ſtoppeth the mouthes of the Saduceis.

And

A And it fortuned in one of thoſe
daies (as he taught the people
in yͤ temple and preached the
goſpel) the hye prieſtes, & the
ſcribes came together with the elders,
Math.22.c and ſpake vnto him, ſaying: *Tel vs, by
Mark.11.d what autoritie dooeſte yͤ theſe thinges?
Eyther who is he, that gaue thee this
autoritie? Jeſus aunſwered & ſaid vnto
thē: J alſo wil aſke you one thyng, and
anſwer me. The baptiſme of Jhō: was
it frō heauē or of mē? And they thought
within thēſelues ſaying: if we ſay from
heauen, he will ſay: why then beleued ye
him not? But if we ſay of mē, al the people
will ſtone vs. For they bee perſwaded,
yͭ John is a prophet. And they anſwered
that they could not tel whence it
was. And Jeſꝰ ſaid vnto thē: neither tel
J you by what authoritie J dooe theſe
thynges. ✝

B Then begā he to put furth to yͤ people
Mat.21.d this parable: *A certayn man planted a
Mar.12.a vineyard, and let it furth to huſbād mē,
Eſai.5.a and went himſelfe into a ſtraunge countrey
Geneſ.9 c Jerem.7.c for a great ſeaſon. And when yͤ time
was come, he ſēt a ſeruaūt to yͤ huſbād
mē, that they ſhould geue him of yͤ fruit
of the vineyard. And they bet him, & ſent
him away empty. And again, he ſent yet
another ſeruaūt. And him they did beat,
and entreated him ſhamefully, and ſent
him awaye emptie. Agayne, he ſente the
thirde alſo, and him they wounded, and
*Jo.3.b caſt him out. Then ſaid the lorde of the
Rom.8.a vineyard: what ſhal J do? *J will ſend
Gala.4.a my dere ſonne, peraduenture they will
ſtand in awe of him, when they ſee hym.

C But when the huſbandmen ſawe him,
Gene.37.c they thought within thēſelues, ſaying:
Mat.21.d this is the heyre, * come, let vs kil him,
Mar.12.a that the inheritaunce may be ours. And
they caſte him oute of the vineyard, and
killed him. What ſhall the Lorde of the
vineyard therfore do vnto thē? He ſhall
come, and deſtroye theſe huſbandmen, &
ſhall let out his vineyard to other. Whē
they heard this, they ſaid: God forbyd.
And he beheld them, and ſayd: what is
Pſal.118.c this then that is written: *the ſtone that
Mat.21.d the builders refuſed, the ſame is become
Mar.12.a the hed of the corner? Whoſoeuer doeth
ſtumble vpon that ſtone, ſhalbe broken:
but on whōſoeuer it falleth, it wil grid
him to poudre. And the hye prieſtes and
the ſcribes the ſame houre went about
Mat.21.d to lay handes on him, *and they feared
the people: for they perceiued yͭ he had
ſpoken thys ſimilitude agaynſte them. Mat 11.c Luke.19.g

D And they watched him, and ſent furth
ſpyes, whiche ſhould fayne themſelues
righteous mē *to take him in his wordes, Mat.22.b
and to deliuer him vnto the power Mar.12.b
and autoritie of the debitie. And they aſked
him, ſaying: Maiſter, we know that
thou ſayſt & teacheſt right, neither conſidereſt
thou the outwarde apperaunce
of any mā, but teacheſt the way of God
truely. Js it lawfull for vs to geue tribute
vnto Ceaſar, or no? He perceyued
their craftynes, & ſaid vnto them: *why
tēpt ye me? Shew me a peny. Whoſe ymage
& ſuperſcripciō hath it? They an- Mat.22.c
ſwered & ſaid: Ceſars. And he ſayd vnto Mar.12.b
them: geue thē vnto Ceaſar the thinges
whiche belong vnto Ceaſar: and to god,
the thynges that pertayne vnto God.
And they could not reproue his ſaying
before the people: and they marueyled
at his aunſwere, and helde theyr peace. E

Then *came to hym certayne of the ſa- *Ma.22.c
duces ‡ whiche denye that there is anye Mar.12.b
reſurreccion, and they aſked him ſaying: ‡Act.23.b
*Maſter, Moſes wrote vnto vs: if any *De.25.b
mannes brother dye hauing a wife, and
he dye without chyldren, that then hys
brother ſhould take hys wife, and raiſe
vp ſeede vnto his brother. There were
therfore ſeuen brethrē, and the firſt toke
a wyfe, and dyed without children. And
the ſecond toke her and he died childles.
And the thirde tooke her, and likewyſe
the reſidue of the ſeuen, and left no children
behinde them, and died. Laſt of all
the woman died alſo. Now in the reſurreccion,
whoſe wife of them ſhal ſhe be?
For ſeuen had her to wyfe. F

Jeſus anſwered and ſaid vnto them:
The childrē of this world mary wiues
and are maryed: but they which ſhalbe
counted worthy of that worlde and the
reſurreccion from the dead, do not mary
wyues, neyther are maried, nor yet can
dye anye more. For they are equal vnto
the angels, and are *the ſonnes of God: *Joh.3.a
in aſmuche as they are chyldren of the i.Joh.i.b
reſurreccion. And that the dead ſhal riſe
again, Moſes alſo ſheweth beſides the
buſhe, when he calleth ‡the lorde, yͤ God
of Abraham, and the God of Jſaac, and Exod.3.c
the God of Jacob. For he is not a God Mat.22.c
of dead, but of liuing. For all liue vnto Mar.12.c
him. Then certayne of the phariſeis anſwered,
and ſaid: Maſter, thou haſt wel

ſayd.

Mat. 22.d ſayed. And after that durſte they not aſke
Mar. 12.d him any queſtion at all.
G And he ſaied vnto them: * how ſay thei
that Chriſte is Dauids ſonne? And Dauyd
hymſelfe ſayethe in the booke of the
Pſalmes: * The Lorde ſayed vnto my
Lorde: ſitte thou on my righte hande, tyll
Pſa. 110.a I make thyne enemies thy foote ſtoole.
Dauid therefore calleth hym Lorde: and
howe is he then his ſonne?

Then in the audience of all the people,
Math 23.a he ſayde vnto his diſciples: * beware of yͤ
Mar. 12.d. ſcribes, which wil go in long clothing: and
loue gretynges in the markets, and the hieſte
ſeates in the ſinagoges, and the chiefe
roumes at feaſtes, whiche deuoure wydowes
houſes, faynyng longe prayers, yͤ
ſame ſhall receyue greater damnacion.

¶ The. xxi. Chapter.

Chriſte commendeth the poore widdow, telleth of the deſtruccion of Jeruſalem, of falſe teachers, of yͤ tokens and troubles for to come, of the ende of the worlde, and of his owne commyng.

Mar. 12.d. AS he beheld * he ſaw the rich
A men, whiche caſte in their offerynges
into the treaſurye. He
ſaw alſo a certain poore widdowe,
whiche caſte in thyther
two mites. And he ſaide: of a truth I ſay
2. Cor. 8.c vnto you * that this poore widdow hath
put in more, then they al. For they al haue
of theyr ſuperfluitie added vnto the offeringes
of God: but ſhe, of her penury hath
caſte in all the ſubſtaunce that ſhe had.
And vnto ſome that ſpake of the temple,
how it was garniſhed wͭ goodlye ſtones
Mat. 24.a. Mar. 13.a and iewels, he ſayde: * The dayes wyll
come, ĩ the which (of theſe thinges which
ye ſee) there ſhal not be left one ſtone vpon
another, that ſhal not be throwen down.
And they aſked him ſaying: Maiſter, whẽ
ſhall theſe thynges be, & what ſygne wyll
there be, when ſuch thinges come to paſſe?
Col. 2.b. And he ſayde: * take heade, that ye bee not
Ephe. 5.b deceyued. For ‡ manye ſhall come in my
ii. Jo 4 a
B naime, and ſaye that they are Chriſte: & the
tyme draweth neare. Folowe ye not them
therefore. But when ye heare of warres
and ſedicions, bee not afrayed. For theſe
thynges muſte firſt come to paſſe: but the
Eſai. 19.a end foloweth not by and by: Then ſaied he
4. Eſ. 13. c vnto thẽ: * Naciõ ſhal riſe againſt nacion,
and kingdom againſte kingdom, & greate
earthquakes ſhalbe in al places, and honger,
C & peſtilence, & fearefull thynges. And
Mat. 10.b. Mar. 13.b. greate ſignes ſhall there bee from heauen.
Jhõ. 16.a. But before al theſe * they ſhal laye handes
on you, and perſecute you, deliuering you
vp to the ſinagoges and into prieſons, &
ſhal bring you vnto kinges and rulers for
my names ſake. And this ſhall chaunce
you for a teſtimoniall. Be at a ſure poynct
therfore in your heartes, not to ſtudye before,
what ye ſhall aunſwere: for * I wyl Exo. 4.b
geue you a mouth and wiſedome where Mat. 10.c.
agaynſte al your aduerſaries * ſhal not be
hable to ſpeake nor reſiſte: Moreouer ye Actes. 6.c
ſhalbe ‡ betraied of your fathers and mothers,
and brethrẽ, & kinſfolke and frendes, Mich. 7.b.
and ſome of you ſhall they putte to death.
And hated ſhall you be of all menne for my
names ſake, and there ſhall not one heere
of youre heade periſhe. Poſſeſſe ye youre
ſoules by pacience.
D
* And when ye ſee Jeruſalem beſieged Mat. 24.b
with an hoſte, then be ſure that the deſolacion Mar. 4.b.
of theſame is nye. Then lette them Dani. 9.g
which are in Jewry fly to yͤ mountaines.
And lette them which are in the middes of
it, departe oute. And let not them that are
in other countreies, enter therein. For theſe
are yͤ daies of vengeaunce, that al thinges
whiche are written, maie be fulfilled. But
wo vnto them that bee with childe, and to
them yͤ geue ſucke in thoſe dayes: for there
ſhalbee greate trouble in the lande, and
* wrath ouer all this people. And thei ſhal E
fal through the edge of yͤ ſweard, & ſhalbe 1. Teſ. 2.d
led away captiue into all nacions. And
Jeruſalẽ ſhalbe troden down of yͤ gẽtiles
vntill the time of the gentiles be fulfylled.
** And there ſhalbe ſignes in the ſunne Mat. 24.c
and in the moone, & in the ſtarres: and in Mar. 13 c,
the earth ‡ yͤ people ſhalbee at their wittes Joel. 2.c
ende through diſpaire. The ſea and the ‡Eze. 38.f.
water ſhall roare, and mens heartes ſhall
fayle thẽ for feare, & for loking after thoſe
thinges whiche ſhall come on the yearth.
For the powers of heauẽ ſhall moue. And
then ſhall they ſee the ſonne of manne come F
in a cloude with power and greate glorie.
When theſe thinges begynne to come to
paſſe, then loke vp, & lifte vp your heades
for youre redempcion draweth nye.
* And he ſhewed them a ſimilitude: beholde
the fygge tree, & all the trees, when Mat. 24.c
thei ſhoote foorth theyr buddes, ye ſee and Mar. 13. c.
knowe of youre owne ſelues, that ſommer
is then nie at hande. So likewyſe ye
alſo (when ye ſee theſe thynges come to
paſſe) be ſure, that the kyngdome of God G
is nye. Verelye, I ſaye vnto you: thys generacion
ſhall not paſſe, tyll all bee fulfylled.
Heauen and yearth ſhall paſſe: but my

Eccl.31.c wordes ſhall not paſſe. ✠
and.37.d ✠* Take hede to your ſelues, leſte at
Ro.13.d. any tyme your heartes be ouercome with
ſurfettyng and dronkenneſſe and cares of
this lyfe, and ſo the daye come vpon you
vnwares. For as a ſnare ſhall it come on
al them that dwel on the face of the whole
mat.24.d yearth.* Watche ye therefore continually,
Mar.13.d and praye, that ye maye eſcape all theſe
thynges that ſhall come, and that ye may
ſtande before the ſonne of man. ✠
In the daie tyme, he taught in the temple,
and at nyghte he wente oute and abode in
Ihō.8.a. the mount that is called Oliuete.* And al
the people came in the mornyng to hym in
the temple, for to heare hym.

❡ The.xxii. Chapter. ✠

Chriſt is betrayed, They eate the eaſter lamb. The inſtitutiō of the ſacramēt. They ſtriue who ſhalbe greateſt: he reproueth thē. He praieth thre times vpō the mount. They take hym and bring hym to yͤ hye prieſtes houſe: Peter denieth hym thriſe, and they bryng hym before the counſell.

A
mat.26.a THe* feaſte of ſwete breade drue
mar.14.a ny, which is called Eaſter: and yͤ
‡ Ihō 7 d hie prieſtes, and ſcribes‡ ſought
howe they mighte kyll hym, for
Iohn.13.c they feared the people.* Then entred Satan
into Iudas, whoſe ſyrname was Iſcarioth
(whiche was of the noumbre of yͤ
twelue) and he wente his waye, and communed
with the hye prieſtes and officers,
how he mighte betraye him to them. And
they were glad, and promiſed to geue him
money. And he conſēted, and ſought oportunitie
to betraye hym vnto them, when
B
math 26.c the people wer awaye.
mar.14.b * Then came the daie of ſwete breade,
when of neceſſitie paſſeouer muſte bee offered.
And he ſente Peter and Iohn, ſayinge:
goe and prepare vs the paſſeouer,
that we maye eate. They ſayed vnto hym:
Where wilt thou, that wee prepare? And
he ſayed vnto them: Beholde, when ye entre
into the citie, there ſhall a manne mete
you bearyng a pitcher of water, hym folowe
into the ſame houſe that he entreth
in, and ye ſhall ſaye vnto the good manne
of the houſe. The maiſter ſaieth vnto thee:
where is yͤ geſte chaumber, where I ſhal
eate paſſeouer with my diſciples? And he
ſhall ſhewe you a greate parloure paued.
There make readye. And they wente and
found as he had ſayed vnto them, and they
made ready the paſſeouer.
mat.26.b * And when the houre was come he ſatte
mar.14.c downe, and yͤ twelue Apoſtles with him.
And he ſayed vnto them: I haue inwardely
deſired to eate this paſſeouer with you,
before that I ſuffer. For I ſaye vnto you:
henceforth I wyl not eate of it any more,
vntyll it bee fulfilled in the kyngdome of
God. And he toke the cup, and gaue thankes,
and ſayed: Take this, and deuide it emong
you. For I ſaye vnto you: I wyll
not drincke of the fruite of the vyne, vntyll
the kingdome of God come.* And he toke mat.26.c
breade, and when he hadde geuen thankes mar.14.c
he brake it, and gaue vnto them, ſaying: 1.Cor.11.e
This is my bodye, whiche is geuen for
you. This doe, in yͤ remembraunce of me.
Likewyſe alſo, when he hadde ſupped, he
toke the cup, ſaying: This cup is the new
teſtamente in my bloude, whiche is ſhedde
for you. Yet beholde the hande of him that
betrayeth me, is with me on the table.
And trulye the ſonne of manne goeth, as
it is appointed: But wo vnto that man
by whome he is betraied. And they began
to enquire emonge themſelues, whiche of
them it was, that ſhoulde doe it.
✠ And there was a ſtrife emong them, C
whiche of them ſhoulde ſeeme to bee the
greateſt. And he ſaied vnto them: the kinges
of nacions raigne ouer them: and they
that haue auctoritie vpon them, are called
gracious lordes. But ye ſhall not bee ſo.
* But he that is greateſt emong you, ſhal mat.20.d
bee as the younger: and he that is chiefe
ſhalbe as he that doeth miniſter. For whether
is greater, he that ſitteth at meate, or
he that ſerueth? Is not he that ſitteth at
meate? But I am among you, as he that
miniſtreth. Ye are they, whiche haue bidden
with me in my temptacions. And I
appointe vnto you a kingdome as my father
hath appointed to me: that ye maye
eate and drincke at my table in my kyngdome,
and * ſitte on ſeates iudgeyng the
twelue tribes of Iſraell. ✠ mat.19.d
And the Lorde ſaied: Simon, Simon,
beholde, Satan hath deſired to ſifte you,
as it were wheate: But I haue praied for
thee, that thy fayth faile not. And when
thou art conuerted, ſtrength thy brethren. D
And he ſayed vnto him: * Lorde, I am mat.26.c.
readye to goe with thee into priſone, and mar.14.c
to death. And he ſayed: I tell thee Peter: Ioh.13.d
the cocke ſhall not crowe this daye, tyll
thou haue thriſe denied that thou kneweſt
me. And he ſayed vnto them: * when I
ſente you withoute wallet and ſcryppe mat.10.c.
and ſhoes, lacked ye anye thing? And they mar.6.b.
ſayed, no. Then he ſaied vnto them: but Luke.9.a
nowe he that hath a wallet, lette hym take
it vp, and lykewyſe hys ſcrippe. And he
that

that hath no ſweorde, lette hym ſell his
coate, and bye one. For I ſaye vnto you,
that yet the ſame which is writtē, muſt
be perfourmed in me: *euen among the
ſa.53.b. wicked was he reputed. For thoſe thinges
at.27.d ar.15.c whiche are written of me, haue an
oh.18.e ende. And they ſayd: Lord, beholde, here
are two ſweordes. And he ſaydē vnto
them: it is inough.

*And he came out, and wente (as he
at.26.c ar.14.c was wont) to mount Oliuete. And the
diſciples folowed him. And whē he cam
at.6.b. to the place, he ſayde vnto them: *praye
uke.11.a leſt ye fall into temptacion. ‡And he gat
at.26.d himſelfe from them, about a ſtones caſt,
E and kneled downe and prayed, ſaying:
Father, if thou wilte, remoue thys cup
oh.6.d from me. Neuertheleſſe, *not my will,
but thyne be fulfilled. And there appeared
an angel vnto him from heauen comforting
hym. And he was in an agonye
and prayed the longer. And hys ſweate
was lykē droppes of bloude, trycklyng
downe to the ground. And whēn he roſe
vp frō prayer and was come to hys diſciples,
he found them ſleping for heauines,
and ſayde vnto them: why ſlepe ye?
Riſe, and pray, leſtē ye fall into temptacion.
at.26.e ar.14.c *While he yet ſpake: beholde there
came a companye, and he that was called
Iudas, one of the twelue, wente before
them, and preaſed nigh vnto Ieſus
to kiſſe him. But Ieſus ſaydē vnto him:
Iudas, betrayeſt thou thē ſonne of man
with a kiſſe? When they which were about
him, ſaw what would folow, they
F ſayd vnto him: Lorde, ſhall we ſmite wͭ
at.26.c ſweorde. *And one of them ſmote a ſeruaūt
at.14.f of the high prieſt, and ſtroke of his
oh.18.b. right eare. Ieſus anſwered, and ſayde:
ſuffre ye thus farrē furth. And when he
touched his eare, he healed him.

Then Ieſus ſaid vnto the hye prieſtēs
and rulers of the temple, and the elders
which were come to him: Ye be come out
as vnto a thefe, with ſwordes ⁊ ſtaues.
Whē I was daily wͭ you in the temple,
ye ſtretched furth no handēs againſt me.
But this is euen your very houre, ⁊ the
power of darknes. Then toke they him,
and led him, and brought hym to the hye
Prieſtes houſe. But Peter folowed a
farre of.

And when they had kindled a fyre in the
Mat.26.e middes of the palace, ⁊ were ſet downe
Mar.14.f together: *Peter alſo ſat down emong
Ioh.18.c them. But when one of thē wenches beheld
him, as he ſate by the fyre (and looked
vpon him) ſhe ſayd: this ſame felow
was alſo with him. ‡And he denyed him Mat.26.e Mar.14.c
ſaying: woman, I knowe hym not. And G
after a litle whyle, an other ſaw hym, ⁊
ſayd: thou art alſo of them. And Peter
ſaid: man I am not. And about the ſpacē
of an houre after, another affirmed ſaying:
verely this felowe was wͭ hym alſo,
for he is of Galilē. And Peter ſayde:
man I wot not what thou ſaiſt. And immediatelye
whyle he yet ſpake, the cocke
krew. And yͤ lord turned backe, ⁊ loked Luke.22.c
vpon Peter. *And Peter remēbred thē Mat.26.c
woorde of yͤ lorde, how he had ſayd vnto Mar.14.e
him: before yͤ cocke krow, yͧ ſhalt deny
me thriſe. And Peter went out, ⁊ wept
bytterly. And the men that toke Ieſus
mocked hym, ⁊ ſmote hym: and whē they
had blindfolded him, they ſtroke him on
the face and aſked hym, ſaying: arede,
who is it that ſmote thee. And manye other
thynges deſpytefully ſayed they againſt
him. And aſſone as it was day, the
elders of yͤ people and the high prieſtes
and ſcribes, came together, and led him
into their counſēl, ſaying: artē thou very
Chriſte? tell vs. And hē ſayd vnto them:
if I tell you, ye wil not beleue: and if I
aſke you, ye will not aunſwere me, nor Mat.26.f
let me goe: *Hereafter ſhall the ſonne of Mar.14.g
man ſit on thē right hande of the power
of God. Then ſayd they al: art thou then
thē ſonne of God? Hē ſayd: ye ſay that I
am. And they ſayde: ‡what nede we any mat.26.g
ferther witnes? For we our ſeluēs haue mar.14.g.
hearde of his owne mouth.

The.xxiii. Chapter.*

¶ Ieſus is brought before Pilate ⁊ Herode. The weomen make lamentacion for him. He prayeth for his enemies, forgeueth the thefe vpō his right hād, and dyeth on the croſſe, and is buried.

AND ‡ yͤ whole multitude of thē A
aroſe, and led him vnto Pilate. mat.27.a.
And they began to accuſe him, mark.15.a
ſaying: we foūd this felow peruertyng John.18.c
yͤ people, and forbidding to pay tribute
to Ceaſar, ſaying yͭ he is Chriſt a king.
And Pilate apposed him, ſaying: arte yͧ
yͤ king of the Iēwes? He anſwered him,
and ſayd: thou ſayſt it. Then ſaid Pilate
to the high prieſtes, and to thē people: I
fynd no faute in this man. And they wer
thē more fearce, ſaying: He moueth the
people, teaching throughout al Iury, ⁊
bēgan at Galile, euēn to this place.

When pilate hearde mencion of Galile,
he aſked whether the man were of
Galile.

Galile. And aſſone as he knewe yᵗ he belōged
*Luk.3.a vnto ‡Herodes iuriſdicciō, he ſent
him to Herod, which was alſo at Jeruſalem
at that time: And whē Herod ſaw
Jeſus, he was exceadyng glad. For he
was deſirous to ſe him of a long ſeaſon:
becauſe he had heard many thynges of
hym, ⁊ he truſted to haue ſeene ſome miracle
done by hym. Then he queſtyoned
with him many wordes. But he anſwered
hym nothing. The hye Prieſtes and
ſcribes ſtoode furthe, and accuſed hym
ſtraightlye. And Herode with his men
of warre, deſpiſed hym: ⁊ when he had
mocked him, he araied him in white clothing,
and ſente him agayne to Pilate.
*Acte.4.a *And the ſame daye Pilate and Herode
were made frendes together. For beefore
they were at variaũce.

B And Pilate called together yᵉ hye prieſtes,
and the rulers, and the people, and
ſayde vnto them: ye haue broughte this
man vnto me, as one that peruerteth the
people. And beholde, I examine him before
you, and find no faulte in this man
of thoſe thinges wherof ye accuſe hym:
No nor yet Herod. For I ſēt you to him
and lo, nothing worthy of death is done
to him. I wil therfore chaſten him, and
let him leuſe. *For of neceſſitie he muſt
*mat.27.d Mar.15.a Joh.18.a haue let one leuſe vnto thē at the feaſt.
And al the people cried atonce, ſaying:
away with him, and deliuer to vs Barrabas
(which for a certayne inſurrecciō
made in the citie and for murther, was
caſte in prieſon.) Pilate ſpake agayne to
thē, willing to let Jeſus leuſe. But they
cried ſaying: Crucifie him, Crucifie him.
He ſaid vnto them the third time: What
euill hath he doone? I fynde no cauſe of
death in him. I will therefore chaſten
him, and let him go *And they cryed wᵗ
*mat.27.c mark.15.a Joh.19.a loude voyces: requiring that he mighte
be crucifyed. And the voyces of them ⁊
of the hye prieſtes preuayled.

And Pilate gaue ſentence, yᵗ it ſhoulde
C bee as they required *⁊ he let leuſe vnto
*mat.27. Mar.15.a them, hym that (for inſurreccion, ⁊ murther)
was caſt into prieſō, whō they had
deſyred, and he deliuered vnto them Jeſus
to doe with hym what they would.
*mat.27.c Mar.15.b And as they led him awaye, they caught
one Simon of Sirene, cūming out of yᵉ
fielde: and on hym layed they the croſſe,
that he might beare it after Jeſus.
Luke.8.a. And there folowed hym a great company
of people, and of wemen *which bewayled
and lamented hym. But Jeſus
turned backe vnto them, and ſayde: ye
daughters of Jeruſalem, wepe not for
me: but wepe for youre ſelues, and for
your chyldren. For beholde, the dayes
will come, in the whiche they ſhall ſaye:
*happye are the baren, and the wombes
that neuer bare, and the pappes Eſai.54.a Sapi.3.c. Gala.4.d
which neuer gaue ſucke. Then ſhal they
begin to ſaye to the mountaynes, fal on
vs: and to the hylles, couer vs. For if
they doe this in a greene tree, what ſhal
be done in the drye?

And there were two euil doers led
with hym to bee ſlayne. *And after that Mat.27.d
they wer come to the place (which is called mar.15.c.
Caluery) there they crucified him, ⁊ Joh.19.d
the euil dooers, one on the right hande
and the other on the left. Then ſayd Jeſus:
father forgeue them, for they wot
not what they doe. And they parted his
rayment, and caſt lottes. *And the people
ſtode ⁊ behelde. And the rulers mocked mat.27.d
hym with them, ſaying: he ſaued other Mar.15.c Pſal.22.d
men, let hym ſaue himſelfe, if he be D
very Chriſt, the choſē of god. The ſouldiers
alſo mocked hym, and came, ⁊ offered
him vineger, and ſayde: if thou bee
the kyng of the Jewes, ſaue thy ſelfe.
*And a ſuperſcripciō was written ouer mat.27.d
him with letters of Greke, ⁊ Latin, and Joh.19.d.
Hebrew: This is yᵉ king of the Jewes.
And one of the euil doers whiche were
hanged, rayled on hym, ſaying: If thou
be Chriſt, ſaue thy ſelfe and vs. But the
other anſwered *and rebuked him, ſaying:
Feareſt thou not god, ſeing thou art Mat.27.e Mar.15.c
in the ſame damnacion? We are righteouſly
puniſhed, for we receyue according
to our dedes: But thys man hath
done nothyng amiſſe. And he ſayde vnto
Jeſus: Lorde remembre me, when thou
cummeſt into thy kingdome. And Jeſus
ſaid vnto him: Verely I ſaye vnto thee:
to day ſhalt yᵘ be with me in paradiſe.

*And it was about the .vi. houre. And Mat.27.e
there was darkenes ouer all the earthe, Mar.15.c
vntyll the .ix. houre: and the ſunne was
darkened. *And the vayle of the temple mat.27.f.
did rent, euen through the middes. And Mar.15.d
whē Jeſus had cried with a loud voice, E
he ſayd: Father, into thy handes I commend
my ſpirite. And when he thus had
ſayde, he gaue vp the ghoſte: When the *mat.12.f
Centurion ſaw what had happened, he mar.15.d
glorified God, ſaying: Verely this was
a righteous man. And al the people that

came together to that ſyghte, and ſawe
the thynges whych had happened, ſmote
theyr breaſtes, and returned. And all hys
acquaintaunce,* and the wemen that folowed
at.27.f hym from Galyle, ſtode a farre of
at.15.d beholdyng theſe thynges.

And beholde* there was a man (named
at.27.g Joſeph) a councellour, & he was a good
ar.15.d man and a iuſt, the ſame had not conſented
oh.19.g to the counſayle and dede of them,
whyche was of Aramathia, a citie of the
Jewes, whiche ſame alſo wayted for the
kyngdome of God: he went vnto Pylate
and begged the body of Jeſus, and tooke
it doune and wrapped it in a lynnen clothe
and layed it in a ſepulchre that was hewen
in ſtone, wherin neuer man before was
laied. ✝ And that daie was the preparing
of the Sabboth, and the Sabboth drue
on. The wemē that folowed after, whych
had come with hym from Galilee, behelde
the ſepulchre, and howe hys body was
laid. And they returned & prepared ſwete
odours and oyntmentes: but reaſted the
Sabboth day, according to the commaūdemente.

¶ The. xxiiii. Chapter.

The women come to the graue, Chriſte appeareth
vnto the two diſciples that goe towarde Emaus,
ſtandeth in the middeſt of all his diſciples, openeth
theyr vnderſtandyng in the ſcriptures, geueth them
A a charge, and aſcendeth vp to heauen.

at.28.a BUt vpō the firſt day of the Sabbothes,
ar.16.a very early ī the morning
oh.20.a they came vnto the ſepulchre, and
broughte the ſwete odoures whiche they
hadde prepared, and other women wyth
them. And they founde the ſtone rolled away
from the ſepulchre, and they wente
in: but founde not the bodye of the Lorde
Jeſu. And it happened as they wer amaſed
at.28.a thereat: Beholde, two menne ſtode by
ar.16.a them in ſhinyng garmentes * And as thei
were afrayed, and bowed down theyr faces
to the earth, they ſayd vnto them: why
ſeke ye the liuing amonge the deade? He is
not here, but is riſen. Remembre howe he
ſpake vnto you, whē he was yet in Galile,
ſaying that the ſonne of man muſt be deliuered
into the handes of ſinfull mē, and be
crucified, and the thirde day riſe agayne.

And they remembred his woordes and
returned from the ſepulchre, and tolde all
28.c theſe thinges vnto thoſe eleuen, and to all
16.c the remnaunte.* It was Marye Magdalen,
and Joanna, and Marye Jacobye
and other that were with them, whiche
tolde theſe thynges vnto the Apoſtles.
And their woordes ſemed vnto them fained
thinges, neither beleued they thē. Thē
aroſe Peter and ranne vnto the ſepulchre,
and looked in, and ſawe the linnen clothes
layed by themſelfe, and departed, wondering
ī himſelf at yͤ which had happened. ✝ B
✝ * And beholde two of them wente that mat.16.c
ſame day to a toune (called Emaus) which
was from Jeruſalem aboute three ſcore
furlonges, and they talked together of all
theſe thynges that hadde hapened. And it
chaunſed, that while thei communed together mat.28.b
and reaſoned, Jeſus himſelfe drewe
nere,* and went with them. But their eies
were holden, that they ſhoulde not know
him. And he ſayde vnto them: What maner
of communications are theſe that ye
haue one to another, as ye walke, and are
ſad? And the one of thē (whoſe name was
Cleophas) aunſwered and ſaid vnto him:
art thou onlye a ſtraunger in Jeruſalem,
and haſte not knowen the thinges whiche
haue chaunſed there, in theſe daies? He ſaid
vnto them: what thynges?

And thei ſaid vnto him: of Jeſus of
Nazareth, which was a prophete, mightie
in dede and woorde before God and all
the people: and howe the hie prieſtes, and
oure rulers deliuered him to bee condemned
to death: and haue crucified hym.
But we truſted that it had bene he which
ſhould haue redemed Iſrael. And as touching
all theſe thynges, to daie is euen the
thirde daye, that they were done.

*Yea, and certain women alſo of oure Luk.24.c
company made vs aſtonied, whiche came Joh.20.a
earlye vnto the ſepulchre, and founde not
his bodye: and came, ſaying that thei had
ſeene a viſion of angels, whiche ſaide that
he was aliue. And certaine of them which
were with vs, went to the ſepulchre, and
founde it euen ſo as the women had ſayed:
but him they ſawe not.

And he ſaide vnto them: O fooles and
ſlowe of harte, to beleue all that the Prophetes C
haue ſpoken.* Ought not Chriſte mat.26.c
to haue ſuffered theſe thinges, and to enter Eſai.53.c
into his glorie? And he began at Moſes,
and all the prophetes, and interpreted
vnto them in all ſcriptures whiche were
written of him. And they drewe nye vnto
the toune, whiche they went vnto. And he
made, as though he would haue gone further.
And they *conſtrayned hym, ſaying: Ge.19.a
abide wͭ vs, for it draweth towardes Luk.24.e
nighte, and the daye is farre paſſed. And

he wente

Mat.15.b he wente in to tarye with them.
*And it came to paſſe, as he ſat at meat
with them, he tooke breade, and bleſſed it,
and brake, and gaue to them. And theyr
eyes were opened, and they knewe hym:
and he vaniſhed oute of theyr ſighte. And
they ſayd betwene themſelues: dydde not
oure heartes burne within vs, whyle he
talked with vs by the waye, and opened
to vs the ſcriptures? And they roſe vp the
ſame houre, and returned agayne to Ieru-
ſalem, and founde the eleuen gathered to-
gether, and them that wer with them, ſai-
yng: the Lorde is ryſen in deede, and hath
appeared to Simon. And they told what
thinges were done in the waye, and howe
they knewe hym, in breakyng of breade.

D As they thus ſpake† Ieſus hym ſelfe
Ioh.20.c ſtode in* the myddes of them, and ſayeth
vnto them: peace bee vnto you, (*It is I, feare
not.*) But they were abaſhed and afrayed,
and ſuppoſed that they had ſeene a ſpiryt.
And he ſaide vnto them: why are ye trou-
bled, and why do thoughtes aryſe in your
heartes? Behold my handes and my feete,
that it is euen I my ſelfe. Handle me and
ſee: for a ſpirite hath not fleſh and bones,
as ye ſee me haue. And when he had thus
ſpoken, he ſhewed thē his handes and his
feete. And whyle they yet beleued not for
Ioh.21.b ioye, and wondred, he ſayed vnto them: *
Haue ye here any meate? And they offred
him a pece of a broyled fiſhe, and of an ho-
ny combe. And he tooke it, and did eate be-
fore them.

And he ſayde vnto them: * Theſe are
Mat.16.c the woordes whiche I ſpake vnto you,
whyle I was yet with you: that all muſt
needes bee fulfilled, whiche were written
E of me in the lawe of Moſes, and in the
Acte.17.a Prophetes, and in the Pſalmes. * Then
opened he theyr wyttes, that they myght
vnderſtande the ſcriptures, and ſayde vn-
to them: Thus is it written, and thus it
behoued Chriſt to ſuffer, and to riſe again
from death the thirde day, and that repen-
taunce and remiſſion of ſynnes ſhoulde be
preached in his name amōg all nacions, †
and muſte beginne at Ieruſalem. And ye
are witneſſes of theſe thynges. * And be-
holde, I wyll ſende the promiſe of my fa-
Acte.1.b. ther vpon you. * But tary ye in the citie of
Ieruſalem vntil ye be endued with power
from on hye.

And he led them out into Bethany, and
Mar.16.d lift vp his handes, and bleſſed them. * And
Act.1.b. it came to paſſe, as he bleſſed them, he de-
parted from them, and was caried vp in-
to heauen. And they worſhipped him, and
returned to Ieruſalem with greate ioye,
and were continually in the temple pray-
ſing and laudyng God. † Amen.

¶ *Here endeth the Goſpell of*
Saint Luke.

¶ The Goſpel of
Saint Ihon.

¶ The firſt Chapter.*

The euerlaſtyng byrth of Chriſte, and howe he be-
came man. The teſtimonie of Ihon. The calling of
Andrew, Peter. &c.

In the beginnyng was the A
worde, and the word was
with God: & God was ẏ
word. The ſame was in the
begynning with God. * Al Gene.1.a
thynges were made by it, & Pro.8.b
without it was made nothyng that was
made. * In it was lyfe, and the lyfe was Ioh.14.b
the‡ lighte of menne, and the lyght ſhineth ‡Ioh.8.b
in darkeneſſe, and the darkeneſſe compre- and.9.a
hended it not.
There was ſente from God a man whoſe
name was Ihō. The ſame came as a wit-
neſſe, to beare witneſſe of the lyght, that
al menne through him might beleue. * He Ihon.5.b
was not the lighte: but was ſente to beare
witnes of the lyght. That lighte was the
true light, which lighteth euery man that
commeth into the worlde. He was in the
world, and the worlde was made by him:
and the world knewe hym not.

He came among his owne, and his own
receyued him not. But as manye as re-
ceyued him* to them gaue he power to be Pſal.57.b
the ſonnes of God: euen them that beleued Oſee.1.b
on his name, whiche were borne, not of Rom.1.b.
bloud, nor of the wil of the fleſh, nor yet of Gal.4.a
the wyll of man: but of God.
* And the ſame woord became fleſhe, and B
dwelt among vs: ‡and we ſaw the glory Baru.2.e.
of it, as the glory of ẏ only begottē ſonne *mat.17.a
of the father, full of grace and trueth. * 2.Pet.1.c
** Ihon beareth witnes of hym, and 1.Ioh.1.a
cryeth, ſaying: This was he of whome I Mat.3.b
ſpake: whiche though he came after me, Mar.1.a
wente before me, for he was before me.
* And of his fulnes haue all wee recey- Collo.2.b.
ued

ued,euen grace foꝛ grace.Foꝛ the lawe
was geuē by Moſes, but grace ⁊ truth
came by Jeſus Chꝛiſte.*No man hath
Exo.33.d ſeene God at any time.The onely begotten
1.Joh.4.b ſonne,which is in the boſome of the
father,he hath declared him. ⊦

**And this is ẏ recoꝛd of John,whē
*Joh.5.d ẏ Jewes ſent pꝛieſtes ⁊ leuites frō Jeruſalē,
to aſke him:what art thou?And
he confeſſed ⁊ denyed not,⁊ ſaid plainly:
I am not Chꝛiſte.And they aſked hym:
what thē?*art thou Helias?And he saieth:
*mat.11.b I am not.‡Art thou that Pꝛophet?
‡Deu.18.c And he anſwered,no.Then ſaid they unto
hym:what arte thou, ẏ we may geue
an aunſwere to them that ſent vs.What
ſayeſt thou of thy ſelfe?He ſayde*I am
*mat.3.a the voyce of a cryer in the wyldernesse,
Mar.1.a make ſtrayghte the way of the loꝛde‡as
Luke.3.a ſayd the Pꝛophete Eſaias.
Eſa.40.a

C And they which wer ſēt,were of ẏ phariſeis:
And they aſked him,⁊ ſayde vnto
him:why baptiſeſt thou then,if thou be
not Chꝛiſte,noꝛ Helias, neyther ẏ Pꝛophet?
Mat.4.b John āſwered thē ſaying:*I baptiſe
Mar.1.a wͭ water:but ther ſtādeth one amōg
Luke.3.c you,whom ye know not, he it is whiche
Acte.19.g though he cam after me,was befoꝛe me:
whoſe ſhoe latchet I am not woꝛthy to
vnloce.Theſe thinges were done in Bethabara
beyonde Joꝛdan*where John
John.3.d did baptiſe.⊦⊦The next daye,John ſeeth
and.10.d Jeſus cumming vnto hym,⁊ ſayeth:
*beholde the lambe of God whiche taketh
Eſai.53.b away the ſinne of the woꝛld.This
Apo.5.b. is he of whom I ſayd:After me cūmeth
a mā,which wēt befoꝛe me,foꝛ he was
befoꝛe me,⁊ I knewe him not:but ẏ he
ſhould be declared to Iſraell, therfoꝛe
am I come baptiſing with water.

*And John bare recoꝛd,ſaying:I ſaw
Math.3.d the ſpirite deſcend frō heauē,like vnto a
Mar.1.b doue,⁊ abode vpon him, ⁊ I knew him
Luke.3.d
D not . But he that ſente me to baptiſe in
water, the ſame ſayde vnto me:vpon
whom thou ſhalt ſe the ſpirite diſcend,⁊
tary ſtyll on him , the ſame is he whiche
baptiſeth wͭ the holy goſt.And I ſaw,⁊
bare recoꝛde,ẏ he is the ſonne of god. ⊦

The next day after, John ſtode agayn
and two of his diſciples,and he beheld
Jeſus as he walked by,⁊ ſayth:behold
the lambe of god.And the two diſciples
hearde hym ſpeake, and they folowed
Jeſus.And Jeſus turned aboute, and
ſawe them folowe hym,and ſayth vnto
them:what ſeke ye?Thei ſaid vnto him:
Rabbi(whiche is to ſay if one interpꝛet
it,maſter)wher dwelleſt thou?He ſaith
vnto them:come and ſe.They came,and
ſaw where he dwelt:⁊ abode with hym
ẏ day.Foꝛ it was about ẏ tenth houre.

One of the two whiche hearde John
ſpeake,and folowed him, was Andꝛew
Simō Peters bꝛother.The ſame foūd
his bꝛother Simon firſt,and ſaith vnto
him:we haue founde Meſſias(which is
by interpꝛetacion,anointed)⁊ bꝛought
him to Jeſus.And Jeſus behelde hym,
and ſayd:thou art*Simon the ſonne of Mat.16.c
Jonas:thou ſhalte bee called Cephas:
whiche is by interpꝛetacion,a ſtone.
The day folowing,Jeſus would go into E
Galile,and founde Philip, and ſayth
vnto hym:folowe me . * Philip was of *Joh.7.c
Bethſaida, the citie of Andꝛew and Peter.
Philip founde Nathanaell , ⁊ ſayeth
vnto him:We haue foūd him,of whom Gene.3.c.
*Moſes in the lawe,and the‡pꝛophetes and.22.c.
did wꝛyte : Jeſus the ſonne of Joſeph Deu.18.c.
of Nazareth.And Nathanaell ſayde vnto ‡Eſai.7.c.
hym : * can there anye good thynge and.9.b
come oute of Nazareth? Philip ſayeth *Joh.7.c
vnto him:come and ſee.Jeſus ſaw Nathanael
cumming to hym, and ſayeth of
him:Beholde a right Iſraelite, in whō
is no guile.Nathanael ſayeth vnto him:
whēce knoweſt thou me?Jeſus anſwered,
⁊ ſaide vnto hym:Befoꝛe that Philip
called thee,whē thou waſt vnder the
figtree,I ſaw thee. Nathanael anſwered
and ſayd vnto him:Rabbi, thou art
euen the very ſonne of God,thou art the
king of Iſraell.Jeſus aunſwered , and
ſayde vnto hym:Becauſe I ſayde vnto
thee,I ſaw thee vnder the figtree,thou
beleueſt.Thou ſhalt ſee greater thinges
then theſe.And he ſayth vnto them:Verely,
verely,I ſaye vnto you:hereafter
ſhall ye ſee heauen open, and the angels
of God aſcending and deſcendyng ouer
the ſonne of manne.

The.ii Chapter.*

Chꝛiſt turneth the water vnto wine, and dꝛiueth the byers and ſellers out of the temple:

AND the thirde day was there a A
mariage in Cana a citie of Galile,
⁊ ẏ mother of Jeſus was
there. And Jeſus was called
(and hys Diſciples) vnto the mariage.
And when the wyne fayled , the mother
of Jeſus ſayth vnto hym : they haue no
wine.Jeſus ſayeth vnto her : woman*
what haue I to do with thee?mine hour *Luk.2.g

is not yet come. His mother ſaith vnto ẏ
miniſters: whatſoeuer he ſaith vnto you,
do it. And there were ſtanding there ſixe
water pottes of ſtone, after the maner
of the purifying of the Jewes, contayning
two or three firkins a piece.

Jeſus ſayth vnto them: fill the water
pottes with water. And they fylled thē
vp to the brym. And he ſaith vnto them:
Draw out now, ⁊ beare vnto the gouernour
of the feaſt. And they bare it. Whē
the ruler of the feaſt had taſted the water
that was turned vnto wyne, ⁊ knew not
whence it was (but the miniſters whiche
drew the water, knewe:) He calleth the
bridgrome, ⁊ ſaith vnto him: Euery mā
at the beginning doeth ſette furth good
wine, and when men be dronke then that
whiche is wurſe. But thou haſt kept the
good wine vntill now.

B This begynnyng of miracles did Jeſus
in Cana of Galile, and ſhewed hys
glory, ⁊ his diſciples beleued on hym. ‡
Mat.4.b ‡After this he went down to Capernaū,
Mar.1.b. he and his mother and his brethren, and
Luk.4.d his Diſciples, and there continued not
many dayes. ** And the Jewes Eaſter
Mat.21.b was euen at haude, and Jeſus went vp
Mar.11.c to Jeruſalem, and found ſittyng in the
Luke.19.g temple thoſe that ſolde oxen and ſhepe
and doues, and changers of money. And
when he had made (as it were) a ſcourge
of ſmall coordes, he droue them all out
of the temple, with the ſhepe and oxen,
and powred out the chaungers money,
⁊ ouerthrewe the tables, and ſayd vnto
them ẏ ſold doues: Haue theſe thynges
hence, ⁊ make not my fathers houſe an
houſe of marchandiſe. And his diſciples
remēbred it ẏ is written: ‡ẏ zele of thine
Pſal.79.b houſe hath euen eatē me. Thē anſwered
C ẏ Jewes ⁊ ſayde vnto him: what token
ſheweſt thou vnto vs, ſeeing that ẏ doſt
theſe thinges? Jeſꝰ anſwered ⁊ ſayd vnto
them: ‡deſtroy thys temple, ⁊ in thre
Mat.16.f dayes I wil reare it vp. Thē ſaid ẏ Jewes:
Mar.14.f xlvi. yeres was thys tēple a building:
⁊ wilt ẏ reare it vp in three daies?
But he ſpake of ẏ tēple of his body. Aſſone
therfore as he was riſē from death
again, his diſciples remēbred ẏ he thus
had ſaid. And they beleued ẏ ſcripture, ⁊
ẏ wordes which Jeſus had ſaid. When
he was in Jeruſalē at Eaſter in the feaſt
daye, many beleued on hys name, when
thei ſaw his miracles which he did. But
Jeſus did not commit himſelf vnto them
becauſe he knewe al men, and neded not,
that any man ſhoulde teſtify of him. ‡For Jere.17.b
he knew what was in man. Apo.1.d

The .iii. Chapter. *

The communicacion of Chriſte with Nichodemus. The doctrine and baptiſme of John, and what witneſſe he beareth of Chriſt.

A There [illegible]s a man of the phariſeis named Nichodemus, a
ruler of ẏ Jewes. * The ſame *Joh.7.g
cam to Jeſus by night, ⁊ ſaid
vnto him: Rabby, we know ẏ thou arte
a teacher come from God, for no manne
could do ſuch miracles as thou doeſte,
except god wer with him. Jeſus anſwered,
⁊ ſayde vnto hym: Verely, verely, I
ſay vnto thee, except a man be borne frō
aboue, he cānot ſee ẏ kingdō of god. Nichodemus
ſaith vnto him: how can a mā
be borne when he is olde? can he enter in
to his mothers wombe and be borne again?
Jeſus anſwered * verely, verely I *Joh.4.b
ſay vnto the: except a mā be born of water and.7.d
and of the ſpirite, he cannot entre in Tit.3.a
to the kingdome of God. ‡That whiche ‡Rom.8.a
is borne of the fleſhe, is fleſhe: and that
whiche is borne of the ſpirite, is ſpirite.
Maruaile not thou that I ſayd to thee,
ye muſt be borne frō aboue. The winde
bloweth where it luſteth, and thou heareſt
the ſound therof * but canſt not tell Eccle.11.a
whēce it cummeth and whither it goeth.
So is euery one ẏ is borne of ẏ ſpirite. B

Nichodemus anſwered, ⁊ ſaide vnto
him: howe can theſe thynges bee? Jeſus
anſwered, and ſayd vnto him: arte thou
a maſter in Iſraell ⁊ knoweſte not theſe
thinges? Verely, verely, I ſay vnto thee:
we ſpeake that we do know, and teſtifye
that we haue ſene, and ye receiue not our
witnes. If I haue told you erthly thinges,
and ye beleue not: how ſhall ye beleue,
if I tel you of heauenly thinges?

*And no man aſcendeth vp to heauen, Ephe.4.a
but he that came downe from heauen, euen
the ſonne of man which is in heauē.

*And as Moſes lift vp the ſerpent in ẏ Nu.21.c
wildernes, euē ſo muſt the ſonne of man
be lift vp, ẏ whoſoeuer beleueth in hym
periſhe not, but haue eternal lyfe. ‡

**For God ſo loued the world, that C
he gaue his onelye begotten ſonne, that Roma.5.a
whoſoeuer beleueth in hym, ſhoulde not Luke.19.a
periſhe, but haue euerlaſtyng lyfe. *For
God ſent not his ſonne into the worlde
to condemne the worlde, but that the
worlde

worlde through him myghte be ſaued.
He that beleueth on him, is not condemned.
But he that beleueth not, is condẽned
already, becauſe he hath not beleued
in the name of the onely begotten ſonne
of God. And thys is the condemnacyon
*Joh.1.a *that light is come into the worlde, and
and.12.f men loued darknes more then light, becauſe
theyr dedes were euil. For *euery
*Eph.5.b one that euill doeth, hateth the light: neither
cũmeth to the lighte, leſt his dedes
ſhoulde be reproued. But he hat dooeth
trueth, cummeth to the lighte, that hys
dedes maye be knowen, howe that they
are wrought in God. ✝

After theſe thinges, came Jeſus and
D his diſciples into the lande of Jewry, ⁊
*Jh.4.a there he taried with thẽ *⁊ baptiſed. And
Mat.3.a John alſo baptiſed in Enõ beſides Salim,
Mar.1.a becauſe ther was much water ther:
Luke.3.a and they came and were baptiſed. ✝For
mat.4.b John was not yet caſt into prieſon.

✝And there aroſe a queſtion betwene
Johns diſciples and the Jewes, about
purifying. And they came vnto John,
and ſayd vnto hym: Rabbi, he that was
with thee beyond Jordan (to whõ thou
bareſt witneſſe) beholde the ſame baptiſeth,
Joh.4.a *and all men come to him. John
aunſwered and ſayde: a man can receyue
nothing, except it be genẽ him from heauen.
Ye your ſelues are witneſſes *how
Joh.1.b that I ſayd: I am not Chriſt, but am ſẽt
before hym. He that hath the bride is ỹ
bridgrome. But the frende of the bridegrome,
which ſtandeth and heareth him,
reioyſeth greately becauſe of the brydegromes
voyce. This my ioy therfore is
fulfylled. He muſt increaſe: but I muſt
decreſe. He ỹ cũmeth frõ an hie is aboue
E all: He that is of the earth, is earthy, and
ſpeaketh of the earth. He that cummeth
from heauen is aboue all, and what he
hath ſeene and heard, that he teſtifieth: ⁊
no man receiueth his teſtimony. He that
Rom.3.a hath receiued his teſtimonye, *hath ſet
to his ſeale, ỹ god is true. For he whom
God hath ſente, ſpeaketh the wordes of
Eſai.61.a God: *For God geueth not the ſpirit by
meaſure vnto hym. The father loueth ỹ
mat.11.d ſonne *and hath geuen all thinges into
Luk.10.d his hand ✝He that beleueth on the ſonne
Jo.6.f hath euerlaſtyng lyfe: He that beleueth
Joh.5.b not the ſonne, ſhall not ſee lyfe, but the
wrath of God abydeth on him. ✝

The.iiii. Chapter.

¶ The louing communicacion of Chriſte with the woman of Samaria, by the welles ſyde. Howe he healeth the rulers ſonne.

AS ſone as the lord knewe, how A
the Phariſeis had hearde that
Jeſus made and baptiſed moe
diſciples then John (though ỹ
Jeſus himſelfe baptiſed not, but his diſciples) *mat.4.b
*he lefte Jewrye, and departed
agayn into Galile. For it was ſo that he
muſt nedes go thorow Samaria. ✝ Thẽ
came he to a citie of Samaria (which is
called Sichar) beſides the poſſeſſion* *Ge.48.d
that Jacob gaue to hys ſonne Joſeph.
And there was Jacobs well. Jeſus thẽ
being wery of his iourney, ſate thus on
the wel. And it was about the.vi. houre:
and there came a woman of Samaria
to drawe water. Jeſus ſayth vnto her:
geue me drinke. For his diſciples were
gone away vnto the towne, to bye meat.
Thẽ ſayth the woman of Samaria vnto
him: how is it that thou being a Jew
aſkeſt drinke of me, which am a Samaritane? B
*For the Jewes medle not with *4.re.17
the Samaritans. Jeſus anſwered and Joh.7.b
ſayde vnto her: if thou kneweſt the gifte
of God, and who it is that ſayeth to the
geue me drinke, thou wouldeſt haue aſked
of hym, and he would haue geuen* *Jer.2.d
thee water of life. The womã ſaith vnto Joh.7.b
hym: Sir, thou haſte nothing to drawe
with, and the wel is depe: from whence
then haſte thou that water of lyfe? Arte
thou greater then oure father Jacob
which gaue vs the wel, and he himſelfe
dranke thereof, and his children, and his
catell?

Jeſus anſwered, and ſayde vnto her:
whoſoeuer drinketh of this water, ſhall
thirſt agayne. But whoſoeuer drynketh
of the water that I ſhall geue him, ſhall
neuer be more a thirſte: but the water ỹ
I ſhall geue him, ſhalbe in him a well of
water ſpryngyng vp into euerlaſtyng
lyfe. The woman ſayth vnto him: Sir,
geue me of that water, that I thirſt not,
neyther come hither to drawe. Jeſus
ſaith vnto her: Go call thyne huſbande,
and come hither. The woman anſwered
and ſayd vnto him: I haue no huſbande.
Jeſus ſayde vnto her: Thou haſt well
ſayd: I haue no huſband. For thou haſt
had fiue huſbandes, and he whom thou
nowe haſt, is not thy huſbande. In that
ſaidſt thou truely. C

The woman ſayeth vnto hym: *Sir,

I perceiue that thou art a pꝛophet. Our fathers wurſhipped in this mountaine: 3.Re.9.a. 2.Par.7.c and ye ſay that in Jeruſalem is the place where men oughte to wurſhyp. Jeſus ſayeth vnto her: woman, beleue me, the houre cummeth, when ye ſhal (neyther in this mountayne, noꝛ yet at Jeruſalem) wurſhyp the father. Ye wurſhyp ye wot not what: we know what we wurſhip. *Exo.21.c *Foꝛ ſaluacyon cummeth of the Jewes. But the houre cummeth ⁊ now is, whē the true wurſhippers ſhal woꝛſhip the father *Rom.1.a *in ſpirite, ⁊ in the truth. Foꝛ ſuche the father alſo requireth to 1.Cori.3.c wurſhippe hym. *God is a ſpirite, and they that wurſhyp hym, muſte wurſhip him in ſpirite and in the trueth.

The woman ſayth vnto hym: I wot that Meſſias ſhal come, which is called Chꝛiſt. D When he is come, he will tel vs all thynges. Jeſus ſayeth vnto her: Mat.26.f mar.14.g Luk.22.c Joh.9.D and.10.c *I that ſpeake vnto thee, am he. And immediately came hys diſciples, ⁊ marueiled that he talked with the woman. yet no mā ſaid: what meaneſt thou, oꝛ why talkeſt thou with her? The womā then left her waterpot, and wente her waye into the citie, and ſayth to the men: Come, ſee a man whiche tolde me all thinges that euer I did. Is not he Chꝛiſt? Then they went out of the citie, ⁊ came vnto hym.

In the meane whyle hys diſciples pꝛayed hym, ſaying: Maiſter, eate. He ſayed vnto them: I haue meate to eate, that ye know not of. Therfoꝛe ſaide the diſciples emong themſelues: hath anye man bꝛought hym ought to eate? Jeſus ſayeth vnto them: my meate is to dooe the will of him that ſente me, and to fyniſhe his woꝛke: Say not ye, there are yet foure monethes, and then cummeth harueſt? Beholde, I ſay vnto you: lyfte vp your eyes, and looke on the regions, foꝛ they are whyte already vnto harueſt. E *mat.9.b Luke.10.a *And he that repeth, receiueth reward, and gathereth fruite vnto lyfe eternal: yͤ both he that ſoweth, ⁊ he that reapeth, might reioyce together. And herein is the ſaying true, that one ſoweth, ⁊ another reapeth. I ſēt you to reape yͤ, wheron ye beſtowed no labour. Other men laboured, ⁊ ye are entred into theyꝛ labours. Many of the Samaritans of yͤ citie beleued on him, foꝛ yͤ ſaying of the womā, which teſtified that he told her al yͤ euer ſhe did. So whē the Samaritans were come vnto him, they beſought hym yͤ he would tary with thē. And he abode ther two dayes. And manye moe beleued becauſe of his owne woꝛdes, ⁊ ſaid vnto yͤ woman. Now we beleue, not becauſe of thy ſaying: *foꝛ we haue heard hym our ſelfes, and know that this is euē Chꝛiſt Joh.17.b the ſauiour of the woꝛlde.

After two daies he departed thence, ⁊ wente awaye into Galile. Mat.13.g Mar.6.a Luk.4.e *Foꝛ Jeſus hymſelfe teſtifyed, that a pꝛophete hath none honour in his own countrey. Then as ſone as he was come into Galile, the Galileans receiued him: When they had ſeene all the thinges that he did at Jeruſalem at the daye of the feaſte. F Foꝛ they went alſo vnto the feaſte daye. So Jeſus came agayne into Cana of Galile, *where he turned the water into wyne. John.2.a Mat.8.a Luke.7.a *And there was a certain ruler: whoſe ſonne was ſicke at Capernaū. Aſſone as theſame hearde yͤ Jeſus was come out of Jewꝛy into Galile, he went vnto him and beſought hym, that he would come downe ⁊ heale his ſonne. Foꝛ he was euen at the poynt of death. Then ſaid Jeſus vnto him: except ye ſe ſignes ⁊ wonders, ye wil not beleue. The ruler ſaith vnto him: Syꝛ come down, oꝛ euer that my ſōne dye. Jeſus ſayth vnto him: Go thy way, thy ſonne liueth. The man beleued the woꝛd that Jeſus had ſpoken vnto him: And he went his way. And as he was now going downe, the ſeruauntes met hym, and tolde hym, ſaying: thy ſonne liueth. Then enquired he of them the houre, when he began to amend. G And they ſayd vnto hym: yeſterday at the ſeuēth houre, the feuer left hym. So yͤ father knewe, that it was the ſame houre, in the which Jeſus ſaide vnto him: Thy ſonne liueth. Actes 18.a *And he beleued, ⁊ all hys houſholde. This is agayne the ſeconde miracle, yͤ Jeſus did, whē he was come out of Jewꝛy into Galile.

The .v. Chapter.

He healeth the man that was ſicke eyght and thirtie yere. The Jewes accuſe him, he anſwereth foꝛ himſelfe, and repꝛoueth them.

After this was there a feaſt A day of the Jewes, ⁊ Jeſus went vp to Jeruſalem. And there is at Jeruſalem, by yͤ ſlaughter houſe, a poole (which is called in yͤ Hebꝛue tong, Betheſeda) hauing .v. poꝛches, in which laye a great multitude of ſicke folke, of blinde, halt, ⁊ withered, wayting foꝛ yͤ mouing of the water. Foꝛ an angel went downe

at a certaine ſeaſon into the poole, and ſtered
the water. Whoſoeuer then firſte (after
the ſtering of the water) ſtepped in,
was made whole of whatſoeuer diſeaſe
he had. And a certain mã was there which
had beene diſeaſed. xxxviii. yeres. When
Ieſus ſaw him lie, and knew that he now
long time had bene diſeaſed, he ſayeth vnto
him. Wylt thou bee made whole? The
ſicke man anſwered him: Sir, I haue no
mã when yͤ water is troubled, to put me ĩto
the poole. But in the meane tyme, while
I am aboute to come, another ſteppeth
downe before me. Ieſus ſaieth vnto hym:
*Mat.9.a *riſe, take vp thy bed and walke. And immediatelye
Mar.2.b the man was made whole, and
Luke.5.e. toke vp his bed, and walked. And the ſame
Actes.3.b day was the Sabboth. The Iewes therfore
and.9.f ſaid vnto him that was made whole:
It is the Sabboth daye, it is not lawfull
for the to carye thy bed. He anſwered thẽ,
he yͭ made me whole, ſayd vnto me: take
vp thy bed, and walke. Thẽ aſked thei him:
what man is that, which ſaide vnto thee,
take vp thy bed ⁊ walke? And he yͭ was
healed, wiſte not who it was. For Ieſus
hadde gotten himſelfe away, becauſe that
B there was preaſe of people in that place.

Ioh.8.a. *Afterwarde, Ieſus founde him in the
temple, and ſayde vnto him: beholde, thou
arte made whole: ſynne no more, leaſte a
worſe thing happen vnto the. The manne
departed and told the Iewes, that it was
Ieſus whiche had made hym whole. ✝

And therefore yͤ Iewes did perſecute Ieſus,
⁊ ſought the meanes to ſlee hym, becauſe
he hadde doone theſe thinges on the
Sabboth day. And Ieſus anſwered thẽ:
✝*My father worketh hytherto, and
1.Cor.12.a I worke. Therefore the Iewes ſoughte
the more to kill hym, not onelye becauſe he
hadde broken the Sabboth: but ſaid alſo
mat.26.f. that * God was his father, and made
mar.14.g Luke.21.e himſelfe equal with God.

Then anſwered Ieſus, and ſaid vnto thẽ:
Ioh.9.a verelye, verely, I ſaie vnto you: *the ſonne
can dooe nothyng of hymſelfe, but that he
ſeeth the father dooe. For whatſoeuer he
doeth, that doeth the ſonne alſo. For the
father loueth the ſonne, and ſheweth him
all thinges that he hymſelfe doth.

And he wyll ſhewe him greater woorkes
then theſe, becauſe ye ſhould meruail: For
likewyſe as the father rayſeth vp yͤ deade
and quickeneth thẽ, euẽ ſo the ſonne quickneth
Mat.11.e whome he wyll. * Neyther iudgeth
Luke.10.c the father anye manne: but hathe committed
all iudgemente vnto the ſonne, becauſe
that all menne ſhoulde honoure the C
ſonne, euen as they honoure the father. He
that honoureth not the ſonne, the ſame honoureth
not the father whiche hath ſente
hym. Verely, verelye I ſaie vnto you: ‡the Iohn.6.e
that heareth my woorde, and beleueth on
him that ſente me, hath euerlaſtynge lyfe,
and ſhal not *come into damnacion: but is Luke.23.c
eſcaped from death vnto life.

Verely, verelye, I ſaye vnto you: *the Math.5.e
houre ſhall come, and now it is, when the Ioh.11.e.
dead ſhall heare the voyce of the ſonne of
God. And they that heare, ſhal lyue: *For Iohn.1.a and.14.a
as the father hath life in himſelfe, ſo likewiſe
hath he geuen to the ſonne to haue life
in himſelfe: and hath geuen hym power
alſo to iudge, becauſe he is yͤ ſonne of mã.
Meruayle not at this: for the * houre ſhall Mat.25.d
come, in the which al that are in yͤ graues,
ſhall heare his voyce, and ſhal come forth:
they yͭ haue done good vnto the reſurreccion
of lyfe, and they that haue done euyll
vnto the reſurreccion of damnacion. ✝
✝I can of mine owne ſelfe do nothing. As
I heare, I iudge: ⁊ my iudgement is iuſt,
becauſe I ſeeke not myne owne wyll, but
the wyll of the father whiche hath ſent me.
‡If I ſhould beare witnes of my ſelf, my Iohn.8.d
witnes wer not true. There is another yͭ
beareth witnes of me: ⁊ I am ſure, that yͤ
witneſſe whiche he beareth of me, is true.
*Ye ſente vnto Iohn, and he bare witnes Iohn.1.b
vnto the trueth. But I receyue not the recorde
of man. Neuertheleſſe, theſe thinges
I ſaye, that ye myghte bee ſafe. He was a
burning ⁊ a ſhining light, and ye woulde
for a ſeaſon haue reioyſed in hys lyghte. * Iohn.5.a
But I haue greater witnes then the witneſſe
of Iohn. ‡For the workes whiche ‡Io.20.f
the father hathe geuen me to finiſhe, the ſame
workes that I doe, beare witnes of
me, that the father hathe ſente me. And the
father hymſelfe whiche hathe ſente me,
*hathe borne witneſſe of me. Ye haue not Mat.3.d and 17.b
hearde his voyce at any tyme, nor ſeen his Mark.1.b
ſhape, his worde haue ye not abydyng in Luke.3.d
you. For whome he hath ſente, hym ye beleue 2.Pet.1.d
not. Searche the ſcriptures, for in
them ye thynke ye haue eternall lyfe * and Deu.18.c.
they are they which teſtifie of me. And yet Act.17.b
wil ye not come to me, that ye might haue
lyfe. I receyue not prayſe of men, but I
know you, that ye haue not yͤ loue of god
ĩ you. I am come in my fathers name, ⁊ ye
receiue me not. * If another come in hys Iohn.2.e
owne name, hym will ye receiue: How can 2 Teſſa.2.b

ye beleue, whiche receyue honoure one of
another, & ſeke not yͤ honoure that cōmeth
of God onely? Do not thynke yͭ I wyll
accuſe you to my father. Ther is one that
accuſeth you, euē Moſes in whō ye truſt.
For had ye beleued Moſes, ye would haue
Deut.18.c beleued me:* for he wrote of me. But yf
ye beleue not his writinges: howe ſhall ye
beleue my wordes? ‡

¶The.vi.Chapter. ✢

Ieſus fedeth fiue thouſand men, departeth awaye that they ſhoulde not make hym kyng, and reproueth the fleſhlye hearers of his woorde. The carnal are offended at hym.

A AFter theſe thinges* Ieſus wēt
mat.14.b his waye ouer the ſea of Galile
Mar.6.d whiche is the ſea of Tiberias ‡
‡mat.4.d and a great multitude folowed
Luke.6.c. him, becauſe they ſaw his miracles which
he did on them that wer diſeaſed. And Ieſus
wente vp into a mountayne, and there
he ſatte with his diſciples. And Eaſter, a
mat 14 b feaſt of the Iewes was nye. ‡ When
Mar.6.d Ieſus then lifte vppe his eyes, and ſaw a
Luke.9.b greate coumpany come vnto hym, he ſayeth
vnto Philip: whence ſhal we bie bread
that theſe may eat? This he ſaid to proue
hym: for he himſelf knew, what he would
dooe.

*Philip anſwered hym: two hundred
*3.Re 4 g penyworth of bread are not ſufficient for
them, that euerye manne may take a litle.
One of his diſciples (Andrewe Simon
Peters brother) ſayeth vnto hym: There
B is a lad here, which hath fiue barly loaues
and two fiſhes: but what are they emong
ſo many? And Ieſus ſaide. Make the people
ſit downe. There was muche graſſe in
the place. So the menne ſat down, in numbre
about fyue thouſande. And Ieſus toke
the bread: and when he had geuē thankes,
he gaue to the diſciples, and the diſciples
to them that wer ſet downe: And likewiſe
of yͤ fiſhes as muche as they would. Whē
they had eaten inough, he ſayeth vnto his
diſciples: gather vp yͤ broken meat which
remaineth: yͭ nothing be loſt. And thei gathered
it together, and fylled .xii. baſkettes
with yͤ brokē meat of yͤ fiue barly loaues:
whiche broken meat remained vnto them
that had eaten. Then thoſe menne (when
they had ſene the miracle that Ieſus dyd)
‡Luk.7.e ſaied: this is of a trueth ‡ the ſame prophet,
Joh.4.b. that ſhoulde come into the worlde. ‡ Whē
Ieſus therfore perceiued that they would
come and take hym vp to make him king,
Luke.6.a *he departed again into a mountain himſelfe
alone.* And when euen was nowe *mat.14.c
come, his diſciples wente downe vnto the Mar.6.f
ſea, and gat vp into a ſhip, and came ouer
the ſea vnto Capernaū. And it was now
darke, and Ieſus was not come to them.
And the ſea aroſe with a great wind that
blewe. So when they had rowen aboute
a.xxv. or thirtie furlonges, they ſawe Ieſus
walkyng on the ſea, & drawyng nygh
vnto yͤ ſhip, and they were afraied. But he C
ſayeth vnto them: It is I, be not afraied.
Then would they haue receyued him into
the ſhip, & immediatly the ſhip was at the
land whither they went. The daie folowyng
when the people (whiche ſtode on the
other ſide of the ſea) ſawe that there was
none other ſhip there, ſaue that one where
into hys diſcyples were entred, and that
Ieſus wente not in with his diſciples into
the ſhippe, but that his diſciples were
gone awaye alone: (Howebeit, there came
other ſhippes from Tiberias nighe vnto
the place, where they did eate bread, after
that the Lorde had geuen thankes:) when
the people therefore ſawe that Ieſus was
not there, neither his diſciples, they alſo
toke ſhippyng, and came to Capernaum,
ſeking for Ieſus. And when thei had foūd
him on the other ſide of the ſea, they ſayed
vnto hym. Rabby, when cameſt thou hither?
Ieſus aunſwered them, and ſayed:
verely, verely, I ſaye vnto you: ye ſeke me,
not becauſe ye ſawe the miracles, but becauſe
ye dyd eate of the loaues, and were
filled. ‡ Laboure not for the meate which
periſheth, but for that which endureth vnto
euerlaſtyng life, which meate the ſonne
of man ſhall geue vnto you. For him hath
God the father ſealed.

Then ſayed they vnto hym: what ſhal D
we doe, that we might worke the workes
of God? Ieſus anſwered and ſayed vnto
them: This is the worke of God, yͭ ye beleue
on hym, whō he hath ſent. They ſaied
therefore vnto hym* what ſigne ſheweſte *mat.12.f
thou then, that wee maye ſee, and beleue and.16.a.
thee? What doeſt thou woorke? Oure fa- Mar.8.b
thers dyd eate Manna in the deſerte as it Luke.11.d
is written: He gaue them* breade from *Ex.16.b
heauen to eate. Then Ieſus ſayde vnto
thē: verely, verely, I ſaye vnto you: Moſes
gaue you not that bread from heauen,
*but my father geueth you the true bread *mat.16.f
from heauen. For the breade of God is he,
which commeth downe from heauen, and
geueth life vnto the worlde.

Then ſayde they vnto him: Lord euermore

more geue vs this bread. And Jeſus ſaid
vnto them: I am the bread of life. He that
commeth to me ſhall not hunger : and he
that beleueth on me ſhall neuer thyrſt. +
But I ſayde vnto you: ẏ ye alſo haue ſene
me, & yet ye beleue not . All that the father
geueth me ſhall come to me : and him that
commeth to me, I caſt not awaye . For I
Luk.22.e came down from heauē: *not to do that I
wil, but that he wil, whiche hath ſent me.
And this is the fathers will whiche hath
ſente me, that of all whiche he hath geuen
me, I ſhall loſe nothyng: but rayſe them againe
at the laſte daye. And this is the wil
of him that ſent me: that euery one whiche
John.5.e. ſeeth the ſonne * and beleueth on him, haue
euerlaſting lyfe. And I wil rayſe hym vp
at the laſt day. The Jewes then murmured
at him, becauſe he ſaied : I am ẏ bread
Mat.13.g (of lyfe) which came downe from heauen.
Mar.6.a And they ſayde : ‡ Is not this Jeſus the
ſonne of Joſeph, whoſe father and mother
we knowe? Howe is it then that he ſayeth,
I came down from heauen? Jeſus anſwered
E and ſayed vnto them: Murmure not among
Joh.6.g your ſelues. + ‡ No manne can come
to me, excepte the father whiche hath ſente
me, drawe hym: And I will rayſe him vp
at the laſte daye. It is written in the prophetes
Eſai.44.d : ‡ & they ſhalbe all taughte of God.
John.2.d Euery manne therefore that hath heard, &
hath learned of the father, cōmeth vnto me.
Deu.4.b *Not that anye manne hathe ſeene the father
Exo.32.d. , ſaue he whiche is of God: theſame
Judg.6.e and.13.d. hath ſeene the father. Verelye, Verelye, I
John.1.c. ſaye vnto you: he that putteth his truſt in
Joh.4.b me, hath euerlaſting lyfe. I am that bread
of life. Your fathers did eat Manna in the
wilderneſſe, and are deade : This is that
bread, which commeth down from heauē,
that a man maye eate thereof, and not dye.
I am that liuīg bread, which came down
from heauen . If anye manne eate of this
Luke.22.e bread he ſhall liue for euer. ‡ And the bread
that I wyll geue, is my fleſh : whiche I
will geue for the lyfe of the worlde. + The
Jewes therfore ſtroue amōg themſelues,
ſaying: How can this felow geue vs that
fleſhe of his to eate? Then Jeſus ſaide vnto
them :
*Verely, verelye, I ſaye vnto you, except
F ye eate the fleſhe of the ſonne of man,
and drinke his bloude : ye haue no lyfe in
you. Whoſo eateth my fleſh, and drinketh
my bloude, hath eternall lyfe : and I wyl
rayſe hym vp at the laſt daie. For my fleſh
is meate in dede : and my bloude is drinke
in dede. He that eateth my fleſh and drinketh
my bloude, dwelleth in me and I in
hym. As the liuyng father hath ſente me, &
I lyue for the father: Euē ſo he that eateth
me ſhall lyue by the meanes of me. This is
that bread, whiche came downe from heauen:
not as your fathers did eate Manna
and are dead. He that eateth of this bread,
ſhall liue euer. +
Theſe thinges ſaide he in the ſinagoge, as
he taughte in Capernaum . Manye therefore
of his diſciples (when they had heard G
this) ſayed: this is an harde ſaying , who
can abide the hearyng of it? Jeſus knewe
in himſelfe , that his diſciples murmured
at it, and he ſayed vnto them: Dooeth this
offende you? What and yf ye ſhall ſee the
ſonne of manne aſcende vp thither where
he was before? It is the ſpirit that quickneth
: the fleſhe proffiteth nothyng . The
wordes that I ſpeake vnto you, are ſpirit
and life. But ther are ſome of you ẏ beleue
not. For Jeſus knew from the beginning
whiche they were , that beleued not, and
who ſhoulde betraye hym . And he ſayed:
therefore ſaid I vnto you: that ‡ no manne ‡ Joh.6.g
can come vnto me, except it wer geuen vnto
him of my father . From that tyme many
of his diſciples went backe and forſoke
him, and walked no more with him . Then
ſaied Jeſus to the twelue: wyll ye alſo goe
awaye? Then Simon Peter aunſwered
hym: Lord, to whō ſhal we go. Thou haſt
the woordes of eternall lyfe, *and we beleue, Mat.16.e
and are ſure that thou art Chriſte the Mar.8.c
ſonne of the liuyng GOD. Jeſus anſwereth Luke.9.c John.11.c
them: Haue not I choſen you twelue,
& ‡ one of you is a deuil? He ſpake of Judas Luke.22.a
Iſcarioth the ſonne of Symon . For John.13.c
he it was that ſhould betraye hym, beeing
one of the twelue.

The.vii.Chapter.

Jeſus commeth to Jeruſalē at the feaſte, teacheth the Jewes and reproueth them : There are diuers opinions of him amonge the people. The phariſes rebuke the officers, becauſe they haue not brought hym , and chide with Nicodemus for takyng hys parte.

After theſe thinges, Jeſus wente A
about ī Galile: for he would not
go about in Jewry becauſe that
the Jewes ſought to kyll hym.
The Jewes * feaſt of tabernacles was at
hand: his brethren therfore ſaid vnto him: Leui.23.f. Nu.19.b.
get the hence, and go into Jewry, that thy 3.Eſd.5.e.
diſciples alſo maye ſee thy woorkes that 2.Mac.5.c
thou doeſt. For there is no man that dothe
any thing in ſecret, and he himſelf ſeketh to

ye beleue, whiche receyue honoure one of
another, & ſeke not yͤ honoure that cōmeth
of God onely? Do not thynke yͭ I wyll
accuſe you to my father. Ther is one that
accuſeth you, euē Moſes in whō ye truſt.
For had ye beleued Moſes, ye would haue
Deut.18.c beleued me:* for he wrote of me. But yf
ye beleue not his writinges: howe ſhall ye
beleue my wordes? †

¶ The.vi.Chapter. †

Jeſus fedeth fiue thouſand men, departeth awaye that they ſhoulde not make hym kyng, and reproueth the fleſhlye hearers of his woorde. The carnal are offended at hym.

A After theſe thinges* Jeſus wēt
mat.14.b his waye ouer the ſea of Galile
Mar.6.d whiche is the ſea of Tiberias. ‡
‡mat.4.d and a great multitude folowed
Luke.6.c. him, becauſe they ſaw his miracles which
he did on them that wer diſeaſed. And Jeſus
wente vp into a mountayne, and there
he ſatte with his diſciples. And Eaſter, a
*mat 14 b feaſt of the Jewes was nye. †*When
Mar.6.d Jeſus then lifte vppe his eyes, and ſaw a
Luke.9.b greate coumpany come vnto hym, he ſayeth
vnto Philip: whence ſhal we bie bread
that theſe may eat? This he ſaid to proue
hym: for he himſelf knew, what he would
dooe.

*Philip anſwered hym: two hundred
*3.Re 4 g penyworth of bread are not ſufficient for
them, that euerye manne may take a litle.
One of his diſciples (Andrewe Simon
Peters brother) ſayeth vnto hym: There
B is a lad here, which hath fiue barly loaues
and two fiſhes: but what are they emong
ſo many? And Jeſus ſaide. Make the people
ſit downe. There was muche graſſe in
the place. So the menne ſat down, in numbre
about fyue thouſande. And Jeſus toke
the bread: and when he had geuē thankes,
he gaue to the diſciples, and the diſciples
to them that wer ſet downe: And likewiſe
of yͤ fiſhes as muche as they would. Whē
they had eaten inough, he ſayeth vnto his
diſciples: gather vp yͤ broken meat which
remaineth: yͭ nothing be loſt. And thei gathered
it together, and fylled.xii. baſkettes
with yͤ brokē meat of yͤ fiue barly loaues:
whiche broken meat remained vnto them
that had eaten. Then thoſe menne (when
they had ſene the miracle that Jeſus dyd)
‡Luk.7.e ſaied: this is of a trueth ‡ the ſame prophet,
Joh.4.b. that ſhoulde come into the worlde. †Whē
Jeſus therfore perceiued that they would
come and take hym vp to make him king,
Luke.6.a *he departed again into a mountain himſelfe
alone.* And when euen was nowe
*mat.14.c come, his diſciples wente downe vnto the
Mar.6.f ſea, and gat vp into a ſhip, and came ouer
the ſea vnto Capernaū. And it was now
darke, and Jeſus was not come to them.
And the ſea aroſe with a great wind that
blewe. So when they had rowen aboute
a.xxv. or thirtie furlonges, they ſawe Jeſus
walkyng on the ſea, & drawyng nygh
vnto yͤ ſhip, and they were afraied. But he C
ſayeth vnto them: It is I, be not afraied.
Then would they haue receyued him into
the ſhip, & immediatly the ſhip was at the
land whither they went. The daie folowyng
when the people (whiche ſtode on the
other ſide of the ſea) ſawe that there was
none other ſhip there, ſaue that one whereinto
hys diſcyples were entred, and that
Jeſus wente not in with his diſciples into
the ſhippe, but that his diſciples were
gone awaye alone: (Howebeit, there came
other ſhippes from Tiberias nighe vnto
the place, where they did eate bread, after
that the Lorde had geuen thankes:) when
the people therefore ſawe that Jeſus was
not there, neither his diſciples, they alſo
toke ſhippyng, and came to Capernaum,
ſeking for Jeſus. And when thei had foūd
him on the other ſide of the ſea, they ſayed
vnto hym. Rabby, when cameſt thou hither?
Jeſus aunſwered them, and ſayed:
verely, verely, I ſaye vnto you: ye ſeke me,
not becauſe ye ſawe the miracles, but becauſe
ye dyd eate of the loaues, and were
filled. † Laboure not for the meate which
periſheth, but for that which endureth vnto
euerlaſtyng life, which meate the ſonne
of man ſhall geue vnto you. For him hath
God the father ſealed.

Then ſayed they vnto hym: what ſhal D
we doe, that we might worke the workes
of God? Jeſus anſwered and ſayed vnto
them: This is the worke of God, yͭ ye beleue
on hym, whō he hath ſent. They ſaied
therefore vnto hym* what ſigne ſheweſte *mat.12.f
thou then, that wee maye ſee, and beleue and.16.a.
thee? What doeſt thou woorke? Oure fa- Mar.8.b
thers dyd eate Manna in the deſerte as it Luke.11.d
is written: He gaue them* breade from *Ex.16.b
heauen to eate. Then Jeſus ſayde vnto
thē: verely, verely, I ſaye vnto you: Moſes
gaue you not that bread from heauen,
*but my father geueth you the true bread *mat.16.
from heauen. For the breade of God is he,
which commeth downe from heauen, and
geueth life vnto the worlde.

Then ſayde they vnto him: Lord euer-

more geue vs this bread. And Jeſus ſaid
vnto them: J am the bread of life. He that
commeth to me ſhall not hunger: and he
that beleueth on me ſhall neuer thyrſt. ⊢
But J ſayde vnto you: yͤ ye alſo haue ſene
me, ⁊ yet ye beleue not. All that the father
geueth me ſhall come to me: and him that
commeth to me, J caſt not awaye. For J
Luk.22.e came down from heauẽ: *not to do that J
wil, but that he wil, whiche hath ſent me.
And this is the fathers will whiche hath
ſente me, that of all whiche he hath geuen
me, J ſhall loſe nothyng: but rayſe them againe
at the laſte daye. And this is the wil
of him that ſent me: that euery one whiche
John.5.e. ſeeth the ſonne *and beleueth on him, haue
euerlaſting lyfe. And J wil rayſe hym vp
at the laſt day. The Jewes then murmured
at him, becauſe he ſaied: J am yͤ bread
Mat.13.g (of lyfe) which came downe from heauen.
Mar.6.a And they ſayde: ‡ Js not this Jeſus the
ſonne of Joſeph, whoſe father and mother
we knowe? Howe is it then that he ſayeth,
J came down from heauen? Jeſus anſwered
E and ſayed vnto them: Murmure not emong
John.6.g your ſelues. *‡ No manne can come
to me, excepte the father whiche hath ſente
me, drawe hym: And J will rayſe him vp
at the laſte daye. Jt is written in the prophetes:
Eſai.44 d ‡ ⁊ they ſhalbe all taughte of God.
John.2 d Euery manne therefore that hath heard, ⁊
hath learned of the father, cõmeth vnto me.
Deu.4 b *Not that anye manne hathe ſeene the father,
Exo.32.d. ſaue he whiche is of God: theſame
Judg.6.e hath ſeene the father. Verelye, Verelye, J
and.13.d. ſaye vnto you: he that putteth his truſt in
John.1.c. me, hath euerlaſting lyfe. J am that bread
Joh.4.b of life. Your fathers did eat Manna in the
wilderneſſe, and are deade: This is that
bread, which commeth down from heauẽ,
that a man maye eate thereof, and not dye.
J am that liuĩg bread, which came down
from heauen. Jf anye manne eate of this
Luke.22.e bread he ſhall liue for euer. ‡ And the bread
that J wyll geue, is my fleſh: whiche J
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and drinke his bloude: ye haue no lyfe in
you. Whoſo eateth my fleſh, and drinketh
my bloude, hath eternall lyfe: and J wyl
rayſe hym vp at the laſt daie. For my fleſh
is meate in dede: and my bloude is drinke
in dede. He that eateth my fleſh and drinketh
my bloude, dwelleth in me and J in
hym. As the liuyng father hath ſente me, ⁊
J lyue for the father: Euẽ ſo he that eateth
me ſhall lyue by the meanes of me. This is
that bread, whiche came downe from heauen:
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and are dead. He that eateth of this bread,
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Theſe thinges ſaide he in the ſinagoge, as
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wordes that J ſpeake vnto you, are ſpirit
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not. For Jeſus knew from the beginning
whiche they were, that beleued not, and
who ſhoulde betraye hym. And he ſayed:
therefore ſaid J vnto you: that ‡ no manne ‡ Joh.6.e
can come vnto me, except it wer geuen vnto
him of my father. From that tyme many
of his diſciples went backe and forſoke
him, and walked no more with him. Then
ſaied Jeſus to the twelue: wyll ye alſo goe
awaye? Then Simon Peter aunſwered
hym: Lord, to whõ ſhal we go. Thou haſt
the woordes of eternall lyfe, *and we beleue, Mat.16.c
and are ſure that thou art Chriſte the Mar.8.c
ſonne of the liuyng GOD. Jeſus anſwereth Luke.9.c
them: Haue not J choſen you twelue, John.11.c
⁊ ‡ one of you is a deuil? He ſpake of Judas Luke.22.a
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opinions of him amonge the people. The phariſes
rebuke the officers, becauſe they haue not brought
hym, and chide with Nicodemus for takyng hys
parte.

After theſe thinges, Jeſus wente A
about ī Galile: for he would not
go about in Jewry becauſe that
the Jewes ſought to kyll hym.
The Jewes *feaſt of tabernacles was at Leui.23.f.
hand: his brethren therfore ſaid vnto him: Nu.19.b.
get the hence, and go into Jewry, that thy 5.Eſd.5.e.
diſciples alſo maye ſee thy woorkes that 2.Mac.5.c
thou doeſt. For there is no man that dothe
any thing in ſecret, and he himſelf ſeketh to

de knowē opēly. Yf thou do ſuch thinges,
ſhewe thy ſelfe to the worlde. For his brethren
beleued not in hym.
Then Jeſus ſaied vnto them: My tyme
is not yet come: but your time is alwaye
readye. The worlde cannot hate you.
Joh.15.a. *But me it hateth: becauſe I teſtifye of
it, that the workes thereof are euill. Goe
ye vp vnto this feaſt, I wil not goe vppe
yet vnto this feaſte, for my tyme is not yet
full come. When he had ſayd theſe wordes
B vnto them: he aboade ſtyll in Galile. But
aſſone as his brethren were come, then
went he alſo vp vnto the feaſt, not openlye,
but as it were priuelye. Then ſoughte
*Jo.11.f hym the Jewes at the feaſte, and ſayed: *
wher is he? And much murmuring was
ther of him emōg yͤ people. For ſome ſaid:
mat.21.d *He is good: other ſaid naye, but he diſceiueth
Joh.4.c the people. Howebeit, ‡no man ſpake
and.6.c openlye of hym, for feare of the Jewes. †
‡Joh.12.f *Nowe when halfe of the feaſt was
done, Jeſus went vp into the temple, and
taught. And the Jewes meruayled, ſaying:
Howe knoweth he the ſcriptures, ſeeyng
that he neuer learned? Jeſus anſwered
them and ſayed: My doctryne is not
mine, but his that ſente me. Yf any manne
wyll bee obediente vnto his wyll, he ſhall
knowe of the doctrine, whether it bee of
God, or whether I ſpeake of my ſelfe. He
that ſpeaketh of hym ſelfe, ſeketh his own
prayſe: But he that ſeketh hys prayſe that
ſent him, the ſame is true, and no vnrighteouſnes
is in him.
*Ex.20.a *Did not Moſes geue you a law, and
Deu.5.a yet none of you kepeth the lawe? Why go
C ye about to kyll me? The people aunſwered
and ſaied: thou haſte the deuill: who
goeth aboute to kyll the? Jeſus aunſwered,
John.5.a and ſayed vnto them: *I haue doone
one worke, & ye al meruaile. Moſes therefore
gaue vnto you the circumciſion: not
Gen.17.b becauſe it is of Moſes, but *of yͤ fathers.
And yet ye on the Sabboth daye circumciſe
a manne. Yf a manne on the Sabboth
daye receiue circumciſion withoute breakyng
of the lawe of Moſes: diſdaine ye at
*Deu 1.c me, becauſe I haue made a manne euerye
Leui.19.c whit whole on yͤ Sabboth day? *Judge
Pro.24.e not after the vtter appearaūce, but iudge
with a righteous iudgemente.
Then ſaied ſome of them of Jeruſalem:
is not this he whom thei go about to kil?
But loe, he ſpeaketh boldlye, and they ſaye
mat.13.g. nothing to him. Dooe the rulers knowe in
Mar.6.a dede, yͭ this is very Chriſt? Howbeit *we
Joh.6.c.
know this manne whence he is: but when
Chriſt commeth, no man knoweth whēce D
he is.
Then cried Jeſus in the temple (as he
taughte) ſaying: ye bothe knowe me, and
whence I am ye knowe. And I am not
come of my ſelfe: but he that ſente me is
true, whome ye knowe not. But I know
him, (*And if I ſaye that I knowe him not, I ſhalbee
a liar like vnto you, but I knowe him*) for I am of
hym, and he hath ſente me. * Then they
ſoughte to take hym, but no manne layed Mar.11.c
handes on him, becauſe his houre was not Luk.19.g 20.c &.22 a
yet come. ‡ Manye of the people beleued ‡Joh.8.d
on hym, † and ſayed: when Chriſte commeth,
wyl he doe mo myracles then theſe,
that this manne hath done? The phariſes
hearde that the people murmured ſuche
thinges concerning him:
*And the phariſeis and hie prieſtes *ſente mat.22.b.
miniſters to take hym. Then ſayde Jeſus Mar.12 a
vnto thē: Yet am I a litle while with you, Luk.20.d
& then go I vnto him that ſent me. Ye ſhal E
ſeke me, and ſhal not finde me: ‡and where ‡Jho.8.c
I am, thither can ye not come. Then ſayde and.13.d.
the Jewes emong themſelues: whyther
will he goe, that wee ſhall not finde hym?
Will he goe among the Gentiles (whiche
are ſcatered abroad) & teach the Gentiles?
What maner of ſaying is this yͭ he ſaied:
ye ſhall ſeke me and ſhall not finde me: and
where I am thyther can ye not come.
In the laſte daye, that greate day of the
feaſt, Jeſus ſtoode, and cried, ſaying: *Yf Eſai.45 a
any man thyrſt, let him come vnto me, and F
drinke. He that beleueth on me (as ſayeth
the ſcripture) out of his bellye ſhall flowe
riuers of water of life. But this ſpake he
of the ſpyrite, whiche they that beleue on
him, ſhoulde receiue. † For the holye ghoſt
was not yet there, becauſe Jeſus was
not yet glorified.
*Many of the people therefore (when
they heard this ſaying) ſaied: *of a truthe *Joh.3 c
this is a prophete: but other ſayed ‡ thys and.6.b.
is Chriſte. But ſome ſayed: ſhall Chriſte Luke.7.c ‡ma.21 b
come out of Galile? *Sayth not the ſcripture, *mich 5 a
that Chriſte ſhall come of the ſeede of Mat.2.a
Dauid, and out of the toune of Bethlem,
where Dauid was? So was ther diſſencion
emong the people becauſe of hym.
And ſome of them would haue taken him:
but no manne layed handes on hym. Then
came the miniſters to the hye prieſtes and
phariſes. And they ſayed vnto them: why
haue ye not broughte him? The miniſters
aunſwered: neuer manne ſpake as thys

manne dooeth. Then aunſwered them yᵉ
phariſes: are ye alſo diſceaued? Dothe anye
of the rulers or of the phariſes beleue
on him? But this comen people whiche
knowe not the lawe, are curſed. Nicodemus
John.3.a ſaieth vnto them (*he yᵉ came to Jeſus
by night ⁊ was one of thẽ:) Doth our
law iudge any man, before it heare him, ⁊
knowe what he hath done? They aunſwered,
and ſaide vnto him: arte thou alſo of
Galile? Searche and loke, for out of Galile
ariſeth no prophete. And euery manne
wente vnto his owne houſe. ⊦

The. viii. Chapter. ✠

A woman is taken in aduoutrye. Chriſte deliuereth her. The fredome of ſuche as folow Chriſt, whome they accuſe to haue the deuil within hym, and go aboute to ſtone hym.

A Mat.21.a IEſus went* vnto mounte Oliuete,
Mar.11.a and earlye in the morning
Luke.19 e he came again into the temple:
and al yᵉ people came vnto him,
and he ſat downe, and taught them. And
the ſcribes ⁊ phariſeis brought vnto him,
a woman taken in aduoutrye: and when
they hadde ſette her in the middes, they
ſaie vnto him: Maiſter, this woman was
taken in aduoutrie, euen as the dede was
Leui.20.b a dooing. * Moſes in the lawe commaunded
vs, that ſuche ſhoulde bee ſtoned. But
what ſaieſt thou? This they ſaid to tempt
him that they might accuſe him. But Jeſus
ſtouped doune, and with his finger
wrote on the ground. So, when thei continued
aſking him, he lift him ſelf vp, and
ſaid vnto them: let him that is among you
without ſynne, caſte the firſt ſtone at her.
And agayn he ſtowped doune, and wrote
on the grounde. And aſſone as they heard
this, they went out one by one, beginning
at the eldeſte. And Jeſus was lefte alone,
and the woman ſtanding in the middes.
When Jeſus had lift vp himſelf, and ſaw
B no man, but the woman, he ſaid vnto her:
woman, where are thoſe thine accuſars?
Hath no man condemned thee? She ſaied:
No manne, Lorde. And Jeſus ſaide: Neyther
John.5.c doe J condemne thee. Goe and *ſynne
nomore. ⊦

✠ Then ſpake Jeſus againe vnto them
Jo.1.a & ſaying: ‡ J am the lighte of the worlde. He
a.& 12 g that foloweth me, doth not walke in darkneſſe
but ſhall haue the lighte of life. The
phariſeis therefore ſaide vnto him: thou
beareſte recorde of thy ſelfe, thy recorde is
not true. Jeſus aunſwered, and ſaid vnto
them: though J beare recorde of my ſelfe
yet my record is true: For J know whẽce C
J came, and whither J gooe. But ye can
not tel whence J come, ⁊ whither J gooe.
Ye iudge after the fleſhe, J iudge no man.
And if J iudge, my iudgemẽt is true. For
J am not alone: but J and the father that
ſent me. * It is alſo written in your law, Nu.35.d.
that the teſtimonie of two men is true. J Deu.17.a
am one that beareth witnes of my ſelfe, ⁊ and.19.d
the father that ſent me, beareth witnes of mat.18.c,
me. Then ſaid thei vnto him: where is thy 2.Cor.13 a. 1.Tim.5.c
father? Jeſus anſwered, ye neither knowe Hebr.10 e
me, nor yet my father: yf ye had knowen
me, ye ſhoulde haue knowen my father alſo.
Theſe wordes ſpake Jeſus in the treaſurie
as he taught in the temple, ⁊ no man
layde handes on hym *for his houre was Mat.6.e
not yet come. ⊦ Then ſaid Jeſus again vnto
them: ✠ J go my way, ⁊ * ye ſhall ſeeke *Joh.7 e
me, and ſhall dye in your ſynnes. Whither and.13.d.
J go, thither can ye not come. Then ſayde
the Jewes: will he kyll hymſelfe, becauſe
he ſaieth: whyther J gooe, thither can ye
not come? And he ſaide vnto them: ye are
from beneth, J am from aboue. Ye are of
this worlde, J am not of this worlde: J
ſaide therefore vnto you, that ye ſhall dye
in your ſynnes. For *yf ye beleue not that mat.16.d
J am he, ye ſhall dye in your ſynnes. John.2.d
Then ſayd they vnto hym: who art thou? D
And Jeſus ſaith vnto them: Euẽ yᵉ verye
ſame thyng yᵗ J ſpeake vnto you. J haue
manye thinges to ſaye, ⁊ to iudge of you:
yea, ⁊ he yᵗ ſent me, is true. ‡ And J ſpeake Joh.14.b.
in yᵉ worlde, thoſe thinges whiche J haue
heard of hym. Howbeit they vnderſtoode
not that he ſpake of his father. Then ſaide
Jeſus vnto them: when ye haue lift vp on
hye the ſonne of man, then ſhall ye knowe
that J am he, and that J dooe nothing of
my ſelfe: *but as my father hath taughte
me, euen ſo J ſpeake theſe thynges: and Joh.13.d
he that ſent me, is wͭ me. The father hath and.14.b
not left me alone, for J doe alwayes thoſe
thynges yᵗ pleaſe hym. ⊦ As he ſpake theſe
wordes, *many beleued on hym.

✠ Then ſaide Jeſus to thoſe Jewes, John.7 d
whiche beleued on him: If ye continue in
my worde, then are ye my very diſciples,
and ye ſhall knowe the truth: ⁊ the trueth
ſhal make you free. They anſwered hym:
Wee bee Abrahams ſeed, and were neuer E
bonde to anye man: howe ſayeſt thou then
ye ſhalbee made * free? Jeſus aunſwered Rom.6.d
them: verely, verely, J ſaye vnto you, that and 8.a
‡ whoſoeuer committeth ſynne, is the ſeruaunt ‡ Ro.6.c. 2.Pet.2 d

uaunte of ſynne. And the ſeruaunte abydeth not in the houſe for euer: but the ſonne abideth euer. If the ſonne therefore ſhall make you free, then are ye free in deede.

I knowe that ye are Abrahams ſede: but ye ſeeke meanes to kyll me, becauſe my worde hath no place in you. I ſpeake that whiche I haue ſene with my father: and ye doe that, whiche ye haue ſeene with youre father. Thei anſwered and ſaid vnto him: Abraham is our father. Ieſus ſayeth vnto them: yf ye were Abrahams children, ye would doe the dedes of Abraham. But nowe ye go about to kyl me, a manne that hath tolde you the trueth, whiche I haue heard of God: this dyd not Abrahā. Ye do the dedes of youre father. Then ſaied they to hym: wee were not borne of fornicacion.

We haue one father, euen God. Ieſus ſaied vnto them: if God wer your father, truely ye woulde loue me. For I proceded forth, and came from God. Neyther came I of my ſelfe, but he ſente me. Why doe ye not knowe my ſpeache? Euen becauſe ye cannot abide the hearyng of my woorde.

F Ye are of your father the deuill, and the
Gene. 3. a luſtes of youre father wyll ye ſerue. *He
1. Ioh. 3. b. was a murtherer from the beginning and abode not in the trueth, becauſe there is no trueth in him. When he ſpeaketh a lye, he ſpeaketh of his owne. For he is a liar, and the father of theſame thyng: And becauſe I tell you the trueth, therfore ye beleue me not. *Which of you rebuketh me of ſinne? If I ſaye the trueth, why dooe not ye beleue me? *He ŷ is of God, heareth Goddes
*Ioh. 10. c woordes. Ye therefore heare them not, becauſe ye are not of God. Then aunſwered the Iewes, and ſayed vnto him: Saie we not wel that thou art a Samaritane, and
*Io. 10. d *haſt the deuil? Ieſus aunſwered: I haue not the deuill: but I honoure my father, & ye haue diſhonoured me. I ſeeke not myne owne prayſe: there is one that ſeketh and iudgeth.

Uerely, verelye, I ſaye vnto you: If a manne kepe my ſaying, he ſhall neuer ſee deathe. Then ſaied the Iewes vnto hym: Now know we, that thou haſt the deuyl: Abrahā is deade, and the prophetes, and thou ſayeſt: if a manne kepe my ſaying, he
G ſhall neuer taſte of death. Art thou greater then oure father Abraham, whiche is deade? And the prophetes are deade. Whō makeſte thou thy ſelfe? Ieſus aunſwered: If I honoure my ſelfe, myne honoure is nothing. It is my father that honoureth me, whiche ye ſaie is youre God, and yet ye haue not knowen hym: but I knowe hym. And if I ſaie, I knowe hym not, I ſhall be a liar like vnto you. But I know hym, and kepe his ſaying. Youre father Abraham was glad to ſee my daye* and he Gene. 17 a
ſaw it, and reioyſed. Then ſaid the Iewes and. 22. a
vnto hym: thou art not yet fifty yere olde, and haſt thou ſene Abraham? Ieſus ſaied vnto them: Uerely, verely, I ſay vnto you:
yer Abraham was borne ‡ I am. *Then ‡Exo. 3. d.
toke they vppe ſtones, to caſt at hym. But *Ioh. 10. f
Ieſus hid himſelfe, and* went out of the *Luk. 4. e
temple. ☩

The. ix. Chapter. ✠

Chriſt maketh the man to ſe, that was borne blind.

A AND as Ieſus paſſed by, he ſawe a man which was blinde from his birthe. And his diſciples aſked him, ſaying: Maſter who did ſynne, this manne, or his father and mother, that he was borne blynde? Ieſus aunſwered: Neither hathe this manne ſinned, nor yet his father and mother: but ŷ the workes of God ſhoulde be ſhewed ī him. I muſt worke ŷ workes of hym that ſent me, while it is daie. The
night commeth, when no man can worke. Ioh. 8. b
As longe as I am in the worlde, * I am and. 12. g.
the light of the worlde, B

Aſſone as he had thus ſpoken, he ſpatte on the grounde, and made claye of the ſpetle, and rubbed the claye on the eyes of the blinde, and ſaied vnto hym: Gooe waſhe
thee in the pole of ‡ Siloe, which (by inter- ‡Eſai. 8. b
pretacion) is aſmuche to ſaye, as ſente. He wente his waie therefore, and waſhed, and came agayn ſeing. So ŷ neighbours and they that had ſene hym before (howe that he was a begger) ſaied: is not this he ŷ ſat and begged? Some ſaied: this is he. Again other ſaid: (*No but*) he is like him. C

He himſelfe ſaied: I am euen he. Therfore ſayd thei vnto hym: Howe are thyne eyes opened? He aunſwered and ſayde: the man that is called Ieſus, made claie, and anoynted mine eyes, and ſaied vnto me: Go to the pole Siloe, & waſhe. And when I wente and waſhed, I receiued my ſight. Then ſayed they vnto hym: where is he? He ſayed: I cannot tell.

They broughte to the phariſes, hym that a litle before was blynde: and it was the
*Sabboth day, when Ieſus made ŷ claie *mat. 12 a
and opened his eyes. Then agayne the Mar. 2. d
phariſes alſo aſked hym, howe he had re- Luke. 6. a
ceyued his ſighte. He ſayed vnto them: John. 5. b. and. 7. c
he

he putte claye vpon myne eyes, and J waſhed, and do ſee. Therfore ſayde ſome of the Pharyſeis: thys manne is not of God, becauſe he kepeth not the Sabboth *Joh.7.g and.10.d day. Other ſayed: *howe can a man that is a ſinner, dooe ſuche miracles? And there was a ſtryfe among them. Thei ſpake vnto the blinde manne agayne: What ſayeſt thou of hym, becauſe he hath opened thine *Joh.6.f eyes? He ſayed: *He is a prophete.

D But the Jewes dyd not beleue of the manne, (howe that he had beene blynde, & receyued his ſyghte) vntyll they called the father and mother of hym that had receyued his ſighte. And they aſked them ſaying: Js this youre ſonne, whome ye ſaye was borne blynde? Howe dooeth he now ſee then? His father and mother anſwered them, and ſayed: wee knowe that this is our ſonne, and that he was borne blynde, but by what meanes he nowe ſeeth, wee cannot tell: or who hath opened his eyes can not wee tell. He is olde inoughe, aſke hym: let hym anſwere for himſelfe. Suche woordes ſpake his father and mother, becauſe they feared the Jewes. For the E Jewes had conſpired al ready, that if any *Joh.12.f man dyd confeſſe that he was Chriſt, *he ſhould bee excommunicate out of the Sinagoge. Therfore ſaied hys father & mother: he is olde inough, aſke hym. Then againe called they the man that was blind, & ſaide vnto him: geue God the praiſe: we knowe, that this man is a ſynner. He anſwered therfore, and ſaide: whether he be a ſynner or no, J can not tell: One thyng J am ſure of: that where as J was blind, now J ſee. Then ſayd they to him againe: What did he to thee? How opened he thine F eyes? He anſwered them: J tolde you yer whyle, and ye dyd not heare. Wherfore woulde ye heare it agayne? Will ye alſo be hys dyſcyples? Then rated they hym, and ſayde: Bee thou hys dyſcyple. Wee are Moſes dyſciples. We are ſure, that God ſpake vnto Moſes: As for this felow, we knowe not from whence he is. The man aunſwered and ſayed vnto them: this is a merueilous thyng, that ye wote not from whence he is, and yet hath he opened mine eies. For we be ſure, ẏ God heareth not ſĩners. But if any manne be a worſhypper of God, and obedient vnto hys wyll, hym heareth he. Sence the worlde began was it not hearde, that anye manne opened the eyes of one that was borne blind. Jf this man wer not of God, he coulde haue doen nothyng. They aunſwered, and ſaid vnto hym: thou art altogether borne in ſinne, & doeſt ẏ teache vs? And they caſt him out.

Jeſus heard that they had excommunicate hym: and when he had founde him G he ſayed vnto hym: Dooeſt thou beleue on the ſonne of God? He anſwered and ſayed. Who is it Lorde, that J might beleue on hym? And Jeſus ſayed vnto hym: thou haſt ſene him, *& he it is that talketh with *Joh.4.c thee. And he ſayed: Lorde J beleue, and he worſhipped him. ✝ And Jeſus ſaied vnto him: J am come vnto iudgement into this worlde, that they which ſee not, might ſee: and that they whiche ſee, myght bee made blinde. And ſome of the phariſes whiche were wᵗ him, heard theſe wordes, and ſaid vnto him: are we blinde alſo? Jeſus ſayed vnto them: *yf ye were blynde, ye ſhoulde *Jo.15.d haue no ſynne. But nowe ye ſaye, wee ſee: therefore your ſynne remayneth.

The.x.Chapter.✝

Chriſt is the true ſhepeheard, & the dore of the ſhepe, he telleth the trueth, and therefore the Jewes take vppe ſtones to caſte at him, and call his preaching blaſphemy, and go aboute to take hym.

A Verely, verely, J ſay vnto you: he that entreth not in, by the dore ĩto ẏ ſhepefolde, but climeth vp ſome other waye, theſame is a thefe and a murtherer. But he that entreth in by the dore, is the ſhepeheard of ẏ ſhepe: to him the porter openeth, and the ſhepe heare his voyce, and *he calleth his owne Pſ.20.10.d. ſhepe by name, and leadeth them out. And when he hath ſent forth his owne ſhepe, he goeth before them, and the ſhepe folowe hym: For they knowe his voyce. A ſtraunger will they not folowe, but wyl flye frō hĩ: for they know not ẏ voice of ſtrāgers.

This prouerbe ſpake Jeſus vnto them, but thei vnderſtode not what thinges thei wer, which he ſpake vnto thē. Then ſaied B Jeſus vnto them againe: verelye, verelye, J ſaye vnto you: *J am the dore of the *Jo.14.a ſhepe. All (euen as manye as came before me) are theues and murtherers: but the ſhepe did not heare them. J am the dore: by me if any man entre in, he ſhalbee ſafe, and ſhall goe in and oute, and fynde paſture. A thefe cōmeth not but for to ſteale, kill, and to deſtroye. J am come, that they might haue lyfe, and that they might haue it more aboundantlye. ✝ C

✝ J am *the good ſhepehearde. A good *Eze 34.c mich.5.a. ſhepeheard geueth his lyfe for ẏ ſhepe. An

hired ſeruaūt, ⁊ he which is not the ſhepe-
hearde(neither the ſhepe are hys owne)ſeeth the wolfe comming , and leaueth the
ſhepe ,and flieth, and the wolfe catcheth, ⁊
ſcatereth the ſhepe . The hyred ſeruaunte
flieth, becauſe he is an hired ſeruaunt, and
careth not for the ſhepe . I am the good
2. Tl. 2. c. ſhepeheard*and knowe my ſhepe, and am
‡mat.11.d. knowen of mine.‡As my father knoweth
Luke.10.d me, euen ſo know I alſo my father. And*
*mat.10.f I geue my life for the ſhepe: ⁊ other ſhepe
I haue, whiche are not of this folde.
Them alſo muſte I bryng, and they ſhall
heare my voice, and there ſhalbe one folde
D and one ſhepehearde. Therefore doth my
father loue me, becauſe I putte my lyfe
from me, that I myght take it agayne.
No man taketh it from me: but I putte it
awaie of my ſelfe. I haue power to putte
it from me, and I haue power to take it agayne . This commaundemente haue I
receiued of my father. There was a diſſention
*mat 9 d therefore agayne among the Iewes
and.12.b. for theſe ſayinges, and many of thē ſaid:*
Mark.3 b He hath the deuil , and is mad, why heare
Luke.11.b ye hym ? Other ſayed ‡ theſe are not the
John.8.f
‡Ioh.7 g. wordes of hym that hath the deuill. Can
the deuyll open the eyes of the blind ?
*And it was at Ieruſalem the feaſte
E of the dedicacion: and it was winter: and
3Re.6 a Ieſus walked in the temple, euen in Sa-
Acts.3. b. lomons porche . Then came the Iewes
and.5.c. rounde aboute hym, and ſayde vnto hym:
How long doeſt thou make vs doute? If
thou be Chriſte, tell vs plainly. Ieſus anſwered them: I tolde you , and ye beleue
not. The workes that I dooe in my fathers name, they beare witnes of me.
But ye beeleue not , becauſe ye are not of
my ſhepe. As I ſayd vnto you:*my ſhepe
*Ioh.8.f heare my voice: and I knowe them, and
F they folowe me , and I geue vnto them eternall life: and they ſhal neuer periſhe, neither ſhall anye man plucke them out of my
hande. My father whiche gaue them me,
is greater then all, and no man is hable to
*Io.14,a take them out of my fathers hand.‡ I and
and.17.c. my father are one.
*Then the Iewes agayne toke vp
*Io.8.g. ſtones, to ſtone hym withall. Ieſus aunſwered them: many good workes haue I
ſhewed you from my father : for whiche
of them doe ye ſtone me? The Iewes aunſwered hī, ſaying: For thy good workes
*Ioh.5 d. ſake we ſtone the not*but for thy blaſphemy: and becauſe that thou being a manne
makeſte thy ſelfe God. Ieſus aunſwered
them: Is it not written in youre lawe*I *Pſa.8.a
ſayde, ye are Goddes ? If he called them Exo.22.b
Goddes, vnto whome the word of God G
was ſpoken(and the ſcripture cannot bee
broken concernyng hym whom the father
hath ſanctified, and ſente into the worlde)
dooe ye ſaye that I blaſpheme*becauſe I mat.26.f.
ſayde, I am the ſonne of God?‡If I doe mar.14.g
not the workes of my father, beleue me Luk.22.g.
not. But yf I doe, and if ye beleue not me, ‡Ioh.9.a
beleue the workes: that ye maye knowe and.15.d
and beleue, that the father is in me, and I
in hym.
* Againe they wente aboute to take him,
and he eſcaped out of their handes, ⁊ went mat.21.b.
awaye againe beyonde Iordan, into the Iohn.7.g
place‡where Iohn before hadde baptiſed,
and there he abode. And manye reſorted ‡Io.1.d.
vnto him, and ſaide: Iohn dyd no miracle,
but*all thynges that Iohn ſpake of this Ihon.3.d
mā wer true, ⁊ many beleued on hī there.

The.xi.Chapter.

Chriſte raiſeth Lazarus from death. The hie prieſtes and phariſes gather a counſel againſt him. He getteth hym out of the waye.

A Certain mā was ſicke, named A
Lazarus, of Bethania, ỳ toun
of Mary, and her ſiſter Martha. It was that Marye *
whiche anointed Ieſus with Luke.7.f.
oyntmente, and wiped his feete with her
heere, whoſe brother Lazarus was ſicke.
Therefore his ſiſters ſente vnto hym, ſaying: Lorde, behold, he whom thou loueſt,
is ſicke. When Ieſus hearde that, he ſaid:
this infirmitie is not vnto death, but for ỳ
prayſe of God, ỳ the ſonne of God*might *Ioh.9.a
be prayſed by the reaſon of it. Ieſus loued
Martha and her ſiſter ⁊ Lazarus. Whan
he had hearde therfore, that he was ſicke,
he abode twoo daies ſtill in the ſame place
where he was.
Then after that, ſayde he to hys dyſciples: lette vs goe into Iewry agayne. B
His diſciples ſayde vnto hym: Maiſter,
the Iewes latelye*ſought to ſtone thee, ⁊ *Ioh.7.d
wilt thou go thyther againe? Ieſus aunſwered: are there not . xii. houres of the 8.g.⁊.10.f
daye? If a man walke in the daye he ſtoumbleth not, becauſe he ſeeth the lyght of this
worlde . But yf a manne walke in the
nighte, he ſtoumbleth, because there is no
lighte in hym. This ſayd he, and after that
he ſayde vnto them: oure frende Lazarus *mat.9.c
*ſlepeth, but I goe to wake hym oute of Luc.8.g
ſlepe. Then ſaide his diſciples: Lorde, yf Mar.5.d.

he ſlepe, he ſhall doe well inough. How-
beit, Jeſus ſpake of his death: but they
thoughte that he had ſpoken of the na-
turall ſlepe. Then ſaid Jeſus vnto them
playnly: Lazarus is dead, ⁊ I am glad
for your ſakes, that I was not there, be-
cauſe ye maye beleue: neuertheleſſe, lette
Joh.20.f vs goe vnto him. Then ſayde Thomas
C which is called Didimus, vnto the diſ-
ciples: let vs alſo goe, that we may dye
with hym. Then went Jeſus, and found
that he had lien in his graue foure daies
already. Bethanye was nye vnto Jeru-
ſalem, about .xv. forlonges of, and many
of the Jewes came to Martha ⁊ Mary
to comfort thē ouer their brother. Mar-
tha aſſone as ſhe heard that Jeſus was
comming, went and met him: but Mary
ſate ſtyll in the houſe.

* Then ſayde Martha vnto Jeſus:
Lorde* if thou haddeſte beene here, my
*Joh.11.d brother had not died, neuertheles, now
I know, that whatſoeuer thou aſkeſt of
God, god will geue it thee. Jeſus ſaith
vnto her: Thy brother ſhall riſe agayne.
Martha ſayeth vnto hym: I know yͭ he
ſhal ryſe agayn in the reſurreccion at the
laſt day. Jeſus ſayeth vnto her: I am yͤ
reſurreccion ⁊ the* life‡ He that beleueth
*Jo.1.a and.14.a on me, yea, though he wer dead, yet ſhal
‡Joh.3.b he liue: ⁊ whoſoeuer liueth and beleueth
Roma.1 b on me, ſhall neuer dye: Beleueſte yͧ this?
Abac.2 a. She ſayde vnto hym: ye lorde, I beleue
Hebr.10.g that thou art Chriſt, the ſonne of God,
whiche ſhoulde come into the worlde. ⸫
And aſſone as ſhe had ſo ſaide, ſhe went
D her way, ⁊ called Mari her ſiſter ſecretly
ſaying: The maiſter is come, and calleth
for thee. Aſſone as ſhe hearde that: ſhe a-
roſe quickly, and came vnto him. Jeſus
was not yet come into the towne: but
was in that place where Martha mette
hym. The Jewes then which were with
her in the houſe, and conforted her (when
they ſaw Mary, that ſhe roſe vp haſtely
and went out) folowed her, ſaying: She
goeth vnto the graue, to wepe there.

Then when Marye was come where
Jeſus was, and ſaw hym, ſhe cummeth
nye vnto hys feete, and ſayeth vnto him:
John.11.c Lorde * if thou haddeſt beene here, my
brother had not bene dead. When Jeſus
therfore ſaw her wepe (and the Jewes
alſo wepyng whiche came with her) he
groned in the ſpirite, and was troubled
in himſelfe, ⁊ ſayde: Where haue ye laied
him? They ſay vnto hym: Lorde, come ⁊
ſee. And* Jeſus wepte. Then ſayde the *Luk.19.f
Jewes: Behold how he loued hym. And
ſome of them ſayd: could not he whiche
*opened yͤ eyes of the blind, haue made *Joh.9.b
E alſo that this man ſhoulde not haue dy-
ed? Jeſus therfore agayn groned in him
ſelfe, and came to the graue. It was a
caue, and a ſtone layed on it.

Jeſus ſayde: take ye away the ſtone.
Martha the ſiſter of him that was ded,
ſayde vnto him: Lorde, by this tyme he
ſtynketh, for he hathe beene dead foure
dayes. Jeſus ſayth vnto her: ſayd I not
vnto thee, that if thou dyddeſte beleue,
thou ſhouldeſt ſe the glory of god? Thē
they toke away the ſtone from the place
where he that had bene dead, was layd.
And Jeſus lift vp his eyes and ſayd: fa-
ther I thanke thee, that thou haſt heard
me. Howbeit I knew that thou heareſt *Jo.12.b
me alwayes, but* becauſe of the people
whiche ſtand by, I ſaid it, that they may
beleue, that thou haſt ſent me. F
And when he thus had ſpoken, he cryed
with a loud voice: Lazarus, come furth.
*And he yͭ was dead, came furth, boūd John.5.f
hand ⁊ foote with graue clothes, ⁊ hys
face was boūd with a napkin. Jeſꝰ ſaide
vnto them: loce hym, ⁊ let hym goe. Thē
many of the Jewes which came to Ma-
ry (and had ſeene the thinges which Je-
ſus did) *beleued on him. ⸫ But ſome of John.7.f
them went their wayes to the phariſeis
and tolde them what Jeſus had doone.

** Then gathered yͤ hye prieſtes ⁊ the Mat.26.a
phariſeis a coūſel, ⁊ ſaid: ‡ what do we? Mar.14.a
For this man doeth many miracles. If Luk.22.a.
we let him ſcape thus, al men wil beleue ‡Acte.4.c
on hym, ⁊ the Romaynes ſhall come and
take away both our roume ⁊ the people.
And one of thē named Cayphas (beyng
the hye prieſt yͭ ſame yere) ſaid vnto thē:
ye perceyue nothyng at al, nor conſidre
that* it is expedient for vs, that one mā Joh.18.b
dye for the people, ⁊ not that al the peo-
ple periſh. This ſpake he not of himſelf, G
but beyng hye prieſte that ſame yere, he
prophecied that Jeſus ſhould dye for yͤ
people, ⁊ not for the people onely, but yͭ
he ſhuld gather together in one the chil-
dren of God, yͭ were ſcatered abroade.*
Then frō that day furth they toke coun- *Mat.26.a
ſayle together for to put hym to death. Mar.14.a

Jeſus therfore walked no more opēly
among the Jewes: but wente his way
thēce vnto a coūtrey nie to a wildernes,
into a citie whiche is called Ephraim, ⁊
there

there cõtinued with his diſciples.*And
Mat.26.a Mar.14 a Luk.22.a the Jewes eaſter was nye at hand, and
many went out of the cõtrey vp to Je-
ruſalem before the eaſter to purifye thẽ
ſelues. Then ſought thei for Jeſus, and
ſpake among themſelues, as they ſtode
Joh.7.b in the temple:*What thynke ye, ſeeing
he cummeth not to the feaſte day? The
Jhon.9.c hye prieſtes and Phariſeis * had geuen
a commaundemẽt, that if any man knew
where he were, he ſhoulde ſhewe it, that
they might take hym. ✝

The.xii Chapter.*

Mary annoynteth Chriſtes fete. Judas murmureth, Chriſt excuſeth her, & rideth into Jeruſalẽ.

A Mat.26.a Mar.14.a Luk.22.a When Jeſus (ſixe dayes before
eaſter) cam to Bethany, wher
Lazarus had bene dead, whõ
he rayſed from deathe. There
they made him a ſupper, & Martha ſer-
ued: but Lazarus was one of them that
Luke.7.f ſate at the table with hym.✝Then toke
Mary a pound of oyntmẽt (called Nar-
dus, perfect & precious) & anoynted Je-
ſus feete, and wyped his feete with her
heere, & the houſe was filled wͭ yͤ odour
Mat.26.a Mar.14 a of the oyntment*Then ſayde one of hys
Diſciples (euen Judas Iſcarioth Si-
mons ſonne, which afterward betrayed
him) why was not this ointmẽt ſold for
three hundred pence, & geuẽ to yͤ poore?
This he ſaid: not yͭ he cared for yͤ poore,
Joh.13.d but becauſe he was a thefe, &*had the
bag, & bare yͭ which was geuẽ. Thẽ ſaid
Jeſus: Let her alone: againſt the day of
my burying hath ſhe kept this. For the
poore alwayes ſhal ye haue wͭ you, but
B me haue ye not alway. Much people of
yͤ Jewes therfore had knowelage yͭ he
was there. And they came, not for Jeſ⁹
Joh.11.b ſake onely, but yͭ they might ſe Lazarus
alſo,*whom he rayſed frõ death. But yͤ
hye prieſtes helde a counſell that they
might put Lazarus to deathe alſo, be-
cauſe yͭ for his ſake many of the Jewes
went away, and beleued on Jeſus. ✝
Mat.21.a Mar.11.a *On the next day much people yͭ were
come to the feaſt, when they heard that
Jeſus ſhoulde come to Jeruſalem, toke
braunches of palme trees, & went furth
Pſal.118.b Luk.19.f to mete hym, & cryed: Hoſanna*bleſſe d
is he that in the name of the lorde cum-
meth king of Iſrael. And Jeſus gotte a
Eſa.62.d zacha.9.b Joh.12.c. yong aſſe, & ſat theron, as it is written:
*feare not daughter of Siõ: behold, thy
king cummeth, ſitting on an aſſes colte.
C These thinges vnderſtode not his diſci-
ples at yͤ firſt: but whẽ Jeſus was glo-
rified, then remembred they yͭ ſuch thin-
ges wer writtẽ of him, & that ſuch thin-
ges they had doẽ vnto him. The people
that was with him (when he called La-
zarus out of his graue, & raiſed him frõ
death) bare record. Therfore met hym yͤ
people alſo, becauſe they heard yͭ he had
done ſuch a miracle. The phariſeis ther-
fore ſaid among thẽſelues: perceyue ye
how we preuayle nothing? Beholde (*all the whole*) world goeth after him.

*There were certayn Grekes among
thẽ that came to wurſhip at the feaſt: the 3.Re.8.e
ſame came therefore to Philip (whiche 2.Pa.6.f
was of Bethſaida a citie in Galile) and Actes.8.c
deſired him, ſaying: Sir, we would fain
ſee Jeſus. Philip came & tolde Andrew,
and agayn Andrew and Philip told Je-
ſus. And Jeſus anſwered them, ſaying:
*the houre is come, that the ſonne of Joh.13.d
man muſt be glorifyed. and.17.a

*Verely, verely, I ſaye vnto you: ex- D
cept the wheat corne fall into the groũd Eſai.53.d
& dye, it bydeth alone. If it dye, it bryn- 1.Cori.15.f
geth furth much fruite.*He that loueth Mat.10.d
his life, ſhall deſtroye it: and he that ha- and.16.d
teth his life in this worlde, ſhall kepe it Mar.8.d
vnto lyfe eternall. Yf anye man miniſter Luke.12.b
vnto me, let him folow me, and*where
I am, there ſhall alſo my miniſter bee. Joh.13.d
Yf anye man miniſter vnto me, him will and.17.
my father honour. ✝

Now is my ſoule troubled, and what
ſhall I ſay? Father delyuer me frõ this
houre: but therefore came I vnto thys
houre. Father glorifye thy name. Then
came there a voyce from heauen, ſaying:
I haue both glorifyed it, and wil glori-
fye it again. The people therfore yͭ ſtode
by and hearde it, ſayde that it thondred.
Other ſayd, an angell ſpake to him. Je-
ſus anſwered and ſayd: this voyce came
not becauſe of me:*but for your ſakes. Joh.11.e
*Now is the iudgemẽt of this world, E
*now ſhal the prynce of thys world be Joh.15.d
caſt out. And I (if I were lift vp frõ the and.16.b
earth) will draw all men vnto me. This
he ſaid, ſygnifying what death he ſhould
dye. The people anſwered him: we haue
heard out of the law, *that Chriſte by- Pſa.110.a
deth euer: and how ſayeſt thou, yͭ ſonne Eſai.9.b
of manne muſt bee lifte vp? Who is that Dani.7.d
ſonne of man? Then Jeſus ſayde vnto Mich.5.a
them: yet a litle whyle is the light with
you.*Walke while ye haue lighte, leſt Ephe.5.c
the darkenes come on you. He that wal-
keth

keth alſo in the darke, wotteth not whither
he goeth. While ye haue lighte, beleue
on the light, that ye may be the children
of the light. ✝

F These thinges ſpake Jeſus, ⁊ departed,
⁊ hid himſelf from thē. But though
he had done ſo mani miracles before thē,
yet beleued not they on hym: yͭ the ſaying
ſay.53.a of Eſaias the prophet might be fulfilled,
om.10.c which he ſpake: *Lord, who ſhall
beleue our ſaying? And to whom is the
arm of yͤ lord declared? Therfore could
ſay.6.b they not beleue, becauſe yͭ Eſaias ſayth
at.13.b agayn: *he hath blynded theyr eyes, and
at.4.b hardened theyr heart, yͭ they ſhould not
uk.8.b. ſe with theyr eyes, ⁊ leſt they ſhould vnderſtād
cte.28.f. with their heart, ⁊ ſhould be cōuerted,
⁊ I ſhould heale thē. Such thinges
ſaid Eſaias, whē he ſaw his glory,
and ſpake of hym. Neuertheleſſe among
the chiefe rulers alſo, many beleued on
him. But (becauſe of the phariſeis) they
oh.9.c would not be knowē of it *leſt they ſhuld
oh.5.g be excōmunicat ‡For they loued yͤ praiſe
of men, more then the prayſe of God.

G Jeſus cried, ⁊ ſaid: he that beleueth on
me, beleueth not on me, but on hym that
ſent me. And he that ſeeth me, ſeeth hym
Joh.1.a that ſent me. *I am come *a lighte into
.8.b.&. the world: that whoſoeuer beleueth on
a. me, ſhould not byde in darkenes. And if
any man heare my wordes, ⁊ beleue not,
I iudge hym not. For * I came not to
Joh.3.b iudge the worlde: but to ſaue the world.
He that refuſeth me, and receyueth not
my wordes, hath one that iudgeth him.
The worde that I haue ſpokē, the ſame
ſhall iudge him in yͤ laſt day. For I haue
not ſpoken of my ſelfe: but the father
whiche ſent me, he gaue me a commaundement
what I ſhould ſay, and what I
ſhould ſpeake. And I know that his cōmaundemente
is lyfe euerlaſting. Whatſoeuer
I ſpeake therefore, euen as the
father bad me, ſo I ſpeake. ✝

The.xiii. Chapter. ✝

Chriſte waſheth the diſciples feete, telleth them
of Judas the traitour, and commaundeth them earneſtly
to loue one another.

A BEfore the feaſt of Eaſter, whē
Jeſus knewe that hys houre
was come, that he ſhoulde departe
out of thys worlde vnto
the father: When he loued his which
were in the worlde, vnto the ende he
mat.26.b. loued them. And when ſuppper was ended,
Mar.14.b , after that the deuill hadde *put in
the heart of Judas Iſcarioth Simons
ſonne, to betraye hym: Jeſus knowing
that ‡the father had geuen all thinges into ‡mat.11.d
his hādes, and that he was come frō and.28..d
God, and wēt to god: he roſe from ſupper, Luk.10.d
and laid aſide his vpper garmētes, Joh.3.d.
and when he had taken a towell, he gyrded
himſelfe. After yͭ, he powred water
into a baſen, and began to waſhe the diſciples
feete, and to wype them with the
towell, wherewith he was girded.

Then cam he to Simō Peter. And Peter
ſayd vnto him: Lorde doeſt yͧ waſhe
my feete? Jeſus anſwered, ⁊ ſayde vnto
him: what I do, thou wotteſt not now,
but yͧ ſhalt knowe hereafter. Peter ſayd
vnto hym: thou ſhalte neuer waſhe my
feete. Jeſus anſwered hym: if I waſhe
thee not, thou haſt no part with me. Simon
Peter ſaith vnto him: Lord, not my
fete only: but alſo yͤ handes, ⁊ yͤ hed. Jeſus
ſaith to hym: he yͭ is waſhed nedeth
not, ſaue to waſhe his fete, but is cleane
euery whit. And ye are cleane * but not *Joh.6.g
all. For he knewe who it was yͭ ſhould
betraye him. Therefore ſayde he: ye are
not all cleane. So after he had waſhed
their fete, and receiued his clothes, and
was ſet downe, he ſayd vnto thē again:
wot ye what I haue dooen to you? Ye
call me maiſter and lorde, ⁊ ye ſaye wel,
for ſo am I. If I then your lorde and
maiſter haue waſhed your feete, ye alſo
oughte to waſhe one anothers feete. For
*I haue geuē you ā enſāple, yͭ ye ſhould *Eph.5.a
doe, as I haue dooen to you: ‡Verely, 1.Pet.2.d
verely I ſay vnto you: ‡the ſeruaunte is ‡mat.10.c
not greater then his maiſter, neither the Luke.6.f.
meſſenger greater then he that ſente him. Joh 15.c.

C If ye vnderſtād theſe thinges ‡happy ‡Luk.11.d
are ye, if ye dooe them. I ſpeake not of
you all, I know whō I haue choſē. But
yͭ the ſcriptures may be fulfilled: *he yͭ
eateth bread wͭ me, hath lift vp his hele Pſa.41.b
agaynſt me. Nowe ‡tell I you before it ‡Joh.14.d
come: yͭ whē it is come to paſſe, ye might and.16.a.
beleue yͭ I am he. Verely, verely, I ſaye
vnto you: ‡He that receiueth whomſoeuer ‡mat.10.d
I ſend, receyueth me. And he that receiueth Luke.9.c.
me, receyueth him that ſente me. Mar..9.c
Whē Jeſ⁹ had thus ſaide, he was troubled
in yͤ ſpirit, and teſtifyed, and ſayde:
verely, verely, I ſay vnto you: that one
*of you ſhall betray me. Then the diſciples Mat.26.b
loked one on another, doubtyng of Mar.14.c
whom he ſpake. There was one of Jeſ⁹ Luke.22.b
diſciples (whiche leaned on hym) ‡euen ‡Joh.19.e
&.20.a.&.21.f.

he whom Jeſus loued: To hym beckened
Simon Peter therfore, ȳ he ſhould
aſke, who it was of whom he ſpake. He
then whẽ he leaned on Jeſus breſt, ſayd
vnto him: lord, who is it? Jeſus anſwered:
he it is to whom I geue a ſop. And
he wet the breade and gaue it to Judas
Iſcarioth Simõs ſonne. And after the
ſop, Satan entred into hym: then ſayde
Jeſus to hym: ȳ thou doeſt do quickly:
That wiſt no man at the table, for what
intent he ſpake vnto him. Some of them
D thoughte, becauſe ‡ Judas had the bag,
John.12.a that Jeſus had ſaid vnto him: bye thoſe
thinges that we haue nede of agaynſte
the feaſte: or that he ſhoulde geue ſome
thing to the poore. Aſſone then as he had
receiued the ſoppe, he went immediatly
out, and it was night. Therefore, when
he was gone out, Jeſus ſayd. Now * is
Joh.12.d and.17.a. the ſonne of man glorifyed. And God is
glorifyed by hym. If God bee glorified
by hym, God ſhall alſo glorifye him by
himſelfe: and ſhall ſtraight way glorifie
him. ✠ Litle children, yet a litle while am
I with you. * Ye ſhall ſeeke me, ⁊ as I
*Joh.7.c ſaid vnto the Jewes, whither I go, thither
can ye not come. Alſo to you ſaye I
now ‡ A new cõmaũdement geue I vnto
‡Joh.15.a you, ȳ ye loue together, as I haue loued
you, ȳ euen ſo ye loue one an other.
1.Joh.2.a * By this ſhal al men know ȳ ye are my
diſciples, if ye haue loue one to ã other.
Simon Peter ſayd vnto him: lord whither
goeſt thou? Jeſus aunſwered him:
whither I go, thou canſt not folow me
Joh.11.f. now, but * thou ſhalte folowe me afterwardes.
Actes.12.a ✠ Peter ſayd vnto him: Lorde,
why cannot I folow thee now? * I wil
mat.26.c Mar.14.c Luke.22.d ieopard my life for thy ſake. Jeſus aunſwered
him: wilt thou ieoparde thy life
for my ſake? Uerely, verely, I ſay vnto
*Joh.18.c thee: * the cocke ſhall not krow, til thou
haue denyed me thryſe.

The.xiiii. Chapter. ✠

He armeth his diſciples with conſolaciõ againſt trouble, and promiſeth them the holy goſt.

A AND he ſayde vnto hys diſciples:
lette not your heart bee
troubled. Ye beleue in God,
beleue alſo in me. In my fathers
houſe are manye manſions.
If it were not ſo, I woulde haue
tolde you. I goe to prepare a place for
you. And if I goe to prepare a place for
*Jo.12.d and.17.d. you, I wil come again, ⁊ receiue you euẽ
vnto my ſelfe: that * where I am, there
may ye be alſo. And whither I goe, ye
knowe, and the way ye know.

Thomas ſayeth vnto him: Lorde, we
know not whither thou goſt. And how
is it poſſible for vs to knowe the way?
Jeſus ſayth vnto him: I am the waye,
and the trueth, and the * lyfe ‡ No manne *Joh.1.a and.11.c.
cũmeth vnto the father, but by me. Yf ye ‡Mat.11.d John.6.c
had knowen me, ye had knowen my father
alſo: And nowe ye knowe him, and
haue ſene him.

Philip ſayth vnto hym: Lorde, ſhewe
vs the father, and it ſuffiſeth vs. Jeſus
ſayeth vnto hym: haue I beene ſo longe
tyme with you, ⁊ yet haſt thou not knowen
me? Philip, he that hathe ſeene me,
hath ſeene ȳ father. And how ſaieſt thou
thẽ? ſhew vs ȳ father. Beleueſt thou not B
that * I am in the father, and the father *Joh.10.g
in me? The wordes that I ſpeake vnto
you, I ſpeake not of my ſelfe: but the father
that dwelleth in me, is he that doth
the workes. Beleue me that I am in the
father, and * the father in me. Or els beleue *Joh.16.g
me for the workes ſake.

Uerely, verely I ſay vnto you: he that
beleueth on me, the workes that I doe,
the ſame ſhall he dooe alſo, and greater
workes thẽ theſe ſhal he doe, becauſe I *mat.17.a and.21.e.
go vnto my father * And whatſoeuer ye Mat.11.d Luke.11.b
aſke in my name, ȳ wil I do, that the father John.15.b and.16.f.
may be glorified by the ſonne. If ye Jacob.1.a
ſhall aſke any thyng in my name, I will 1.Joh.3.d and.5.c
doe it. ✠ * If ye loue me, kepe my commaundementes,
and I wil praye the father,
and he ſhal geue you another comforter,
that he maye byde with you for
euer, euen the ſpirit of truth, whome the
world cannot receiue, becauſe ȳ world
ſeeth him not, neither knoweth him. But
ye knowe hym. For he dwelleth with *mat.18.d
you, ⁊ ſhalbe in you. * I will not leaue
you comfortleſſe: But will come to you.

Yet a litle whyle and the world ſeeth
me no more: but ye ſee me. For I lyue,
and ye ſhall lyue. That day ſhal ye know
that I am in my father, and you in me,
and I in you.

* He that hath my commaundementes C
and kepeth them: the ſame is he that loueth *Joh.15.a 1.Joh.5.a. 2.Joh.1.a
me. And he that loueth me, ſhalbe
loued of my father: ⁊ I will loue hym,
and wil ſhewe myne owne ſelfe to hym. Acte.15.d.
* Judas ſaith vnto him (not Judas Iſcarioth:)
Lord what is doone that thou
wilt ſhewe thy ſelfe vnto vs, ⁊ not vnto
the worlde? Jeſ⁹ anſwered, ⁊ ſaid vnto

them:yf a man loue me, he wyll kepe my
ſayinges, & my father will loue him: and
we will come vnto him, & dwel with him.
He that loueth me not, kepeth not my
ſayinges. And the worde which ye heare,
is not mine, but the fathers which ſẽt me.

Theſe thynges haue I ſpoken vnto
you, beeyng yet preſente with you. But
Jo.15.d. the conforter whiche is the holy goſte*
n.16.b. whom my father will ſende in my name,
ctes.2.a. he ſhall teache you all thynges, & bryng
al thynges to your remembraunce whatſoeuer
I haue ſayde vnto you.

Peace I leaue with you: my peace I
geue vnto you. Not as the worlde geueth,
geue I vnto you. Let not your hertes
bee greued, neyther feare. Ye haue
heard howe I ſayde vnto you: I go, and
come agayn vnto you. If ye loued me, ye
would verely reioyce, becauſe I ſayde: I
goe vnto the father. For the father is
Joh.13.c greater then I.* And nowe haue I ſhewed
n.16.a you before it come, that when it is
come to paſſe, ye myght beleue. Hereafter
wyll I not talke many woordes vnto
you. For the prince of this world cõmeth,
Joh.12.a and * hath naught in me. But that the
n.16.b worlde maye knowe that I loue the father.
And as the father gaue me commaundement,
euen ſo do I. ✝ Ryſe, let vs
goe hence.

¶ The.xv. Chapter. ✠

The true vyne, the huſbandman, and the braunches. A doctryne of loue, and a ſwete cõfort againſt perſecucion.

A I Am* the true vyne, and my father
tt.24.c is the huſbandmã. Euery
braunche that beareth not frute
in me, he will take awaye. And
euerye braunche that beareth
frute, will he pourge, that it maye bryng
Joh.13.b forth more frute.* Nowe are ye clene thorowe
uc.15.b. the wordes whiche I haue ſpoken
vnto you. Byde in me, and I you. As the
braunche cãnot beare fruite of it ſelfe, except
it byde in the vine: nomore can ye, except
ye abyde in me. I am the vine, ye are
the braũches. He that abydeth in me, and
I in hym, the ſame bryngeth forth muche
frute. For without me can ye do nothing.
If a man byde not in me, he is caſt forth
att.21.e as a braunche, and is wythered: and men
ohn.3.d gather them, and caſt them into the fyre,
ar.11.d. and they burne.* If ye abyde in me, and
oh.16.f my woordes abyde in you: aſke what ye
acob.1.a will, and it ſhalbe done for you. ✝ Herein
is my father glorifyed, that ye beare
muche frute, and become my diſciples.

As the father hath loued me, euen ſo B
haue I alſo loued you. Continue ye in
my loue. If ye kepe my commaundementes,
ye ſhall byde in my loue, euen as
I haue kepte my fathers commaundementes
& bide in his loue. Theſe thinges
haue I ſpoken vnto you, that my ioye
might remayne in you, and that your ioy
might be full.

✝ * This is my commaundemente: *Joh.13.d
that ye loue together, as I haue loued 1.Joh.3.d
you. Greater loue hath no mã, then this:
that a man beſtowe his lyfe for hys frendes.
Ye are my frendes, yf ye doe whatſoeuer
I commaunde you. Henceforthe
call I you not ſeruauntes: for the ſeruaunt
knoweth not what his Lord doth.
But you haue I called frendes: for all C
thynges that I haue heard of my father
haue I opened to you.

Ye haue not choſen me, but I haue
choſen you, and ordeyned you, to goe
and bryng forth frute, and that youre
frute ſhoulde remayne: that whatſoeuer
ye aſke of the father in my name, he maye
geue it you. ✝

* This commaunde I you, that ye
loue together. If the worlde hate you, ye
knowe that it hated me before it hated
you. If ye were of the worlde, the worlde
would loue his owne. Howbeit, becauſe
ye are not of the worlde: But I haue
choſen you out of the worlde, therfore* *Joh.17.d
the worlde hateth you. Remember the
woorde that I ſayde vnto you: the ſeruaunte
is not greater then the Lorde.* *mat.10.a
If they haue perſecuted me, they wyll Luke.21.c
alſo perſecute you. If they haue kept mark.10.c
my ſaying, they wyll kepe yours alſo.

*But all theſe thynges wyll they do Joh.16.a.
vnto you for my names ſake, becauſe D
they haue not knowen hym that ſent me.
If I had not come and ſpoken vnto thẽ,
they ſhould haue had no ſynne, but nowe
haue they nothyng to cloke theyr ſynne
withall. He that hateth me, hateth my father
alſo: If I had not done among thẽ
the workes whiche none other man dyd,
they ſhould haue had no ſynne. But now
haue they both ſeen, and hated: not onely
me but alſo my father: But this happeneth
that the ſaying myght bee fulfilled, *pſal.35.c
that is written in theyr lawe: *they hated and.69.a.
me without a cauſe. ✝ ✝ But when the ‡Jo.14.d
conforter is come ‡ whom I wyll ſende and.16.b
Actes.2.a

vnto you from the father(euen the ſprite
of trueth , which proceedeth of the father)
he ſhall teſtifie of me. And ye ſhall beare
witnes alſo, becauſe ye haue ben with me
from the begynnyng.

The.xvi.Chapter.

Conſolacion againſt trouble. Prayers are heard thorowe Chriſte.

A THeſe thinges haue I ſayde vnto
you, becauſe ye ſhould not be
*mat.10.b offended. * They ſhall excommunicate
mat.13.d. you: yee the time ſhal
Luke.21.c come, that ‡ whoſoeuer kylleth you, wyll
‡Acte.9.a thynke that he doeth God ſeruice. * And
*Joh.15.d ſuche thynges wyll they doe vnto you,
becauſe they haue not knowen the father,
neyther yet me.
But theſe thynges haue I told you, that
when the time is come, ye may remembre
then, that I tolde you. ⸸ Theſe thynges
ſayde I not vnto you at the begynning,
becauſe I was preſent with you.

B ⸸ But nowe I goe my waye to hym
that ſente me, and none of you aſketh me
whither I goe. But becauſe I haue ſayd
ſuch thinges vnto you, your heartes are
full of ſorowe: Neuertheleſſe I tell you
the trueth, it is expedient for you, that I
goe awaye. For yf I goe not awaye, that
conforter will not come vnto you. But yf
Joh.14.d I departe, * I will ſende hym vnto you.
and.15.b And when he is come, he will rebuke the
Actes.2.a worlde of ſynne, and of ryghteouſneſſe,
and of iudgement. Of ſinne, becauſe they
beleue not on me: of ryghteouſneſſe, becauſe
I goe to my father, and ye ſhall ſee
*Joh.12.e me nomore. Of iudgement, becauſe*the
prince of this worlde is iudged already.

I haue yet many thynges to ſaye vnto
you , but ye cannot beare them awaye
nowe: howbeit when he is come (whiche
C is the ſpryte of trueth) he wyll leade you
into all trueth. He ſhal not ſpeake of himſelfe,
but whatſoeuer he ſhall heare, that
ſhall he ſpeake , and he wyll ſhewe you
thynges to come. He ſhall gloryfye me,
for he ſhall receyue of myne , and ſhall
*mat.11.d ſhewe vnto you. * All thynges that the
and.28.d. father hathe are myne. Therfore ſayde
Luke.10.d I vnto you, that he ſhall take of myne
John.3.d and ſhewe vnto you. ⸸

*Joh.6.a ⸸ * After a while ye ſhall not ſee me, and
again after a while ye ſhall ſee me: for I
go to the father. Then ſayed ſome of hys
diſcyples betwene themſelues: what is
this that he ſayeth vnto vs, after a whyle
D ye ſhall not ſee me, and agayne after a
while ye ſhall ſee me: and that I go to the
father? They ſayd therfore: what is this
that he ſayeth , after a whyle? we cannot
tell what he ſayth. Jeſus perceyued that
they would aſke hym, & ſayed vnto them:
Ye enquyre of this betwene your ſelues,
becauſe I ſayed after a whyle ye ſhal not
ſee me, & againe after a whyle ye ſhall ſee
me. Verely, verely, I ſaye vnto you: ye
ſhal wepe and lament, but contrarywiſe,
the worlde ſhall reioyſe. Ye ſhall ſorowe,
but*youre ſorowe ſhalbe turned to ioye. *Joh.20.e

A woman when ſhe trauayleth, hath ſorowe, E
becauſe her houre is come. But aſſone
as ſhe is delyuered of the chylde, ſhe
remembreth nomore the anguiſh, for ioy
that a man is borne into the worlde. And
ye nowe therfore haue ſorowe: but I will
ſee you agayne and youre heartes ſhall
reioyce, and your ioy ſhall no man take
from you. ⸸ And in that day ſhall ye aſke
me no queſtion. ⸸ Verely, verely, I ſaye F
vnto you: * whatſoeuer ye ſhall aſke the *Mat.7.a
father in my name, he wyll geue it you. and.21.c
Hytherto haue ye aſked nothyng in my Luk.11.b.
name. Aſke, and ye ſhall receyue: that mar.11.d
your ioy may be full. Jacob.1.a
Theſe thynges haue I ſpoken vnto you Joh.14.b and.15.d
by prouerbes. The tyme wyl come, when 1.Joh.3.d
I ſhall nomore ſpeake to you‡by prouerbes: and.5.c.
but I ſhall ſhewe you playnly from ‡mat.13.a
my father. At that daye ſhall ye aſke in
my name. And I ſaye not vnto you that
I wil ſpeake vnto my father for you. For
the father hymſelfe loueth you , becauſe
ye haue loued me, and haue beleued, that
I came out from God. I wente out from
the father, & came into the world. Again,
I leaue the world, and*go to the father. *Joh.20.d
His diſcyples ſayed vnto hym: loe, nowe
talkeſt thou playnly, and ſpeakeſt no prouerbe.
Nowe are we ſure, that * thou *Joh.21.e
knoweſt all thynges, & nedeſt not, that any G
mā ſhould aſke the any queſtiō. Therfore
beleue we, yͭ thou cameſt frō God. ⸸
Jeſus anſwered them. Nowe ye doe beleue.
* Beholde, the houre draweth nye
and is already come, that ye ſhalbe ſcattered *Za.13.c
euery manne to his owne, and ſhall mat.16.c. mat.14.c
leaue me alone. And yet am I not alone:
For*the father is with me. Theſe wordes *Jo.14.b
haue I ſpoken vnto you , that in me ye
might haue peace. For in the worlde ſhal
ye haue tribulacion: but bee of good
cheare, I haue ouercome the worlde.

¶The.xvii.Chapter.✠

The moſte hartye and louyng prayer of Chriſte vnto his father, for all ſuche as receyue the trueth.

Theſe

A Theſe wordes ſpake Ieſus, and
lyft vp hys eyes to heauen, and
John.13.b ſayd: father* the houre is come:
glorify thy ſonne that thy ſonne
alſo may glorifie thee: as thou haſt geuen
hym power ouer all fleſhe, that he ſhoulde
geue eternall life to as many as thou haſte
geuen him: This is* life eternal, that they
John.1.a. might knowe the, the onely true God, and
Ieſus Chriſte whom thou haſte ſente.

I haue glorified thee on yͤ earth‡ I haue
John.19.f fyniſhed the worke, whiche thou gaueſte
me to do. And nowe glorifye thou me (O
father) with thyne owne ſelfe, with the
glory which I had with the, ere yͤ world
was. I haue declared thy name vnto the
men, whiche thou gaueſt me oute of the
worlde. Thine they wer, and thou gaueſt
thē me, & they haue kept thy worde. Now
they haue knowen, that all thynges whatſoeuer
B thou haſte geuen me, are of thee:
For I haue geuen vnto them the wordes
whiche thou gaueſt me, and they haue receaued
them, and haue knowen ſurelye,
that I came out from thee: and they haue
beleued, that thou dyddeſt ſende me.
1.John.2.c I praie for thē, I praye not for* yͤ world:
‡Esa.8.d. but for them‡ whiche thou haſt geuen me,
for they are thyne. And al mine are thine, &
thine are myne, and I am glorifyed in thē.
And now I am not in the world, and they
are in the worlde, and I come to thee. †

*Holy father, kepe thorowe thyne owne
name, them whiche thou haſt geuen me, yͭ
they alſo maie be one, as we are. While I
was with them in the world, I kept them
John.18.b in thy name. * Thoſe that thou gaueſt me
haue I kept, & none of thē is loſte, but that
Psa.109 a loſt child *yͭ yͤ ſcripture might be fulfilled.
C Nowe come I to the, and theſe wordes
ſpeake I in the worlde, that they myghte
haue my ioye full in them. I haue geuen
them thy worde, & *the world hath hated
John.15.c them, because they are not of the worlde,
Sapie.2.d euen as I alſo am not of the worlde. I deſyre
not that thou ſhouldeſt take thē oute
Mat.6.b. of the worlde: but* that thou kepe them
Luk.11.a. from euil. They are not of the world, as I
alſo am not of the worlde. Sanctifie them
thorow thy truth. Thy worde is yͤ trueth.
As thou diddeſt ſend me into the world, euen
ſo haue I alſo ſent thē into the world:
and for their ſakes ſanctifye I my ſelfe,
that they alſo might be ſanctifyed thorow
the truthe. Neuertheles, I praye not
for them alone, but for them alſo whiche
ſhal beleue on me thorow their preaching:
that they all maye bee* one, as thou father Gala.3.
art in me, & I in the, & that they alſo
may be one in vs: that the world maie beleue,
that thou haſt ſent me. And the glory
which thou gaueſt me, I haue geuen thē,
that they maye be one, as we alſo are one:
I in them, & thou in me, that they may bee
made perfecte in one, and that the worlde
may know that thou haſt ſent me, & haſte
loued them as thou haſt loued me. D

Father, I wil that they which thou haſt
geuen me* bee with me where I am, that John.12.d
they maye ſe my glory, whiche thou haſte and.14.a.
geuē me. For thou louedſt me before the
makyng of the worlde. *O righteous father, Mat.11.d
the world alſo hath not knowen the: Luke.10.d
but I haue knowen thee, and theſe haue
knowen yͭ thou haſte ſent me. And I haue
declared vnto thē thy name, & wil declare
it, that the loue wherwith thou haſt loued
me, maye be in them, and I in them. †

The .xviii. Chapter.

Chriſt is betrayed. The wordes of hys mouthe ſmyte the offycers to the grounde. Peter ſmyteth of Malchus eare. Ieſus is brought before Anna, Cayphas, and Pylate.

When Ieſꝰ had ſpokē theſe wordes, A
*he wente forthe with his diſcyples Mat.26.d
ouer the broke Cedrō, where mark.14.d
was a garden, into the whiche he entred Luke.22.d.
and hys diſciples. Iudas alſo whiche betraied
him, knew the place: for Ieſus ofttimes
reſorted thyther with his diſciples.
Iudas then, after he had receaued a bond
of men (and myniſters of the hye prieſtes
& phariſes) came thyther with lanternes,
and firebrandes, and wepens. And Ieſus
knowyng all thynges that ſhoulde come
on hym, went forth and ſayed vnto them:
whō ſeke ye? They anſwered hym: Ieſus B
of Nazareth. Ieſus ſayeth vnto them: I
am he. Iudas alſo whiche betrayed hym,
ſtoode with them. Aſſone then as he had
ſaied vnto them, I am he: they went backward
and fell to the grounde. Then aſked
he them agayne: whō ſeke ye? They ſaied:
Ieſus of Nazareth. Ieſus anſwered: I
haue told you, that I am he. Yf ye ſeke me
therfore, let theſe go their way. That the
ſaying might be fulfilled which he ſpake:
*of them whiche thou gaueſt me, haue I John.17.b
not loſte one.

Then Symon Peter hauyng a ſwerde,
drue it, and ſmote the hye Prieſtes ſeruaunt,
and cut of hys ryght eare. The ſeruauntes
name was Malchus. Therfore
ſayeth Ieſus vnto Peter: *put vp thy Mat.26.e
Gene.9.a.

ſwerde, into the ſheath: ſhal I not drinke
of the cup, whiche my father hath geuen
me? Then the company and the capitayn
and miniſters of the Jewes toke Jeſus,
and bounde hym, and led hym awaye to
Anna firſt: for he was father in lawe unto
Cayphas, whiche was the hie prieſte
that ſame yere. Cayphas was he, whiche
gaue counſail to the Jewes, *ẏ it was expedient,
John.11.f ẏ one man ſhould die for ẏ people.

C ‡ And Simon Peter folowed Jeſus, &
Mat.26.f ſo dyd another diſciple: that diſciple was
mar.14.f knowen vnto the hie prieſte, and wente in
Luke.22.f with Jeſus into ẏ palace of the hie prieſt.
But Peter ſtode at ẏ doore without. Thē
went oute that other diſciple (which was
knowen vnto the hye prieſte) and ſpake to
the damoſell that kept the dore, & brought
in Peter. Then ſayed the damoſell that
kepte the dore, vnto Peter: Art not thou
alſo one of this mans diſciples? He ſayed:
I am not. The ſeruauntes and the minyſters
ſtode there, whiche had made a fyre
of coales: for it was colde, and they warmed
themſelues. Peter alſo ſtode amonge
them, and warmed hym.

D *The hye prieſte then aſked Jeſus of
Mar.14.f his diſciples and of hys doctryne. Jeſus
Luke.22.g anſwered him: I ſpake openly in ẏ world,
I euer taught in the ſinagoge, and in the
temple, whither all the Jewes reſorted,
and in ſecret haue I ſayed nothyng. Why
aſkeſt thou me? Aſke them whiche hearde
me, what I haue ſayed vnto them. Beholde,
they can tell what I ſayed. When
he had thus ſpoken, one of the miniſters
whiche ſtode by, ſmote Jeſus on the face
Acte.23.a: ſayng: ‡ anſwereſt thou the hye prieſt ſo?
Jeſus anſwered hym: If I haue eyuill
ſpoken, beare witnes of the eiuill: But
if I haue well ſpoken, why ſmyteſt thou
me? And Annas ſente hym bounde vnto
Cayphas the high prieſte.

E Symon Peter ſtode, and warmed him
ſelfe. Then ſayed they vnto hym: arte not
thou alſo one of hys diſciples? He denyed
it, & ſaied: I am not. One of ẏ ſeruauntes
of the hye prieſtes (hys coſen whoſe eare
Peter ſmote of) ſayed vnto hym: dyd not
‡Joh.13.e I ſee thee in the garden with hym? ‡ Peter
therefore denyed agayne: and immediatly
the cocke crewe. *Then led they Jeſus
mat.27.a from Cayphas into the hall of iudgemente.
mar.15.a It was in the mornyng, and they
Luk.23.a them ſelues went not into the iudgemente
hall, leſt they ſhoulde bee defiled, but that
they myghte eate paſſeouer. Pylate then
wente out vnto them and ſayed: what accuſacion
bringe ye agaynſte thys manne?
They anſwered and ſayed vnto him: If he F
were not an eiuill dooer, wee woulde not
haue delivered hym vnto thee. Then ſayed
Pilate vnto them: take ye hym, and iudge
hym after youre owne lawe. The Jewes
therefore ſayed vnto hym: It is not lawfull
for vs to putte any manne to deathe:
That the wordes of Jeſus might be fulfilled,
*whiche he ſpake, ſignifiyng, what *Mat.20.c
death he ſhoulde dye. ‡ Then Pilate entred ‡Mat.27.b
into the iudgemente hall agayne, and calMar.15.a
led Jeſus, and ſayed vnto hym: arte thou Luke.23.b.
the kinge of the Jewes? Jeſus anſwered:
ſayeſt thou that of thy ſelfe, or dyd other
tell it thee of me? Pilate anſwered: Am I
a Jewe? Thine owne nacion & hie prieſtes
haue delivered thee vnto me. What haſte
thou dooen? Jeſus anſwered: my kyngdom
is not of thys worlde.

If my kyngdom wer of thys worlde,
then would my miniſters ſuerly fight, that G
I ſhoulde not be delivered to the Jewes:
but now is *my kingdom not from hence. *Joh.6.b
Pilate therfore ſayed vnto hym: Art thou
a kyng then? Jeſus anſwered: thou ſayeſt
that I am a kynge. For this cauſe was I
borne, and for this cauſe came I into the
worlde, that I ſhoulde beare witnes vnto
the truethe. And all that are of the trueth,
heare my voyce. Pilate ſayed vnto hym:
what thynge is trueth? And when he had
ſayed thys, he went out agayne vnto the
Jewes, & ſayeth vnto them: *I finde in *mat.27.c
hym no cauſe at all. Ye haue a cuſtome, mark.15.a
that I ſhould deliuer you one looce at Eaſter. Luk.23.c
Will ye that I looce vnto you the
kynge of the Jewes? Then cried they all
agayne, ſaying: ‡ Not him, but Barrabas: Actes.3.c
the ſame Barrabas was a murtherer.

The.xix. Chapter.

Chriſte is crucyfyed, he committeth hys mother
vnto John, dyeth, and is buryed. A

Then Pilate toke Jeſus therefore ‡mat.27.c
and ſcourged him. *And ẏ ſoulmark.15.b
diours woũd a croũ of thornes,
and putte it on hys heade. And they
dyd on hym a purple garmente, (and came
vnto hym) & ſayed: Haile king of the Jewes:
and they ſmote hym on the face. Pylate
wente forthe agayne, & ſayed vnto them:
behold, I bringe hym forthe to you that
ye maye knowe, that I fynde no faute in
hym. Then came Jeſus forth, wearyng a
croune of thorne, and a robe of purple.
And he ſayeth vnto them: beholde the
manne.

*mat.27.c manne.*When the hye prieſtes therfore
Mar.15.a and miniſters ſawe hym, they cryed ſayyng:
Luke.23.d crucifie hym, crucifie hym. Pylate
ſayeth vnto them:Take ye hym,and crucifie
hym(for I fynde no cauſe in hym.)

The Jewes anſwered hym: we haue
*Leu.23.c *a lawe, and by oure lawe he ought to
‡Joh.5.b dye:becauſe‡he made hymſelfe the ſonne
B of God.When Pilate heard that ſaying
he was the more afrayed,and went again
into the iudgement hall,and ſayeth vnto
Jeſus:whēce art thou?But Jeſus gaue
him none anſwer.Then ſayd Pilate vnto
hym:Speakeſt yͧ not vnto me?Knoweſte
thou not that I haue power to crucifie
thee, and haue power to looce thee?
Jeſus anſwered:Thou couldeſt haue no
*Sap.6.a power at all againſt me,*excepte it were
John.3.d geuen thee from aboue.Therfore he that
Rom.13.a delyuered me vnto thee, hathe the more
‡mat.27.d ſynne. ‡And from thence forthe ſought
Mar.15.c Pilate meanes to looce hym: but the
Luke.23.e Jewes cryed,ſaying:yf thou let hym go,
‡Acte.17.b thou art not Ceſars frende.For‡ whoſoeuer
maketh hymſelfe a kyng,is agaynſt
Ceſar.

C When Pilate hearde that ſaying, he
brought Jeſus forth,and ſatte downe to
geue ſentence,in a place that is called the
pauemente: but in the Hebrue toungue,
Gabbatha.It was the preparyng day of
the Eaſter,about the ſixte houre.And he
ſayth vnto the Jewes:behold your king.
They cryed:away with hym, away with
hym, crucifye hym.Pylate ſayeth vnto
them: ſhall I crucifye your kyng?The
hye prieſtes anſwered: we haue no kyng
mat.27.d but Ceſar: Then deliuered he him vnto
Mar.15.c them to bee crucifyed.And they tooke
Luke.23.e Jeſus, and led hym awaye.And he bare
D his croſſe,*and wente forth into a place,
*Heb.13.c which is called the place of dead mennes
ſculles:But in Hebrue, Golgotha:where
they crucifyed hym,and twoe other with
hym,on either ſyde one, and Jeſus in the
‡mat.27.d myddes.And ‡ Pylate wrote a tytle and
mark.15.c put it on the croſſe.The wrytyng was.
Luke.23.e Jeſus of Nazareth kyng of the Jewes.
This tytle read many of the Jewes.For
the place where Jeſus was crucifyed,
was nye to the citie.And it was wrytten
in Hebrue,and Greke,and Latin.Then
ſayed the hye prieſtes of the Jewes to
Pilate:wryte not king of the Jewes,but
that he ſayed, I am kyng of the Jewes.
Pilate aunſwered:what I haue wrytten
that haue I wrytten.

Then the ſouldiours,*whē they had crucifyed E
Jeſus, they toke his garmentes ⁊ *mat.27.d
made foure partes,to euerye ſouldiour a mark.15.c
parte,⁊ alſo his coate.The coate was wͭout Luke.23.e
ſeme, wrought vpon throughout.
They ſayed therfore among themſelues.
Lette vs not deuyde it,but caſt lottes for
it,who ſhall haue it.That the ſcripture
might be fulfilled ſaying:* They parted *pſal.22.a
my rayment among them,⁊ for my coate
dyd they caſte lottes.And the ſouldiours
dyd ſuche thynges in deede.There ſtode
by the croſſe of Jeſus his mother, and
his mothers ſiſter,Mary yͤ wife of Cleophas,
and Mary Magdalene.Whē Jeſus
therfore ſawe his mother,⁊ the diſciple
ſtandyng * whom he loued,he ſayeth *Joh.13.a
vnto his mother: woman, beholde thy
ſonne.Then ſayd he to yͤ diſciple:behold
thy mother.And frō that houre the diſciple F
tooke her for his owne. After theſe
thynges,Jeſus knowyng yͭ all thynges
were now performed:that * the ſcripture *pſa.69.e
might be fulfilled he ſayeth:I thirſt.So
there ſtode a veſſell by, full of vyneger.
‡Therfore they fylled a ſponge with vyneger, ‡mat.27.f
and wounde it aboute with yſope, mark.15.d
and put it to his mouth.Aſſone as Jeſus
then receyued of the vyneger, he ſayde:
*It is finiſhed,and bowed his head,and *Jo.17.a
gaue vp the goſte.The Jewes therfore
becauſe it was the preparing of the Sabboth,
that the bodies ſhould not remayne
vpon the croſſe on the Sabboth daye(for
that Sabboth daye was an hye daye)beſought
Pilate, that theyr legges myght
be broken, and that they myght be taken
downe.Then came the ſouldiers,⁊ brake
the legges of the firſt,⁊ of the other which
was crucified with hym. But when they
came to Jeſus, ⁊ ſawe that he was dead
alreadye,they brake not his legges: but
one of the ſouldiers with a ſpeare, thruſt
hym into the ſyde, and forthwyth came
there out bloude and water.And he that G
ſaw it,bare recorde,⁊ his recorde is true.
And he knoweth that he ſayeth true, that
ye myght beleue alſo. For theſe thynges
were done that the ſcripture ſhoulde bee
fulfilled. ‡ Ye ſhall not breake a bone of ‡Exo.12.g
hym. And agayne another ſcripture Num.9.b
ſayeth: * they ſhall looke on hym, whom *Zac.12.c
they pearſed.*After this, Joſeph of Aramathia *ma.27.g
(whiche was a diſciple of Jeſus: mark.15.d
but ſecretly for feare of the Jewes) beſought Luk.23.g
Pilate,that he might take downe
the body of Jeſus.And Pilate gaue him

licence. (*He came therfore, and tooke the bodye of Jeſus.*) And there came alſo Nicodemus (whiche at the begynnyng came to Jeſus by night) and brought of myrre and aloes myngled together, aboute an hundred pounde waight. Then toke they the bodye of Jeſu, and wounde it in lynnen clothes with the odoures, as the maner of the Jewes is to burye. And in the place where he was crucifyed, there was a garden, and in the garden a new ſepulchre, wherin was neuer men layd. There layd they Jeſus therfore, becauſe of the preparing of the Sabboth of the Jewes, for the ſepulchre was nye at hande. ✝

¶ The.xx. Chapter. ✠

The reſurreccion of Chriſt, whiche appereth to Mary Magdalene and to all his diſciples, to their great conforte.

A The firſt day of the Sabbothes
mat.27.a (came Mary Magdalen early
Luk.24.a when it was yet dark) vnto the
Mar.16.f. ſepulchre, and ſawe the ſtone
takē away from the graue. Then ſhe ran,
and came to Simon Peter, and to the
*Joh.13.c other diſciple *whom Jeſus loued, and
and 19.e. ſayth vnto them: They haue taken away
and.21.f the Lord out of the graue, and we cannot
tel where they haue layd him. Peter therfore
wente forth, and that other diſciple,
and came vnto the ſepulchre. They ran
both together, and the other diſciple dyd
outrunne Peter, and came firſt to the ſepulchre.
And whē he had ſtowped down,
he ſawe the lynnen clothes lying, yet
*Lu.24.a went he not in. *Then came Simon Peter
folowyng hym, and wente into the ſepulchre,
and ſawe the lynnen clothes lye,
B and the napkyn that was aboute hys
head, not lying wyth the lynnen clothes,
but wrapped together in a place by
it ſelfe. Then went in alſo that other dyſciple,
whiche came firſt to the ſepulchre,
and he ſawe and beleued. For as yet they
Pſal.16.b knewe not the *ſcripture, that he ſhoulde
Actes.2.b ryſe agayne from death. ✝ Then the diſciples
13 e.17.f. wente awaye agayne vnto theyr
owne home.

‡Lu.24.a ✝‡ Marye ſtoode without at the ſepulchre,
wepyng. So as ſhe wepte, ſhe
bowed her ſelfe into the ſepulchre, and
ſeeth two Angels clothed in whyte, ſyttyng,
the one at the head and the other
at the feete, where they had layde the bodye
of Jeſus. They ſaye vnto her: woman,
C why wepeſt thou? She ſayeth vnto
them: for they haue taken awaye my
Lorde, and I wote not where they haue
layde hym. When ſhe had thus ſayde,
ſhe turned her ſelfe backe, and ſawe Jeſus
ſtanding, and knewe not that it was
Jeſus. Jeſus ſayeth vnto her: woman,
why wepeſte thou? whome ſekeſt thou?
She ſuppoſyng that he had been a gardener, D
ſayeth vnto hym: Syr, yf thou
haue borne him hence, tel me where thou
haſte layde him, and I wil fet him. Jeſus
ſayeth vnto her: Mary. She turned her
ſelfe, and ſayde vnto hym: Rabboni,
which is to ſay, maſter. Jeſus ſayeth vnto
her: touche me not, for I am not yet aſcended
to my father. But go to *my brethren, *Pſa.22.f
and ſay vnto them: ‡ I aſcend vnto Hebr.2.c.
my father and your father: and to my ‡Joh.16.f
God, and youre God. *Mary Magdalene *Lu.24.a
came and tolde the diſciples, that ſhe
had ſeen the Lorde, and that he had ſpoken
ſuche thynges vnto her. ✝

✝* Theſame daye at night, whiche E
was the firſt day of the Sabbothes, whē *Lu.24.d
the doores were ſhut (where the diſciples
were aſſembled together for feare of the
Jewes) came Jeſꝰ, ⁊ ſtode in the middes,
and ſayth vnto them: peace be vnto you.
And when he had ſo ſaid, he ſhewed vnto
them hys handes and hys ſyde. Then * *Joh.16.d
were the diſcyples glad when they ſawe
the Lord. Then ſayd Jeſus to thē again:
peace bee vnto you. As my father * ſente Eſay.61.a
me, euen ſo ſende I you alſo. And when Mat.11.a
he had ſayde thoſe wordes, he brethed on Luk.4.c.
them, ⁊ ſayeth vnto them: Receiue ye the John.17.a
holy goſt. Whoſoeuers ſynnes ye remyt, F
they are remitted vnto them. And whoſoeuers
ſynnes ye retayne, they are retayned.
✝✝ But *Thomas one of the twelue *Joh.11.d
(whiche is called Dydimus) was not
with them, when Jeſus came. The other
diſciples therfore ſayde vnto hym:
we haue ſeen the Lord. But he ſayde vnto
them: excepte I ſee in hys handes the
prynte of the nayles, and put my fynger
into the prynte of the nayles, and thruſte
my hande into hys ſyde, I wyll not beleue.
And after eyght dayes, agayne
hys diſciples were within, and Thomas
with them. Then came Jeſus when the
dores were ſhut, and ſtode in the middes,
and ſayde: peace be vnto you. After that G
ſayde he to Thomas: bryng thy fynger
hither, and ſee my handes, and reache
hyther thy hande, and thruſte it into my
ſyde, and be not faythleſſe, but beleuyng.
Thomas anſwered, and ſayd vnto hym:

my Lord and my God: Jeſus ſayeth vnto hym: Thomas, becauſe thou haſt ſene me, thou haſte beleued: bleſſed are they that haue not ſene, & yet haue beleued. ⊦

John.21.g *And many other ſygnes trulye dyd Jeſus in the preſence of hys diſcyples, whiche are not wrytten in thys booke. Theſe are wrytten, that ye myghte beleue, that Jeſus is Chriſte the ſonne of God, and that (in beleuyng) ye might haue lyfe thorowe hys name.

The.xxi. Chapter. ⊦

He appeareth to hys diſciples agayne by the ſea of Tiberias, and commaundeth Peter earneſtly to fede hys ſhepe.

A Afterwarde did Jeſus ſhew hym ſelfe againe, at the ſea of Tiberias. And on this wiſe ſhewed he hym ſelfe. There were together Simon Peter and Thomas (whiche is called Didymus) and *Nathanael of Cana in Galile, John.1.f. and the ſonnes of Zebede, and two other of his diſciples. Simon Peter ſaieth vnto them: I will go a fiſhyng. They ſay vnto hym: we alſo will go with the. They went theyr way & entred into a ſhip immediatly, and that night caught they nothyng.

B But whē yͤ mornyng was now come, Jeſus ſtode on the ſhore: neuertheles the diſciples knew not that it was Jeſus. Jeſus ſayeth vnto them: Chyldren, haue ye any meate? They anſwered hym, no. And he ſayeth vnto them: *caſt out the net on the Luke.5.a. right ſyde of the ſhip, and ye ſhall fynde. They caſte out therfore, & anone they were C not able to drawe it for the multitude of fiſhes. Then ſaid the diſciple * whom Jeſus loued, John.13.c and.19.e. vnto Peter: it is the Lord: whē Simō Peter heard that it was the Lord, he gyrde his coate vnto hym (for he was naked) and ſprang in to the ſea. The other diſciples came by ſhyp, for they were not farre from lande, but as it were two hundred cubites, and they drewe the net with fiſſhes. Aſſone then as they were come to lande, they ſawe hote coles, and fiſhe laide theron, and bread. Jeſus ſayeth vnto thē: D Luke.24.f *brynge of the fiſhe whiche ye haue nowe caught: Simon Peter went vp, and drew the net to lande full of greate fyſhes, an hundred and .liii. And for all there were ſo many, yet was not the net broken. Jeſus ſayeth vnto them: come and dine. And none of the diſcyples durſt aſke him: what arte thou? For they knewe that it was the Lord. Jeſus then came, and toke breade, and gaue them, and fiſhe lykewyſe. This is now the thyrde time that Jeſus appeared to hys diſciples, after that he was ryſen agayne from death. ⊦

So when they had dyned, Jeſus ſayth E to Simon Peter: Symon Joanna, loueſt thou me more then theſe? He ſayde vnto hym: yea Lord, thou knoweſt, that I loue the. He ſayeth vnto hym: fede my lambes. He ſayeth to hym agayne the ſecond time: Simon Joanna, loueſt thou me? He ſaith vnto hym: yea Lorde, thou knoweſt that I loue the. He ſayde vnto hym: fede my ſhepe. He ſayde vnto hym the thyrde time: Symon Joanna, loueſt thou me? Peter was ſory, becauſe he ſayde vnto hym the thyrde tyme, loueſt thou me: and he ſayde vnto him: Lord, thou *knoweſt al thinges, John.16.g thou knoweſt that I loue the. Jeſus ſaith vnto hym: fede my ſhepe.

Uerely, verely, I ſaye vnto thee: when thou waſte yonge, thou gyrdedſt thy ſelfe, F and walkedſt whyther thou wouldeſte: but whē thou art olde *thou ſhalt ſtretche John.13.d forth thy handes, and another ſhall gyrde Actes.12.a the, and leade thee whyther thou wouldeſt not That ſpake he, ſignifiyng by what death he ſhoulde gloryfie GOD.

And when he had ſpoken thys, he ſayth vnto hym: *folowe me. Peter turned aboute, and ſawe the diſciple *whom Jeſus loued, John.13.c 19.e.&.20.a folowyng (whiche alſo leaned on hys breſte at ſupper, and ſayde: Lorde, G whiche is he that betrayeth the?) When Peter therfore ſawe hym, he ſayeth to Jeſus: Lorde, what ſhall he here do? Jeſus ſayeth vnto hym: yf I wyll haue him to tary till I come, what is that to the? folowe thou me. Then wente thys ſaying abrode amonge the brethren, that the diſciple ſhould not dye. yet Jeſus ſayde not to hym, he ſhall not die: but, yf I wil that he tary tyll I come, what is that to the? The ſame diſciple is he, which teſtifieth of theſe thinges, and wrote theſe thynges. And we know, that his teſtymony is true. ⊦

*There are alſo many other thynges John.20.g which Jeſus did, the which yf they ſhould be writtē euery one, I ſuppoſe the world could not containe the bookes that ſhould bee wrytten.

Here endeth the Goſpell of.S. John.

The actes of the Apoſtles.

The firſt Chapter.✝

The aſcencyon of Chriſte, Mathias is choſen
in the ſteade of Judas.

A IN the former treatiſe
(deare Theophilus) we
haue ſpoken of all that
Jeſus began to dooe ⁊
teache, vntill the daye
in which he was taken
vp, after yͭ he through
the holy ghoſte, had geuen commaundementes
vnto the Apoſtles, whom he had
‡Joh.20.a choſen:to whom alſo he‡ſhewed hymſelfe
and.21.c. aliue after hys paſſion(⁊ that by many tokens)
appearing vnto them fourty dayes,
and ſpeaking of the kyngdome of GOD:
Luk.24.g and gathered them together, *and commaunded
them, that they ſhoulde not departe
from Jeruſalem: but to wayte for
‡Joh.4.d the promis of the father‡whereof (ſaieth
15.d.16.b. he)ye haue hearde of me. For*John truly
*John.1.c Actes.1.a. baptiſed with water:but ye ſhalbe baptiſed
Math.3.b with the holy ghoſte after theſe fewe
Luke.3.c. dayes. When they therfore wer come together,
they aſked of hym, ſaying: Lorde,
wilt thou at this tyme reſtore agayne the
kingdō of Iſrael? And he ſaied vnto thē:
Mat.24.c ‡It is not for you to knowe the tymes, or
the ſeaſons, whiche the father hath put in
Luk.24.g hys owne power: but * ye ſhall receyue
Actes.2.a. power after that the holy ghoſte is come
‡Actes.2.a vpon you. And ‡ ye ſhalbe witneſſes vnto
John.15.d me,not only in Jeruſalem, but alſo in all
Jury and in Samary, and euen vnto the
worldes ende.

B And when he had ſpoken theſe thynges
‡mar.16.d while they behelde, ‡he was taken vp on
Luk.24.g hie, and a cloude receaued hym vp oute of
theyr ſight. And while they loked ſtedfaſtly
vp towarde heauen, as he wente, beholde,
two menne ſtode by them in whyte
apparell, whiche alſo ſayed: ye menne of
Galile, why ſtande ye gaſyng vp into heauen?
This ſame Jeſus whiche is taken
‡Dan.7.d vp from you into heauen, ‡ſhall ſo come,
Mat.24.c and.25.c. euē as ye haue ſene him go into heauen. ✝
Mar.13.c Thē returned they vnto Jeruſalem from
Luke.17.c the mounte(that is called Oliuete)whiche
and.21.c. is from Jeruſalem, a Sabbothe dayes
Apoc.1.b. iorney. And when they wer come in, they
went vp into a parler, where abode bothe
‡mat.10.a ‡Peter, ⁊ James, and John, ⁊ Andrewe,
Mark.3.c Luke.6.c. Philip and Thomas, Bartholemew and
Matthew, James the ſonne of Alpheus,
and Simon Zelotes, and Judas the brother
of James. Theſe all continued with
one accorde in prayer ⁊ ſupplicacion with
the womē, and Mary the mother of Jeſu,
and with his brethren

✝And in thoſe dayes Peter ſtode vp in C
the middes of the diſciples, and ſayed (the
number of names that wer together, wer
aboute an hundred and twenty.) Ye men
⁊ brethren, this ſcripture muſt haue nedes
been fulfilled, whiche the holy ghooſte,
through yͤ mouth of Dauid, ſpake before
of Judas, *whiche was gyde to thē that Mat.26.b
toke Jeſus. ‡For he was numbred with Mar.14.e
vs, ⁊ had obtayned felowſhyp in thys miniſtracion. Luke.22.e. ‡Mat.10.a
And theſame hath now poſſeſſed Marke.1.c
a platte of grounde with the rewarde Luke.3.c.
of iniquitie: and when he was * hanged, *mat.27.a.
he burſt a ſonder in the middes: and al his 2.Re.27.d.
bowels guſſhed out. And it is knowen
vnto all the inhabiters of Jeruſalem: in
ſo muche that theſame felde is called in
their mother toungue, Acheldama, that is
to ſaye, the bloud felde. For it is written
in the boke of Pſalmes: ‡this habitació be ‡Pſa.69.d.
voyde, and no manne be dwelling therein:
*and hys biſhopricke lette another take. Pſal.109.a

Wherefore of theſe menne which haue D
companied with vs(all the tyme that the
Lorde Jeſus had all his conuerſacion amonge
vs, begynnyng at the baptiſme of
John, vnto that ſame daie that he was taken
vp from vs)muſte one be ordeyned, to
be a witnes with vs of his reſurreccion.
And they appoynted .ii. Joſeph which is
called Barſabas (whoſe ſirname was
Juſtus) ⁊ Mathias. And whē they prayed
they ſayed: thou Lord, which‡knoweſt 1.Pa.28.b
the heartes of all men, ſhewe whether of Pſal.7.b.
theſe two thou haſt choſen: yͭ he maye take
the roume of this miniſtració and Apoſtleſhip,
from whiche Judas by tranſgreſſió
fel, yͭ he might go to his owne place. And
they gaue forth their lottes, and the lot fell
on Mathias, ⁊ he was coumpted with yͤ
eleuen Apoſtles. ✝

¶ The.ii.Chapter. ✠

The cumming of the holy ghoſte. The ſermon
of Peter before the congregacion at Jeruſalem, ⁊
the increace of the faythfull.

WHen*the fiftie dayes wer come A
to an ende, they wer al with one Deut.16.b
accorde together in one place. Leui.23.b.
And ſodenly there came a ſound
from heauen, as it had ben the comminge
of a mightie wynde, ⁊ it filled al the houſe
where

where they ſatte. And there appeared vnto
them clouen toungues, like as they had
ben of fyre, and it ſatte vpon eche one of
4.f.11.b them: *and they wer all filled with the holy
ghoſte, and began to ſpeake with other
toungues, euen as the ſame ſpirite gaue
them vtteraunce.

B There were dwellyng at Ieruſalem,
Iewes, deuout menne, oute of euery nacion
of them that are vnder heauen. When
thys was noyſed aboute, the multitude
came together, and wer aſtonied, becauſe
that euery man hearde them ſpeake with
his owne language They wondred al, &
maruayled, ſaying amonge them ſelues:
beholde, are not all theſe whiche ſpeake of
Galile? And howe heare wee euery man
his owne toũgue wherein we wer borne?
Parthians, and Medes, and Elamites, &
the inhabiters of Meſopotamia, and of
Iury, and of Capadocia, of Pontus and
Aſia, Phrigia, and Pamphilia, of Egipte,
and of the parties of Libia whiche is beſyde
Siren, & ſtraũgers of Rome, Iewes
Mat.24.b and ‡ Proſelites, Grekes and Arabyans:
we haue heard them ſpeake in oure owne
toungues the greate workes of God. ✝
They wer all amaſed, & wondred, ſaying
one to a nother: what meaneth thys? Other
mocked, ſaying: theſe menne are full
of newe wyne.

C ✝But Peter ſtepped forth with the eleuen,
and lifte vp hys voyce, and ſaied vnto
them: Ye menne of Iewrie, and all ye
that dwell at Ieruſalem, be this knowen
vnto you, and with youre eares heare my
woordes. For theſe are not drouncken,
as ye ſuppoſe, ſeyng it is but the thirde
houre of the daye. But this is that which
was ſpoken by the prophete Iohell: And
it ſhalbe in the laſt dayes, ſayeth God: Of
my ſpirite I wil poure out vpon al fleſhe.
Ioel.2.g *And youre ſonnes and youre doughters
ſhall prophecie, and youre young men ſhal
ſe viſions, and youre olde men ſhal dreame
dreames. And on my ſeruauntes, and on
my hande maydens I will poure oute of
my ſpirite in thoſe dayes, and they ſhall
Mat.27.e prophecie. And ‡ I will ſhewe wonders
Luke.23.f in heauen aboue, and tokens in the earthe
beneth, bloude and fire, and the vapour of
ſmoke. The ſunne ſhalbe turned into darknes,
and the mone into bloud, before that
great and notable daie of the Lorde come.
‡Ro.x.c. And it ſhall come to paſſe, that ‡ whoſoeuer
ſhall call on the name of the Lorde,
ſhalbee ſaued. ✝

✝Ye mẽ of Iſrael, heare theſe wordes: D
Ieſꝰ of Nazareth a mã approued of God
among you with miracles, wonders, and
ſignes, whiche God dyd by hym in the
middes of you (as ye youre ſelues know)
hym haue ye taken by the handes of vnrighteous
perſons, after he was deliuered
by the determinate counſaill & foreknowlage
of God, & haue crucified & ſlayne him,
whom God hath raiſed vp: and loced the
ſorowes of deathe, becauſe it was vnpoſſible,
that he ſhoulde bee holden of it. For
Dauid ſpeaketh of hym: ‡ Aforehande I ‡Pſal.16.a
ſawe God alwaies before me: for he is on
my right hand, that I ſhoulde not be moued.
Therefore did my hearte reioyce, and
my tounge was glad. Moreouer alſo my
fleſhe ſhall reſte in hope, becauſe thou wilt
not leaue my ſoule in hel, nether wilt thou
ſuffer thyne holy to ſee corrupcion. Thou
haſt ſhewed me yͤ waies of life: Thou ſhalt
make me ful of ioye wͭ thy coũtenaunce. ✝ E

Ye menne and brethren, lette me frely
ſpeake vnto you of the Patriarke Dauid. 3.Reg.2.b
*For he is bothe dead and buried, & his
ſepulchre remayneth with vs vnto thys
daye. Therefore, ſeyng he was a prophet,
& knew that God had ſworne with an oth
to hym, that Chriſte (as concernyng the
fleſhe) ſhoulde come of the frute of hys
loynes, & ſhould ſyt on his ſeate: he knowyng
thys before, ſpake of the reſurreccion
of Chriſte, that hys ſoule ſhoulde not bee
lefte in hell: neyther hys fleſhe ſhoulde ſee
corrupcion. This Ieſus hath God rayſed
vp, *wherof we all are witneſſes. Actes.1.a.

Sence now that he by the ryght hande F
of God is exalted, and hath receaued of yͤ
father the promyſe of the holy ghoſte, he
hath ſhed forth this *(gifte)* which ye now
ſee and heare. For Dauid is not aſcended
into heauen, but he ſayeth: *The Lorde Pſal.110.a
ſayde to my Lorde: ſyt thou on my righte Mat.22.d.
hand, vntil I make thy foes thy fote ſtole.
So therfore, let all the houſe of Iſraell
knowe for a ſuertie, that God hath made
that ſame Ieſus (whõ ye haue crucified)
Lorde and Chriſte.

When they hearde thys, they were
pricked in their hartes, and ſayed vnto Peter,
and vnto the other Apoſtles: Ye menne
and brethren, *what ſhall wee do? Peter Luke.3.b.
ſayde vnto them, repente of youre ſynnes,
and bee baptyſed euery one of you in the
name of Ieſus Chriſte for the remiſſyon
of ſinnes, and ye ſhal receaue the gift of the
holye ghoſte. For the promyſe was

made vnto you and to youre children, & to all that are a farre of, euen as many as the Lorde oure God ſhall call. And with many other wordes bare he witnes, & exhorted them, ſaying: ſaue youre ſelues from this vntowarde generacion. Then they that gladly receaued his preachyng, were baptiſed, & the ſame day, there were added vnto them, aboute thre thouſande ſoules.

G And they contynued in the Apoſtles doctryne and felowſhyppe, & in breakyng of breade, and in prayers. And feare came ouer euery ſoule. And many wonders and ſignes were ſhewed by the Apoſtles: (*at Ieruſalem. And greate feare came vpon all menne.*) And all that beleued, kept them ſelues together, and had all thinges commune, and ſolde theyre poſſeſſions and gooddes, and parted them to all menne, as euerye man had neade. And they continued dayly with one accorde in the temple, and brake bread from houſe to houſe, & did eate their meate to gether, with gladnes and ſinglenes of hearte, prayſyng God, & had fauour with al the people. And the Lorde added to the congregacion dayly, ſuche as ſhoulde bee ſaued.

The.iii.Chapter. *

The halte is reſtored to hys fete. Peter preacheth Chriſt vnto the people.

A PEter and John went vp together into the temple, at the nynth houre of prayer. And a certayne man that was halte from his mothers wombe was brought, whom they layde daylie at the gate of the temple (whiche is called beutifull) to aſke almes of them that entred into the temple. When he ſaw Peter and John, that they wold into the temple, he deſired to receaue an almes. And Peter faſtened his eyes on him with John, and ſaide: loke on vs. And he gaue hede vnto thē, truſtyng to receaue ſomethinge of them. Then ſayde Peter: Siluer and golde haue I none, ſuch as I haue geue I the. In the name of Jeſus Chriſte of Nazareth * riſe vp and walke. math.9.a.

B And he toke hym by the right hande and lifte him vp. And immediatly his fete and anclebones receaued ſtrength. And he ſprange, ſtode, and walked, & entred with them into the temple walking, & leapyng, and prayſyng GOD.

And all the people ſawe hym walke and prayſe God. And they knew him, that it was he, whiche ſate and begged at the beutyfull gate of the temple. And they wondred, and were ſore aſtonyed at that whiche had happened vnto hym. And as the halte whiche was healed helde Peter and John, al the people ranne amaſed vnto them in * the porche that is called Salomons. 3.Reg.6.a John.10.c actes.5.c.

When Peter ſawe that, he anſwered C vnto the people. * Ye men of Iſrael, why maruayle ye at this, or why loke ye ſo on vs, as thoughe by oure owne power or ſtrength we had made this man go? The God of Abraham, & of Iſaac, and of Iacob, the God of oure fathers hath glorified his ſonne Jeſus, whom ye delyuered, * and denyed in the preſence of Pilate, Mat.27.a Mar.15.a when he had iudged him to be looced. But ye denyed the holy and iuſt, ‡ and deſyred Luke.23.a ‡mat.27.a a murtherer to be geuen you, and kylled * Joh.18.g the Lorde of lyfe, whom God hath raiſed from death, of the whiche we are witneſſes. And hys name, thorowe the faythe of his name, hathe made this manne ſounde, whom ye ſee and knowe. And the faythe whiche is by him, hath geuen to hym thys healthe in the preſence of you all.

D And now brethren, I wote that thorow ignoraunce ye dyd it, as dyd alſo youre rulers. But God (whiche before had ſhewed, by the mouthe of all his Prophetes, how that Chriſt ſhoulde ſuffer) hath thus wiſe fulfilled. Let it * repente you therefore, and conuerte, that youre ſynnes may bee doone awaye. Mat.4.c

* When the tyme of refreſhyng commeth, whiche we ſhall haue of the preſence of the Lorde, and when God ſhall ſende hym, whiche before was preached vnto you, yͭ is to wit Jeſus Chriſt which muſt receaue heauen vntill the tyme that all thynges, whiche God hath ſpoken by the mouthe of all hys holy Prophetes, ſence the worlde began, be reſtored agayne.

Moſes trulye ſayde vnto the fathers: * a Prophet ſhall the Lorde youre God raiſe vp vnto you, euen of youre brethren, Deu.18.c Actes.7.e lyke vnto me: hym ſhall ye heare, in all thynges whatſoeuer he ſhall ſaye vnto you. For the tyme will come, that euery ſoule whiche will not heare that ſame Prophet, ſhalbe deſtroyed from amonge the people. All the Prophetes alſo from Samuell and thenceforthe (as many as haue ſpoken) haue in lykewyſe tolde of theſe dayes.

Ye are the children of the Prophetes, and of the couenaunt, whiche God made vnto oure fathers, ſaying to Abraham:

Gen.12.a. and.22.d.

*Euen in thy ſeede ſhall all the kynreds of the earth be bleſſed. Fyrſte when God had raiſed vp his ſõne Jeſus vnto you, he ſent him to bleſſe you, that euery one of you ſhould turne frõ his wickednes. ⸸

The.iiii. Chapter.

The Apoſtles are taken and brought before the counſell. They are forbydden to preache, but they turne them vnto praier, and are more obedient vnto god then vnto men.

A

AS they ſpake vnto the people, the prieſtes and the rulers of the temple, and the Saduces, came vpon them, takyng it greuouſlye, that they taught the people, and preached in Jeſ⁹ the reſurreccion from death. And they layde handes on them, and put them in holde vntyll the nexte daye: for it was nowe euentyde. Howbeit many of them, whiche hearde the wordes, beleued: and the nombre of the men was aboute fyue thouſande.

B

Exo.2.c Mat.21.c Actes.7.d

And it chaunſed on the morowe, that their rulars, and elders, and Scribes, (& Annas the chiefe preſt, & Cayphas, and John, and Alexander, and as many as were of the kynred of the hye prieſtes) gathered together at Hieruſalem. And whan they had ſet them before them, they aſked *by what power, or in what name haue ye done this?

Mat.1.c. Philip.2.b

Mat.21.d Mar.12.a Luk.20.c.

*Then Peter full of the holy goſte ſayde vnto them: ye rulars of the people, and elders of Iſrael, yf we this daye be examyned of the good dede that we haue done to the ſicke man, by what meanes he is made whole: be it knowen vnto you all, & to all ỹ people of Iſrael, that by the name of * Jeſus Chriſte of Nazareth, whom ye crucified, whom God rayſed agayn from death: euen by hym doth thys mã ſtand here preſent before you, whole. *This is the ſtone which was caſt aſyde of you buylders, whiche is become the chief of the corner. Nether is there ſaluacion in any other. *For among men vnder heauen, there is geuen none other name, wherin we muſt be ſaued. ⸸

C

Mat.1.c. Phili.2.b

When they ſawe the boldneſſe of Peter and John, and vnderſtode that they were vnlearned and laye men, they marueled, and they knew them, that they had bene with Jeſu: and beholdinge alſo the man, (whiche was healed) ſtanding with them, they coulde not ſaye againſt it: but commaunded them to go aſyde out of the counſell, and counceled among them ſelues, ſaying: * what ſhall we doe to theſe mẽ? For a manifeſt ſigne is done by thẽ: and is openly knowen to all them that dwel in Jeruſalem, and we cannot denye it. But that it be noyſed no farther amõg the people, lette vs threaten and charge them, that they ſpeake hence forth to no manne in this name.

*Joh.11.f

D

Acte.5.g.

And they called them *& commaunded them ỹ in no wiſe they ſhould ſpeake nor teache in the name of Jeſu. But Peter & John anſwered & ſayd vnto them: whether it be right in the ſight of god, to herken vnto you more then to god, iudge ye. For we cannot but ſpeake, that which we haue ſene and heard. So threatned they them, & let them go, and founde nothyng howe to puniſh them, becauſe of the people. For all men prayſed God becauſe *of that whiche was done: for the man was aboue fourtie yere olde, on whome this myracle of healyng was ſhewed.

Actes.3.b

E

‡Pſa.2.a.

Aſſone as they were let go, they came to their felowes, and ſhewed al that the hye prieſtes & elders had ſayd. And whẽ they heard that, they lyfte vp theyr voyces to God with one accorde, and ſayd: Lorde, thou art God, which haſt made heauen & earth, the ſea, & all that in them is, which (in the holy goſt) by the mouthe of thy ſeruaunt Dauid (our father) haſt ſayde: ‡Why did ỹ heathen rage, & the people ymagin vayne thinges? The kynges of the earth ſtode vp and the rulers came together againſt the Lorde & againſt his anointed.

F

For of a trueth, againſt thy holy childe Jeſus (whom thou haſte anoynted) both Herode & alſo Poncius Pilate, with the Gentyles and the people of Iſrael, gathered themſelues together (in this citie) for to do whatſoeuer thy hand and thy councell determined before to bee done. And nowe Lorde, beholde their threatninges, and graunte vnto thy ſeruauntes, that with all confidence they maye ſpeake thy worde. So that thou ſtretche forth thyne hand, that healing, and ſignes and wonders, bee done by the name of thy holy childe Jeſus. And as ſone as they had praied ‡the place moued, where they were aſſembled together *& they were all filled with the holye goſt and they ſpake the worde of God boldlye. ⸸ And the multytude of them that beleued ‡ were of one herte, and one ſoule. Neyther ſayde anye of them, that ought of the thynges whyche he poſſeſſed, was hys owne: but

‡Acte.16.f *Acte.2.a and.19.b.

G

‡Acte.2.g and.5.b

but they had all thynges commen. And with great power gaue the Apoſtles witnes of the reſurreccion of the Lorde Jeſu. And great grace was with them all. Neither was there any among them that lacked. For as many as were poſſeſſers of landes or houſes, ſold them, & brought the pryce of the thynges that were ſolde, and layed it downe at the Apoſtles feete. And diſtribucion was made vnto euerye man accordyng as he had nede. ⁑

*Acte.1.d And *Joſes, whiche was alſo called of the Apoſtles Barnabas, (that is to ſay the ſonne of conſolacion) being a Leuite, and of the countrey of Cypres, when he had lande, ſolde it, and layde the pryce downe at the Apoſtles feete.

¶ The .v. Chapter.

The diſſemblyng of Ananias and Saphyra is punyſhed. Myracles are done by the Apoſtles, whiche are taken, but the angell of God bryngeth them out of prieſon. They are brought before the councell. The ſentence of Gamaliel. The Apoſtles are betē, they reioyce in trouble.

A Certayne man named Ananias, with Saphyra his wyfe, ſolde a poſſeſſion, and kept away part of the pryce (his wife alſo being of counſell) and brought a certayne parte, & layde it downe at the Apoſtles feete. But Peter ſayd: Ananias, howe is it, that Sathan hath fylled thyne hearte, that thou ſhouldeſt lye vnto the holy goſt, & kepe awaye parte of the pryce of the lande? perteyned it not vnto the onely? and after it was ſolde, was it not in thyne owne power? Why haſte thou conceyued this thyng in thine herte? Thou haſt not lyed vnto mē, but vnto God. When Ananias hearde theſe wordes, he fell downe, and gaue vp the goſt. And great feare came on all thē, that hearde theſe thynges. And the yong men roſe vp, and put him aparte, and caryed hym out, and buryed hym.

B And it fortuned, that (as it were aboute the ſpace of three houres after) his wyfe came in, ignoraunte of that whiche was done. And Peter ſayd vnto her: Tell me, ſolde ye the lande for ſo muche? And ſhe ſayd: yea, for ſo muche. Then Peter ſayd vnto her: why haue ye agreed together, to tempt the ſpryte of the Lorde? Beholde the feete of them whiche haue buryed thy huſband, are at the doore, & ſhall cary the out. Then fel ſhe downe ſtrayght way at his feete, and yelded vp the goſt. And the yong men came in, & found her dead, and caryed her out, & buryed her by her huſbande. And great feare came on all the congregacion, & on as many as heard it.

By the handes of the Apoſtles *were C many ſignes & wonders ſhewed among Mat.16.d the people. And they were altogether wt one accorde in *Salomōs porche. And of *3.Re.6.a other, durſt no man ioyne himſelfe to thē: John.10.e neuertheles the people magnifyed them. Actes.3.b The nombre of them that beleued in the Lord, both of menne and wemen, grewe more & more: in ſo muche ẏ they brought the ſicke into the ſtretes, & layde them on beddes and couches, that at the leaſt way the ſhadowe of Peter when he came by, might ſhadowe ſome of them *(and that they might al be delyuered from their infirmities.)* D There came alſo a multitude oute of the cyties rounde aboute, vnto Jeruſalem, bryngyng ſicke folkes, and them whiche were vexed with vncleane ſprytes. And they were healed euery one. * Then the chiefe *Acte.4.a prieſt roſe vp, and all they that were with him (whiche is the ſecte of the Saduces) and were full of indignacion, and layed handes on the Apoſtles, and put them in the common prieſon. * But the Angell of *Act.12.a the Lorde by nyght opened the prieſon and.16.f. doores, & brought them forth, & ſayde: go, and ſtāde, and ſpeake in the temple to the people all the wordes of this lyfe. When they heard that, they entred into the temple early in the mornyng, & taught. But the chiefe prieſt came and they that were with him, and called a councell together, and all the elders of the children of Iſrael, & ſent men to the prieſon, to fet them. When the miniſters came, and founde them not in prieſon, they returned and told, ſaying: the prieſon truely found we ſhutte with all diligence, and the kepers ſtanding without before the doores. But when we had opened, we founde no man within. When the chiefe prieſt, and the E ruler of the temple, and the hye prieſtes hard theſe thinges, they douted of them, wherunto this would grow. Then came one and ſhewed them: behold, the menne that ye put in prieſon, ſtande in the temple, and teache the people. Then wente the ruler of the temple, with miniſters, & brought them without violence. For they feared the people, leſte they ſhould haue been ſtoned. And when they had brought them, they ſette them before the councell: And the chiefe prieſt aſked them, ſaying: *Acte.4.d *dyd not we ſtraytlye commaunde you,

that ye ſhoulde not teache in thys name?
And beholde, ye haue fylled Ieruſalem
with your doctrine, and intende to bryng
Mat.27.d *thys mans bloude vpon vs.

F Peter and the other Apoſtles anſwered,
Actes.4.d and, ſayed: *We ought more to obey
God then men. The God of oure fathers
raiſed vp Ieſus, whom ye ſlewe, and hanged
on tree. Hym hathe God lyft vp wyth
his righte hande, to be a ruler and a sauyour,
for to geue repentaunce to Iſrael, and
forgeuenes of ſines. And we are recordes
of theſe thynges whiche we ſaye, and ſo
is alſo the holy ghoſte, whom God hathe
geuen to them that obey hym. When they
heard that, they claue aſunder, and ſought
meanes to ſlaie them. Then ſtode there vp
Acte.22.a. one in the counſell, a pharyſe, named *Gamalyel,
a doctoure of lawe (had in reputacion
among all the people) and commaunded
the Apoſtles to go aſyde a litle ſpace,
and ſaide vnto them: Ye mē of Iſrael, take
hede to youre ſelues, what ye entende to
do, as touchyng theſe menne. For before
G theſe dayes roſe vp one Thudas, boaſting
hym ſelfe, to whom reſorted a nombre of
men, about a foure hundred, whiche was
ſlain: and they all which beleued hym, wer
ſcattred abrode, ⁊ brought to nought. After
Luk.13.a this man, was ther one Iudas of ‡Galile
in the dayes of the tribute, and drewe
awaye muche people after hym. He alſo
peryſhed: and al, (euen as many as harkened
to hym) were ſcattred abrode.

And now I ſay vnto you, refrain your
ſelues from theſe menne, and lette them
alone. For yf this counſail, or thys worke
be of menne, it will come to naughte. But
and yf it bee of God, ye cannot deſtroy it,
leſte haply ye bee founde to ſtriue agaynſt
God. And to hym agreed the other: and
when they had called the Apoſtles, they
Actes.4.d bette them, *and commaunded that they
ſhould not ſpeake in the name of Ieſu, and
let them go. And they departed from the
Mat.5.b counſail, ‡reioyſing that they wer coumpted
worthy, to ſuffre rebuke for hys name.
And dailie in the temple and in euery houſe
they ceaſed not, to teache and preache Ieſus
Chriſte.

The.vi.Chapter.

Minyſters (or deacons) ar ordeyned in the congregacion to do ſeruice in neceſſary thynges of the body, that the apoſtles maye wayte only vpon the worde of God. Steuen is accuſed.

IN those daies (whē the nombre A
of the diſciples grewe) there aroſe
a grudge among yͤ Grekes
agaynſte the Hebrues, becauſe
their widdowes wer deſpiſed in the dayly
miniſtracion. Then the twelue called the
multitude of yͤ diſciples together, ⁊ ſaied:
it is not mete that wee ſhoulde leaue the
worde of God, and ſerue tables. Wherefore
brethren, loke ye oute among you ſeuē
men ‡of honeſt reporte, and full of the holy 1.Ti.3.c.
ghoſte and wiſedome, to whom we maye
commit thys buſines. But wee will geue
our ſelues continually to praier, and to the
miniſtracion of the worde. And the ſaying
pleaſed yͤ whole multitude. And they choſe B
Steuen, a manne full of faythe and of the
holy ghoſt, and Philip, and Procorus, and
Nicanor, and Timō, and Permenas, and
*Nicholas a conuert of Antioche. Theſe *Apo.2.b.
they ſet before the Apoſtles: ⁊ when they
had prayed they ‡laied their handes on thē. ‡Nu.27.d.

And the worde of God encreaſed, and 1.Tim.4.d
the nombre of the diſciples multiplyed in 2.Tim.1.d
Ieruſalem greatly, and a greate compaynye C
of the prieſtes were obediente to the
faythe. *And Steuen, full of faythe and
power, did great wonders and miracles
amonge the people. Then there aroſe certaine
of the ſinagoge, whiche is called the
ſinagoge of the Libertines ⁊ Sirenites,
and of Alexandria, and of Cecilia and of
Aſia, diſputyng with Steuen. *And they *Luk.21.c
could not reſiſt the wiſedome, and the ſpirite, D
‡whiche ſpake. ‡Then ſente they in ‡Mat.10.c
menne whiche ſayed: we haue hearde him
ſpeake blaſphemous woordes againſte
Moyſes, ⁊ agaynſte God. And they moued
the people ⁊ the elders ⁊ the ſcribes:
and came vpon hym and caught hym, and
brought him to the counſail, and brought
forthe falſe witnes whiche ſayed: Thys
man ceaſeth not to ſpeake blaſphemous
wordes agaynſte this holy place, and the
lawe: for we hearde him ſaye: thys Ieſus
of Nazareth ſhall deſtroy thys place, and
ſhal chaūge yͤ ordinaunces which Moſes
gaue vs. And all that ſat in the counſayll,
loked ſtedfaſtly on him, and ſawe hys face
as it had been the face of an angell.

The.vii.Chapter.

Steuen maketh anſwere to hys accuſacion, rebuketh the hardenecked Iewes, and is ſtoned vnto deathe.

Then

A Then ſayde the chiefe prieſte, is it
euen ſo? And he ſayed: Ye menne,
brethren and fathers, harkē: The
God of glory appeared vnto oure father
Abraham when he was in Meſopotami-
a, before he dwelte in Charran, and ſayed
Gene.12.a vnto him: ‡ Get the out of thy coūtrie, and
from thy kynred, and come into the land,
which I ſhal ſhewe the. Then came he out
of the land of Chaldee, and dwelt in Char-
ran. And frō thence, when his father was
deade, he brought hym into thys lande, in
which ye nowe dwell, & he gaue him none
inheritaunce in it, no, not the breadeth of
Gene.12.b a fote: * And promyſed that he woulde
13.c.17.b. geue it to hym to poſſeſſe, and to hys ſede
and 26.a. after hym, when as yet he had no childe.

God verely ſpake on this wiſe * that
Gene.15.c his ſeede ſhoulde ſogeourne in a ſtraunge
lande, and that they ſhoulde kepe them in
‡Ex.12.f. bondage, and ‡ intreate them euyll foure
Iudi.5.b. hundred yeres. And the nacion (to whom
Gala.3.c. they ſhalbe in bondage) wil I iudge, ſaied
B
Gene.17.b God. And after that, ſhall they come forth
& ſerue me in this place. ‡ And he gaue him
Gen.21.a. the couenaunt of circumciſiō. * And he be-
*Gen.26.c gat Iſaac, and circumciſed hym yͤ eyght
‡Ge.29.30 daie, & * Iſaac begat Iacob, & ‡ Iacob be-
‡Ge.37.f. gat the twelue Patriarkes. ‡ And the Pa-
Gene.38.f. triarkes hauing indignacion ſold Ioſeph
Sapi.10.c into Egipt. And God was with him, and
deliuered him out of al his aduerſyties, &
gaue hym fauour and wiſedom in yͤ ſight
‡Gen.41.c of Pharao kyng of Egipt: and he ‡ made
hym gouernour ouer Egipt, & ouer all his
*Ge.41.g houſhold. * But there came a dearth ouer
all the land of Egipte & Canaan, & great
affliccion, that our fathers found no ſuſte-
naunce. But when Iacob heard that there
was corne in Egipt, he ſente our fathers
firſt. * And at yͤ ſecond time, Ioſeph was
Gene45.a knowen of hys brethren, & Ioſephs kyn-
red was made knowē vnto Pharao. Thē
ſent Ioſeph a meſſage, & cauſed his father
to be brought, & al hys kinne .lxxv. ſoules.
Gene46.a * And Iacob deſcended into Egipt ‡ and
‡Ge.49.d died bothe he and oure fathers, and were
caried ouer into Sichem, and layed in the
Ge.23.d. ſepulchre ‡ that Abraham bought for mo-
ney of the ſonnes of Emor, the ſonne of
Sichem.

C But when the tyme of the promes drew
nie which God had ſworne to Abraham,
*Exod.2.a * the people grew & multiplied in Egipte,
Psal.105.c till another kyng aroſe whiche knewe not
of Ioſeph. The ſame dealt ſubtelly with
our kinred, and euil intreated our fathers,
& made them to caſte out their young chil-
dren, that they ſhoulde not remayne aliue.

* The ſame tyme was Moſes borne, *Exod.2.a
and was acceptable vnto God, and nori- Hebr.11.c
ſhed vp in hys fathers houſe thre mo-
nethes. When he was caſt out, Pharaos
daughter toke hym vp and noryſhed hym
vp for her owne ſonne. And Moyſes was
learned in al maner wiſdome of the Egip-
cians, and was myghty in dedes and in
wordes.

And whan he was ful forty yeare olde,
it came into his hart, to viſet his brethren
the children of Iſrael. And when he ſawe
one of them ſuffer wronge, he defended
hym, and auenged his quarel that had the
harme done to hym, and ſmote the Egyp-
cian. For he ſuppoſed his brethren wolde
haue vnderſtande, how that God by hys
hande ſhoulde delyuer them. But they vn-
derſtode not.

And the nexte daye he ſhewed hym ſelfe D
vnto them as they ſtroue, & woulde haue
ſet them at one agayne, ſaying: Sirs, ye
are brethren, why hurte ye one another?
But he that did hys neyghboure wronge
thruſte hym awaye, ſaying: * who made *Ge.19.b
the a ruler and a iudge ouer vs? wilt thou Exod.2.c.
kyll me, as thou dyddeſt the Egypcyan Mat.21.c.
yeſterdaye? ‡ Then fled Moſes at that Actes.3.b
ſaying, and was a ſtraunger in the lande ‡Exod.2.d
of Madian, where he begat two ſonnes.

* And when fortye yeares were ex- *Exod.3.a
pired, ther appeared to hym in the wilder-
nes of mount Sina, an Angel of yͤ Lorde,
in a flame of fire, in a buſhe. Whē Moſes
ſawe it, he wondred at the ſyght. And as
he drewe neare to behold, the voyce of the
Lorde came vnto him: * I am the God of *Exo.3.b.
thy fathers, yͤ God of Abraham, the God Mat.22.c.
of Iſaac, and the God of Iacob. Moſes Mar.12.c
trembled, and durſte not beholde. Then Luke.20.e
ſayde the Lord to hym. ‡ Put of thy ſhoes ‡Iosu.5.d
from thy fete, for the place where thou
ſtandeſt, is holy ground. I haue perfectly
ſene the affliccion of my people whiche is
in Egypte, and I haue hearde theyr gro-
ning, and am come doune to deliuer them.
And nowe come and I will ſende thee in-
to Egypte.

This Moſes whom they forſoke (ſaying E
* who made the a ruler and a iudge?) the Exod.2.c
ſame did God ſende to be a ruler, and a de-
lyuerer by the handes of the Angell which
appeared to hym in the buſhe. And the
ſame broughte them oute, ſhewyng won-
dres and ſignes in Egypte, and in the red

ſea, and in the wildernes fourtie yeares.
This is that Moſes, whiche ſayde vnto
eut.18.c the children of Iſrael:* A Prophete ſhall
ctes.3.d. the Lorde youre God rayſe vp vnto you
of youre brethren, lyke vnto me, him ſhall
ye heare.

This is he‡that was in the congregacion,
ct.19.20 in the wyldernes with the Angell
Gala.3.c. (which ſpake to him in the mõute Sina)
and with our fathers. This manne receiued
the worde of lyfe to geue vnto vs, to
whom oure fathers would not obey, but
caſt it from them, and in their hertes turned
backe againe into Egipt, ſaying vnto
Exo.32.a Aaron:* make vs Gods to goe before
vs. For as for this Moſes that brought
vs out of the lande of Egypte, we wote
not what is become of hym. And they
made a calfe in thoſe dayes, and offered
ſacrifice vnto the ymage, and reioyſed ouer
the workes of theyr owne handes.

F Then God turned hymſelfe, ⁊ * gaue
Rom.1.c them vp, that they ſhould worſhyppe the
hoſte of the ſkye, as it is wrytten in the
booke of the Prophetes.* O ye of yͤ houſe
Amo.5.d of Iſrael, gaue ye to me ſacrifices and
Iere.7.e meate offeringes by the ſpace of fourtye
yeares in the wildernes? And ye toke vnto
you the tabernacle of Moloch, and the
ſtarre of youre God Rempham, figures
which ye made to worſhyppe them. And
I will tranſlate you beyonde Babilon.

Oure fathers had the tabernacle of
witnes in yͤ wildernes, as he had apoynted
Ex.25.d them, ſpeakyng vnto Moſes:‡ that
Hebr.8.a. he ſhould make it, according to the faſhion
that he had ſeen. Whiche tabernacle
Ioſu.3.a alſo oure fathers yͭ came after,*brought
in with Ioſue into the poſſeſſion of the
Gētiles, whom god droue out before the
face of our fathers, vnto the tyme of Dauid:
Pſa.89.e *whiche founde fauour before God,
and woulde fayne haue founde a tabernacle
3.Re.6.a for the God of Iacob.* But Salomon
buylt hym an houſe.

Act.17.f ‡Howbeit he that is hyeſt of all, dwelleth
not in temples made with handes,
Eſa.66.a as ſayeth the Prophete:* heauen is my
3.Reg.8.c ſeate, and earth is my foote ſtole. What
2.Par.6.c houſe wil ye builde for me, ſayth yͤ Lord?
or whiche is the place of my reſte? hathe
not my hande made all theſe thynges?

Ye ſtiffenecked and of vncircumcyſed
G heartes and eares: ye haue alwayes reſiſted
Deu.9.d the holy goſte, * as youre fathers
dyd, ſo do ye. Whiche of the Prophetes
haue not youre fathers perſecuted? And
they haue ſlayne them, which ſhewed before
of the comming of that iuſt whom ye
haue nowe betrayed, ⁊ murdred. And ye
alſo haue receyued the lawe * by the myniſtracion *Ioh.7.d.
of Angels, ⁊‡haue not kept it. ‡Act.15.b.

✢When they hearde theſe thynges,
their hertes claue a ſunder, ⁊ they gnaſhed
on hym with theyr teeth. But he being
ful of the holy goſt, loked vp ſtedfaſtly
with his eyes into heauen, ⁊ ſawe the
glory of God, and Ieſus ſtanding on the
right hande of God, and ſayde: behold, I
ſee the heauens open, and the ſonne of
manne ſtandyng on the ryght haude of
God. Then they gaue a ſhoute wyth a
loud voice, and*ſtopped theyr eares, and *pſa.58.a
ranne vpon him all at once, and caſt him
out of the citie, and*ſtoned him. And the *3.re.21.d
witneſſes layde downe theyr clothes at a
yong mans fete, whoſe name was Saul.
And they ſtoned Steuen callyng on, and
ſaying: Lorde Ieſu,* receyue my ſprite. *Pſa.31.a
And he kneled downe and cryed with a
loude voyce: Lorde‡laye not this ſynne ‡Luk.23.e
to theyr charge. And when he had thus
ſpoken, he fell a ſlepe. ✢

The.viii.Chapter.

Saul perſecuteth the Chriſten. The apoſtles are ſcattered abroade. Philip commeth into Samaria. Simon Magus is baptiſed, he dyſſembleth. Phylyp baptiſeth the chamberlayne.

SAul*cõſented vnto his death. A
And at that tyme there was a *Act.22.d
great perſecucion agaynſt the
congregacion whiche was at
Ieruſalem, and they were all*ſcattered *mat.10.
abrode thorowe out the region of Iurye Acte.1
and Samaria, except the Apoſtles. But
deuoute men dreſſed Steuen, and made
great lamentaciō ouer him. As for Saul
he * made hauocke of the congregacion, *Acte.
and entred into euerye houſe, and 22.a.26.
drewe out both men and wemen, ⁊ thruſt 1Cor.1
them into prieſon. Therfore, they that Gala.1.
were ſcattered abroad, went euery where
preachyng the worde of God.

✢ Then came Philip into a cytie of B
Samaria, and preached Chriſt vnto thē.
And the people gaue heede vnto thoſe
thynges whiche Philyp ſpake with one
accorde, hearyng and ſeeyng the myracles
which he dyd. For* vncleane ſprites
crying with loude voice, came out of manye *mat.16.d
that were poſſeſſed of them. And manye
taken with palſyes, and manye that
halted, were healed. And there was great
ioye in that citie. ✢

But there was a certayne man called
Symon, whiche before tyme in theſame
citie vſed wytchecrafte, and bewytched
the people of Samarie, ſaying that he
was a man that coulde do great thinges.
C Whom they regarded, from the leaſte to
the greateſt, ſaying: this manne is the
power of God which is called great. And
hym they ſet muche by, becauſe that of
long tyme he had bewytched them wyth
ſorceries. But as ſone as they gaue credēce
to Philippes preaching of the kingdome
of God, and of the name of Jeſu
Chriſte, they were baptiſed both men and
wemen. Then Symon hymſelfe beleued
alſo. And when he was baptyſed, he contynued
with Philippe and wondred, beholdyng
the miracles and ſignes, which
were ſhewed.

+ When the Apoſtles whiche were at
Hieruſalem hearde ſaye, that Samaria
had receyued the worde of God, they ſent
vnto them Peter and John. Which whē
they were come downe, prayed for them,
that they myght receyue the holy goſte.
For as yet he was come on none of them:
but they were baptiſed onely in the name
*Acte. 6.b of Chriſte Jeſu. *Then layde they theyr
13.a.19.a handes on them, and they receyued the
1.Ti.4.d holy goſte. +
and.5.d

Nu.27.d When Symon ſawe that throwe laying
2.Ti.1.b on of the Apoſtles handes, the holy
D goſte was geuen, he offred them money,
ſaying: geue me alſo thys power, that on
whomſoeuer J put the handes, he maye
receyue the holy ghoſte. But Peter ſayed
*Gi vnto hym: thy money peryſhe with thee,
.10.b becauſe thou haſt thought* that the gyft
of God maye bee obtayned with monye.
Thou haſt neither part, nor felowſhip in
this buſynes. For thy hearte is not ryght
G in the ſyght of God. Repente therfore of
thys thy wyckednes, and praye God that
the thought of thine heart maye be forgeuen
thee. For J perceyue that thou arte
ful of bitter gal, and wrapped in iniquytie.
Exo .8.b Then anſwered Symon and ſayd:
Nem. 8.b praye ye to the Lorde for me, that none of
3.Re.13.b theſe thynges whiche ye haue ſpoken, fal
Luke.21.c on me. And they when they had teſtifyed
and preached the worde of God, returned
towarde Jeruſalē, and preached the goſpell
in many cities of the Samaritans.

E *The Angell of the Lorde ſpake vnto
Phylip, ſaying: aryſe, and go toward the
South, vnto the way that goeth downe
from Jeruſalem vnto the citye of Gaza,
whyche is in the deſert. And he aroſe and
went on. And beholde, a man of Ethiopia
(a chamberlayn) and of great authorytie
with Candace quene of the Ethiopians,
& had the rule of all her treaſure: *came *3.Re.8.e
to Jeruſalem, for to worſhyp. And as he John.12.c
returned home agayn ſytting in his charet,
he read Eſay the Prophet.

Then the ſprite ſayde vnto Philyp: go
nere and ioyne thy ſelfe to yonder charet.
And Philip ran to hym, and hearde him
read the Prophet Eſai, and ſayd: Underſtandeſt
thou what thou readeſt? And he
ſayd: howe can J, except J had a guyde? F
And he deſyred Philip, yͤ he would come
vp, and ſit with hym. The tenoure of the
ſcripture whiche he read, was thys: *He *Eſa.53.b
was led as a ſhepe to be ſlain: & like a lābe
domme before hys ſhearer, ſo opened he
not his mouth. Becauſe of his hūblenes,
he was not eſtemed. But who ſhall declare
hys generacion? for hys lyfe is taken
from the earth. The chamberlayne
anſwered Philip, and ſayd: J pray thee,
of whom ſpeaketh the Prophete this? of
hymſelfe, or of ſome other man?

Philip opened his mouth, and began at
theſame ſcripture, and preached vnto
hym Jeſus. And as they wente on theyr
waye, they came vnto a certayne water,
and the chamberlayne ſayd: See, here is G
water* what doeth let me to be baptiſed? *Act.10.g
Philip ſayed vnto hym: Jf thou beleue
with all thyne herte, thou mayeſt. And he
anſwered and ſayd: J beleue that Jeſus
Chriſte is the ſonne of God. And he commaunded
the charet to ſtande ſtyll. And
they wente downe both into the water:
both Philip and alſo the chamberlayne,
and he baptiſed him. And aſſone as they
were come out of the water, the ſprite of
the Lorde caught awaie Philip, and the
chamberlayne ſawe him no more. And he
went on his waye reioyſyng: but Philip
was founde at Azotus. And he walked
thorowe out the coūtrey, preaching in all
the cities, tyll he came to Ceſarea. +

¶ The .ix. Chapter. ✠

Paule is conuerted, and confoundeth the Jewes.
Peter rayſeth Tabitha.

AND Saul yet brethyng A
out thretninges & ſlaughter
againſt the diſciples of
the Lorde, wente vnto the
hye prieſt, & deſyred of hym
letters to cary to Damaſco, *Acte.3.a
to the ſynagoges:* that yf he founde 22.a.26.b
any of this way (whether they were men 1.Cor.15.b
or wemen) he myght bryng them bounde Gala.1.c
to Jeru-

to Jeruſalem. And when he iorneyed, it
fortuned that as he was come nie to Damaſco,
ſodenly there ſhyned round about
hym a lyght from heauen, and he fell to
the earth, and hearde a voyce, ſaying to
Acte.22.b him: *Saul, Saul, why perſecuteſt thou
me? And he ſayde: what art thou Lorde?
And the Lorde ſayd: I am Jeſus, whom
thou perſecuteſt. It is harde for thee to
kycke againſte the prickes. And he both
tremblyng and aſtonnyed, ſayde: Lorde,
Luke.3.b *what wylt thou haue me to do? And the
Acte.2.f Lorde ſayde vnto hym: aryſe and go into
and.26.f the citie, and it ſhall bee tolde thee, what
thou muſt doe.

B The men whiche iorneyed wyth hym,
ſtode amaſed, hearyng a voice, but ſeyng
no mã. And Saul aroſe from the earth, &
when he opened his eyes, he ſawe no mã.
But they led hym by the hand, & brought
hym into Damaſco. And he was three
dayes without ſight, & neyther dyd eate
nor drynke. And there was a certayn diſciple
at Damaſco, named Ananias, and
to him ſayd the Lord in a viſion: Ananias?
And he ſaid, behold, I am here Lord.
And the Lord ſayd vnto him: aryſe, and
go into yͤ ſtrete (which is called ſtraight)
and ſeke in the houſe of Judas, after one
Acte.21.g called Saul *of Tharſus. For beholde,
and.22.a he prayeth, & hath ſene in a viſion a man
named Ananias comming in to him, and
puttyng hys handes on hym, that he
myght receyue his ſyght.

Then Ananias anſwered: Lord, I haue
Acte.8.a heard by many of this man *howe muche
26.b euyll he hath done to thy ſainctes at Jeruſalem:
1.Cor.15.b & here he hathe autoritie of the
Gala.1.c C hye prieſtes, to bynde all that call on thy
name. The Lorde ſayd vnto hym: go thy
waye, for he is a choſen veſſell vnto me,
to beare my name before the Gentyles, &
kynges, and the chyldren of Iſrael. For
I wyll ſhewe hym, howe great thynges
Acte.21.c *he muſt ſuffre for my names ſake.

2.Cor.11.c ‡And Ananias went his waye, and entred
and.f. Acte.22.c into the houſe, and put his handes
on hym, & ſayd: brother Saul, the Lorde
that appeared vnto the in yͤ way as thou
cameſt, hath ſent me, that thou myghteſt
receyue thy ſight, and be fylled with the
holy goſte. And immediatlye there fell
from his eyes as it had been ſcales, & he
receyued ſight: and aroſe, & was baptyſed,
and receyued meate, & was comforted.
D Thẽ was Saul a certain dayes with
the diſciples, whiche were at Damaſco.
And ſtraight waye he preached Chriſt in
the ſynagoges, how that he was the ſõne
of god. But al that heard him, were amaſed,
and ſayde: is not this he that ſpoyled
them whiche called on this name in Jeruſalem,
and came hither for that intent,
that he myght bryng them bounde vnto
the hie prieſtes? But Saul encreaſed the
more in ſtrength, and confounded the
Jewes whiche dwelt at Damaſco, affyrmyng
that this was very Chriſte. ‡

And after a good whyle, the Jewes toke
councell together to kyll hym. But their
laying awayte was knowen of Saul.
And they watched the gates daye and
2.Cor.12.a night to kyll hym. *Then the diſciples
1.Reg.19.f toke hym by night, & put hym thorowe
E the wall, and let hym downe in a baſket.

And when Saul was come to Jeruſalem,
he aſſayde to couple hymſelfe to the
diſciples: but they were al afrayd of him,
and beleued not yͭ he was a diſciple. But
Barnabas toke hym, and brought hym
to the Apoſtles, & declared to them, howe
he had ſene the Lord in the way, and that
he had ſpoken to hym, and howe he had
done boldly at Damaſco, in the name of
Jeſu. And he had hys conuerſacion with
them at Jeruſalem, ſpeakyng boldlye in
the name of the Lord Jeſu. And he ſpake
and diſputed agaynſte the Grekes: but
they went about to ſlea hym. Which whẽ
the brethren knewe *they brought him to *Acte.21.e
Ceſarea, and ſent hym forth to Tharſus.

Then had the congregaciõs reſt thorowout
all Jewry and Galile and Samary,
and were edified, and walked in the feare
of the Lorde, and multiplyed by the conforte
of the holy goſt. And it chaunced as
Peter walked throughout all quarters,
he came alſo to yͤ ſainctes which dwelt at
Lydda. And there he founde a certayne
man named Eneas, which had kept hys
bed .viii. yeres, and was ſicke of the palſye.
And Peter ſayed vnto hym: Eneas,
the Lorde Jeſus Chriſt make the whole:
aryſe, and make thy bed.* And he aroſe *Mat.9.a
immediatly. And all that dwelt at Lydda Mar.2.b
and Aſſaron, ſawe him, and turned to Luke.5.c.
the Lorde. John.5.b

There was at Joppa a certaine woman, Actes.3.b.
a diſcyple, named Tabitha (whiche by
interpretacion is called Dorcas) the ſame
was full of good workes, and almes
dedes, whiche ſhe did. And it chaunced in
thoſe dayes that ſhe was ſicke, and dyed.
Whom when they had waſhed, they layd

F her in a chāber. But forasmuche as Lydda
was nigh to Joppa, and the diſciples
had hearde that Peter was there, they
ſente vnto hym, deſyryng hym, that he
would not be greued to come vnto them.

Peter aroſe, and came with them. And
when he was come, they brought him into
the chamber. And all the widdowes
ſtode rounde aboute hym, wepyng, ⁊ ſhewyng
the coates and garmentes whiche
Dorcas made, while ſhe was with them.
And Peter put them al forth, and kneled
G downe and prayed, and turned him to the
*3.re.16.d body, and ſayd: Tabitha *aryſe. And ſhe
3.Re.4.f. opened her eyes, ⁊ when ſhe ſawe Peter,
Luk, 7.c ſhe ſatte vp. And he gaue her the hande,
and lifte her vp. And when he had called
the ſainctes and widdowes, he ſhewed
her a lyue. And it was knowen throughout
all Joppa, and many beleued on the
Lord. And it fortuned that he taryed manye
dayes in Joppa, with one Simon a
tanner.

¶ The .x. Chapter. ✠

The viſion that Peter ſawe. Howe he was ſent
to Cornelius. The heathen alſo receyue the ſpryte,
and are baptyſed.

A THere was a certain man in Ceſaria
called Cornelius, a captaine
of the ſouldiers of Italy,
a deuout manne, and one that
feared God with all his houſhold, which
gaue muche almes to yͤ people, ⁊ prayed
God alwaye. Theſame ſawe by a viſion
euidently (aboute the ninth houre of the
daye) an Angell of God commyng in to
hym, and ſaying vnto hym: Cornelius.
When he looked on hym, he was afrayed,
and ſayed: what is it Lorde? He
‡Ecc.35.a ſayed vnto hym. Thy prayers and ‡ thy
almes are come vp into remembraunce
before God. And nowe ſend men to Joppa,
⁊ call for one Simon, whoſe ſirname
is Peter. He lodgeth with one Simon a
tanner, whoſe houſe is by the ſea ſyde.
He ſhall tell thee, what thou oughteſt to
doe. And when the Angell whiche ſpake
vnto hym, was departed, he called twoe
of his houſholde ſeruauntes, ⁊ a deuoute
ſouldiour of them that wayted on hym,
and tolde them all the matter, and ſente
them to Joppa.

B On the morowe as they went on theyr
iorney and drewe nigh vnto the citie, Peter
*mat. 6.a went vp * vpon the toppe of the houſe
4.Re.4.f to praye, about the ſixt houre. And when
he wexed an hongred, he would haue eaten.
But while they made ready, he fel into
a traunce, and ſawe heauen opened,
and a certayne veſſell come downe vnto
hym, as it had been a greate ſhete, knitte
at the foure corners, and was let downe
to the earth, wherein were * all maner of *Leu.11.a
foure footed beaſtes of yͤ earth, and vermin Deu.14.a
and wormes, and foules of the ayre.
And there came a voyce to hym: ryſe Peter,
kill and eate. But Peter ſayed: not
ſo Lord, for I haue neuer eaten any thig
that is common or vncleane. And yͤ voice
ſpake vnto hym againe the ſeconde time:
‡ what god hath clenſed, that cal not thou
cōmon. This was done thryſe, ⁊ the veſſel ‡mat.15.b
was receiued vp againe into heauen. Rom.14.a

Whyle Peter alſo muſed in hymſelfe
what this viſion (whiche he had ſene)
meante: beholde, the menne whiche were C
ſente from Cornelius, had made inquiraunce
for Simons houſe, and ſtode before
the doore: and called out one, and aſked
whether Simon, whiche was ſirnamed
Peter, were lodged there. Whyle
Peter thought on the viſion, the ſpirite
ſayed vnto hym: behold, men ſeke thee: ariſe
therfore, and gette the downe, and go
with them, and doubte not: for I haue
ſent them. Peter wente downe to the men
which were ſent vnto him frō Cornelius,
and ſaid: Behold, I am he whom ye ſeke,
what is the cauſe wherefore ye are come?
They ſaid: Cornelius the captaine, a iuſt
manne, and one that feareth God, and of
good reporte emong all the people of the
Jewes, was warned by an holy Angell,
to ſend for thee into his houſe, ⁊ to heare
wordes of thee. Then called he them in
*and lodged them. *gen.19.a

And on the morowe, Peter wente awaye D
with them, and * certaine brethren from *Acte.11.b
Joppa accompanyed him. And the third
daye entred they into Ceſarea. And Cornelius
wayted for them, ⁊ had called together
his kinſmen, and ſpecial frendes.
And as it chaūſed Peter to come in, Cornelius
met hym, ⁊ fell downe at his feete,
⁊ worſhipped hym. But Peter toke hym
vp, ſaying: ſtand vp, * I my ſelfe alſo am *acte.14.c
a manne. And as he talked with hym, he Apo.19.b
came in and found many that were come and.22.b
together. And he ſayed vnto them: Ye
know how * that it is an vnlawful thing *Deu.5.a
for a manne that is a Jewe, to compa-
nye or come vnto an aliante: but God
hath ſhewed me, that I ſhoulde not call
any

any manne commen or vncleane:therefore
came I vnto you without delaye, aſſone
as I was ſente for. I aſke therefore, for
what intente haue ye ſente for me?

E And Cornelius ſayed:This daye now
foure dayes aboute this houre, I ſatte faſtyng,
and at the ninthe houre I prayed in
my houſe:and beholde, a manne ſtode before
me in bright clothing,and ſayed:Cornelius,
thy prayer is heard,& thyne almes
deedes are had in remembraunce in the
ſight of God. Sende menne therfore to go
to Joppa,and call for Simon,whoſe ſirname
is Peter. He his lodged in the houſe
of one Simon a tanner by the ſea ſyde:
whiche aſſone as he is come, ſhall ſpeake
vnto thee. Then ſent I for thee immediatly,
and thou haſte well dooen, that thou
art come. Nowe therefore are we all here
preſent before God, to heare all thynges
that are commaunded vnto thee of God.
Then Peter opened hys mouthe & ſaied:
‡2.pa.19.c Of a trueth I perceyue, that‡there is no
Rom.2.b. reſpect of perſones with God* but in all
Ephe.6.b. people, he that feareth hym, and worketh
Colo.3.d righteouſnes,is accepted with hym.

Ecc.35.b ye knowe the preaching that God ſent
‡Eſa.56.b vnto the chyldren of Iſraell, preachyng
F peace by Jeſu Chriſte, whiche is Lorde
ouer al thynges: ‡Which preachyng was
mat.4.b publiſhed throughout all Jewrye (and
began in Galile,after the baptiſme which
‡Eſa.61.a John preached) howe ‡ God annoynted
Luk.4.c Jeſus of Nazareth with the holy ghoſte,
and with power. Which Jeſus wente aboute
doyng good, and healyng all that
were oppreſſed of the deuel, for God was
with hym. And we are witneſſes of all
thynges whiche he dyd in the lande of the
Jewes, and at Jeruſalem: whom they
ſlewe,and hanged on tree. Hym God rayſed
vp the thirde daye,and ſhewed hym openly,
not to all the people, but vnto vs
witneſſes (choſen before of God for the
ſame intente) whiche did eate and drynke
‡Lu.24.d with hym,after he aroſe‡frō deathe.* And
Joh.21.b. * he commaunded vs to preache vnto the
*mat.28.d people,and to teſtifie,that it is he, whiche
Mar.16.c was ordeyned of God to bee the iudge of
*Eſa.53.d quicke and deade. To hym geue*all the
Prophetes witnes, yͭ through hys name
whoſoeuer beleuethe in hym,ſhall receyue
remiſſion of ſynnes.

Whyle Peter yet ſpake theſe wordes,
Actes.2.a. *the holy ghoſte fell on all them whiche
hearde the preachyng. And they of the circumciſion
whiche beleued,were aſtonyed,
as many as came with Peter, becauſe
that on the Gentiles alſo was ſhed oute
the gift of the holy ghoſte. For they heard
them ſpeake with toungues, & magnifye
GOD. Then anſwered Peter:‡can any Actes.8.f
manne forbid water, that theſe ſhoulde
not bee baptiſed whiche haue receyued the
holy ghoſte as well as wee? And he commaunded
them to be baptiſed in the name
of the Lorde. ‡ Then prayed they hym,to
tary a fewe dayes.

The .xi. Chapter.

Peter ſheweth the cauſe wherfore he went to the heathen. Barnabas and Paul preach vnto the heathen. Agabus prophecieth dearth for to come.

AND the Apoſtles and brethren A
that were in Jury,
hearde that the Heathen
had alſo receiued the word
of God. And when Peter
was come vp to Jeruſalē,they that were
of the circumciſiō, contended againſt him, Deut.7.a
ſaying: ‡Thou wenteſt in to men vncircūciſed,
and dideſt eate with them. But Peter
rehearſed the matter from the begynnyng,
and expounded it by ordre vnto thē,
ſaying:‡I was in the citie of Joppa,praiyng: ‡Acte.10.b
and in a traunce, I ſawe a viſion, a
certayne veſſell deſcende, as it had been a
greate ſhete, let downe from heauen by
the fower corners, & it came to me. Into
the whiche when I had faſtened myne
eyes, I conſidered,and ſawe* fourefoted *Leuit.11.a
beaſtes of the earth,& vermin & wormes, Deut.14.a
& foules of the ayer. And I hearde a voice B
ſaying vnto me: ariſe Peter,ſlea and eate.
But I ſayde: not ſo lorde, for nothing commen
or vncleane hath at any tyme entred
into my mouthe. But the voyce anſwered
me agayne from heauen: counte not thou
thoſe thinges comē,which God hath clenſed.
And this was done thre times. And al
were taken vp agayne into heauen.

And beholde,immediatly there were
thre menne all ready come vnto the houſe
where I was, ſent frō Ceſarea vnto me.
And the ſprite ſaid vnto me,that I ſhould
go with them,without douting. More ouer*theſe
ſyxe brethren accompanyed me, *Acte.10.d
and we entred into the mans houſe. And
he ſhewed vs howe he had ſene an Angell
in hys houſe, whiche ſtode and ſayed to
hym: ſende menne to Joppa,and call for
Simon,whoſe ſyr name is Peter:he ſhal
tell the wordes,wherby both thou and all
thyne houſe ſhal be ſaued. And as I began
to preache, the holy ghoſte fell on them,

Actes.2.a *as he dyd on vs at the begynnyng. Then
C came it to my remembraunce, howe that
*Joh.1.d. the Lord ſaied:*John baptiſed with water,
Actes.1.a. but ye ſhall be baptiſed with the holy
ghoſte. For as moche then as God gaue
them like giftes as he dyd vnto vs, when
we beleued on the Lorde Jeſus Chriſte,
what was I, that I ſhoulde haue withſtande
God. When they hearde thys, they
held their peace, and gloryfyed God, ſaying:
then hathe God alſo to the Gentils
graunted repentaunce vnto lyfe.

Actes.8.a *They alſo whiche were ſcatred abroade
thorowe the affliccion that aroſe
aboute Steuen, walked thorowout vnto
Phenices, & Cipers, & Antioche, preachig
the worde to no man, but vnto the Jewes
only. Some of them were men of Cipers
and Siren: whiche when they were come
to Antioche, ſpake vnto the Grekes, and
preached the Lorde Jeſus. And the hande
of the Lorde was with them, and a greate
numbre beleued and turned vnto yͤ Lord.

Tidinges of theſe thinges came vnto
D the eares of the congregacion, which was
in Jeruſalem. And they ſent forthe Barnabas,
that he ſhoulde go vnto Antioche.
Whiche when he came, and had ſene the
Acte.13.f. grace of God, was glad, and* exhorted
them all, that with purpoſe of hearte, they
woulde continually cleaue vnto the Lord.
For he was a good man, and full of the
holy ghoſte & of faythe, and muche people
was added vnto yͤ lorde. Then departed
Barnabas to Tharſus, for to ſeke Saul.
And when he had founde hym, he brought
hym vnto Antioche. And it chaunſed, that
a whole yeare they had their conuerſacion
with the congregacion there, and taught
muche people, in ſomuche that the diſciples
of Antioche, were the firſt that were
called Chriſten.

*Act.21.b. *In thoſe daies came Prophetes from
the citie of Jeruſalē vnto Antioche. And
there ſtode vp one of thē named Agabus,
and ſignified by yͤ ſprite, that there ſhoulde
be greate derthe thoroweout all yͤ world,
whiche came to paſſe in the Emperoure
Claudius dayes. Then the diſciples euery
man accordyng to hys abilitie, purpoſed
1.Cor.16.a to ſend*ſuccoure vnto the brethren which
2.Cor.8.a dwelt in Jewrye. Whiche thynge they
and.9.a alſo did, & ſent it to the elders by yͤ handes
of Barnabas and Saul.

The.xii.Chapter. ✠

Herode perſecuteth the Chriſten. Killeth James, & putteth Peter in prieſon, whom the Lord deliuereth by an aungel. The ſhamefull death of Herode.

AT the ſame tyme Herod yͤ king
ſtretched forthe hys handes to A
vexe certaine of the cōgregaciō.
And he kylled*James the bro- Mat.4.d
ther of John with yͤ ſwerde. And becauſe and.17.a
he ſawe that it pleaſed the Jewes, he proceded
farther, and toke Peter alſo. Then
were the dayes of ſwete bread. And when
he had caught him, he put hym in prieſon
alſo and delyuered him to.iiii.quaternions
of ſoudiers to bee kept: entendynge after
Eſter to brynge hym forthe to the people.
And Peter was kept in prieſon. But praier
was made without ceaſyng of the congregacyon
vnto God for hym. And when
Herode woulde haue brought hym oute
vnto the people, the ſame night ſlepte Peter
betwene two ſouldiers, bounde with
two chaynes, and the kepers before the
dore kepte the prieſon.

And beholde,*the angell of the Lorde *Acte.5.d
was there preſent, and a lyght ſhyned in
the habitacion. And he ſmot Peter on the
ſide, and ſtered hym vp, ſaying: aryſe vp
quickly. And hys cheynes fell of from hys
handes. And the Angell ſayde vnto hym:
gyrde thy ſelfe, and binde on thy ſandales.
And ſo he dyd. And he ſayeth vnto hym:
caſte thy garment aboute the, and folowe
me. And he came out and folowed hym, &
wiſte not that it was trueth whiche was B
doē by the Angel, but thought he had ſene
a viſyon. When they were paſte the firſte
and the ſecond watche, they came vnto the
yron gate, yͤ leadeth vnto the cytie,*which *Acte.5.d
opened to them by the owne accorde. And and.16.f
they wente out, and paſſed thorowe one
ſtrete, and forthewith, the Angel departed
from hym.

And when Peter was come to him ſelfe
he ſayed: nowe I knowe of a ſuretie, that
the Lorde hath ſent his Angell, and hathe
deliuered me out of the hande of Herode:
and from all the wayting for of the people
of the Jewes. ¶*And as he conſydred the C
thyng, he came to the houſe of Mary the
mother of one John (whoſe ſyrname was
Marke) where many were gathered together
*in prayer. As Peter knocked at the Acte.1.b
entry dore, a damſell came forth to herken,
named Rhoda. And when ſhe knewe Peters
voyce, ſhe opened not the entrye for
gladnes, but ran in, and tolde howe Peter
ſtode before the entry. And they ſaied vnto
her: thou art mad. But ſhe affirmed that
it was euen ſo. Then ſayed they, it is hys
angel. But Peter continued knocking: and
when

when they had opened the doore, & ſawe
Acte.3.c hym, they were aſtonied.* And when he
had beckened vnto them with the hande,
that they might holde theyr peace, he told
them by what meanes the Lorde hadde
brought him out of the pryſon. ‡ And he
ſayd: go ſhewe theſe thinges vnto James
and to the brethrẽ. And he departed, and
wẽt into another place. Aſſone as it was
daye, there was no lytle adoe among the
ſouldiers, what was become of Peter.
When Herode had ſought for hym, and
found him not, he examyned the kepers,
and commaunded them to bee caryed away.
And he deſcended from Jewrye to
Ceſarea, and there abode. Herode was
diſpleaſed with them of Tyre and Sidõ.
But they came all with one accorde, and
D made interceſſion vnto Blaſtus yͤ kinges
chamberlayne & deſyred peace, becauſe
theyr countrey was noriſhed by yͤ kinges
prouiſion. And vpon a daye appoynted,
Herode arayed hym in royall apparell,
and ſet him in his ſeate, and made an oracion
vnto them. And the people gaue a
ſhoute, ſaying: it is the voyce of a God,
and not of a manne. And immediatly the
Angell of the Lorde ſmote hym, becauſe
he gaue not God the honour: and he was
eaten of wormes and gaue vp the goſte.
And the worde of God grewe and multyplyed.
And Barnabas and Paul returned
to Jeruſalem, when they had fulfylled
Acte.13.a. theyr offyce, & toke with them * John,
whoſe syrname was Marke.

The.xiii. Chapter.

Paul and Barnabas are called to preache among the heathen. Of Sergius Paulus and Elymas the ſorcerer. Paul preacheth at Antioche.

A THere were in the congregacion
that is at Antioche, certayne
Prophetes, & teachers: as Barnabas
and Symon that was
called Niger, and Lucius of Cirene and
Manahem, Herode the Tetrarkes norſfelowe,
and Saul. As they miniſtred to
the Lorde and faſted, the holy goſt ſayde:
ſeperate me Barnabas and Saul, for
the worke wherunto I haue called them.
And when they had faſted and prayed, &
Nu.27.d *layde theyr handes on them, they lette
Acte.6.b them go. And they after they were ſente
8.c.&.19.a forth of the holy goſt, departed vnto Seleutia,
1.tim.4.d. & from thẽce they ſayled to Cyprꝰ.
and.5.d And when they were at Salamyne, they
2.Ti.1.b. ſhewed the worde of God in yͤ ſinagoges
of the Jewes. And they had ‡ John to
their miniſter. When they had gone thorow ‡Acte.12.d B
yͤ yle vnto Paphos, they found a certaine
ſorcerer (a falſe Prophete, a Jewe)
whoſe name was Barieſu, whiche was
with the ruler of the countrey, one Sergius
Paulus a prudente man. The ſame
ruler called vnto hym Barnabas and
Saul, and deſyred to heare the worde of
God. But Elimas * the ſorcerer (for ſo is Exod.7.b
hys name by interpretacion) wythſtode and.8.b.
them, and ſought to turne awaye the ruler Actes.8.b
from the fayth. Then Saul (whiche
alſo is called Paul) beyng full of the holy
goſt, ſet his eyes on hym, and ſayd: O
ful of al ſutteltie and diſceptfulnes, thou
childe of the deuyll, thou enemye of all
righteouſnes: wilt thou not ceaſe to peruerte
the ſtraught wayes of the Lorde?
And now beholde, the hand of the Lorde
is vpon thee, & thou ſhalt be blynde, and
not ſee the ſunne for a ſeaſon. And immediatly
there fel on him a myſte & a darkenes,
and he went about ſeking them that
ſhould lead hym by the hande. Then the
ruler, whẽ he ſawe what had happened,
*beleued, and wondred at the doctrine of John.6.d
the Lorde. When Paul departed from C
Paphos, they that were with hym, came
to Perga in Pamphilia: and * John departed Acte.15.g.
from them, and returned to Jeruſalem.
But they wandred thorowe the
countryes, & came from Perga to Antioche
in Piſidia, and wente into the ſinagoge
on the Sabboth day, & ſate downe.
And after the lecture of the lawe and the
Prophetes, the rulers of the ſynagoge
ſente vnto them, ſaying: ye men and brethren,
yf ye haue any ſermon to exhorte
the people, ſaye on. Then Paul ſtode
vp, and ‡ beckened with the hande for ſilence, ‡Acte.12.d
and ſayde: Men of Iſrael, and ye
that feare God, geue audience. The God
of this people choſe our fathers, and exalted
the people, when they dwelt as ſtraũgers
in the lande of Egipte, and * wyth Exo.14.a
an hye arme brought he them out of it, &
about the tyme of fourtie yeres ſuffred he
theyr maners in the wilderneſſe. And he
deſtroyed ſeuen nacions in the lande of
Canaan, * and deuyded theyr lande to Joſu.13.d
them by lot. And afterward ‡ he gaue vnto ‡Judi.1.a
thẽ iudges about the ſpace of. iiii. C. &
fiftie yeares, vnto the time of Samuel yͤ
Prophete. And afterwarde they * deſyred 1.Reg.8.a
a kyng, and God gaue vnto them ‡ Saul ‡1.re.10.a
the ſonne of Cis, a manne of the trybe of D

Beniamin, by the ſpace of fourty yeares.
And when he was put downe, he ſette vp
Dauid to be theyr kyng, of whome he reported,
ſaying: * I haue founde Dauid
1.Re.16.a the ſonne of Ieſſe, a manne after myne
Pſal.89.c owne hearte, whiche ſhall fulfyll all my
wyll.

Pſa.132.b *Of this mans ſede hath God (according
1.Re.7.b. as he had promyſed) brought forth
to Iſrael, a ſauioure, one Ieſus, when
Iohn had firſt preached before hys commyng*
*Mar.1.a the baptiſme of repentaunce to
Luk.3.c Iſrael. And whẽ Iohn had fulfilled hys
Iohn.1.d courſe, he ſayed: ‡ whom ye thynke that
‡Mat.3.b I am, theſame am I not. But beholde,
there cõmeth one after me, whoſe ſhowes
of his feete I am not worthy to leuſe.

*Ye menne and brethren, chyldren of
the generacion of Abraham, and whoſoeuer
Mat.10.a among you feareth God, * to you
is this worde of ſaluacion ſent. For the
inhabiters of Ieruſalem and theyr rulers,
‡1.Cor.2.b becauſe ‡ they knewe hym not, nor
yet the voyces of the Prophetes whiche
E are read euery Sabboth daye, they haue
Mat.27.c fulfilled them, in condẽnyng hym.* And
Luk.23.c. when they founde no cauſe of death in
hym, yet deſyred they Pylate to kyll him.
And when they had fulfilled al that were
wrytten of hym, they tooke hym downe
from the tree, and putte hym in a ſepulchre.
But God rayſed hym agayne from
*Ioh.20.d death, (*the thirde daye*) and he*was ſene many
dayes of them whiche came vp wyth
hym from Galile to Ieruſalem. Whiche
Ac.1.a.2.c *are his witneſſes vnto the people. And
Ioh.15.d. we declare vnto you, how yͤ the promeſſe
(which was made vnto the fathers) God
hath fulfilled vnto theyr chyldren (euen
vnto vs) in that he rayſed vp Ieſus agayne:
‡ Euen as it is wrytten in the
‡Pſal.2.a firſt Pſalme.‡ Thou art my ſonne, thys
Hebr.1.b daye haue I begotten thee. As concernyng
that he rayſed hym vp from death,
nowe no more to returne to corrupcion,
Eſai.55.b he ſayed on this wyſe: * The holy promyſes
made to Dauid, wil I geue faythfully
to you. Wherefore he ſayeth alſo, in
Pſal.16.b another place: * Thou ſhalt not ſuffre
Actes.2.d. thyne holy to ſee corrupcion. For Dauyd
(after he had in his tyme fulfylled the
3.Re.2.d wil of God)*fell on ſlepe, and was layed
vnto hys fathers, and ſawe corrupcion.
F But he whom God reyſed agayne, ſawe
no corrupcion. Be it knowen vnto you
therefore (ye menne and brethren) that
Luk.24.g *through thys manne is preached vnto
you the forgeueneſſe of ſynnes: and that
by hym, al that beleue, are iuſtified from
all thynges, from whiche ye coulde not
bee iuſtifyed by the lawe of Moſes. Beware
therefore, leſte that fall on you,
whiche is ſpoken of in the Prophetes:* Abacu.1.a
Beholde ye deſpiſers, and wonder, and
periſhe ye, for I doe a worke in youre
dayes, which ye ſhall not beleue, though
a man declare it you. When the Iewes
were gone out of the congregacion, the
Gentiles beſought yͤ they would preache
the woorde to them the nexte Sabboth.
When the congregaciõ was broken vp,
many of the Iewes and verteous Proſelites
folowed Paul & Barnabas, which
ſpake to them, and*exhorted them to continue Acte.11.d
in the grace of God.

*And the next Sabboth daye came almoſte G
the whole cytie together, to heare
the worde of God. But when the Iewes
ſawe the people, they were full of indignacion,
and ſpake againſt thoſe thinges,
which were ſpoken of Paul, ſpeakyng againſt
it, and raylyng on it. Then Paul
and Barnabas wexed bolde, and ſayd: it
was mete*that the worde of God ſhould Mat.10.b
firſte haue been preached to you. But ſeyng
ye put it from you, and thynke your
ſelues vnworthy of euerlaſtyng lyfe, loe
we turne to the Gentyles: For ſo hath the Eſa.49.b
Lorde commaunded vs.* I haue made Luke.1.e.
thee a light of the Gentiles, that thou be
the ſaluacion vnto the ende of the world.
Whẽ the Gentiles hearde this, they were
glad and glorified the word of the Lord,
and beleued: euen as many as were ordeyned
vnto eternall lyfe. And the worde
of the Lorde was publyſhed throughout
al the region. But the Iewes moued the
deuoute and honeſt women, & the chiefe
men of the citie, and reiſed perſecucion againſt
Paul and Barnabas, and expelled
them out of theyr coaſtes. *But they *Mat.10.b
ſhouke of the duſte of theyr feete agaynſt Mar.6.b
them, and came vnto Iconium. And the Luke.9.a
diſciples were filled wyth ioye and wyth and.10.a
the holy goſt. ‡

¶ The.xiiii. Chapter.

Paul and Barnabas preache at Iconium, ſome
beleue, ſome ſtere vp ſediciõ. At Lyſtra they would
do ſacryfyce to Barnabas and Paul, whiche refuſe
it, and exhorte the people to worſhyp the true God,
Paul is ſtoned: after that commeth he to Derba,
Lyſtra, Iconium, and to Antioche.

A AND it fortuned in Iconium,
that they went both together
into ŷ ſinagoge of ŷ Jewes,
and ſo ſpake that a great multitude
bothe of the Jewes, and alſo of the
Grekes, beleued. But the vnbeleuynge
Jewes, ſtered vp, & vnquieted the mindes
of the Gentiles agaynſt the brethrē. Long
time abode they there, & quit them ſelues
boldely with the helpe of the Lord, which
gaue teſtimony vnto ŷ word of his grace,
and * graunted ſygnes and wonders to
Mat.16.d bee doen by their handes. But the multitude
of the citie was deuided: & part helde
with the Jewes, & part with ŷ Apoſtles.

B When there was an aſſaute made bothe
of the Gentiles, and alſo of the Jewes
with their rulers, to do them violence and
to ſtone them: they wer ware of it and fled
Mat.10.c *vnto Liſtra and Derba, cities of Licaonia,
and vnto the region that lyeth rounde aboute,
and there preached the Goſpell.
(And all the multitude was moued at their doctryne,
but Paul and Barnabas taryed ſtill at Liſtra.) And
there ſat a certaine man at Liſtra weake in
Actes.3.a his fete, beyng *creple from hys mothers
wombe, and neuer had walked. The ſame
hearde Paul preache. Whiche beholdyng
hym, and perceyuing that he had faythe to
be whole, ſayed with a loude voice: ſtande
Esay.35.b vpright on thy fete. And ‡he ſteart vp, and
Mat.15.d walked. And when the people ſawe what
Luke.7.d. Paul had doen, they lyfte vp their voyces,
Act.28.b. ſaying in ŷ ſpeache of Licaonia: *Goddes
are come downe to vs in ŷ likenes of men.
And they called Barnabas Jupiter, and
Paul Mercurius, becauſe he was ŷ preacher.
Then Jupiters prieſte whiche dwelt
before their citie, brought oxen and garlandes
vnto the porche, and woulde haue
dooen ſacrifice with the people.

Whiche when the Apoſtles, Barnabas
C & Paul, hearde of, they rent their clothes,
and ran in amonge the people, crying and
‡Acte.10.d ſaying: ſirs why dooe ye thys? ‡Wee are
Apoc.19.b mortall menne like vnto you, and preache
and.22.c vnto you, that ye ſhoulde turne from theſe
‡Gen.1.a vanities vnto ŷ liuyng God, ‡which made
Psa.146.a heauen and earthe and the ſea, & al thinges
Apo.14.b that are therein: the whiche in times paſte
Acte.17.f. ſuffred all nacions to walke in their owne
*Rom.1.b wayes. *Neuertheleſſe he lefte not hymſelfe
withoute witnes, in that he ſhewed
hys benefites from heauen, in geuyng vs
raine and frutfull ſeaſons, fillyng oure
heartes with foode and gladnes.

And with theſe ſayinges, ſcace refrayned
they the people, that they had not doen D
ſacrifice vnto them. Thither came certain
Jewes from Antioche, and Iconium:
whiche (when they had obtayned the peoples ‡2.cor.11.f
conſent ‡ and had ſtoned Paul) drew
hym oute of the citie, ſuppoſyng he had
ben dead. How beit, as the diſciples ſtode
round aboute hym, he aroſe vp, and came
into the citie. And the nexte daye he departed
with Barnabas to Derba. And when
they had preached to that citie, and had
taught many, they returned agayne to Liſtra,
and to Iconium, and Antioche, and
ſtrengthed the diſciples ſoules againe, and
*exhorted them to continue in the faythe: *Act.13.f.
affirmyng that we muſt ‡ through muche ‡2.Tim.3.c
tribulacion enter into the kyngdome of
God. And when they had ordeyned them
elders by eleccion, in euery congregacion,
and had prayed and faſted, they commended
them to the Lorde, on whom they beleued.
And when they had gone throughout
Piſidia, they came to Pamphilia: and
when they had preached the word in Perga,
they deſcended into the citie Attalya,
and thence departed by ſhyp to Antioche,
from whence they wer committed vnto ŷ
grace of God, to the worcke whiche they
fulfilled. When they were come, and had
gathered the congregacion together, they
rehearſed al that God had dooen by them,
and howe he had opened the dore of fayth
vnto the Gentiles. And there they abode
long tyme with the diſciples.

The.xv.Chapter.

Variaunce aboute circumcyſyon. The Apoſtles pacifie the matter at Jeruſalem. Paul and Barnabas preache at Antioche.

AND certayne menne which
came doune, taught ŷ brethren A
‡except ye be circumciſed ‡Gala.5.a.
after ŷ maner of Moſes,
ye cānot be ſaued. So
when there was ryſen diſſencyon and diſputing,
not a littel, vnto Paul and Barnabas
agaynſte them, they determined that
Paul and *Barnabas, and certaine other *Gala.2.a
of them ſhould go vp to Jeruſalem vnto
ŷ Apoſtles and elders, about this queſtion.
And after they wer brought on their
waye by ŷ congregaciō, they paſſed ouer
Phenices & Samaria, declaring ŷ conuerciō
of ŷ Gētils, & they brought great ioye
vnto al ŷ brethrē. And whē they wer come

to Jeruſalē,they wer receaued of the congregacion, and of the Apoſtles & elders.
B And they declared al thynges that GOD
had done by them. Then roſe vp certayne
of the ſecte of the Phariſes, whiche dyd
beleue: ſaying that it was nedefull to circumciſe them, and to commaunde them to
kepe the lawe of Moyſes. And the Apoſtles and elders came together, to reaſon
of thys matter.

And when there was moch diſputing,
Peter roſe vp, and ſayde vnto them: Ye
menne and brethren,ye knowe how that a
good whyle a goe,God dyd choſe among
vs that the Gentiles by my mouth ſhould
heare the word of the goſpell, and beleue.
*Acte.1.b And God whiche *knoweth the hartes,
Pſal.7.c. bare them witnes, and gaue vnto them
1.Pa.28.b the holy ghoſt,euen as he did vnto vs,and
put no difference betwene vs and them,
Joh.13.b. ſeyng that with faythe he *purifyed theyr
and.15.a. heartes. Nowe therfore why tempte ye
God ‡ to put on the diſciples neckes the
Actes.7.g yocke‡ whiche nether oure fathers nor we
were able to beare. But we beleue, that
C thorow the grace of yͤ Lorde Jeſu Chriſt,
we ſhalbe ſaued, as they do. Then all the
multitude was peaſed and gaue audience
to Barnabas and Paul, which tolde what
ſignes and wonders God had ſhewed amonge the gentiles by them.

And when they held their peace, James
anſwered,ſaying: Men and brethren herken vnto me. Simeon tolde, howe God at
the beginning dyd viſit the Gentiles to receaue of them a people in hys name. And
to this agre the wordes of the prophetes,
Amos.9.d as it is written: *After thys I will returne, and will buylde agayne the tabernacle of Dauid, whiche is fallen downe:
and that whiche is fallen in decaye of it,
wyll I builde agayne,and I wil ſet it vp,
that the reſidue of menne might ſeke after
the Lord,and alſo the gentiles vpon whō
my maine is named,ſaieth yͤ Lord,which
doth all theſe thynges:knowen vnto God
are all hys workes from the begynnyng
of the worlde. Wherefore my ſentence is,
that we trouble not them,whiche from amonge the Gentiles are turned to God:
but that we write vnto thē, that they ab-
*Exo.20.a ſteine them ſelues *from filthines of ymages,and from fornicacion, & from ſtrang-
Gen.9.a. led,and‡from bloude. For Moſes of olde
Leui.7.c. time hath in euery citie them that preache
and.17.d. hym in the ſinagoges, when he is red euery Sabboth daye.

Thē pleaſed it the Apoſtles and elders
with the whole congregacion,to ſend choſen men of theyr owne company to Antioche with Paul & Barnabas. They ſent D
*Judas(whoſe ſirname was Barſabas) Joh.14.a
and Silas,which wer chefe men amonge
the brethrē,and gaue them letters in their
handes after this maner.

The Apoſtles, and elders and brethrē
ſend gretynges vnto the brethren whiche
are of the Gentils in Antioche, Siria and
Cilicia. For as muche as we haue hearde
that certayne whiche departed from vs,
haue troubled you with wordes,and combred youre myndes,ſaying: Ye muſte bee
circumciſed, and kepe the lawe,to whom E
wee gaue no ſuche commaundement. It
ſemed therfore to vs a good thinge,when
we were come together with one accorde,
to ſend choſen menne vnto you, with oure
beloued Barnabas and Paul,menne that
haue ieoparded their lyues for the name
of oure Lord Jeſus Chriſt. We haue ſent
therfore Judas and Silas, whiche ſhall
alſo tell you the ſame thinges by mouthe.
For it ſemed good to the holy ghoſt and to
vs,to charge you with no more then theſe
neceſſary thinges, that is to ſaye, that ye
abſtaine from thinges offered to ymages,
and from bloude,and from ſtrangled,and
from fornicacion. From whiche yf ye kepe
youre ſelues, ye ſhall do well. So fare ye
well.

When they therfore were departed, F
they came to Antioche,& gathered yͤ multitude together, and delyuered the epiſtle.
Which when they had read, they reioyſed
of that conſolaciō. And Judas and Silas
beyng Prophetes, exhorted the brethren
with muche preachynge, and ſtrengthed
them. And after they had taried there a
ſpace, they were let go in peace of the brethren vnto the Apoſtles. Notwithſtandyng it pleaſed Silas to abyde there ſtill,
(but Iudas departed alone to Jeruſalem.) Paul and
Barnabas cōtinued in Antioch,teachyng
& preachyng the worde of the Lord with
other many.

But after a certayne ſpace,Paul ſayde
vnto Barnabas: Let vs go agayne, and
viſite oure brethren in euery citie where
we haue ſhewed the worde of the Lorde,
and ſe how they do. And Barnabas gaue
councell to take with them John, whoſe
ſirname was Marke. But Paul wolde
not take hym vnto their company* which Actes.13.c
departed from them at Pamphilia, and
went

wente not with them to the worcke. And the contencion was ſoe ſharpe betwene them, that they departed aſunder one frõ the other: and ſo Barnabas toke Marck, and ſayled vnto Cipers. oh.14.a And Paul choſe Sylas, and departed, beyng commytted of the brethrẽ vnto the grace of God. And he went thorow Ciria and Cilicia, ſtabliſſhyng the congregacions: (*commaundinge to kepe the preceptes of the Apoſtles and elders.*)

The .xvi. Chapter.

Timothy is circumciſed, Paul preacheth at Phylyppos, and there is he put in preſon.

A Then came he to Derba and to Liſtra. And beholde, a certaine diſcyple was there named Timotheus, a womans ſõ, which was a Jewesse and beleued: but hys father was a Greke. Of whõ reported well the brethren that were at Liſtra and Iconium. Hym wold Paul that he ſhoulde go forthe with hym, and toke and circumciſed hym, becauſe of the Jewes whiche wer in thoſe quarters: for they knew all, that his father was a Greke. As they wẽt thorow the cities, they deliuered them the decrees Act.15.c for to kepe, that were * ordeyned of the Apoſtles and elders, whiche were at Jeruſalem. And ſo wer the congregacions ſtabliſſhed in the faith, and encreaſed in nombre dayly.

B When they had gone thorowe out Phrigia, and the region of Galacia, and * were Rom.1.c. forbidden of the holy ghoſt to preache the worde in Aſia, they came to Myſia, and ſought to go into Bethinia. But the ſprite ſuffred them not. But whan they had gon Acte.18.c thorowe Miſya, they came downe to * Troada. And a viſyon appeared to Paul in the nyght. There ſtode a man of Macedonia and prayed hym, ſaying: come in to Macedonia, and helpe vs. After he had ſene the viſion, immediatly wee prepared to go into Macedonia, being certified that the Lorde had called vs for to preache the Goſpell vnto them. Whan we loced forth then from Troada, we came with a ſtrait C courſe to Samothracia, and the nexte day to Neapolim, & frõ thence to Philippos, whiche is the chiefe citie in the partes of Macedonia, and a free citie.

Wee were in that citie abydyng certayne dayes. es.13.d And on the Sabboth dayes we went oute of the citie beſydes a ryuer, where men were wonte to praye. And we ſate downe, and ſpake vnto the wemen whiche reſorted thyther. And a certayne woman (named Lidia) a ſeller of purple of the citie of Thyatira, whiche worſhipped God, gaue vs audience. Whoſe heart the Lorde opened, that ſhe attended vnto the thynges whiche Paul ſpake. When ſhe was baptiſed, and her houſholde, ſhe D beſoughte vs, ſaying: If ye thynke that I beleue on the Lord, come into my houſe, and abide there. And ſhe * conſtrayned vs. Gen.19.a

And it fortuned as we went to praier, Luk.14.e and.24.c a certayne damoſel poſſeſſed with a ſprite *1.re.28.a that propheciyed, met vs, whiche brought her maſter and maſtres muche vauntage with propheciyng. The ſame folowed Paul and vs, and cryed, ſaying: * theſe Mar.5.a men are the ſeruauntes of the moſte hye God, whiche ſhewe vnto vs the waye of ſaluacion. And thys dyd ſhe many dayes. But Paul not content turned aboute, and ſayde to the ſprite. I commaunde the * in mark.16.d the name of Jeſu Chriſte, that thou come oute of her. And he came oute the ſame houre.

And when her maſter and maſtres ſawe E that * the hope of their gayne was gone, Acte.19.c they caught Paul & Sylas, and drue thẽ into the market place vnto the rulers, and brought thẽ to the officers, ſaying: Theſe menne trouble oure citie, ſeyng they are Jewes, and preache ordinaunces whiche are not lawfull for vs to receaue, nether to obſerue, ſeyng we are Romaynes. And the people ranne agaynſt them, and the officers rente their clothes, and commaunded them to * bee beaten with roddes. 2.Cor.11.f And when they had beaten them ſore, they caſte them into preſon, commaundyng the tayler of the preſon to kepe them diligently. Whiche when he had receaued ſuche commaundement, thruſte them into the inner preſon, and made their fete faſt in the ſtockes.

At midnight Paul and Sillas prayed, & lauded God. F And ẏ preſoners hearde thẽ. And ſodenly ther was a great earthquake, ſo that the foundacion of the preſõ was ſhaken, & * immediatly al the dores Acte.5.a and.12.b. opened, and euery mans bandes wer leuſed. When the keper of the prieſon waked out of his ſlepe and ſawe the prieſõ dores open, he drew oute his ſwearde, & would haue kylled hym ſelfe, ſuppoſyng that the prieſoners had ben fled. But Paul cryed with a loude voyce, ſaying: doe thy ſelfe no harme, for we are all here. Then he

called for a lyght and ſprange in, and came
trembling vnto Paul, and fel doune at the
fete of Paul and Sylas, and broughte
Luke, 3. a. them out, and ſayed: Syrs * what muſte
Actes. 2. f I do to be ſaued? And they ſayed: ‡ beleue
and. 9. a. on the Lorde Jeſus, and thou ſhalte be ſaued
‡ John. 6. d and thy houſholde. And they preached
G vnto hym the worde of the Lorde, ⁊ to all
that were in hys houſe. And he toke them
the ſame houre of the night, ⁊ waſhed their
woundes, and was baptiſed ⁊ all they of
hys houſhold ſtrayght way. And when he
had brought them into hys houſe, he ſet
Luk. 19. a. meat before them, ⁊ * ioyed that he with
all hys houſholde beleued on God.

And when it was daye, the officers ſent
the miniſters, ſaying: let thoſe menne go.
The keper of the prieſon tolde this ſaying
to Paul: the officers haue ſente worde to
leuſe you. Nowe therfore get you hence,
and gooe in peace. Then ſayed Paul vnto
them: they haue beaten vs openly vncondemned,
for all that we are Romaynes, ⁊
haue caſt vs into prieſõ, ⁊ now wold they
ſend vs a way priuely? Naye verely, but
let them come them ſelues, and fet vs out.
Whẽ the miniſters told theſe wordes vnto
yͤ officers, they feared when they heard
Mat. 8. b that they wer Romaines: * they came and
beſought thẽ, and brought them out, ⁊ deſyred
them to departe out of the citie. And
they went out of the prieſon and entred into
the houſe of Lydia, ⁊ whẽ they had ſene
yͤ brethren, they cõforted thẽ, ⁊ departed.

❡ The .xvii. Chapter.

Paul cũmeth to Theſſalonica, where the Jewes ſet the cytie on a rore. Paul eſcapeth, ⁊ cũmeth to Athens where he preacheth the true and vnknowne GOD.

AS they made their iorney
A thorow Amphipolis, ⁊ Apolonia,
they came to Theſſalonica,
where was a Synagoge
of the Jewes. And
Paul (as hys maner was) wente in vnto
them, ⁊ thre Sabboth dayes declared out
of the ſcripture vnto them, opening ⁊ allegi
Luk. 24. g ng, yͭ * Chriſt muſt nedes haue ſuffered,
⁊ riſe againe from death, ⁊ that this Jeſus
was Chriſt, whom (ſaied he) I preache to
* Act. 28. f. you. And * ſome of them beleued, ⁊ came ⁊
companied with Paul ⁊ Silas, and of the
deuout Grekes a great multitude, and of
the chefe wemen not a fewe.

B But the Jewes which beleued not, had
indignacion, and toke vnto thẽ euyll men,
which wer vagabõdes, ⁊ gathered a cõpany,
⁊ ſet al the citie on a roare, and made
aſſaute vnto the houſe of Jaſon, ⁊ ſought
to bryng them out to the people. And whẽ
they found thẽ not, they drue Jaſon, ⁊ certayn
brethren vnto the heades of the citie,
crying: theſe yͭ trouble the world, are come
hither alſo, whõ Jaſon hath receaued priuely.
* And theſe all do contrary to the de- John. 19. c
crees of Ceſar, affyrmyng another kinge,
one Jeſus. And they troubled the people,
⁊ the officers of the citie, when they hearde
theſe thynges. And when they wer ſufficiently
anſwered of Jaſon, and of yͤ other,
they let them go.

And the brethren immediatly ſent awaie
Paul and Sylas by night, vnto Berrea. C
Whiche when they wer come thither, they
entred into the Sinagoge, of the Jewes.
Theſe were the nobleſt of byrth amonge
them of Theſſalonia, whiche receaued the
worde with all diligence of mynde, ⁊ ſearched
* the ſcriptures dayly, whether thoſe John. 5. g
thynges were euen ſo. And many of them
beleued: alſo of worſhipful wemen which
wer Grekes, and of men not a few. When
the Jewes of Theſſalonia had knowlage,
that the worde of God was preached of
Paul at Berrea: they came, and moued yͤ
people there. And thẽ immediatly the brethren
ſent a way Paul, to go as it were to
the ſea: but * Silas ⁊ Timotheus abode Acte. 18. b
there ſtyll. And they that guyded Paul, D
brought hym vnto Athens, and receaued
a commaundement vnto Silas and Timotheus,
for to come to hym with ſpede:
and came their way. Whyle Paul wayted
for them at Athens, his ſprite was moued
in hym, when he ſawe the citie geuen to
worſhyppyng of ymages. Then diſputed
he in the ſinagoge with the Jewes, ⁊ with
the deuout perſons: and in the market dayly
with them yͭ came vnto hym by chaũce.
Certayne Philoſophers of the Epicures,
⁊ of the Stoyckes, diſputed wͭ hym. And
ſome there wer which ſaid: what wil this E
babler ſaie? Other ſaid: he ſemeth to be a tidinges
bringer of new deuyls, becauſe he
preached vnto them Jeſus ⁊ the reſurreccion:
And they toke him, ⁊ brought him into
Marce ſtret, ſaying: may we not know
what this new doctrine wherof thou ſpeakeſt
is? For thou bringeſt ſtraunge tydinges
to our eares. We wold know therfore,
what theſe thinges meane. For al the
Athenians, ⁊ ſtraungers which wer there,
gaue thẽ ſelues to nothing els, but eyther
to tell, or to heare ſome newe thynge.

F Paul ſtode in the myddes of Marce ſtrete, and ſayed: ye men of Athens, I perceyue that in all thynges ye are to ſuperſticious. Foꝛ as I paſſed by, and beheld the maner howe ye woꝛſhyppe your Gods, I founde an alter wherein was wꝛitten: vnto the vnknowē God. Whom ye then ignoꝛaũtly woꝛſhip, him ſhewe I vnto you: *God that made the woꝛlde, ⁊ all that are in it (ſeyng that he is Loꝛde of heauen and earth) ‡ dwelleth not in temples made with handes, as though he neded of any thyng, ſeyng he hymſelfe * geueth lyfe and bꝛeth to all menne euery where, and hath made of one bloud al nacions of men, foꝛ to dwell on al the face of the earth: and hath aſſigned befoꝛe howe long tyme, and alſo the endes of theyꝛ inhabitacion, that they ſhould ſeke God, yf they myght fele and fynde hym, though he be not farre from euery one of vs. Foꝛ in hym we lyue, moue, and haue oure beyng, as certayne of youre owne Poetes ſayd: foꝛ we are alſo his generacion. Foꝛ as muche then as we are the generacion of God, we ought not to thinke that the Godhead is lyke vnto golde, ſyluer oꝛ G ſtone, grauen by craft and ymaginacion of man. *And the tyme of this ignoraũce God regarded not. ‡ But nowe byddeth all men euery where repente, becauſe he hath appoynted a daye, in the whiche he wil iudge the woꝛlde with righteouſnes, by that manne by whom he hath appoynted, and hath offred fayth to al men, after that he had rayſed him from death. Whē they heard of the reſurrecciō from death, ſome mocked, and other ſayde: we wyll heare the again of this matter. So Paul departed from amōg them. Howbeit certayne men claue vnto hym, and beleued: emong the whiche was Dioniſius a ſenatoure, and a woman named Damaris and other with them.

*Gen.1.a
Acte.14.c
Pſa.46.a
Apo.14.b
‡Acte.7.f
Eſa.66.a
3.Reg.8.c
2.Par.6.c
*Gen.1.b
Rom.2.a
‡Lu.24.c

¶ The.xviii. Chapter.

Paul pꝛeacheth at Coꝛinthum, contynuing there a yeare ⁊ a halfe, goeth agayn into Syria, commeth to Epheſus, Ceſarea and Antioche. Of Apollos Aquila and Priſcilla.

A After this, Paul departed from Athens ⁊ came to Coꝛinthum, and founde a certayne Jewe named* Aquila, boꝛne in Ponthus, lately come from Italye with his wyfe Pꝛiſcilla (becauſe that the emperoure Claudius had commaunded all Jewes to departe from Rome) and he dꝛewe vnto them, becauſe he was of theſame crafte, he abode with them, and wꝛought: theyꝛ crafte was to make tētes. And he pꝛeached in the ſinagoge euery Sabboth day (*ſetting forth in the meane while the name of the Lorde Jeſus*) and exhoꝛted the Jewes and the Gentiles.

Rom.16.a
2.Tim.4.d

When* Silas and Timotheus were come from Macedonia, Paul was conſtrayned by the ſpirite, to teſtifye to the Jewes that Jeſus was very Chꝛiſt. And when they ſayed contrarye and blaſphemed, ‡ he ſhoke his raiment, ⁊ ſayde vnto them: youre bloud be vpon youre owne heades, from hence foꝛth wil I go blameleſſe vnto the Gentiles. And he departed thence, ⁊ entred into a certayne mannes houſe named Juſtus, a woꝛſhipper of God, whoſe houſe ioyned harde to the ſinagoge. Howbeit, one Criſpus the chiefe ruler of the ſinagoge * beleued on the Loꝛd with al his houſholde: ⁊ many of ẏ Coꝛinthians when they gaue audience, beleued ⁊ were baptiſed. Then ſpake the B Loꝛde to Paul in the night * by a viſion: be not afrayed, but ſpeake, ⁊ hold not thy peace: foꝛ I am with thee, ⁊ no man ſhall inuade thee that ſhall hurte thee. Foꝛ I haue muche people in thys cytie. And he contynued there a yeare and ſixe monethes, and taught them the woꝛde of God. When Gallio was ruler of the countrey of Achaia, the Jewes made inſurreccion with one accoꝛde agaiſt Paul, ⁊ bꝛought hym to the iudgement ſeate, ſaying: this felowe counſayleth men to woꝛſhip God contrary to the lawe. And when Paul now was about to opē his mouth, Gallio ſayed vnto the Jewes: if it were a matter of wꝛong, oꝛ an euill dede, (O ye Jewes) reaſon would that I ſhoulde heare you: but yf it bee a queſtion of woꝛdes, oꝛ of names, oꝛ of your lawe, loke ye to it your ſelues: foꝛ I wyll bee no iudge of ſuche matters: ⁊ he dꝛaue them from the ſeate. Then all the Gꝛekes toke Soſtenes the chiefe ruler of the ſinagoge, ⁊ ſmote hym befoꝛe the iudges ſeate. And Gallio cared foꝛ none of thoſe thynges. Paul after C this, taryed there yet a good whyle, and then tooke hys leaue of the bꝛethꝛen, and ſayled thence into Syria, Pꝛiſcilla and Aquila accompanying hym. And * he ſhoꝛe hys head in Cencrea, foꝛ he had a vowe. And he came to Epheſus, and lefte them there: but he hymſelfe entred into the

Acte.17.b
‡mat.10.b
mar.6.b
Acte.13.g
Joh.4.g
Acte.16.b
Num.6.b

the ſinagoge, & reaſoned with yͤ Iewes.
When they deſired hym to tarye longer
time with them, he conſented not, but bad
them fare well, ſaying: I muſt nedes (at
this feaſt that commeth) bee in Ieruſalem,
but I will returne againe vnto you
Hebr.6.a. *if God wyll. And he departed from Epheſus:
Iaco.3.a. and when he was come vnto Ceſarea,
and aſcended vp, and ſaluted the
congregacion, he departed vnto Antioche:
& when he had taryed there a while,
he departed, & went ouer all the countrey
of Galacia and Phrigia by order, ſtrengthyng
all the diſciples.

D And a certayne Iewe named * Apollos,
*1.Cor.1.b 3.a.16.c borne at Alexandria, came to Epheſus,
an eloquente manne, and mightye in the
ſcriptures. Theſame was informed in yͤ
waye of the Lorde, and ſpake feruently
in the ſpirite, and taught diligentlye the
thinges of the Lorde, and knewe but the
baptiſme of Iohn only. And theſame beganne
to ſpeake boldely in the ſinagoge.
Whom when Priſcilla and Aquila had
heard, they toke hym vnto them, and expounded
vnto hym the way of God more
perfectly. And when he was diſpoſed to
go into Achaia, the brethren wrote, exhorting
the diſciples to receiue hym. Which
when he was come, helped them muche
whiche had beleued through grace: For
he ouercame the Iewes mightely, & that
openly: ſhewyng by the ſcriptures, that
Ieſus was Chriſte.

¶ The.xix.Chapter. ✠

Of the twelue men that were baptiſed at Epheſus, and what miracles were done by Paul. Demetrius moued ſedicion in the cytie.

A IT fortuned that whyle Apollo
was at Corinthū, Paul paſſed
throwe the vpper coaſtes, and
came to Epheſus, and founde
certayne diſciples, and ſayed vnto them:
haue ye receyued the holy goſte, ſence ye
beleued? And they ſayed vnto hym: noe,
we haue not hearde whether there bee any
holy goſte, or noe. And he ſayed vnto
*Mat.2.b them: wherewith were ye then baptyſed?
Mar.1.a. And they ſayed: with Iohns baptiſme.
Luke.3.c. Then ſayed Paul: *Iohn verely baptiſed
Iohn.1.d. wyth the baptiſme of repentaunce,
‡Acte.6.b ſaying vnto the people that they ſhoulde
8.c.13.a beleue on hym, whiche ſhould come after
Nu.27.d him: that is on Chriſt Ieſus. When they
1.tim.4.d heard this, they were baptiſed in yͤ name
and.5.d. of the Lord Ieſu. And when Paul ‡layde
2.tim.1.b. his handes vpon thē *the holy goſt came
*Acte.2.a
4.f.19.b
on them, and they ‡ſpake with tonges, & ‡Mat.7.d.
prophecied, and all the men were aboute Acte.2.a
twelue. And he wente into the ſinagoge, B
and behaued himſelfe boldly for the ſpace
of three monethes, diſputing and geuing
them exhortacions of the kyngdome of
God. ‡When diuers wexed harde hearted
and beleued not, but ſpake euil of the
waye (and that before the multitude) he
departed from them, and ſeparated the
diſciples. And he diſputed daylye in the
ſcole of one called Tirannus. And this
contynued by the ſpace of two yeres: ſo
that all they whiche dwelt in Aſia, heard
the worde of the Lord Ieſu, both Iewes C
and Grekes. And God *wrought ſpecial *Mar.16.d
miracles by the handes of Paul: ſo that Actes.5.c
from hys bodye were brought vnto the
ſicke, napkins and partelettes, and the
diſeaſes departed from them, and *the euyll Mat.16.b
ſprites went out of them. Then certain
of yͤ vagabounde Iewes, exorciſtes,
toke vpon them to call ouer them (which
had euyll ſprytes) the name of the Lorde
Ieſus, ſaying: We adiure you by *Ieſu, Mat.7.c
whom Paul preacheth. And there were
ſeuen ſonnes of one Sceua a Iewe, and
chefe of the prieſtes which did ſo. And the
euil ſpryte anſwered and ſayed: Ieſus I D
knowe, and Paul I knowe, but who are
ye? And the man in whom the euil ſpryte
was, rāne on them, and ouercame them,
and preuailed againſt them, ſo that they
fled out of that houſe naked and wounded.
And thys was knowen to all the
Iewes, and Grekes alſo, which dwelt at
Epheſus, & feare came on them all: and
the name of the Lorde Ieſus was magnified.
And many that beleued, came, * & *Mat.1.a
confeſſed and ſhewed theyr workes. Many
of them whiche vſed curious craftes,
brought theyr bookes, and burned them
before all men, and they counted the price
of them, and founde it fyftye thouſande
ſiluerlynges. So myghtely grewe the
woorde of God, and preuayled. After
theſe thynges were ended, Paul purpoſed
in the ſpryte (when he had paſſed
ouer Macedonia and Achaia) to goe to
Hieruſalem, ſaying: After I haue been
there, I muſte alſo ſee Rome. So ſente
he into Macedonia two of them that miniſtred
vnto hym, euen Timotheus and
Eraſtus: but he himſelfe remayned in Aſia
for a ſeaſon.

E Theſame tyme there aroſe no lytell a
do aboute that waye. For a certayne man
named

named Demetrius a ſiluerſmith (whiche made ſiluer ſhꝛynes foꝛ Diana) was not a litell beneficiall vnto the craftes menne. Whō he called together with the woꝛkemenne of like occupacion, and ſaied: Sirs ye know that by thys crafte * we haue aduauntage. 16.d Moꝛeouer, ye ſe and heare that not a lone at Epheſus, but almoſt thoꝛow out all Aſia, thys Paul hath perſwaded and turned awaye muche people: ſayinge 115.a yͭ * they be not Goddes which are made with handes. So that not only thys oure crafte commeth into parell to bee ſet at nought: but alſo yͭ the temple of the great Goddeſſe Diana ſhoulde be deſpiſed, and her magnificence ſhoulde bee deſtroyed, whom all Aſia and the woꝛlde woꝛſhyppeth.

When they hearde theſe ſayinges, they were full of wꝛath, and cryed out, ſaying: Greate is Diana of the Epheſians. And all the citie was on a roꝛe, and they ruſhed into the cōmune hall with one aſſent, and caught Gaius ⁊ Ariſtarcus, men of Macedonia, Pauls companyons. Whē Paul wolde haue entred in vnto the people, the diſciples ſuffered hym not. But certayne F of yͤ chiefe of Aſia (which were his frēdes) ſent vnto him, deſyꝛing him that he would not pꝛeace into the comen hal. Some therfoꝛe cryed one thynge, and ſome another, and the congregacion was al out of quiet: and the moꝛe parte knewe not wherfoꝛe they were come together.

Some of the company dꝛue foꝛth Alexander, yͤ Jewes thꝛuſting him foꝛwardes. Alexander * beckened with the hand and tte.21.g woulde haue geuen the people an anſwer. When they knewe that he was a Jewe, there aroſe a ſhoute almoſt foꝛ the ſpace of two houres, of all men, crying: greate is Diana of the Epheſians.

G Whē the towne clarke had ceaſed the people, he ſayed: ye mē of Epheſus, what man is it that knoweth not how that the citie of the Epheſians is a woꝛſhipper of the greate goddeſſe Diana, of the ymage whiche came from heauen. Seyng then that no man ſayeth here agaynſt, ye ought to be contente, and to do nothyng raſhly: foꝛ ye haue bꝛought hyther theſe menne, whiche are nether robbers of churches, noꝛ yet deſpyſers of youre Goddeſſe. Wherfoꝛe, if Demetrius and the craftes men which are with him, haue a matter agaynſt any man, the lawe is open, ⁊ there are rulers, let them accuſe one another. But yf ye gooe aboute any other thynge, it ſhall bee determined in a lawfull congregacion. Foꝛ we are in ieopardy to bee accuſed of thys dayes vpꝛoure, foꝛ as muche as there is no cauſe wherby wee may geue a rekenyng of thys concourſe of people. And when he had thus ſpoken, he let the congregacion departe.

The .xx. Chapter.

Paul goeth into Macedonia and into Grece. At Troas he rayſeth vp a dead body. At Epheſus he calleth the elders of the congregacion together, committeth the kepyng of Gods flocke vnto them, warneth them of falſe teachers, maketh hys praier with them, and departeth to ſhyppe.

After that yͤ rage was ceaſed, Paul called yͤ diſciples vnto hym, ⁊ toke hys leaue of them, ⁊ departed foꝛ to go into Macedonia. A And when he had gone ouer thoſe parties, and had geuen thē a long exhoꝛtacion, he came into Grece, and there abode .iii. monethes. And when the Jewes laide waite foꝛ him, as he was aboute to ſayle into Siria, he purpoſed to returne thoꝛow Macedonia. There accompanyed hym into Aſia, Sopater of Berrea, ⁊ of Theſſalonia Ariſtarcus and Secundus, and Gayus of Derba, and Timotheus, ⁊ out of Aſia Tichicus and * Trophimus. These goyng befoꝛe taryed vs at Troas. B Actes.21.f 2.tim.4.d And we ſailed awaye from Philippos after the dayes of ſwete bꝛead, and came vnto them to Troas in fyue dayes, where we abode ſeuen dayes.

And vpon one of the Sabboth daies, whan the diſciples came together foꝛ to bꝛeake bꝛeade, Paul pꝛeached vnto them (ready to departe on the moꝛow) and continued the pꝛeachyng vnto midnyght. And there were many lightes in the chamber, where we were gathered together: ⁊ there ſate in a wyndowe a certayne yonge man (named Euticus) beyng fallen into a depe ſleepe. And as Paul was pꝛeachyng he was the moꝛe ouercome with ſlepe, and fel downe from the thiꝛde lofte, ⁊ was takē vp dead. But whā Paul went downe, he fell on hym * and embꝛaced hym ⁊ ſaid: C make nothyng a do, foꝛ his lyfe is in him. *3.re.17.d 4.reg.4.f. Luk.7.c Actes.9.g So when he was come vp agayne, ⁊ had bꝛoken the bꝛeade, ⁊ eatē, ⁊ talked a long whyle (euen till the moꝛnyng) at the laſte he departed. And they bꝛought the yonge man aliue, and were not a litle confoꝛted.

And we went afoꝛe to ſhyppe, ⁊ leuſed

vnto Aſſon there to receaue Paul. For ſo
had he appoynted, and wold hym ſelfe goe
a fote. When we were come together at
Aſſon, we toke hym in, and came to Mitylenes.
And we ſayled thence, and came the
nexte daye ouer agaynſte Chios. And the
D nexte daye we aryued at Samos, & taried
at Trogilon. The nexte daye we came to
Mileton, for Paul had determined to ſaile
ouer by Epheſus, becauſe he wolde not
ſpende the tyme in Aſia. For he haſted (yf
it were poſſible for hym) to kepe at Ieruſalem
the day of Pentecoſte. And from
Miletō he ſent meſſaungers to Epheſus,
and called the elders of the congregacion.
Whiche when they were come to hym, he
ſayde vnto them: Ye knowe from the firſte
date yͭ I came into Aſia, after what maner
I haue been with you, at all ceaſons ſeruynge
the Lorde with all humblenes of
mynde, and with many teares and temptacions
whiche happened vnto me by the
layinges awayte of the Iewes, becauſe I
wolde kepe backe nothyng that was profitable
vnto you: but to ſhew you, & teach
you openly and thorowe out euery houſe,
wytneſſinge bothe to the Iewes, and alſo
to the Grekes, yͤ *repentaunce that is toward
Luke.24.e ward God, and the faith which is toward
oure Lorde Ieſus.

E And nowe beholde, I go bounde in the
ſprite vnto Ieruſalem, not knowyng the
thynges that ſhall come on me there, but
Acte.21.a that *the holy ghoſte witneſſeth in euery
cytie: ſaying, that bandes and trouble abyde
me. But none of theſe thynges moue
2.tim.2.b me nether is my lyfe deare vnto myſelfe,
that I myght fulfill my courſe with ioye,
& the miniſtracion (of the word) whiche I
haue receaued of the Lord Ieſu, to teſtifie
the Goſpell of the grace of God.

F And now behold, I am ſure, that henceforth,
ye all (thorowe whom I haue gone
preachyng the kyngdom of God) ſhall ſee
my face nomore. Wherfore, I take you
to recorde this daye, that I am pure from
the bloud of al men. For I haue ſpared no
laboure, but haue ſhewed you al the counſell
of God. Take hede therfore vnto your
ſelues and to al the flocke, amonge whom
the holy ghoſte hath made you ouerſears,
to rule the congregacion of God, whiche
he hath purchaſed with hys bloude. *For
1.tim.4.a I am ſure of this, that after my departing
2.tim.3.a
2.Pet.2.a ſhall greuous wolues entre in amonge
and.3.a you, not ſparyng the flocke. Moreouer of
Iude.1.c youre owne ſelues ſhall menne aryſe, ſpeakyng
peruerſe thynges, to drawe diſciples
after them. Therfore awake, and remembre
that by the ſpace of thre yeres, I ceaſed
not to warne euery one of you night and
daye with teares. G

And now brethren, I commend you to
God, & to the worde of his grace, whiche
is able to buylde farther, and to geue you
an inheritaunce amonge all them whiche
are ſanctified. *I haue deſyred no mans Eccl.46.c
ſyluer, gold, or veſture. Yea, ye your ſelues 1.Re.12.a.
knowe that ‡ theſe handes haue miniſtred 2.Cor.11.c
and.12.d.
vnto my neceſſities, and to them that were ‡Gen.3.e
with me. I haue ſhewed you all thinges, 1.Cor.9.b
how that ſo laboryng ye ought to receaue 2.theſſ.3.b
the weake, and to remembre the wordes
of the Lorde Ieſu, how that he ſayed: it is
more bleſſed to geue then to receaue.

And when he had thus ſpoken, he kneled
doune *and praied with them al. And they *Acte.21.b
all wept ſore and fell on Pauls necke, and
kyſſed hym: ſorowyng moſte of all for the
wordes whiche he ſpake, that they ſhould
ſe his face nomore. And they conuaied him
vnto the ſhyppe.

¶ The .xxi. Chapter.*

Pauls Iorney by ſhyppe. Of Philippe the Euangeliſte,
and Agabus the Prophet, whiche warned
Paul not to go to Ieruſalem. He remained ſtedfaſt
in hys purpoſe, and is taken in the temple.

And when it chaunced that we
had launched forthe, and were A
departed from them, we came
with a ſtrayghte courſe vnto
Choon, and the daye folowyng vnto the
Rhodes, and from thence vnto Patara.
And whē we had gottē a ſhippe yͭ would
ſayle vnto Phenices, we went abord into
it, and ſet forth. But when Cyprus began
to appeare vnto vs, we lefte it on the lefte
hande, and ſayled vnto Syria, and came
vnto Tyre. For there the ſhyppe vnladed
the burthen. And when wee had founde
brethren, we taryed there ſeuen dayes. And Actes.20.d
they tolde Paul thorowe the ſprite * that
he ſhoulde not go vp to Ieruſalem. And
when the dayes were ended we departed
and went oure way: and they all brought
vs on our waye, with wiues and children,
till we were come out of the citie. And we
kneled doune in the ſhore, *and prayed. Acte.20.g
B And when we had taken our leaue one of
another, we tooke ſhyppe, and they returned
home agayne.

When we had ful ended the courſe from
Tire, we went doune to Ptolomaida, and
ſaluted

ſaluted the brethren, and abode with thē
one daye. The next daye, we that were of
Pauls company, departed, and came vnto
Ceſarea. And we entred into the houſe
Acte.6.b. of * Philip the Euangeliſt, whiche was
and.8.a one of the ſeuen , and abode with hym.
C Theſame mã had foure doughters, virgins,
*Joel.2.g whiche dyd * prophecy. And as we
taried there a good many of dayes , there
came a certaine prophete from Jury, named
Agabus. When he was come vnto
vs, he tooke Pauls gyrdle, & bounde his
feete & handes, and ſayd: Thus ſayth the
*Acte.9.c holy goſt, * ſo ſhall the Jewes at Jeruſalem
1.Cor.11.e.f bynd the mã that oweth this gyrdle,
and ſhall delyuer hym into the handes of
the Gentiles. When we heard this, both
we & other whiche were of theſame place,
beſought him that he would not go vp to
Jeruſalem. Then Paul anſwered , and
ſayde: what doe ye wepyng and vexyng
myne heart? J am ready, not to be bound
only, but alſo to dye at Jeruſalem for the
name of the Lord Jeſu. When we could
*Mat.6.b. not turne his mynde we ceaſed, ſaying: *
the will of the Lorde bee fulfylled. After
thoſe dayes we tooke vp oure burthens,
Actes.9.e. and went vp to Jeruſalem. * There went
D with vs alſo certaine of the diſcyples of
Ceſarea, & brought with them one Mnaſon
of Cyprus , an olde diſcyple, wyth
whome we ſhoulde lodge. And when we
were come to Jeruſalem: the brethren receyued
vs gladlye. And on the morowe,
Paul went in with vs vnto James. And
all the elders came together. And when
he had ſaluted them, he tolde by ordre all
thynges, that God had wrought among
the Gentyles by his miniſtracion. And
when they hearde it , they gloryfyed the
Lord, and ſayd vnto him: Thou ſeeſt brother,
howe many thouſande Jewes there
are which beleue, and they are all earneſt
folowers ouer the lawe. And they are informed
of thee, that thou teacheſt all the
Jewes whiche are among the Gentyles,
to forſake Moſes , and ſayeſt that they
ought not to cyrcumcyſe theyr chyldren,
neither to lyue after the cuſtomes. What
is it therfore? the multitunde muſt nedes
come together. For they ſhall heare that
thou art come. Doe therfore this that we
ſaye to thee.
Num.6.b * We haue.iiii.men, whiche haue a vowe
on them. Them take, & puryfye thy ſelfe
E with them, and do coſt on them, that they
may ſhaue their heades: & all ſhal knowe
that thoſe thinges which they haue heard
concernyng thee, are nothyng : but that
thou thy ſelfe alſo walkeſt and kepeſt the
law. But as touchyng yͤ Gentiles which
beleue, * we haue written and concluded, Actes.15.e
that they obſerue no ſuch thing, ſaue onlye
yͤ they kepe themſelues from thynges
offred to ydols, and from bloud , & from
ſtrangled, and from fornicaciõ. Then the
next day Paul toke the men, & * purifyed Acte.14.d
hymſelfe with them, and entred into the
temple, declaryng that he obſerued the
dayes of the purificacion, vntyll that an
offeryng ſhould be offred for euery one of
them. And when the ſeuen dayes were
now almoſt ended, yͤ Jewes which were
of Aſia (when they ſawe hym in the temple
) moued al the people, & layde handes
on him, cryꝛing: men of Jſrael, help. This F
is the man, that teacheth al menne euery
where againſt the people & the lawe, and
this place. He hath alſo brought Grekes
into the temple, & hath polluted this holy
place. For they had ſene with him one in
the citie * Trophimus an Epheſian, whõ *Acte.20.b
they ſuppoſed that Paul had brought into 2.tim.4.d
the temple. And all the cytie was moued,
& the people ſwarmed together. And
they toke Paul, and drue hym out of the
temple , and forthwith the doores were
ſhut. As they wente aboute to kyll hym,
tydinges came vnto yͤ hie captaine of the
ſouldyers , that all Jeruſalem was moued.
Which immediatly toke ſouldiours
and vndercaptaynes, and ranne downe
vnto them . When they ſawe the vpper G
captaine & the ſouldiours : they left ſmytyng
of Paul. Then the captayne came
nere and tooke hym , and commaunded
hym to be bound with two chaynes, and
demaunded what he was , and what he
had done. And ſome cryed one thig, ſome
another, among the people. And when he
coulde not knowe the certayntie for the
rage, he commaunded hym to bee caryed
into the caſtle. And when he came vnto a
ſtayre, it fortuned that he was borne of
the ſouldiers for the vyolence of the people.
For the multitude of the people folowed
after, crying: awaye with hym.

And when Paul began to be caryed into
the caſtle, he ſayd vnto the hie captain:
maye J ſpeake vnto the? Whiche ſayde:
Canſt thou ſpeake Greke? Art not thou
that Egipcian, which before theſe dayes
madeſt an vproure, & leddeſt out into the
wyldernes

wyldernes foure thouſand mē that were
murtherers? But Paul ſayd: I am a mā
*Act.9.b. whiche am a Iewe of * Tharſus a citie
and.22.a. in Cycill, a cytiſen of no vyle cytte: I beſeche
the ſuffre me to ſpeake vnto yͤ people.
And when he had geuen hym lycence,
Paul ſtode on the ſteppes, * and
Acte.12.f beckened with the hande vnto the people:
and when there was made a greate
ſylence, he ſpake vnto them in the Hebrue
tong, ſaying.

¶ The.xxii.Chapter.

Paul anſwereth the Iewes. He is ſcourged, and layde in prieſon agayne.

A MEn, brethrē and fathers, heare
ye mine anſwer which I make
nowe vnto you. When they
heard that he ſpake in the Hebrue
tong to them, they kept the more ſilence.
And he ſayeth: I am verely a man
*Acte.9.b which am a Iewe borne in * Tharſus, a
and.21.g citie in Cicill: neuertheleſſe yet brought
vp in this cytie, at the feete of * Gamaliell,
‡Actes.5.f and informed diligentlye in the
lawe of the fathers, and was feruente
mynded to God warde, as ye all are this
‡Acte.8.a ſame daye: and ‡ I perſecuted this waye
and.9.a vnto the deathe, byndyng and delyueryng
and.26.b into prieſon bothe menne and women,
1.Cor.15.b as the chiefe prieſt doeth beare me
Gala.2.b. witnes, and all the eſtate of the elders:
of whom alſo I receiued letters vnto the
brethren, and went to Damaſco to bryng
them (whiche were there) bounde vnto
Ierusalem for to be puniſhed.

B And it fortuned (that as I made my
iorney and was come nie vnto Damaſco
aboute none) ſodenly there ſhone frō heauen
a great light rounde about me, and
I fell vnto the earth, and hearde a voyce
‡Acte.9.a ſaying vnto me: ‡ Saul, Saul, why perſecuteſt
thou me? And I anſwered: what
art thou Lord? And he ſayed vnto me: I
am Ieſus of Nazareth, whom thou perſecuteſt.
And they that were wͭ me, ſawe
verely a light ⁊ were afrayed: but they
hearde not the voyce of hym that ſpake
with me. And I ſayed: what ſhall I doe
Lorde? And the Lorde ſayed vnto me: Aryſe
and goe into Damaſco, and there it
ſhalbe tolde thee of al thinges, which are
apoynted for thee to do. And whē I ſawe
nothyng for the bryghtneſſe of that light,
I was led by the hand of them that were
with me, and came into Damaſco.

C * And one Ananias a perfecte manne,
*Acte.9.c. (and as perteynyng to the lawe hauyng
good report of al the Iewes which there
dwelte) came vnto me, and ſtode, ⁊ ſayed
vnto me: brother Saul, receiue thy ſight.
And the ſame houre I receiued my ſight,
and ſawe hym. And he ſayed: the God of
oure fathers hath ordeyned thee before, yͭ
thou ſhouldeſt know his wil, ⁊ ſhouldeſt
heare the voyce of his mouthe: For thou
ſhalt be his witnes vnto all men of thoſe
thinges, whiche thou haſte ſene ⁊ heard.
And now, why tarieſt thou? Ariſe, and be
baptiſed, and waſhe a waye thy ſynnes *Ro.10.b
* in calling on the name of the Lord. And
it fortuned, that whē I was come again
to Ieruſalem and prayed in the temple,
I was in a traunce, ⁊ ſawe hym ſaying
vnto me: Make haſte, ⁊ get the quickely D
out of Ieruſalē: for they will not receyue
thy witnes that thou beareſt of me. And
I ſayed: Lorde, they knowe that I preſoned
⁊ bette in euerye ſinagoge them that
beleued on thee. ‡ And when the bloud of ‡Acte.7.a
thy witneſſe Steuen was ſhed, I alſo
ſtode by, ⁊ conſented vnto his death, and
kept the rayment of them that ſlewe him.
And he ſayed vnto me: depart, for * I wil *Act.13.a
ſende thee a farre hence vnto yͤ Gentiles. Gala.1.d

They gaue hym audience vnto thys
worde, and then lyft vp their voices, and
ſayd: away with ſuche a felowe from the
earth: for it is not reaſon that he ſhould
lyue. And as they cryed, and caſt of theyr
clothes, and threw duſte into the ayre, the
captaine cōmaunded hym to bee brought
into the caſtle, and bad that he ſhould be
ſcourged, and to bee examined, (that he
might knowe) wherefore they cryed ſo on
hym. And when they bounde him with
thonges, Paul ſayed vnto the Centurion
that ſtoode by hym: Is it lawfull for
you to ſcourge a man that is a Romaine
and vncondemned? When the Centurion
hearde that, he wente and tolde the
vpper capitayn, ſaying: What entendeſt
thou to doe? For this manne is (A citezen)
of Rome.

E Then the vpper captain came, and ſayed
vnto hym: tell me, art thou a Romaine?
He ſayed: yea. And the captayn anſwered:
with a great ſūme obtayned I thys
freedome. And Paul ſayed: I was free
borne. Then ſtraight way departed from
hym they whiche ſhould haue examyned
hym. And the hye captayn alſo was afrayed,
after he knewe that he was a Romayne,
and becauſe he had bounde hym.
On the morowe (becauſe he would haue
knowen

knowe the certaynety wherfore he was
accuſed of the Jewes)he loced hym frō
his bondes, ⁊ cōmaūded ẏ hie prieſtes
and all the counſel to come together,*⁊
Actes. 23.f brought Paul furth ⁊ ſet him before thē.

The.xxiii.Chapter.

Paul cūmeth before the counſel. Debate ariſeth among the people, the capitayne delyuereth hym, God comforteth him.

A Paul behelde the counſel, and
Acte.24.d ſayd: men ⁊ brethren‡ I haue
liued in all good conſcience
before God untill thys day.
And the hye prieſte Ananias
cōmaūded them ẏ ſtode by to ſmite him
on ẏ mouth. Then ſayd Paul unto hym:
God ſhall ſmite thee thou paynted wal.
Deu.17.d ‡Sitteſt ẏ and iudgeſt me after the law
⁊ commaūdeſt me to be ſmitten cōtrary
to the law? And they ẏ ſtode by, ſaid: reuileſt
Joh.18.d *thou Gods hye prieſt? Thē ſayd
Paul: I wiſt not brethren, that he was
Exod.22.d the hye prieſte. For it is written: *thou
ſhalte not curſe the ruler of thy people.

B When Paul perceyued ẏ the one part
wer Saduceis, ⁊ the other Phariſeis,
he cryed out in the counſell: Men ⁊ brethren
Phil.3.a ‡I am a Phariſey, the ſonne of a
*Act.23.e phariſey. *Of ẏ hope ⁊ reſurreccion frō
and.26.b. death, I am iudged. And whē he had ſo
ſaid, ther aroſe a debate betwene ẏ phariſeis
Mat.22.c ⁊ the Saduceis ⁊ the multitude
Mar.12.b was deuyded. ‡For ẏ Saduceis ſaye, ẏ
Luk.20.e. ther is no reſurrecciō, neither angell nor
ſpirite. But the phariſeis graunt both.
And there aroſe a great crie: ⁊ when the
ſcribes which were of ẏ phariſeis part
aroſe, they ſtroue, ſaying: we fynde none
euill in this manne. Though a ſpirite or
an angel hath appeared to hym, lette us
C not ſtriue againſt God. And when there
aroſe great debate, the capitayn (fearing
leſt Paul ſhould haue bene pluct a ſōder
of them) commaunded ẏ ſouldiers to go
Acte.16.b. down, ⁊ to take him from among them,
and.18.c and to bryng hym into the caſtell. * The
night folowig, god ſtode by him, ⁊ ſaid:
be of good chere Paul: for as thou haſt
Acte.27 b teſtifyed of me in Jeruſalem‡ſo muſt ẏ
beare witnes alſo at Rome. And whē it
was day, certaine of ẏ Jewes gathered
thēſelfes together, ⁊ made a vow: ſaying
ẏ thei would neither eate nor drinke
til they had killed Paul. They wer moe
thē.xl.men, which had made this cōſpiracion.
And they came to ẏ chief prieſtes
and elders, ⁊ ſayd: we haue bounde our
ſelues with a vowe, that we will eate
nothyng, untyll we haue ſlayne Paule.
Now therfore geue ye knowledge to ẏ
upper capitayn and to the counſayl, that D
he bryng him furth unto us to morow,
as though we would know ſome thyng
more perfectly of hym. But we (or euer
he come nere) are ready to kill him. Whē
Pauls ſiſters ſonne heard of theyr laying
awayte, he went and entred into the
caſtle, ⁊ tolde Paul. And Paul called one
of the under capitaines unto him, ⁊ ſaid:
bring this yong man unto ẏ hie captain,
for he hath a certayn thing to ſhew him.
And he toke him ⁊ brought him to ẏ hie
captain, ⁊ ſaid: Paul the priſoner called
me unto him, ⁊ prayed me to bryng this
yong mā unto thee, which hath a certain
matter to ſhewe thee. The hye capitayn
toke him by the hand, ⁊ went with him E
out of the way: and aſked him, what is
it that thou haſt to tel me? And he ſayd:
the Jewes are determyned to deſyre
thee, that thou wouldeſt bryng foorthe
Paul to morowe into the counſayll, as
though they woulde enquire ſumwhat
of him more perfectly. But folowe not
thou their mindes: for ther lye in wayte
for him of them, moe then.xl.men, which
haue boūd themſelues wͭ a vow, ẏ they
wil neither eate nor drinke, til they haue
killed him. And now are they ready, and
loke ẏ thou ſhouldeſt promes. The upper
capitain then let ẏ yong mā depart,
⁊ charged him ſaying: ſe ẏ tel it out to no
man, ẏ thou haſt ſhewed theſe thynges
to me. And he called unto hī two under
capitaynes, ſaying: make ready.cc.ſouldiers F
to go to Ceſarea, ⁊ horſmen.lxx, ⁊
ſpere men.cc. at ẏ third houre of ẏ night.
And deliuer thē beaſtes, ẏ they may ſet
Paul on, ⁊ bring hym ſafe unto Felix ẏ
hie debitie. (*For he did feare leſte hapſye the Jewes ſhoulde take him away & kil hym, and he himſelfe ſhoulde be afterward blamed as though he woulde take monei*) ⁊ he wrot a letter after this maner.

Claudius Liſias unto ẏ moſt myghty Acte.24.f
ruler Felix, ſendeth gretynges: * Thys
man was taken of the Jewes, ⁊ ſhoulde
haue beene killed of them. Then came I
with ſouldiours and reſcued him, ⁊ perceyued
that he was a Romayne. And
when I would haue knowen the cauſe
wherfore they accuſed him, *I brought Acte.22.g
him furth into their counſel. There perceiued
I ẏ he was accuſed of queſtions Actes.25.e
of theyr law: *But was not gyltie of any
thing worthy of death or of bondes.

And when it was ſhewed me, howe that yͤ Iewes laid wayte there for him. I ſēt him ſtraightway to thee: and gaue commaundement to his accuſers, yͭ the thinges whiche they haue agaynſt him, they ſhould tell before thee: fare wel. Thē the ſouldiers (as it was commaūded them) toke Paule, and brought hym by nighte to Antipatras. On the morow they left the horſmen to go with hym, & returned vnto the caſtle. Whiche when they came to Ceſarea, (and deliuered the epiſtle to the debitie) preſented Paule alſo before him. When the debitie had red the letter, he aſked of what countrey he was. And when he vnderſtode yͭ he was of Cilicia:
*De.17.a *I will heare thee (ſayd he) when thyne accuſers are come alſo, & he commaūded him to be kept in Herods iudgemēt hal.

The .xxiiii. Chapter.

Paule is accuſed before Felix, he aunſwereth for himſelfe.

A *Ac.25.d After fiue daies, Ananias *the hye prieſt deſcended with the elders & with a certain orator named Tertullus, which enformed yͤ debitie againſt Paul. And whē Paul was called furth, Tertullus begā to accuſe him, ſaying: Seeyng yͭ we liue in great quietenes by the meanes of the, & that many good thinges are done vnto this nacion thorow thy prouidence: that alow we euer, & in al places, moſt noble Felix, with al thankes. Notwithſtādyng, that I be not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy curteſie, a fewe woordes.

B For we haue founde this man a peſtilent felowe, and a mouer of debate vnto all the Iewes in the whole worlde, and a maynteyner (*of ſedicion*) of the ſecte of the Nazarites, whiche hath alſo enforced to pollute the tēple. *Whom we toke, and
*Act.21.f would haue iudged accordig to our law: but the hye captayne Liſias came vpon vs, & with great violence toke him away out of our handes, cōmaūding his accuſers to come vnto thee. Of whome thou maiſte (if thou wilt enquire) know yͤ certaintie of all theſe thinges, whereof we accuſe him. The Iewes lykewyſe affirmed, ſaying that theſe thynges wer euen ſo. Then Paul (after that the debitie him
C ſelfe had beckened vnto him yͭ he ſhould ſpeake,) anſwered: With a more quiete minde do I anſwere for my ſelfe, for as much as I vnderſtande, that thou haſte beene of many yeres a iudge vnto thys people, becauſe that thou maiſt know, yͭ there are yet, but .xii. dayes ſence I went vp to Ieruſalem for to wurſhyppe: and *they neyther found me in the tēple diſputing with any manne, neyther rayſing *Act.25.b and.28.b.
vp the people, neither in the ſinagoges, nor in the citie: Neyther can they proue the thinges wherof they accuſe me.

But this I cōfeſſe vnto thee, that after D
the way (which they call hereſy) ſo wurſhip I the God of my fathers, beleuing al thynges which are written in the law and the Prophetes, and haue hope towardes God, that *yͤ ſame reſurreccion *mat.22.c
of the dead (which they themſelues loke for alſo) ſhalbe both of iuſt & vniuſt. And therfore *ſtudy I to haue alway a clere conſcience toward god, & toward men. *Ac.23.a.

But after many yeres, I came *and Rom.15.e
broughte almes to my people, and offeringes, Act.11.d
(*and vowes*) in yͤ which they found me purifyed in the temple, neyther with multitude, nor yet with vnquietnes (*and thei toke me, and cryed, ſaying: away with our enemy.*) Howebeit there were certayne Iewes out of Aſia, which ought to be here preſente before thee, and accuſe me, if they had ought againſt me: or els let the ſame E
here ſaye, if they haue found any euil doing in me, while I ſtand here in the counſell, except it be for thys one voyce that I cryed ſtandyng among them: *of the reſurreccion from death am I iudged of *Ac.23.a
you this daye.

When Felix hearde theſe thinges, he deferred them, for he knew very well of that way, and ſayd: when Liſias the captayne is come downe, I will knowe the vtmoſt of your mater. And *he commaūded *Ie.39.c
an vnder captayn to kepe Paul, and Act.27.a
to let him haue reſte, and that he ſhoulde forbid none of his acquayntaunce to miniſter vnto him, or to come vnto him.

And after a certayne dayes, whē Felix F
came with hys wyfe Druſilla (whiche was a Iewesse) he called furth Paul, & heard him of the faith, which is toward Chriſt. And as he preached of righteouſnes, temperaunce, & iudgement to come, Felix trembled, and anſwered: Goe thy waye for thys tyme: when I haue a conuenient ſeaſon, I will ſende for thee. He hoped alſo that money ſhould haue ben geuen hym of Paule, that he myghte leuſe him: wherfore he called him the oftener

tener, & commened with hym. But after two yere, Feſtus Porcius came into Felix rowme. And Felix * willing to ſhewe Acte.25.b the Jewes a pleaſure, left Paul in prieſon bounde.

The.xxv. Chapter.

The Jewes accuſe Paul before Feſtus, he appealeth vnto the Emperour, and is ſent to Roome.

A When Feſtus had receiued ẏ office, after three dayes he aſcended frō Ceſarea vnto Jeruſalē. Then enformed hym the hye prieſtes and the chiefe of the Jewes, of Paul. And they beſought hym, & deſired fauour agaynſt hym, that he would ſend for him to Jeruſalē: & they laid awayte for hym in the way, to kyll hym. Feſtus anſwered, that Paul ſhoulde be kept at Ceſarea: but ẏ he himſelfe would ſhortly depart thither. Let thē therfore (ſayd he) whiche among you are able, come down with vs, and accuſe hym if there be any faute in the man.

B When he had taryed there among thē more then .x. dayes, he went down vnto Ceſarea, & the next day ſate down in the iudgemēt ſeate, & commaunded Paul to be broughte. Which when he was come, the Jewes which wer come from Jeruſalem, ſtode about hym, and layd many & grieuous complayntes againſt Paul, which they could not proue as long as he anſwered for himſelf * that he had neither Acte.24.e and.28.d agaynſt the law of the Jewes, neyther agaynſt the temple, nor yet agaynſt Ceſar offended any thing at all.

C Acte.23.f Feſtus * willyng to doe the Jewes a pleaſure, anſwered Paul and ſayd: wilt thou go vp to Jeruſalem, & there be iudged ef theſe thiges before me? Thē ſaid Paul: J ſtand at Ceſars iudgemēt ſeat, wher J ought to be iudged. To the Jewes haue J no harme done, as thou very well knoweſt. If J haue hurt thē, or committed any thing worthy of deth, J refuſe not to dye. If none of theſe thinges are, wherof they accuſe me, no man may deliuer me to them. J appeale vnto Ceſar. Then ſpake Feſtus with deliberacion, & anſwered. Thou haſt appealed vnto Ceſar: vnto Ceſar ſhalte thou goe.

D And after a certayn dayes, kyng Agrippa and Bernice came vnto Ceſarea to ſalute Feſtus. And whē thei had ben there Acte.24.a a good ſeaſon, Feſtus rehearſed Pauls cauſe vnto the kyng, ſaying: * there is a certain mā left in prieſon of Felix, about whom when J came to Jeruſalem * the Acte.24.a hie prieſtes and elders of the Jewes enformed me, & deſired to haue iudgement agaynſt him. E To whom J anſwered: It is not the maner of the Romaynes, for fauor to deliuer any mā, that he ſhoulde periſh, before that he which is accuſed, haue the accuſars before hym, and haue lycence to anſwere for hymſelfe, concernyng the crime layde againſt him. Therfore, when they were come hither, without any delay, on the morow J ſate to geue iudgemente, and commaunded the man to be brought furth. Agaynſte whō when ẏ accuſers ſtode vp * they brought Acte.23.f none accuſacyon of ſuche thynges as J ſuppoſed: but had certayn queſtions agaynſt hym of theyr owne ſuperſticion, and of one Jeſus which was dead, whō Paule affirmed to be alyue. F And becauſe J doubted of ſuch maner of queſtiōs, J aſked him, whether he would go to Jeruſalem, and there bee iudged of theſe matters. But when Paul had appealed to be kept vnto the knowlege of Ceſar, J commaunded him to be kepte, tyll J might ſend him to Ceſar. Agrippa ſayd vnto Feſtus: J would alſo heare the mā my ſelfe. To morow (ſayd he) thou ſhalt heare hym. And on the morow when Agryppa was come and Bernyce, with great pompe, and were entred into the counſell houſe, with the captaynes and chife men of the citie, at Feſtus commaūdement was Paul broughte furth. G And Feſtus ſayde: Kyng Agrippa, and all ye men whiche are here preſent with vs: ye ſe thys man, about whom all the multitude of ẏ Jewes haue ētreated me both at Jeruſalem & alſo here: crying, that he ought not to liue any lenger. Yet foūd J nothyng worthy of death, ẏ he had committed. Neuertheles, ſeing that he hath appealed to Ceſar, J haue determyned to ſend him: Of whō, J haue no certayn thing to write vnto my lorde. Wherfore J haue brought him vnto you, & ſpecially vnto thee, O king Agrippa, ẏ after examinacion had, J might haue ſumwhat to write. For me thynketh it vnreaſonable for to ſend a priſoner, & not to ſhew the cauſes which are layd agaynſt hym.

The.xxvi. Chapter.

King Agrippa heareth Paul, which telleth him his calling from the beginning.

A Agrippa ſayd vnto Paule: thou
art permitted to ſpeake for thy
ſelfe. Thē Paul ſtretched furth
yͤ hand, ⁊ anſwered for himſelfe:
I thynke my ſelfe happy (king Agrippa)
becauſe I ſhal anſwer thys daye before
thee, of al yͤ thinges wherof I am accuſed
of the Jewes: namely, becauſe yͧ art
experte in all cuſtomes and queſtions,
which are among the Jewes. Wherfore
I beſeche thee to heare me pacientely.

B My lyuyng that I haue led of a chylde
(whiche was at the fyrſte among myne
owne naciō at Jeruſalem) knowe all the
Jewes, whiche knew me from yͤ begynning,
Phil.3.a if they woulde teſtifye. For * after
the moſt ſtrayteſt ſecte of our religion, I
liued a Phariſey. And now I ſtande and
Acte.23.d 24.e.and 28.e. ⁊ am iudged for the hope of the promes
made of God vnto oure fathers, vnto
which promes our .xii. tribes (inſtantly
ſeruing God day ⁊ night) hope to come.
For which hopes ſake, king Agrippa, I
am accuſed of yͤ Jewes. Why ſhoulde it
be thought a thing incredible vnto you,
yͭ god ſhould rayſe agayn the dead? I alſo
verely thoughte in my ſelfe, yͭ I ought
C to do many cōtrary thinges, clene againſt
Actes.8.a the name of Jeſus of Nazareth: * which
1.cor.15.b. thing I alſo did in Jeruſalē. And many
Gala.2.c of the ſainctes did I ſhut vp in priſon, ⁊
had receyued autoritie of yͤ hie prieſtes.
And when they wer put to deth, I gaue
the ſentence. And I punyſhed them ofte
in euerye ſinagoge, and compelled them
to blaſpheme: and was yet more madde
vpon them, and perſecuted them, euen
vnto ſtraunge cities. About which thinges
F as I went to Damaſco with autoritie
⁊ licence of the hye prieſtes, euen at
middaye (O king) I ſawe in the waye a
light from heauen, aboue the brightnes
of the ſunne, ſhine rounde about me, and
them whiche iourneyed with me.

When we were fallen to the earthe, I
D hearde a voyce ſpeaking vnto me, ⁊ ſaying
in the Hebrue tongue: ‡ Saul Saul,
cte .9.a why perſecuteſte thou me? It is harde
and.22.c for thee to kicke againſt the prickes. And
I ſaid: Who art thou lord? And he ſaid:
I am Jeſ⁹ whom thou perſecuteſt: but
riſe ⁊ ſtād vp on thy fete. For I haue appeared
vnto thee for thys purpoſe, to
make thee a miniſter ⁊ a witnes both of
thoſe thinges which thou haſt ſene, ⁊ of
thoſe thinges in the which I wil appere
vnto thee, deliuering thee frō the people,
and from the gentiles: vnto whō now I
ſend thee, to open their eies, yͭ they may
be turned from darknes to light, ⁊ from
the power of ſatan, vnto God, that they
may receyue forgeuenes of ſynnes, and
inherytaunce among them whiche are
ſanctifyed by fayth that is towarde me.

Wherfore (O king Agrippa) I was E
not diſobedient vnto the heauenlye viſion:
but ſhewed firſte vnto them of Damaſco,
and at Jeruſalem, and throughout
al the coaſtes of Jewry, and then to
the Gentiles, that they ſhoulde repente,
and turne to God, and doe ſuch workes
as become them that repente. For thys
cauſe the Jewes caught me in yͤ temple,
and went about to kill me. Seeing therfore
that I haue obtayned helpe of god,
I continue vnto thys daye, witneſſyng
both to ſmall and to great, ſaying none
other thinges, then thoſe which yͤ Prophetes
and Moſes did ſay ſhould come:
that Chriſt ſhuld ſuffer, ⁊ that he ſhulde
be the firſt that ſhoulde ryſe from death,
and ſhould ſhewe light vnto the people,
and to the Gētiles. As he thus ſpake for
himſelf: Feſtus ſaid with a loude voice:
Paul, thou art beſyde thy ſelfe. Muche
learnyng dooeth make thee madde. And
Paul ſaied: I am not mad (moſte deare
Feſtus) but ſpeake furth the wordes of
truth ⁊ ſobernes. For yͤ kyng knoweth of
theſe thinges, before whō alſo I ſpeake
frely: neither thinke I yͭ any of theſe thinges
are hiddē from hym. For this thyng
was not done in a corner. Kyng Agrippa,
beleueſt thou the Prophetes? I wot
wel that thou beleueſt. Agrippa ſaid vnto
Paule: Sumwhat thou bryngeſt me
in mynde for to beecome Chriſten. And
Paul ſaied: I would to God yͭ not only
thou, but alſo all yͭ heare me to day, wer
not ſomewhat onely, but all together,
ſuche as I am, except theſe bondes. And
when he had thus ſpoken, the king roſe
vp, and the deputie, ⁊ Bernice, and they
that ſatte with them. And when they
were gone aparte, they talked betwene
themſelues, ſaying: Thys manne doeth
nothing worthy of death, or of bondes.
Then ſaide Agrippa vnto Feſtus: This
man might haue bene let leuſe, if he had
not appealed vnto Ceſar.

The .xxvii. Chapter.

Paul ſhippeth toward Rome, Julius the Captayne entreateth hym curteouſlye, and at the laſt they ſuffer ſhipwracke.

When

A WHEN it was cōcluded, that we ſhould ſaile into Italy, they delyuered both Paule ⁊ certain other prieſoners, vnto one named Iulius, an vnder captaine of Ceſars ſouldiers. And wee entred in to a ſhip of Adramicium, ⁊ leuſed from lande, appointed to ſayle by the coaſtes of Aſia, one* Ariſtarcus out of Macedonia of the countrey of Theſſalonia, tarying ſtil with vs. Colo.4.a. And the next daye we came to Sidō. And Iulius‡ courteouſly entreated Paul, ⁊ gaue him libertye, to go vnto hys frendes, and to refreſhe hymſelfe. Iere.39.c Acte.24.e And when wee had launched from thence, wee ſayled harde by Cipres, becauſe the wyndes were contrary. And when wee had ſayled ouer the ſea of Cilicia, and Pamphilia, wee came to Mira whyche is in Licia.

B And there the vnder capytaine founde a ſhyp of Alexandria ready, that ſailed into Italy, and he put vs therin. And when wee had ſayled ſlowely many dayes, and ſcace were come ouer agaynſt Gnidon (becauſe the wynde withſtode vs) we ſayled harde by ẏ coaſte of Candy, ouer againſt Salmo, and with muche worke ſayled beyond it, and came vnto a place whiche is called the faire hauens. Nye wherevnto was the cytye of Lacea. When muche tyme was ſpent, and when ſaylyng was nowe ieoperdeous, becauſe alſo that they had ouerlong faſted, Paul putte them in remembraunce, and ſayde vnto them:

C Syrs I perceyue ẏ this voyage wil be w̄ hurte ⁊ muche damage, not of the ladinge and ſhip onely, but alſo of your liues: Neuertheleſſe the vnder capitayne beleued the gouernoure ⁊ the maſter of the ſhip, more then thoſe thynges whyche were ſpoken of Paule. And becauſe the hauen was not cōmodious to winterin, many toke counſayll to departe thence, if by any meanes they myght attaine to Phenices, and there to wynter, whiche is an hauen of Candy and lyeth towarde the ſouthweſt ⁊ northweſt winde. When the ſouth wind blewe they ſuppoſing to obtaine theyr purpoſe, leuſed vnto Aſſon, ⁊ ſayled paſt al Candy.

But not longe after there aroſe againſt D their purpoſe, a flawe of winde out of the northeaſt. And when the ſhip was caught and coulde not reſiſte the winde, we lette her goe, and draue with the wether. But wee were caried into an yle whiche is named Clauda, and hadde muche worke to come by a boate, whiche they tooke vp, and vſed helpe, and made faſt the ſhip, fearing leſte they ſhould fall into the Sirtes. And ſo they lette downe a veſſell, and were caried. The nexte daye (when wee were toſſed with an exceading tempeſt) they lightned the ſhip, and the thirde daye we caſte out with our owne handes, the tacklyng of the ſhip. When at the laſte, neyther the ſunne nor ſtarres in manye daies appeared, and no ſmall tempeſte laye vpon vs, all hope that wee ſhould eſcape, was then taken awaye. But after longe abſtinence, Paule ſtode forth in the middeſt of them, and ſayde: Sirs, ye ſhoulde haue harkened to me, and not haue leuſed from Candy, neyther to haue brought vnto vs this harme and loſſe. And nowe I exhorte you to bee of good chere. For there ſhalbee no loſſe of anye mannes lyfe emong you, ſaue of the ſhip onelye, for there ſtoode by me this night the angel of God, whoſe I am, and whome I ſerue, ſaying: feare not Paule * thou muſte bee broughte before Ceaſar. *Acte.25.c And loe, God hath geuen thee all them that ſayle with thee. Wherefore ſirs bee of good chere: for I beleue God, that it ſhalbe euen as it was told me. Howbeit we muſte be caſt into ‡a certaine Ilonde. Acte.28.a

E But when the fourtenth nyghte was come (as we were ſailyng in Adria about midnighte) the ſhipmen demed that there appeared ſome countrey vnto them: and ſounded, and founde it twentye fadoms. And when they hadde gone a litle ferther, they ſounded againe, and found fiftene fadoms. Then fearyng leſte they ſhoulde haue fallen on ſome rocke, they caſte foure ancres out of the ſterne, and wiſhed for the daye. As the ſhipmen were aboute to flee out of ẏ ſhip (whē they had let down the boate into the ſea, vnder a couloure, as though they woulde haue caſte ancres out of the foreſhip:) Paule ſayed vnto the vnder captayne and to the ſouldiours, excepte theſe abide in the ſhip, ye cannot bee ſafe. Then the ſouldiours cut of the rope of the boate, and lette it fall awaye.

And whan the daye began to appeare, Paule beſought them al to take meat, ſaying: this is ẏ fourtenth daye that ye haue taried and continued faſting, receyuyng nothyng at all. Wherefore, I praye you to take meat: for this no dout is for youre health: for * there ſhall not an heere fall frō the head of any of you. *mat.11.c Luke.12.a And whē he hadde thus ſpoken, he tooke breade and ‡ gaue thankes to God in preſence of them al: and ‡mar.6.c and.8.a i.tim.4.a

F whan he had broken it, he beganne to eate.
Then wer thei al of good cheare, and they
alſo tooke meate. Wee were al together in
the ſhip, two hundred threſcore and ſixtene
ſoules. And when they had eaten inough,
they lightened the ſhippe, and caſte out the
wheate into the ſea.

When it was daye they knewe not the
lande, but they ſpyed a certayne hauen
with a bancke, in to the whiche they were
mynded (yf it were poſſible) to thruſte in
the ſhip. And when they had taken vp the
ancres, they committed themſelues vnto
the ſea, and leuſed the rudder bondes, and
hoyſed vppe the mayne ſaile to the wynde,
and drue to land. And whan thei chaunced
on a place, whiche had the ſea on both the
ſides, they thruſte in the ſhip. And the foreparte
ſtucke faſte and moued not, but the
hinder parte brake with the violence of the
waues.

The Souldiers counſell was to kyll the
G priesoners, leſte any of them, when he had
ſwome out, ſhoulde runne awaye. But the
vnder captain willing to ſaue Paule, kept
them from theyr purpoſe, and commaunded
that they whiche coulde ſwim, ſhould
caſt themſelues firſt into the ſea, and ſcape
to lande. And the other he commaunded to
go, ſome on bordes, and ſome on broken
peces of the ſhippe. And ſo it came to paſſe
that they eſcaped all ſafe to lande.

The .xxviii. Chapter.

The viper hurteth not Pauls hand, he healeth
Publius father, and preacheth Chriſt at Rome.

A AND when thei wer ſcaped, thē
*Act.27.e they knew, that * the yle was
called Milete. And the ſtraungers
ſhewed vs no litle kindneſſe:
for they kindled a fire, and receiued vs
euerye one, beecauſe of the preſente rayne,
and becauſe of the cold. And when Paule
had gathered a bondell of ſtickes, ⁊ layde
them on the fire, ther came a viper out of yͤ
heat, and caught him by the hande. When
the ſtraungers ſawe the beaſte hange on
his hande, they ſayde amonge themſelues:
No doubte this manne is a murtherer:
Whome (though he he haue eſcaped the ſea)
B yet vengeaunce ſuffereth not to lyue. And
mar.16.b. he ſhoke of the viper into the fire, and * felt
Luke.10.c no harme. Howbeit they wayted when he
ſhould haue ſwolne, or fallen downe dead
ſodenly. But after they had loked a greate
while, and ſawe no harme come to hym,
*Act.14.b they chaunged theyr myndes, and ſayde *
that he was a God.

In the ſame quarters were landes of the
chiefe manne of the yle (whoſe name was
Publius) which receyued vs, and lodged
vs three dayes courteouſlye. And it fortuned C
that the father of Publius laye ſycke
of a feuer, and of a bloudy flixe. To whom
Paule entred in and prayde, and layde hys
handes on him, and healed him. So, when
this was done, other alſo whiche had diſeaſes
in the yle, came and were healed:
whiche alſo dyd vs greate honoure. And
when wee departed, they laded vs with
ſuche thinges as were neceſſarye.

After thre monethes wee departed in a
ſhip of Alexandry, whiche hadde wintred
in the yle, whoſe badge was Caſtor and
Pollux. And when we came to Ciracuſa,
we taried there thre daies. And from thēce
we fet a coumpaſſe, and came to Regium.
And after one daie the ſouth wynde blew,
and we came the nexte daye to Putiolus: D
where we founde brethren, and were deſired
to tary wyth them ſeuen daies, and ſo
came we to Rome. And from thence when
the brethrē heard of vs, they came to mete
vs at Appii forum, and at yͤ thre tauerns.
When Paule ſaw them, he thanked God
and waxed bolde. And when wee came to
Rome, the vnder captayne delyuered the
priesoners to the chefe captaine of the hoſt:
but Paule was ſuffered to dwell by himſelfe
with a ſouldier that kept hym.

And after thre dayes, Paule called the
chiefe of the Iewes together. And when
they were come, he ſayed vnto them: Men
and brethren, though * I haue committed *Act.23.c
nothyng againſte the people or lawes of and.25.b.
the elders ‡ yet was I delyuered priesoner
from Ieruſalem in to the handes of the ‡Acte.23.c
Romayns. Which when they had examined
me, woulde haue lette me gooe becauſe
there was no cauſe of deathe in me. But
when the Iewes ſpake contrarye, I was
conſtrained to appeale vnto Ceſar: not becauſe
I had ought to accuſe my people of.
For this cauſe then haue I called for you, E
euen to ſee you, ⁊ to ſpeake with you, * be- *Act.25.b
cauſe yͤ for the hope of Iſrael I am bound 24.c.and.
with this cheyne. 26.b.

And they ſaide vnto him: we neyther receaued
letters out of Iewrye pertainyng
vnto the, neyther any of the brethren that
came ſhewed or ſpake any harme of thee.
But wee wil heare of the what thou thinkeſte.
For as concernyng this ſecte, wee
knowe that * euerye where it is ſpoken a- *Luk.2.c
gaynſte. And when they hadde appoynted
hym

hym a daye, there came many to hym into
his lodgyng. To whome he expounded &
teſtified the kingdom of God, & preached
vnto them of Jeſus: both out of the lawe
of Moſes, and out of the Prophetes, euen
*Act.17.a frō mornyng to nighte. And *ſome beleued
the thinges whiche were ſpoken, and ſome
beleued not.

And when they agreed not among
themſelues, they departed, after yͤ Paule
F hadde ſpoken one word: wel ſpake the holy
ghoſt by Eſay the prophet vnto our fa-
*Eſa.6.e thers, ſaying: *Goe vnto this people, and
Mat.13.b ſaye: with youre eares ſhall ye heare, and
Mar.4.b ſhall not vnderſtande: and with your eyes
Luke.8.b. ſhal ye ſee, and not perceyue.
Joh.12.f. For yͤ heart of this people is wexed groſſe,
and with theyr eares haue thei had no luſt
to heare, and their eyes haue thei cloſed: leſt
they ſhoulde ſee with theyr eyes, and heare
with theyr eares, and vnderſtande with
their heartes, and ſhould be conuerted, and
I ſhoulde heale them. Be it knowen there-
fore vnto you, that this ſaluacion of God
is ſent to the Gentiles, and they ſhal heare
it And when he had ſayde theſe wordes, yͤ
G Jewes departed from him, and had great
deſpicions among themſelues.
And Paule dwelt two yeres full in hys
lodgyng, and receyued all that came in vn-
to hym, preachyng the kingdome of God,
and teachyng thoſe thynges whiche con-
cerne the Lord Jeſus, with all confydence:
no man forbydding hym.

Here endeth the Actes of
the Apoſtles.

(***)

¶ The Epiſtle of the Apoſtle Saintt Paule to the Romayns.

¶ The firſt Chapter.*

Paule declareth his loue towarde the Romaynes, ſheweth what the Goſpel is, with the fruite therof, and rebuketh the beaſtlines of the heathen.

PAul the ſeruaūt of Jeſus
A Chriſte, called to the office
*Acte.13.a of an Apoſtle * put a part
*Deu.18.c for the Goſpell of God *
Acte.6.e which he had promiſed a-
and.7.e fore by his Prophetes, in
the holy ſcriptures of hys
*mat.1.a ſonne, whiche was borne (*vnto him*) *of the
2.Tim.2.b ſeed of Dauid after the fleſh: and hath bene
declared to be yͤ ſonne of god with power
after the ſpirite that ſanctifieth, ſence the
tyme that Jeſus Chriſte oure Lorde roſe
agayne from death, * by whome we haue Acte 9.b.
receyued grace and Apoſtleſhip, that obe-
dience myghte bee geuen vnto the fayth in
his name amonge all Heythen, of whoſe
number you bee the electe of Jeſu Chriſte.

To all you that bee at Rome, beloued
of god & ſaintes by electiō. *Grace be with 1.Cor.1.a.
you, and peace from God oure father, and Gala.1.a.
from the Lorde Jeſus Chriſte.
Fyrſt verelye I thanke my God throughe
Jeſus Chriſt for you all, that your fayth
is ſpoken of in all the worlde. For God is Joh.4.e.
my witnes (whom I ſerue *with my ſpi- 1.Cor.3.c.
rite in the Goſpell of his ſonne) that with-
out ceaſing I make mēciō of you, praying B
alwayes * in my prayers, that by ſome Phil.1.a
meane, at the laſte (one tyme or other) a Coloſ.1.a
proſperous iourney (by the wyll of God)
myght fortune me, to come vnto you. For
I long to ſee you, that I might beſtow a-
mong you ſome ſpirituall gift, to ſtrength
you withall: that is, that I myghte haue
conſolacion together with you, throughe
yͤ cōmen faith, which both ye and I haue.
I would yͤ ye ſhould know (brethrē) how
that I haue often times purpoſed to come
vnto you, *but haue beene lette hitherto, Acte.26.b
to haue ſome fruite alſo emong you, as a-
monge other of the Gentiles. I am detter
bothe to the Grekes & to the vngrekes, to
the learned & to yͤ vnlearned: So that (as
muche as in me is) I am ready to preache
the Goſpell to you that are at Rome alſo.

* For I am not aſhamed of the Goſpell Eccle.41.c
of Chriſt, becauſe ‡ it is the power of God 2.Tim.1.b
vnto ſaluacion to euery one that beleueth: ‡1.Cor.1.c
to the Jewe firſte, and alſo to the Gentyle.
For by it is the ryghteouſneſſe of God o-
pened from faith to faith. As it is writtē: C
*the iuſt ſhal lyue by faith. Aba.2.e. Gala.3.b

For the wrath of God appeareth from Hebr.10.g
heauen againſte all vngodlineſſe and vn-
ryghteouſneſſe of men, whiche withholde
the truth in vnrighteouſneſſe: ſeing * that Acte.17.e
it whiche may be knowen of God, is ma-
nifeſt among thē, becauſe god hath ſhewed Acte.14.e
it vnto them. *For his inuiſible thynges Hebr.11.a
(that is to ſaye, his eternall power and
Godhead) are ſene, forasmuche as they are
vnderſtande * by the workes from the Sa.19.a
creacion of the worlde. So that they are
without excuſe, becauſe that when they
knew god, they gloriſied him not as God,

neyther were thankfull, but wexed full of vanities in theyr imaginacions*and theyr Deut.18.e folyſhe heart was blynded.

When they counted themſelues wiſe,they Pſa.106.c became fooles, *⁊ turned the glory of the Iere.2.e immortal God ,vnto an image,made not onely after the ſimilitude of a mortal man: but alſo of birdes,⁊ four footed*beaſtes, Ezec.14.b ⁊ of creping beaſtes.Wherefore,god gaue them vp to vnclennes thorow the luſtes of their own heartes, to defile theyr own bodies among thẽſelues, which chaũged his trueth for a lye, ⁊ worſhipped ⁊ ſerued the thynges that be made,more then him that made them,which is to be praiſed for euer. D Amen.Wherefore god gaue them vp vnto Leui.18.c. ſhamefull luſtes .*For euen theyr women dydde chaunge the naturall vſe into that whiche is agaynſt nature. And likewiſe alſo the menne left the natural vſe of the woman,and brent in theyr luſtes one with another, Leui.18.c *men with men wroughte filthynes,and receyued to themſelues ẏ reward of theyr erroure as it was accordyng.

And as they regarded not to knowe Actes.7.e God,*euen ſo God deliuered them vp vnto a leude minde,that they ſhould do thoſe thynges whiche wer not comly,being ful of al vnrighteouſnes, fornicacion,wickednes,couetouſnes ,maliciouſnes, full of enuye,murther, debate, diſceite,euyll condicioned,whiſperers , backebiters,haters of god, diſdaynefull,proude, boaſters, bryngers vp of euill thynges,diſobedient to father and mother,without vnderſtandyng, couenaunte breakers, vnlouynge, truce breakers , vnmercifull.Which men though they knewe the righteouſnes of God*(conſidred not)*‡howe that they whych cõmit ſuche thynges,are worthy of death, Oſee.7.a. not only*(they that)*do the ſame,*but alſo *(thei which)*haue pleaſure in thẽ that do thẽ.

¶The.ii.Chapter.

¶ He rebuketh the Iewes,whiche as touchynge ſynne are lyke the Heathen.

A Mat.7.a. Therfore art thou inexcuſable,O man whoſoeuer thou be that* iudgeſt.For in that ſame wherin thou iudgeſt another‡thou con- 2.Re.12.b. demneſte thy ſelfe.For thou that iudgeſte, doeſt euen theſame ſelfe thynges.But we are ſure,that the iudgemente of God is accordyng to truth,agaynſte them which cõmitte ſuche thynges. Thinkeſt thou thys, O thou man that iudgeſt them whiche do ſuch thynges,and doeſt euen the very ſame thy ſelfe,that thou ſhalte eſcape the iudgemẽt of god:Either deſpiſeſt thou ẏ riches of his goodneſſe, and pacience,and longe ſufferaunce,not knowyng‡that the kyndnes of God leadeth the to repentaunce. Eſay.30.d Acte.17.g

B But thou after thy ſtubburnes,and heart that cannot repente,heapeſte vnto thy ſelfe wrath againſte the daye of vengeaunce , when ſhalbe opened the righteous iudgemente of God, *whiche wil rewarde euerye manne according to his dedes :that is Mat.16.d Pſal.18.c. to ſaye,prayſe,honoure,and immortality, to them whiche continue in good dooyng and ſeke immortalitie:But vnto them that are rebelles , and that dooe not obeye the trueth , but folowe vnrighteouſneſſe,ſhall come indignacion and wrathe,tribulacion and anguiſhe,vpon the ſoule of euery man that doth euill:of the Iewe firſte,and alſo of the Gentyle. To euery manne that doth good ,ſhall come prayſe,and honoure,and peace:to the Iewe fyrſte , and alſo to the gentyle . 2.Pa.19.e Acte.10.e Ephe.6.b Collo.3.d For* there is no reſpecte of perſons with God , for whoſoeuer hath synned without lawe, ſhall alſo periſhe withoute lawe.And as manye as haue ſynned in the lawe,ſhalbee iudged by the lawe.

Iaco.1.b For in the ſyghte of God,they * are not righteous whiche heare the lawe :but the doers of the law ſhalbe iuſtified:For whẽ the Gentiles whiche haue not the lawe , doe of nature the thynges contained in the lawe:then they hauyng not the lawe,are a lawe vnto themſelues, whiche ſhewe the dede of the lawe written in theyr heartes: C while theyr conſcience beareth witnes vnto them,⁊ alſo theyr thoughtes, accuſyng one another,or excuſyng,at the day,*whẽ Mat.25.c the Lorde ſhall iudge the ſecretes of men by Ieſus Chriſt,according to my Goſpel.

Joh.8.e Behold*thou art called a Iewe,and truſteſt in the lawe,and makeſte thy boaſt of god,and knoweſt his wil,and aloweſt the thynges that bee excellente,and art infourmed by the lawe:and beleueſte ẏ thou thy ſelfe art a guyde of the blynde,a lyghte of them whiche are in darkenes,an infourmer of them whiche lacke diſcrecion,a teacher of the vnlearned,whiche haſte the enſample of knowelage,and of the trueth by the lawe. Thou therefore whiche teacheſte another,teacheſte not thy ſelfe.

*Thou preacheſt,a mã ſhoulde not ſteale: Mat.7.a D yet thou ſtealeſt . Thou that ſayſte,a man ſhoulde not committe aduoutrye,breakeſt wedlocke. Thou abhorreſte ymages,and yet robbeſte God of his honoure . Thou

that makeſt thy boaſt of the law, through
breaking the law diſhonereſt God. For the
name of God is euill ſpoken of among the
Eſai.52.b Gentiles, through you* as it is written.
Eze.36.e For circumciſion verelye auayleth, if thou
D kepe the lawe. But yf thou bee a breaker
of the lawe, thy circumciſion is turned to
vncircumciſion. Therfore, if the vncircumciſed
kepe the ryght thynges contayned in
the lawe, ſhall not his vncircumciſion bee
counted for circumciſion? And ſhal not vncircumciſion
which is by nature (yf it kepe
the lawe) iudge thee, whiche beeyng vnder
the letter and circumciſiō, doeſt tranſgreſſe
the lawe? He is not a Iewe, whiche is a
Iewe outwarde: Neyther is it circumciſion,
whiche is outwarde in the fleſhe. But
Ioh.8.c *he is a Iewe whiche is hyd within, and
Rom.9.b ‡the circumciſion of the hearte, is the true
‡.Coll.2.b circumciſion, which conſiſteth in the ſpirit,
and not in the letter, whoſe praiſe is not of
men, but of God.

The.iii. Chapter.

He ſheweth what preferment the Iewes haue, and that bothe the Iewes and the Gentiles are vnder ſynne, and are iuſtified onlye by the grace of God in Chriſte.

A What preferment then hathe
the Iew? or what aduauntageth
circumciſiō? Surely
Rom.9.a verye muche. Firſte* becauſe
that vnto them were
committed the woordes of
God. What then, thoughe ſome of them
2.tim.2.b dyd not beleue? ‡ſhall theyr vnbeliefe make
the promes of God withoute effecte? God
Iohn.2.e. forbyd.* Let God be true‡ and euery mā
‡pſal.116 b a liar, as it is written:* that thou myghteſt
*Pſ.51.a. bee iuſtified in thy ſayinges, and ouercome,
when thou art iudged.
B But yf our vnrighteouſnes make ẏ righteouſneſſe
of God more excellente, what
ſhall we ſay? Is God vnrighteous which
taketh vengeaunce? I ſpeake after ẏ maner
of menne: God forbyd. For howe then
ſhal god iudge the worlde? For yf the truth
of God appeare more excellente throughe
my lye vnto his prayſe, why am I hencefoorth
iudged as a ſynner? and not rather
(as menne ſpeake euyll of vs, and as ſome
affirme that we ſaye) lette vs doe euil, that
good maye come thereof. Whoſe damnacion
is iuſte.
C What then? Are wee better then they?
No, in no wyſe. For wee haue alreadye
proued, howe that both Iewes & gentiles
are all vnder ſinne, as it is written.* Ther Pſal.14.a
is none righteous, no not one: ther is none and.52.a
that vnderſtandeth, there is none that ſeeketh
after God: they are all gone out of the
waye, they are all vnprofitable, there is
none that doeth good, no not one.‡ Theyr ‡Pſalm.5.b
throte is an open ſepulchre, wyth theyr
tounges they haue diſceaued, the poiſon of
aſpes is vnder theyr lyppes. ‡ Whoſe ‡.Pſal.5.b
mouthe is full of curſyng and bitternes.* *Pſ.10.1.b
Theyr feete are ſwifte to ſhedde bloude.* Eſa.59.b
Deſtruccion and wretchednes are in theyr
wayes, and the waye of peace haue they
not knowen. ‡ There is no feare of God Pſal.36.a
before theyr eyes. ‡ We know that what
thynges ſoeuer the lawe ſayeth, it ſayeth
it to them whiche are vnder the lawe.
That all mouthes maye bee ſtopped, and
that all the worlde maye bee ſubdued to
God, becauſe ẏ‡by the dedes of the lawe ‡Gala.2.c
there ſhall no fleſhe bee iuſtyfyed in hys
ſyght. For by the law commeth the knowlage
of ſynne. But nowe is the righteouſneſſe
of God declared withoute the lawe,
foraſmuch as it is alowed by the teſtimony
of the lawe, and of the prophetes. The
ryghteouſneſſe of God, commeth by the D
fayth of Ieſus Chriſte, vnto al, and vpon
all them that beleue (on him.)
There is no difference: for all haue ſynned,
and are deſtitute of the glory of God: but
are‡ iuſtified freely by his grace, throughe Eſai.53.d
the redempcion that is in Chriſt Ieſu, whō
God hath ſet foorth* to bee the obtainer of *Ioh.2.a
mercy, through faith, by the meanes of his
bloud, to declare his righteouſnes, in that
he forgeueth the ſynnes that are paſſed,
which god did ſuffer, to ſhew at this tyme
his righteouſnes, that he might be counted
iuſt, and ẏ iuſtifiar of him whiche beleueth
on Ieſus. ‡ Where is then thy reioyſyng?
It is excluded: By what law? of workes?
Nay: but by the lawe of fayth. Therefore
we hold, ‡that a man is iuſtifyed by fayth Gala.2.c
without the dedes of the law. Is he ẏ god
of the Iewes only? Is he not alſo ẏ God
of the Gentiles? yes, euen of the Gentiles
alſo. For it is God onelye whiche iuſtifieth
the circumciſion that is of faith, and vncircumciſion
throughe fayth. Dooe we then
deſtroy the lawe through faith? God forbid.
But we rather maintayne the lawe.

The.iiii. Chapter.

He declareth by the exaumple of Abraham, that faythe iuſtifieth, and not the lawe, nor the workes thereof.

What

A WHat ſhal wee ſaye then, ẏ‡ Abraham
‡Eſa.51.a our father (as pertaining to the fleſh)
did fynde? If Abraham were iuſtifyed by
dedes, then hath he wherin to reioyce: but
not with God. For what ſaithe the ſcrip-
*Gen.15.b ture? *Abraham beleued God, & it was
Gala.3.a counted vnto hym for righteouſneſſe. To
Iam.2.d him that worketh, is the reward not reke-
ned of fauoure, but of duety. To him that
worketh not, but beleueth on him ẏ iuſti-
fieth the vngodlye, is his faythe counted
for righteouſnes: (*according to the purpoſe of the
grace of God*) Euen as Dauid deſcribeth the
bleſſedneſſe of that manne, vnto whome
God imputeth righteouſneſſe withoute
Pſal.32.a deedes. *Bleſſed are they, whoſe vnrigh-
teouſneſſe are forgeuen, and whoſe ſynnes
are couered. Bleſſed is that man to whom
the Lorde wil not impute ſynne.

Came this bleſſedneſſe then vpon the vn-
B circumciſion, or vpon the circumciſion al-
ſo? For wee ſaye, that faythe was rekened
to Abraham for righteouſnes. How was
it then rekened? whan he was in the cir-
cumciſion, or whan he was in the vncircū-
*Gen.15.b ciſion? *Not in ẏ time of circumciſion: but
whē he was yet vncircumciſed.

‡gen.17.b And he receiued the ‡ ſigne of circumciſi-
on, as a ſeale of the righteouſnes of fayth,
which he hadde yet beyng vncircumciſed,
that he ſhoulde bee the father of all them
that beleue, thoughe they be not circumci-
ſed: that righteouſneſſe myghte bee impu-
ted to them alſo: and that he myghte be the
father of circumciſion, not vnto them one-
ly whiche came of the circumciſed, but vn-
to them alſo that walke in the ſteppes of
ẏ faith that was in oure father Abraham,
before the tyme of circumciſion.

C For the promes (that he ſhoulde bee
the heyre of the worlde) happened not to
Abraham, or to his ſede through the law,
but throughe the righteouſneſſe of faithe.
gala.3.c. *For yf they whiche are of the lawe, bee
heyres, then is fayth but vayne, and the
promiſe of none effecte. Becauſe the lawe
cauſeth wrathe. For where no lawe is,
ther is no tranſgreſſion. Therfore by faith
is the inheritaunce geuen, that it myghte
come of fauoure: that the promiſe myghte
bee ſure to all the ſede. Not to them onelye
*Eſa.51.a whiche are of the lawe: but to them alſo
which are of the faith of Abrahā, *whiche
‡Gen.17.a is the father of vs al: (As it is writen: ‡I
haue made the a father of manye nacions)
euen before God, whom he beleued: which
reſtoreth ẏ dead vnto life: and calleth thoſe
thiges which be not, as though thei wer. D

Whiche Abraham, contrarye to hope,
beleued in hope, that he ſhould bee *the fa- *Gen.17.a
ther of manye nacions, accordyng to that
which was ſpoken: ‡Euen ſo ſhall thy ſeed ‡gen.15.b
bee, (*as the ſtarres of heauen, and the ſande of the ſea.*)

And he fainted not in the faythe, nor yet
conſidered his owne bodye, whiche was
nowe dead, euen when he was almoſte an
hundred yere olde: neyther yet that Sara
was paſte child bearing. He ſtackered not
at the promiſe of God throughe vnbeliefe,
but became ſtrong in faith, and gaue God
the praiſe, being ful certified, that he which
hadde promiſed, the ſame was able alſo to
make it good. And therfore was it rekened
to him for righteouſnes.

*Neuertheleſſe, it is not written for *Ro.15.a
hym onely, that it was rekened to hym (*for
ryghteouſnes:*) but alſo for vs, to whome it
ſhalbee counted (*for ryghteouſnes*,) ſo that
we beleue on hym, that rayſed vp Ieſus
our Lord from the dead: Which was de-
liuered for our ſynnes, and was rayſed a-
gayne for our iuſtificacion.

The .v. Chapter.

The power of faythe, hope, and loue, and how death
raygned from Adam vnto Chriſt, by whome onelye
we haue forgeuenes of ſynnes

BEcauſe therefore ẏ wee are iuſti- A
fyed by faithe, wee are at *peace Ioh.16.g
with God, through oure Lorde
Ieſus Chriſte: by whome alſo it
chaūſed vnto vs to be brought ī throughe
faith vnto this grace, wherein we ſtande:
& *reioyce in hope of the glory (*of the children*) Hebr.3.a
of God. Not that only, but alſo we reioice
in tribulacions: knowyng that *tribulaci- *Iam.1.a
on bringeth pacience, pacience bringeth ex-
perience, experience bringeth hope, and
hope maketh not aſhamed: beecauſe ẏ loue
of God is ſhed abroad in our hartes, by ẏ
holye ghoſt whiche is geuen vnto vs. Eph.2.a

For *when wee were yet weake, ac- Colo.1.c
cordyng to the tyme, Chriſte dyed for vs and.2.c.
whiche were vngodlye. Yet ſcace wyll any
man dye for a righteous man. Paraduen-
ture for a good man durſt a manne dye.
*But ‡God ſetteth out his loue towarde ‡Ioh.3.c
vs, ſeyng that whyle we were yet ſynners 1.Ioh.4.b
(*according to the time*) Chriſte died for vs. B

Muche more then nowe (wee that are
iuſtified by his bloud,) ſhal be ſaued from
wrath through hym.

For yf when wee were enemyes, wee
were reconciled to God by the deathe of
hys

his ſonne: muche more, ſeing we are reconciled,
wee ſhalbee preſerued by hys lyfe.
Not onely this, but wee alſo ioye in God
by the meanes of our Lord Jeſus Chriſt,
by whom we haue nowe obtained the attonment.

C Wherefore, as by one man, ſynne entred
*Gen.2.c into the world, and *death by the meanes
Rom.6.d of ſynne: Euen ſo death alſo wente ouer all
menne, inſomuche as all wee haue ſynned.
For euen vnto the lawe was ſynne in the
worlde: but ſynne is not imputed, whan
there is no lawe: neuertheleſſe death rayned
from Adam to Moſes, euen ouer thē
alſo yͭ had not ſinned with like tranſgreſſion
as dyd Adam, whiche beareth the ſimilitude
of him that was to come.

But the gifte is not lyke as the ſynne.
For yf through the ſynne of one, many be
dead: muche more plenteous vpon manye
was the grace of God and gift by grace:
*whiche was of one manne Jeſus Chriſt.

Joh.1.b And the gift is not ouer one ſinne: as
death came throughe one ſynne of one that
ſynned. For damnacion came of one ſynne
vnto condemnacion: but the gifte came to
iuſtifye from manye ſynnes. For yf by the
ſynne of one, death raigned by the meanes
of one: muche more they (whiche receyue
D aboundaunce of grace and of the gyfte of
ryghteouſnes) ſhall raygne in lyfe by the
meanes of one (that is to ſaye) Jeſus
Chriſt.

*Likewyſe then as by the ſynne of one
there ſprange vp euill on all menne to condemnacion:
euen ſo by the righteouſnes of
one, ſpringeth good vpon all menne to the
righteouſnes of life. For as by one mans
diſobedience manye became ſynners: ſo by
the obedience of one, ſhal manye bee made
ryghteous. But *the lawe in the meane
*Gala.3.c time entred in, that ſynne ſhould encreaſe.
Neuerthelater wher aboundance of ſinne
was, ther was more plēteouſnes of grace.
That as ſynne had raygned vnto death,
euen ſo might grace raigne through righteouſnes,
vnto eternall life, by the helpe of
Jeſu Chriſte.

The. vi. Chapter.

Forſomuche as wee bee deliuered through Chriſte from ſynne, we muſt faſhion oure ſelues to liue as the ſeruauntes of God, and not after oure owne luſtes. The vnlikelye rewarde of righteouſnes and ſynne.

WHat ſhal we ſaie then? Shal we A
continue in ſinne, that there may
be aboundaunce of grace? God
forbid. Howe ſhal wee that are
dead as touching ſin, liue any lēger therin?
*Knowe ye not that *all wee whiche are Gala.3.d
baptiſed into Jeſu Chriſt, are baptiſed to Colo.2.b.
dye with hym? Wee are buried then wyth
him by baptiſme, for to dye: yͤ like wyſe as
Chriſte was rayſed vp from death by the
glory of yͤ father: euen ſo *we alſo ſhould Ephe.4.a
walke in a newe lyfe. For yf we bee grafte
in death lyke vnto hym: euen ſo ſhall wee
be partakers of the reſurreccion: knowing
this, that oure olde man is crucified with
hym alſo, that the body of ſinne might vtterlye
bee deſtroyed, that henceforth wee
ſhould not bee ſeruauntes vnto ſynne. For
he that is dead, is iuſtified from ſynne,

Wherefore *if we be dead with Chriſt, B
we beleue that we ſhal alſo lyue with him: 2.Tim.2.b
knowyng that Chriſt beyng rayſed from
deathe, *dyethe no more. Death hath no Apoca.1.d
more power ouer hym. For as touchyng
that he died, he died concerning ſynne once.
And as touchyng that he liueth, he lyueth
vnto God. Likewyſe conſider ye alſo that
ye are deade as touchyng ſinne, but are alyue
vnto God through Jeſus Chriſt our
Lorde. Let not ſynne raygne therfore in
your mortall bodye, that ye ſhould therevnto
obey by the luſtes of it. Neither geue
ye your members as inſtrumentes of vnrighteouſneſſe C
vnto ſynne: but geue ouer
your ſelues vnto God as thei that of dead,
are alyue: And geue ouer youre members
as inſtrumentes of ryghteouſneſſe vnto
God. For ſinne ſhall not haue power ouer
you: becauſe ye are not vnder the lawe, but
vnder grace. What then? Shall we ſinne,
becauſe we are not vnder yͤ law, but vnder
grace? God forbyd.

*Knowe ye not, how that *to whomſoeuer
ye committe youre ſelues as ſeruauntes *Joh.8.a
to obey, his ſeruauntes ye are to 2.Pet.2.d
whome ye obey: whether it bee of ſynne
vnto deathe, or of obedience vnto ryghteouſnes?
God bee thanked, that though ye
were the ſeruauntes of ſynne, ye haue yet D
obeyed with heart vnto the rule of the doctryne,
yͭ ye bee broughte vnto. *Ye are then John.8.d
made free from ſinne, and are become the Rom.8.a
ſeruauntes of righteouſneſſe. *I ſpeake
groſlye, becauſe of the infirmitye of youre
fleſhe. As ye haue geuen youre members
ſeruauntes to vnclennes and to iniquitye,
(frō one iniquitie to another) euen ſo nowe
geue

geue ouer your mēbers ſeruauntes vnto
righteouſnes, yͭ ye may be ſanctified. For
when ye were the ſeruauntes of ſynne, ye
were voyde of righteouſnes. What fruit
hadde ye then in thoſe thinges, whereof ye
are nowe aſhamed? For the ende of thoſe
thinges, is death. But now are ye deliuered
from ſynne, and made the ſeruauntes
of God, and haue your fruit to be ſanctified,
Gen.2.c ed, and the ende euerlaſtyng life. For the
Rom.5.c. rewarde of ſynne is death, but eternall life
is the gift of God, through Jeſus Chriſte
our Lorde.

The.vii.Chapter.

Chriſt hath deliuered vs from the lawe and death. Paule ſheweth what the fleſhe and outwarde man is, and calleth it the lawe of the members.

A KNow ye not brethrē (I ſpeake to
them that know the law) howe yͭ
the lawe hath power ouer a man
as longe as it endureth? For* the
*1.cor.7.g woman which is in ſubieccion to a mā, is
bound by the lawe to the man, as long as
he liueth. But yf the man bee deade, ſhe is
leuſed from the law of the man. So then*
*mat.5.e. yf whyle the manne liueth ſhe couple her
ſelfe with another man, ſhe ſhalbe counted
a wedlocke breaker. But yf the manne bee
dead, ſhe is fre from the law of the huſbād
ſo yͭ ſhe is no wedlocke breaker, thoughe
ſhe couple herſelfe with another man.

Euen ſo ye alſo (my brethren) are deade
concerning the law by the bodie of Chriſt,
that ye ſhoulde bee coupled to an other (I
meane to hym that is riſen agayne from
death) that wee ſhoulde bryng forth fruite
B vnto God. For when we wer in the fleſhe,
the luſtes of ſynne whiche were ſtered vp
by the lawe, raigned in oure members, to
bring forth fruite vnto deathe. But nowe
are wee deliuered from the lawe, and dead
vnto it, wherevnto wee were in bondage:
that we ſhoulde ſerue in a newe conuerſacion
of the ſpirite, and not in the olde conuerſacion
of the letter.

What ſhall we ſaye then? is the lawe
Rom.5.c. ſinne? God forbid: neuertheleſſe‡ I knewe
Gala.3.b not ſynne, but by the lawe. For I had not
knowen what luſte hadde mente, excepte
the lawe had ſayed, *thou ſhalte not luſte.
Exod.20.c Deut.5.b But ſynne toke an occaſion by the meanes
of the commaundemente, and wroughte
in me all maner of concupiſcence. For verelye
without the lawe, ſynne was deade.
I once liued without the lawe. But when
C the commaundemente came, ſynne reuyued,
and I was deade. And the very ſame
commaundemente whiche was ordeyned
vnto life, was found to be vnto me an occaſion
of death. For ſynne toke occaſion by
the meanes of the commaundemente, and
ſo diſceaued me, and by the ſame ſlew me.
Wherfore *the law is holy, and the commaundement 1.tim.1.b.
holy, and iuſt, and good. Gala 3.c.
Was that then whiche was good, made
death vnto me? God forbid: Naye it was
ſynne: that ſynne myghte appeare (by it
whiche was good) to worke death in me:
that ſinne by the commaundement mighte
be out of meaſure ſynfull. For we knowe
that the lawe is ſpirituall: but I am carnall*
ſolde vnder ſynne, becauſe I alowe Eſai.52.a.
not yͭ, which I doe. For what I woulde,
that doe I not: but what I hate, yͭ doe I.
If I do now that which I would not, I
conſent vnto the lawe that it is good: So
then nowe, it is not I that dooe it, but D
ſynne that dwelleth in me. For I knowe
that in me (that is to ſaye in my * fleſhe) Gene.6.a
dwelleth no good thynge. For to will is
preſente with me: but I finde no meanes
to performe that whiche is good. For the
good that I would, do I not: but yͤ euyll
whiche I woulde not, that do I. yf I do
that I woulde not, then is it not I that do
it, but ſynne that dwelleth in me. I fynde
then by the lawe, that when I woulde do
good, euill is preſent with me. For I delite
in the lawe of God, after the inwarde
manne. But I ſe another law in my members,
rebellyng agaynſte the lawe of my
mynde, and ſubduyng me vnto the law of
ſinne, whiche is in my members. O wretched
man that I am: who ſhall deliuer me
from this bodye ſubdued vnto death? I
thanke God throughe Jeſus Chriſte oure
Lorde. So then, with the mynde I ſerue
the lawe of God, but with the fleſhe the
lawe of ſynne.

The.viii.Chapter.

The lawe of the ſpirite geueth lyfe: The ſpirite of God maketh vs Gods childrē & heyrs with Chriſt. The aboundant loue of God cannot be ſeperated.

THere is then no damnacion to thē A
which are in Chriſt Jeſu, which
walke not after the fleſh, but after
the ſpirite. For the lawe of the
ſpirite of lyfe throughe Jeſus Chriſt, hath John.8.d
made me* free from the lawe of ſynne, and Rom.6.d
death. For ‡ what the law could not doe (in ‡Hebr.7.c
aſmuche as it was weake becauſe of the
fleſhe) that performed God, and *ſente his Luke.20.b
ſonne in the ſimilitude of ſynfull fleſhe, and John.3.b
by

by ſynne damned ſynne in the fleſhe: that the righteouſnes of the law myghte bee fulfilled in vs, whiche walke not after the fleſh, but after the ſpirite. For they yͭ are carnall, are carnallye mynded. But they that are ſpirituall, are goſtly mynded. To be carnally mīded, is death. But to be ſpiritually mīded, is life & peace. ✝

B Becauſe that the fleſhly mind is enmitie againſt God: for it is not obedient to the law of God, neither can be: So then they that are in the fleſhe, cannot pleaſe god.

But ye are not in the fleſhe, but in the ſpirite: if ſo be yͭ the ſpirite of God dwel in you. If any mā haue not the ſpirite of Chriſt, the ſame is none of his. If Chriſt be in you, yͤ body is ded becauſe of ſinne: but the ſpirite is lyfe for righteouſnes ſake. Wherfore, if the ſpirite of him that rayſed vp Jeſus from deathe, dwell in you: euē he yͭ raiſed vp Chriſt frō death, ſhal quicken youre mortall bodyes, becauſe of his ſpirite that dwelleth in you.

C *Therfore brethrē we are detters, not to the fleſhe, to lyue after yͤ fleſhe. For if ye liue after the fleſhe, ye ſhal dye. But if ye (through the ſpirite) do mortify the dedes of yͤ body, ye ſhal liue. For as many as are led by yͤ ſpirit of god, they are the ſonnes of God, for ye haue not receiued the ſpirite of bondage to feare any Gala.4.a 1.Tim.1.b more, but *ye haue receiued the ſpirite of adopcion, wherby we crie: Abba father. 2.Cor.1.d and.5.a Ephe.1.a *The ſame ſpirite certifyeth our ſpirite that we are the ſonnes of God. Yf we be ſonnes, then are we alſo heires, yͤ heires I meane of God, and heyres annexed with Chriſt: if ſo be that we ſuffer with him, that we maye be alſo glorifyed together with hym. ✝

D 1.Cor.5.a *For I ſuppoſe that the afflicćons of this lyfe, are not woorthy of the glory which ſhalbe ſhewed vpon vs. ‡For the feruent deſyre of yͤ creature abydeth, loking whē yͤ ſonnes of god ſhal appeare, becauſe the creature is ſubdued to vanitie againſt yͤ wil therof, but for his will which hath ſubdued yͤ ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corrupciō, into yͤ gloryous libertie of the ſōnes of god. For we know yͭ euery creature groneth with vs alſo, and trauayleth in payne, euen vnto thys tyme. Not onelye it, but we alſo which haue the firſt fruites of the ſpirite mourne in our ſelues alſo, & waite for yͤ adopcion (of the children of God) euen the deliueraunce of our bodye. ✝ *For we are ſaued by hope. But hope yͭ is ſene, is no hope. For how cā a mā hope for yͭ which he ſeeth? But and if we hope for yͭ we ſee not, then do we wᵗ pacience abyde for it. E

Likewiſe, the ſpirit alſo helpeth our infirmities. For we know not what to deſyre as we ought: but the ſpirite maketh interceſſiō for vs, with gronynges which cannot bee expreſſed. And *he that ſearcheth the heartes ‡knoweth what is the meanyng of the ſpirite: for he maketh interceſſion for the ſainctes accordyng to the pleaſure of God. ✝ 1.Pa.28.b Pſal.7.c Jere.17.b ‡Mat.6.b

*We know yͭ all thinges worke for the beſt vnto them that loue God, which alſo are called of purpoſe. For thoſe which he knew before, he alſo ordeined before, that they ſhould be lyke faſhioned vnto the ſhape of his ſonne, yͭ he might be the firſt begottē ſonne amōg many brethrē. Moreouer, whom he appointed before, them alſo he called. And whome he hath called, them alſo he iuſtified: and whom he iuſtifyed, them he alſo glorifyed.

What ſhall we then ſay to theſe thynges? *if God be on our ſyde, who can be agaynſt vs? Nu.14.b whiche ſpared not his owne ſonne, *but gaue him for vs al: how can It be, yͭ with him he ſhoulde not geue vs all thinges alſo? Luk.20.b Joh.3.b Eſay.53.b who ſhall lay any thing to the charge of Gods choſen? It is God yͭ iuſtifieth: who is he that can cōdemne? it is Chriſt which died, ye rather which is riſen again, which is alſo on the right hand of god, & maketh interceſſiō for vs.

Who ſhal ſeperate vs from the loue of God? ſhal tribulaciō, or anguiſh, or perſecucion, either hunger, either nakednes, either parel, either ſword? As it is written: *for thy ſake are we killed all daye long, Pſa.44.d & are coūted as ſhepe appointed to be ſlayne. Neuertheles, in all theſe thynges we ouercome thorowe hym yͭ loued vs. For I am ſure, that neither deth, neither lyfe, neither angels, nor rule, neither power, neither thinges preſente, neither thynges to come, neither heigth, neither lowth, neyther any other creature ſhalbe able to depart vs from the loue of god, ſeperat which is in Chriſt Jeſu our Lorde. ✝

The.ix.Chapter.

Paul complayneth vpon the harde heartes of the Jewes that would not receiue Chriſt, and how the Heathen are choſen in their ſteade.

I

A I Say ẏ trueth in Chriſte, & lye not (my conſcience alſo bearing me witnes by ẏ holy goſt) that I haue great heauines, & con-
*Ex.32.g tinual ſorow in my hearte. For * I haue
wiſhed my ſelfe to be curſed frõ Chriſt,
for my brethren (my kinſmen as pertay-
ning to the fleſhe) whiche are the Iſrae-
lites. To whõ pertayneth the adopcion
(of the children) and the glory, and the coue-
nauntes, and * the law that was geuen,
Rom.3.a. and the ſeruice of god, and the promiſes:
whoſe alſo are the fathers, and they of
whom (as concernyng the fleſhe) Chriſte
came, whiche is God in all thynges to
be prayſed for euer. Amen.
I ſpeake not theſe thynges, as though
B the wordes of god had takẽ none effect:
*Ro.2.d. For * they are not all Iſraelites, whiche
are of Iſrael: neither are they al children
ſtraight way, that are the ſeede of Abra-
ham. But * in Iſaac ſhall thy ſeede bee
Gene.21.b called: that is to ſaye: ‡ they whiche are
John.8.e the children of the fleſhe, are not the chil-
Rom.2.d. drẽ of God. But they which be ẏ childrẽ
of promes, are coũpted ẏ ſeede. For this
*Gen.18.b is a word of promes, * about thys time
will I come, & Sara ſhal haue a ſonne.
Not only this, but alſo Rebecca was ẇ
childe by one, euen by our father Iſaac.
For yer the childrẽ wer borne, whẽ they
had neither doen good neither bad (that
the purpoſe of God by eleccion, myghte
C ſtand) it was ſayde vnto her, not by the
reaſon of workes, but by the caller: ‡ the
Gene.25.e elder ſhall ſerue ẏ yonger. As it is writ-
ten: Jacob haue I loued, but Eſau haue
I hated. What ſhall we ſaye then? Is
there any vnrighteouſnes ẇ God? God
Exo.33.d. forbid. For he ſayeth to Moſes: * I wil
ſhewe mercy to whomeſoeuer I ſhewe
mercie: & will haue compaſſiõ on whom-
ſoeuer I haue cõpaſſion. So lieth it not
then in a mans wil or running: but in the
mercy of god. For the ſcripture ſaith vn-
to Pharao: ‡ euen for this ſame purpoſe
Exo.9.b haue I ſtered thee vp to ſhew my power
on thee, & ẏ my name mighte be declared
throughout all the worlde. So hath he
mercy on whom he will, and whome he
will he maketh hard hearted.
D Thou wilt ſay then vnto me: why then
Eſai.45.b blameth he vs yet? For who hath bene
and .64.c able to reſiſte his wil? * But o mã, what
Eccl.33.b art thou, whiche diſputeſte with God?
Iere.18.a Shall the worke ſay to the workeman,
why haſt thou made me on this faſhion?
Hath not the potter power ouer ẏ clay,
euẽ of the ſame lompe to make one veſſel
vnto honour, & another vnto diſhonour?
Euẽ ſo God, willing to ſhew his wrath,
& to make his power knowẽ, ſuffred ẇ
lõg paciẽce ẏ veſſels of wrath, ordeyned
to damnacion, & to declare the riches of E
his glory on the veſſels of mercy, which
he had prepared vnto glory: whõ alſo he
called, not of ẏ Iewes onely, but alſo of ‡Oſee.2.d
the Gentiles. As he ſayth alſo to ‡ Oſee: 1.Pet.2.b
I will cal them my people whiche were
not my people: and her beloued, whiche
was not beloued, (& her to haue obtai-
ned mercy, ẏ had not obtayned mercy.)
And it ſhall come to paſſe, ẏ in the place
where it was ſayde vnto them, ye are
not my people: there ſhall they be called
the children of the liuing God.
But Eſai cryeth concerning Iſraell:
‡ though the nũber of the chyldren of Iſ- Eſai.10.c
rael be as the ſãd of the ſea, yet the rem-
naunt ſhal be ſaued. For he finyſheth the
woorde verelye, and maketh it ſhorte in
righteouſnes. For a ſhorte woorde will
god make on earth. As Eſai ſaid before:
* except the lord of ſabboth had left vs *Eſai.1.c
ſeede, we had bene made as zodoma and F
had ben likened to Gomorra. What ſhal
we ſay then? We ſaye that the Gentiles
which folowed not righteouſnes, haue
ouertaken righteouſnes: euen the righte-
ouſnes whiche cummeth of faythe. Con-
trarywiſe, Iſrael which folowed ẏ law
of righteouſnes, could not attayn to the
law of righteouſnes. Wherefore? Euen
becauſe they ſoughte it not by fayth: but
as it were by the workes of the law. For
they haue ſtombled at ẏ ſtombling ſtone. Eſay.28.d
As it is written. ‡ Behold, I put in Siõ 1.Pet.2.b
a ſtombling ſtone, and a rocke that men Acte.4.b.
ſhalbe offended at. And whoſoeuer be-
leueth on him, ſhal not be confoũded.

The .x. Chapter. *

The vnfaythfulnes of the Iewes. Two maner of righteouſnes.

BRethrẽ, my heartes deſire & prayer
to God for Iſrael, is ẏ they might
be ſaued. For I beare thẽ record, ẏ they
haue a feruẽt mind to godward, but not
according to knowledge. For they being
ignorant of Gods righteouſnes, & going
about to ſtabliſhe their own righteouſ-
nes, haue not ben obediẽt vnto the righ- *Mat.5.c
teouſnes of god. ‡ For * Chriſt is ẏ ful-
filling of ẏ law, to iuſtify al that beleue.
For Moſes writeth of the righteouſe-
nes

‡Le.28.a nes ‡ which cummeth of the law, how yͭ
Gala.3.b the man, which doeth the thinges of the
lawe, ſhall lyue therby. But the ryghteouſnes
whiche cummeth of fayth, ſpeaketh
on this wiſe: Say not thou in thyne
heart, who ſhal aſcend into heauen? (that
is euē to fetch Chriſt down frō aboue.)
Either who ſhal diſcend into the depe? (yͭ
is euē to fetch vp Chriſt again frō deth.)
But what ſayeth he? * The worde is nye
‡De.30.c thee, euen in thy mouth ⁊ in thyne heart.
This ſame is the worde of fayth, which
we preache. For if thou knowlege with
thy mouth that Ieſus is the Lorde, and
beleue in thy heart, that God rayſed him
vp from death, thou ſhalte be ſafe.

* For to beleue with the heart, iuſtifyeth:
C and to knowledge with the mouthe,
maketh a manne ſafe. For the ſcripture
ſayth: * whoſoeuer beleueth on him, ſhal
Eſa.28.d not bee confounded. There is no dyfference
betwene the Iewe ⁊ the Gentile.
For one is lord of al, which is rych vnto
*Ioe.2.g al yͭ cal vpon him. For * whoſoeuer doth
Actes.2.c call on the name of the lord, ſhalbe ſafe.
and.22.c How thē ſhall they call on him on whom
they haue not beleued? how ſhal they beleue
on him, of whō thei haue not heard?
how ſhal thei heare, without a preacher?
And how ſhall they preache except they
be ſent? As it is written: how beautifull
are the fete of thē whiche bring tydinges
of peace, and bryng tydynges of good
thynges. But they haue not al obeyed to
D yͤ Goſpel. For Eſai ſayth: * Lorde, who
*Eſa 53 a hath beleued our ſayinges? So thē faith
Ioh.12. a cummeth by hearing, and hearyng cummeth
by the woord of God. But I aſke:
Pſal.19.a haue they not hearde? No doubt, * theyr
ſound went out into all landes, ⁊ theyr
woordes into the endes of the world. ‡
But I demaunde, whether Iſraell dyd
*Deu.32.c knowe or not? Firſte Moſes ſayeth: * I
will prouoke you to enuye, by them that
are no people: by a fooliſhe nacion I wil
anger you. Eſai after that, is bolde, and
*Eſa.52.d ſayth: * I am found of them that ſought
and.65.a me not: I am manifeſte vnto them, that
aſked not after me. But agaynſt Iſraell
he ſayth: * all day long haue I ſtretched
*Eſa.65.a furth my handes vnto a people that beleueth
not, but ſpeaketh agaynſt me.

The.xi. Chapter. ‡

¶ All the Iewes are not caſt away, therfore Paule warneth the Gentiles that be called, not to be hye mynded, nor to deſpyſe the Iewes, for the iudgementes of God are depe and ſecrete.

I Say then: hath god caſt away A
his people? God forbyd. For
euen I alſo am an Iſraelite, of
yͤ ſeede of Abrahā, of the tribe
of Beniamin: god hath not caſt away his
people which he knewe before. Wote ye
not what the ſcripture ſaieth of Helias,
how he maketh interceſſiō to god againſt
Iſrael: ſaying? * Lorde they haue kylled *3.Reg.
thy prophetes, and dygged downe thine 19.b
altars: and I am lefte alone, and they
ſeeke my lyfe. But what ſaith the anſwer *3.Reg.
of god vnto him? * I haue reſerued vnto 19.d
my ſelfe ſeuen thouſande men, whiche
haue not bowed the knee to the image of
Baal. Euen ſo alſo at this tyme is there
a remnaunte left according to the eleccion
of grace. If it bee of grace, then is it
not now of woorkes. For then grace is
no more grace. But if it be of woorkes,
thē is it now no grace. For thē were deſeruing
no more deſeruing. What then?
Iſrael hath not obtayned that which he
ſeketh: but the eleccion hath obtayned it.
The remnaunt are blinded according as B
it is written. * God hath geuen them the *Eſa.6.c
ſpirite of vnquietnes: eies yͭ they ſhould Mat.13.b
not ſe, and eares yͭ thei ſhould not heare, Iohn.12.f
euen vnto this daie. ‡ And Dauid ſaieth: Actes 28.f
Let their table bee made a ſnare to take ‡pſa.69.e
them with all, and an occaſion to fall, ⁊
a rewarde vnto them. Let theyr eies bee
blinded that they ſee not: and bowe thou
doune theyr backe allwaye. I ſaye then:
haue they therfore ſtombled, that they
ſhoulde vtterly fall awaye together?

God forbyd: but through theyr fall is
ſaluaciō happened vnto the gentiles, for
to prouoke them withall. Wherfore, yf
the fal of them be the riches of yͤ worlde,
and the myniſhing of them the riches of
the Gētiles: How much more theyr perfectnes?
I ſpeake to you Gentiles, in as
muche as * I am the Apoſtle of the Gentiles, Rom.1.a
I will magnifie myne offyce, if by 1.Tim.2.a
any meane I may prouoke them whiche 2.Tim.1.c
are my fleſhe, and myghte ſaue ſome of
them. For if the caſtyng awaye of them
bee the reconcilyng of the worlde, what
ſhall the receiuyng of them bee, but lyfe
again frō death? For if one piece be holy
the whole heape is holy. And if the rote
be holy, the braunches ſhalbe holy alſo.

Though ſome of the braunches be broken C
of, and thou being a wilde oliue tree
waſt graft in among them, ⁊ made partaker
of yͤ roote and fatnes of the ‡ oliue ‡Ier.11.c
tree,

tree, boaſt not thy ſelf againſt the braũ-
ches. For if thou boaſt thy ſelf, thou beareſt
not the roote, but yͤ roote thee. Thou
wilt ſay then: the braunches are broken
of, that I might be graft in. Thou ſayſt
wel: becauſe of vnbeliefe thei wer brokē
of, ⁊ yͧ ſtodeſt ſtedfaſt in faith. Be not hie
mynded, but fear: for ſeing yͭ god ſpared
not the natural braũches, take hede, leſt
it come to paſſe yͭ he ſpare not thee alſo.
D Behold therfore the kindnes and rigo-
rouſnes of god: on them which fel rigo-
rouſnes: but towardes thee kindnes: if
thou continue in hys kyndenes. Or elles
thou ſhalt be hewen of, and they agayne
2.Cori.3.d *if they byde not ſtill in vnbeliefe, ſhall
be graffed in again. For god is of power
to graffe thē in agayn. For if thou waſte
cut out of a naturall wilde oliue tree, ⁊
waſt graffed contrary to nature in a true
oliue tree: howe much more ſhall the na-
tural braũches bee graffed in theyr own
oliue tree agayn? I would not that this
ſecret ſhould be hid frō you my brethren
(leſt ye ſhould be wyſe in your own con-
ceiptes) yͭ partely blindnes is happened
in Iſrael, vntil yͤ fulnes of the Gentiles
E be come in: ⁊ ſo all Iſraell ſhalbe ſaued.
‡Eſa.59.d As it is written: ‡There ſhall come out
Pſal.14.b of Sion he yͭ doeth deliuer, ⁊ ſhall turne
away vngodlynes frō Iacob. And this
is my couenaunt vnto them, when I ſhal
take awaye theyr ſinnes. As concerning
the Goſpel they are enemies for your ſa-
kes: but as touching the elecciō, thei are
loued for yͤ fathers ſakes. For verely, yͤ
giftes ⁊ calling of God are ſuche, that it
cannot repent him of them: for looke, as
ye in time paſſed haue not beleued God,
yet haue now obtayned mercy throughe
theyr vnbeliefe: Euen ſo nowe haue they
not beleued the mercy whiche is happe-
ned vnto you: that they alſo may obtayn
mercye. For God had wrapped all naci-
ons in vnbelyefe, that he myghte haue
mercy on all. O the depnes of the riches
both of the wiſedome and knowlage of
God: how vnſearcheable are hys iudge-
Sapi 9.b. mentes, and his waies paſt finding out?
Eſa.60.c For *who hath knowen the minde of the
1.Cori.2.d Lorde? Or who hath bene his counſay-
lour? eyther who hath geuen vnto hym
fyrſt, and he ſhalbe recompenſed agayn?
For of him and thorow him, and for him
are all thynges. To hym bee glorye for
euer. Amen.

The.xii. Chapter.

The ſwete conuerſacion, loue, and workes of ſuch
as beleue in Chriſt.

I Beſeche you therfore brethrē,
by the mercifulnes of God, yͭ Phil.4.c
ye make your bodies a quicke
ſacrifice, holye and acceptable
vnto god, which is your reaſonable ſer-
uing of god, ⁊ faſhion not youre ſelues
like vnto this worlde: but be ye chaun-
ged in your ſhape, by yͤ renuing of your
mind, yͭ ye maye proue what thyng that
good, ⁊ acceptable ⁊ perfect wil of god
is. For I ſay (thorow the grace that vn-
to me geuē is) to euery man amōg you, * Eccle.3.c
yͭ no man ſtand hye in his own conceate, Rom.14.a
more thē it becummeth him to eſteme of
himſelf: but ſo iudge of himſelfe, that he
be gētle ⁊ ſobre, according as God hath
dealt to euery man the meaſure of faith.
For as we haue many membres in one B
body, ⁊ all mēbres haue not one office, ſo
we being manie, are one body in Chriſt,
⁊ euery man among our ſelues one ano-
thers membres. ⁜ *Seeyng that we 1.Cor.12.b
haue diuers giftes according to yͤ grace Ephe.4.b
that is geuen vnto vs: if any man haue
the gyft of *prophesie, let him haue it yͭ 1.Cor.12.a
it be agreyng vnto the fayth. *Let hym 1.Pet.4.c
that hath an offyce, wayte on hys office.
Let hym that teacheth, take hede to hys
doctrine. Let hym yͭ exhorteth, geue at-
tendaunce to his exhortacion. If any mā
geue, let hym do it with ſynglenes. Let
him that ruleth, do it wͭ diligēce. If any
mā ſhew mercy, let him do it with cher-
fulnes. Let loue be without diſſimulaci-
on. Hate that which is euell, ⁊ cleaue vn-
to that whiche is good. Be kynde one to
another with brotherlye loue. * In ge- C
uing honor, go one before another‡ Be 1.Pet.2.d
not ſlouthfull in the buſynes whiche ye ‡Eccle.31.c
haue in hande. Be feruente in the ſpirite.
Apply your ſelues to the tyme. Reioyce
in hope. Be pacyent in tribulacion. Con-
tynue in prayer. Diſtribute vnto the ne- Hebr 13.a
ceſſitie of the ſainctes: *be ready to har-
boure. *Bleſſe thē whych perſecute you: Mat.5.g
bleſſe (I ſaie) and curſe not. Be mery wͭ
them yͭ are mery, wepe alſo wͭ thē that
wepe. Be of like affeccion one towardes
another. Bee not hye mynded, but make
your ſelues equall to them of the lower
ſort. ⁜ *Be not wyſe in your owne opy-
niōs. Recōpence to no man euel for euil.
Prouide afore hand thinges honeſt (*not
onely before God, but alſo*) in the ſyghte of all
men. If it be poſſyble (as muche as is in
you)

you)liue peaceably with al men. Derely
beloued auenge not your ſelues, but rather
geue place vnto wrathe. For it is
Deu.32.d written: *vengeaunce is myne, I wil reward,
ſayeth the Lorde.

Therfore if thyne enemy hunger, feede
him: if he thyrſte, geue hym drynke. For
in ſo doyng thou ſhalte heape coales of
fyre on his heade. Be not ouercome of euil,
but ouercome euil with goodnes. ✠

The.xiii. Chapter.*

¶ The obedience of men vnto theyr rulers. Loue fulfilleth the law. It is nowe no tyme to folow the workes of darkenes.

Let euery ſoule ſubmit himſelf
A vnto the authoritie of the hier
*Sa.6.a powers. For *there is no power
John.3.d but of god. The powers
and.17.b ẏ be, are ordeyned of God. Whoſoeuer
therfore reſiſteth power, reſiſteth ẏ ordinaunce
of God. But they ẏ reſiſt, ſhall
receiue to themſelfe damnacion. For rulers
are not feareful to them ẏ do good,
but to them that doe euil. Wilte thou be
without feare of ẏ power? Do wel thẽ:
⁊ ſo ſhalt thou be prayſed of ẏ ſame. For
he is ẏ miniſter of God, for thy wealth.
But ⁊ if thou doe ẏ whiche is euill, then
feare: for he beareth not the ſweord for
B nought, for he is the miniſter of God, to
take vengeaunce on him that doeth euil.
Wherfore ye muſt nedes obey, not onely
for feare of vengeaunce: but alſo because
of conſcience. And euen for thys
cauſe pay ye tribute. For they are Gods
miniſters, ſeruing for ẏ ſame purpoſe. ✠
Mat.17.c Geue to euery man therfore his duetie,
and.22.b *tribute, to whome tribute belongeth,
cuſtome to whom cuſtome is due: feare,
C to whom feare belõgeth: honor, to whõ
honor pertayneth. *Owe nothyug to any
manne: but this, that ye loue one another.
For he that loueth another, hathe
fulfilled the law. For theſe commaundementes.
Exo.20.c *Thou ſhalte not committe advoutrye,
Deu.v.b. thou ſhalt not kill, thou ſhalte
Math.5.d not ſteale, thou ſhalt not beare falſe witnes:
Luke.18.d thou ſhalt not luſte: and ſo furthe (if
there be any other commaundemẽt) it is
al comprehended in this ſaying: namely,
Leu.19.d ‡Loue thy neyghbour as thy ſelf. Loue
Mat.22.d hurteth not his neighbour. Therfore is
Mar.12.c loue the fulfilling of the law. ✠
Gala.5.b. *This alſo, we know the ſeaſon howe
Jaco.2.b that it is tyme that we ſhoulde now awake
out of ſlepe. For now is our ſaluacion
nerer, then when we beleued. The
night is paſſed, the day is come nye. Let
vs therfore caſt away ẏ dedes of darkenes,
and lette vs put on the armoure of
light. Let vs walke honeſtly, as it were Luke.21.f.
in the day light: *Not in eating and drinking, Eccl.31.c
neither in chambryng and wantonnes, and.37.d.
neither in ſtrife and enuying: but put
ye on the lord Jeſus Chriſt. ✠ And make
not prouiſion for the fleſhe, to fulfill the
luſtes of it.

The.xiiii. Chapter.

The weake ought not to be deſpyſed. No manne ſhould offend an others conſcienſe. Agayne, for outward thinges, ſhould no man condemne another.

Hym that is weake in the faith, A
receiue: not in dyſputyng and
troubling his conſcience. One
beleueth that he maye eate all
thing. Another whiche is weake, eateth
hearbes. Let not him that eateth, deſpiſe
him ẏ eateth not. And let not hym which
eateth not ‡iudge him ẏ eateth. For God ‡Ro.
hath receiued hĩ. *What art thou ẏ iudgeſt
another mans ſeruaunt whether he *Jac.
ſtand or fal? ẏ pertaineth vnto his owne
maſter: yea he ſhalbe holdẽ vp, ẏ he may
ſtand. For god is able to make him ſtãd.

This man putteth difference betwene B
day and day. Another man counteth all
dayes alyke. Let euery mannes mind ſatiſfye
hymſelfe. He that obſerueth the
day, doeth it vnto the lorde. And he that
doth not obſerue the day, doth it for the
Lord alſo. He ẏ eateth, doth it to pleaſe
the lorde, for he geueth God thankes.
And he ẏ eateth not, eateth not to pleaſe
the lorde withal, and geueth God thankes.
For none of vs liueth for hymſelfe,
and no mã dyeth for himſelfe. For if we
liue, we liue vnto ẏ lorde. And if we die,
we dye vnto the lorde. Whether we liue
therfore or dye, we are the Lordes. For
Chriſt therfore died, ⁊ roſe again, ⁊ reuiued,
ẏ he might be *lord of ded ⁊ quicke. Actes.2.f.
But why doeſt thou thẽ iudge thy brother? Phil.2.b
Either why doſt thou deſpyſe thy C
brother? We ſhalbe al brought before ẏ
iudgement ſeat of Chriſt. For it is written:
as truely as I liue ſayth the Lord:
*all knees ſhall bowe to me, and all
tonges ſhall geue a prayſe to God. So Eſai.45.c
ſhall euery one of vs geue accomptes of Phil.2.b
hymſelfe to God. Lette vs not therefore
iudge one another any more.

But iudge this rather, ẏ no man put a
ſtumbling blocke, or an occaſiõ to fal in

hys brothers waye. For * I know, ⁊ am
Mat.15.b ful certifyed by the lord Jeſus, yͭ ‡there
Mat.7.d is nothing comē of it ſelfe: but vnto him
Acte.10.b. that iudgeth it to be comen, to hym is it
1.tim.4.a comen. If thy brother be grieued wͭ thy
meat, now walkeſt thou not charitably.
D Deſtroy not him wͭ thy meat for whom
Chriſt dyed. Cauſe not your treaſure to
be euil ſpoken of. For the kyngdome of
god is not meat ⁊ drink, but righteouſnes,
⁊ peace, and ioy in the holy goſt. For
he that in theſe thynges ſerueth Chriſte,
pleaſeth God, ⁊ is commended of men.

Let vs therefore folow thoſe thynges
which make for peace, ⁊ thinges wherwͭ
one may edifye another. Deſtroy not the
worke of God for a litle meates ſake. *
*1.Tit.1.d All thynges are pure: but it is euyll for
yͤ man, which eateth with hurte of conſcience.
It is good neyther to eate fleſhe,
neither to drinke wyne, neither any thing
wherby thy brother ſtũbleth eyther falleth,
or is made weake. Haſt thou faith?
haue it with thy ſelfe before god. Happy
is he that condemneth not hymſelfe,
in the thyng whiche he aloweth. For he
that maketh conſcience is damned, if he
eate: becauſe he eateth not of faithe. For
whatſoeuer is not of fayth, that ſame is
ſinne.

The.xv.Chapter.

The infirmitie and fraylnes of the weake oughte
to be borne with all loue and kyndnes, after the enſaumple
of Chriſt.

A WE whiche are ſtrong ought to
Gala.6.a beare the fraylnes of thẽ which
are weake, ⁊ not to ſtande in our
own conceites. Let euery mã pleaſe his
neighbour vnto hys wealth, ⁊ edifying.
For Chriſte pleaſed not himſelfe: but as
Psa.69.d it is written: * The rebukes of them
Rom.4.d whiche rebuked thee, fel on me. ✝ * What
ſoeuer thynges are written afore tyme,
they are written for oure learnyng, that
we through pacience and comfort of the
ſcriptures might haue hope.

B The God of pacience and conſolacion
graũt you to be like minded one towardes
another, after the ẽſample of Chriſt
Jeſu: * that ye al agreing together may
*Leui.19.d with one mouth prayſe God, the father
of our Lorde Jeſus Chriſt. Wherfore,
receiue ye one another, as Chriſt receiued
vs, to the praiſe of God. And this I ſay,
yͭ Jeſus Chriſt was a miniſter of yͤ circũciſiõ
for the trueth of God, to confirme
Deut.20.f yͤ promiſes made vnto the fathers: * yͭ
yͤ gentiles might praiſe god for his mercy,
as it is writtẽ. * For this cauſe I wil 2.Re.22.g Psal.18.g
prayſe thee among the Gentiles, ⁊ ſing
vnto thy name. And agayn he ſayth: * reioyſe Deu.32.f
ye gẽtiles with his people. And agayn:
‡prayſe the lorde, al ye gentiles, ⁊ Psa.117.a
laude him all ye nacyons together. And C
again Eſai ſaith: there ſhalbe * the roote Eſay.11.a
of Jeſſe, and he that ſhal ryſe to raygne
ouer the Gentiles, in him ſhal yͤ gentiles
truſt. The God of hope fil you wͭ al ioy
⁊ peace in beleuing: yͭ ye may bee riche in
hope, thorow yͤ power of yͤ holy goſt.

I my ſelfe am full certifyed of you (my
brethren) yͭ ye alſo are full of goodnes,
and filled with all knoweledge, willing
to exhort one another. Neuertheles (brethren)
I haue ſomewhat more boldelye
writtẽ vnto you, partly to put you in remembraunce,
thorow the grace that is D
geuen me of God, yͭ I ſhoulde be the miniſter
of Jeſu Chriſt emong the gẽtiles,
and ſhould miniſter the Goſpel of God,
that the offring of the gentiles might be
acceptable, and ſanctifyed by the holye
goſt. I haue therfore wherof I may reioyce
through Chriſt Jeſu, in thoſe thinges
which pertayne to God. For I dare
not ſpeake of any of thoſe thĩges, which
Chriſt hath not wrought by me, to make
the gentiles obedient with word ⁊ dede
in myghtie ſygnes and wunders, by the
power of the ſpirit of god: ſo that from
Jeruſalem and the coaſtes round about
vnto Illiricum, I haue fylled all countreyes
with the Goſpel of Chriſt.

So haue I enforced my ſelfe to preache E
yͤ goſpel, not wher Chriſte was named,
leſt I ſhould haue built on an other mãs
foundacyon: but as it is written. * To Eſay.52.d and.65.a
whom he was not ſpoken of, they ſhall Rom,10.d
ſee: ⁊ they that heard not, ſhal vnderſtãd.
For this cauſe I haue beene oft let (*and let
am as yet*) that I could not come vnto you:
but now, ſeeing I haue no more to do in
theſe cũtreies, ⁊ alſo haue bene deſirous
many yeres to come vnto you, whenſoeuer
I take my iournie into Spain, I wil
come to you. For I truſt to ſe you in my
iourney, ⁊ to be brought on my way thitherwarde
by you, after that I haue ſũwhat
enioyed your acquayntaunce.

Now go I vnto Jeruſalem, ⁊ * miniſter F Acte.11.d
vnto the ſainctes. For it hath pleaſed thẽ and.24.d
of Macedonia ⁊ Achaia, to make a certain 1 Cor.16.a
diſtribucion vpon the poore ſaintes 2.Cor.8.a
whiche are at Jeruſalem. It hathe plea- and.9.a

ſed them verely, and theyr detters are
they. For if the Gentiles be made parta-
kers of theyr ſpirituall thynges, theyr
duetie is to miniſter vnto them in bode-
ly thynges. When I haue perfourmed
this, and haue brought them this fruite
ſealed, I will come backe agayn by you
into Spayn. I am ſure ẏ when I come
vnto you, I ſhal come with aboundaũce
G of the bleſſing of the Goſpel of Chriſt.

*I beſeche you brethren for our lorde
Ieſus Chriſtes ſake, and for the loue of
ẏ ſpirite, that ye helpe me in my buſines
with your prayers to God for me, that
I may be deliuered from thẽ which be-
leue not in Iewry: and that this my ſer-
uice, which I haue to do at Ieruſalem,
may be accepted of the ſainctes, ẏ I may
come vnto you with ioye by the will of
1.Cor.14.f God, ⁊ may with you be refreſhed. The
God*of peace be with you. Amen.

The.xvi. Chapter.

A chapter of ſalutacions. He warneth them to beware of mens doctrine, ⁊ commendeth vnto them certayn godly menne, that were louers and brethren in the trueth.

A
I Cõmend vnto you Phebe, our
ſiſter (which is a miniſter of ẏ
congregacion of Cenchrea) ẏ
ye receyue her in Chriſte, as it
becũmeth ſainctes: ⁊ that ye aſſyſt her in
whatſoeuer buſines ſhe nedeth of youre
Acte.18.a aide. For ſhe hath ſuccored many, ⁊ mine
2.tim.4.d owne ſelfe alſo. Grete Priſca ⁊*Aquila,
my helpers in Chriſt Ieſu, whiche haue
for my lyfe layde down theyr owne nec-
kes. Unto whom not I onely geue thã-
kes, but alſo al the congregacions of the
Gẽtiles. Lykewyſe grete the congrega-
cion that is in theyr houſe. Salute my
welbeloued Ephenetes, whiche is the
B firſt fruite of Achaia in Chriſt.

Grete Mary whiche beſtowed muche
labour on vs. Salute Andronicus and
Iunia my coſyns, ⁊ prieſoners with me
alſo, whiche are wel taken among the A-
poſtles, ⁊ wer in Chriſt before me. Grete
Amplias my beloued in ẏ lord. Salute
Urban our helper in Chriſt, ⁊ Stachis
my beloued. Salute Appelles appro-
ued in Chriſt. Salute thẽ which are of
Ariſtobolus houſhold. Salute Herodiõ
my kynſman. Grete them that bee of the
houſholde of Narciſſus, whiche are in ẏ
Lorde: Salute Triphena ⁊ Triphoſa,
whiche labour in the Lorde. Salute the C
beloued Perſis, which laboured muche
in the Lorde. Salute Rufus choſen in
the Lord, and his mother ⁊ myne. Grete
Aſincritus, Phlegon, Herman, Patro-
bas, Mercurius, and the brethrẽ which
are with them. Salute Philologus ⁊
Iulia: Nereus and hys ſyſter, ⁊ Olim-
pha, and al the ſainctes whiche are with
them.*Salute one another with an ho- 2.Cor.13.c
ly kyſſe. The congregacions of Chriſte
ſalute you.*‡I beſeche you brethren, Coll.2.d
marke them whiche cauſe diuiſion and Ephe.5.b
geue occaſions of euyll, contrary to the
doctrine, whiche ye haue learned: and a-
uoyd them. For they that are ſuche, ſerue
not the Lorde Ieſus Chriſt, *but their Phili.3.b
owne bellies, and with ſwete and flatte-
ring woordes, deceiue the heartes of the
innocentes. For youre obedience is gone
abroade vnto all menne.

I am glad therfore no doubte, of you. D
But yet I would haue you wyſe vnto ẏ
which is good, ⁊ to be innocent as con-
cernyng euyll. The God of peace ſhall
treade Satan vnder your feete ſhortly.
The grace of our Lorde Ieſu Chriſt be
with you. Timotheus my workefelow,
and Lucius, and Iaſon, and Soſipater
my kinſmenne, ſalute you. I Tercius ſa-
lute you, whiche wrote thys Epiſtle in
the lorde.*Gaius myne hooſt ⁊ the hoſt *Act.19.e
of all the congregacyon, ſaluteth you.
Eraſtus the treaſurer of the citie, ſalu-
teth you. And Quartus a brother ſalu-
teth you. The grace of our Lorde Ieſu
Chriſt be with you all. Amen. ‡

To him that is of power to ſtabliſhe
you, accordyng to my Goſoel, and prea-
ching of Ieſus Chriſt, in vtteryng of the
miſtery whiche was kept ſecrete ſence ẏ
worlde began, but now is opened by the
ſcriptures of ẏ Prophetes at the com-
maundement of the euerlaſting God, to
ſtere vp obedience to ẏ fayth, publiſhed
emong al nacions: To ẏ ſame god which
alone is wyſe, bee (honor and) prayſe
through Ieſus Chriſte for euer. Amen.

¶This Epiſtle was ſent to the Ro-
maynes from Corinthũ by Phe-
be, ſhe that was the miniſter
vnto the congregacion at
Cenchrea.

The firſte Epiſtle of Sainct Paule the Apoſtle to the Corinthians.

The.i.Chapter.

He commendeth the Corinthians, exhorteth them to bee of one mynde, and rebuketh the deuiſion that was among them, worldly wiſedome is fooliſhenes before God, yea there is no wiſedom but in the deſpyſed croſſe of Chriſt.

A PAule called an Apoſtle of Ieſus Chriſte throughe the will of God, and brother Soſtenes. Unto the congregacyon of God, which is at Corinthum. To thē that are ſanctifyed by Chriſte Ieſu, called ſainctes, with all that call on the name of oure Lorde Ieſus Chriſte in euerye place, Rom.1.a Gala.1.a eyther of theyres or of oures. ‡ Grace bee vnto you, and peace from God oure father, and from the lord Ieſus Chriſt.

*I thanke my God alwayes on your behalfe, for the grace of God whiche is geuen you by Ieſus Chriſte, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowelage, by the whiche thynges the teſtymonye of Ieſus Chriſt was confyrmed in you, ſo that ye are behynde in no gyfte, waytyng for the appearyng of oure Lorde Ieſus Chriſte, whiche ſhal alſo ſtrength you vnto the ende, that ye may be blameleſſe in the daye (*of the cummyng*) of oure
B Lorde Ieſus Chriſte.*

num.23.c 1.Cor.10.c *God is faythefull, by whome ye are called vnto the feloweſhyppe of hys ſonne Ieſus Chriſte oure Lorde. I beeſeche you brethren by the name of oure Lorde Ieſus Chriſte, that ye all ſpeake one thynge, and that there bee no dyſſencyon amonge you: but that ye maye bee a whole body: of one mynde and of one meanyng. For it is ſhewed vnto me (my brethren) of you, by them whiche are of the houſe of Cloe, that there is ſtryfes among you. I ſpeake of the ſame that euerye one of you ſayth: I holde of Paule: I holde of * Apollo: I holde of Cephas: I holde of Chriſte. Is Chriſte deuyded? Was Paule crucifyed for you? eyther were ye baptiſed in the name of Paul? Acte.18.a 1.Cor.3.a. and.16.c
I thank God that I baptyſed none of you, but Criſpus and Gayus: leſte anye ſhould ſaye, that I had baptyſed in myne owne name. I baptiſed alſo the houſe of Stephana. C

Ferthermore knowe I not, whether I baptiſed any manne (*of you*) or no. For Chriſte ſente me not to baptiſe, but to preache the Goſpell, not with wiſedom of wordes, leſt the croſſe of Chriſt ſhoulde haue bee made of none effecte. For the preachynge of the croſſe is to them that periſhe, foolyſhenes: but vnto vs whiche are ſaued, * It is the power *Ro.1.b
of God. For it is written: ‡I will deſtroye the wyſedome of the wyſe, and will caſte awaye the vnderſtandynge of the prudente. Where is the wyſe? * ‡Eſa.29.d Eſai.33.c
Where is the ſcribe? Where is the dyſputer of thys worlde? Hathe not God made the wyſedome of thys worlde foolyſhenes?

For after that the worlde through wiſedome, knewe not God in the wiſedome of God, it pleaſed God through foolyſhenes of preachyng, to ſaue them that beleue. D For * the Iewes require a ſygne, and the Grekes ſeeke after wiſedome. Mat.12.d Luk.11.d Ioh.6.d But we preache Chriſt crucifyed, vnto the Iewes an occaſyon of fallyng, and vnto the Greekes foolyſhenes, but vnto them whiche are called both of the Iewes and Greekes, we preache Chriſt the power of God, and the wiſedome of God. For the foolyſhenes of God, is wyſer then menne, and the weakenes of God is ſtronger then menne. Brethren, ye ſee your callyng, howe that not many wyſe menne after the fleſhe, not many mighty, not many of hye degree, are called: but God hath choſen the foolyſhe thinges of the worlde, to confounde the wiſe. And god hath choſē the weke thinges of the world, to confound thinges which are mighty. And vile thinges of ẏ world, and thinges which are deſpiſed hath god choſen, yea ⁊ thinges of no reputaciō, for to bring to nought thinges of reputacion, ẏ no fleſhe should reioyce in hys preſence. And of hym are ye in Chriſte Ieſu, which of god is made vnto vs wiſedome, and ryghteouſnes, and ſancti-

ſainctifiyng, and redempcion. That according
as it is written: he whiche reioyſeth,
ſhould reioyſe in the Lorde.

The.ii.Chapter.

It is not eloquence and glorious painted wordes
of worldly wyſdome, that can edifie, and conuerte
ſoules vnto Chriſt, but the playne wordes of the
ſcripture, for they make mēciō of him & his croſſe.

A AND I brethren (when I
came to you) came not in
gloriouſnes of wordes, or
of wiſedome, ſhewyng vnto
you ẏ teſtimony of God.
Neither ſhewed I my ſelfe
that I knewe any thyng emong you, ſaue
Ieſus Chryſte, euen the ſame that was
crucyfyed. And I was emong you in
weaknes, & in feare, and in muche trembling.
And my wordes and my preaching
was not with entiſyng woordes of
mannes wiſedome: but in ſhewyng of
the ſpirite and of power, that your fayth
ſhoulde not ſtande in the wyſedome of
menne, but in the power of God.

B We ſpeake of wyſedome emong them
that are perfecte: not ẏ wiſedome of thys
worlde, neither of ẏ rulers of this world,
(whiche go to naught) but wee ſpeake
the wyſedome of God whiche is in ſecret
and lieth hid: whiche God ordained before
the worlde, vnto our glory, whyche wiſedome
Actes.13.d *none of the rulers of thys worlde
knew. For had thei had knowlage, they
woulde not haue crucified the Lorde of
Eſa.64.a. glory. But as it is written: *The eie hath
not ſene, and the eare hath not hearde,
nether haue entred into ẏ heart of manne
the thynges whiche God hath prepared
for them that loue hym. C

Rom.8.a But God hath opened theim vnto vs
by his ſpirite. For *the ſpirite ſearcheth
all thinges, yea the botome of Goddes ſecretes.
For what manne knoweth ẏ thynges
of a manne: ſaue the ſpirite of man
which is wythin hym? Euen ſo the thynges
of God knoweth no manne, but the
ſpirite of God. And wee haue not receyued
the ſpirite of the world: but ẏ ſpirite
whiche commeth of God, for to knowe ẏ
thynges ẏ are geuē to vs of God, whych
thynges alſo wee ſpeake, not with woordes
that mannes wiſedom teacheth, but
with woordes which the holy ghooſte
doeth teache, making ſpiritual cōpariſons
of ſpirituall thinges. The naturall manne
perceiueth not the thynges that belonge
to the ſpirite of God. For they are but
fooliſhnes vnto hym: Nether can he
perceiue thē, becauſe they are ſpiritually
examined. But he that is ſpirituall, diſcuſſeth
all thynges: yet he hymſelfe is iudged
of no manne. *For who hath knowen the Eſai.40.c
mynde of the Lord, eyther who ſhall enforme Rom.11.e
hym? But we vnderſtande the
mynde of Chriſt.

The.iii.Chapter.

Paul rebuketh ẏ ſectes & authores therof: Chriſt
is the foundacion of hys church. No man ought to
reioyce in men, but in God.

AND I could not ſpeake (vnto you A
brethren) as vnto ſpirituall, but
as vnto carnall: euen as vnto babes
in Chriſt. *I gaue you milke *Heb.5.d
to drinke, & not meat. For ye then wer not
ſtrōg, neither are ye as yet. For ye are yet
carnall. As longe verely as there is emong
you enuiyng, and ſtrife, and ſectes: are ye
not carnal, & walke after ẏ maner of men?
For while one ſaieth: I holde of Paule, Acte.18.d
and another: I am of *Apollo, are ye not 1.Cor.1.b
carnall? What is Paule? What thing is B
Apollo? Only miniſters are they by whō
ye beleued, euen as the Lorde gaue euery
manne grace. I haue planted, Apollo watred:
but God gaue the encreace. So then,
nether is he that planteth any thyng, nether
he that watreth, but God that geueth
the encreace. He that planteth and he that
watreth, are one. Euery manne yet ſhall
receiue his rewarde, accordyng to his laboure.
For wee are Goddes labourers, ye
are Goddes huſbandrie, *ye are Goddes *Eph.2.b
buyldyng. Accordyng to ẏ grace of God C
geuen vnto me, as a wyſe builder haue I
laied the foundacion. And another builte
thereon. But let euery manne take hede,
how he buildeth vpon. For another foundacion
can no manne laye, then it that is *mat.16.c
layed, *which is Ieſus Chriſte.

If any manne buylde on this foundacion,
gold, ſiluer, precious ſtones, tymbre
haye or ſtoble: euery mannes worke ſhall
appeare. For the daye ſhall declare, whiche
ſhalbee ſhewed in fire. And the fire ſhall
trie euery mannes worke, what it is. If
any mannes worke that he hath buylte
vpon, bide, he ſhall receiue a rewarde. If
any mānes worke burne, he ſhall ſuffer
loſſe, but he ſhalbee ſafe hymſelfe: neuertheles,
yet as it were through fire.

✠ *Know ye not, that ye are the tēple *1.Co.6.d
of God, and how that the ſpirite of God
dwelleth in you? If any man defyle the
temple of God, hym ſhall God deſtroye.
For the temple of God is holye, whyche D

temple ye are. Let no man deceaue hym
ſelf. If any mā ſeme wiſe to him ſelf amōg
you, let hym become a fole in this worlde,
that he may be wiſe. For yͤ wiſdō of thys
worlde, is foliſhnes with God. For it is
*Iob.5.b wrytten: *he compaſſeth the wyſe in theyr
‡Pſa.114.b craftines. And againe: ‡God knoweth the
thoughtes of the wyſe, yͭ they be vayne.
Therefore, let no man reioyce in men. For
all thynges are youres, whether it bee
Paul, ether Apollo, ether Cephas, whether
it be yͤ world, ether life, ether death,
whether they be preſent thynges, or thynges
to come, all are yours: & ye are Chriſtes,
and Chriſt is Goddes. †

The.iiii.Chapter. ✠

¶ The preachers are but mynyſters. Iudgement belongeth onlye vnto God.

LEtte a man this wiſe eſteme vs,
A euen as the miniſters of Chryſt,
*De.29.d & ſtewardes of the * ſecretes of
God. Furthermore, it is required
of the ſtewardes, that a man be founde
faythfull. With me is it but a very ſmall
thyng, yͭ I ſhoulde be iudged of you, ether
of mannes iudgemente. No, I iudge not
myne owne ſelfe. For I knowe noughte
by my ſelf: yet am I not thereby iuſtified.
It is the Lorde that iudgeth me. Therfore
iudge nothyng before the tyme, vntyl
the Lord come, which wil lighten thinges
yͭ are hyd in darkenes, and open the counſels
of the hertes. And then ſhall euerye
man haue praiſe of God. †

These thynges (brethren) I haue for an
B enſample deſcrybed in myne owne perſon,
and in Apollos, for youre ſakes, yͭ ye
myght learne by vs, that no man counte
of hym ſelfe beyond that whiche is aboue
written: that one ſwell not againſt another
for any mans cauſe. For who preferreth
*Iac.1.a the? *What haſt thou, that thou
haſte not receaued? If thou haue receaued
it, why reioiſeſt thou, as though thou
haddeſt not receaued it? Now ye are ful,
now ye are made riche: ye raigne as kynges
without vs: & I wolde to God ye did
reigne, that we might raygne wyth you.

For me thynketh, yͭ God hath ſet forth
*Pſa.64.d vs (whiche are the laſte Apoſtles) *as it
Rom.8.c were men appoynted to death. For we
C are a gaſyng ſtocke vnto the world, and
to the angels, and to men. We are fooles
for Chriſtes ſake, but ye are wiſe thorowe
Chriſte. We are weake, but ye are
ſtrong. Ye are honorable, but we are deſpyſed.
Euen vnto thys tyme we hunger
and thirſt, and are naked, & are buffetted
wyth fyſtes, and haue no certayne dwellyng
place, & laboure * workyng wͭ oure *Act.20.g
owne handes. We are reuiled, and yet we 1.The.2.c
bleſſe. We are perſecuted, & ſuffer it. We 2.Teſ.3.b.
are euyll ſpokē of, and we praye. We are
made as it wer the fylthynes of yͤ world,
the offſcowryng of al thynges, euen vnto
this daye. D

I wryte not theſe thynges, to ſhame
you: but as my beloued ſonnes I warne
you. For thoughe ye haue ten thouſande
inſtructours in Chriſte: yet haue ye not
many fathers. In Chriſt Ieſu I haue begottē
you thorow yͤ goſpel. Wherfore I
deſyre you to folowe me, (as I folow Christ.)
For this cauſe haue I ſente vnto you Timotheus,
whiche is my deere ſonne, and
faythfull in the Lorde, which ſhall put you
in remembraunce of my wayes, yͭ I haue
in Chriſte, euen as I teache euerye where
in all congregacions. Some ſwell, as
thoughe I woulde come no more at you.
But I will come to you ſhortely *yf God *Act.18.c
will: and will knowe, not the woordes of Hebr.6.a
them whiche ſwell, but the power: for the
kyngdome of God is not in woordes, but
in power. What wyll ye? Shall I come
vnto you wyth a rodde, or els in loue and
in the ſpirite of ſoftnes?

The.v.Chapter.

After what maner Paule curſeth the man, that hadde committed fornicacion wyth hys mother in lawe.

THere goeth a commen ſaying, yͭ
ther is fornicacion among you, A
and ſuche fornicacion, as is not
named among the gentyles: * *Leu.18.a
that one ſhoulde haue his fathers wyfe.
And ye ſwel, & haue not rather ſorowed,
that he whiche hath done thys dede,
might be put from among you. For I
verely as abſente in body, but preſente in
ſpyrite, haue determyned alreadye (as
though I wer preſent) concernyng hym
that hath done this dede: in the name of
our Lord Ieſu Chriſt, whē ye are gathered
together, & my ſprite with you, wyth
yͤ power of the Lorde Ieſus Chriſt, *to *mat.18.c
deliuer him vnto Satan, for the deſtruccion 1.tim.1.d
of the fleſhe, that the ſpyrite maye be
ſaued in the daye of the Lorde Ieſus.

Your reioyſyng is not good: knowe ye
not that a lytle leuen ſowreth the whole B
lompe of dowe? *Pourge therfore yͤ old
leuen, that ye maye be newe dowe, as ye
are ſwete bread. For Chriſt oure paſſeouer

uer is offered vp for vs. Therfore, let vs kepe holy daye, not wyth olde leuen, nether wyth the leuen of maliciouſnes and wyckednes: but wyth the ſwete bread of purenes and truthe. ⸣

I wrote vnto you in a piſtle, yͭ ye ſhould not companye wyth fornicators. And I meante not at all of the fornicatoures of this worlde, either of the couetous, or extorcyoners, either the ydolaters: for then muſt ye nedes haue gone out of yͤ world. 2.Teſſ.3.b But nowe I dyd wryte vnto you, * that ye company not together, yf any that is called a brother, be a fornicator, or coueteous, or a worſhipper of ymages, ether a rayler, ether a dronkarde, or an extorcioner: with hym that is ſuch, ſee that ye eate not. For what haue I to dooe, to iudge thẽ which are without? Doe ye not iudge them that are within? Thẽ that are without, Deu.13.b God iudgeth. * Put awaye the euill from among you.

The.vi. Chapter.

He rebuketh them for goynge to lawe together before the Heathen, ⁊ reproueth their vnclenneſſe.

DAre one of you hauyng buſines A with another, go to law vnder the wicked, ⁊ not rather vnder the ſayntes? * Do ye not know Mat.12.d and.19.d that the ſaintes ſhall iudge the worlde? If the worlde ſhalbee iudged by you, are ye not good ynoughe to iudge ſmall trifles? Knowe ye not, howe that wee ſhall iudge the angels? Howe muche more, maye we iudge thinges that pertaine to yͤ life? If ye haue iudgementes of worldlye matters, take them which are deſpiſed in the congre- B gacion, and make them iudges. This I ſaye to youre ſhame. Is there vtterlye no wiſe man amõg you? What not one at all, that can iudge betwene brother ⁊ brother, but one brother goethe to lawe with another, and that vnder the vnbeleuers?

Now therfore, there is vtterly a faut among you, becauſe ye go to law one with another. Why rather ſuffer ye not wrong? why rather ſuffer ye not youre ſelues to haue harme? Naye, ye youre ſelues dooe wrong, and robbe: ⁊ that the brethrẽ. Doe ye not knowe, howe that the vnrighteous ſhall not inherite the kingdom of God? Be not deceyued. For ‡ neyther fornicatours, Gala.5.d Ephe.5.a neither worſhippers of ymages, neyther aduouterers, neither weakelinges, neither abuſers of themſelues with mankind, neither theues, neyther couetous, neyther drõkardes, neither curſed ſpeakers, neither pillers, ſhal inherite the kingdome of God.

And ſuche were ſome of you, but ye are C waſhed: but ye are ſanctified: but ye are iuſtified by the name of the Lorde Ieſus, and by the ſpirite of oure God. I maye do all thynges, but * all thynges are not pro- Eccl.37.d fitable. 1.Cor.10.e I maye do al thynges: but I wyll be brought vnder no mans power. Meates are ordained for yͤ belly, and the bellye for meates: but God ſhall deſtroye bothe it and them. Lette not the bodie be applied vnto fornicacion, but vnto the Lorde, and the Lorde vnto the bodye. God hath rayſed vp the Lorde, and ſhall rayſe vs vp by D hys power. 1.Cor.3.c

⸢ * Either know ye not, that your bodies are the members of Chriſt? ſhall I nowe take the members of Chriſt, ⁊ make them the members of an harlot? God forbidde. Dooe ye not knowe, that he whiche coupleth himſelfe with an harlot, is become one bodye? Gene.2.d Mat.19.a Mar.10.a Ephe.5.g ‡ For two (ſayeth he) ſhal bee one fleſhe. But he that is ioyned vnto the Lorde, is one ſpirite.

Flye fornicacion. Euerye ſynne that a man doth, is without the body. But he that is a fornicator, ſynneth agaynſte hys owne body. Either knowe ye not, how that your bodyes are the temple of the holye ghoſte whiche dwelleth in you, whome ye haue of God, and howe that ye are not youre own? For ye are derely bought. Therfore glorifie God in youre bodies, and in youre ſpirites, whiche are Goddes. ⸣

¶ The.vii.Chapter.

Of Mariage, virginitie, and widowhead.

AS concerning yͤ thinges where- A of ye wrote vnto me: ‡ it is good for a manne, not to touche a woman. Neuertheleſſe to auoyde whoredome, lette euerye manne haue hys wyfe: and lette euerye woman haue her houſebande. Lette the houſebande geue vnto the wyfe due beneuolence. Lykewiſe alſo the wyfe vnto yͤ houſeband. The wife hath not power of her owne bodye: but yͤ houſebande. And lykewyſe the houſebande hath not power of his own bodye: but the wyfe. * Withdrawe not youre ſelues one Tob.6.d and 8.a Ioel.2.d from another, excepte it bee wyth conſente for a tyme, for to geue your ſelues to faſting and prayer. And afterwarde come together agayne, leſte Satan tempt you for your incontinencie. ⸣

This I ſaye of fauour, and not of com- B maundemente. For I woulde that al men wer as I my ſelf am: but euery man hath his proper gyfte of God, one after thys maner, another after that. I ſay vnto thē that be vnmaryed and wyddowes: it is good for them, if they abide euen as I do. 1.Tim.5.c But and *if they cannot abſteyne, let them marye. For it is better to marye, then to burne. Vnto the maryed commaund, not Mat.5.e and.19.a I, but the Lord: *Let not the wyfe be ſeparated frō the huſeband. If ſhe ſeparate her ſelfe, let her remayne vnmaryed, or be reconciled vnto her houſeband again. And lette not the houſeband put away his wife from him.

C To the remnaunt ſpeake I, not the Lord: If any brother haue a wyfe that beleueth not, if ſhe be content to dwel with him, let hym not put her awaye. And the woman whiche hath to her houſebande an infydell, and conſente to dwell wyth her, let her not put him away. For the vnbeleuing houſebande is ſanctified by the wife, ⁊ the vnbeleuing wife is ſanctified by the houſebāde. Or els were youre children vncleane: but nowe are they holye. But and yf the vnbelyuing departe, let hym depart. A brother or a ſiſter is not in ſubieccion to ſuche. But God hathe called vs in peace. For howe knoweſte thou (o woman) whether thou ſhalte ſaue thy houſebande or no? Either how knoweſt thou (o man) whether thou ſhalt ſaue thy wife or no? but euē as God hath diſtributed to euery manne.

D Ephe.4.a *As the Lorde hath called euerye man, ſo let hym walke, ⁊ ſo ordein I in al congregacions. If any man be called being circūciſed, lette hym not adde vncircumciſion. If any bee called vncircumciſed, lette hym not bee circumciſed. Circumciſion is nothyng, and vncircumciſion is nothing: but the kepynge of the commaundementes of God. ‡ Lette euerye manne abyde in the ſame callyng, wherein he was called. Arte 1.tim.6.a ‡thou called a ſeruaunte? care not for it. Neuertheleſſe if thou mayeſt be free, vſe it rather. For he that is called in the Lord beyng a ſeruaunte, is the Lordes freman. Likewyſe, he that is called beeyng free, is Chriſtes ſeruaunt. ye are dearly bought, bee not ye the ſeruauntes of menne. Brethren, lette euery man, wherein he is called, therein abyde with God. ‡

E As concernyng virgins, I haue no commaundement of the Lord, yet geue I coūſayle, as one that hath obtained mercye of the Lord, to bee faythfull. I ſuppoſe therfore that it is good for ẏ preſent neceſſitye. For it is good for a manne ſo to bee. Arte thou bounde vnto a wyfe? ſeeke not to bee leuſed. Arte thou leuſed from a wyfe? ſeke not a wyfe. But and if thou marye a wife thou haſte not ſynned. Likewiſe, if a virgin marie, ſhe hath not ſynned. Neuertheleſſe ſuche ſhal haue trouble in theyr fleſh: but I fauour you. This ſaie I brethren, ‡ ‡Pſa.90.a 2.Pet.3.b the tyme is ſhorte. It remaineth that they which haue wiues, be as though they had none: and they that wepe, bee as thoughe they wept not: and they that reioyce, be as though they reioyced not: ⁊ they that bye, be as thoughe they poſſeſſed not: and they that vſe this worlde, be as though they vſed it not. *Eſa.40. 1.Joh.2.c. For * the faſhion of this worlde goeth awaye. ‡I woulde haue you without care. ‡Mat.6.d Luke.5.c. He that is vnmaried, careth for the thinges that belong to the Lord, how he maye pleaſe the Lorde.

But he that hath maried a wyfe careth for the thinges that are of the world, how F he maie pleaſe his wife. There is differēce betwene a virgin and a wyfe. The ſingle woman careth for the thynges that are of the Lorde, that ſhe maye be holye both in bodye and alſo in ſpirit. Agayn, ſhe that is maryed, careth for the thynges that pertaine to the worlde, howe ſhe maye pleaſe her houſebande. This ſpeake I for your profit, not to tangle you in a ſnare but that ye maye folowe it whiche is honeſte and comely, and that ye maye cleaue vnto the Lorde without ſeperacion. If any manne thinke that it is vncomelye for his virgin yf ſhe paſſe the tyme of mariage, and yf ſo nede require, lette him do what he luſteth, he ſynneth not, let them bee coupled in mariage. Neuertheleſſe, he ẏ purpoſeth ſuerly in his heart, hauinge no neede, but hath power ouer his owne will: and hath ſo decreed in his heart, that he wil kepe his virgin, doeth well. So then, he that ioyneth hys virgin in mariage, dooeth wel. But he that ioyneth not his virgin in mariage, dooeth better. The ‡wyfe is bounde to the mariage, as long as her houſeband liueth. ‡Ro.7.a If her houſebande dye, ſhe is at libertie to marie with whome ſhe wyll, onelye in the Lorde. But ſhe is happier, yf ſhe ſo abide, after my iudgemente. And I thinke verely that I haue the ſpirite of God.

¶ The. viii. Chapter.

He rebuketh them that vſe liberty to the ſlaunder of other, and ſheweth how mē ought to behaue them towarde ſuche as be weake.

A AS touchyng thynges *offered vnto images, we are ſure that we all haue knoweledge. *Acte.5.e Knoweledge maketh a man ſwel: but loue edifieth. If any manne

thinke ẏ he knoweth any thing, he knoweth
nothing yet, as he ought to knowe.
But if any man loue god, ẏ ſame is knowen
of hym. As concernyng the eatyng of
thoſe thynges that are offered vnto idols,
wee are ſure, that‡the ymage is nothyng
‡1.Co.10.e in the worlde, and that there is none other
God, but one. And thoughe there bee that
are called Gods, whether in heauen, either
in earth (as there bee Goddes manye, and
B Lordes manye) yet vnto vs is there but
one God, whiche is the father, of whome
are all thynges, and wee for hym: and one
Lorde Jeſus Chriſte, by whome are all
thinges, and we by him.

But euery manne hath not knoweledge
1.Cor.8.g *Some hauyng conſcience becauſe of the
image, vntill this houre, eate as a thynge
offered vnto images: and ſo theyr conſcyence
being weake, is defiled. But meat maketh
vs not acceptable to God. Neyther yf
C we eate, are we the better: Neyther yf wee
eate not, are we the worſe. But take hede,
leſte by anye meanes thys lybertye of
yours bee an occaſion of fallyng to them ẏ
are weake. For if ſome man ſee thee which
haſt knowledge, ſit and eate of meat offred
vnto images, ſhal not the conſcience of him
whiche is weake, bee boldened to eat thoſe
D thinges, whiche are offered to images?
And ſo throughe thy knoweledge ſhall the
weake brother periſhe, for whome Chriſte
died. When ye ſinne ſo againſt the brethrẽ
‡Ro.14.d and wounde their weake conſcience, ye ſin
againſt Chriſte. Wherefore‡if meate hurte
my brother, I will neuer eate fleſhe, leſte I
ſhoulde offende my brother.

The.ix. Chapter.

¶Loue forbeareth the thyng that ſhe maye doe by the lawe. He exhorteth them to runne on foorth in the courſe that they haue begonne.

A AM I not an apoſtle? am I not fre?
*Acte.9.a *haue I not ſene Jeſus Chriſt our
Lorde? Are ye not my worke in the
lord? If I be not an Apoſtle vnto other,
yet am I vnto you. For the ſeale of mine
Apoſtleſhippe are ye in the Lorde. Myne
aunſwere to them that aſke me, is thys.
Haue we not power to eat and to drinke?
Haue we not power to leade about a womã
a ſyſter, as wel as other Apoſtles, and
as the brethren of the Lord, and Cephas?
Either onelye I and Barnabas haue not
power this to doe? Who goeth a warrefare
anye tyme at his owne coſte? Who
planteth a vineyarde, and eateth not of the
frute thereof? Or who fedeth a flocke and
eateth not of the milke of the flocke?

Saye I theſe thynges after the maner
of menne? Sayeth not the lawe the ſame B
alſo? For it is written in the lawe of Moſes.
‡Thou ſhalt not moſell the mouthe of ‡Deu.25.b
the oxe that treadeth out the corne. 1.tim.5.c
Doth God take thought for oxen? Saith
he it not altogether for oure ſakes? For
our ſakes no doubt this is writtẽ: that he
whiche eareth, ſhoulde eare in hope, & ẏ he
which thresheth in hope, ſhoulde be partaker
of his hope. *If wee ſowe vnto you *Ro.15.e
ſpirituall thinges, is it a great thing if we Gala.6.b
reape youre bodilye thinges? If other bee
partakers of this power ouer you, wherfore
are not wee rather?

Neuertheleſſe‡wee haue not vſed this ‡Acte.20.g
power: but ſuffer all thynges, leſte wee
ſhoulde hinder the Goſpell of Chriſte. Do
ye not knowe, howe that they whiche myniſter
aboute holye thynges lyue of the ſacrifice?
They whiche wayte of the temple,
are partakers of the temple? Euen ſo alſo C
did the Lorde ordaine: *that they whiche
preache the goſpell, ſhoulde lyue of the goſpell. Mat.10.b
‡ But I haue vſed none of theſe thynges.
Neuertheleſſe I wrote not theſe thinges, ‡Act.20.g 1.Teſſ.2.c
that it ſhould be ſo doen vnto me. For 2.Teſſ.3.b
it were better for me to dye, then that anye
manne ſhould take this reioyſing from me.
For yf I preache the Goſpell, I haue nothing
to reioyſe of. For neceſſitie is putte
vnto me. But wo is it vnto me, if I preach
not the Goſpell. If I do it with a good
wyll, I haue a rewarde. But if I dooe it
againſt my wil, an office is committed vnto
me. What is my rewarde then? Verely
that when I preache the Goſpell, I make
the Goſpell of Chriſte free, that I miſuſe
not mine auctoritie in the Goſpell.

For though I bee free from all menne,
yet haue I made my ſelfe ſeruaunte vnto
al men, that I might wyn the mo. *Unto
the Jewes, I became as a Jewe, to wyn *Act.16.a
the Jewes. To them that were vnder the Gala.2.a
law, was I made as though I had been
vnder the lawe (when I was not vnder the lawe) D
to win them that wer vnder the lawe. To
thẽ that wer without lawe, became I as
though I had been without law (whẽ I
was not wout law as perteining to god,
but vnder the law of Chriſt) to win them
that were without law: To the weake became
I as weake, to win the weake. In
al thinges‡I faſhioned my ſelfe to all men ‡1.Co.10.g
to ſaue at the leaſt waie ſome. And this I
do for ẏ Goſpels ſake, that I might haue
my parte thereof.

Perceyue

*Perceaue ye not,how that thei whiche
runne in a courſe, runne al,but one receiueth
the rewarde? So runne, that ye
may obtayn. Euery mā that proueth maſtries,
abſtayneth frō all thinges. And they
dooe it to obtain a croune that ſhal periſhe:
2.tim.4.b but we to obtain an ‡euerlaſting croune.
1.Pet.5.d I therfore ſo rūne,not as at an vncertain
thing. So fight I,not as one that beateth
the ayre:but I tame my body,& bring it
into ſubiecciō, leſt by any meanes it come
to paſſe,that whē I haue preached to oþer,
I my ſelf ſhould bee a caſtawaye. ⸢

The.x.Chapiter. ✠

He ſcareth them wyth the enſamples of the olde Teſtament, and exhorteth them to a godly conuerſacyon.

Brethrē,I would not yͭ ye ſhould
A be ignorāūt,how yͭ our fathers
wer al vnder yͤ cloude,& al paſſed
through the ſea,and wer all
‡Ex.13.d baptiſed vnder Moſes ‡ in the cloude,
*Ex.14.e and*in the ſea:and ‡did al eat of one ſpiri-
‡Exo.16.c tuall meate, and * dyd all drynke of one
*Ex.17.b maner of ſpiritual drinke. And they dranke
Nu.20.a. of that ſpirituall rocke that folowed thē,‡
‡mat.16.c whiche rocke was Chriſt. ⸢But in many
Num.14.e of them had God no delite. For* thei wer
ouerthrowen in the wildernes.

B These are enſamples to vs*that wee
ſhoulde not luſte after euill thynges,as
they luſted. And yͭ ye ſhould not bee worſhippers
of images,as were ſome of thē,
Exo.32.b accordyng as it is written.*The people
ſatte doune to eate and drynke,and roſe
vp to playe. Nether lette vs bee defyled
wyth fornicacion, as ſome of them were
Nu.14.g. defiled with fornicacion,and fell in one
and.25.b daye three and ‡ twēty thouſand. Nether
lette vs tempte Chriſte,as ſome of them
Nu.21.b tempted,and wer deſtroied of ſerpētes.
Nether murmure ye,as ſome of thē murmured,
and wer deſtroied of the deſtroier.

C All theſe thynges happened vnto them
for enſamples:but are written to put vs
in remembraunce,whom the endes of the
worlde are come vpon. Wherfore,let him
that thynketh he ſtandeth,take hede,leſte
he fall. There hath none other temptacion
taken you,but ſuche as foloeth yͤ nature
‡Nu.23.c of māne. But‡God is faithfull*whyche
1.Cor.1.b ſhall not ſuffre you to be tempted aboue
1 Teſſ.5.d your ſtrength:but ſhall in the myddeſt of
*2.Pe.2.b the temptacion make a waie, yͭ ye maye be
hable to beare it. ⸢Wherfore my derebeloued,
fly frō worſhippyng of images.
I ſpeake as vnto them whyche haue
D diſcrecion, iudge ye what I ſaye. Is not
the cup of bleſſyng whiche we bleſſe,partakyng
of the bloode of Chriſte? Is not
the breade whiche we breake, partakyng
of the body of Chriſte? Becauſe that wee
(though we be many)yet are one breade,
and one body,in as muche as wee all are
partakers of one breade(*and of one cup.*)Beholde
Iſraell after yͤ fleſhe. Are not they
whyche eate of the ſacrifice, partakers E
of the temple? What ſaie I then?‡That 1.Cor.8.a
the ymage is any thyng? Or that it whiche
is offered to ymages,is any thynge?
Naye,but this I ſaye:that the thynges
whiche the gentyles offer,they offer to
deuyls,and not to God.

* I would not that ye ſhould haue felowſhip
with the deuils. Ye can not drinke
of the cup of the Lorde,and of the cup of
deuyls. Ye cannot be the partakers of the
Lordes table,and of the table of deuils.
Ether do we prouoke the Lorde? Are we
ſtronger then he? I maye do all thynges F
but * all thynges are not expediente:I Eccl.37.d
maye do all thynges,but all thynges edifye
not.*Let no man ſeke that whyche is 1.Cor.13.d
his owne:but let euery manne ſeke that
whiche belongeth to another

Whatſoeuer is ſold in the fleſhe market,
that eat:& aſke no queſtion for conſcience
ſake. For * the earthe is the lordes, Pſa.24.a
and all that therein is. Yf any of them
whiche beleue not,byd you to a feaſt,and
ye be diſpoſed to go,whatſoeuer is ſette
before you,eat:aſkyng no queſtion for cōſcience
ſake. But and yf any man ſaye vnto G
you:this is offred vnto ymages, eate
not of it for his ſake that ſhewed it,and
for conſcience ſake. The earth is yͤ Lordes
and all that therin is. Conſcience I ſaye, 1.Cor.8.b.
not thyne* but of the other. For why
is my libertie iudged of another mannes
conſcience? For‡yf I take my parte wyth 1.tim.4.a
thankes,why am I euyll ſpoken of for
that thyng wherefore I geue thankes? Collo.3.c
*Whether therfore ye eate or drinke,or
whatſoeuer ye do,do all to the prayſe of
God. ⸢Se that ye geue none occaſion of
euyll,nether to the Iewes,nor yet to the
Gentyles,nether to the congregacion of
God: euen as * I pleaſe all men in all 1.Cor.10.b
thynges,not ſekyng myne owne profyte,
but the profyte of many,that they might
be ſaued.

The.xi.Chapter.

He rebuketh them for the abuſe and miſorder that they had aboute the Sacrament of the body and bloud of Chriſt,and bryngeth them agayne to the fyrſt inſtitucion.

A Be ye yͤ foloers of me, as I am yͤ
foloer of Christ. I cōmende you
brethren, that ye remēbre me in
al thinges, and kepe the ordinaū-
ces, euen as I delivered them to you.
But I would haue you to knowe, that
Christe is the head of euery man. And the
*gen.2.d man is the * womans head : And God
Ephe.5.e is Christes head: Euery man praying or
prophecying hauyng any thynge on hys
head, shameth hys head. Euery woman
that prayeth or prophecieth bare headed,
dishonesteth her head. For that is euen
all one, as yf she were shauen. Yf the
woman be not couered, let her also bee
shoren. *Yf it be shame for a woman to
Deu.22.a B be shorne or shauē, let her couer her head.
A man ought not to couer his head, for
as much as he is the ymage and glorye of
God. But the woman is the glory of the
Gene.1.d man. For *the man is not of the woman,
but the woman of the man. Nether was
the man created for the womans sake:
but the womā for the mannes sake. For
this cause oughte the woman to haue
power on her head, for the angels sakes.
Neuerthelesse, nether is the man without
the woman, nether the woman without
the man in the Lorde. For as the woman
is of the man, euen so is the man by the
woman: but all of God.

C Iudge in youre selues, whether it be
comly yͭ a woman praye vnto God, bare
headed. Doeth not nature it selfe teache
you, yͭ it is a shame for a man, yf he haue
long heere: & a prayse to a woman, yf she
haue long heere? For her heere is geuen
her to couer her withal. Yf any man luste
to stryue, we haue no suche custome, ne-
ther the congregacions of God.

This I warne you of, & commēd not,
that ye come not together after a better
maner: but after a worse. For firste of all
whē ye come together in the congregaciō,
D I heare yͭ ther is dissēciō among you: and
Mat.8.a. I partely beleue it. For * there muste be
sectes among you, that they whyche are
perfecte among you, might bee knowen.
✝ When ye come together therfore into
one place, yͤ Lordes supper cannot be ea-
ten. For euerye man begynneth afore to
eat his owne supper. And one is hōgry, &
another is dronken. Haue ye not houses
to eat & to drinke in? Despise ye yͤ congre-
gacion of God, & shame them that haue
not? What shall I saye vnto you? shall I
E prayse you? In this prayse I you not. ✝
✝That whiche I delyuered vnto you, I
receaued of the Lorde. For the Lorde Ie-
sus the same night, in whiche he was be-
trayed, toke bread: & when he had geuen
thankes, he brake it and sayed: * Take ye, mat.26.c
and eat: this is my body, which is broken mar.14.b
for you. This do ye in the remembraūce Luk.22.b
of me. After the same maner also he toke
the cup, when supper was done, saying:
This cup is the newe Testamente in my
bloud. This do as oft as ye drynke it, in
remembraunce of me. For as often as ye
shall eat this bread, and drinke this cup: F
*ye shall shewe the Lordes death ‡tyll he 1.Pet.2.b
come. Wherfore, whosoeuer shall eate of ‡Acte.1.b
this bread, or drynke of the cup of yͤ Lord
vnworthelye, shalbe gilty of the body and
bloud of the Lord. *But let a man examē Eccl.18.c
himselfe, and so let him eat of the bread, & 2.Cor.13.b
drynke of the cup. For he that eatethe or
drynketh vnworthely, eateth & drynketh
his owne damnacion, because he maketh
no difference of yͤ Lordes body. For this G
cause many are weake and sicke among
you, and many slepe. For yf we had iud-
ged our selues, we should not haue bene
iudged. But when we are iudged of the
Lorde, we are chastened, that we shoulde
not be damned with the * world. Where- 1.Joh.2.e
fore my brethren, when ye come together
to eat, tary one for another. Yf any manne
hōger, let hym eat at home, that ye come
not together vnto cōdemnaciō. ✝Other
thinges wil I set in order, when I come.

The.xii. Chapter.

The diuersitie of the giftes of the holy goost, geuen to the cōfort and edifyinge of one another, as yͤ membres of a mans body serue one another.

Concernyng spyrituall thynges A
(brethren) I woulde not haue
you ignoraunt. ✝Ye knowe that
ye wer gentiles, and went your
wayes vnto dumme ymages, euen as ye
were led. Wherfore I declare vnto you, Mar.9.f
that * no man speakyng by the spirite of
God, defyeth Iesus. Also no man can saye
that Iesus is the Lord, but by the holy
goste. * There are diuersities of gyftes, Rom.12.a
yet but one spirite. And ther are differences
of administraciōs, and yet but one Lorde.
And there are dyuers maners of opera-
cions, & yet but one God which worketh Eph.4.b
all in al. * The gyft of the sprite is geuen
to euery man, to edifye withal. For to one
is geuē thorow the sprite yͤ vtteraunce of
wisdom. To another is geuē yͤ vtteraunce
of knowlage by yͤ same spirit. To another
is

is geuen faythe, by the ſame ſpirite. To
another the gyftes of healynge by the
ſame ſpirite. To another power to do myracles.
To another prophecye. To another
Joh.4.a. *iudgemente to diſcerne ſprites. To
another diuers tongues. To another the
interpretacion of tonges: But theſe all
worketh euen the ſelfe ſame ſpyrite, dyuidyng
to euery man a ſeuerall gyfte, euen
as he wyll. +

Rom.12.a Ephe.4.b *For as the body is one, and hath many
membres, and all the membres of one
bodye, though they be manye, yet are but
one bodye, euen ſo is Chriſte. For by one
ſpirite are we al baptyſed, to make one bodye,
whether we bee Jewes or Gentiles,
Eſay.55.a whether we be bonde or free, & haue*all
dronke of one ſpyrite. For the body is not
one member, but many. If the fote ſaye:
I am not the hande, I am not of the body:
C is he therfore not of the body? And yf
the eare ſaie: I am not the eye, I am not
of the body: is he therfore not of the body?
If all the body were an eye, where
were then the eare? If all were hearyng,
where were the ſmellyng? But nowe hath
God ſette the membres euerye one ſeuerally
in the body, as it hath pleaſed hym.
If they wer all one member, where were
the body? Nowe are there many mẽbres,
yet but one body. And the eie cannot ſaye
vnto the hande: I haue no nede of the.
Againe, the head can not ſaye to the fete,
I haue no nede of you. Yea, rather a great
deale thoſe membres of the body whiche
ſeme to be more feble, are neceſſary. And
vpon thoſe membres of the body which
we thynke leeſt honeſt, putte we more
honeſtye on. And oure vngoodly partes
D haue more bewty on. For our honeſte
membres nede it not. But God hathe ſo
diſpoſed the body, & hath geuen the more
honoure to that parte whiche lacked, leſte
there ſhoulde be any ſtryfe in yͤ body: but
that the mẽbres ſhuld indifferently care
one for another. And yf one membre ſuffer,
all ſuffer with him: yf one membre be
had in honoure, all membres be glad alſo.

Ye are the bodye of Chriſt, and mẽbres
Mat.10.a one of another. And God hathe alſo ordeyned
Luke.11.a. in the congregacion, firſte*Apoſtles,
Eph.4.e. ſecõdarely prophetes, thyrdly teachers,
then them that do miracles: after
that, the gyftes of healyng, helpers, gouerners,
diuerſitie of tonges.

Are al Apoſtles? Are all prophetes? Are
all teachers? Are all doers of myracles?
Haue all the giftes of healyng? Do all
ſpeake with tonges? Do all interprete?
Couet after yͤ beſt giftes. And yet ſhewe
I vnto you a more excellent waye.

The.xiii. Chapter.

The natures and condicions of loue.

Though I ſpake with yͤ tõgues A
of men and of angels, and haue
no loue, I am euen as ſoundyng
braſſe: or as a tinklinge cimbal.
And*thoughe I coulde prophecye, and
vnderſtode all ſecretes, & all knoweledge:
yea, yf I haue all faythe,*ſo that I can
moue mountaynes oute of theyr places, Mat.7.c.
and yet haue no loue, I am nothyng. And Luke.13.c
though I beſtow al my goodes to fede yͤ *Luke.17.d
poore, and though I geue my body euen
that I burned, and yet haue no loue, it
profyteth me nothyng.

Loue ſuffreth long, & is curteous. Loue B
enuyeth not. Loue doth not frowardlye,
ſwelleth not, dealeth not diſhoneſtlye, 1.Cor.10.f
*ſeketh not her owne, is not prouoked Phili.2.a
to anger, thynketh no euyll, reioyſeth not
in iniquitie, but reioyceth in the truth,
ſuffreth all thynges, beleueth all thynges,
hopeth all thinges, endureth all thynges.
Though that prophecyinges fayle, eyther
tõgues ceaſe, or knowlage vaniſhe away,
yet loue falleth neuer awaye.
For our knowlage is vnperfect, and oure C
prophecying is vnperfect. But whẽ that
which is perfect is come, then that whiche
is vnperfect, ſhall be done awaye. When
I was a childe, I ſpake as a chylde, I vnderſtode
as a childe, I ymagined as a
childe. But aſſone as I was a man, I
put awaye childiſhnes. Nowe we ſe in a
glaſſe, euen in a darke ſpeakyng: but then
ſhall we ſee face to face. Nowe I knowe
vnperfectly: but then ſhall I knowe euen
as I am knowen. Nowe abydeth fayth,
hope, and loue, euen theſe thre: but the
chefe of theſe is loue. +

The.xiiii. Chapter.

Paul ſheweth that the gyfte of prophecye, interpretyng or preachyng, excelleth the gyfte of tonges, and how they both ought to be vſed.

Labour for loue, and couet A
ſpyrituall giftes: but moſte
chiefly that ye maye prophecy.
For he that ſpeaketh wyth the
toungue, ſpeaketh not vnto men, but vnto
God. For no manne heareth hym. Eſai.28.c
Howbeeit in the ſpirite he ſpeaketh myſteries.
But he that prophecieth, ſpeaketh
vnto menne for their edifiyng, for theyr
exhortacion, and for their confort. He that

ſpeaketh with thē tonge, profiteth hym
‡Ro.12.b ſelfe:‡he ẏ Propheſyeth, edifieth ẏ con-
*Nu.11.g gregacion.*I woulde that ye all ſpake
wͭ tongues:but rather ẏ ye prophecied.
For greater is he that prophecieth, thē
he that ſpeaketh with tongues, excepte
he expounde it: ẏ the congregacion may
B haue edifying. Now brethren if I come
vnto you ſpeaking with tongues: what
ſhal I profit you, except I ſpeke to you,
either by reuelacion, or by knowlege, or
by prophecying, or by doctrine? More-
ouer, whē thinges wͭout life geue soūd
(whether it be a pipe or an harpe) except
they make a diſtincciō in ẏ soūdes, how
ſhall it be knowen what is piped or har-
ped? For if the trumpe geue an vncertain
voyce, who ſhal prepare himſelfe to the
warre? Euen ſo likewiſe when ye ſpeake
with tonges, except ye ſpeake woordes
that haue ſignificacion, howe ſhall it be
vnderſtande what is ſpoken? For ye ſhal
C but ſpeake in the ayre.
Many kindes of voyces are in ẏ world,
⁊ none of thē are without ſignificacion.
If I knowe not what ẏ voyce meaneth,
I ſhalbe vnto him that ſpeaketh, an aly-
ent: and he that ſpeaketh, ſhalbe an aliēt
vnto me. Euen ſo ye (for aſmuche as ye
couet ſpirituall giftes) ſeke that ye may
excel, vnto the edifying of the congrega-
cion. Wherefore, let hym that ſpeaketh
with tonge, pray, that he may interprete
alſo. For if I praye with tonge, my ſpi-
rite prayeth, but my vnderſtanding doth
no good. What is it then? I wil pray wͭ
the ſpirit, and wil pray with the vnder-
ſtanding, and will ſyng with the ſpirite,
and wil ſing with the vnderſtandyng.
For els, whē thou bleſſeſt with ẏ ſpirit,
how ſhal he that occupieth the roume of
the vnlearned, ſaye Amen, at thy geuing
of thankes, ſeeing he vnderſtandeth not,
what thou ſayeſt. Thou verelye geueſt
thankes well, but ẏ other is not edified.
I thanke my God that I ſpeake wͭ ton-
gues more then ye al. Yet had I leuer in
the congregacion, to ſpeake fiue wordes
with my vnderſtanding to the informa-
cion of other, rather then ten thouſande
D woordes with the tongue.
Brethren, be not ye chyldren in witte.
Esai.28.c Howbeit, as concerning malicioуſenes
be children: but in witte be perfecte. In
the law it is written‡with ſondrye ton-
ges, ⁊ with ſondry lippes wil I ſpeake
vnto this people, and yet for al that, wil
they not heare me ſayeth ẏ lorde. Wher-
fore tonges are for a ſigne, not to them
that beleue, but to them that beleue not.
Contrarywiſe, prophecying ſerueth not
for them ẏ beleue not, but for thē which
beleue. If therfore when all the congre-
gacion is come together, and all ſpeake
with tongues, there come in they ẏ are
vnlearned, or they which beleue not: wil
they not ſay, that ye are out of your wit-
tes? But and if al prophecy, ⁊ there come
in one that beleueth not, or one vnlear-
ned, he is rebuked of all men, and is iud-
ged of euery manne, ⁊ ſo are the ſecretes
of hys heart opened, and ſo falleth he
downe on hys face, ⁊ wurſhippeth God
and ſaith, that God is in you of a trueth. E
Howe is it then brethren? As oft as ye
come together, euerye one of you hath a
ſong, hath a doctrine, hath a tonge, hath
a reuelacion, hath an interpretacion. Let
all thinges be doen vnto edifying. If any
man ſpeake with tonge, let it bee by two
or at the moſt by thre, ⁊ that by courſe, ⁊
let another interprete it. But if there be
no interpreter, let hym kepe ſilēce in the
congregacion, ⁊ let hym ſpeake to hym-
ſelfe ⁊ to god. Let the prophetes ſpeake 1.Joh.4.a
two, or thre, ⁊* let the other iudge. If
any reuelacion be made to an other ẏ ſit-
teth by, let ẏ firſt holde his peace. For ye
may all prophecy one by one, that al may
learne, and ẏ al may haue comforte. And
the ſpirites of the prophetes are in the
power of the prophetes. For God is not
cauſer of ſtrife*but of peace, as (I teache) *Ro.15.g
in al congregacions of the saintes. F
*Let your weomen kepe ſilence in the 1.tim.2.b
congregacyons. For it is not permytted Gen.3.c
vnto them to ſpeake, but to be vnder o- 1.Cor.11.a
bedience, as ſayeth the lawe. If they wil
learne any thing, let them aſke theyr huſ-
bandes at home. For it is a ſhame for
weomen to ſpeake in the congregacion.
Sprong the woorde of God from you?
Either came it vnto you onelye? If any
man thinke himſelfe to be a prophete, ei-
ther ſpiritual: let him know what thyn-
ges I write vnto you. For they are ẏ cō-
maundementes of the lord. But and if a-
ny manne be ignoraunte, let him be igno-
raunt. Wherfore brethren, couet to pro-
phecy, ⁊ forbyd not to ſpeake with ton-
gues, let all thinges be doone honeſtlye
and in ordre (emong you.)

The.xv.Chapter.

The reſurreccion of the dead.

A Brethren, as pertaynyng to the
gospel which I preached vnto
you, which ye haue alſo accepted,
& in the which ye continue,
by the which alſo ye are ſaued: I do you
to wete, after what maner I preached
vnto you, if ye kepe it, except ye haue beleued
in vayn. For firſt of al I deliuered
vnto you, yͭ whiche I receyued: how yͭ*
Esai 53. b Chriſt died for our ſinnes, agreeing to yͤ
Mat 28. b ſcriptures. ‡And yͭ he was buried, & that
Ioh. 20. a he aroſe agayn yͤ third day according to
Luk. 24. b yͤ ſcriptures: & that he was ſene* of Cephas,
thẽ of yͤ twelue. After that he was
ſene of mo then fyue hundred brethrẽ at
once, of whiche many remayne vnto thys
day, & many are fallẽ a ſlepe. After yͭ appered
he to James, thẽ to al yͤ apoſtles.
And laſt of al he was ſene of me, as of
B one that was borne out of due time. For
I am the leaſte of yͤ Apoſtles, which am
not woorthy to be called an Apoſtle, because*
Actes. 4. a I perſecuted the congregacion of
9. a. & 22. a God. But by the grace of God, I am yͭ
and. 26. b. I am. And his grace which is in me, was
Gala. 2. c. not in vayne: ‡But I laboured more aboundauntly
then they al, yet not I, but
the grace of God whiche is with me.
Therfore whether it were I or they, ſo
we preache, and ſo haue ye beleued. *If
Chriſte bee preached howe that he roſe
from the dead: how ſay ſome emong you
that there is no reſurreccyon of yͤ dead?
If there be no ryſing agayn of the dead,
then is Chriſt not riſen agayn. If Chriſt
be not riſen agayn, then is our preaching
in vayne, and your faith is alſo in vayne.
Yea and we are founde falſe witneſſes
C of God. For we haue teſtifyed of God,
how yͭ he raysed vp Chriſt: whõ he raysed
not vp, if it be ſo yͭ the dead ryſe not
agayn. For if yͤ dead ryſe not agayn, thẽ
is Chriſt not riſen agayn. If it be ſo that
Chriſt roſe not again, then is your faith
in vayn, & ye are yet in your ſinnes. Therfore
thei which are fallẽ a ſlepe in Chriſt
are periſhed. If in this life onely we beleue
on Chriſt, thẽ are we of al mẽ moſt
miſerable. But now is Chriſt riſẽ from
Coll. 1. b the dead, & become* the firſt fruites of
thẽ that ſlept. For by a man came death,
and by a man came the reſurreccion of yͤ
dead. For as by Adam all dye, euen ſo
by Chriſte ſhall all bee made alyue: but
euery manne in hys owne ordre. ‡ The
firſt is Chriſt, thẽ they that are Chriſtes
at his cumming. Then cummeth yͤ ende,
when he hath deliuered vp the kingdom
to God the father, when he hath putte
downe all rule, & al auctoritie & power. D
For he muſt raygne ‡ tyll he haue put all ‡Pſal. 110. a
his enemies vnder his feete. The laſt enemy Mat. 22. d
yͭ ſhalbe deſtroyed is death. *For Hebre. 1. c
he hath put all thynges vnder hys feete. *Pſa. 8. b
But when he ſayeth all thynges are put Hebre. 2. b
vnder him, it is manifeſt yͭ he is excepted
whiche dyd put all thinges vnder him.
Whẽ all thinges are ſubdued vnto him,
then ſhal yͤ ſonne alſo himſelf be ſubiect
vnto him, that put al thinges vnder him,
that God may be al in all. Els what doe
they which are baptiſed ouer the dead,
if the dead ryſe not at all? Why are they
thẽ baptiſed ouer thẽ? Yea, & why ſtande
we alway then in ieoperdy? By our reioyſyng
whiche I haue in Chriſte Jeſu
our Lorde, I dye daylye. That I haue
fought with beaſtes at Epheſus after yͤ
maner of men, what auauntageth it me
if the dead ryſe not agayn? ‡Let vs eate E
& drinke, for to morow we ſhall dye. Be ‡Eſa. 22. d
not ye deceyued: euill woordes corrupt Sapi. 2. b
good maners. Awake truly out of ſlepe,
& ſinne not. For ſome haue not yͤ knowelage
of god: I ſpeke this to your ſhame.
But ſome man wil ſaye: how aryſe the
dead? with what bodye ſhal they come?
Thou foole, *yͭ whiche thou ſoweſt, is Ioh. 12. d
not quickened, except it dye. And what
ſoweſt thou? Thou ſoweſt not the body
that ſhalbe, but bare corne (as of whete,
or of ſome other) but God geueth it a
body at his pleaſure, to euery ſeede his
owne body. ‡ All fleſhe is not one maner
of fleſhe: but there is one maner of fleſhe
of men, another maner of fleſhe of beaſtes,
another of fyſhes, & another of byrdes.
There are alſo celeſtial bodies, & ther
are bodies terreſtriall. But the glory of
the celeſtial is one, and the glory of the
terreſtrial is another. Ther is one maner
glory of yͤ ſũne, and another glory of the
mone, & another glory of the ſtarres. For
one ſtarre diffreth from another in glory.
So is the reſurreccion of the dead. It is
ſowen in corrupcion, it riſeth agayne in
incorrupciõ. It is ſowẽ in diſhonor, it riſeth
again in honor. It is ſowẽ in wekenes,
it riſeth agayn in power. It is ſowẽ
a natural body, it riſeth again a ſpiritual
body. Ther is a natural body, & ther
is a ſpiritual body: as it is alſo writtẽ: *Gen. 2. b
The firſt man* Adã was made a liuing
ſoule, and yͤ laſt Adã was made a quicning

nyng ſpirite. Howbeit, that is not firſte
whiche is ſpirituall: but that whiche is
natural, and then that whiche is ſpiritu-
al. ‡The firſt manne is of the earthe ear-
thye: the ſeconde man is the Lord from
heauen *(heauenly.)* As is the earthie, ſuche
are they that are earthye. And as is the
heauenly, ſuch are they that are heauēly,
And as we haue borne the image of the
earthy, ſo ſhall we beare the image of yͤ
G heauēly. This ſay I brethren, that fleſh
and bloud cannot inherite the kingdome
of God. Neither doeth corrupcion inhe-
rite vncorrupcion. Behold, I ſhew you a
1.Te.4.d mistery. *We ſhall not all ſlepe: but ‡ we
‡Phil.3.d ſhall all bee chaunged, and that in a mo-
ment, in the twinckelyng of an eye by the
laſt trompe. For the trompe ſhal blowe,
and yͤ dead ſhall ryſe incorruptible, and
we ſhalbe chaūged. For this corruptible
muſte put on incorrupcion: & thys mor-
tall muſte putte on immortalitie. When
thys corruptible hath put on incorrup-
cion, & this mortal hath put on immor-
talitie: then ſhalbe broughte to paſſe the
eſay.25.e ſaying that is written: *Deathe is ſwa-
Oſee.13.c lowed vp in victory: ‡Deth wher is thy
ſtyng? Hell where is thy victorye? The
ſting of death is ſinne: & the ſtrengthe of
ſynne is the lawe. But thankes be vnto
Joh.5.a god, which hath geuen vs *victory, tho-
row our lorde Jeſus Chriſte. Therfore
my dere brethrē, be ye ſtedfaſte & vnmo-
uable, alwayes ryche in yͤ worke of the
lord, for aſmuch as ye knowe, how that
your labour is not in vayn in the lorde.

The.xvi. Chapter.

He putteth them in remembraunce of the gathe-
rynge for the poore Chriſten at Jeruſalem, and
concludeth his Epiſtle with the ſalutacions of cer-
tayne louing brethren.

A
tte.11.d COncerning the *gathering for
Rom.15.f yͤ ſainctes, as I haue ordained
Cor.8.a in yͤ cōgregacions of Galacia,
nd.9.a euē ſo do ye. Upon ſome ſab-
both day let euery one of you put aſide
at home, & lay vp whatſoeuer is mete, yͤ
there be no gatheryngеs when I come.
When I am come, whomſoeuer ye ſhall
alowe, by your letters, thē wil I ſēd to
bring your liberalitie vnto Jeruſalem.
And if it be mete yͤ I goe alſo, they ſhall
goe with me. I wil come vnto you whē
I go ouer to Macedonia. For I wil go
tte.19.d thorow oute *Macedonia. With you
Cor.1.c peraduenture I will abyde a whyle
or els tary all winter, that ye may bring B
me on my way, whither ſoeuer I goe. I
wil not ſee you nowe in my paſſage: but
I truſte to abyde a whyle with you, yf
God ſhall ſuffer me. I wil tary at Ephe-
ſus, vnto the fiftieth daye. For a greate
doore and a fruiteful is opened vnto me
*and there are manye aduerſaryes. If‡ 1.Cor.15.e
Timotheus come, ſe that he be without ‡Acte.19.d
feare with you. For he worketh the
worke of the Lord, as I do: let no man
therefore deſpyſe him: but conueye hym
furth in peace, yͤ he maye come vnto me.
For I looke for him with the brethren.
To ſpeake of brother *Apollo *(I certifye* C
you that) I greately deſyred hym, to come *Act.18.e
vnto you with yͤ brethrē, but hys mynde 1.Cor.1.b
was not at al to come at this time. How and.3.
beit, he wil come, when he ſhal haue con-
uenient tyme. Watche ye, ſtand faſt in yͤ
fayth: quyte you like men, be ſtrong. Let
all your buſines be done with loue.

Brethren, ye know the houſe of *Ste-
phana *(and of Fortunatus and Achaicus,)* howe *1.Cor.1.c
that they are the firſt fruites of Achaia,
and that they haue appoynted them ſel-
ues to miniſter vnto yͤ ſaintes: I beſeche
you that ye be obediēt vnto ſuch, and to
all that helpe and labour: I am glad of
yͤ cumming of Stephana, & Fortunatus
and Achaicus: for that whiche was lac-
king vnto me on youre parte, they haue
ſupplyed. For they haue comforted my
ſpirite and yours. Loke therfore that ye
knowe them that are ſuche.

The congregacions of Aſia ſalute you, D
Aquila & Priſcilla ſalute you muche in yͤ
Lord, and ſo doeth the congregaciō that
is in their houſe *(with whome alſo I am lodged.)*
All the brethren Grete you. *Grete ye Rom.16.c
one another with an holy kiſſe. The ſalu-
taciō of me Paul with mine owne hand.
Yf any manne loue not the Lorde Jeſus
Chriſt, the ſame be Anathema marana-
tha: the grace of the Lorde Jeſus Chriſt
be with you: My loue be with you all in
Chriſt Jeſu. Amen.

The firſte Epiſtle to the Corin-
thians, was ſente from Philip-
pos, by Stephana and For-
tunatus, & Achaicus, and
Timotheus.

The ſeconde Epiſtle of Saint Paule the Apoſtle to the Corinthians.

The.i.Chapter.

The conſolacion of God in trouble. The loue of Paul towarde the Corinthians, ⁊ hys excuſe that he came not vnto them.

A PAule an Apoſtle of Ieſu Chriſte, by the will
of God, and brother
Timotheus: Unto yͤ
congregacion of God,
which is at Corinthũ,
with all the ſainctes
Rom.i.a which are in all Achaia, *Grace be with
i.Cor.i.a. you, and peace from god our father, and
Gala.i.a from the Lorde Ieſus Chriſt.
Ephe.i.a. ‡Bleſſed be god (the father of our Lord
i.Pet.i.a Ieſus Chriſt) which is yͤ father of mercy
‡i Pet.i.a ⁊ the god of al cõfort, whiche comforteth
vs in all our tribulacion, in ſo much
that we are able to cumfort them which
are in any maner of trouble, with yͤ ſame
comfort, wherewith we our ſelues are
Collos.i.c comforted of God. For as the *affliccions
B of Chriſte are plenteous in vs, euen
ſo is our cõſolacion plẽteous by Chriſt.

Whether we be troubled for your conſolacion
and health, (*or whether we be comforted,
it is for your comfort and ſaluacion:*) which ſaluacion
ſheweth her power in that ye ſuffre
the ſame affliccions, whiche we alſo
ſuffer: or whether we bee comforted for
your conſolacyon ⁊ ſaluacyon: our hope
alſo is ſtedfaſt for you, in aſmuch as we
knowe, how that as ye are partakers of
the affliccions, ſo ſhall ye bee partakers
alſo of the conſolacion.

Brethren I would not haue you ignoraunt
of our trouble, whiche happened
Act.19.f.g vnto vs in *Aſia. For we were grieued
out of meaſure, paſſing ſtrẽgth ſo greatly,
that we deſpaired euẽ of life. Alſo we
receiued an ãſwer of deth in our ſelues,
that we ſhould not put our truſte in our
Deut.8.d ſelues: *but in God whiche rayſeth the
i.Re.2.d. dead to lyfe, and whiche delyuered vs
from ſo great a deathe, and dooeth deliuer.
On whome we truſt that yet hereafter
he wil deliuer, by the helpe of your
praier for vs, that by the meanes of many
perſons, thankes maye bee geuen of
2.Cor.4 c. many *on our behalfe, for the gyfte geuen
C vnto vs.

For our reioyſyng is this, euen the teſtimony
of our conſcience, that in ſynglenes
(*of heart,*) and godly purenes, ⁊ not in
fleſhely wiſedome, but by the grace of
God, we haue had our conuerſacion in yͤ
worlde, ⁊ moſt of al to youwardes. We
write none other thynges vnto you, thẽ
that ye reade, and alſo knowe. Yea and I
truſt ye ſhal fynd vs vnto the ende, euen
as ye haue found vs partlye: for we are
your reioyſing, euen *as ye are oures in
the daye of the Lorde Ieſus. i.Thes.2.c

*And in this confidence was I mynded i.Cor.16.i
firſt to haue come vnto you, that I
might haue had one pleaſure more with
you, and to paſſe by you into Macedonia,
and to haue come again out of Macedonia D
vnto you, and to be led furth of
you towarde Iewry. Whẽ I thus wiſe
was mynded, dyd I vſe lyghteneſſe? Or
thinke I carnally thoſe thynges whiche
I thinke? that with me ſhoulde be *yea, Mat.5.f.
yea, and nay, nay. God is faythefull. For Iaco.5.d
oure preaching to you, was not yea and
nay. For Goddes ſonne Ieſus Chriſte,
whiche was preached among you by vs
(euen by me, ⁊ Siluanus ⁊ Timotheus)
was not yea and nay: but by hym it was
yea: For all the promiſes of God by him
are yea: and are in hym Amen: vnto the
laude of God thorow vs. For it is God,
which ſtabliſheth vs with you in Chriſt,
and ſtãdeth by vs, ⁊ hath anoynted vs,
which hath alſo ſealed vs, ⁊ hath ‡geuẽ Rom.8.a
the earneſt of the ſpirite in our heartes. Ephe.4.e.

*I cal god for a record vnto my ſoule,
that for to fauor you withal, I came not
anye more vnto Corinthum. *Not yͤ we i.Pet.5.a
be lordes ouer your faythe: but are helpers
of your ioy. For by faith ye ſtande.

The.ii.Chapter.

He ſheweth the cauſe of hys abſence, and exhorteth them to forgeue the man that was fallen, ⁊ to receyue hym agayne with loue.

BUt I determyned thys in my A
ſelfe, that I woulde not come
agayn to you in heauines. For
if I make you ſory, who is it
that ſhoulde make me glad, but the ſame
which is made ſory by me? And I wrot
thys ſame vnto you, leſt if I came vnto
you, I ſhould take heauines (*vpon heauines*)
of them of whome I ought to reioyce.
This confidence haue I toward you al,
that my ioy, is the ioy of you al. For out
of great affliccion and anguiſh of heart,
I wrot vnto you with many teares: not
that ye ſhould be made ſory, but that ye
might perceiue the loue, whiche I haue
moſte

moſt ſpecially vnto you.
yf any man hath cauſed ſorow, the ſame
hath not made me ſory, but partely: leſte
B I ſhould grieue you all.* It is ſufficient
*Cor.5.b vnto theſame man, that he was rebuked
of many. So that nowe contrary wiſe, ye
ought rather to forgeue hym, ⁊ comforte
him: leſte that ſame perſon ſhould be ſwalowed
vp wͭ ouer muche heuines. Wherfore,
I exhorte you, that loue maye haue
ſtrength ouer hym. For this cauſe verely
did I wryte, yͭ I myght knowe the profe
of you, whether ye would be obediente in
all thynges. To whome ye forgeue any
thyng, I forgeue alſo. For yf I forgaue
any thyng, to whõ I forgaue it, for your
ſakes forgaue I it, in the ſight of Chriſt,
leſte Satan ſhould preuent vs. For hys
thoughtes are not vnknowẽ vnto vs. †
C † When I was come to Troada,
for Chriſtes Goſpels ſake (and a doore
was opened vnto me of the Lord) I had
no reſt in my ſpryte, becauſe I found not
Titus my brother: but tooke my leaue of
them, and went away into Macedonia.
Thankes be vnto God, whiche alwayes
geueth vs yͤ victory in Chriſt, ⁊ openeth
the ſauer of his knowlage by vs in euery
place. For we are vnto God the ſwete ſa-
D uoure of Chriſt, among them that are ſa-
Luk.2.e ued, ⁊ among them whiche peryſhe.* To
the one parte are we the ſauour of death,
vnto death: And vnto the other parte are
we the ſauour of lyfe vnto lyfe. And who
is mete vnto theſe thynges? For we are
not as the moſte part are, which chop and
chaunge with the word of God: but euen
out of purenes, ⁊ by the power of God, in
the ſight of god, ſo ſpeake we in Chriſt. †

¶ The.iii.Chapter.

He prayſeth the preachyng of the Goſpell, aboue
the preachyng of the lawe.

A WE begin to prayſe our ſelues agayne.
Nede we as ſome other,
of Epiſtles of recommendaciõ
vnto you? or letters of recommendacion
from you? Ye are our Epiſtle
written in oure heartes, which is vnderſtand,
and read of al men, for aſmuche as
ye declare that ye are yͤ Epiſtle of Chriſt,
miniſtred by vs, ⁊ writtẽ, not with ynke,
Ex.24.d but with the ſpryte of yͤ liuing God: not
‡Deu.5.d in tables of ſtone, but in‡ fleſhy tables of
Jere.31,f. the herte.† Suche truſt haue we thorow
B Chriſt to Godward, not that we are ſufficient
of our ſelues to thynke any thyng,
as of our ſelues, but yf we be able vnto
any thyng * theſame commeth of God *Phil.2.b
whiche hath made vs hable to * miniſter *1.Co.4.a
the new Teſtament, not of the letter, but
of the ſpryte. For the letter killeth, but the
ſpryte geueth lyfe. If the miniſtracion of
death thorow yͤ letters figured in ſtones,
was gloryous, ſo yͭ the children of Iſrael
could not behold yͤ face of Moſes, for the
glory of his countenaũce (which glory is
done away:) why ſhal not yͤ miniſtracion
of the ſprite be much more glorious? For
C yf yͤ miniſtring of cõdẽnaciõ be glorious:
much more doth yͤ miniſtraciõ of righteouſnes
excede in glory. † For no doute yͭ
whiche was there glorified, is not once
glorified in reſpecte of this exceadyng
glorye. For yf that whiche is deſtroyed
was gloryous, muche more that whiche
remayneth is gloryous. Seeyng then
that we haue ſuche truſt, we vſe greate
boldenes, and doe not as Moſes, whiche
*put a vayle ouer his face, that the chil- *Ex.24.d
dren of Iſrael ſhoulde not ſee for what
purpoſe that ſerued whiche is put away.
‡ But theyr myndes were blynded. For ‡mat.13.b
vntyll this daye remayneth theſame co- Mar.4.b
uering vntaken awaye in the lecture of Luk.8.b
the olde teſtament, whiche vayle ſhalbee Acte.28.f.
put awaye in Chriſt. But euen vnto this John.20.f
day when Moſes is read* the vayle han- Rom.11.b
geth before theyr heartes. Neuertheleſſe *Ex.34.d
‡ when they turne to the Lord, the vayle D
ſhall be takẽ away.* The Lord no doubt ‡Ro.11.d
is a ſpirite. And where the ſpirite of the *John.3.c
Lord is, there is libertie. But we all beholde
in a mirroure the glory of the Lord
with his face open, and are chaunged
vnto theſame ſimilitude, from glorye to
glorye, euen as the ſpirite of the Lorde.

¶ The.iiii.Chapter. ✠

A true preacher is diligent, he corrupteth not the
worde of God, but ſeketh the honour of Chriſt, yea
though it be with the parell of his lyfe.

THerefore, ſeeyng that we haue A
ſuche an office, euen as GOD
hath had mercy on vs, we goe
not out of kynde: but haue caſt
from vs the clokes of vnhoneſtye, and
walke not in craftines, neither hãdle we
yͤ worde of God diſceitfully, but open the
trueth, and reporte oure ſelues to euery
mannes conſcience in the ſight of God. *Joh.12.e
If our goſpell be yet hid, it is hid among ‡Eſai.6.c
them that are loſte, in whome* the God Mat.13.b
of this worlde‡ hath blynded the myndes Mar.4.b
of thẽ whiche beleue not, leſte the light of Luke.8.b
the goſpel of the glory of Chriſt (which is John.12.f
Acte.28.f

the image of God) ſhould ſhyne vnto thẽ.
✝ For we preache not our ſelues, but
B Chriſt Jeſus to be the Lord, ⁊ our ſelues
your ſeruauntes, for Jeſus ſake. For it is
*gene.1.a. God, that *commaũded the light to ſhine
‡2.pet.1.d out of darkenes, whiche hath ſhyned ‡ in
our hartes, for to geue the light of the
knowlage of the glory of God, in the face
of Jeſus Chriſte. But we haue this treaſure
2.Cor.5.a. in *earthen veſſels, that the excellencye
of the power might be Gods, and not
ours. We are troubled on euery ſyde, yet
are we not without ſhifte. We are in pouertie
C : but not vtterlye without ſomewhat.
We ſuffre perſecucion: but are not
forſaken therein. We are caſt downe: neuertheleſſe
we periſhe not. We alwayes
*gala.6.d. *beare about in the body, yͤ dying of the
Lord Jeſꝰ, that the life of Jeſu might alſo
‡Rom.8.f appeare in our body. ‡ For we whiche
lyue, are alwayes delyuered vnto death
for Jeſus ſake, that the lyfe alſo of Jeſu
might appeare in our mortall fleſhe. So
then death worketh in vs, but lyfe in
you. ⸸ ✝ But ſeyng that we haue yͤ ſpirite
‡pſa.116.b of fayth (accordyng as it is writtẽ: ‡ I beleued,
⁊ therfore haue I ſpokẽ.) We alſo
beleue, ⁊ therfore ſpeake. For we knowe,
that he which rayſed vp the Lord Jeſus,
ſhall rayſe vp vs alſo by the meanes of
D Jeſus, and ſhal ſette vs with you. For al
*1.Cor.1.a. thynges doe I for your ſakes * that the
plenteous grace by thankes geuen of
many, may redound to the praiſe of God.
Wherfore we are not weried, but though
our outward man periſhe, yet the inward
*pſal.30.b manne is renued daye by daye. * For our
Rom.8.d. tribulacion whiche is momentanie and
light, prepareth an exceding ⁊ an eternal
waight of glory vnto vs, while we looke
not on the thynges which are ſeen, but on
the thynges whiche are not ſeen. For the
thynges whiche are ſeen, are temporall:
but thinges whiche are not ſeen, are eternall. ⸸

¶ The.v. Chapter.

The rewarde for ſuffryng trouble.

A For we knowe that yf our *earthy
*2.cor.4.b manſion of this dwelling were deſtroyed,
we haue a buyldyng of
God, an habitaciõ not made with handes
‡Rom.8.d but eternal in heauen. For ‡ therfore ſigh
we deſiring to be clothed with our manſion
which is from heauẽ: ſo yet, yf that we
*2.Pe.1.d be found clothed and not naked. For * we
yͤ are in this tabernacle, ſigh and are greued
becauſe we would not be vnclothed,
but would be ‡ clothed vpõ, that mortalitie ‡Apoc.
might be ſwalowed vp of lyfe. He that
hath ordeyned vs for this thyng, is God:
* whiche very ſame hath geuen vnto vs *Rom.8.c
the earneſt of the ſpirite. Therfore, we 2.Cor.1.d
are alwaye of good cheare, and knowe, B
that as long as we are at home in the body,
we are abſente from God. For we
walke in faith, not after outward appearaunce.
Neuertheles, we are of good cõforte,
and had leuer to be abſent from the
body and to be preſent with God. Wherfore,
whether we be at home or frõ home,
we endeuoure our ſelues, to pleaſe hym.
* For we muſt all appeare before the iudgement *mat.25.c
ſeate of Chriſt, that euery manne Rom.13.c
may receyue the workes of his bodye accordyng
to that he hath done, whether it
be good or bad. ✝ Seeyng then that we
know, howe the Lord is to be feared, we
fare faire with men. For we are knowen
well ynough vnto God. I truſt alſo that
we are knowen in your conſciences. For C
we praiſe not our ſelues again vnto you,
but geue you an occaſiõ to reioyce of vs,
that ye may haue ſomewhat agaynſt thẽ
which reioyce in the face, and not in the
hearte. For if we be to feruent, to God are
we to feruent. Or if we kepe meaſure, for
your cauſe kepe we meaſure.

For the loue of Chriſte conſtrayneth vs,
becauſe we thus iudge, that yf one dyed
for all, then were all dead, and *he dyed *1.teſ.5.b
for all: that they whiche lyue ſhould not
hence forth liue vnto themſelues, but vnto
hym whiche dyed for them, and roſe agayne. ⸸

Wherfore, henceforth knowe we no man D
after the fleſhe. In ſomuche though we
haue knowen Chriſt after the fleſhe, now
yet henceforth know we hym ſo nomore.
Therfore yf any man be in Chriſt, he is a
new creature. Olde thynges are paſſed away:
behold, al thinges are become ‡ new. ‡Eſa.43.d
Neuertheleſſe, all thynges are of God, Apoc.21.a
which hath *reconciled vs vnto himſelfe *Rom.3.d
by Jeſus Chriſte, and hath geuen to vs Collo.1.c
the office to preache the attonement. For ‡ ‡Colo.2.c
God was in Chriſt, and made agrement
betwene the world and hymſelfe, and imputed
not theyr ſynnes vnto them: and
hath cõmitted to vs the preaching of the
attonemente. Nowe then are we meſſengers
in yͤ roume of Chriſt euẽ as though
god did beſeche you through vs. So pray
we you in Chriſtes ſtede, that ye be reconciled *Eſa.53.b
vnto God: for *he made hym to bee Rom.8.a

ſynne for vs, whiche knewe no ſynne: that
we by hys meanes ſhoulde be that righteouſnes,
whiche before God is alowed.

The.vi. Chapter. +

An exhortacion to receaue the word of God with thankeſulneſſe, and amendemente of lyfe. The diligence of Paul in the Goſpell, and howe he warneth them to exchue the company of the Heathen.

A WE alſo as helpers, exhort you yͭ
ye receiue not the Grace of God
Eſa.49.c. in vaine. For he ſaieth: ‡ I haue
heard the in a time accepted: ⁊ in
yͤ daie of ſaluaciō, haue I ſuckered the. Behold,
nowe is that accepted time: beholde,
now is that daie of ſaluacion. Let vs geue
no occaſyon of euell, that in oure offyce bee
found no faute: but in al thinges let vs behaue
1.cor.4.a our ſelues * as the miniſters of God.
B In muche pacience, in afflictions, in
neceſſities, in anguiſhes, in ſtrypes, in preſonmentes,
in ſtryfes, in labours, in watchinges,
in faſtinges, in purenes, in knowlage,
in longe ſufferyng, in kyndnes, in the
holy ghoſt, in loue vnfayned, in the worde
of trueth, in the power of God, by the armoure
of ryghteouſnes of the right hande
and on the lefte, by honoure and dyſhonoure:
by euell reporte and good reporte:
as diſceyuers, and yet true: as vnknowen
and yet knowen: as dying, and beholde
we lyue: as chaſtened, and not killed: as ſorowing,
and yet alwaye mery: as poore ⁊
yet make many riche: as hauyng nothyng,
and yet poſſeſſyng all thynges. +
C O ye Corinthians, our mouth is open
vnto you. Our harte is made large: ye are
in no ſtrayte in vs, but are in a ſtrayte in
youre owne bowels: I promyſe vnto you
lyke reward, as vnto children. Set youre
Deu.7.a ſelues at large, ⁊ ‡ * beare not ye the yocke
with yͤ vnbeleuers. For what fellowiſhyp
hath rightweſnes with vnrightweſnes?
Or what company hath light with darknes?
mat.8.d. * Or what concorde hath Chriſt with
Belial? Ether what parte hath he that beleueth
with an infydel? Or how agreeth yͤ
1.Co.3.b temple of God with ymages? For * ye are
and.6.d the temple of yͤ liuing God, as ſaied God.
‡Ex.19.g ‡ I will dwell amonge them, and walke
Leui.26.b Eze.37.g. amonge them, and will be their God: and
*Eſa.52.c they ſhalbe my people. Wherfore * come
out from among them, and ſeperate youre
ſelues from them (ſayeth the Lorde) and
touche none vncleane thyng: ſo will I receyue
you, and will bee a father vnto you,
and ye ſhalbe my ſonnes and doughters,
ſayeth the Lorde almightye.

The.vii.Chapter.

He exhorteth them to receiue the promyſes of God thankfully. The Corinthians are commended for theyr obedience and loue towarde Paul.

SEyng that we haue ſuche promyſes A
(dearely beloued) let vs
clenſe our ſelues from al filthines
of the fleſhe and ſpirite, and
growe vp to ful holynes with the feare of
God. Underſtande vs, we haue hurte no
man: we haue corrupt no mā: we haue defrauded
no man. I ſpeake not this to condemne
you: for I haue ſhewed you before,
that ye are in oure heartes to dye and lyue
with you. I am very bolde ouer you. I reioyce
greatly in you. I am filled with cōforte,
and am exceding ioyous in all our
tribulacion. For when we were come into
Macedonia * oure fleſhe had no reſte, but *Acte.16.e
we wer troubled on euery ſide. Outward
was fighting, inward was feare. Neuertheleſſe:
* God that conforteth the abiecte, *2.Co.1.a
conforted vs by the commyng of Titus.
And not by his cumming only: but alſo B
by the conſolacion whiche wee receyued
of you: when he tolde vs your deſire, your
feruente mynde for me: ſo that I reioyſed
the more. For thoughe I made you ſory
with a letter, I repente not, though I
did repent. For I perceyue that theſame
epiſtle made you ſory, though it were but
for a ſeaſon. But I nowe reioyſe, not that
ye were ſory, but that ye ſo ſorowed that
ye repented. For ye ſorowed godly: ſo that
in nothyng ye were hurte by vs. For godly
ſorowe cauſeth repentaunce vnto ſaluacion,
not to bee repented of: contrarywiſe
* worldely ſorowe cauſeth death. *Eccl.30.e
For beholde, what diligence this godly C
ſorow that ye toke, hath wrought in you,
yea it cauſed you to cleare your ſelues. It
cauſed indignaciō, it cauſed feare, it cauſed
deſyre, it cauſed puniſhment. For in all
thynges ye haue ſhewed your ſelues, that
ye were cleare in that matter. Wherfore,
though I wrote vnto you, I did it not for
hys cauſe that had dooen the hurte, nether
for hys cauſe yͭ was hurte: but that youre
good minde for vs might appeare among
you in the ſight of GOD.
Therfore, wee are conforted, becauſe D
ye are conforted: yea and exceadyngly the
more ioyed wee, for the ioye that Titus
had: becauſe his ſpirite was refreſhed of
you all. I am therfore not nowe aſhamed,
though I boaſted my ſelfe to hym of you.
For as all thynges whiche we ſpake vnto

you are true, euen ſo oure boaſtyng, that
I made vnto Titus is founde true. And
his inwarde affeccion is more aboundant
towarde you, when he remembreth the
obedience of you all: how with feare and
trembling ye receaued hym. I reioyſe that
I may be bolde ouer you in all thynges.

The.viii.Chapter.

He putteth them in remembraunce to helpe the poore ſaynctes at Ieruſalẽ, accordyng as the Macedonians dyd.

A I Certifye you brethren,
of the grace of GOD
whiche was geuen in
yͤ cõgregaciõs of Macedonia,
howe that the
aboundaunce of their
reioyſyng is, that they
are tryed with muche tribulacion. And
thoughe they were exceadyng poore, yet
haue they geuen exceadyng rychelye, and
that in ſynglenes. For to theyr powers
(I beare them recorde) yea ⁊ beyond their
power they were wyllyng of their owne
accord, and prayed vs with great inſtaũce
that we would receyue their benefite, and
Acte.11.d. ſuffer them to bee partakers with other
1.Cor.16.a *in miniſtryng to the ſaynctes. And thys
2Cor.9.a they dyd, not as wee loked for: but gaue
Rom.15.f theyr owne ſelues firſt to the lorde, and after
vnto vs by the will of God: ſo that we
coulde not but deſyre Titus, to accomplyſhe
theſame beneuolence amonge you
B alſo, euen as he had begonne.

Nowe therfore, as ye are riche in al parties,
in fayth, in worde, in knowlage, in all
feruentnes, and in loue, whiche ye haue
to vs: euen ſo ſee that ye bee plenteous in
this beneuolence alſo. Thys ſay I, not
commaunding, but becauſe of feruentnes.
I do alowe the vnfaynednesse of youre
loue towarde other menne. For ye knowe
the lyberalitie of our Lord Ieſus Chriſt,
Rom.10.a that though he was *riche, yet for youre
ſakes he became poore: that ye thorowe
his pouertie might be made riche.

And I geue councel hereto. For this is
expedient for you, whiche began not to do
onely, but alſo to wyll a yere a goe. Nowe
therfore performe the thynge whiche ye
began to do: that as there was in you a
C redynes to will, euen ſo ye maye performe
1.Pet.4.c the dede * of that whiche ye haue. For ‡ yf
Prou.3.b. there be firſte a willing minde, it is accepted
‡mar.12.d accordyng to that a man hath, and not
Luke.21.a accordyng to that he hath not.

It is not my mynde that other bee ſet
at eaſe, and ye brought into cumbraunce:
but yͭ there be equalnes now at this tyme:
and that youre aboundaunce may ſucker
their lacke: and that their aboundaunce
maye ſupplye your lacke: that there maye
bee equalitie, agreyng to that whiche is
written: *He that had muche, had not the Exo.16.d
more aboundaunce: ⁊ he yͭ had a litle, had
neuer theles. Thãkes be vnto God which
put the ſame good mynde for you in the
heart of Titus, which accepted yͤ requeſt:
yea, rather he was ſo well willyng, that
of his owne accord, he came vnto you.

We haue ſente with hym the brother, D
whoſe laude is in the Goſpell thorow out
all the congregacions: and not that onely,
but is alſo choſen of the congregacions to
be a felowe with vs in our iorney, concernynge
this beneuolence that is myniſtred
by vs vnto the prayſe of the ſame Lorde,
and to ſtirre vp youre prompte minde.

For this we exchew, that any mã ſhould
rebuke vs in thys plenteous diſtribucion
*that is miniſtred by vs, (*to the glory of the* Rom.12.e
Lorde) ⁊ make prouiſion for honeſt thinges:
not only in the ſight of the Lorde, but alſo
in the ſyght of menne.

We haue ſente with them a brother of
oures, whom we haue ofte times proued
dilygent in many thinges, but nowe much
more dilygente. The great confydence
whiche I haue in you, hathe cauſed me
thys to dooe: partelye for Titus ſake,
which is my felow, and helper as concernynge
you. Partelye becauſe of other
whiche are oure brethren, and the meſſengers
of the congregacions, and the glory
of Chriſte. Wherfore, ſhewe ye vnto them
the profe of youre loue, and of oure *boa- 1.The.2.a
ſtynge of you in the ſighte of the congregacions.

The.ix.Chapter.

In thys chapter doth he the ſame that he dyd in the chapter going before: that is, he moueth them to helpe the poore brethren at Ieruſalem.

O F yͤ *miniſtryng to yͤ ſainctes, A
it is but ſuperfluous for me to *Acte.11.
wryte vnto you: for I knowe 1.Cor.16.
yͤ redynes of your mind, wher- 2.Cor.8.
of I boaſte my ſelfe vnto them of Macedonia, Rom.15.f
that Achaia was prepared a yere
a go: and youre enſample hathe prouoked
many. Neuertheleſſe, yet haue I ſente
theſe brethren, leſte oure boaſtyng which
I make of you, ſhoulde bee in vayne in
this behalfe, that ye (as I haue ſaide) may
prepare youre ſelues: leſte parauenture yf

they of Macedonia come with me, and
fynd you vnprepared, we (I will not ſaye
ye) ſhoulde be aſhamed in this matter of
boaſtyng. Wherfore, I thought it neceſſarye,
B to exhorte the brethren, to come
before hande vnto you, and to prepare
your good bleſſyng promyſed afore. that
it might be ready, ſo that it be a bleſſing,
and not a defraudyng. *This yet I ſay:
he whiche ſoweth lytle, ſhall reape lytle:
and *he that ſoweth (in geuyng) largely
Pro.11.d and freely, ſhall reape plenteouſlye. And
galat.6.b. lette euery man doe accordyng as he hath
purpoſed in his herte, not grudgingly, or
*Exo.25.a of neceſſitie. *For God loueth a cherefull
and.35.a geuer. God is hable to make you riche in
Eccl.35.a all grace, that ye in all thynges hauyng
C ſufficient vnto the vtmoſte, may be ryche
vnto all maner of good workes, as it is
Psa.112.b written: *He hath ſparſed abrode, and
hath geuen to the pore, his ryghteouſnes
remayneth for euer. He that miniſtreth
ſede vnto the ſower, miniſtre bread alſo
for fode, & multiplye your ſede, & increaſe
the frutes of your ryghteouſnes, that
on all partes, ye may be made ryche into
all ſynglenes, which cauſeth thorowe vs
that thankes are geuen vnto God.

D For the office of this miniſtracion, not
onely ſupplyeth the nede of the ſaintes:
but alſo is aboundaunte herein, that for
this laudable miniſtryng, thãkes might
be geuen to God of many, whiche prayſe
God for the obedience of youre conſentyng
to the goſpel of Chriſt, and for your
ſynglenes in diſtributing to them, and to
all men, & in theyr prayers for you which
long after you, for the aboundaunt grace
of God in you. Thãkes be vnto God for
his vnſpeakeable gyfte.

¶ The .x. Chapter.

He toucheth the falſe Apoſtles, and defendeth his autorytye and callyng.

I Paul my ſelfe beſeche you
A by the mekenes and ſoftnes
of Chriſt, which when
I am preſent among you,
am of no reputacion: but
am bold towarde you, beyng
abſente. I beſeche you that I nede
not to be bolde when I am preſent (wyth
that ſame boldneſſe, wherewith I am
ſuppoſed to haue been bolde) agaynſte
ſome, whiche repute vs as though we
walked carnally. For though we walke
in the fleſhe, yet we doe not warre fleſhly.
*For the weapens of our warrefare are *Ephe.6.c
B not carnal thynges, but thynges mighty
in God, to caſt downe stronge holdes,
wherewith we ouerthrowe councels and
euery hye thyng that exalteth it ſelfe agaynſt
the knowlage of God: and bryng
into captiuitie all ymagynacion to the
obedience of Chriſt, and are ready to take
vengeaunce on all diſobedience, when
your obedience is fulfylled. Looke ye on
thynges after the vtter appearaunce.

If any man truſt in hymſelfe, that he
C is Chriſtes, let hym conſydre this agayn
of hymſelfe: that as he is Chriſtes, euen
ſo are we Chriſtes. For though I boaſt
my ſelfe ſomewhat more of our authoritie
(which the Lord hath geuẽ vs, *to edifye 2.Cor.13.c
& not to deſtroy you) it ſhall not be to my
ſhame: leſte I ſhould ſeme, as though I
wente aboute to make you afrayde wyth
letters. For the Epiſtles (ſayeth he) are
ſoore and ſtrong: but his bodyly preſence
is weake, and his ſpeache rude. Let hym
that is ſuche thinke on this wyſe: that as
we are in wordes by letters when we are
abſente, ſuche are we in dedes, when we
are preſent.

D For we cannot fynde in oure hertes to
make our ſelues of the nombre of them,
or to compare our ſelues to them, which
prayſe them ſelues. Neuertheles, whyle
they meaſure themſelues with thẽſelues,
and compare them ſelues with them ſelues,
they vnderſtande nought. But we
wyll not reioyce aboue meaſure: but accordyng
to the meaſure of the rule, which
God hath diſtributed vnto vs, a meaſure
to reache euen vnto you. For we ſtretche
not out our ſelues beyonde meaſure, as
though we reached not vnto you. For euen
to you alſo haue we come with the
goſpell of Chriſt, and we boaſt not oure
ſelues out of meaſure of other mennes
labours. yea, and we hope it wyl come to
paſſe, ꝧ whẽ your faith is increaſed emõg
you, we ſhall bee magnifyed accordyng
to oure meaſure more largely, and that
I ſhall preache the goſpell in thoſe regions
whiche are beyonde you: and not
to boaſte of thoſe thynges whiche by another
mannes meaſure are prepared alreadye.
But let hym that reioyſeth, reioyce
in the Lorde. For he that prayſeth
hymſelfe, is not allowed: but he whom
the Lorde prayſeth.

¶The.xi.Chapter.

Paul (vnder ſufferaunce) commendeth himſelfe, and defendeth his autoritie againſte the falſe Prophetes.

A WOulde to God, ye coulde haue
ſuffered me a lytle in my foliſhnes:
yea ye do alſo forbeare me.
For I am gelous ouer you,
with godly gelouſy. For I haue coupled
you to one mã, that ye ſhould make your
ſelues a chaſte virgin to Chriſte.
But I feare leſte it come to paſſe, that
*Gen.3.a as the ſerpente * begyled Eue through
his ſubtelty, euen ſo your wittes ſhoulde
bee corrupte from the ſinglenes that ye
had towarde Chriſte. For yf he that commeth
preache another Ieſus, then hym
whom we preached: or yf ye receyue another
ſpirite, thē ẏ which ye haue receiued,
eyther another goſpell, then that ye haue
receiued, ye myght ryght well haue been
contente. For I ſuppoſe, that I was not
behynde the chiefe Apoſtles. But though
I be rude in ſpeakyng, yet I am not ſo in
knowlage.
B Howbeit emong you, we haue been well
knowen to the vtmoſte what we are in al
thynges. Dyd I therin ſynne, becauſe I
ſubmitted my ſelfe, that ye myght be exalted?
and becauſe I preached to you the
goſpell of God free? I robbed other congregacions,
and toke wages of them to
do you ſeruice. And when I was preſent
Acte.20.g with you, and had nede, * I was chargeable
2.Cor.12.d to no manne: for that whiche was
lackyng vnto me, the brethren whiche
came from Macedonia, ſupplied: and in
all thynges, I kepte my ſelfe ſo, that I
ſhould not be chargeable to any manne,
and ſo will I kepe my ſelfe.
C If the trueth of Chriſt be in me, this reioyſyng
ſhall not be taken fro me in the
regions of Achaia. Wherfore? becauſe I
loue you not? God knoweth. Neuertheleſſe
what I doe, that will I doe, to cut away
occaſion from them, whiche deſyre
occaſion, that they myght be founde lyke
vnto vs, in that wherin they reioyce. For
ſuche falſe Apoſtles are diſceptfull workers,
and faſhion themſelues lyke vnto
the Apoſtles of Chriſt, and no maruayll:
for Satan himſelfe is chaunged into the
faſhion of an Angell of light. Therfore it
is no great thyng though his miniſters
faſhion themſelues, as though they were
the miniſters of righteouſnes: whoſe end
ſhalbe according to theyr dedes. I ſay again,
leſte any man thynke that I am foliſhe: D
or els euen nowe take ye me as a
foole, that I alſo may boſte my ſelfe a lytle:
That I ſpeake, I ſpeake not after
the Lorde, but as it were foliſhly, in this
matter of boſting. Seyng that many reioyce
after the fleſhe, I wil reioyce alſo. *
For ye ſuffre fooles gladly, ſeing ye your
ſelues are wyſe. For ye ſuffre yf a manne
bryng you into boundage: yf a manne deuoure:
yf a manne take: yf a manne exalte
hymſelfe: yf a manne ſmite you on the
face: I ſpeake as concerning rebuke, as
though we had been weake, *(in this behalfe.)*
Howbeit, wherein ſoeuer any manne E
dare be bolde (I ſpeake fooliſhly) I dare
be bolde alſo. ‡ They are Hebrues, euen ‡Phil.3.a
ſo am I: They are Iſraelites, euen ſo am
I. They are the ſede of Abraham, euen ſo
am I. They are the miniſters of Chriſt (I
ſpeake as a foole) I am more: in labours
more aboundaũt: In ſtripes aboue meaſure:
In prieſon more plenteouſly: In
death ofte. * Of the Iewes fyue tymes *Deu.25.a
receyued I euery tyme fouretye ſtrypes
ſaue one. * Thryſe was I beaten with *Acte.16.c
roddes. ‡ I was once ſtoned. * I ſuffred ‡Act.14.c
thryſe ſhip wracke. Night and daye haue *Act.27.g
I been in the depe ſea. In iorneyng often: F
in parels of waters: in parels of robbers:
In ieopardyes of myne owne nacion:
in ieopardyes emong the heathen: * in *Act.10.d
parels in ẏ citie: in parels in wildernes:
in parels in the ſea: in parels amõg falſe
brethren: in labour and trauaill: in watchinges
often: in honger, & thriſte: in faſtynges
often: in colde and nakedneſſe:
beſyde the thynges whiche outwardlye
happen vnto me, I am combred dayly, &
do care for all congregacions. * Who is 1.Cor.9.d
weake, and I am not weake? Who is offended,
& I burne not? If I muſt nedes
boſte, I wyll boſte of the thynges that
concerne myne infirmities.

¶The.xii.Chapter.

Paul is taken vp into the thyrde heauen, and heareth wordes not to be ſpoken.

THe God & father of oure Lorde A
Ieſus Chriſt, whiche is bleſſed
for euermore, knoweth ẏ I lye
not. * In the citie of Damaſco,
ẏ gouernoure of ẏ people vnder king Aretas,
layed watche in ẏ cytie of the Damaſcens,
& would haue caught me: and

*at a

Acte.9.d *at a wyndowe was I let doune in a baſket
throughe the wall, and ſo ſcaped I hys
handes. Doubtles, it is not expedyent
for me to booſte: I wyll come to viſyons
and reuelacions of the Lorde. I knowe a
man in Chriſte, aboue fourtene yeres ago
(whether he were in yͤ body I cannot tel,
or whether he were out of the body I cãnot
tell, God knoweth) howe that he was
taken vp into the third heauẽ. And I know
theſame manne (whether in the body, or
B out of the body, I cannot tell, God knoweth)
howe yͭ he was takẽ vp into Paradiſe,
and hearde ſecret wordes whiche no
manne can vtter. Of this manne will I
boſte, but of my ſelfe will I not boſte, except
it bee of mine infirmities: for thoughe
I would boſte, I ſhal not be a foole, for I
would ſaie yͤ truth. Neuertheleſſe, I ſpare
you leſt any mã ſhould thĩke of me, aboue
that whiche he ſeeth me to bee, or that he
*Job.2.b. heareth of me. And *leſt I ſhoulde be exalted
out of meaſure, through the excellency
of the reuelacions: there was geuen vnto
me vnquietnes throughe the fleſhe, euen
the meſſenger of Satan to buffet me: because
I ſhoulde not be exalted out of meaſure.
For thys thyng beſought I the Lord
thryſe, that it might departe fro me. And
he ſayed vnto me: my grace is ſufficiente
for thee. For my ſtrength is made perfect
throughe weakenes. Verie gladly therefore
will I reioyce of my weakenes, that
the ſtrengthe of Chriſte maye dwell in
me. ⊦

C Therefore haue I delectacion in infirmities,
in rebukes, in neceſſities, in perſecucions,
& in anguiſſhes for Chriſtes ſake: For
whẽ I am weake, thẽ am I ſtrong. I am
become a foole in boſting my ſelfe. ye haue
compelled me: for I ought to haue been
*1.Co.9.a commended of you.‡ For in nothyng was
I inferior vnto yͤ chiefe Apoſtles: though
I bee nothyng, yet the tokenes of an Apoſtle
were wrought amonge you, with all
D pacyence, and ſignes and wonders, and
myghty deedes. For what is it, wherein
ye were inferiors vnto other congregacyons,
excepte it bee herein, that I was not
chargeable vnto you? Forgeue me thys
wrong. Behold, now the third tyme I am
Acte.20.g ready to come vnto you: & yet wil I not be
2.Cor.11.c chargeable vnto you. For * I ſeke not
Eccl.46.c youres, but you. For the children oughte
1.Re.12.a not to laie vp for the fathers and mothers:
but the fathers and mothers for the children.

I will verie gladly beſtowe, and will G
bee beſtowed for youre ſoules: though the
more I loue you, the leſſe I am loued agayne.
But be it yͭ I was not chargeable
vnto you: neuertheleſſe when I was craftye,
I toke you with guyle. Did I pil you
by any of them, whom I ſente vnto you?
I deſired Tytus, and with hym I ſente a
brother. Did Titus defraude you of any
thynge? Walked wee not in one ſpirite?
Walked we not in lyke ſteppes? Agayne,
thynke ye that wee excuſe oure ſelues vnto
you? Wee ſpeake in Chriſte in the ſight
of GOD. But wee dooe al thinges (dearly
beloued) for youre edifiyng. For I feare
leſte it come to paſſe, that if I come, I ſhal
not fynde you ſuche as I would, & that I
ſhalbe foũde vnto you, ſuche as ye would
not. I feare, leſt there be amonge you *Debates, *gala.5.d
enuiynges, wrath, ſtrifes, backbitinges,
whiſperinges, ſwellinges, & ſedicions:
And that when I come againe, God
brynge me lowe among you, and I be cõſtrained
to bewayle many of them, which
haue ſynned all redy, and haue not repented
of the *vncleanes, and fornicacion, and *1.Cor.5.a
wantonnes whiche they haue commytted.

The.xiii. Chapter.

He promyſeth to come vnto them, and exhorteth them ſo to ordre them ſelues that he maye finde the perfecte, and of one mynde.

NOwe come I the thirde A
tyme vnto you: * in the *Deu.19.d
mouthe of two or thre Mat.18.c
witneſſes ſhal euery word Joh.8.c
be ſtablyſhed. I told you Hebr.10.f
before and tel you before:
and as I ſaide when I was preſent with
you the ſeconde time, ſo wryte I now being
abſent, to thẽ whiche in time paſt haue
ſynned, and to all other: that yf I come
agayne, I wyll not ſpare, ſeyng that ye
ſeke experience of Chriſte * whiche ſpeaketh Mat.10.b
in me, which amõg you is not weake
but is mighty in you. For though he was
crucifyed in weaknes, yet lyueth he thorowe
yͤ power of God. And we no doubte
are weake in hym: but we ſhall lyue with
hym, by the might of God among you. B
* Examen youre ſelues, whether ye are *1.Cor.11.f
in the faythe or not. Proue youre owne Eccle.18.e
ſelues. Knowe ye not youre owne ſelues,
how that Jeſus Chriſte is in you, excepte

ye be caſte awayes? I truſt ye ſhall know,
that we are not caſtawayes. I deſyre before
God that ye do none euel, not that we
ſhoulde ſeme cōmendable, but yͭ ye ſhould
dooe that whiche is honeſt: and let vs bee
counted as caſtawayes: We can do nothing
C againſt the truth, but for the truthe.
We are glad when we are weake, and ye
ſtrong. This alſo we wyſh for, euen your
perfectnes. Therfore write I theſe thiges
beyng abſent, leſte when I am preſente,
I ſhoulde vſe ſharpenes, accordyng to the
power, *whiche the Lord hath geuen me
to edifye, and not to deſtroy. Finally brethren,
fare ye well: be perfect, bee of good
2.Cor.10.c comforte, bee of one mynde, lyue in peace,
and yͤ God of loue and peace, ſhalbe with
you. *Grete one another in an holy kyſſe.
All the ſainctes ſalute you. The grace of
1.Cor.16.c oure Lorde Ieſus Chriſte, and the loue of
God, and the felowſhip of the holy ghoſt,
bee with you all. Amen.

¶ The ende of the ſecond epiſtle to
the Corinthyans.

¶ Sente from Phylippos a cytie in
Macedonia, by Titus and
Lucas.

¶ The Epiſtle of Saincte Paul the Apoſtle, vnto the Galathians,

The firſt Chapter.

Paul rebuketh them, becauſe they were fallen awaye from the Goſpell, ſheweth hys owne conuerſacion, magnifieth hys offyce and apoſtleſhyp, and declareth hym ſelfe to bee equall with the hye Apoſtles.

A PAul an Apoſtle,
not of men nether
by mā, but by Ieſus
Chriſt, and by
GOD the father,
whiche raiſed him
vp from deathe: ⁊
al yͤ brethrē which
are with me.
Roma.1.a Vnto the cōgregacions
1.Cor.1.a. of Galacia. *Grace be with you,
2.Corin.1.a ⁊ peace from God the father, ⁊ from our
Lorde Ieſus Chriſte, whiche gaue hym
ſelfe for oure ſynnes, to delyuer vs frō this
preſente euel worlde, accordyng to the will
of God our father, to whom be prayſe for
euer and euer. Amen.

I maruaill, that ye are ſo ſone turned
from Chriſte, which called you by grace,
vnto a nother Goſpel: whiche is nothyng
els, but that there be ſome, which trouble
you, and *intende to peruerte the Goſpell Actes.15.a
of Chriſte. Neuertheleſſe, though we oure
ſelues, or an angell from heauen, preache
any other Goſpel vnto you, then yͭ which
wee haue preached vnto you, let hym bee B
accurſed. As we ſayde before, ſo ſaye I
nowe agayne: yf any manne preache any
other Goſpell vnto you, then that ye haue
receyued, let hym be accurſed. Do I nowe
perſwade men, or God? Eyther do I ſeke
to pleaſe menne? *For if I had hytherto Iob.21.b.
ſtudyed to pleaſe men, I were not the ſeruaunt
of Chryſte.

*I certifie you brethren, that the Goſpell
whiche was preached of me, was not
after the maner of men. For I neither receaued
it, nor learned it of man, but by the
reuelacion of Ieſus Chriſte. For ye haue
hearde of my conuerſacion in time paſte, in C
the Iewes way: howe that beyonde meaſure
*I perſecuted yͤ congregaciō of God Acte.8.a.
and ſpoyled it: and preuailed in the Iewes 9.a.22.a.
waye, aboue many of my companyons in and.26.b. 1.Cor.15.b
mine owne nacion, ‡beyng a very feruent ‡Phili.3.a
mayntener of the tradicions of the elders.

But when it pleaſed God, whiche ſeperated
me from my mothers wombe, ⁊
*called me hereunto by hys grace, for to *Acte.9.c
declare hys ſonne by me, that I ſhoulde
preache hym amonge the heathen: immediatly
I commened not of yͤ matter with
*fleſhe and bloude, nether returned to Ieruſalem, *mat.16.c
to thē whiche were Apoſtles before
me: but went my waies into Arabia,
and came againe vnto Damaſco. Thē after
thre yere, I returned to Ieruſalē to ſee D
Peter ⁊ abode with him .xv. daies. Other
of the Apoſtles ſawe I none, ſaue Iames
yͤ Lordes brother. The thinges therfore
whiche I wryte vnto you: beholde, before Act.22.b.
God I lye not. *After that I came into yͤ
coaſtes of Siria and Cilicia, and was vnknowen,
as touchyng my perſon, vnto the
congregacions of Iewry, whiche wer in
Chriſt: But thys they hearde only, that he
whiche perſecuted vs in tyme paſte, nowe
preacheth the faithe, whiche before he deſtroied.
And they gloryfyed God in me.

The

¶ The.ii.Chapter.

He withſtandeth Peter in the face, and proueth that the lawe & circumciſion are not neceſſarye to ſaluacion.

A THē.xiiii.yeres therafter, I
Act.15.a. wente vp agayne to Jeruſalem*with Barnabas, &
toke Titus wͭ me. I went
vp alſo by reuelacion, and
commened with them, of yͤ
Goſpel which I preache amonge the Gētiles
(but ſpecially) with thē whiche were
counted chefe, leſte I ſhoulde runne or
had runne in vayne. Alſo Titus whiche
was with me, thoughe he were a greke,
yet was not compelled to be circumcyſed:
& that becauſe of incommers beyng falſe
brethren, whiche came in preuely to ſpye
out our lybertie which we haue in Chriſt
Jeſu, that they might brynge vs into bōdage.
To whome we gaue no roume, no
not for the time (by waie of ſubieccion) becauſe
that the trueth of the Goſpel might
continue with you.

Of them whiche ſemed to be ſomwhat,
B what they were in time paſſed it maketh
2.Pa.19.e no matter to me: *God loketh on the outward
Eccle.35.b Actes.10.e appearaunce of no man. Neuertheles
Roma.2.d they whiche ſemed greate, added nothyng
Ephe.6.b. to me. But contrary wiſe, whē they
Collo.3.d. ſawe that the Goſpell ouer the vncircumciſion
was commytted vnto me, as the
Goſpell ouer the circumcyſion was commytted
vnto Peter: For he yͭ was mightie
in Peter in the Apoſtleſhyp ouer the
the circumcyſion, theſame was mighty in
me amonge the Gentiles. When they perceaued
the grace that was geuen vnto me,
then James, Cephas and John, whiche
ſemed to be pillers, gaue to me & Barnabas
the right handes of that felowſhyp,
that wee ſhoulde be Apoſtles among the
Heathen, and they in the circumciſion: onely
that we ſhoulde remembre the poore.
Actes.11.d *Wherein alſo I was dilygente to dooe
2.Cori.9.a the ſame.

C But whē Peter was come to Antioche,
I withſtode hym openly, becauſe he was
worthy to bee blamed. For yer that certayne
came from James, he did eate with
the Gentyls. But when they were come,
he withdrue and ſeparated hym ſelfe from
them, fearing them whiche were of the circumciſion.
And the other Jewes diſſembled
as well as he: inſo muche that Barnabas
alſo was brought into their ſimulacion.
But when I ſawe that they went
not the right waye after the truthe of the
Goſpell, I ſayde vnto Peter before them
all: yf thou beyng a Jewe, liueſt after the
maner of the Gentyles, and not as doe the
Jewes: why cauſeſt thou the Gentyles to
liue as do the Jewes? For we whiche are
*Jewes by nature, and not ſynners of the Philip.3.a
Gentyles, knowe, that a man‡is not iuſtifyed ‡Rom.3.c
by the dedes of the lawe, but by the
faythe of Jeſus Chriſt: And we haue beleued
on Jeſus Chriſte, that we might bee
iuſtified by the fayth of Chriſt, and not by
the dedes of the lawe: becauſe that by the
dedes of the law, no fleſhe ſhalbe iuſtified.

If while we ſeke to be made righteous D
by Chriſte, we our ſelues are founde ſynners,
is Chriſt then the miniſter of ſynne?
God forbyd. For yf I buylde agayne the
thynges whiche I deſtroyed, then make
I my ſelfe a treſpaſſer. For I (thorowe the
lawe) haue bene dead to the lawe: that I
might liue vnto Chriſte. I am crucified wͭ
Chriſt: Neuertheleſſe, I lyue: yet now not
I, but Chriſt lyueth in me. The life which
I nowe lyue in the fleſhe, I lyue by the
faythe of the ſonne of God*whiche loued Ephe.5.a.
me, and gaue hym ſelfe for me. I deſpyſe
not yͤ grace of God. For*yf righteouſnes Roma.4.c
come of the lawe, then Chryſte is dead in
vayne.

The.iii.Chapter.

He rebuketh the vnſtedfaſtneſſe of the Galathyans, ſhewynge the vnperfectneſſe of the lawe, and declareth neuertheleſſe that it was not geuen for naught.

OYe foliſh Galathians: A
who hath bewitched
you, that ye ſhould not
beleue the truthe? To
whom Jeſus Chriſte
was deſcribed before
the eyes, and among
you crucifyed. This onely woulde
I learne of you, whether ye receaued the
ſprite by the dedes of the lawe, or by the
preachyng of the faithe? Are ye ſuch foles
that after ye haue begonne in the ſpryte,
ye now end in yͤ fleſhe? So many thinges
ye haue ſuffred in vain, yf it be alſo in vain.
Moreouer, he that miniſtreth to you the
ſprite, and worketh miracles among you.
doth he it thorowe the dedes of the lawe,
or by preaching of the faithe?‡Euen as Abrahā Gene.15.b
beleued God, and it was aſcrybed Rom.4.a
to hym for righteouſnes. Ye knowe therefore, Jacob.2.d
that they which are of faith, the ſame
are the children of Abraham.

B For the ſcripture ſeyng afore hand that
God would iuſtifye the Heathen thorow

fayth

ye be caſte awayes? I truſt ye ſhall know,
that we are not caſtawayes. I deſyre before
God that ye do none euel, not that we
ſhoulde ſeme cōmendable, but yͤ ye ſhould
dooe that whiche is honeſt: and let vs bee
counted as caſtawayes: We can do nothing
C againſt the truth, but for the truthe.
We are glad when we are weake, and ye
ſtrong. This alſo we wyſh for, euen your
perfectnes. Therfore write I theſe thiges
beyng abſent, leſte when I am preſente,
I ſhoulde vſe ſharpenes, accordyng to the
power, *whiche the Lord hath geuen me
to edifye, and not to deſtroy. Finally brethren,
fare ye well: be perfect, bee of good
2.Cor.10.c comforte, bee of one mynde, lyue in peace,
and yͤ God of loue and peace, ſhal be with
you. *Grete one another in an holy kyſſe.
All the ſainctes ſalute you. The grace of
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A PAul an Apoſtle,
not of men nether
by mā, but by Ieſus
Chriſt, and by
GOD the father,
whiche raiſed him
vp from deathe: &
al yͤ brethrē which
are with me.
Roma.1.a Unto the cōgregacions
1.Cor.1.a. of Galacia. *Grace be with you,
2.Cori.1.a & peace from God the father, & from our
Lorde Ieſus Chriſte, whiche gaue hym
ſelfe for oure ſynnes, to delyuer vs frō this
preſente euel worlde, according to the will
of God our father, to whom be prayſe for
euer and euer. Amen.

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to pleaſe menne? *For if I had hytherto Iob.21.b.
ſtudyed to pleaſe men, I were not the ſeruaunt
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waye, aboue many of my companyons in and.26.b. 1.Cor.15.b
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maynteyner of the tradicions of the elders.

But when it pleaſed God, whiche ſeperated
me from my mothers wombe, &
*called me hereunto by hys grace, for to *Acte.9.e
declare hys ſonne by me, that I ſhoulde
preache hym amonge the heathen: immediatly
I commened not of yͤ matter with
*fleſhe and bloude, nether returned to Ieruſalem, *mat.16.c
to thē whiche were Apoſtles before
me: but went my waies into Arabia,
and came againe vnto Damaſco. Thē after
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Peter & abode with him. xv. daies. Other
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whiche I wryte vnto you: beholde, before Act.22.b.
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coaſtes of Siria and Cilicia, and was vnknowen,
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Chriſt: But thys they hearde only, that he
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counted chefe, leſte I ſhoulde runne or
had runne in vayne. Alſo Titus whiche
was with me, thoughe he were a greke,
yet was not compelled to be circumcyſed:
& that becauſe of incommers beyng falſe
brethren, whiche came in preuely to ſpye
out our lybertie which we haue in Chriſt
Jeſu, that they might brynge vs into bōdage.
To whome we gaue no roume, no
not for the time (by waie of ſubieccion) becauſe
that the trueth of the Goſpel might
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Of them whiche ſemed to be ſomwhat,
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2.Pa.19.e no matter to me: *God loketh on the outward
Eccle.35.b Actes.10.e appearaunce of no man. Neuertheles
Roma.2.d they whiche ſemed greate, added nothyng
Ephe.6.b. to me. But contrary wiſe, whē they
Collo.3.d. ſawe that the Goſpell ouer the vncircumciſion
was commytted vnto me, as the
Goſpell ouer the circumcyſion was commytted
vnto Peter: For he yͭ was mightie
in Peter in the Apoſtleſhyp ouer the
the circumcyſion, theſame was mighty in
me amonge the Gentiles. When they perceaued
the grace that was geuen vnto me,
then James, Cephas and John, whiche
ſemed to be pillers, gaue to me & Barnabas
the right handes of that felowſhyp,
that wee ſhoulde be Apoſtles among the
Heathen, and they in the circumciſion: onely
that we ſhoulde remembre the poore.
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C But whē Peter was come to Antioche,
I withſtode hym openly, becauſe he was
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the Gentyls. But when they were come,
he withdrue and ſeparated hym ſelfe from
them, fearing them whiche were of the circumciſion.
And the other Jewes diſſembled
as well as he: inſo muche that Barnabas
alſo was brought into their ſimulacion.
But when I ſawe that they went
not the right waye after the truthe of the
Goſpell, I ſayde vnto Peter before them
all: yf thou beyng a Jewe, liueſt after the
maner of the Gentyles, and not as doe the
Jewes: why cauſeſt thou the Gentyles to
liue as do the Jewes? For we whiche are
*Jewes by nature, and not ſynners of the Philip.3.a
Gentyles, knowe, that a man ‡is not iuſtifyed ‡Rom.3.d
by the dedes of the lawe, but by the
faythe of Jeſus Chriſt: And we haue beleued
on Jeſus Chriſte, that we might bee
iuſtified by the fayth of Chriſt, and not by
the dedes of the lawe: becauſe that by the
dedes of the law, no fleſhe ſhalbe iuſtified.

If while we ſeke to be made righteous D
by Chriſte, we our ſelues are founde ſynners,
is Chriſt then the miniſter of ſynne?
God forbyd. For yf I buylde agayne the
thynges whiche I deſtroyed, then make
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lawe) haue bene dead to the lawe: that I
might liue vnto Chriſte. I am crucified wͭ
Chriſt: Neuertheleſſe, I lyue: yet now not
I, but Chriſt lyueth in me. The life which
I nowe lyue in the fleſhe, I lyue by the
faythe of the ſonne of God* whiche loued Ephe.5.a.
me, and gaue hym ſelfe for me. I deſpyſe
not yͤ grace of God. For *yf righteouſnes Roma.4.c
come of the lawe, then Chryſte is dead in
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The .iii. Chapter.

He rebuketh the vnſtedfaſtneſſe of the Galathyans, ſhewynge the vnperfectneſſe of the lawe, and declareth neuertheleſſe that it was not geuen for naught.

O Ye foliſh Galathians: A
who hath bewitched
you, that ye ſhould not
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I learne of you, whether ye receaued the
ſprite by the dedes of the lawe, or by the
preachyng of the faithe? Are ye ſuch foles
that after ye haue begonne in the ſpryte,
ye now end in yͤ fleſhe? So many thinges
ye haue ſuffred in vain, yf it be alſo in vain.
Moreouer, he that miniſtreth to you the
ſprite, and worketh miracles among you,
doth he it thorowe the dedes of the lawe,
or by preaching of the faithe? ‡Euen as Abrahā Gene.15.b
beleued God, and it was aſcrybed Rom.4.a
to hym for righteouſnes. Ye knowe therefore, Jacob.2.d
that they which are of faith, the ſame
are the children of Abraham.

For the ſcripture ſeyng afore hand that B
God would iuſtifye the Heathen thorow

fayth

faythe, ſhewed before hande glad tydinges
Gene.12.a vnto Abraham, ſaying: *In thee ſhall all
and.22.b. nacions be bleſſed. So then, they whiche
are of faythe, are bleſſed with faythful Abraham.
For as many as are of the dedes
of the lawe, are ſubiecte to the curſe. For
Deu.27.d it is written*curſed be euery one, that cōtinueth
not in all thynges whiche are written
in the boke of the law, to fulfyll them.
That no man is iuſtifyed by the lawe in
Abac.2.a the ſight of God it is euidente.*For the
Rom.1.c iuſt ſhal lyue by fayth. The lawe is not of
Hebr.10.g faith‡but yͤ mā that fulfilleth the thinges
‡Leui.28.a contayned in the lawe, ſhall liue in them.
Ezec.20.b Chryſte hath deliuered vs from the curſe
Rom.10.a of the lawe, in as muche as he was made
Deu.21.d. accurſed for vs. For it is written:‡curſed
is euery one, that hangeth on tree, that the
bliſſyng of Abraham myght come on the
Gentyles throughe Jeſus Chryſte, that
wee myghte receiue the promes of the
ſpirite throughe faythe.

Brethren, I ſpeake after the maner of
C menne. Though it bee but a mannes teſtamente,
yet yf it bee alowed no manne
deſpiſeth it, or addeth any thyng thereto.
*To Abraham & his ſeede wer the promiſes
made: he ſaieth not in the ſeedes, as
many: but in thy ſeede, as of one, whyche
is Chriſt. This I ſaie, yͤ the lawe whyche
Gen.15.c began afterward, beyond CCCC.xxx.
Exod.12.f yeres, dooth not diſanull the teſtamente,
Judit.5.b that was confirmed afore of God vnto
Actes.7.a Chriſt warde, to make yͤ promes of none
Rom.4.c effect.‡For if the inheritaunce come of the
lawe, it cōmeth not now of promes. But
God gaue it vnto Abraham by promes.

Rom.5.c Wherefore then ſerueth the lawe?*
and.7.b It was added becauſe of tranſgreſſion
(till the ſeede came, to whom the promes
Acte.7.g was made) & it was ordained‡by angels
in yͤ hande of a mediator. A mediator is
not a mediator of one. But God is one.
Rom.7.c *Is the lawe then againſt yͤ promes of
1.tim.1.b. God? God forbid. For if there had been
a lawe geuen whiche coulde haue geuen
life, then no doubte righteouſnes ſhoulde
come by the lawe. But the ſcripture concluded
all thynges vnder ſynne, that the
promes by yͤ faythe of Jeſꝰ Chriſt ſhould
be geuen vnto them that beleue. ‡But before
D that faith came, wee were kept vnder
the law, & wer ſhut vp vnto yͤ faith which
ſhould afterwarde bee declared.

Wherfore, the lawe was our ſcolemaſter
vnto Chriſte, that wee ſhoulde bee
iuſtifyed by faithe. But after that faith is
come, we are no lenger vnder the ſcolemaſter.
For ye are all the children of God because
ye beleue in Chriſte Jeſu. For all ye
that ‡ are baptiſed, haue putte on Chriſte. ‡Rom.6.a
There is no Jewe nether Gentile: there is
nether bonde nether free: there is nether
manne nor woman: for ye are all ‡ one in ‡Joh.17.
Chriſte Jeſu. If ye bee Chriſtes, then are
ye Abrahams ſede, and heires accordyng
to the promes.

The.iiii. Chapter. ✠

Paul ſheweth that thorowe Chriſte we be deliuered from the lawe, and rebuketh the vnthankefulneſſe of the Galathians.

AND I ſaie, that the heire (as lōg A
as he is a child) differeth not frō
a ſeruaunt, though he bee Lord
of all: but is vnder tuters & gouerners,
vntill yͤ tyme that the father hath
appointed. Euen ſo we alſo when we wer
children, were in bondage vnder the ordynaunces
of the world. But when the time
was full come, God ſent‡his ſonne, made ‡luk.20.
of a womā, and made bond vnto the law, John.3.
to redeme them whiche were bonde vnto Rom.8.
the lawe: that we through eleccion might
receyue the inherytaunce that belongeth
vnto the naturall ſonnes. Becauſe ye are
ſonnes* God hath ſente the ſprite of hys roma.8.
ſonne into oure hartes, crying Abba father.
Wherefore nowe thou arte not a
ſeruaunt, but a ſonne. If thou bee a ſonne
thou arte alſo an heire of God throughe
Chriſt. *Notwithſtanding, when ye knew 1.Cor.8.
not God, ye dyd ſeruice vnto them‡which
by nature are no goddes. But nowe after
that ye haue knowen God (yea rather are
knowen of God) howe is it that ye turne Collo.2.
againe vnto the weake, and‡beggerly ordinaunces,
where vnto againe ye deſire afreſh
to be in bondage? Ye obſerue daies,
and monethes, and times, and yeres. I am
in feare of you, leſte I haue beſtowed on
you laboure in vayne. B

Brethren I beſeche you, be ye as I am,
for I am as ye are. Ye haue not hurte me
at all. Ye knowe, howe through infirmitie
of the fleſhe, I preached the Goſpell vnto
you at the firſt. And my temptaciō whiche
was in yͤ fleſhe, ye deſpiſed not, nether abhorred:
but receyued me as an Angell of
God: euen as Chriſt Jeſus. What is then
your felicitie? For I beare you record, that
if it had ben poſſible ye woulde haue plucked
out youre owne eyes, and haue geuen
them to me: Am I therefore become youre
enemie, becauſe I tell you the trueth?

They

C They are gelous ouer you amiſſe. Yea
they intend to exclude you, that ye ſhould
be feruente to them warde. It is good al-
wayes to be feruent in a good thyng, and
not onlye when I am preſente with you.
My lytle children (of whome I trauyle
in birthe agayne, vntill Chriſte be faſhio-
ned in you) I woulde I were with you
nowe, and coulde chaunge my voyce: for
I ſtand in a doubte of you. Tell me (ye
that deſyre to be vnder the law) do ye not
heare of the lawe? *For it is wrytten, that
*gen.16.a. Abraham had two ſonnes ‡the one by a
*gen.21.a. bond mayde, *the other by a freewoman.
Hebr.11.a Yea, ‡he whiche was borne of the bonde
woman was borne after the fleſhe: but he
which was of the freewoman, was borne
by promes. Whiche thynges are ſpoken
by an allegory. For theſe are two teſta-
mentes, the one from the mounte Sina,
which gendreth vnto bondage, which is
Agar, for mounte Sina is Agar in Ara-
bia, and bordreth vpon the citie, which is
now called Jeruſalem, & is in bōdage wͭ
D her children. But ‡Jeruſalem, which is a-
Apo.21.a boue is free, which is the mother of vs al.
*Esa.54.a For it is written: *reioyce thou barren,
that bearest no children: breake forth and
cry, thou that trauayleſt not. For the de-
ſolate hath many moe children: then ſhe
which hath an huſband. Brethren, we are
after Iſaac the childrē of promes. But as
then he that was borne after the fleſhe,
perſecuted hym that was borne after the
ſpryte: euen ſo is it nowe. Neuertheleſſe,
what ſayeth the ſcripture? ‡put away the
Ge.21.b bonde woman and her ſonne. For the
ſonne of the bonde woman, ſhall not bee
heire with the ſōne of the freewomā: So
then brethren, we are not children of the
bonde woman: but of the freewoman.

¶ The .v. Chapter.

He laboureth to drawe them away from circumciſion, ſheweth them the battayll betwixt the ſpryte and the fleſhe, and the frutes of them both.

A STande faſt therfore in the liber-
tye wherwith Chriſt hath made
vs free: and wrappe not youre
*Esai.9.a ſelues agayne in *the yoke of
bondage. Behold, I Paul ſay vnto you,
*Acte.25.a that ‡yf ye bee circumciſed, Chriſte ſhall
profite you nothyng at all. I teſtifye a-
gayne to euery manne whiche is circum-
ciſed, that he is bounde to kepe the whole
lawe. Chriſte is become but in vayne vn-
to you: as many of you as are iuſtifyed
by the lawe, are fallen from grace. We
looke for and hope in the ſpirite, to bee
iuſtifyed through faythe. *For in Jeſu *gala.6.a.
Chriſte, neyther is circumciſion any
thyng worthe, neyther yet vncircumciſi-
on, but fayth *whiche worketh by loue. 1.Co.13.a
Ye dyd runne wel: who was a lette vnto
you, that ye ſhould not beleue the trueth?
(conſent vnto no manne.) Euen the counſayle
which came not of hym that calleth you:
*A lytle leauen doeth leauen the whole *1.Cor.5.a
lompe of dowe.

I haue truſt towarde you in the Lorde, B
that ye ſhall bee none otherwiſe mynded.
But he that troubleth you, ſhal beare his
iudgement whatſoeuer he bee. Brethren,
yf I yet preache circumciſion, why doe
I then yet ſuffre perſecucion? Then is ỹ
ſlaunder of the croſſe ceaſed. I woulde to
God they were ſeparated frō you, which
trouble you. Brethren, ye were called in-
to libertie: onely ‡lette not your libertye Rom.14.a
bee an occaſion vnto the fleſhe: but by 1.Cor.8.a
loue (of the ſpirite) ſerue one another. For al
the lawe is fulfilled in one worde, which
is this: *thou ſhalt loue thyne neygh- Mat.22.d
boure as thy ſelfe. If ye bite and deuour Mar.12.c
one another: take heede, leſte ye be lyke- Leui.19.d
wyſe conſumed one of another. Rom.13.c
Jame.2.b

*I ſaye: walke in the ſpirite, and ful- C
fyll not the luſte of the fleſhe. For the
fleſhe luſteth contrary to the ſpirite, and
‡the ſpirite contrarye to the fleſhe: Theſe *mat.26.b.
are contrary one to the other, ſo ỹ ye can-
not doe whatſoeuer ye would. But and
yf ye bee led of the ſpirite, then are ye not
vnder the lawe. The dedes of the fleſhe
are manifeſt, whiche are theſe: aduoutry,
fornicacion, vnclenneſſe, wantonneſſe,
worſhyppyng of images, witchcraft, ha-
tred, variaunce, zele, wrathe, ſtryfe, ſedi-
cions, ſectes, enuying, murder, droncken-
neſſe, glottony, & ſuche lyke: of the whiche
I tell you before as I haue tolde you in D
tyme paſt, that they ‡whiche commytte *1.Co.6.b
ſuche thinges, ſhall not be inheritours of Ephe.5.a
the kyngdome of God. Contrarely, the
frute of the ſpirite, is loue, ioy, peace, long
ſufferyng, gentleneſſe, goodneſſe, fayth-
fulneſſe, mekeneſſe, temperancye. *A- *1.tim.1.b
gainſt ſuche there is no lawe. They truly
that are Chriſtes, haue crucified the fleſh
with the affeccions and luſtes.

*Yf we lyue in the ſpirite, let vs walke
in the ſpirite. Let vs not be deſyrous of
vayne glory prouoking one an other, en-
uying one another.

¶ The

¶ The.vi.Chapter.

He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumciſyon.

Brethren, if a man alſo be taken in a-
A nye faute, ye whiche are ſpirituall
helpe to amend hym in the ſpirite of
mekenes: conſydering thy ſelfe, leſt thou
Rom.15.a alſo be tempted.*Beare ye one anothers
burthen, ⁊ ſo fulfill the law of Chriſt. For
yf any man ſeme to himſelfe ẏ he is ſomewhat,
whẽ in dede he is nothing, theſame
deceiueth his owne mynde. Let euery mã
proue his owne worke, and then ſhall he
haue reioyſyng, onely in his owne ſelfe,
‡Ro.14.c and not in another. For‡ euery man ſhall
*Ro.15.f. beare his owne burthen. *Let hym that
1.Cor.9.b is taught in the worde miniſter vnto him
B that teacheth hym, in all good thynges.
Be not deceiued, God is not mocked. For
Job.4.b *whatſoeuer a mã ſoweth, ẏ ſhal he alſo
reape. For he that ſoweth in hys fleſhe,
ſhall of the fleſhe reape corrupcion: But
he that ſoweth in the ſpirite, ſhall of the
ſpirite reape lyfe euerlaſtyng.* Let vs
*2.teſſ.3.b not be wery of well doyng. For when the
tyme is come, we ſhall reape without werynes.
C Whyle we haue, therfore, tyme: let
vs doe good vnto all men, and eſpecially
vnto them which are of the houſholde of
fayth. Ye ſee, howe large a letter I haue
written vnto you with myne owne hand.
As many as deſyre with outwarde appe-
raunce to pleaſe carnallye, theſame con-
ſtrayne you to be circumciſed, onely leſte
they ſhoulde ſuffre perſecucion for the
croſſe of Chriſt. For they thẽſelues which
are circumciſed kepe not the lawe: but
deſyre to haue you circumciſed, that they
D myght reioyce in your fleſhe. God forbyd
that I ſhould reioyce, but in the croſſe of
our Lord Jeſu Chriſt, wherby the world
is crucified vnto me, ⁊ I vnto the world.
*Gala.5.a For*in Chriſt Jeſu neither circumciſion
auayleth any thing at all, nor vncircum-
ciſion: but a newe creature. And as many
as walke according to this rule, peace be
on them, and mercy, and vpõ Iſrael that
pertayneth to God. From henceforth, let
1.Cor.4.c no man put me to buſynes.*For I beare
in my body the markes of the Lorde Je-
ſu. Brethren, the grace of our Lorde Je-
ſu Chriſte be with your ſpirite: Amen.

¶ The Epiſtle vnto the Galathians
was ſent from Rome.

¶ The Epiſtle of Saincte Paul the Apoſtle vnto the Epheſyans.

The firſt Chapter.

The euerlaſtyng ordinaunce and election of God in ſauyng all men thorowe Chriſt Jeſus his ſonne: we are ordayned vnto good workes, the dominion of Chriſte.

Paul an Apoſtle of Jeſu A
Chriſt by the wil of God.
To the ſainctes, whiche
are at Epheſus, and to
them whyche beleue on
Jeſus Chriſt.*Grace be *Rom.1.a
with you ⁊ peace frõ god 1.Cor.1.a. 2Corin.1.a
our father, ⁊ from the Lord Jeſu Chriſt. 1.Pet.1.a.
‡Bleſſed be God the father of our Lord galath.1.a
Jeſus Chriſt, which hath bleſſed vs with ‡.1.pet.1.a
al maner of ſpirituall bleſſing in heauen-
ly thinges by Chriſt, according as he had
choſen vs in him, before the foundacions
of the worlde were layde, that we ſhould
be holy, and without blame before him,
thorowe loue. Which ordeyned vs before
thorowe Jeſus Chriſte to be heyres vnto B
hymſelfe, according to the good pleaſure
of his wyll, to the prayſe of the glorye of
his grace, wherwith he hath made vs ac-
cepted thorowe the beloued.

*By whom we haue redempcion tho- Colo.1.b.
rowe his bloud, euen the forgeueneſſe of
ſynnes, accordyng to the riches of grace:
wherof he hath miniſtred vnto vs aboũ-
dantly in al wiſedom and prudence. And
hath opened vnto vs ẏ miſtery of his wil
according to his good pleaſure, which he
had purpoſed in hymſelfe, to haue it de-
clared, *when the tyme was full come: ẏ *gala.4.a
he myght ſet vp all thynges perfectly by
Chriſte (bothe the thynges whiche are in C
heauen, ⁊ the thinges which are in earth)
euen by hym, by whom we are made hey-
res, and were therto predeſtynate accor-
dyng to the purpoſe of hym by whoſe po-
wer all thynges are wrought accordyng
to the purpoſe of his owne wyll: that we
(which before beleued in Chriſt) ſhoulde
bee vnto the prayſe of his glory.

In whom alſo we beleue, for as muche
as we haue hearde the worde of trueth, e-
uen the Goſpell of your ſaluacion: wher-
in when ye had beleued, *ye were ſealed *Rom.8.c
with the holye ſpirite of promes whiche 1.cori.1.d
is the earneſt of our inheritaunce, for the and.5.a
recoueryng of the purchaſed poſſeſſyon,
vnto the prayſe of his glory.

Wherfore, J alſo (after that J heard
D of the faith which ye haue in the Lord Jeſu,
*Rom.1.b and loue vnto al ẏ ſainctes) *ceaſe not
Phil.1.b. Collo.1.a to geue thankes for you, makyng mencion
2.Tiſſ.1.a of you in my prayers: that the God of our
Lord Jeſus Chriſte, the father of glorye,
may geue vnto you ẏ ſprite of wiſdō & reuelaciō,
by ẏ knowlage of hī ſelfe, & lightē
the eyes of your mindes, ẏ ye may knowe
*Ro.15.c what the *hope is, whereunto he hath called
you: and how riche the glory is of hys
inherytaunce vpon the ſainctes, and what
is the excedyng greatnes of hys power to
vs ward, whiche beleue accordyng to the
working of ẏ his mightie power, whiche
he wrought in Chriſt, when he rayſed him
*Pſa.110.a from the dead, *and ſet hym on hys righte
*Dani.7.d hande in heauenly thinges, aboue *al rule,
and power, and might, and dominion, and
aboue euery name ẏ is named, not in thys
*Pſal.8.b worlde onely, but alſo in the worlde to
Hebre.2.b come: and *hath put all thynges vnder hys
1.Cor.15.d fete, & hath made hym aboue all thinges
‡Ehe.5.e ‡the head of the congregacion, whiche is
Collo.2.c hys bodye, and the fulnes of hym, that filleth
all in all.

The.ii. Chapter.

Paul ſheweth them what maner of people they were before their conuerſion, and what they are nowe in Chriſte.

A AND you hath he quickened,
where as ye were dead in treſpaſſes,
*Rom.5.a and ſynnes, in the which
Collo.1.c *in tyme paſſed ye walked, accordyng
to the courſe of thys worlde, euen
after the gouerner that ruleth in the ayre,
the ſprite that nowe worketh in the childrē
*Collo.3.a of vnbelefe *amonge whome we all had
our conuerſacion alſo in tyme paſte, in the
luſtes of oure fleſhe, and fulfilled the wil of
the fleſhe, and of the mynde, and were by
nature the chyldren of wrath, euen aſwell
as other.

But God which is riche in mercie, (for
his greate loue wherwith he loued vs) euen
when we were dead by ſynnes quickened
*Eſai.25.d vs together in Chriſte (*by grace are
B ye ſaued) and rayſed vs vp together with
him, and made vs ſitte together with him
amonge them of heauen in Chriſte Jeſu.
That in tymes to come, he mighte ſhewe
ẏ exceding riches of his grace, in kindnes
to vs warde thorowe Chriſte Jeſu. For
by grace are ye made ſafe thorowe faythe,
and that not of your ſelues. Jt is the gifte
of God, and commeth not of workes, leſte
any man ſhoulde boaſt hym ſelfe. For wee
are hys workmāſhippe, created in Chriſt
Jeſu vnto *good workes, which God ordeyned, *Titu.1.d
that we ſhoulde walke in them. C

Wherfore, remembre that ye beyng in
time paſſed Gentils in the fleſhe, were called
vncircumciſion from ẏ which is called
*circumciſion in the fleſh, which circūciſyon *Phil.3.a
is made by handes. Remember (J ſaie) Collo.2.b
ẏ at that time ye were without Chriſt, beyng
aliantes from the commen welth of
Jſrael, & ſtraungers frō the teſtamētes of
ẏ promes, hauing no hope, & being ẘout
God in this world. But now by ẏ meanes
of Chriſt Jeſu, ye which ſōtime were farre
of, are made nye by the bloude of Chriſte.

For he is our peace, whiche hath made
of both one, & hath broken doune the wall
that was a ſtoppe betwene vs, and hathe
alſo put away thorow his fleſhe, the cauſe
of hatred, euen the lawe of commaundementes
contained in the lawe wrytten, for
to make of twayne one newe man in hym
ſelfe, ſo makyng peace: & to reconcile bothe
vnto God in one body thorowe the croſſe,
and ſlewe hatred therby, and came and
preached peace to you whiche were a far
of, & to them ẏ were nie. For thorowe him
we bothe haue an entraunce in one ſprite D
vnto the father.

+Nowe therfore ye are not ſtraungers
& foreyners: but citiſins with the ſainctes,
and of the houſholde of God: and are built
vpō the * foundacion of the Apoſtles, and *1.Co.3.b
prophetes ‡Jeſus Chriſte hym ſelfe being ‡Eſa.28.d
the head corner ſtone: in whom what buildyng Actes.4.b
ſoeuer is coupled together, it groweth Rom.9.f Pſa.118.c
vnto an holye temple in the Lorde, in Mat.21.d
whom ye alſo are built together, to bee an Acte.4.c
habitaciō of God thorow ẏ (holy) ghoſt. + 1.Pet.2.b

The.iii. Chapter.

He ſheweth the cauſe of his priſonment, deſyreth them not to faynte becauſe of hys trouble, & prayeth God to make them ſtedfaſt in his ſprite.

FOr thys cauſe, J Paul am a priſoner A
of Jeſus Chriſte for you
Hethē: Yf ye haue heard of the miniſtracion
of the grace of GOD
*which is geuen me to youward. For‡ by *Act.13.a
reuelaciō ſhewed he ẏ miſtery vnto me, as ‡Gala.1.b
J wrote afore in fewe wordes, wherby
whē ye rede, ye maie vnderſtād my knowlage
in ẏ miſtery of Chriſt: which miſtery
in times paſſed was not opened vnto the
ſonnes of men, as it is now declared vnto
his holy Apoſtles & prophetes by ẏ ſprite:
that the Gentyles ſhoulde be inheritours
alſo,

alſo, and of the ſame bodie, and partakers
of his promes in Chriſt, by the meanes of
the goſpel, wherof I am made a myniſter,
accordyng to the gyfte of the grace of God
which is geuen vnto me after the working
B of hys power.
1.Cor.15.a Unto me the leaſt of al ſaynctes is this
grace geuē, that I ſhould preache among
the Gentyls the vnſearcheable ryches of
Chriſt: and to make al men ſe, what the felowſhyp
of the miſtery is, which from the
begynnyng of the worlde hath bene hyd
in God, whiche made all thynges thorow
Jeſus Chriſte: to the intente, that nowe
vnto the rulers and powers in heauenly
thynges, myght be knowen by the congregacion,
the manyfolde wyſdome of God:
accordyng to yͤ eternal purpoſe, which he
wrought i Chriſt Jeſu our Lord, by whō
we haue boldnes and entraunce with the
confydence whiche is by the faith of hym.
*Wherfore I deſyre, that ye faynt not
Coll.1.d. because of my tribulacions that I ſuffer
C for youre ſakes, which is youre praiſe. For
thys cauſe I bowe my knees vnto the father
of our Lorde Jeſus Chriſte, whiche
is father ouer all yͭ is called father in heauen
and in earth, that he woulde graunte
you accordyng to the riches of hys glory,
that ye may be ſtrengthed with might by
his ſpryte in the inner manne, that Chriſte
may dwell in youre hartes by fayth, that
ye beyng roted ⁊ grounded in loue, might
be hable to comprehende with al ſainctes,
what is yͤ bredth ⁊ length, depth ⁊ height:
⁊ to knowe the excellent loue of the knowlage
of Chriſte, that ye might be fulfylled
with al fulnes, which cōmeth of God. Unto
him yͭ is hable to do exceadyng aboundantly
aboue al that we aſke or thinke, accordyng
to the power that worketh in vs,
be praiſe in the cōgregaciō by Chriſt Jeſꝰ,
thorowout al ages world wͭout end. Amē.

¶ The.iiii.Chapter.*

He exhorteth thē vnto mekenes, to laye aſide the olde conuerſacion of gredy luſtes, and to walke in a newe lyfe.

A I Therfore (whiche am a preſoner
1.Co.7.d of yͤ Lordes) exhort you that ye
walke worthy of the vocacion
wherwith ye are called, wͭ al lowlines and
mekenes, wͭ humblenes of minde, forbearyng
one another thorow loue: ⁊ be dilygent
to kepe yͤ vnitie of the ſprite thorowe
the bonde of peace, beyng one body ⁊ one
ſprite, euen as ye are called in one hope of
youre calling. One Lorde, one faithe, one
baptiſme: one God, and father of al, which
is aboue all, and thorowe all, and in you
all.* B
**Unto euery one of vs is geuen grace *Ro.12.b
accordynge to the meaſure of the gyfte of 1.Cor.12.a
Chriſt. Wherfore he ſaith: ‡ when he went ‡Pſa.68.d
vp on hye, he led captiuitie captiue, ⁊ gaue
giftes vnto menne. That he aſcēded what
meaneth it, but yͭ he alſo deſcēded firſt into
yͤ loweſt partes of yͤ earth ** He yͭ deſcended, *Joh.3.b
is euē the ſame alſo that aſcended vp,
aboue al heauēs, to fulfil al thinges. And C
yͤ very ſame made *ſome Apoſtles, ſome *1.Co.12.d
Prophetes, ſome Euangeliſtes, ſome ſheperdes Mat.10.a
and teachers, to yͤ edifiyng of the Luk.9.a
ſainctes, to yͤ worke ⁊ miniſtraciō, euē to yͤ
edifying of yͤ body of Chriſt, till we al cōe
to the vnitie of faith ⁊ knowlage of yͤ ſone
of God, vnto a perfect mā, vnto yͤ meaſure
of the ful perfect age of Chriſt. *That we
hence forth ſhould be nomore childrē* wauering *Coll.2.b
⁊ caried about with euery wynd of
doctrine, by yͤ wilines of mē, thorow craftines,
wherby they lay awayt for vs, to deceaue
vs. But let vs folow yͤ truth in loue, D
⁊ in all thinges grow in him* which is the *Ephe.1.d
head, euen Chriſt, in whō yf al the body be and.5.e
coupled ⁊ knit together thorow out euery Collo.1.c
ioynt, where wͭ* one miniſtreth to another *rom.12.b
(accordyng to the operaciō as euery parte 1.Cor.12.b
hath his meaſure) he increaſeth the body,
vnto the edifiyng of it ſelfe thorowe loue.
*This I ſaye therfore, ⁊ teſtifie thorow
yͤ Lord: yͭ ye hence forth walke not * as other *Rom.1.d
Gentiles walke, in vanytie of their 1.Pet.4.a
minde, whyle they are blinded in their vnderſtanding,
being farre frō a godly life, by
the meanes of the ignorancy that is in thē:
⁊ becauſe of the blindnes of their heartes,
whiche being paſt repentaunce, haue geuē
thē ſelues ouer vnto wantonnes, to worke
all maner of vncleannes, euen with gredynes. E
But ye haue not ſo lerned Chriſte. If
ſo be that ye haue heard of him, ⁊ haue ben
taught in hym, as the truth is in Jeſu: (as
concerning the conuerſacion in time paſte)
to laye from you that olde man, whiche is
corrupt, according to yͤ deceuable luſtes.*
*To be renued alſo in the ſprite of youre
mind, and* to put on that new mā, which *Rom.6.a
after God is ſhapen in righteouſnes and Colo.3.a
true holynes.
Wherfore * put away lyyng, ⁊ ſpeake *Leu.19.c
euery man truth vnto his neighbour, for
as muche as we are members one of another.
*Be angry, and ſynne not: let not *Pſa.4.a
the ſunne go downe vpon youre wrathe,

neither

neyther geue place vnto the backbyter.
*Let hym that ſtole ſteale nomore, ‡ but *Leu.19.c
let hym rather laboure with his handes ‡2.Teſſ.3.b
the thyng whiche is good, that he maye geue vnto hym that nedeth. ‡

Let no fylthy communicacion procede out of your mouthe: but that whiche is good to edifye withall, as oft as nede is: that it may miniſter grace vnto the hearers. And greue not ye the holy ſprite of
God *by whom ye are ſealed vnto yͤ daye Rom.8.c.
of redempcion. Let al bytternes ⁊ fearſ- 2.Cor.1.c.
nes, ⁊ wrathe and roryng ⁊ curſed ſpeakyng be put awaye frõ you, with al maliciouſnes. Be ye courteous one to another, mercifull, forgeuyng one another, euen as God for Chriſtes ſake hath forgeuen you.

¶ The.v.Chapter. ✠

He exhorteth them vnto loue, warneth them to beware of all vnclennes. He teacheth howe wemen ſhoulde obeye theyr huſbandes, and howe louyngly men ought to intreate theyr wyues.

BE ye *therfore folowers of
A God as dere chyldren, and
*1.pet.2.d walke ye in loue euen as ‡
‡Ioh.13.b. Chriſt loued vs, and gaue
‡Gal.2.d hym ſelfe for vs an offryng
and a ſacrifyce of a ſwete
*Ex.23.b. ſauer to God. *As for fornicacion and al vnclennes, or coueteouſnes, let it not bee once named amonge you, as it becõmeth ſayncts: or fylthynes or folyſhe talkyng or ieſtyng, whiche are not comly: but rather geuynge of thankes. For thys ye
*Gal.5.d know: that no *whoremonger, either vn-
1.Cor.6.b cleane perſon, or couetous perſon (which
B is a worſhipper of ymages) hath any inheritaunce in the kyngdom of Chriſt and
*mat.24.a of God. *Let no man deceiue you wyth
Collo.2.b vayne woordes. For becauſe of ſuche
Mar.13.a. thinges cõmeth the wrath of God, vpon
Luk.21.b the children of diſobedience. Be not ye therfore companions of them. Ye were ſometime darknes, but nowe are ye light
C in the Lord. *Walke as childrẽ of light.
Ioh.12.e For the frute of the ſprite conſiſteth in all
eſſ.5.a goodnes and righteouſnes and trueth. ‡ Searching what is acceptable vnto the Lord, ⁊ haue no felowſhip with yͤ vnfrutful workes of darknes, but rather rebuke them. For it is ſhame euen to name thoſe thinges which are done of thẽ in ſecrete: but al thiges whẽ they are brought furth by the light are manifeſt. For whatſoeuer is manifeſt, thatſame is light. Wherfore he ſayth: awake thou yͤ ſlepeſt, ⁊ ſtand vp
from death, ⁊ Chriſt ſhall geue the light. D
*Take hede therfore howe ye walke circũſpectly: not as vnwiſe, but as wiſemẽ, winning occaſiõ, becauſe the dayes are euill. Wherfore, be ye not vnwiſe, but vnderſtand what the will of the Lorde is, ⁊ be not dronke with wyne, wherein is exceſſe: but be filled with the ſpryte, ſpea-
kyng vnto your ſelues *in Pſalmes and *Pſa.33.a
hymnes, and ſpyrytuall ſonges, ſingyng Collo.3.c
and making melodie to the Lord in your hertes, geuyng thankes alwayes for all thynges vnto god the father, in the name of our Lord Ieſus Chriſte: ſubmyttyng your ſelues one to another in the feare of
God. ‡Ye wemen, ſubmytte your ſelues E
vnto your owne huſbandes, as vnto the *Gen.2.d
Lorde. For *the huſbande is the wyues 1.Cor.11.a
head, euen as Chriſte is ‡ the head of the ‡Eph.1.d
congregacion, and theſame is he that miniſtreth ſaluacion vnto the bodye. Therfore, as the cõgregaciõ is in ſubiecciõ to Chriſt: likewiſe let yͤ wiues alſo be in ſubieccion to their huſbandes in al thynges. Ye huſbandes, loue your wiues, euen as Chriſt alſo loued yͤ congregacion, ⁊ gaue himſelfe for it, to ſanctifie it, ⁊ clenſed it in the fountaine of water through yͤ worde, to make it vnto himſelfe a gloryous congregacion, without ſpot or wrinkle, or any ſuche thyng: but yͤ it ſhould be holy, ⁊
without blame. So ought men to loue F
their wiues, as their owne bodyes. He yͤ loueth his wyfe loueth himſelfe. For no man euer yet hated his owne fleſhe: but noryſheth and cheryſheth it, euen as the Lord doth the congregacion. For we are members of his body, of his fleſhe, and
of his bones. ‡For this cauſe ſhall a man ‡gene.2.d
leaue father and mother, and ſhalbe ioy- Mat.19.a
ned vnto his wyfe, ⁊ of two ſhalbe made Mar.10.a
one fleſhe. This is a great ſecrete, but I 1.Cor.6.d
ſpeake of Chriſt and of the congregaciõ. Ephe.5.g
Neuertheleſſe, doe ye ſo, that euerye one loue his wyfe euen as hymſelfe. And let the wyfe reuerence her huſbande.

¶ The.vi.Chapter.

Howe chyldren ſhoulde behaue them ſelues towarde theyr parentes: Seruauntes towarde theyr maſters. An exhortacion to the ſpirituall battayle.

CHildren, *obey youre fathers ⁊
mothers in the Lord: for that is *Coll.3.d
right. ‡Honoure thy father and ‡Ex.20.b
mother, (theſame is the firſte commaundemente in the promes) that thou mayſt proſpere, and lyue longe

on the earth. ye fathers moue not youre
‡Deu.3.b children to wrath: but ‡ bryng them vp
through the doctryne and information
of the Lorde. Ye ſeruauntes obey them
that are your bodely maſters, with feare
and tremblyng, euē with the ſinglenes of
youre hearte, as vnto Chriſte: not doyng
ſeruice vnto the eye, as they that goe a-
bout to pleaſe men: but as the ſeruaūtes
of Chriſt, doyng the will of God from the
hearte with good wil, ſeruing the Lorde
B and not men. Knowyng this, that what-
ſoeuer good thyng any manne doeth, the
ſame ſhall he receiue again of God, whe-
ther he be bonde or free. And ye maſters
do euen theſame thinges vnto them, put-
*2.Pa.19.c tyng awaye threatnynges: Knowyng
Act.10.e that your maſter alſo is in heauen: *ney-
Rom.2.b ther is there any reſpecte of perſon wyth
Eccl.35.b
Colo.3.c hym. * Finally my brethren, be ſtronge
through the Lorde, & through the power
of his myght. Put on all the armoure of
God, that ye maye ſtande agaynſte the
aſſautes of the deuyll. For we wreſtle not
againſt bloud and fleſh: but againſt rule,
againſt power, agaiſt worldly rulers, e-
uen gouernours of the darcknes of this
world, agaiſt ſpirituall craftines in hea-
C uenly thynges. Wherfore take vnto you
the whole armoure of God, that ye maye
be hable to reſiſt in the euyll daye, and
ſtande perfecte in all thynges.

Stande therfore, * and youre loynes
*Luk.12.e girde with the trueth, hauyng on ye breſt
1.Pet.1.c. plate of righteouſnes, and hauyng ſhoes
on youre feete, that ye may bee prepared
for the goſpell of peace. Aboue all, take
to you the ſhielde of fayth, wherwith ye
maye quenche all the firie dartes of the
wicked. And take the helmet of ſaluaciō,
and the ſwerde of the ſpirite, whiche is
‡Luk.18.a the worde of God. ‡ And pray alwayes
1.Teſ.5.d with all maner of prayer and ſupplicaciō
in the ſpirite: and wacthe there vnto with
al inſtance & ſupplicacion, for al ſainctes
‡Coll.4.a and for me, ‡that vtteraunce may be ge-
uen vnto me, that I may open my mouth
freely, to vtter the ſecretes of my goſpell
(wherof I am meſſenger in bondes) that
therin I may ſpeake freely, as I ought
to ſpeake.

D But that ye may alſo knowe what con-
dicion I am in, and what I doe, Tichi-
cus the deare brother and faythfull mi-
niſter in the Lorde, ſhall ſhewe you of
all thinges: whom I haue ſent vnto you
for theſame purpoſe, that ye might know
what caſe we ſtande in, & that he myght
confort your heartes. Peace be vnto the
brethren and loue, with fayth from God
the father, & from the Lord Jeſus Chriſt.
Grace be with all them, whiche loue our
Lorde Jeſus Chriſte vnfaynedly. Amen.

¶ Sent from Rome vnto the
Epheſians by Tichicus.

¶ The Epiſtle of
Sainct Paul the Apoſtle
vnto the Philippians.

¶ The firſt Chapter.

He exhorteth them to increace in loue, in know-
ledge, and experience of Godly thynges.

PAUL and Timothe the ſer- A
uauntes of Jeſu Chriſte. To
al ye ſainctes in Chriſte Jeſu,
which are at Philippos with
the byſhoppes and deacons.
Grace be vnto you and peace from God
oure father, and from the Lorde Jeſus
Chriſte. * I thanke my God with all re-
membraunce of you ‡ alwayes in all my ‡Rom.1.b
prayers for you, and pray with gladnes: Col.1.a
becauſe ye are come into the felowſhip of
the goſpell from the firſt daye vnto now:
And am ſuerlye certifyed of thys, that
he whiche hath begonne a good worke in
you, ſhall perfourme it vntyll the daye of
Jeſus Chriſte. As it becommeth me, ſo
iudge I of you all, becauſe I haue you
in my hearte: for aſmuche as ye all are
companions of grace, with me, euen in
my bondes, and in the defending and ſta-
bliſhyng of the goſpell.

For God is my recorde howe greatlye B
I long after you all, from the very heart
rote in Jeſus Chriſte. * And this I pray, *Ephe.1.b
that your loue maye increaſe yet more
and more, in knowlage and in all vnder-
ſtandyng: that ye may accept the thinges
that are moſte excellente, that ye may bee
pure, and ſuche as offende no manne
vntyll the daye of Chriſte: beeyng fylled
with the frute of ryghteouſneſſe, whiche
commeth by Jeſus Chriſte, vnto the glo-
rye and prayſe of God. *

I would ye ſhoulde vnderſtande (bre-
thren) that the thynges which happened
vnto me, chaunced vnto the great furthe-
raunce of the goſpel: So that my bandes

in Chriſte, are manifeſte thorowout all
the iudgement hall, ⁊ in all other places:
In ſo much ẏ many of the brethrẽ in the
Lorde being encoraged thorow my bandes,
dare more boldely ſpeake ẏ woord
without feare. Some preache Chriſt of
enuy ⁊ ſtryfe, ⁊ ſome of good will. The
one parte preache Chriſte of ſtryfe ⁊ not
ſyncerely, ſuppoſyng to adde more aduerſitie
to my bandes. Agayn, the other
part preache of loue, becauſe they know
that I am ſet to defende the Goſpel.

C What then? So ẏ Chriſte be preached
any maner of waye, whether it be by occaſion,
or of true meaning, I am gladde
therof, yea ⁊ wil be glad. For I know, ẏ
2.Cor.1.b this ſhal chaunce to my ſaluacion, *thorow
your prayer and minyſtryng of the
ſpirite of Jeſu Chriſte, accordyng to my
expectacion, and hope, that in nothing I
ſhalbe aſhamed: but ẏ with all boldenes
(as alwais, euẽ ſo now alſo) Chriſt ſhal
be magnifyed in my body, whether it be
thorow life, or thorow deth. For Chriſt
is to me life, ⁊ deth is to me auauntage.
If it chaunce me to liue in the fleſhe, that
thing is to me fruitful for the worke: and
what I ſhall chooſe I wote not. For I
am conſtrayned of theſe two thynges.
Ephe.4.a *I deſyre to be leuſed, and to bee with
Chriſt: which is much ⁊ far better. Neuertheles
to abyde in the fleſhe, is more
nedefull for you. And this am I ſure
of, that I ſhall abyde, ⁊ continue with
you al, for your furtheraunce and ioy of
your fayth, ẏ your reioyſing may be the
more aboundaunt thorow Jeſus Chriſt
in me, by my cumming to you agayne.

Ephe.4.a Onely let your conuerſacion be *as
D it becummeth the Goſpel of Chriſt: that
whether I come and ſee you, or elles be
abſent, I may yet heare of your condicion,
that ye continue in one ſpirite, and
in one ſoule, labouryng as we dooe, to
mayntayne the fayth of the Goſpel, and
in nothyng fearyng youre aduerſaryes:
whiche is to them a cauſe of perdicion,
but to you of ſaluacion, and that of god:
for vnto you it is geuẽ for Chriſt that not
only ye ſhuld beleue on him, but alſo that
ye ſhould ſuffer for his ſake: hauing euẽ
ſuch a fight as ye ſawe in me, and nowe
heare of me.

The.ii.Chapter.

He exhorteth them to vnitie, and brotherly loue,
and to beware of ſtryfe and vayne glorye. And for a
ſure enſaumple, he layeth Chriſt before them.

If there be therefore any conſolacion A
in Chriſt, if there be any
confort of loue, if there be any
felowſhip of the ſpirite, if ther
be any compaſſion and mercy: fulfyll ye
my ioy, that ye be lyke mynded, hauyng
one loue, beyng of one accorde, ⁊ of one
mind, ẏ nothing be doen through ſtryfe:
or of vayne glorye, but in meekeneſſe of
mynd, let euery man eſteme another better
then himſelfe. *Looke not ye euerye *1.Cor.10.
manne on hys owne thynges, but euery and.13.b
man on the thinges that are other mens.

*Lette the ſame mynde be in you, that
was alſo in Chriſt Jeſu: which when he
was in the ſhape of God, thought it no
robbery to be equall with God: Neuertheles
he made hymſelfe of no reputacion, Hebre.5.a
taking on him the ſhape of a ſeruant,
and ‡became lyke vnto menne, and was B
founde in hys apparell as a manne. He
humbled hymſelfe, and became obedient
vnto the deathe, euen the deathe of the
croſſe. Wherfore God alſo hath exalted
hym on hye, ⁊ geuen hym a name whiche
is aboue all names: that in ‡the name of ‡mat.1.e
Jeſus *euery knee ſhoulde bowe, bothe *Ro.14.e
of thinges in heauen, ⁊ thynges in earth, Eſai.45.b
⁊ thynges vnder the earth: and ẏ all tonges
ſhould confeſſe, ẏ Jeſus Chriſt is ‡Acte.2.e
ẏ ‡lord, vnto the praiſe of god ẏ father. Rom.14 b

Wherfore (my dearely beloued) as ye
haue alwayes obeyed, not when I was
preſent only, but now much more in mine
abſence, euen ſo woorke out your owne
ſaluacion with feare ⁊ tremblyng. *For 2.Cor.3.b
it is God which woorketh in you, both
the will and alſo the dede, euen of good
will. ‡Dooe all thing without murmuring, ‡1.Pe.4.b
and diſputing, ẏ *ye may be ſuche *1.pet.2.b
as no man can complayne on: ⁊ vnfayned
ſonnes of god without rebuke, in ẏ myddes
of a croked ⁊ peruerſe naciõ: emong
whom, ſee that ye ſhyne as lightes in the
world, holding faſt the woorde of life, ẏ C
I may ‡reioice in the day of Chriſt, how ‡2.Cor.1.c
ẏ I haue not runne in vayn, neither haue 1.Teſſ.2.c
laboured in vayn. Yea ⁊ though I be offered
vp vpon the offering ⁊ ſacrifice of
your fayth, I reioyce: and reioyce with
you all. For the ſame cauſe alſo dooe ye
reioyce, and reioyce with me.

I truſte in the LORDE Jeſus, for
to ſende *Timotheus ſhortelye vnto *Act.16.a
you, ‡that I alſo maye be of good comfort, ‡1.Teſſ.3.b
when I knowe what caſe ye ſtande
in. For I haue no manne that is ſo lyke

on the earth. ye fathers moue not youre
‡Deu.3.b childꝛen to wꝛath: but ‡ bꝛyng them vp
thꝛough the doctryne and infoꝛmacion
of the Loꝛde. Ye ſeruauntes obey them
that are your bodely maſters, with feare
and tremblyng, euẽ with the ſinglenes of
youre hearte, as vnto Chꝛiſte: not doyng
ſeruice vnto the eye, as they that goe about
to pleaſe men: but as the ſeruaũtes
of Chꝛiſt, doyng the will of God from the
hearte with good wil, ſeruing the Loꝛde
B and not men. Knowyng this, that whatſoeuer
good thyng any manne doeth, the
ſame ſhall he receiue again of God, whether
he be bonde oꝛ free. And ye maſters
do euen theſame thinges vnto them, puttyng
*2.pa.19.c awaye thꝛeatnynges: Knowyng
Act.10.e Rom.2.b that your maſter alſo is in heauen: *neyther
Eccl.35.b is there any reſpecte of perſon wyth
Colo.3.c hym. + Finally my bꝛethꝛen, be ſtronge
thꝛough the Loꝛde, & thꝛough the power
of his myght. Put on all the armoure of
God, that ye maye ſtande agaynſte the
aſſautes of the deuyll. Foꝛ we wꝛeſtle not
againſt bloud and fleſh: but againſt rule,
againſt power, agaiſt woꝛldly rulers, euen
gouernours of the darcknes of this
woꝛld, agaiſt ſpirituall craftines in heauenly
C thynges. Wherfoꝛe take vnto you
the whole armoure of God, that ye maye
be hable to reſiſt in the euyll daye, and
ſtande perfecte in all thynges.

Stande therfoꝛe, * and youre loynes
*Luk.12.e 1.Pet.1.c. girde with the trueth, hauyng on yͤ bꝛeſt
plate of righteouſnes, and hauyng ſhoes
on youre feete, that ye may bee pꝛepared
foꝛ the goſpell of peace. Aboue all, take
to you the ſhielde of fayth, wherwith ye
maye quenche all the firie dartes of the
wicked. And take the helmet of ſaluació,
and the ſwerde of the ſpirite, whiche is
‡Luk.18.a the woꝛde of God. + ‡ And pꝛay alwayes
1.Teſ.5.d with all maner of pꝛayer and ſupplicació
in the ſpirite: and wacthe there vnto with
al inſtance & ſupplicacion, foꝛ al ſainctes
‡Coll.4.a and foꝛ me, ‡ that vtteraunce may be geuen
vnto me, that J may open my mouth
freely, to vtter the ſecretes of my goſpell
(wherof J am meſſenger in bondes) that
therin J may ſpeake freely, as J ought
to ſpeake.

D But that ye may alſo knowe what condicion
J am in, and what J doe, Tichicus
the deare bꝛother and faythfull miniſter
in the Loꝛde, ſhall ſhewe you of
all thinges: whom J haue ſent vnto you
foꝛ theſame purpoſe, that ye might know
what caſe we ſtande in, & that he myght
confoꝛt your heartes. Peace be vnto the
bꝛethꝛen and loue, with fayth from God
the father, & from the Loꝛd Jeſus Chꝛiſt.
Grace be with all them, whiche loue our
Loꝛde Jeſus Chꝛiſte vnfaynedly. Amen.

¶ Sent from Rome vnto the
Epheſians by Tichicus.

¶ The Epiſtle of Saint Paul the Apoſtle vnto the Philippians.

¶ The firſt Chapter.

He exhoꝛteth them to increace in loue, in knowledge, and experience of Godly thynges.

PAUL and Timothe the ſeruauntes of Jeſu Chꝛiſte. To A
al yͤ ſainctes in Chꝛiſte Jeſu,
which are at Philippos with
the byſhoppes and deacons.
Grace be vnto you and peace from God
oure father, and from the Loꝛde Jeſus
Chꝛiſte. + J thanke my God with all remembꝛaunce
of you ‡ alwayes in all my ‡Rom.1.b Col.1.a
pꝛayers foꝛ you, and pꝛay with gladnes:
becauſe ye are come into the felowſhip of
the goſpell from the firſt daye vnto now:
And am ſuerlye certifyed of thys, that
he whiche hath begonne a good woꝛke in
you, ſhall perfourme it vntyll the daye of
Jeſus Chꝛiſte. As it becommeth me, ſo
iudge J of you all, becauſe J haue you
in my hearte: foꝛ aſmuche as ye all are
companions of grace, with me, euen in
my bondes, and in the defending and ſtabliſhyng
of the goſpell.

Foꝛ God is my recoꝛde howe greatlye B
J long after you all, from the very heart
rote in Jeſus Chꝛiſte. *And this J pꝛay, *Ephe.1.d
that your loue maye increaſe yet moꝛe
and moꝛe, in knowlage and in all vnderſtandyng:
that ye may accept the thinges
that are moſte excellente, that ye may bee
pure, and ſuche as offende no manne
vntyll the daye of Chꝛiſte: beeyng fylled
with the frute of ryghteouſneſſe, whiche
commeth by Jeſus Chꝛiſte, vnto the glorye
and pꝛayſe of God. +

J would ye ſhoulde vnderſtande (bꝛethꝛen)
that the thynges which happened
vnto me, chaunced vnto the great furtheraunce
of the goſpel: So that my bandes

in Chriſte, are manifeſte thorowout all
the iudgement hall, ⁊ in all other places:
In ſo much ẏ many of the brethrẽ in the
Lorde being encoraged thorow my bandes,
dare more boldely ſpeake ẏ woord
without feare. Some preache Chriſt of
enuy ⁊ ſtryfe, ⁊ ſome of good will. The
one parte preache Chriſte of ſtryfe ⁊ not
ſyncerely, ſuppoſyng to adde more aduerſitie
to my bandes. Agayn, the other
part preache of loue, becauſe they know
that I am ſet to defende the Goſpel.

C What then? So ẏ Chriſte be preached
any maner of waye, whether it be by occaſion,
or of true meaning, I am gladde
therof, yea ⁊ wil be glad. For I know, ẏ
2.Cor.1.b this ſhal chaunce to my ſaluacion, *thorow
your prayer and minyſtryng of the
ſpirite of Jeſu Chriſte, accordyng to my
expectacion, and hope, that in nothing I
ſhalbe aſhamed: but ẏ with all boldenes
(as alwais, euẽ ſo now alſo) Chriſt ſhal
be magnifyed in my body, whether it be
thorow life, or thorow deth. For Chriſt
is to me life, ⁊ deth is to me auauntage.
If it chaunce me to liue in the fleſhe, that
thing is to me fruitful for the worke: and
what I ſhall chooſe I wote not. For I
am conſtrayned of theſe two thynges.
Ephe.4.a *I deſyre to be leuſed, and to bee with
Chriſt: which is much ⁊ far better. Neuertheles
to abyde in the fleſhe, is more
nedefull for you. And this am I ſure
of, that I ſhall abyde, ⁊ continue with
you al, for your furtheraunce and ioy of
your fayth, ẏ your reioyſing may be the
more aboundaunt thorow Jeſus Chriſt
in me, by my cumming to you agayne.

Ephe.4.a Onely let your conuerſacion be *as
D it becummeth the Goſpel of Chriſt: that
whether I come and ſee you, or elles be
abſent, I may yet heare of your condicion,
that ye continue in one ſpirite, and
in one ſoule, labouryng as we dooe, to
mayntayne the fayth of the Goſpel, and
in nothyng fearyng youre aduerſaryes:
whiche is to them a cauſe of perdicion,
but to you of ſaluacion, and that of god:
for vnto you it is geuẽ for Chriſt that not
only ye ſhuld beleue on him, but alſo that
ye ſhould ſuffer for his ſake: hauing euẽ
ſuch a fight as ye ſawe in me, and nowe
heare of me.

The.ii.Chapter.

He exhorteth them to vnitie, and brotherly loue, and to beware of ſtryfe and vayne glorye. And for a ſure enſaumple, he layeth Chriſt before them.

If there be therefore any conſolacion A
in Chriſt, if there be any
confort of loue, if there be any
felowſhip of the ſpirite, if ther
be any compaſſion and mercy: fulfyll ye
my ioy, that ye be lyke mynded, hauyng
one loue, beyng of one accorde, ⁊ of one
mind, ẏ nothing be doen through ſtryfe:
or of vayne glorye, but in meekeneſſe of
mynd, let euery man eſteme another better
then himſelfe. *Looke not ye euerye *1.Cor.10.f
manne on hys owne thynges, but euery and.13.b
man on the thinges that are other mens.

‡Lette the ſame mynde be in you, that
was alſo in Chriſt Jeſu: which when he
was in the ſhape of God, thought it no
robbery to be equall with God: Neuertheles
he made hymſelfe of no reputacion, Hebre.5.a
taking on him the ſhape of a ſeruant,
and ‡became lyke vnto menne, and was B
founde in hys apparell as a manne. He
humbled hymſelfe, and became obedient
vnto the deathe, euen the deathe of the
croſſe. Wherfore God alſo hath exalted
hym on hye, ⁊ geuen hym a name whiche
is aboue all names: that in ‡the name of ‡Mat.1.c
Jeſus *euery knee ſhoulde bowe, bothe *Ro.14.e
of thinges in heauen, ⁊ thynges in earth, Eſai.45.d
⁊ thynges vnder the earth: and ẏ all tongues
ſhould confeſſe, ẏ Jeſus Chriſt is ‡Acte.2.f.
ẏ ‡lord, vnto the praiſe of god ẏ father. Rom.14 b

Wherfore (my dearely beloued) as ye
haue alwayes obeyed, not when I was
preſent only, but now much more in mine
abſence, euen ſo woorke out your owne
ſaluacion with feare ⁊ tremblyng. *For 2.Cor.3.b
it is God which woorketh in you, both
the will and alſo the dede, euen of good
will. ‡Dooe all thing without murmuring, ‡1.Pe.4.b
and diſputing, ẏ *ye may be ſuche *1.pet.2.b
as no man can complayne on: ⁊ vnfayned
ſonnes of god without rebuke, in ẏ middes
of a croked ⁊ peruerſe naciõ: emong
whom, ſee that ye ſhyne as lightes in the
world, holding faſt the woorde of life, ẏ C
I may ‡reioice in the day of Chriſt, how ‡2.Cor.1.c
ẏ I haue not runne in vayn, neither haue 1.Teſſ.2.c
laboured in vayn. Yea ⁊ though I be offered
vp vpon the offering ⁊ ſacrifice of
your fayth, I reioyce: and reioyce with
you all. For the ſame cauſe alſo dooe ye
reioyce, and reioyce with me.

I truſte in the LORDE Jeſus, for
to ſende * Timotheus ſhortelye vnto *Act.16.a
you, ‡that I alſo maye be of good comfort, ‡1.Teſſ.3.b
when I knowe what caſe ye ſtande
in. For I haue no manne that is ſo lyke

mynded to me, whiche with ſo pure affeccion
will care for your matters. For
all other ſeeke theyr owne, and not the
thinges which are JESUS Chriſtes.
Ye knowe the profe of hym, howe that
as a ſonne with the father, ſo hathe he
with me beſtowed hys ſeruyce in the
Goſpell. Hym therefore I hope to ſende
as ſoone as I knowe howe it will goe
with me. I truſt in the Lorde, that I alſo
my ſelfe ſhall come ſhortlye.

D But I ſuppoſed it neceſſary to ſende
brother Epaphroditus vnto you, my
companion in labour, ⁊ felow ſouldier,
your apoſtle, which alſo miniſtreth vnto
me at nede. For he longed after you al, ⁊
was ful of heuines, becauſe that ye had
heard ſay, that he had bene ſycke. And no
doubte he was ſycke, in ſo much that he
was nye vnto death. But God had mercy
on him: ⁊ not on him onely, but on me
alſo, leſt I ſhoulde haue ſorow vpon ſorow.
I ſent hym therfore the more diligētly,
yͭ when ye ſe him, ye may reioice again:
and that I may be the leſſe ſorowfull.
Receiue him therefore in the Lorde
Rom.15.d with all gladnes, ⁊ *make much of ſuch:
1 Teſſ.5.c becauſe yͭ for the worke of Chriſt he wēt
ſo farre, that he was nie vnto death, and
regarded not his lyfe: to fulfil yͤ, whiche
was lacking on your parte toward me.

The.iii.Chapter.

He warneth them to beware of falſe teachers,
whome he calleth dogges, and enemies of Chriſte,
and reproueth mannes owne righteouſnes.

A MOreouer (brethren) reioyce ye
in the lord. It greueth me not
to write one thing oftē to you.
For to you it is a ſure thyng.
Beware of dogges, beware of euyll
workers. Beware of diſcencion. ‡For we
‡Rom.2.d are circumciſion, whiche ſerue God * in
Ephe.2.c. the ſpirite, ⁊ reioyce in Chriſt Jeſu, and
*Joh.4.c haue no confidence in the fleſhe, thoughe
Rom 1.a. I might alſo reioyce in the fleſhe. If any
other man thinketh that he hath whereof
he mighte truſte in the fleſhe, I haue
more: being circumciſed the eight day, of
the kinred of Iſrael, of yͤ tribe of Beniamin
*an Hebrue, born of yͤ Hebrues: ‡as
2.Cor.11.c concerning the law, a phariſe: as concerning
‡Acte.23.b feruentnes, I perſecuted the congregaciō:
and.26.b as touching the ryghteouſnes
which is in yͤ law, I was vnrebukable.
*But the thinges that were vauntage
B vnto me, thoſe I counted loſſe for Chriſtes
Mat.14.f ſake. Yea, I thynke all thynges but
loſſe for the excellencye of the knowlage
of Chriſt Jeſu my Lorde. For whome I
haue counted al thing loſſe, and do iudge
them but vyle, that I may winne Chriſt:
⁊ be found in hym, not hauing mine owne
righteouſnes of the law: but that which
is thorow the fayth of Chriſte: euen the
ryghteouſnes whiche cummeth of God
thorow fayth: that I may knowe hym,
and the vertue of his reſurreccion, and yͤ
felowſhip of hys paſſions, whyle I am
conformable vnto hys (death) if by anye
meanes I might attayn vnto the reſurreccion
of the dead.

C Not that I haue atteyned vnto it already,
or that I am already perfecte: but I
folow, if that I may comprehende that,
wherin I am cōprehended of Chriſt Jeſu.
Brethren, I counte not my ſelfe that
I haue gotten it as yet, but thys one
thing I ſaye: I forgette thoſe thynges
whiche are behynde, ⁊ endeuour my ſelfe
vnto thoſe thinges whiche are before, ⁊
(according to the marke appoynted) I
preace to the rewarde of the hye callyng
of god thorow Chriſt Jeſu. Let vs therfore
as many as be perfect, be thus wiſe
mynded: and if ye be otherwiſe minded,
God ſhall open the ſame alſo vnto you.
Neuertheles vnto yͭ which we haue attayned
vnto, let vs procede by one rule, D
that we may be of one accorde.

‡*Brethrē be folowers together of me 1.Cor.4.c
and loke on thē which walke euen ſo, as and.10.b
ye haue vs for an enſaumple. For many
walke (of whom I haue told you often,
and now tell you wepyng) that they are
the enemies of yͤ croſſe of Chriſte, whoſe
ende is damnacion *whoſe God is theyr Rom.16.c
bely, ⁊ glory to their ſhame, whiche are
worldly minded. But our conuerſacion
is in heauen, from whence we looke for
the ſauiour, euen the lord Jeſus Chriſt,
whiche ſhall *chaunge oure vyle bodye, 1.Cor.15.g
that he may make it lyke vnto his glorious
bodye, accordyng to the woorkyng
wherby he is able alſo to ſubdue al thinges
vnto him ſelfe. ‡

The.iiii.Chapter.

He ſaluteth certayne of them, exhorteth them to
be of honeſte conuerſacyon, and thanketh them becauſe
of the prouiſion, that they made for him being
in preſon.

THerfore my brethren (dearly beloued A
⁊ longed for) my ioy ⁊ croune,
ſo continue in the Lorde ye beloued. I
pray Euodias, and beſeche Sintiches,
that

that they be of one accord in ẏ lord. Yea,
and I beſeche thee faythfull yokefelow,
helpe the women whiche laboured with
me in the goſpel, ⁊ with Clement alſo, ⁊
Luke.10.a with other my labour felowes, *whoſe
Apoc.17.b names are in the boke of lyfe.

1.Teſſ.5.d *‡Reioyce in the Lord alway, ⁊ agayn
I ſay, reioyce. Let your ſoftnes be knowen
vnto all men. The lorde is euen at
hande. Be carefull for nothyng: but in all
B prayer and ſupplicacion, let your peticions
be manifeſt vnto God with geuing
of thankes. And the peace of God (which
paſſeth all vnderſtandyng) keepe youre
hertes ⁊ mindes thorow Chriſt Jeſu.*
Furthermore brethrẽ, whatſoeuer thinges
are true, whatſoeuer thynges are
honeſte, whatſoeuer thynges are iuſt,
whatſoeuer thinges are pure, whatſoeuer
thinges are conueniente, whatſoeuer
thinges are of honeſt reporte: if there be
any vertue, if there be anye prayſe (*of learning*)
thoſe ſame haue ye in youre mynde,
whiche ye haue both learned ⁊ receiued,
hearde alſo ⁊ ſeene in me: thoſe thynges
doe, ⁊ the god of peace ſhalbe with you.

C I reioyce in the lord greatly, ẏ now at ẏ
laſt your care is reuiued agayne for me,
in that wherin ye were alſo careful, but
ye lacked oportunitie. I ſpeake not because
of neceſſitie: For I haue learned in
whatſoeuer eſtate I am, *therewith to
1.tim.6.b be content. I know how to be lowe, ⁊ I
know howe to excede. Euery where and
in all thynges I am inſtructed, bothe to
bee full, and to be hungrie: both to haue
plentie and to ſuffre nede. I can dooe all
thinges thorow Chriſt, which ſtrengtheneth
me. Notwithſtanding ye haue well
doone, that ye bare parte with me in my
tribulacion.

Ye of Philippos knowe alſo that in the
beginning of the goſpel, when I departed
from Macedonia, no congregacyon
bare part with me, as concerning geuing
and receiuing, but ye onely. For when I
was in Theſſalonica, ye ſẽt once, and afterwarde
agayne vnto my neceſſitie: not
D that I deſyre giftes: but I deſyre abundant
fruite on your part. Neuertheles,
I receyued all, and haue plentie. I was
euen filled after that I receiued of Epaphroditus
the thinges, which wer ſente
from you, an odoure of a ſwete ſmell, a
Rom.12.a *ſacrifice accepted ⁊ pleaſaunte to God.
Hebr.13.c My God ſhal ſupply all your nede thorow
his glorious riches by Jeſu Chriſt.
Unto God and our father be prayſe for
euermore. Amen. Salute al the ſainctes
in Chriſt Jeſu. The brethrẽ which are wͭ
me, grete you. All the ſainctes ſalute you
moſt of al they whiche are of the Emperours
houſholde. The grace of our lor
Jeſu Chriſt be with you al. Amen.

¶ This Epiſtle was written from
Rome by Epaphroditus.

The Epiſtle of
Sainete Paul the Apoſtle
to the Colloſſians.
The firſt Chapter.

He geueth thãkes vnto god for theyr faith, loue
and hope: prayeth for theyr increaſe, and ſheweth
howe wee are the kyngdome of God, obtayned by
Chriſt, whiche is the head of the congregacion.

PAUL an Apoſtle of Jeſu A
Chriſte, by the will of God,
and brother Timotheus. To
the ſainctes which are at Colloſſa,
and brethren that beleue
in Chriſt.

*Grace bee vnto you, and peace from Gala.1.a
God our father, and from the lorde Je- Ephe.1.a
ſu Chriſt. *‡We geue thãkes to god the ‡Phil.1.a
father of our Lorde Jeſus Chriſte *al- 1.Teſſ.1.a
wayes for you in oure prayers. For we *Ro.1.b
haue heard of your faith in Chriſt Jeſu, Phil.1.a
⁊ of ẏ loue which ye beare to al ſaintes, Ephe.1.d
for the hopes ſake whiche is layed vp in
ſtore for you in heauen: of whiche hope
ye heard before by the true worde of the
Goſpel, which is come vnto you: euẽ as
it is fruitefull (*and groweth*) as it is alſo among
you, from the daye in the which ye
heard of it, ⁊ had experience in the grace
of god throw ẏ trueth, as ye learned of* Colo.4.c
Epaphra our dere felow ſeruaũt, which
is for you a faithfull miniſter of Chriſt,
whiche alſo declared vnto vs your loue
whiche ye haue in the ſpirite.

*For this cauſe we alſo, ſence the B
daye we hearde of it, haue not ceaſed to Ephe.1.b
praye for you, and to deſyre, ẏ ye might
bee fulfilled with the knowledge of his
wyll, in all wyſdome and ſpirituall vnderſtãding,
that ye might walke worthy
of the Lorde, that in all thinges ye maie
pleaſe *beeyng fruitefull in all good John.15.c
workes, ⁊ encreaſing in ẏ knowlage of
God, ſtrengthed with all myghte, thorowe
his glorious power, vnto al pacience
and longe ſuffering with ioyfulnes,

geuing thankes vnto the father, whiche
hath made vs mete to be partakers of yͤ
inheritaunce of ſainctes in light.

Which hath deliuered vs from the power
of darknes, and hath tranſlated vs
Ephe.1.d into the kingdome of his dere ſonne*by
C whom we haue redempcion thorow his
2.Cori.4 a bloude, euen the forgeuenes of ſynnes,*
which is the ymage of the inuiſible god,
‡Hebr.1.a firſte begotten of all creatures.‡For by
hym were all thynges created, that are
in heauen, and that are in earthe, viſible
and inuiſible, whether they bee maieſtie
or lordſhyppe, eyther rule or power. All
thinges were created by him, & for him,
and he is before all thinges, and by hym
all thynges haue theyr beyng.

Epheſ.1.d And*he is the head of the bodye, euen
and.5.e of the congregacion: he is the beginnyng
*1.Co.15.e and*firſte begotten of the dead, that in
all thinges he myghte haue the preemynence.
For it pleaſed the father, that in
hym ſhoulde all fulnes dwell, & by hym
*Ro.3.d to*reconcyle all thynge vnto hymſelfe,
2.Cor.5.d. and to ſette at peace by him thorow the
bloud of his croſſe, both thynges in heauen,
and thinges in earth.

Rom.5.a And you*which were ſometime farre of
Ephe.2.a and enemies, becauſe your mindes were
Colloſ.2.c ſet in euil workes, hath he nowe yet reconcyled
in the body of his fleſh thorow
death, to make you holy and vnblameable,
& without faut in his own ſight, if
ye continue grounded & ſtabliſhed in the
fayth, and be not moued away from the
hope of yͤ goſpel, wherof ye haue heard
howe that it is preached among all creatures
whiche are vnder heauen, whereof
D I Paul am made a miniſter.

2.Cori.1.a. Nowe ioy I*in my ſufferinges‡for
‡Eph.3.b you, and fulfil that whiche is behynde of
the paſſions of Chriſt in my fleſh, for his
bodies ſake, which is the congregacion:
whereof I am made a miniſter, accordyng
to yͤ ordinaūce of god: which ordinaunce
was geuen me vnto youward, to
Ephe.3.b fulfil yͤ word of god, yͤ*miſtery whiche
hath bene hyd ſence the worlde began, &
‡mat.11.d ſence yͤ begynnyng of generacions:‡but
2.Cori.2.c now is opened to his ſainctes, to whom
Ephe.1.b. god would make knowen what the glorious
riches of thys miſterye is emong
the Gentiles, whiche riches is Chriſte in
you, yͤ hope of glory, whom we preache,
warnynge all menne, and teachynge al
menne in all wiſedome, to make all men
perfect in Chriſte Ieſu. Wherin I alſo
labour and ſtryue, euen as farforth as
his ſtrength worketh in me myghtely.

The.ii.Chapter.

What great care Paul toke for all cōgregacions.
He exhorteth them to bee ſtedfaſt in Chriſte, to beware
of falſe teachers and worldely wyſedome, and
deſcribeth the falſe Prophetes.

FOr I would that ye knew how A
great care that I haue for you, &
for them that are at Laodicia,
& for as many as haue not ſcene
my perſon in the fleſhe, yͭ theyr heartes
might be conforted when they are knitte
together in loue, & in al riches of full vnderſtandyng,
for to know the miſtery of
God the father, and of Chriſte, in whom
are hid all the treaſures of wiſedom and
knowledge.* Thys I ſaye, leſt any man *Eph.5.a
ſhould beguile you with entyſing wordes.
For though I be abſent in the fleſh,
yet am I with you in the ſpirite, ioying
and beholdyng youre ordre, and youre
ſtedfaſt fayth in Chriſt.

As ye haue therfore receyued Chriſte B
Ieſu the Lord, euen ſo walke ye in hym:
ſo yͭ ye be rooted and built in hym, & ſtabliſhed
thorow faith, as ye haue lerned:
and therein bee plenteous with geuyng
thankes. *Beware leſte any man ſpoile Mat.24.
you through philoſophie, & diſceatfull Mar.13.
vanitie, after the tradicion of men, & after Luk.21.b
the ordinaunces of the worlde, & not Ephe.5.b
after Chriſt. For in hym dwelleth al the
fulnes of the godhed bodily, and ye are
complete in him, which is the head of all
rule and power, by whome alſo ye are‡ ‡Rom.2.
circumciſed, with circumciſion which is Ephe.2.c
done without handes, for aſmuche as Collo.2.b
ye haue putte of the ſynfull bodye of the
fleſhe through the circumciſyon that is
in Chriſt, in that*ye are buried with him *Ro 6.a
through baptiſme, in whome ye are alſo Gala.3.d
riſen agayne through faythe, that is
wroughte by the operacyon of God,
which rayſed hym from death.

*And ye when ye were dead through C *Ro.5.
ſinne, & through yͤ vncircumciſion of your Ephe.2.
fleſhe, hath he quickened with hym, and Colloſ.1.c
hath forgeuen vs all our treſpaſſes, and
hath putte out the hande wrytyng that
was againſt vs, conteined in yͤ law written:
& that hath he taken out of the way
and hath faſtened it to hys croſſe, & hath ‡Gen.3.c
‡ſpoyled rule and power, and hath made Luk.11.c
a ſhewe of them openly, and hath triumphed Iohn.12.c

phed ouer them in his owne perſone. Lette
no manne therfore trouble your conſcience
about meat and drinke, or for a piece of an
holye daye, or of the newe moone, or of the
Hebr.8.a. Sabboth daies, ‡ which are ſhadowes of
and 10..a thinges to come: but the body is in Chriſt.
D Lette no man make you ſhote at a wrong
marke, by the humbleneſſe and holineſſe of
angels, in the thinges which he neuer ſaw,
being cauſeleſſe pufte vp with his fleſhlye
minde, and holdeth not the heade, whereof
al yͤ body by ioyntes and couples receiueth
noriſhement, and is knyt together, and encreaſeth
with the increaſing that commeth
of God. Wherefore, yf ye bee dead wyth
Gala.4.b Chriſt frõ the ‡ ordinaunces of the world,
why as though ye yet liued in the world,
are ye ledde with tradicions? Touche not,
taſte not, handell not: whiche all periſhe
throughe the verye abuſe, after the commaundementes
and doctrines of menne?
whiche thinges outwardelye haue the ſymilitude
of wiſedom by ſuperſticion, and
humbleneſſe of mynde, and by hurtyng of
yͤ body, and in that thei do the fleſh no worſhip
vnto the nede thereof.

The .iii. Chapter. ✠

He putteth them in remembraunce of the ſpirituall reſurreccion, to laye aſide all maner of corrupte lyuyng, to be fruitfull in all godlines and vertue: and ſheweth all degrees theyr duetye.

A If ye be then riſen again wͭ Chriſt,
ſeeke thoſe thynges whiche are aboue,
‡Ephe.1.d where Chriſt ſitteth ‡ on the
Hebre.1.a right hand of God. Set your af-
&.10.c.12.a feccion on heauenlye thynges, and not on
earthye thinges. For ye are dead, and your
life is hid with Chriſte in God.

Whenſoeuer Chriſt (whiche is oure
life) ſhall ſhewe hymſelfe, then ſhal ye alſo
appeare with hym in glorye. Mortifye
therfore your earthye members: fornicacion,
vnclennes, vnnaturall luſte, euyll concupiſcence,
& couetouſneſſe, whiche is worſhipping
of idols: for whiche thinges ſake
the wrathe of God vſeth to come on the
diſobediẽt children *amõg whom ye walked
Ephes.2.a ſometime, when ye liued in them. ✠
B But now put ye alſo awaye from you all
ſuche thinges: wrath, fearſneſſe, maliciouſnes,
curſed ſpeakyng, filthy communicacion
out of your mouth. Lye not one to another,
ſeeyng that ye haue putte of the olde
Rom.6.a man with his workes, and haue ‡ put on yͤ
Ephe.4.c newe man whiche is renued into yͤ knowlage
& image of him that made him: wher
‡gala.6.d ‡is neither Gentile nor Iewe, circumciſion
nor vncircumciſiõ, Barbarous or Sithiã,
bond or fre: but Chriſt is al in al thynges.
C *Therfore as elect of God, holy and beloued,
put on tender mercy, kindeneſſe, humbleneſ
of mind, mekenes, long ſufferyng,
forbearynge one another, and forgeuyng
one another, if any man haue a quarell against
another: as Chriſt forgaue you, euẽ
ſo dooe ye. Aboue all theſe thinges put on
Mat.22.d loue ‡, whiche is the bonde of perfectenes.
And yͤ peace of God rule in youre heartes,
to the which peace ye are called in one body.
And ſe yͭ ye be thankful. Let yͤ word of
Chriſt dwel in you plenteouſly, wͭ al wiſedome.
Teache and exhorte your owne ſelues,
Pſal.33.a *in Pſalmes, and hymnes, and ſpyrytuall
Ephe.5.d ſonges, ſingyng with grace in youre
‡1.Co.10.g heartes to the Lorde. And ‡ whatſoeuer ye
dooe (in worde or dede) doe all in the name
of yͤ Lorde Ieſu, geuing thankes to God
the father by hym. ✠

*Ephe.5.e *Ye wiues ſubmitte youre ſelues vnto
1.Pet.3.a your own houſebandes, as it is comlye in
yͤ lord: ye houſbandes, loue your wiues: &
D be not bitter vnto them. *Ye children, obey
*Eph.6.a your fathers and mothers in al thynges,
for that is well pleaſyng vnto yͤ Lord. Ye
fathers, prouoke not your children, (to anger)
leſte they bee of a deſperate mynde.
Ephe.6.a *Ye ſeruauntes, be obediente vnto them yͭ
Titu.2.c. are youre bodilye maiſters in all thynges:
1.Pet.2.d not with eye ſeruyce as menne pleaſers,
but in ſinglenes of hearte fearyng God.
And whatſoeuer ye dooe, dooe it hartely,
as thoughe ye dyd it to the Lord, and not
vnto menne: knowyng that of the Lorde
ye ſhall receyue yͤ reward of inheritaunce:
2Par.19.c for ye ſerue yͤ Lord Chriſt. But he yͭ dothe
Acte.10.e ſinne, ſhal receiue for his ſynne. ‡ Neyther
Eccle.35.b is there any reſpecte of perſones (with God.)
Rom.2.b
Collo.3.d

The .iiii. Chapter.

He exhorteth them to bee feruente in prayer, to walke wiſely vnto them that are not yet come to yͤ true knowlage of Chriſt, and ſaluteth them.

A Maiſters, *do vnto youre ſer-
Ephe.6.a uauntes that whiche is iuſte
and equall, knowyng that
ye alſo haue a maſter in hea-
Ephe.6.e uen. * Continue in prayer, &
watch in the ſame wͭ thankes
‡Ephe.6.e geuing, praying alſo for vs ‡ that god may
1.Teſſ.5.c open vnto vs the dore of vtteraunce, yͭ we
maye ſpeake this miſtery of Chriſt (wherfore
I am alſo in bondes) that I may vtter
it, as it becommeth me to ſpeake.
Ephe.5.d. *Walke wiſely towarde them that are

withoute, and loſe no oportunitie. Lette
your ſpeche be alwaies wel ſauoured and
Leui. 2. d powdred with *ſalte, that ye maye know
Mat. 5. c. how ye ought to anſwere euery man.

Of al my buſines ſhall ye bee certified by
Tichicus, the beloued brother and faithful
miniſter and felowe ſeruaunt in the Lord:
whome I haue ſent vnto you for the ſame
purpoſe, that he might know what ye do,
and that he might coumfort your heartes,
with one Oneſimus a faythfull and beloued
brother, whiche is one of you. They
ſhal ſhewe you of all thinges whiche are a
doyng here.

Acte. 27. a *Ariſtarchus my prieſon felowe ſaluteth
C
2. Tit. 4. b you, and *Marcus, Barnabas ſiſters
ſonne: touching whome, ye receyued commaundementes.
If he come vnto you, receyue
hym: and Ieſus whiche is called
Iuſtus, whiche are of the circumciſion.
Theſe only are my workefelowes vnto yͤ
kingdome of God, whiche haue bene vnto
*Col. 3. a my conſolacion. *Epaphras the ſeruaunte
of Chriſte, (whiche is one of you) ſaluteth
you, and alwayes laboureth feruently for
you in prayers, that ye maye ſtande perfect
D and full, in all the wyl of God. For I
beare hym recorde, that he hathe a feruente
minde for you, and them that are of Laodicia,
and them that are of Hierapolis.

Deare Lucas the phiſicion greteth you,
2. Tim. 4 c and *Demas. Salute the brethren which
are of Laodicia, and ſalute Nimphas, and
the congregacion whiche is in his houſe.
And when the Epiſtle is red of you, make
that it bee red alſo in the congregacion of
yͤ Laodicians: and that ye likewiſe rede the
Epiſtle of Laodicia. And ſaye to Archippus:
take hede to the office that
thou haſte receyued in the Lord,
that thou fulfill it. The ſalutacion
by yͤ hand of me Paule:
remember my bondes:
the grace (*of oure Lorde
Ieſu Chriſt*) be with
you. Amen.

¶ Sente from Rome
by Tichicus and
Oneſimus.
(:)*(*)

The firſt Epiſtle
of Saincte Paule the Apoſtle to the Theſſalonians.

The firſt Chapter.

He thanketh god for them, that they are ſo ſtedfaſt in fayth and good workes, and receyue the goſpell wyth ſuche earneſtnes.

PAULE, and Siluanus &
Timothe. Vnto the congregació A
of the Theſſaloniás,
in GOD the father, and in
the Lorde Ieſus Chriſte.
‡Grace bee vnto you, and ‡Ro. 1. a
peace from God oure father, and from the 1. Cor. 1. a
Lorde Ieſus Chriſte. 2. Cor. 1. a

We geue God thankes *alwaye for Gala. 1. a
you all, makynge mencion of you in oure Ephe. 1. a *Rom. 1. b
prayers without ceaſyng, and call you to Phili. 1. a
remembraunce becauſe of the woorke of Ephe. 1. d.
youre faythe, and laboure in ‡loue, and be- Collo. 1. a
cauſe ye haue contynued in the hope * of ‡1. Te. 4. b *1. tim. 1 a
oure Lorde Ieſus Chriſte, in the ſyght of B
God oure father. We knowe brethren (beloued
of God) how that ye are elect.

For oure Goſpell came not vnto you by
*woorde onelye, but alſo by power, and 1. Cor. 2. a
by the holy goſt: and by muche certayntye
as ‡ye knowe, after what maner wee behaued 1. Teſ. 2. a
oure ſelues emonge you, for youre
ſake. And ye became folowers of vs and of C
the Lorde, receyuynge the woorde wyth
muche affliccyon, wyth ioye of the holye
goſte: ſo that ye were an enſaumple to all
that beleue in Macedonia and Achaia.

For from you ſounded out the woorde
of the Lorde, not in Macedonia and in Achaia
onelye: but youre fayth alſo whiche
ye haue vnto God, ſpred her ſelfe abroade D
in all quarters, ſo that it nedeth not vs to
ſpeake any thing at all. For they thẽſelues
ſhewe of you, what maner of entrynge in
wee had vnto you: and howe ye turned to
God from images, for to ſerue the lyuing
and true God, and for to loke for his ſonne
from *heauen, whõ he rayſed from death: *Acte. 1. b
euen Ieſus, whiche deliuereth vs from ‡ ‡Ioh. 3. b
the wrath to come.

The. ii. Chapter.

¶ He putteth them in mind of the godly conuerſacion that he led among them (when he preached the Goſpell vnto them,) thanketh God that they receiue his word ſo fruitfully, & excuſeth his abſence.

For

A 1.Teſſ.1.b For ye your ſelues (*brethren) know
of our entraunce in vnto you, howe
that it was not in vaine: but euen after
that wee had ſuffered before, and were
Acte.16.c *ſhamefullye entreated at Philippos (as
ye know) then were we bolde in our God,
to ſpeake vnto you the Goſpell of God, in
Actes.17.b *muche ſtryuynge. For oure exhortacion
was not to bryng you to erroure, nor yet
to vnclenneſſe, neyther was it with guile,
but as we were alowed of God, that the
Goſpell ſhoulde bee committed vnto vs: euen
Galat.1.b ſo wee ſpeake, not as they that *pleaſe
men, but God, whiche trieth our heartes.

B Neither led we our conuerſacion at
anytime wyth flatteryng woordes, as ye
knowe: neyther by occaſion of couetouſnes.
*Phil.1.a *God is recorde: neyther ſoughte wee
prayſe of men, neither of you, nor yet of any
other, when we might haue bene in autoritie,
as the Apoſtles of Chriſte: but we
were tender emong you, euen as a nourſe
cheriſheth her children, ſo were wee affectioned
toward you: oure good wyll was
to haue dealte vnto you, not the Goſpell of
God onely: but alſo oure owne ſoules, becauſe
ye were dere vnto vs.

C Ye remember brethren oure laboure
Acte.20.g and trauayle. *For we laboured daye and
2.teſſ.3.b night, becauſe we would not be chargeable
1.Cor.9.c vnto anye of you, & preached vnto you
the Goſpell of God. Ye are witneſſes, and
ſo is God, how holily and iuſtly, & vnblameably
wee behaued oure ſelues amonge
you that beleued, as ye know, how yͭ wee
bare ſuch affeccion vnto euery one of you,
as a father doth vnto children: exhorting,
conforting, and beſeching you, yͭ ye would
walke worthye of God, which hath called
you vnto his kingdome and glory.

For this cauſe thanke we God alſo wythoute
ceaſſyng, becauſe that when ye receyued
D of vs the word (wherewͭ ye learned to
know God) ye receiued it not as the word
of manne: but euen as it was in dede, the
woorde of God, whiche woorketh alſo in
you that beleue. For ye brethren became
folowers of yͤ cōgregaciōs of god, which
in Iewrye are in Chriſte Ieſu: for ye haue
ſuffered like thinges of youre kynſmen, as
we our ſelues haue ſuffered of the Iewes.
Whiche as they killed the Lorde Ieſus, &
theyr owne prophetes, euen ſo haue they
perſecuted vs: and god thei pleaſe not, and
are contrary to al men, and hinder vs, that
wee ſhoulde not ſpeake vnto the Gentiles,
that they myghte bee ſaued, to fulfyll theyr
Luke.21.c ſynnes alwaye. For *the wrathe of God
is come on them, euen to the vtmoſte.

Foraſmuche brethren as we are kept
from you for a ſeaſon, as concernyng the
bodily preſence, (but not in the hearte) wee
enforced the more to ſee you perſonallye wͭ
greate deſyre. And therefore wee woulde
haue come vnto you, I Paule once and agayne:
* but Satan withſtoode vs. For Dani.10.c
what is oure hope of ioye, or crowne of reioyſinge?
* are not ye it in the preſence of 2.Cor.1.c.
our Lord Ieſus Chriſt at his comminge? and.8.a
yes, ye are oure glorye and ioye.

The .iii. Chapter.

He ſheweth how greatly he was reioyſed, when Timothe tolde hym of theyr fayth and loue.

Wherfore, ſence wee could no A
lenger forbeare, we thought
it good to remayne *at Athens Acte.17.b
alone, & ſent Timothe
our brother and miniſter of
God, and the helper forth of our labour in
yͤ Goſpell of Chriſte, to ſtabliſhe you: and
to comforte you, concernyng oure faythe,
*that no manne ſhoulde be moued in theſe Ephe.3.c.
affliccions. For‡ ye your ſelues know that ‡Ioh.15.c
we are euen apointed therunto. For when Acte.14.d
we were with you, we tolde you before yͭ Psal.34.d
wee ſhoulde ſuffer tribulacion, euen as it Pro.24.b.
came to paſſe, and as ye knowe. For thys 2.tim.3.c
cauſe when I coulde no lenger forbeare, I
ſent, that I might haue knowlage of your
faithe, leſte by ſome meanes the tempter
had tempted you, and leſte oure laboure
had bene beſtowed in vayne.

But nowe lately, when Timothe came
from you vnto vs, & declared to vs youre B
faith and your loue, and how that ye haue
good remembraunce of vs alwayes, deſiryng
to ſe vs, as we alſo deſyre to ſee you:
Therefore brethren we receyued conſolacion
by you, in al oure aduerſity, & neceſſitie,
through your faith. For now are we aliue,
if ye ſtand ſtedfaſt in the Lord. For what
thankes can we recompence to God agayn
for you, ouer all the ioye, that wee ioye for
your ſakes before our God, praying night
and daye exceadinglye, that we myght ſee
you preſently, and might fulfil the thinges
whiche are lackyng vnto your fayth.

God himſelfe our father, and our Lorde
Ieſus Chriſte, ſhal gyde oure iorney vnto C
you: the Lorde alſo ſhall encreaſe you and
make you flowe ouer in loue one towarde
another, & towarde al men, euen as we do
toward you: yͭ he may make your heartes
ſtable and vnblameable, in holines before
God oure father, at the commyng of oure

withoute, and loſe no oportunitie. Lette
your ſpeche be alwaies wel ſauoured and
Leui.2.d powdred with*ſalte, that ye maye know
Mat.5.c. how ye ought to anſwere euery man.

Of al my buſines ſhall ye bee certified by
Tichicus, the beloued brother and faithful
miniſter and felowe ſeruaunt in the Lord:
whome I haue ſent vnto you for the ſame
purpoſe, that he might know what ye do,
and that he might coumfort your heartes,
with one Oneſimus a faythfull and beloued
brother, whiche is one of you. They
ſhal ſhewe you of all thinges whiche are a
doyng here.

Acte.27.a *Ariſtarchus my prieſon felowe ſaluteth
C you, and *Marcus, Barnabas ſiſters
2.Tit.4.b ſonne: touching whome, ye receyued commaundementes.
If he come vnto you, receyue
hym: and Jeſus whiche is called
Juſtus, whiche are of the circumciſion.
Theſe only are my workefelowes vnto ẏ
kingdome of God, whiche haue bene vnto
*Col.3.a my conſolacion. *Epaphras the ſeruaunte
of Chriſte, (whiche is one of you) ſaluteth
you, and alwayes laboureth feruently for
you in prayers, that ye maye ſtande perfect
D and full, in all the wyl of God. For I
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and them that are of Hierapolis.

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are of Laodicia, and ſalute Nimphas, and
the congregacion whiche is in his houſe.
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that it bee red alſo in the congregacion of
ẏ Laodicians: and that ye likewiſe rede the
Epiſtle of Laodicia. And ſaye to Archippus:
take hede to the office that
thou haſte receyued in the Lord,
that thou fulfill it. The ſalutacion
by ẏ hand of me Paule:
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(:)*(*)

The first Epiſtle of Saincte Paule the Apoſtle to the Theſſalonians.

The first Chapter.

He thanketh god for them, that they are ſo ſtedfaſt
in fayth and good workes, and receyue the goſpell
wyth ſuche earneſtnes.

PAULE, and Siluanus &
Timothe. Unto the congregaciō A
of the Theſſaloniās,
in GOD the father, and in
the Lorde Jeſus Chriſte.
‡Grace bee vnto you, and
peace from God oure father, and from the ‡Ro.1.a
Lorde Jeſus Chriſte. 1.Cor.1.a

We geue God thankes*alwaye for 2.Cor.1.a Gala.1.a
you all, makynge mencion of you in oure Ephe.1.a
prayers without ceaſyng, and call you to *Rom.1.b Phili.1.a
remembraunce becauſe of the worke of Ephe.1.d.
youre faythe, and laboure in‡loue, and be- Collo.1.a
cauſe ye haue contynued in the hope * of ‡1.Te.4.b *1.tim.1 a
oure Lorde Jeſus Chriſte, in the ſyght of B
God oure father. We knowe brethren (beloued
of God) how that ye are elect.

For oure Goſpell came not vnto you by
*worde onelye, but alſo by power, and 1.Cor.2.a
by the holy goſt: and by muche certayntye
as‡ye knowe, after what maner wee behaued 1.Teſ.2.a
oure ſelues emonge you, for youre
ſake. And ye became folowers of vs and of C
the Lorde, receyuynge the worde wyth
muche afflicc yon, wyth ioye of the holye
goſte: ſo that ye were an enſaumple to all
that beleue in Macedonia and Achaia.

For from you ſounded out the worde
of the Lorde, not in Macedonia and in Achaia
onelye: but youre fayth alſo whiche
ye haue vnto God, ſpred her ſelfe abroade D
in all quarters, ſo that it nedeth not vs to
ſpeake any thing at all. For they thēſelues
ſhewe of you, what maner of entrynge in
wee had vnto you: and howe ye turned to
God from images, for to ſerue the lyuing
and true God, and for to loke for his ſonne
from *heauen, whō he rayſed from death: *Acte.1.b
euen Jeſus, whiche deliuereth vs from ‡ ‡Joh.3.b
the wrath to come.

The.ii. Chapter.

¶ He putteth them in mind of the godly conuerſacion
that he led among them (when he preached the
Goſpell vnto them,) thanketh God that they receiue
his word ſo fruitfully, & excuſeth his abſence.

A 1.Teſſ.1.b For ye your ſelues (*brethren) know
of our entraunce in vnto you, howe
that it was not in vaine: but euen after
that wee had ſuffered before, and were
Acte.16.c *ſhamefullye entreated at Philippos (as
ye know) then were we bolde in our God,
to ſpeake vnto you the Goſpell of God, in
Actes.17.b *muche ſtryuynge. For oure exhortacion
was not to bryng you to erroure, nor yet
to vnclenneſſe, neyther was it with guile,
but as we were alowed of God, that the
Goſpell ſhoulde bee committed vnto vs: euen
Galat.1.b ſo wee ſpeake, not as they that *pleaſe
men, but God, whiche trieth our heartes.

B Neither led we our conuerſacion at
anytime wyth flatteryng woordes, as ye
knowe: neyther by occaſion of couetouſnes.
*Phil.1.a *God is recorde: neyther ſoughte wee
prayſe of men, neither of you, nor yet of any
other, when we might haue bene in autoritie,
as the Apoſtles of Chriſte: but we
were tender emong you, euen as a nourſe
cheriſheth her children, ſo were wee affeccioned
toward you: oure good wyll was
to haue dealte vnto you, not the Goſpell of
God onely: but alſo oure owne ſoules, becauſe
ye were dere vnto vs.

C ye remember brethren oure laboure
Acte.20.g and trauayle. *For we laboured daye and
2.teſſ.3.b night, becauſe we would not be chargeable
1.Cor.9.c vnto anye of you, & preached vnto you
the Goſpell of God. Ye are witneſſes, and
ſo is God, how holily and iuſtly, & vnblameably
wee behaued oure ſelues amonge
you that beleued, as ye know, howe ẏ wee
bare ſuch affeccion vnto euery one of you,
as a father doth vnto children: exhorting,
conforting, and beſeching you, ẏ ye would
walke worthye of God, which hath called
you vnto his kingdome and glory.

For this cauſe thanke we God alſo wythoute
ceaſſyng, becauſe that when ye receyued
D of vs the word (wherewͭ ye learned to
know God) ye receiued it not as the word
of manne: but euen as it was in dede, the
woorde of God, whiche woorketh alſo in
you that beleue. For ye brethren became
folowers of ẏ cõgregaciõs of god, which
in Iewrye are in Chriſte Ieſu: for ye haue
ſuffered like thinges of youre kynſmen, as
we our ſelues haue ſuffered of the Iewes.
Whiche as they killed the Lorde Ieſus, &
theyr owne prophetes, euen ſo haue they
perſecuted vs: and god thei pleaſe not, and
are contrary to al men, and hinder vs, that
wee ſhoulde not ſpeake vnto the Gentiles,
that they myghte bee ſaued, to fulfyll theyr
Luke.21.c ſynnes alwaye. For *the wrathe of God
is come on them, euen to the vtmoſte.

Foraſmuche brethren as we are kept
from you for a ſeaſon, as concernyng the
bodily preſence, (but not in the hearte) wee
enforced the more to ſee you perſonallye wͭ
greate deſyre. And therefore wee woulde
haue come vnto you, I Paule once and agayne:
* but Satan withſtoode vs. For Dani.10.c
what is oure hope of ioye, or croune of reioyſinge?
* are not ye it in the preſence of 2.Cor.1.c.
our Lord Ieſus Chriſt at his comming? and.8.d
yes, ye are oure glorye and ioye.

The .iii. Chapter.

He ſheweth how greatly he was reioyſed, when
Timothe tolde hym of theyr fayth and loue.

WHerfore, ſence wee could no
lenger forbeare, we thought A
it good to remayne *at Athens Acte.17.b
alone, & ſent Timothe
our brother and miniſter of
God, and the helper forth of our labour in
ẏ Goſpell of Chriſte, to ſtabliſhe you: and
to comforte you, concernyng oure faythe,
*that no manne ſhoulde be moued in theſe Ephe.3.c.
afflictions. For ‡ ye your ſelues know that ‡ Ioh.15.c
we are euen apointed therunto. For when Acte.14.d
we were with you, we tolde you before ẏ Pſal.34.d
wee ſhoulde ſuffer tribulacion, euen as it Pro.24.b.
came to paſſe, and as ye knowe. For thys 2.tim.3.c
cauſe when I coulde no lenger forbeare, I
ſent, that I might haue knowlage of your
faithe, leſte by ſome meanes the tempter
had tempted you, and leſte oure laboure
had bene beſtowed in vayne.

But nowe latelye, when Timothe came
from you vnto vs, & declared to vs youre B
faith and your loue, and how that ye haue
good remembraunce of vs alwayes, deſiryng
to ſe vs, as we alſo deſyre to ſee you:
Therefore brethren we receyued conſolacion
by you, in al oure aduerſity, & neceſſitie,
through your faith. For now are we aliue,
if ye ſtand ſtedfaſt in the Lord. For what
thankes can we recompence to God agayn
for you, ouer all the ioye, that wee ioye for
your ſakes before our God, praying night
and daye exceadinglye, that we myght ſee
you preſently, and might fulfil the thinges
whiche are lackyng vnto your fayth.

God himſelfe our father, and our Lorde
Ieſus Chriſte, ſhal gyde oure iorney vnto C
you: the Lorde alſo ſhall encreaſe you and
make you flowe ouer in loue one towarde
another, & towarde al men, euen as we do
toward you: ẏ he may make your heartes
ſtable and vnblameable, in holines before
God oure father, at the commyng of oure

Lorde Jeſus Chriſte, with all ſaintes.

The.iiii. Chapter.

He exhorteth them to ſtedfaſtnes, to kepe themſelues from ſynne and vncleanly conuerſacion, to loue one another: rebuketh ydlenes, and ſpeaketh of the reſurreccion.

A Furthermore, *we beſeche you (brethrē)
⁊ exhort you by ẏ Lord Jeſus,
that ye encreaſe more ⁊ more, euē as
ye haue receiued of vs, howe ye ought to
walke and to pleaſe God. For ye knowe
what commaundemētes we gaue you by
our Lorde Jeſu Chriſt. For this is the will
Rom.12.a of God* euen your holines, that ye ſhould
Ephes.5.a abſtaine from fornicacion, and that euery
1.Cor.7.a one of you ſhoulde knowe * how to kepe
his veſſell in holines and honoure, and not
Roma.1.c in the luſte of concupiſcence* as do ẏ Heathen,
whiche knowe not God, that no man
oppreſſe and defraude his brother in bargaininge:
becauſe that the Lorde is the auenger
B of all ſuche thinges, as wee tolde
you before, and teſtified. For god hath not
called vs vnto vnclennes: but vnto holines.
Luk.10.c. ‡He therefore that deſpiſeth, deſpiſeth not
1.Cor.3.b man, but God, which hath ſente his holy
and.6.d ſpirit among you. ‡
‡1.Teſ.1.a But as touching brotherlye ‡loue, ye
*Ioh.13.d nede not, that I wryte vnto you. *For ye
and.15.b
1.Ioh.4.b are taughte of God to loue one another.
C Yea, and that thyng verely ye doe vnto all
the brethren whiche are in all Macedonia.
Wee beſeche you brethren, that ye encreaſe
more and more, ⁊ that ye ſtudy to bee quiet,
Acte.20.b and to medle with your own buſines,
1.Cor.9.c and* to worke with your owne handes,
2.Teſ.3.b as we commaunded you: that ye maye behaue
youre ſelues honeſtly towarde them
that are withoute, and that nothynge bee
lackyng vnto you.

D *I woulde not brethren that ye ſhould
be ignoraunt concernyng them which are
fallen aſlepe, that ye ſorowe not as other
do, whiche haue * no hope. For yf wee beleue,
Sapi.2.b that Jeſus died, and roſe agayne: euē
ſo them alſo whiche ſlepe by Jeſus, wyll
God bryng agayne wyth hym. For thys
ſay we vnto you in the word of the Lord,
‡1.Co.15.g that wee whiche ſhall ‡ lyue, and ſhall remaine
in the commyng of the Lorde, ſhal
not come yer they whiche ſlepe. For the
Lorde himſelfe ſhall deſcende from heauen
Mat.24.c. with a ſhout, and the voice of the * Archāgell
Dani.12.a and trompe of God. And the deade in
Chriſte ſhall ariſe firſte: then we whiche
ſhal lyue (euen wee whiche ſhall remaine)
ſhall be caught vppe with them alſo in the
cloudes, to meete the Lorde in the ayre.
And ſo ſhall wee euer bee wyth the lorde.
Wherefore, coumforte youre ſelues one another
with theſe wordes. ‡

¶The.v.Chapter.

He enformeth them of the daye of dome, ⁊ cōming of the lord, exhorteth them to watch, and to regard ſuch as preache Gods worde among them.

Fynally, of the times ⁊ ſeaſons (brethren)
it is no nede that I write vnto A
you: for ye your ſelues know perfectly,
that *the day of the Lord ſhal come Mat.24.d
euen as a thefe in the night. For when they 2.Pet.3.c.
ſhall ſaye, peace, and all thinges are ſafe, Apoca.3.a
then ſhall* ſodayne deſtruccion come vpon and.15.c
them (as ſorowe commeth vpon a womā *Iere.15.b
trauailing wt child) and they ſhal not ſcape.
But* ye brethren are not in darkenes, that *Iob.12.c
that daye ſhoulde come on you as a thefe. Ephe.5.c
Ye are all the children of lyghte, and B
the children of the daye. We are not of the
night neither of darkenes. * Therefore let Rom.13.d
vs not ſlepe as other do, but let vs watch,
and bee ſober. For they that ſlepe, ſlepe in
the nighte: and they that bee droncken, are
dronken in the night. But let vs which are
of the day, be ſober, * armed with ẏ breſt Ephe.6.d
plate of faith ⁊ loue, and with hope of ſaluacion
for an helmet. For god hath not appointed
vs to prouoke wrath vnto our ſelues,
but to obtain ſaluaciō by the meanes
of oure Lorde Jeſu Chriſte * whiche dyed *2.Cor.5.c
for vs: that whether we wake or ſlepe, we
ſhould lyue together with him. Wherfore,
comforte your ſelnes together, and edifye
euery one another, euen as ye doe. C
We beſeche you brethren, that ye knowe Gala.6.b
them* whiche labour among you, ⁊ haue 1.Tim.5.c
the ouer ſyght of you in the lord, and geue Phili.2.d
you exhortacion, that ye haue them in hye
reputaciō through loue, for theyr workes
ſake, and be at peace with them.
We deſire you (brethren) warne them
that are vnruſye, coumforte the feble mynded,
lyft vp the weake, be paciente toward
all men. * See that none recompence euyll Mat.5.f
for euil vnto any man: but euer folow that D
whiche is good, both among your ſelues,
and to all men. * Reioyce euer. ‡Praye cōtinually. *Phi.4.a
In al thinges geue thankes. For ‡Luk.18.a
this is the wil of God through Chriſt Jeſu
toward you.
Quenche not the ſpirite. * Deſpyſe not 1.Cor.14.a
propheciynges.

prophesyinges. Examen al thynges: kepe
that whiche is good. Abſtain from al euyl
appearaunce. The verye God of peace ſanctifye
you throughoute. And I praye God
that your whole ſpyrite, & ſoule and body,
maye bee preſerued: ſo that in nothyng ye
maye bee blamed in the commyng of oure
Num.33.e lorde Jeſus Chriſt. *Faithful is he which
1.Cor.1.b called you, whiche wil alſo doe it. Brethrẽ,
praye for vs.
Rom.16.c *Grete al the brethren with an holye kiſſe.
1.Cor.15.d I charge you in the lord, that this Epiſtle
2.Cor.13.c be read vnto all the holye brethren. *The
*2.teſſ.3.d grace of the Lorde Jeſus Chriſte be with
you. Amen.

¶ The firſte Epiſtle vnto the Theſſalonians was written from Athens.

¶ The ſecond Epiſtle of Saincte Paule the Apoſtle to the Theſſalonians.

The firſt Chapter.

He thanketh God for theyr fayth and loue, and prayeth for the encreaſe of the ſame.

A PAULE, and Syluanus &
Timotheus. Unto yͤ cõgregaciõ
of the Theſſaloniãs,
in GOD our father, and in
the Lorde Jeſus Chriſte.
Roma.1.a *Grace bee vnto you, and
1.Cor.1.a peace from God oure father, and from the
Ephe.1.a Lorde Jeſus Chriſte.
‡Rom.1.b We are bounde to ‡thanke God alwayes
Phili.1.b for you brethren (as it is mete) becauſe yͭ
Epheſ.1.d your fayth groweth excedinglye, & euerye
Collo.1.a one of you ſwimmeth in loue towarde another
betwene youre ſelues, ſo that wee
oure ſelues boaſt of you in the congregacions
of God, ouer your pacience, and faith
B in all your perſecucions and tribulacions
yͭ ye ſuffer, whiche is a token of the righteous
iudgemente of God, that ye are counted
worthie of the kingdome of God, for
which ye alſo ſuffer. It is verely a righteous
thing with god, yͭ he recompẽce tribulacion
to thẽ yͭ trouble you: & to you which
are troubled, reſt with vs, when the Lord
C Jeſus ſhal ſhewe hymſelfe from heauen
with the angels of his power, with flamming
fire, whiche ſhall render vengeaunce
Rom.2.b. vnto them that knowe not God *and that
obey not the Goſpell of oure Lorde Jeſus
‡Sapi.5.c Chriſte, ‡whiche ſhalbee puniſhed with euerlaſtynge
damnacion, from the preſence
of the Lorde, and from the glorye of hys
power: *when he ſhall come to bee glorified D
in his ſainctes, and to become meruailous *mat.25.d
in al them yͭ beleue: becauſe our teſtimonie
that wee had to you, was beleued
euen yͤ ſame day. ‡Wherfore alſo, we pray Collo.1.a
alwaies for you, that oure God wil make Phili.1.b
you woorthie of this calling, and fulfill all
delectacion of goodnes, and the woorke of
faythe with power: that the name of oure
Lord Jeſus Chriſte may bee glorified by
you, and ye by him, acording to the grace
of our god, and of the lord Jeſus Chriſt.

The .ii. Chapter.

¶ He ſheweth them that the daye of the Lord ſhall not come, tyll the departyng from the fayth come fyrſt: and therfore he exhorteth them not to be diſceyued, but to ſtande ſtedfaſt in the thynges that he hath taughte them.

WE beſeche you (brethren) by the comming
of our Lorde Jeſu Chriſte, and A
in that wee ſhall aſſemble vnto hym,
yͭ ye be not ſodenly moued frõ your mind,
nor bee troubled, neither by ſpyrite, neither
by wordes, nor yet by letter, which ſhould
ſeme to come from vs, as though yͤ day of
Chriſt were at hãd. Let no mã deceiue you
by any meanes, for the lord ſhall not come,
excepte there come *a departyng firſte: and Dani.9.g
that that ſinful manne be opened, the ſonne 1.tim.4.a
of perdicion, whiche is an aduerſarie: and
is exalted aboue all that is called God, or
that is worſhipped: ſo that he doeth ſytte
*in the temple of God, boaſting himſelfe 1.Cor.3.d
to be God. and.6.d

Remember ye not, that when I was B
yet wyth you, I tolde you theſe thynges.
And nowe ye knowe what withholdeth:
euen that he might be vttered at his tyme.
*For the miſterye of the iniquitie dothe already *1.Joh.2.c
woorke: till he whiche now onely letteth,
be taken out of the waie. And thẽ ſhal
that wicked be vttered, ‡whome the Lord ‡Eſay.11.a
ſhal conſume with the ſpirit of his mouth,
and ſhall deſtroye with the appearaunce
of his comming, euen him whoſe comming
is after the woorkynge of Satan wyth
all lyeng power, *ſignes, and woonders, Mat.24.c
and with all deceiuableneſſe of vnrighteouſnes,
among them that periſhe: becauſe
they receyued not the loue of the truethe, C
that they mighte bee ſaued. *And therfore *Ro.1.d
God ſhall ſende them ſtronge deluſion,
that they ſhoulde beleue lyes: that all they
mighte be damned, whiche beleued not the
truthe, but had pleaſure in vnrighteouſnes.
But wee are bounde to geue thankes

alwaye to God for you (brethren beloued
of the Lorde) for becauſe that God hathe
from the beginning choſen you to ſaluacion,
through ſanctifiyng of the ſpirite, and
through beleuing of the truth, whereunto
he called you by our Goſpell to obtain the
glory of our Lorde Jeſu Chriſt.

Therefore brethren ſtande faſte, and
D kepe the ordinaunces which ye haue learned:
whether it were by our preachyng, or
by Epiſtle. Our Lorde Jeſu Chriſte himſelfe,
and God oure father (which hath loued
vs, and hath geuẽ vs euerlaſtyng cõſolacion,
and good hope throughe grace)
comforte your heartes, and ſtabliſhe you in
all good ſaying and doyng.

The.iii.Chapter.

He deſireth them to praye for him, that the goſpell may proſper, and geueth them warnyng to reproue the ydle: and yf they wyll not laboure wyth theyr handes, that they ſhall not eate.

A FUrthermore brethren praye ye for
Ephe.6.c. Collo.4.a. vs, *that the woorde of God may
haue paſſage, and bee glorified, as
it is alſo with you: and that wee maye bee
deliuered from vnreaſonable and froward
menne. For all menne haue not faithe, but
the Lorde is faythfull, which ſhall ſtabliſh
you, and preſerue you from euyll.
We haue confidence throughe the Lorde
to you warde, that ye bothe dooe, and will
dooe the thynges which wee commaunde
you. And the Lord gide your heartes to yͤ
loue of god, and to the pacient waiting for
B Chriſt. We require you brethrẽ by yͤ name
‡1.Co.5.b of our Lorde Jeſu Chriſt ‡ yͭ ye withdraw
your ſelues frõ euerye brother, that behaueth
himſelf inordinatly, and not after the
inſtitucion whiche he receyued of vs. For
ye youre ſelues knowe, how ye oughte to
folow vs. For we behaued not oure ſelues
inordinatlye among you. Neyther toke we
Acte.20.g 1.Cor.9.c. 1.The.2.c and.4.c bred of any mã for naught: but ‡ wrought
wͭ labor and ſwete night and day, becauſe
wee would not bee chargeable to anye of
you: not but that we had auctoritie, but to
make our ſelues an enſample vnto you, to
folowe vs. For when wee wer with you,
this we warned you of, that if any would
C not worke, the ſame ſhoulde not eate.

For we haue hearde ſaye, that there are
ſome which walke among you inordinatlye,
workyng not at all, but beeyng biſſbodies.
Them that are ſuche, we commaund
and exhort, by oure Lord Jeſu Chriſte, yͭ
they worke with quietnes, and eate theyr
owne breade: *Brethren bee not ye werye *gala.6.b
in well dooyng. If anye manne obeye not D
our ſaying, ſende vs woorde of hym by a
letter: and * haue no cumpany wyth him, 2.teſſ.3.b
that he maye be aſhamed. And counte him
not as an enemye: but warne hym as a
brother. The very Lord of peace geue you
peace alwayes, by all meanes. The Lord
bee wyth you all. The ſalutacion of me
Paule, with mine owne hand. This is the *1 theſ.5.d
token in all Epiſtles. So I write. *The Phili.4.d
grace of oure Lord Jeſus Chriſt be with
you all. Amen.

¶ Sent from Athens.

The firſt Epiſtle

Of Saincte Paule to Timothe.

The fyrſte Chapter.

He exhorteth Timothe to waite vpon his office: namely, to ſee that nothyng bee taught but Gods word. He ſheweth alſo wherefore the lawe is good, & telleth that Chriſte Jeſus came into the worlde, to ſaue ſynners.

PAULE an Apoſtle of A
Jeſus Chriſte, *by the *Acte.9.c
commiſſion of god our
ſauioure, and Lord Jeſus
Chriſte, whiche is
our * hope. *1.Teſ.1.a
Unto ‡ Timothe hys ‡Act.16.a
naturall ſonne in the fayth.
*Grace, mercye, and peace, from God our *1.Co.1.a
father, and from the Lorde Jeſus Chriſt, Gala.1.a
our Lorde.

As I beſoughte the to abide ſtyll at
Epheſus (when I departed into *Macedonia) Acte.19.b and.20.d
euen ſo do, yͭ thou commaund ſome
that they folow no ſtraunge doctryne, neyther
geue hede * to fables and endeleſſe genealogies, *2.Ti.2.c titu.3.c
which brede doubtes more then 1.Ti.4.a
godlye edifiyng, whiche is by faythe: for B
the ende of the commaundement is, *loue Rom.13.c
out of a ‡pure heart, and of a good conſcience, ‡Act.15.b
and of faith vnfained: from the which
thinges, becauſe ſome haue erred, they are
turned vnto vaine iangeling, becauſe they
woulde bee doctoures of the law, and yet
vnderſtand not what they ſpeake, neyther
whereof they affyrme.

We know, that * the law is good, yf Rom.7.b
a manne vſe it lawfullye: knowyng thys, galat.3.c
‡ howe that the lawe is not geuen vnto a ‡galat.5.d
righteous mã, but vnto the vnrighteous
and diſobediente, to the vngodlye and to
ſynners, to vnholye and vncleane, to mur-

therers of fathers, and murtherers of mothers,
*Tc.21.b. to manſlears, to *whoremongers,
Rom.1.d to them that defile themſelues wyth mankind,
to manſtealers, to liars, to periured,
and yf there bee anye other thynge that is
contrarye to the holſome doctryne, according
to the goſpel of the glory of the bleſſed
god, which goſpel is committed vnto me.

C And I thanke Chriſt Ieſus our Lord,
which hath made me ſtrong: for he counted
me true, and put me in office where as
*Act.9.a and.22.a before I was a blaſphemer, * and a perſecuter,
1.Cor.15.b & a Tiraunt. But yet I obtained
Gala.1.c. mercy, becauſe I did it ignoraũtly through
vnbeliefe. Neuertheleſſe, the grace of oure
Lorde was exceadyng aboundaunt with
fayth and loue, which is by Chriſte Ieſu.
This is a true ſaying (and by all meanes
‡mat.9.d Mar.2.d. worthy to be receiued of vs) yͭ ‡Chriſt Ieſus
Luk.19.a came into the worlde, to ſaue ſinners,
Ioh.3.c. of whome I am chiefe. Notwithſtanding
for this cauſe obtained I mercye, that Ieſus
Chriſte ſhoulde fyrſte ſhewe on me all
long pacience, to declare an enſample vnto
D them whiche ſhoulde beleue on hym vnto
eternall life. So then vnto God, king euerlaſting,
*Col.1.c. immortall *inuiſible, wyſe onely,
be honor and praiſe for euer & euer. Amen.

This commaundement commit I vnto
thee ſonne Timotheus, according to the
prophecies, whiche in time paſt were prophecied
of thee, that thou in thē ſhouldeſte
fight a good fight, hauing faith and good
conſcience: whiche ſome haue putte awaye
from them. And as concernyng faith, haue
*2.Ti.2.c made ſhip wracke. Of whoſe noumbre is
‡2.Ti.4.c *Himeneus and ‡ Alexander, whome * I
*Ma.18.c haue deliuered vnto Satan, that thei may
1.Cor.5.a learne not to blaſpheme.

The.ii. Chapter.

He exhorteth to praye for al men. He wyll not haue wemen to bee ouer coſtlye apparelled, nor to teache in the congregaciō, but to be in ſcilence, and to obey theyr houſebandes.

A I Exhorte therfore, that aboue al
thinges, praiers, ſupplicacions,
interceſſyons, and geuynge of
Iere.29.c thankes bee had for al men: *for
Baruc.1.c kinges, and for al that are in auctoritie, yͭ
we may liue a quiet and a peaceable life, wͭ
al godlines and honeſtie. For that is good
& accepted in the ſight of god our ſauiour,
whiche wyll haue al menne to bee ſaued,
& to come vnto the knowlage of the truth.
‡Io.17.a. For there is ‡one god, and one *mediatour
*He.9.d betwene God and manne, euen the manne
gala.3.c Chriſte Ieſus, whiche gaue himſelf a ranſome
for all men, that it ſhoulde be teſtified ‡Rom.1.a
at his tyme, ‡where vnto I am ordained and.11.c
a preacher, and an Apoſtle. I tell the truth 2.Timo.1.c
in Chriſte and lye not: beeyng the teacher
of the Gentiles with fayth and veritye.

I wyll therefore that the menne ‡praye ‡Iob.4.
euery where, lifting vp pure handes with B
oute wrathe, or doubtyng. Likewyſe alſo
the women, that they araye themſelues in
comlye apparell, wyth ſhamefaſtneſſe and
diſcret behauiour, not with broyded heere,
eyther golde or pearles, or coſtelye araye:
but as becommeth wemen, that profeſſe
godlineſſe through good workes. ‡ Lette 1.Cor.14
the woman learne in ſcilence wyth all ſubiecciō.
But I ſuffer not a womā to teache,
neither to vſurpe authoritie ouer the man,
but to be in ſcilence. For Adam was fyrſte
formed, and then Eue. Adam alſo was
not deceyued, but the woman was deceiued,
and was ſubdued to the tranſgreſſiō.
Notwythſtandyng, throughe bearyng of
children ſhe ſhalbe ſaued, if they continue in
faith and loue, and holines, with diſcreciō.

The.iii. Chapter.

What maner of man a byſhop or prieſt ought to be. The properties alſo required in a deacō or miniſter.

THis is a true ſaying: If a mā deſire A
the offyce of a Biſhoppe, he
deſireth an honeſte worke. A Biſhop
therefore muſt be blameles,
the houſeband of one wife, diligent, ſober,
diſcrete, a keper of hoſpitalitye, apte to
teache, not geuen to ouermuche wyne, no
fyghter, not gredye of filthye lucre: but gē
tle, abhorryng fightyng, abhorryng couetouſnes,
one yͭ ruleth well his owne houſe,
one that hathe children in ſubieccion wyth
all reuerence. For if a man can not rule his
own houſe, howe ſhall he care for the congregacion
of God? He may not be a yong
ſcholer, leſt he ſwel and fall into yͤ iudgement
of the euil ſpeaker. He muſt alſo haue
a good reporte of them whiche are without,
leſte he fall into rebuke, and ſnare of yͤ
euill ſpeaker. B

Like wiſe muſt the miniſters be* honeſt, Acte.6.a
not double tongued, not geuen vnto much
wine, neither gredy of filthy lucre: but holdyng
the miſterye of the fayth with a pure
cōſcience. And let them firſte be proued, and
then let them miniſter, ſo that no manne bee
hable to reproue them.

Euen ſo muſt theyr wyues bee honeſte,
not euill ſpeakers: but ſober, and faythe-

full in all thynges. Lette the Deakons bee
ẏ houſebandes of one wyfe, and ſuche as
rule theyr children well, and theyr owne
Mat.25.b houſholdes. For * they that miniſter wel,
get themſelues a good degree, and great
C lyberty in ẏ faith which is in Chriſt Ieſu.
Theſe thinges write I vnto the, truſtyng
to come ſhortelye vnto thee: but and yf I
tarry long, that then thou mayeſt yet haue
knowlage, how thou oughteſt to behaue
thy ſelf in the houſe of God, whiche is the
congregacion of the liuing God, ẏ pyllar
and grounde of truth. And without dout
Iohn.1.b. great is that miſterye of godlineſſe: ‡ God
was ſhewed in the fleſhe, was iuſtified in
the ſpirite, was ſene amonge the Angels,
was preached vnto ẏ Gentils, was beleued
on in the world, & receiued vp in glory.

¶ The. iiii. Chapter.

He profecieth of the latter dayes, and exhorteth
Timothe to be diligent in readynge of the holy
ſcrypture.

THe ſpirit ſpeaketh euidently*,
Actes.20.f ly*, ẏ in the latter time ſome
2.Tim.3.a ſhal ‡ depart from the faith,
2.Pet.2.a and ſhall geue heede vnto
and.3.a ſpirytes of erroure & deuilliſhe
Iude.1.c. ‡2 Teſſ.2.a doctrines of thē which
ſpeake falſe throughe ypocriſie, and haue
theyr conſciences marked with an hote yron,
forbidding to marye, and commaundyng
Gene.1.d. to abſtayne from meates * whiche
God hathe created to bee receyued ‡ with
‡mat.26.c Acte.27.f. geuyng thankes, of them whiche beleue &
know the trueth. For * al ẏ creatures of
Gene.1.d Eccl.39.c. God are good, and nothing to be refuſed,
Mar.7.d yf it bee receyued wyth thankeſgeuing.
Ro.14.c For it is ſanctified by the worde of God
Titus.1.d and praier. If thou put the brethren in remembraunce
of theſe thynges, thou ſhalt
bee a good mynyſter of Ieſu Chriſte ‡
2.tim.3.d which haſt bene nouriſhed vp in ẏ wordes
of the faythe and of good doctrine, which
1.timo.1.a thou haſt continually folowed. But * caſt
2.Tim.2.c awaye vngoſtly and olde wyues fables
Titus.3.c Exerciſe thy ſelfe rather vnto godlineſſe.
B For ‡ bodely excercyſe profyteth litle: but
Colloſ.2.d godlynes is profytable vnto all thynges,
as a thyng whiche hath promyſes of the
life that is now, & of ẏ life to come. This
is a ſure ſaying, & by al meanes worthye
to be alowed. For therfore we bothe labor
& ſuffer rebuke, becauſe we haue a ſtedfaſt
hope in ẏ liuing god, which is the ſauiour
*Ti.2.c. of al men, ſpecially of thoſe ẏ beleue. Such
‡Titus.2.b thinges commaund & teache. * Let no mā
2 Tim.1.c. 1.Pet.5.a deſpiſe thy youth ‡ but bee vnto them that
beleue, an enſample, in worde, in conuerſacion,
in loue, in ſpyrit, in faith, in pureneſſe.
Tyll I come, geue attendaunce to readyng, C
to exhortacion, to doctrine. Deſpiſe
not the gyft ẏ is in the, whiche was geuē
the throughe prophecie, with the * laying Actes.6.b
on of hādes by the autoritie of prieſthode. 8.c.13.a and.19.a
Theſe thynges exerciſe, and geue thy ſelfe Nu.27.d.
vnto them, that it maye be ſene, how thou 2.Tim.1.b
profiteſte in all thynges. Take heede vnto
thy ſelfe, and vnto learnyng, and continue
therein. For if thou ſhalt ſo doe, thou ſhalt
ſaue thy ſelfe, and them that heare thee.

¶ The. v. Chapter.

He teacheth hym howe he ſhal behaue him ſelfe in
rebuking of all degrees. An ordre concernynge widdowes.

REbuke not an elder rigoruſly A
ruſly * but exhort him as a Leu.19.g
father: ẏ yonger mē, as brethrē:
ẏ elder wemē, as mothers,
ẏ yonger as ſiſters,
with al pureneſſe. Honour
widdowes, whiche are true widdowes.
If any widdow haue children or neuews,
let them learne firſt to rule theyr own houſes
godly * and to recompence their elders. Eccle.3.b
For that is good and acceptable before
God. She that is a true * widdowe and Luke.2.f
frendeleſſe, putteth her truſte in God, and
continueth in ſupplicacions and prayers
night and day. But ſhe ẏ liueth in pleaſure,
is dead, euen yet alyue. And theſe thinges
cōmaund, ẏ they may be without rebuke.
But yf any prouide not for her owne (and
ſpecially for them of her houſholde) ẏ ſame
hath denied the faith, and is worſe then an
infidel.

Lette no widdowe be choſen vnder thre
ſcore yere olde, and ſuche a one as was the B
wife of one man, & wel reported of men in
good workes: if ſhe haue brought vp children,
* yf ſhe haue lodged ſtraungers, yf Gene.19.a
ſhe haue waſhed the ſaynctes feete, yf ſhe Acte.10.c
haue miniſtred vnto them whiche were in 1.Pet.4.b
aduerſitie, yf ſhe haue beene continuallye Rom.12.c Hebr.13.a
geuen vnto al maner of good workes: the
yonger widdowes refuſe: For when they
haue begonne to waxe wanton agaynſte
Chriſt, they wyl marye, hauing damnaciō
becauſe they haue caſt awaye theyr fyrſte
faith. And alſo thei learne to go from houſe
to houſe ydle: yea, not ydle onelye, but alſo
tatlers and byſibodies, ſpeaking thinges
whiche are not comly.
I wyll therefore that the yonger wemen C 1.Cor.7.b
* mary, to beare children, to guide ẏ houſe,
and geue none occaſion to the aduerſarye

to ſpeake euil. For many of them are already
turned back, ⁊ are gone after Satan.
And if any man or woman that beleueth
haue widdowes, let them minister
vnto them, ⁊ let not the congregacion be
charged: that there may be ſufficient for
them that are widdowes in dede.

The elders that rule wel, are woorthy
of double honour, moſte ſpeciallye they
which labour in the woorde, ⁊ teaching.
Deut.25.b For the ſcripture ſayth: *thou ſhalt not
1.Cori 9.a moſel the mouth of the oxe that treadeth
out the corne. And ‡the laborer is woorthy
‡mat.10.b of his rewarde. Agaynſt an elder receiue
Deu.19.d none accuſacion: but * vnder two
or thre witneſſes. Them that ſynne, rebuke
openly, that other alſo maye feare.
D I teſtifye before God ⁊ the lorde Jeſus
Chriſt, ⁊ the elect angels, that thou
obſerue theſe thynges without haſtines
of iudgement, and do nothing parcially.
Nu.27.d. *Lay handes ſodēly on no man, neither
Actes.6.b be partaker of other mens ſynnes: kepe
8.c.13.a thy ſelfe pure. Drynke no longer water,
and.19.a but ‡ vſe a litle wyne for thy ſtomackes
1.tim.4.d ſake, and thyne often diſeaſes.
2.Tim.1.b
‡Ecc.31.d Some mens ſinnes are opē before hand,
and goe before vnto iudgemēt, and ſome
mens ſynnes folow after. Likewiſe alſo
good workes are manifeſt before hand,
⁊ they that are otherwiſe, cannot be hid.

The.vi.Chapter.

The dutye of ſeruauntes towarde their maſters. Agaynſt ſuche as are not ſatiſfyed wyth the worde of God. Agaynſte coueteouſnes. A good leſſon for ryche men.

A LEt as many *ſeruantes as are
1.Cor.7.c vnder the yoke, counte theyr
Ephe.6.a maiſters worthy of all honor,
Collo.3.d that the name of God and his
Titu.2.b. doctrine be not euil ſpoken of. See that
1.Pet.2.d they whiche haue beleuyng maſters, deſpiſe
them not, becauſe they are brethrē:
but rather do ſeruice, foraſmuch as they
are beleuing and beloued, and partakers
of the benefite.
*Gal 1.a These thinges teache and exhort. *If any
manne folow other doctrine, ⁊ encline
not vnto the wholeſome wordes of our
Lord Jeſu Chriſt, ⁊ to yͤ doctrine which
is according to godlines, he is puft vp,
and knoweth nothyng: but waſteth hys
*1.tim.1.a braines about queſtiōs ⁊ *ſtrife of wordes,
Titus.3.c whereof ſpring ēuy, ſtrife, railinges
euill ſurmyſynges, vayne dyſputacion
of men that haue corrupte myndes, and
2.Teſſ.2.c that are * robbed of the trueth: whiche
thinke that lucre is godlines. From thē
that are ſuche, ſeparate thy ſelfe. Godlynes B
is great riches *if a man be content Eccl.29.d
with that he hath. ‡For we broughte nothing Hebr.13.a
into the worlde, neyther maye we ‡Job.1.b
cary any thing out. Eccl.5.c

But when we haue fode ⁊ rayment, we
muſt therwith be contēt. They that wil
be ryche, fall into temptacion ⁊ ſnares,
(of the deuil) and into many foolyſhe ⁊ noyſome
luſtes, which drowne men into perdicion
⁊ deſtruccion. For couetouſnes of
money is the rote of al euil: which while
ſome luſted after, they erred from the
faith, ⁊ tangled themſelues with manye
ſorowes. But thou mā of god, flye ſuch C
thinges. Folow rightouſnes, godlines,
faith, loue, pacience, mekenes. Fighte the
good fight of faith: Lay hand on eternal
life, whereunto thou arte alſo called, and
haſt profeſſed a good profeſſion beefore
many witneſſes. I geue thee charge in yͤ
ſyghte of God * whiche quickeneth all Acte.17.c.
thinges, and before Jeſu Chriſte (which
vnder Pōcius Pilate witneſſed a good
witneſſing) that thou kepe the commaūdemente,
and be without ſpot, and vnrebukeable,
vntyll the appearyng of oure
Lorde Jeſus Chriſt * which appearing Apoc.17.c
(in hys tyme) he ſhall ſhewe, that is bleſſed and.19.b
and mightye onely, kyng of kynges,
and lorde of lordes, whiche onelye hath
immortalitie, and dwelleth in the lyght
that no man can attayne, * whom no man Exod.33.d
hath ſene, neyther can ſee, vnto whom be John.1.c.
honour and rule euerlaſting. Amen. and.6.e
1.Joh.4.b
Charge them whiche are ryche in this D
worlde, that they be not hye minded, nor
*truſt in vncertayne riches, but in the lyuyng Mat.6.c.
God (which geueth vs aboūdantly Luke.12.d
all thinges to enioye them:) that they Eccl.29.b
do good, yͭ thei be riche in good workes,
that they be ready to geue, and gladly to
diſtribute * laying vp in ſtore for thēſelues Marc.
a good foundacion agaynſt the tyme
to come, yͭ they may obtaine eternal lyfe.

O Timothe, ſaue that whiche is geuen
thee to kepe, and auoyde vngoſtly vanities
of voyces ⁊ oppoſicions of ſcience,
falſely ſo called, which ſciēce while ſome
profeſſed, they erred as concernyng the
fayth. Grace be with thee. Amen.

Sente from Laodicia, whiche is
the chiefeſt citie of Phrigia
Pacaciana.

The

The ſeconde Epiſtle of Sainct Paule the Apoſtle to Timothe.

The firſt Chapter.

Paul exhorteth Timothe to ſtedfaſtnes and pacience in perſecuciō, and to continue in the doctrine that he had taught him. A commendacion of Oneſiphorus.

A PAule an apoſtle of Jeſu
Chriſte, by yͤ wil of god,
according to the promes
of life which is in Chriſt
Jeſu. To Timothe hys
beeloued ſonnē. Grace,
mercy, ⁊ peace, from god
Act.22.a the father, ⁊ from Jeſu Chriſt our lord.
Rom.1.a. I thanke God * whome I ſerue from
Phil.3.a mine elders with pure cōſcience, yͭ without
any ceaſyng, I make mencyon of the
in my prayers nighte ⁊ day, deſyryng to
ſee thee, mindful of thy teares: ſo that I
am filled with ioy, when I call to remēbraūce
the vnfained faith that is in thee,
which dwelt firſt in thy graundemother
Loys, ⁊ in thy mother Eunica: and I am
aſſured that it dwelleth in thee alſo.
B Wherfore I warne thee that thou ſtere
vp the gift of God whiche is in thee * by
*1.tim.4.d the puttyng on of my handes. ‡ For God
‡Rom.8.c hath not geuen to vs the ſpirite of feare,
but of power, ⁊ of loue, ⁊ of ſobreneſſe.
Rom.1.b. * Be not thou therfore aſhamed of yͤ teſtimony
of our lord, neither be aſhamed
‡Eph.3.a of me ‡ which am his priſoner: but ſuffre
thou aduerſitie with the Goſpell, according
Titu.3.b to the power of god, which * ſaued
Eph.1.a vs, and called vs with an holye callyng,
not accordyng to our dedes, but accordyng
to hys owne purpoſe and grace,
whiche was geuen vs thorow Chryſte
C Jeſu (before yͤ world began) but is now
declared openly, by the appearyng of
1.Cor.15.g oure ſauiour Jeſu Chriſt, * which hath
Hebr.2.d put away death, ⁊ hath brought life and
immortalitie vnto lyghte, thorow the
goſpel * whereunto I am appoynted a
Roma.1.a and.11.c preacher and Apoſtle, ⁊ a teacher of the
1.Tim.2.b gētiles: for yͤ whiche cauſe I alſo ſuffer
theſe thinges. Neuertheles, I am not aſhamed.
For I knowe, ⁊ am ſure, that he
(in whom I haue put my truſte) is able
to kepe that whiche I haue commytted
to his keping, agaynſt that daye.

* Se that thou haue the enſample of the D
holeſome wordes, which thou haſt herd 1.tim.4.
of me with faith ⁊ loue, that is in Chriſt Titu.2.b.
Jeſu. That good thing, whiche was cōmitted 1.Pet.5.a
to thy keping, holde faſt through
the holy goſte, whiche dwelleth in vs.
This yͧ knoweſt, how yͭ all they whiche
are in Aſia, bee turned frō me. Of which
ſort are Phigelus, ⁊ Hermogenes. The
Lord geue mercy vnto the houſhold of
Oneſiphorus, for he oft refreſhed me, *
and was not aſhamed of my chayn: but Mat.25.c Roma.1.c
whē he was at Rome, he ſought me out
very diligently, and found me. The lord
graunt vnto him, yͭ he may fynde mercye
with the lorde at that day. And in howe
manye thynges he miniſtred vnto me at
Epheſus, thou knoweſt very wel.

The.ii. Chapter.

Like as in the firſte Chapter, ſo here he exhorteth him to be conſtant in trouble, to ſuffer manlye, and to abyde faſt in the wholeſome doctrine of our lorde Jeſus Chriſte.

THou therefore my ſonne, bee A
ſtrong in the grace (that is thorow
Chriſte Jeſu) and in the
thinges that thou haſt hearde
of me by many witneſſes: the ſame commit
thou ‡ to faythful men, whiche ſhalbe Titu.1.b
apte to teache other alſo. Thou therfore
ſuffer affliccions, as a good ſouldiour of
Jeſu Chriſt. No man that warreth, entangleth
himſelf with worldly buſines,
⁊ that becauſe he may pleaſe him, which
hath choſen him to bee a ſouldiour. And
though a man ſtriue for a maſtery, yet is
he not crouned, except he ſtriue lawfully.
* The houſbādman that laboreth, muſt 1.Cor.9.a
firſte receyue of the fruites. Conſider
what I ſaye. The Lorde geue thee vnderſtanding
in all thinges. B
Remēbre that Jeſus Chriſt ‡ of the ſede ‡Mat.1.a
of Dauid, roſe agayn from death according Rom.1.a
to my goſpel, wherin I ſuffre trouble
as an euill dooer, euen vnto bondes.
But the word of God was not bounde.
Therefore ‡ I ſuffer al thinges, for the elect ‡Act.20.e
ſakes, that they might alſo obtayne
that ſaluacion, which is in Chriſte Jeſu
with eternall glory. It is a true ſaying,
* for if we be dead with hym, we ſhal alſo *Rom.6.b
liue with hym. ‡ If we be paciente we ‡Rom.8.c
ſhall alſo raygne with hym. * If we denye *Lu.12.b
hym, he alſo ſhal denye vs. If we beleue
not, ‡ yet abydeth he faythfull. He Rom.3.a num.23.c
cannot denye himſelfe. Of theſe thinges
put them in remembraunce, and teſtifye
before

before the lord, that they folow no contencious
C woordes, which are to no profit,
but to the peruerting of the hearers.
Study to ſhewe thy ſelfe laudable vnto
God, a woorkeman that nedeth not to
be aſhamed, diſtributyng the woorde of
1.tim.1.a trueth iuſtly. *As for vngoſtly vanities
and.6.b of voyces, paſſe thou ouer thē. For they
wil encreaſe vnto greatter vngodlineſſe,
and theyr woordes ſhall frette euen as
doeth the dyſeaſe of a cancre: of whoſe
1.Tim.1.d nūbre is ‡Himeneus ⁊ Philetus, whiche
(as concernyng the trueth) haue erred:
ſaying that yͤ reſurreccion is paſt already,
and doe deſtroye thē fayth of ſome.
But thē ſure groundē of God ſtandeth
*Joh.10.c ſtill, and hath this ſeale: *the lorde knoweth
them that are hys. And lette euery
manne that calleth on yͤ name of Chriſt,
D depart from iniquitie. Notwithſtāding
Rom.9.d *in a great houſe are not onely veſſelles
of golde ⁊ of ſiluer, but alſo of wood ⁊
of earth: ſome for honour, and ſome vnto
diſhonour. If a man therfore pourge
hymſelfe from ſuche menne, he ſhalbe a
veſſell ſanctifyed vnto honoure, metē for
yͤ vſes of the Lord, and prepared vnto al
good workes: Luſtes of youth auoide,
but folow righteouſnes, fayth, loue and
peace, with them that call on the Lorde
*1.tim.1.a with a pure hearte: *Foolyſhe and vnlearned
and.6.b queſtions put from thee, knowyng
that they do but engendre ſtrife. The
ſeruaunte of the Lorde muſt not ſtryue:
1.Tim.3.a but bee gentle vnto all menne, *apte to
teache, and one that can ſuffer the euyll
Gala.6.a with mekenes, ⁊ can ‡enformē them that
reſyſte (*the trueth*) if that God at anyē tyme
wil geue thē repentaūce, for to knowe yͤ
truth: ⁊ that they may come to thēſelues
agayne out of the ſnare of yͤ deuil, which
are holden captiue of hym at hys will.

The.iii.Chapter.

He prophecieth of the parlous times; ſetteth out hipocrites. Perſecution for the Goſpel.

A ‡Act.26.f THys knowe, that ‡in the laſte
1.tim.4.a dayes ſhall come parlous times.
1.Pet.2.a For men ſhalbe louers of
Jude.1.c theyr owne ſelues, couetous,
boaſters, proude, curſed ſpeakers, diſobedient
to fathers ⁊ mothers, vnthankfull,
vngodly, vnkynde, trucebreakers,
falſe accuſars, ryotours, fearſe, deſpyſers
of thē whiche are good, traytours,
heady, hie minded, gredy vpon volupteouſnes
more then yͤ louers of God, hauing
a ſimilitude of godlines, but haue
B denied yͤ power therof: and ſuch abhorre.
‡Titu.1.c For of this ſort are they, ‡which entre into
houſes, ⁊ bring into bondage women
laden with ſinne: which womē are led wͭ
diuerſe luſtes, euer learning, ⁊ neuer able
to come vnto the knowlage of the truth.
*Ex.7.b *As Jannes and Jambres withſtode
Moſes: euen ſo doe theſē alſo reſyſt the
trueth: menne they are of corrupte myndes,
and leude, as concernyng the fayth:
but they ſhal preuayl no lōger. For their
madnes ſhalbe vttered vnto al men euen
as theirs was. But thou haſt ſeene the
experience of my doctryne, faſhion of liuing,
purpoſe, faith, long ſuffering, loue,
C pacience, perſecucions, and affliccions,
which happened vnto me at Antioche, at
Iconium, and at Liſtra: which perſecucions
I ſuffered paciētly. And from them
‡Act.14.d all, thē lorde delyuered me. Yea and ‡all
Pſal.34.d they yͤ wil liue godly in Chriſt Jeſu ſhal
Pro.24.b ſuffre perſecuciō. But the euil men ⁊ diſceauers
Eccle.2.a ſhal wexe worſe ⁊ worſe, while
they deceiue and are deceiued thēſelues.
D But continue thou in the thinges whiche
thou haſt learned, which alſo were committed
vnto thee, knowing of whō thou
haſte learned them, and foraſmuche alſo
1.Timi.4.a as ‡of a child yͧ haſt knowen yͤ holy ſcriptures,
which are able to make thee learned
2.Pet.1.d vnto ſaluaciō through yͤ faith which
is in Chriſte Jeſu. ‡All ſcripture geuen
by inſpiracion of God, is profitable to
teache, to improue, to amende, and to inſtruct
in righteouſnes, that thē manne of
God may be perfecte, and prepared vnto
all good woorkes.

The.iiii.Chapter.

He exhorteth Timothe to be feruent in the woorde, and to ſuffer aduerſitie: maketh mencion of his own death, ⁊ biddeth Timothe come vnto him.

A I Teſtifie therfore before God,
and before yͤ lord Jeſu Chriſt
whiche ſhal iudge the quicke ⁊
dead at hys appearyng in his
kyngdome, preache thou the worde, be
feruente, in ſeaſon and oute of ſeaſon.
Improue, rebuke, exhorte with al long
ſufferyng ⁊ doctryne. For the tyme wyll
come, when they ſhall not ſuffre wholſome
doctrine: but after their own luſtes
ſhal they (whoſe eares itche) get them
an heape of teachers, and ſhall withdrawe
theyr eares from the truethe, and
ſhalbee turned vnto fables. But ‡watch
thou

thou in al thinges, ſuffer affliccions, doe
yͤ worke throwly of an Euangeliſte, fulfill
thine office vnto the vtmoſt: (Be ſober.)
For I am now ready to be offered, and
B the time of my departing, is at hande. I
haue fought a good fight, I haue fulfilled
my courſe, I haue kept yͤ fayth. Frō
1.Cor.9.d henceforth there is layed vp for me * a
1.Pet.5.b. croune of righteouſnes, which the lorde
(that is a righteous iudge) ſhal geue me
at that day: not to me onely, but vnto all
them alſo that loue his cumming. Dooe
thy diligēce, that thou maiſt come ſhortlye
vnto me. For Demas hath forſaken
me, ⁊ loueth this preſent world, ⁊ is departed
vnto Theſſalonica. Creſcens is
gone to Galacia, Titus vnto Dalmacia.
C Onely Lucas is with me. Take ‡ Marke
Collo 4.c and bring hym with thee, for he is profitable
vnto me for the miniſtracion.

And Tichicus haue I ſent to Epheſus.
The cloke that I lefte at Troada with
Carpus, (when thou cūmeſt) bring with
thee, and the bookes, but ſpeciallye the
parchemente. Alexander the coperſmith
did me much euil: The lord reward him
accordyng to hys dedes: of whome bee
thou ware alſo. For he hath greatelye
withſtande our wordes. At my fyrſt anſwering,
no man aſſyſted me, but al forſoke
me. I pray God, that it may not be
layed to theyr charges.

D * Notwithſtanding the Lord aſſiſted
me, ⁊ ſtrengthed me, that by me yͤ preaching
ſhould be fulfilled to the vtmoſt,
and that all the Gentiles ſhoulde heare.
And I was deliuered out of the mouth
of yͤ lion. And the Lorde ſhal deliuer me
from all euyl dooyng, and ſhall kepe me
vnto his heauenly kingdome. To whom
*Act.18.a be prayſe for euer and euer. Amen. ‡
Rom.16 a Salute Priſca and * Aquila and the
‡2.tim.1 d houſhold of ‡ Oneſiphorus. Eraſtus abode
*Act.20 b at Corinthum. * Trophimus haue
and.2.c I left at Miletum ſycke. Dooe thy diligence,
yͤ thou maiſt come before winter:
Eubolus greeteth thee, ⁊ ſo doeth Pudens,
and Linus, Claudia, and al yͤ brethrē.
The lord Jeſus Chriſt be with thy
ſpirite. Grace be with you. Amen.

The ſeconde Epiſtle vnto Timothe
was written frō Rome, when Paul
was preſented the ſeconde time
vnto the emperour Nero.

The Epiſtle of Sainct Paule vnto Titus.

The firſt Chapter.

¶ Paul exhorteth Titus to ordeyne prieſtes or byſſhoppes in euery cytie, ⁊ declareth what maner of men they ought to be yͤ are choſen to that offyce: ⁊ chargeth Titus to rebuke ſuch as withſtande the Goſpell.

PAUL the ſeruaunte of God, A
and Apoſtle of Jeſu Chriſt,
accordyng to the faythe of
Goddes elect, and according
to the knowlege of the truth,
which is after godlineſſe in the hope of
eternall lyfe, whiche GOD * (that *Ro.3.a
cannot lye) promiſed beefore the world
began: but hath opened his woorde at yͤ
tyme appoynted throughe preachyng,
which is committed vnto me, according
to the commaundement of God our ſauiour.
To * Titus his natural ſonne after 2.Cor.8.c
the common faith. ‡ Grace, mercy, and ‡1.tim.1.a
peace from God the father, and from the 2.tim.1.a
Lorde Jeſu Chriſt our ſauiour. B
For this cauſe lefte I thee in Crete, that
thou ſhouldeſt refourme yͤ thinges that
are vnperfect, and ſhouldeſt * ordayn elders 2.tim.2.a
in euery citie, as I had appoynted
thee. If any be blameleſſe, the huſbande
of one wife, hauyng faythfull chyldren,
which are not ſclandered of ryot, neither
are diſobedient. ‡ For a biſhop muſt bee 1.tim.3.a
blameles, as the ſtewarde of God: not ‡Leu.10.b
ſtubburne, not angry, ‡ not geuē to much Ephe.5.d
wine, no fighter, not geuē to filthy lucre
but a keper of hoſpitalitie, one yͤ loueth
goodnes, (prudent) ſobre, righteous, godly,
temperate, ⁊ ſuch as cleueth vnto the
true woorde of doctrine, that he may be
hable alſo to exhort by wholſome learning,
⁊ to improue them yͤ ſay againſt it.
For there are many vnruly, ⁊ talkers C
of vanitie, ⁊ deceyuers of myndes, ſpecially
they that are of the circumciſion,
whoſe mouthes muſt be ſtopped ‡ which 2.tim.3.b.
peruerte whole houſes, teachyng thinges
which thei ought not, becauſe of filthy
lucre. One of them ſelues (euen a
prophet of theyr owne) ſayd: The Crecians
are alwayes lyars, euill beaſtes,
ſlow belies. This witnes is true: wherfore
rebuke thou them ſharpely, yͤ they
may be ſounde in the faythe, not takyng
hede

hede to Jewes fables and commaundementes
D of men yͤ turne away the trueth.
*Ro.14.d *Vnto the pure are al thinges pure:but
vnto them that are defyled and vnbeleuing
is nothing pure:but euen yͤ mynde
and conſcience of them is defyled. They
confeſſe that they knowe God: but wyth
the dedes they deny hym, ſeyng they are
abhominable and diſobediēt, and vnapt
vnto euery good worke.

¶ The.ii.Chapter.

He telleth hym how he ſhall teache all degrees to behaue themſelues.

A BVT ſpeake thou the
thinges which become
wholeſome learnyng.
That the elder men be
ſobre, ſage, diſcrete,
ſounde in the fayth, in
loue, in pacience: the
elder *wemen lykewyſe, that they bee in
*1.Ti.2.b ſuche raymente as becometh holyneſſe:
not beeyng falſe accuſars, not geuen to
muche wyne, but that they teache honeſt
thinges, to make the young wemen ſobre
mynded, to loue theyr huſbandes, to loue
theyr children, to bee diſcrete, chaſte, huſwyfely,
good, obediente vnto theyr huſbandes,
that the woorde of God be not euill
ſpoken of. Young men lykewyſe exhorte,
that they be ſobre mynded.

B *In all thynges ſhewe thy ſelfe an enſample
*1.Ti.4.b of good workes in the doctryne,
1.Pet.5.a with honeſtie, grauitie, ⁊ with the wholſome
worde, whiche cannot be rebuked:
that he whiche withſtandeth, may be aſhamed,
hauyng no euyl thyng to ſaye of
*Ephe.6.a you. *Exhorte ſeruauntes, to be obedient
1.Pet.2.d vnto theyr owne maſters, and to pleaſe
Collo.3.d them in all thynges, not aunſweryng agayn:
1.tim.6.a neither to be pickers, but that they
ſhewe all good faythfulneſſe, that they
may doe worſhip to the doctryne of God
our ſauiour in al thinges. †For the grace
of God that bryngeth ſaluacion vnto all
menne hath appeared, and teacheth vs
*1.Joh.2.c that we ſhould denye vngodlynes and *
worldlye luſtes, and that we ſhould lyue
ſoberlye, and ryghteouſly and godly in
this preſent world, loking for that bleſſed
hope and apperyng of the glorye of the
greate God, and of oure ſauioure Jeſu
*Rom.8.a Chriſte, whiche *gaue hymſelfe for vs,
Gala.1.a to redeme vs from all vnryghteouſnes,
‡Eph.5.c and ‡to purge vs a peculiar people vnto
*Eph.2.b hymſelfe *feruently geuen vnto good
workes. Theſe thynges ſpeake, and exhorte,
and rebuke, with all feruentnes of
commaundyng. *See that no man deſpyſe 1.tim.4.b
thee. †

The.iii.Chapter.

Of obedience to ſuche as be in autoritie. He warneth Titus to beware of foolyſhe and vnprofitable queſtions.

A *Ro.13.a WArne them *that they ſubmytte
1.Pete.2.c themſelues to rule
and power: that they obey
the officers: that they bee
readye vnto euerye good
worke: that they ſpeake euyll
of no man: that they be no fyghters,
but gentle, ſhewing all mekenes vnto all
men. For we our ſelues alſo were ſometyme
fooliſhe, diſobediente, deceyued, ſeruyng
diuerſe luſtes and volupteouſnes,
lyuyng in maliciouſnes and enuy, full of
hate, hatyng one another.

B †But after that the kyndnes ⁊ loue of
our ſauioure God to man warde appeared,
*2.tim.1.b *not by the dedes of righteouſneſſe
whiche we wrought, but accordyng to
‡Joh.3.a his mercy he ſaued vs, ‡by the fountaine
of the newe byrth, ⁊ renuyng of the holy
goſte, which he ſhed on vs aboundantly,
thorowe Jeſus Chriſte our ſauiour: that
*Acte.15.b we iuſtifyed *by hys grace, ſhoulde be
Ephe.2.b made heyres accordyng to the hope of eternall
lyfe. †This is a true ſaying.

C Of theſe thinges I wil that thou certify,
that they which beleue in God, myght be
diligent to go forwarde in good workes.
For theſe thynges are good ⁊ profitable
*1.tim.1.a vnto men. *Foliſh queſtions, ⁊ genealogies,
2.Tim.2.c ⁊ braulyng, thorowe ſtryuynges about
the law, auoyde: for they are vnprofytable
and ſuperfluous. A man that is
*mat.18.c an author of ſectes, *after the firſte ⁊ the
ſeconde admonicion, auoyde: knowyng,
that he (that is ſuche) is peruerted and
ſynneth euen damned by hymſelfe.

When I ſhall ſend Artemas vnto the, or
D Tychycus, be diligent to come to me vnto
Nichopolis: For I haue determyned
there to wynter. Bryng Zenas the lawyer
and Apollos on theyr iorney diligently,
that nothyng be lackyng vnto them.
And let ours alſo learne to excell in good
workes, as farforth as nede requyreth,
that they be not vnfrutefull. All that are
with me ſalute thee. Grete them that loue
vs in the fayth. Grace be with you all. Amen.

¶ Written from Nichopolis, a
citie of Macedonia.

¶ The Epiſtle of Paul vnto Philemon.

He reioyſeth to heare of the fayth & loue of Philemon, whom he deſyreth to forgeue his ſeruaunte Oneſimus, and louyngly to receyue hym agayne.

A Paul yͤ preſoner of Jeſu Chriſt and brother Timothe. Unto Philemon yͤ beloued, and our helper, and to the beloued Appia, and to Archippus oure felowe ſoudyer, and to the congregacion *1.Cor.1.a that is of thy houſe. * Grace be vnto you 2.Cor.1.a and peace from God our father, and frõ Galat.1.a the Lorde Jeſu Chriſte.

I thanke my God, makyng mencion alwayes of the in my prayers, when I heare of thy loue and fayth, whiche thou haſte towarde the Lorde Jeſu, and towarde all ſaynctes, ſo that the felowſhip of thy fayth is fruitfull in the knowlage of euery good (worke) whiche is in you B toward Jeſus Chriſt. For we haue great ioy, and conſolacion in thy loue: becauſe that by thee (brother) the ſaynctes hertes are conforted.

Wherfore, though I might be bolde in Chriſte to commaunde thee, that whiche was thy dutye to doe: yet for loues ſake I rather beſeche the, though I be as I am, euen olde Paul, and now a prieſoner of Jeſu Chriſt. I beſeche the for my ſõne *Coll.4.b * Oneſimus, whom I haue begotten in my bondes (which in tyme paſſed was to the vnprofitable, but now profitable both to thee and to me) whome I haue ſente home again. Thou therfore receiue him, C that is to ſay myne owne bowels, whom I woulde fayne haue retayned with me, that in thy ſtede he might haue miniſtred vnto me in the bondes of the goſpell. Neuertheleſſe, without thy mynde would I doe nothyng, that the good whiche thou doeſt, ſhould not be as it were of neceſſitie, but wyllyngly.

For happily he therfore departed for a ſeaſon, that thou ſhouldeſt receyue hym for euer, not now as a ſeruaũt, but aboue a ſeruaunt, euen a brother beloued, ſpecially to me: but howe muche more vnto the, both in the fleſhe, & alſo in the Lord. D If thou counte me therfore a felowe, receyue hym as my ſelfe. If he haue done the any hurt, or oweth the ought, that lay to my charge, (I Paul haue wrytten it with mine owne hand:) I will recompẽce it. So that I do not ſaye to the, how that thou oweſt vnto me euen thine owne ſelfe alſo. Euen ſo brother, let me enioy the in the Lorde. Comforte my bowels in the Lorde. Truſtyng in thyne obedience, I wrote vnto the, knowyng that thou wilt alſo do more then I ſaye. Moreouer, prepare me lodgyng: for I truſt that thorowe the helpe of your prayers, I ſhalbe geuen vnto you. There ſalute the, Epaphras my felow preſoner in Chriſt Jeſu, Marcus, Ariſtarc⁹, Demas, Lucas, my helpers. The grace of oure Lorde Jeſu Chriſte be with your ſpryte. Amen.

¶ Sent from Rome by Oneſimus a ſeruaunt.

¶ The Epiſtle of Sainct Paul the Apoſtle vnto the Hebrues.

The firſt Chapter. ✠

Howe God dealt louyngly with them of the olde tyme in ſendyng them hys Prophetes, but muche more mercye hath he ſhewed vs, in yͭ he ſent vs hys owne ſonne. Of the moſte excellent glory of Jeſus Chriſte, whiche in all thynges is lyke to his father.

GOD in tyme paſt diuerſly and A many wayes, ſpake vnto yͤ fathers by prophetes: but in theſe laſt dayes he hath ſpoken vnto vs by his owne ſonne, whõ he hath made heyre of all thynges * by whome alſo he *Collo.1.a made the worlde. * Which (ſonne) beyng *Sap.7.a the brightnes of his glorye, & the very ymage of his ſubſtance ruling all thinges with the worde of his power, hath by his owne perſõ pourged our ſinnes, & ſitteth on the right hand of yͤ maieſtie on hye: beyng ſo muche more excellent then the Angels, as he hath by inheritaunce obteyned a more excellent name then they. For vnto which of the Angels ſayd he at any B time? * Thou art my ſõne, this day haue *Pſal.2.a I begotten the. And again ‡ I will be his Acte.13.e father, & he ſhalbe my ſonne. And agayn, ‡2.Re.7.b when he bryngeth in the firſte begotten ſonne into the world, he ſayeth. And * let *pſa.97.a all the Angels of God worſhyp him. And vnto the Angels he ſayeth. ‡ He maketh ‡pſ.104.a his Angels ſprytes, and his miniſters a flame of fyre. But vnto the ſõne he ſayth: * Thy ſeate (O God) ſhalbe for euer and Pſa.45.b euer. The ſcepter of thy kyngdome is a ryght ſcepter. Thou haſte loued ryghteouſneſſe, and hated iniquitie: where-

fore God, euẽ thy God, hath anointed thee
C wͭ yͤ oyle of gladnes aboue thy felowes.
pſal.102.b *And thou Lord in the beginning haſt
layde the foundacion of the earthe. And
the heauens are yͤ workes of thy handes.
They ſhall periſhe, but thou endureſt. But
they al ſhal waxe olde as doth a garment:
and as a veſture ſhalt thou chaunge them
and they ſhalbe chaunged. But thou arte
euen the ſame & thy yeres ſhall not faile.
Unto whiche of the angels ſaide he at any
Pſa.110.a tyme: *Sytte on my right hande, tyll I
mat.22.d. make thine enemies thy fote ſtole. Are they
1.Cor.15.d not all miniſtryng ſprites, that are ſent to
miniſter, for theyr ſakes whiche ſhalbe
heyres of ſaluacion?

The.ii. Chapter.

He exhorteth vs to bee obediente vnto the newe lawe whiche Chriſt hath geuen vs, and not to be offended at the infirmitie and lowe degree of Chriſte, becauſe it was neceſſary yͭ for our ſakes he ſhoulde take ſuche an humble ſtate vpon him, that he might be lyke vnto his brethren.

A Wherfore, we ought to geue the
more earneſt hede to yͤ thinges
yͭ are ſpoken vnto vs, leſt at any
time we periſhe. For yf yͤ worde
whiche was ſpoken by angels was ſtedfaſt:
and euery tranſgreſſion and diſobedience
receaued a iuſt recõpence of rewarde:
how ſhall we eſcape, yf we deſpiſe ſo great
ſaluacion, whiche at the firſt began to bee
preached of the Lorde hym ſelfe, and was
confirmed vnto vs warde, by them that
Mar.16.d hearde it? *God bearyng wytnes therto,
both with ſignes & wonders alſo, & with
diuers myracles, and gyftes of the holy
ghoſte accordyng to hys owne wyll.

For vnto the angels hath he not ſubdued
yͤ world to come, wherof we ſpeake.
But one in a certayne place witneſſed, ſaying.
Pſal.8.a *What is man that thou art myndefull
&.144.a. of hym? Or the ſonne of manne, that
B thou viſiteſt hym? Thou madeſt hym a
lytle lower thẽ the angels: thou haſt crouned
Pſal.8.b. him with honour and glory, and *haſt
1.Cor.15.d ſet hym aboue the workes of thy handes.
Thou haſt putte all thynges in ſubieccion
vnder hys fete. In that he putte al thinges
vnder hym, he lefte nothyng that is not
put vnder hym. Neuertheles we ſe not yet
all thinges ſubdued vnto hym: but hym
that was made leſſe then the angels, wee
ſee that it was Jeſus, whiche is crouned
with glory and honour, for the ſufferynge
of death: that he by the grace of GOD,
ſhoulde taſte of death for all menne.
C For it became hym (for whom are all
thinges, and by whom are all thynges (after
that he had brought many ſonnes vnto
glory) that he ſhoulde make the Lorde of
their ſaluaciõ perfect through afflicciõs.
For both he yͭ ſanctifieth, & they which are
ſanctified, are al of one. For whiche cauſes
ſake he is not aſhamed to call them brethren,
ſaying: I will declare thy name vnto
my ‡ brethren, in the middes of the con- Pſal.22.e
gregacion will I prayſe thee. And again, Joh.20.d
I wil put my truſte in hym. And agayne,
behold, here am I, and the childrẽ whom
GOD hath geuen me.

For as muche then as the children are D
partakers of fleſhe and bloud, he alſo him
ſelfe lykewiſe toke parte with them, that
(through death) he might expell him that
had lordſhip ouer death, that is to ſaye the
deuell: and that he mighte deliuer them,
whiche throughe feare of death were all
their life time ſubdued vnto bondage. For
he in no place taketh on hym the angels:
but the ſeede of Abraham taketh he on
hym. Wherfore, in all thynges it became
hym to bee made like vnto hys brethren,
that he might bee mercifull, and a faithfull
hie prieſte in thynges concernyng GOD,
for to purge the peoples ſynnes. For in
that it fortuned hymſelfe to bee tempted,
he is hable to ſuccoure them alſo that are
tempted.

The.iii. Chapter.

He requireth vs to be obedient vnto the word of Chriſte, which is more worth then the ceremonial lawe of Moyſes. The puniſhment of ſuche as wyll nedes harden their hartes.

Therfore holy brethrẽ, partakers A
of the celeſtiall calling, conſider
the ambaſſadour and hie prieſte
of our profeſſion, Chriſt Jeſus:
how yͭ he is faitheful vnto him yͭ put him
in the office, euẽ as was Moſes in al hys
houſe For loke how muche honoure he (yͭ
hath buylded a houſe) hath more then the
houſe it ſelfe: So muche honoure is he
coumpted worthy of more then Moſes.
For euery houſe is builded of ſome man.
But he that ordayned all thinges, is God.
And Moſes verely was faythefull in all
his houſe, as a miniſter, to beare witnes of
thoſe thynges whiche were to bee ſpoken
afterwarde. But Chriſte as a ſonne hathe
rule ouer the houſe, whoſe houſe are we, yf
wee holde faſte the confidence *and the reioyſyng *Rom.5.a
of that hope vnto the ende.

Wherefore (as the holy ghoſte ſayeth)
to daye yf ye will heare his voyce, harden B

not youre heartes, as in the prouokynge, in the daye of temptacion in the wylderneſſe, where youre fathers tempted me, proued me, and ſawe my workes fourty yere. Wherefore I was greued with that generacion, and ſayed: They dooe alwaye erre in their heartes: They verelye haue not knowen my wayes, ſo that I ſware in my wrathe: they ſhall not entre into my reſte. Take hede brethren, leſte at any time there bee in any of you a frowarde hearte, ſubiecte vnto vnbelefe, that he ſhoulde departe from the liuyng God: but exhort ye one another dayly, whyle it is called to daye: leſte any of you were hearde hearted through the deceitfulnes of ſynne.

C Wee are made partakers of Chriſte, yf wee kepe ſure (vnto the ende) the begynnynge of the ſubſtance, ſo longe as it is ſayed: to daye yf ye will heare hys voyce, hardẽ not youre heartes, as in the prouokyng: for ſome when they heard dyd prouoke: how beit not al yͭ came out of Egipt by Moſes. But with whom was he dyſpleaſed fourty yeres? Was he not diſpleaſed with them that had ſynned, whoſe carkaſes were ouerthrowen in the deſert? To whom ſware he that they ſhoulde not enter into his reſt, but vnto them that wer not obediente? And wee ſee that they coulde not entre in, becauſe of vnbelefe.

The.iiii. Chapter.

The Sabboth or reſt of the Chriſten: puniſhment of vnbeleuers: the nature of the worde of God.

A Let vs feare therfore, leſte any of you (forſakynge the promes of enterynge into hys reſte) ſhoulde ſeme at any time to haue been diſapoincted. For vnto vs is it declared, as wel as vnto thẽ. But it profited not them, yͭ they hearde the worde: becauſe they whiche hearde it, coupled it not with faithe. For we which haue beleued, doe enter into hys reſte, as he ſayed: Euen as I haue ſworne in my wrath, they ſhall not enter into my reſte. And that ſpake he verily long after yͭ the workes wer made, and the foundacion of the worlde layed. For he ſpake in a certayne place of the ſeuenth daye on thys wiſe. ‡Gene.2.a ‡And God dyd reſte the ſeuenth day from al hys workes. And in thys place againe: They ſhall not enter in to my reſte.

B Seyng therfore it foloweth, that ſome muſte enter thereinto, and they (to whom it was firſte preached) entered not therein for vnbelefes ſake: he appoynteth a certayne daye after ſo longe a tyme, ſaying in Dauid (as it is rehearſed:) this daye yf ye will heare hys voyce, harden not youre heartes. For if Joſue had geuen them reſt, then woulde he not afterwarde haue ſpokẽ of another daye. There remaineth therfore yet a reſt to yͤ people of God. For he that is entered into hys reſte, hath ceaſed alſo frõ his owne workes, as God did frõ his.

C Let vs ſtudy therefore to entre into that reſte, leſte any manne fall after the ſame enſample of vnbelefe. For yͤ word of God is quicke and mightie in operacion, ⁊ ſharper then any two edged ſwearde: and entereth throughe, euen vnto the diuidyng a ſunder of the ſoule, and the ſprite, and of the ioynctes and the mary: and is a diſcerner of yͤ thoughtes, and of the intentes of the hearte: nether is there any creature that is not manifeſt in yͤ ſight of hym: but all thynges are naked and open vnto the eyes of hym, of whom wee ſpeake.

D Seeyng then, that wee haue a greate hye prieſt whiche is entered into heauen (euen Jeſus the ſonne of GOD) lette vs hold the profeſſiõ (of oure hope.) For we haue not an hie prieſt whiche cannot haue compaſſion on our infirmities: but ‡was in all ‡Phil.2.a pointes tempted, like as wee are: but yet without ſynne. Lette vs therfore go boldly vnto yͤ *ſeate of grace, yͭ we may obtain *Exo.25.b mercy, ⁊ find grace to helpe in time of nede.

The.v. Chapter.

Chriſt is oure hie prieſte, and ſeate of grace, and more excellent then the hie prieſtes of the olde lawe.

A For euery hie prieſt that is taken from among menne, is ordeyned for menne, in thynges pertaining to God ‡to offer giftes and ſacri‡Leui.9.b fices for ſinne: which can haue compaſſion on the ignoraunte, and on them that erre out of the waye, for as muche as he hym ſelfe alſo is compaſſed with infirmitie. And for the ſame infirmities ſake, he is bounde to offer for ſynnes, as well for hymſelfe, as for the people. And no manne taketh honour vnto hymſelfe, but he that is called of God as was Aaron.

B Euen ſo Chriſte alſo gloryfied not hym ſelfe, to be made the hie prieſt: but he that ſayed vnto hym, *thou art my ſonne, thys *Pſal.2.b daye haue I begotten thee, glorified hym. Acte.13.e As he ſayeth alſo in a nother place: ‡thou Hebre.1.b art a prieſt for euer after the order of Mel‡Pſa.110.b chiſedeche. Whiche in the dayes of hys fleſhe, when he had offered vp prayers and ſupplycacions, with ſtronge crying and teares (vnto hym that was hable to ſaue hym from death) and was hearde becauſe of his reuerence: though he were the ſonne (of God) yet learned he obediẽce, by thoſe thynges, whiche he ſuffered: and he beyng perfecte, was the cauſe of eternall ſaluacion vnto al them that obeyed hym, and is called of God an hye prieſte, after the ordre of Melchiſedech.

C Wherof we would ſpeake many thiges, but they are harde to be vttered: ſeyng ye are dull of hearing. For when as concernyng the tyme, ye ought to bee teachers, yet haue ye nede againe, that we teache you the firſt principles of the woorde of God: and are become ſuche as haue nede
*1.Cor.3 a of milke, *and not of ſtrong meate: for euery man that is fed with milke, is inexperte in the woorde of righteouſnes. For he is but a babe. But ſtronge meate belongeth to them that are perfecte, euen thoſe, which (by reaſon of vſe) haue their wyttes exerciſed to diſcerne bothe good and euyll.

The.vi.Chapter.

He goeth forth with the thyng that he began in the latter ende of the fyft Chapter, and exhorteth them not to faynt, but to be ſtedfaſt, and pacient: for ſo muche as God is ſure in his promeſſe.

A Therfore leauyng the doctryne that pertayneth to the begynnyng of Chriſten menne, let vs go forth vnto perfeccion, not laying agayne the foundacion of repentaunce from dead workes, and of fayth toward God, of baptiſynges, of doctrine, and of laying on of handes, and of reſurrecciõ from death, and of eternal iudgemente. And ſo wyll we doe, ‡ yf God
‡Acte.4.b and.18.c. permitte. For it cãnot be that they which were once lighted, and haue taſted of the heauenly gyfte, and were become partakers of the holy goſt, and haue taſted of the good worde of God, and of the power
*mat.12.d of the worlde to come: * If they fall
2.Pete.2.d awaye (and as concernyng themſelues
Hebr.10.b crucifie the ſonne of God afreſhe, and make a mocke of hym) that they ſhoulde be renued agayne by repentaunce.

B For the earth which drinketh in the raine that commeth ofte vpon it, and bryngeth forth herbes mete for them that dreſſe it, receyueth bleſſyng of God. But that grounde whiche beareth thornes and bryars, is reproued, and is nye vnto curſyng: whoſe ende is to be burned.

Neuertheleſſe (deare frendes) we truſt to ſee better of you, ⁊ thynges whiche accompanye ſaluacion, though we thus ſpeake. For God is not vnryghteous, * Mat.25.c
that he ſhould forget your worke and la- C
bour yͭ procedeth of loue: whiche loue, ye ſhew in his name, whiche haue miniſtred vnto yͤ ſainctes, ⁊ yet miniſter. Yea, ⁊ we deſyre yͭ euery one of you ſhewe theſame diligence, to the full ſtabliſhyng of hope, euen vnto the ende, that ye faint not, but be folowers of thẽ, whiche through fayth and pacience, receyue the inheritaunce of the promiſe. For whẽ God made promes to Abraham, becauſe he had none greater
to ſwere by * he ſware by himſelfe, ſaying: Gene.12.e
Surely I will bleſſe thee, and multiply thee in dede. And ſo after that he had taryed paciently, he enioyed the promes.

For menne verely ſwere by him that is D
greater then themſelues, and * an othe Exo.22.b.
to confirme the thyng, is to them an ende of all ſtrife. So God willyng very aboũdauntlye to ſhewe vnto the heyres of promes, the ſtablenes of his coũſayle, added an othe: that by two immutable thinges, (in whiche it was vnpoſſible that God ſhould lye) we myght haue a ſtrong conſolacion, whiche hitherto haue fled, for to hold faſt the hope that is ſet before vs: whiche hope we holde as an ancre of the ſoule both ſure and ſtedfaſt, whiche hope alſo entreth in, into thoſe thinges which are within the vayle, where the forerunner is for vs entred, euen Jeſus, that is
made an * hye prieſt for euer, after the or- Hebre.8.a
dre of Melchiſedech.

The.vii.Chapter.

He compareth the prieſthode of Chriſt vnto Melchiſedech, but to be farre more excellent.

This Melchiſedech kyng of A
* Salem (whiche beeyng Gen.14.d
prieſt of the moſte hye God, met Abrahã, as he returned agayne frõ the ſlaughter of the kinges and bleſſed him: to whome alſo Abraham gaue tythes of all thynges) firſte is called by interpretacion, kyng of ryghteouſneſſe: after that kyng of Salem (that is to ſaye, kyng of peace) without father, without mother, without kynne, and hath neyther begynnyng of dayes, neyther yet ende of lyfe: but is lykened vnto the ſonne of God, and continueth a prieſt for euer. Conſydre what a man this was, vnto whom al-

ſo the Patriarke Abraham gaue tythes
*Nu.18.d of the ſpoyles. And verelye * thoſe chyldren
1.par.31.b of Leuy, which receyue the office of
the prieſtes, haue a commaundemente to
take (according to the lawe) tythes of the
people: that is to ſaye, of theyr brethren,
B yea though they ſprong out of the loynes
of Abraham. But he whoſe kinred is not
counted among them, receyued tythes of
Abraham, and bleſſed hym that had the
promyſes. And no man denyeth, but that
he whiche is leſſe, receyueth bleſſyng of
him which is greater. And here men that
dye, receyue tythes. But there he receyueth
tythes, of whom it is witneſſed, that
he lyueth. And to ſay yͤ trueth, Leuy himſelfe
alſo which vſeth to receyue tythes,
payed tythes in Abraham. For he was
yet in the loynes of his father whē Melchiſedech
met Abraham.

*Rom.2.c galath.3.c * If now therfore perfeccion came by the
prieſthode of the Leuites, (for vnder that
prieſthode the people receyued the lawe)
what neded it furthermore, that an other
prieſt ſhould ryſe to be called after the order
of Melchiſedech, ⁊ not after the order
of Aaron? For yf the prieſthode be trāſlated,
then of neceſſitie muſte the lawe be
trāſlated alſo. For he of whōe theſe thīges
are ſpokē, pertaineth vnto another tribe,
of whom neuer man ſerued at the aulter.
For it is euident that our Lorde ſpronge
*Mat.1.a * of the trybe of Iuda, of whiche trybe
C ſpake Moſes nothing concerning prieſthode.
And it is yet a more euident thyng,
yf after the ſimilytude of Melchiſedech
there aryſe another prieſt, whiche is not
made after the lawe of the carnall commaundement,
but after the power of the
endleſſe lyfe. (For after this maner doeth
*Pſa.20.b he teſtifye, *thou art a prieſt for euer, after
Hebr.4.c the order of Melchiſedech.) Then the
commaūdement that went afore, is diſanulled,
becauſe of weakenes ⁊ vnprofitablenes.
Rom.8.b. For *the law brought nothyng to
Galat.3.c perfeccion, but was an introduccion to a
better hope, by the which we draw nie vnto
God. And therfore is it a better hope,
becauſe the thyng was not done without
an othe. For thoſe prieſtes were made
without an oth, but this prieſt wͭ an othe,
pſal.110.a by hym that ſayde vnto hym. *The Lord
ſware, and wyll not repent: Thou arte a
prieſt for euer after the order of Melchiſedech.
And for that cauſe was Ieſus a
ſtablyſher of a better teſtament.

And among them many were made
prieſtes, becauſe they were not ſuffred to
endure by the reaſon of death. But thys
man (becauſe he endureth euer) hathe an
euerlaſtyng prieſthode. Wherfore he is D
hable alſo euer to ſaue them to the vttermoſt,
yͭ come vnto God by him, ſeing he euer
lyueth *to make interceſſion for vs. 1.Tim.2.a

For ſuche an hye prieſt it became vs to 1.Ioh.2.a
haue, whiche is holy, harmleſſe, vndefyled,
ſeparate from ſynners, made hyer
then heauē. Which nedeth not dayly (as
yonder hie prieſtes) *to offer vp ſacrifice: Leui.9.b
Firſte for his owne ſynnes, ⁊ then for the
peoples ſynnes. For that dyd he once,
when he offred vp himſelfe. ‡ For the law ‡Hebr.5.a
maketh men prieſtes, whiche haue infyrmitie:
but the worde of the othe that came
ſence the lawe, maketh the ſonne prieſt,
whiche is perfect for euermore.

¶ The.viii. Chapter.

The offyce of Chriſte is more worthye then the prieſtes offyce of the olde lawe: whiche was vnperfecte, and therfore abrogate.

Of the thinges whiche we haue A
ſpoken, thys is the pythe: Hebre.6.d
* that we haue ſuche an hye and.10.c
prieſt as ſytteth on the ryght
hande of the ſeate of maieſtie in heauen:
and is a miniſter of holy thynges, and of
the true tabernacle, whiche God pight
and not man. For euery hye prieſt is ordeyned
to offer gyftes ⁊ ſacrifices: wherefore
it is of neceſſitie, that this man haue
ſomewhat alſo to offer. For he were not a
prieſt, yf he were on the earth where are
prieſtes, that accordyng to the lawe offer
gyftes, which ſerue vnto the enſample ⁊
*ſhadowe of heauenly thynges: euen as Colo.2.c.
the anſwer of God was geuen vnto Moſes, Hebr.10.a
when he was about to finiſh yͤ tabernacle.
*Take hede (ſayd he) yͭ thou make Exod.25.d
all thynges accordyng to the patrone Actes.7.f,
whiche is ſhewed to thee in the mounte.
But nowe hath he obtayned a prieſthode B
ſo much the more excellent, as he is yͤ mediator
of a better teſtamente, whiche was
confyrmed in better promyſes. For if that
firſte teſtamente had been ſuche, that no
faulte could haue been founde in it, then
ſhould no place haue been ſought for the
ſeconde. For in rebukyng them, he ſayeth
vnto thē: * Beholde yͤ dayes come (ſayeth Iere.31.f
the Lorde) and I wyll fynyſhe vpon the
houſe of Iſrael, ⁊ vpon the houſe of Iu-

da, a newe teſtamente: not lyke the teſtamente
that I made with theyr fathers in
that daye, when I toke thē by the handes,
to leade them out of the lande of Egypte.
For they continued not in my teſtamente,
and I regarded them not, ſayth the Lorde.
C For this is the teſtament, that I wyll
make with the houſe of Iſrael: After thoſe
dayes (ſayeth the Lorde) I wyll put my
lawes in their myndes, & in their heartes
I wyll wryte them, and I wilbee theyr
God, and they ſhalbe my people. And they
ſhall not teache euery man his neighbour,
and euery man his brother, ſaying: knowe
the Lorde: For they ſhall knowe me, from
the leaſt to the moſte of them. For I will
bee mercyfull ouer theyr vnrighteouſnes,
and theyr ſynnes and theyr iniquities wyll
I thinke vpon nomore. In that he ſayeth
a newe teſtament, he hath worne oute the
olde. For that whiche is worne oute and
waxed olde, is ready to vanyſhe awaye.

The.ix. Chapter.

The profyte and worthineſſe of the olde teſtamente, and how farre the new excelleth it.

A THe olde teſtament thē had verely
ordinaunces, and ſeruinges of
Exo.25.b. God, and worldly holynes. For
* there was a fore tabernacle
made, wherin was the light, and yͤ table,
and the ſhew bread, whiche is called holy.
But within the ſeconde vayle was there a
tabernacle, whiche is called holyeſt of all,
whiche had the golden ſenſer, and the arke
of the teſtament, ouerlayed rounde aboute
B with golde, wherin was the golden pot
Exo.16.g with * Manna, and ‡ Aarons rodde, that
‡Leu.17 a ſpronge, and * the tables of the teſtament.
*Exo.40.c Ouer the arke were the Cherubins of glory,
ſhadowyng the ſeat of grace. Of which
thiges we cānot now ſpeake particularly.

When theſe thynges were thus ordeyned,
the prieſtes wente alwayes into the
firſte tabernacle, whiche executed the ſeruyce
of the holy thynges. But into the ſecond
*Exo.30.b went the hye prieſte alone * once euery
‡Leu.16.b yere: not without bloud ‡ whiche he offred
C for hym ſelfe, and for the ignoraunces
of the people. Wherewith the holy ghoſte
this ſignified, yͤ the waye of holy thinges
was not yet opened, whyle as yet the firſt
tabernacle was ſtandynge. Whiche was
a ſimilitude for the tyme then preſente, in
which were offered gyftes and ſacrifyces,
that coulde not make the myniſter perfect,
as pertaynyng to the conſcience, with onely
meates and drynkes, and diuers waſhynges,
and iuſtifiinges of the fleſhe, which
were ordeyned vntyll the tyme of reformacion.

But † * Chriſt beyng an hye prieſte of Hebre.6.d
good thynges to come, came by a greater and.8.a
and a more perfect tabernacle, not made
with handes: that is to ſaye, not of thys
buyldyng, nether by the bloud of goates D
and calues: but * by hys owne bloude he 1.Pet.1.b
entred in once into the holy place, & founde
eternall redempcion.

For if the * bloude of oxen and of goates, Leui.16.c
and the aſſhes of a younge cowe, when it
was ſprynkled, puryfyeth the vncleane,
as touchynge the purifying of the fleſhe:
how much more ſhall the bloud of Chriſt
(whiche thorow the eternall ſpirite, offred
hym ſelfe without ſpotte to God) pourge
youre conſcience from dead workes, for to
ſerue the lyuyng GOD.

And for thys cauſe is he the * mediator 1.tim.2.a
of the newe teſtament, that thorow death,
whiche chaunced for the redempcion of
thoſe tranſgreſſions that were vnder the
fyrſte teſtamente, they whiche are called
might receaue the promes of eternall enheritaunce. E
† For † where as is a teſtamēt
there muſte alſo (of neceſſitie) be the deathe
of hym that maketh the teſtament. For the
teſtamente taketh authoritie when menne
are dead: for it is yet of no value, as longe
as he that maketh the teſtament is alyue,
for whiche cauſe alſo, nether the firſte teſtamente
was ordeyned without bloude.
For when Moſes had declared al the commaundement
to al the people according to
the lawe, he toke the bloude of calues and
of goates, with water & purple wolle, & yſope,
and ſprynkled both the boke, and all
the people, ſaying: * this is the bloud of the Exo.24.b
teſtamente, whiche God hath appoynted
vnto you. Moreouer, he ſprinckled the tabernacle
with bloud alſo, and al the miniſtryng
veſſels. And almoſte all thynges are
by the law purged with bloud, and without
ſhedyng of bloud is no remiſſion.

It is nede then, that the ſimilitudes of
heauenly thynges be purifyed with ſuche
thynges: but that the heauenly thynges
them ſelues bee purifyed with better ſacrifyces
then are thoſe. * For Chriſte is Acte.7.f
not entred into the holy places that are and.17.f
made with handes (which are ſimilitudes
of true thynges:) but is entred into very
heauen, for ‡ to appeare nowe in the ſight 1.Joh.2.a
of GOD for vs: not to offer hym ſelfe
often * as the hye prieſte entreth into the Leui.16.g

holy place euery yere wͭ ſtraunge bloud,
for then muſte he haue often ſuffred ſence
the worlde began. But nowe in the end of
the worlde, hath he appeared once, to put
ſinne to flyght by the offryng vp of hym
ſelfe. And as it is appoynted vnto all men
that they ſhall once dye, and then commeth
Rom.5.b the iudgement: *euen ſo Chriſt was
1.Pet.3.d once offred to take away yͤ ſinnes of many,
and vnto them that loke for hym ſhall
he appeare agayne without ſinne, vnto
ſaluacion. ⊦

The .x. Chapter.

The old law had no power to clenſe awaye ſinne, but Chriſte dyd it with offerynge of hys body once for all. An exhortacion to receaue thys goodneſſe of God thankefully with pacience and ſtedfaſt fayth.

A FOr *the law (hauyng the *ſhadow
Colloſ.2.c of good thinges to come,
Hebre.8.a and not the very faſhion of the
thynges them ſelues) can neuer
with thoſe ſacrifices whiche they offer
yeare by yeare continually, make the cōmers
thereunto perfecte. For woulde not
then thoſe ſacrifices haue ceaſed to haue
ben offered, becauſe that the offerers once
pourged ſhould haue had no more conſcience
of ſynnes? Neuertheleſſe in thoſe ſacrifices,
is there mencion made of ſinnes
‡Leu.16.c euery yere. ‡For the bloud of oxen and of
gotes cannot take awaye ſynnes.

B Wherfore, when he commeth into the
*Pſa.40.b world, he ſaieth: *Sacrifice and offering
thou wouldeſt not haue: but a body haſt
thou ordeyned me. Burnte offerynges alſo
for ſynne haſte thou not alowed. Then
ſayed I: lo, I am here. In the beginning
of yͤ boke it is wryttē of me, that I ſhould
dooe thy will, O GOD. Aboue, when he
ſayeth: ſacrifice and offeryng, and burnte
ſacrifices, & ſynne offerynges thou wouldeſt
not haue, nether haſte thou alowed
them (whiche yet are offered by the lawe)
then ſayed he: Lo, I am here to dooe thy
will O God: he taketh away the firſte to
ſtabliſhe the latter, by whiche wyll we are
made holy, euen by the offeringe of the body
of Ieſu Chriſte once for all.

C And euery prieſt is ready dayly myniſterynge
and offering often tymes one maner
of oblacion, whiche can neuer take awaye
ſynnes. But thys manne after he
hath offered one ſacrifice for ſynnes, is ſet
*Ephe.1.d doune for euer‡ on the right hand of God,
Collo.3.a and from hence forthe tarieth till his foes
Hebre.1.a bee made hys foote ſtoole. For with one
and.12.a offerynge hathe he made perfecte for euer
them that are ſanctifyed. The holy ghoſte
himſelfe alſo beareth vs recorde, euen whē
he tolde before: Thys is the teſtamente
that I will make vnto them: after thoſe
dayes (ſayeth the Lorde) I wyll putte my
lawes in their heartes, and in their mindes
will I write them, and their ſinnes and iniquities
will I remembre nomore. And
where remiſſion of theſe thynges is, there
is no more offeryng for ſynne.

Seyng therfore brethren, that by the D
meanes of the bloude of Ieſu‡ we haue ‡Ioh.10.a
libertie to enter into the holy place, by the and.14.a
new and liuing waye whiche he hath prepared Rom.5.a
for vs, through the vaile (that is to Hebre.9.b
ſaye, by his fleſhe:) And ſeyng alſo that we
haue an hie prieſt whiche is ruler ouer the
houſe of God, let vs drawe nie with a true
hearte in a ſure faythe, ſprinckeled in oure
heartes, & the euil conſcience put awaye, &
waſhed in our bodies with pure water: let
vs kepe yͤ profeſſion of our hope, withoute
wauering (for he is faithful that promiſed)
and let vs conſider one another, to the intēt
that we maie prouoke vnto loue, & to good
workes, not forſakyng yͤ felowſhip yͤ we
haue amonge our ſelues, as the maner of
ſome is: but let vs exhorte one another, &
that ſo muche the more, becauſe ye ſe that
the daye draweth nye. ⊦

*For yf wee ſynne wilfully after that E
wee haue receyued the knowelage of the Mat.12.d
trueth, there remayneth nomore ſacrifyce Hebre.6.a
for ſynnes, but a fearful lokyng for iudgemente, 2.Pet.2.d
& violent fyre, whiche ſhall deuoure
the aduerſaries. He that deſpiſeth Moſes
lawe, dyeth without mercie *vnder two or
three witneſſes: how muche ſorer (ſuppoſe Deut.19.d
ye) ſhall he bee puniſhed whiche treadeth Mat.18.c
vnder fote the ſonne of God: and counteth 2.Co.13.a
the bloud of the teſtamente, wherwith
he was ſanctifyed, as an vnholy thynge,
and doth diſhonour to the ſpirite of grace? F
For we know him that hath ſayed: *it belōgeth Deut.32.d
vnto me to take vengeaunce, I will Pſa.94.a
recompence ſayeth the Lord. And againe: Rom.12.d
the Lorde ſhall iudge hys people. It is a
fearfull thynge to fall into the handes of
the lyuyng GOD.

Cal to remembraunce the dayes that are
paſſed, in the whiche after ye had receyued
lyghte, ye endured a greate fight of aduerſities,
partly while all men woundred and
gaſed at you for the ſhame and tribulacyon
that was doen vnto you: partly whyle
ye became companions of them whiche ſo
paſſed theyr tyme. For ye became partakers

kers alſo of yͤ affliccions which happened
through my bondes, and toke in worthe
the ſpoiling of your goodes, and that with
gladnes: knowing in your ſelues, how that
ye haue in heauen a better and an enduring
ſubſtaunce. Caſt not awaye therfore your
confidence, whiche hathe a greate recompence
of rewarde. For ye haue nede of pacience,
that after ye haue dooen the wyll
of God, ye might receyue the promes. For
yet a verye litle whyle, & he that ſhal come,
will come, and will not tary. But ‡ the iuſt
Abacu.2.a ſhall lyue by faythe. And yᶠ he withdrawe
Roma.1.c hymſelfe, my ſoule ſhall haue no pleaſure
Galat.3.b in hym. It is not we that withdrawe our
ſelues vnto damnacion, but wee pertaine
vnto faythe, to the winnyng of the ſoule.

❡The.xi.Chapter.

❡What fayth is, and a commendacion of the ſame. The ſtedfaſte belefe of the fathers in olde tyme.

A Faithe is a ſure confidence of
thynges, whiche are hoped
for, & a certayntie of thinges
whiche are not ſene. For by
it yͤ elders obtayned a good
reporte. Through faythe we vnderſtande
gene.1.a. that the ‡ world was ordayned by yͤ word
of God, & yͤ thynges which are ſene, were
*Act.13.e made of thinges * whiche were not ſene.
Rom.1.c ‡ By fayth Abell offered vnto God a more
‡gen.4.a plenteous ſacrifice then Cain: by whiche
he obtayned witnes that he was ryghteous,
GOD teſtifyinge of hys giftes: by
whiche alſo he beyng dead, yet ſpeaketh.
gene.5.g By faythe was ‡ Enoch tranſlated, that
Sapi.4.d he ſhoulde not ſee deathe, nether was he
Ecl.44.b founde: for God had taken hym awaye.
and.49.c For afore he was taken awaye, he obtayned
a good reporte, that he pleaſed God:
but withoute fayth it cannot bee that any
manne ſhould pleaſe him. For he that commeth
to God, muſte beleue that God is, &
that he is a rewarder of thē that ſeke hym.
B By faythe ‡ Noe beyng warned of God
‡gene.6.d
Ecc.44.b eſchued the thynges whiche were as yet
not ſene, and prepared the arke to the ſauyng
of his houſholde, through the which
Mat.12.d arcke, he * condemned the worlde, and became
heyre of the righteouſnes whiche is
accordyng to faythe. By fayth ‡ Abraham
gene.11.a
Actes.7.a when he was called, obeyed to goe out in
to a place, whiche he ſhoulde afterwarde
receyue to inheritaunce: and he wente out
not knoweyng whither he ſhoulde goe.
By faythe he remoued in to the lande of
promes, as into a ſtraunge countrey, whē
he had dwelte in tabernacles: and ſo dyd
Iſaac and Jacob, heires with hym of the
ſame promes. For he loked for a citie hauynge
a foundacion, whoſe buylder and
maker is GOD.
* Through faythe Sara alſo receyued C
ſtrength to conceyue and bee with childe, gene.21.a
and was deliuered of a child whē ſhe was
paſte age, becauſe ſhe iudged hym faythefull
wiche had promyſed. And therefore
ſprange there of one (euen of one whiche
was as good as dead) ‡ ſo many in multitude gene.15.a
as are yͤ ſtarres of the ſkye, & as the
ſande the whiche is by the ſea ſhore innumerable.
These all dyed accordyng to
faythe, when they had not receyued the
promiſes: but ‡ ſawe them a farre of, and ‡Job.8.g
beleued them, and ſaluted them, and confeſſed,
* that they were ſtraungers and gen.47.b
pilgremes on the earth. For they that ſaye 1.par.29.d
ſuche thynges, declare that they ſeke a Pſal.39.c
countrey. Alſo yᶠ they had been myndefull
of the countrey, from whence they came
oute, they had leaſure to haue returned agayne:
but nowe they deſire a better (that
is to ſaye) an heauenly. Wherefore GOD
himſelfe is not aſhamed ‡ to be called theyr ‡Exo.3.c
God, for he hathe prepared for thē a cytie.
* By faythe Abraham offered vp Iſaac D
when he was proued, and he offered gene.22.a
hym beeyng hys onely begotten ſonne, in Eccl.44.c
whom he had receyued the promyſes.
And to hym it was ſayed, in Iſaac ſhall
thy ſeede bee called: for he conſidered, that
GOD was hable to rayſe vp agayne
from deathe. Therefore receyued he hym
alſo for an enſample of the reſurreccyon.
* By faythe dyd Iſaac bleſſe Jacob and gene.27.d
Eſau, concernynge thynges to come.
* By faythe Jacob, whē he was in dyyng, ene.49.a
bleſſed bothe the ſonnes of Joſeph, and g
bowed hymſelfe towarde the toppe of his
ſcepter. By ‡ faythe Joſeph when he dyed, ‡gene.50
remembred the departinge of the children
of Iſraell, and gaue commaundemente E
of hys bones. ‡ By faythe Moſes ‡Exod.2
when he was borne, was hyd three monethes Acte.7.e
of hys father and mother: becauſe
they ſawe he was a proper chylde, nether
feared they the kynges commaundement.
‡ By fayth Moſes when he was great, refuſed ‡Exo.2.b
to be called the ſonne of Pharaos
doughter, and choſe rather to ſuffre aduerſitie
with the people of God, then to enioye
the pleaſures of ſinne for a ceaſō: & eſtemed
the

the rebuke of Chriſte, greater ryches then
the treaſures of Egipt. For he had reſpect
Exod.12.f vnto the reward. *By fayth he forſoke Egypte,
and feared not the fearcenes of the
kyng. For he endured, euen as thoughe he
F had ſene hym whiche is inuiſible.

‡Exo.12.b ‡Through fayth he ordeyned yͤ paſſouer,
⁊ the effuſiõ of bloud, leſt he that deſtroyed
‡Exo.14.e the firſte borne, ſhoulde touche them. ‡By
faythe they paſſed throughe the red ſea, as
by drye lande, whiche when the Egipcyans
had aſſayed to do, they were drouned.
‡Joſu.6.c ‡By faythe the walles of Jerico fel doune
after they wer cõpaſſed about ſeuen daies.
Joſ.2.a.6.e *By fayth the harlot Raab peryſhed not
with them that were diſobedient, when ſhe
had receiued yͤ ſpies to lodging peaceably.
And what ſhal I more ſaie? For the time
will bee to ſhorte for me to tell of Gedeon,
*Judi.7.a *of Barach, and of ‡Sampſon, and * of
‡Judi.4.d *Jud.14.a Jephthae, ‡ of Dauid alſo * and Samuel
‡Jud.11.a and of the Prophetes: Whiche through
*1.Re.17.f faythe ſubdued kyngdomes: wroughte
ryghteouſnes: obtayned the promyſes:
*1.Re.12.a *ſtopped the mouthes of lions*: quenched
*1.re.17.a Dani.6.f the vyolence of fyre: *eſcaped the edge of
*Dani.3.c the ſweard: ‡ out of weakeneſſe, were
‡Dani.2.c made ſtronge: waxed valiant in fight: turned
to flight the armyes of the alyentes:
3.Re.19.a * the women receyued their dead rayſed
G to life agayne. Other wer racked, ⁊ would
not bee delyuered, that they might inherit
a better reſurreccion. Agayne, other were
tryed with mockynges and ſcourgeinges,
moreouer, with bondes and priſonement:
3.Re.21.b ‡wer ſtoned, were hewẽ aſunder, wer tẽpted,
Eſai.38.b were ſlain with ſweard, walked vp and
3.Re.17.c doune in ſhepe ſkynnes, ⁊ goates ſkinnes,
4.re.14.d being deſtitute ‡ troubled, and vexed: which
menne the world was not worthy of: they
wandered in wyldernesses, and in mountaynes
⁊ in dennes, and caues of the earth.
And theſe all throughe faythe obtayned
good reporte, and receyued not the promes,
becauſe God had prouyded a better
thing for vs, that they without vs ſhoulde
not bee made perfecte.

The.xii. Chapter.

An exhortacion to be pacient and ſtedfaſt in trouble ⁊ aduerſitie, vpon hope of euerlaſtyng reward. A commendacyon of the newe Teſtamente aboue the olde.

A Wherefore, lette vs alſo (ſeyng that
wee are compaſſed with ſo greate
phe.4.a a multitude of witneſſes) *laye a
olloſ.3.a waye all that preſſeth doune, and the ſinne
Pet.2.a that hangeth ſo faſte on: let vs runne with
pacience vnto the battayll that is ſette before vs,
lokyng vnto Jeſus the captaine ⁊
finiſher of our faythe, whiche (for the ioye
that was ſet before hym) abode the croſſe,
and deſpyſed the ſhame, and is ſet doune
*on the right hande of the throne of God. Ephe.1.d
Conſyder therfore, howe that he endured Collo.3.a
ſuche ſpeakynge agaynſt hym of ſynners, Hebre.1.a
leſt ye ſhoulde be weryed, ⁊ faynt in youre and.10.c
myndes. For ye haue not yet reſyſted vnto
bloude, ſtryuyng agaynſte ſynne. And
haue forgotten the exhortacion, whiche
ſpeaketh vnto you as vnto chyldren: My
ſonne, deſpyſe not thou the chaſtenynge
of the Lorde, nether faynte when thou art
rebuked of hym: for whome the Lorde loueth,
hym he chaſteneth: yea, he ſcourgethe
euery ſonne that he receaueth.

If ye endure chaſtenyng, God offereth
hym ſelfe vnto you as vnto ſonnes. What B
ſonne is he whom the father chaſteneth
not? Yf ye be not vnder correccion, whereof
all are partakers, then are ye baſtardes
and not ſonnes. Therfore ſeing we haue
had fathers of our fleſhe, whiche corrected
vs, and we gaue them reuerence: ſhall we
not muche rather bee in ſubieccion vnto
the father of ſpirytes, and lyue?
And they verely for a feawe dayes, nurtred
vs after theyre owne pleaſure: but he
nurtreth vs for oure profite, to the intente
that he may myniſter of hys holynes vnto
vs. No maner chaſtiſyng for the preſente
tyme ſemeth to bee ioyous, but greuous:
neuertheles afterwarde, it bryngeth
the quyet frute of righteouſnes, vnto
them whiche are exercyſed therby. C

* Stretche forthe therfore the handes Eſai.35.a
whiche were let doune, ⁊ the weake knees,
and ſee that ye haue ſtraight ſteppes vnto
youre fete, leſte any haltynge turne you
out of the waye: yea, let it rather bee healed.
Folowe peace with al men, ⁊ holynes:
without the which no man ſhal ſe yͤ Lord.
And loke that no man bee deſtitute of the
grace of God, leſte any roote of bitternes
ſprynge vp and trouble, and therby many
be defyled: that there be no fornicator, or
vncleane perſon, as Eſau ‡ whiche for one Gene.25.d
meaſe of meate ſolde hys byrthright. For
ye knowe howe that afterwarde when he
woulde by inherytaunce haue obtayned
bleſſynge, he was put by. For he founde
no place of repẽtaunce, though *he ſought Gene.27.f
it with teares. D

For ye are not come vnto the ‡ mounte Exo.19.b.
that is touched, ⁊ vnto burnyng fyre, nor
vnto ſtorme and darkenes, and tempeſtes

of wether, ⁊ ſounde of a trompe, and the
Exod.20.c voyce of wordes, which * voyce they (that
heard it) wiſhed awaye, that the cõmunicacion
ſhould not be ſpoken to them. For
they could not abyde ẏ whiche was commaunded.
Exo.19.b. * Yf a beaſt touche the mountayne
it ſhalbe ſtoned, or thruſt thorowe
with a darte: ſo terrible was the ſight
which appeared. Moſes ſayde: I feare ⁊
quake: but ye are come vnto the mounte
Syon, ⁊ to the citie of the lyuyng God,
the celeſtiall Jeruſalem: ⁊ to an innumerable
ſight of Angels, ⁊ vnto the congregacion
of the firſt borne ſonnes, whiche
are written in heauen, and to God, the
iudge of all, ⁊ to the ſprites of iuſt and
perfecte men, and to Jeſus the mediator
1.Pet.1.a of the new teſtament, and to the * ſprinklyng
Hebre.9.d of bloud, that ſpeaketh better then
‡Gen.4 b the ‡ bloud of Abel. Se that ye deſpiſe not
E hym, that ſpeaketh. For yf they eſcaped
not, whiche refuſed hym that ſpeake on
earth: muche more ſhall we not eſcape, yf
we turne away from hym, that ſpeaketh
from heauen, whoſe voyce then ſhoke the
earth, and now hath declared, ſaying: yet
once more wyll I ſhake, not the earth onlye,
but alſo heauen. Where as he ſayth:
yet once more, it ſignifyeth the remouing
awaye of thoſe thynges whiche are ſhaken,
as of thynges whiche haue ended
theyr courſe: that the thynges whiche are
not ſhaken, may remayne. Wherfore, yf
we receyue the kyngdome whiche cannot
be moued, we haue grace wherby we may
ſo ſerue God, and that we maye pleaſe
Deut.4.d hym with reuerence * and godlye feare.
For our God is a conſumyng fyre.

The.xiii. Chapter.

He exhorteth vs vnto loue, to hoſpitalitie, to
thinke vpon ſuche as be in aduerſitie, to mayntaine
wedlocke, to auoyde couetouſneſſe, to make muche
of them that preache Gods worde, to beware of
ſtraunge learnyng, to be content to ſuffre rebuke
with Chriſt, to be thankful vnto God, and obedient
vnto ſuche as be in autoritie.

A LEt brotherly loue continue.
‡Acte.10.c ‡ Be not forgetfull to lodge
Rom.12.c ſtaũgers. For therbye haue
1.Pet.4.b diuerſe menne * lodged Angels
1.tim.4 b vnwares. Remembre
*Gen 19.a them that are in bondes, euen as though
ye were bounde wyth them youre ſelues.
Bee myndefull of them whiche
are in aduerſitie, as ye whiche are yet
in the bodye. Wedlocke is to be had
in honoure among all men, and the bed
vndefyled. As for whorekepers and aduoutrers
God ſhal iudge them. Let your
conuerſacion bee without couetouſneſſe,
and be * content with ſuche thinges, as ye Eccl.29. d
haue already. For he hath ſayed: * I will 1.Tim.6.b
not faile thee, neither forſake thee: ſo that *Iosu.1.a
we may boldly ſaye: the Lorde is my helper, B
and I wyll not feare what man may
do vnto me. Remembre them which haue
the ouerſyght of you, which haue ſpoken
vnto you the worde of God. Whoſe faith
ſee that ye folowe, and conſydre the ende
of theyr conuerſacion.

Jeſus Chriſte yeſterdaye and to daye,
and the ſame continueth for euer.

Be not caryed about with dyuers and
ſtraunge learning. For it is a good thing
that the herte be ſtablyſhed wyth grace,
⁊ not with meates, which haue not profited
them that haue had theyr paſtime in
them. We haue an aulter, whereof they
maye not eate, whiche ſerue in the tabernacle.
* For the bodyes of thoſe beaſtes, Num.19 a
whoſe bloude is brought into the holye C
place by the hye prieſt to pourge ſynne,
are burnte without the tentes. Therfore
Jeſus alſo, to ſanctifie the people wyth
his owne bloud, ſuffred * without ẏ gate. Ioh.19.d
Let vs go forth therfore vnto him, out of
the tentes, ⁊ ſuffre rebuke with hym. For
here haue we no continuyng citie, but we
ſeke one to come.

By hym therfore doe we offer ſacrifyce
of laude alwayes to God, that is to ſaye:
the frute of thoſe lyppes, whiche confeſſe
his name. To do good and to deſtribute,
forget not, for ‡ with ſuche ſacrifices God Eccl.35.a.
is pleaſed. Obey them that haue the ouerſyght Acte.10.a
of you, and ſubmyt your ſelues Rom.12 a
vnto thẽ, for they watche for your ſoules, Phili.4.d
euen as they that muſt geue accomptes:
that they maye doe it with ioy, ⁊ not with
grefe. For that is an vnprofitable thyng D
for you. Praye for vs. For we truſte we
haue a good conſcience among al men, ⁊
deſyre to lyue honeſtly. But I deſyre you
the more, that ye ſo do, that I may be reſtored
to you the ſooner.

The God of peace that brought againe
from death our Lorde Jeſus * the great Eze.34.b
ſhepeheard of the ſhepe, thorow the bloud Iosu.10.
of the euerlaſtyng teſtamente, make you 1.Pet.5.a
perfect in all good workes, to do his wil,
and bryng to paſſe, that the thyng which
ye do, may be pleſaunte in his ſight, thorow
Jeſus Chriſt. To whõe be prayſe for
euer whyle the worlde endureth. Amen.

I beſeche you brethren, ſuffre the worde of exhortacion: for we haue wrytten vnto you in fewe woordes. Ye knowe oure brother Timothe, that he is at lybertie: with whome (yf he come ſhortly) I wyll ſee you. Salute them that haue the ouerſight of you, and all the ſaintes. They of Italy ſalute you. Grace be with you all. Amen.

¶ Sente from Italy by
Timotheus.

¶ The Epiſtle of Sainct Iames.

¶ The firſt Chapter. ✠

He exhorteth to reioyce in trouble, and thankefully to receyue the worde of God: true religion, or deuocion what it is.

A IAmes the ſeruaunt of God and of the Lorde Ieſus Chriſte, ſendeth gretyng to the twelue trybes which are ſcattered abrode.

My brethren, count it for an exceding ioy, when ye fall into diuers temptacions: knowyng this, that *Iob.42.a Sapie.3.a Rom.5.a. *the tryng of your fayth gendreth pacience: and let pacience haue her perfecte worke, that ye may be perfect and ſound, lackyng nothyng.

*Iob.18.c Eccleſ.7.c Mat.12.a Luk.11.b. If any of you lacke wiſedome*let him aſke of hym that geueth it: euen God, which geueth to all men indifferentlye, ⁊ caſteth no man in the tethe, and it ſhalbe geuen hym. But let hym aſke in faythe, and wauer not. For he that douteth, is lyke a waue of the ſea, which is toſte of the wyndes and caryed with vyolence. Neither let that man thinke, that he ſhall B receyue any thing of the Lorde. A waueryng mynded man, is vnſtable in all hys wayes. Let the brother which is of lowe degree reioyce whē he is exalted. Againe, let hym that is ryche, reioyce when he is *Eſ.40.b Eccl.14 b 1.Pet.1.d made lowe.*For euen as the floure of the graſſe, ſhal he paſſe away. For as yͤ ſunne ryſeth with heate, ⁊ the graſſe wydereth, and his floure falleth awaye, ⁊ the beautie of the faſhion of it periſheth: euen ſo ſhall the ryche man periſhe in his wayes. Happy is the man that endureth temptacion: for when he is tryed, he ſhall receiue the croune of lyfe, which the Lorde hath promyſed to them that loue hym. ✝

Let no man ſay when he is tempted, that he is tempted of God. For*as God cānot *Gen.22.a be tempted with euyl, ſo neither he hymſelfe tempteth any man. But euery man is tempted, when he is drawen awaye, and entiſed of hys owne concupiſcence. C Then when luſt hath conceiued, ſhe bryngeth forth ſinne: and ſinne whē it is finiſhed bryngeth forth death.

Do not erre my dere brethren.* ✝ *1.Co.4.b Euery good gyft, and euery perfecte gyft, is from aboue, and commeth downe from the father of lyghtes, with whome is no variablenes, neyther is he chaūged vnto darkenes.*Of his owne wyll begat he *Ioh.1.a, and.3.d vs with the woorde of trueth, that we ſhould be yͤ firſt frutes of his creatures. Wherfore (dere brethren)* let euery man *Pro.17.d Eccle.5.a. be ſwyfte to heare, ſlowe to ſpeake, ſlowe to wrath. For the wrath of man worketh not that which is righteous before God. *Wherfore lay apart all fylthynes and *Ro.13.d Collo.3.a. ſuperfluitie of maliciousnes, and receiue with mekenes, the worde that is graffed in you, whiche is hable to ſaue youre ſoules. D ✝ And ✝ ‡ ſee that ye bee doers of the ‡Rom.2 b worde and not hearers onely, deceyuyng your owne ſelues. For*yf any man heare *math.5.d Luk.11.g the worde, and declareth not theſame by his workes, he is lyke vnto a man beholdyng his bodely face in a glaſſe. For aſſone as he hath looked on hymſelfe, he goeth his waye, ⁊ forgetteth immediatly what his faſhion was.* But whoſo lo- Mat.7.d keth in the perfect lawe of libertie, ⁊ continueth therin (yf he be not a forgetfull hearer, but a doer of the worke) theſame ſhalbe happye in his dede.

If any man among you ſeme to be deuoute, and refrayneth not his tonge, but deceyueth his owne herte, this mans deuocion is in vayne. Pure deuocion ⁊ vndefiled before God the father, is this: to viſyte the fatherleſſe and wyddowes in their aduerſitie, and to kepe himſelfe vnſpotted of the worlde. ✝

The.ii.Chapter.

He forbyddeth to haue any reſpecte of perſones, and not to boaſt of fayth where no dedes are.

MY brethren, eſteme not the fayth of A our Lord Ieſus Chriſte the Lord of glory*with reſpecte of perſons. Leu.19.c For yf there come into youre companie a manne wearing a golden ring. clothed in goodly

in goodly aparell, and there come in alſo
a poore man in vile raiment, and ye haue
a reſpecte to hym that weareth the gaye
clothyng, and ſaye vnto hym: Sytte thou
here in a good place: ⁊ ſaye vnto the poore,
ſtand thou there, or ſyt here vnder my fote
ſtoole: are ye not parciall in youre ſelues,
and haue iudged after eiuill thoughtes?
B Harken my deare beloued brethrē. Hath
not God choſen the poore of thys world,
ſuche as are riche in faythe, and heires of
the kingdom, whiche he promiſed to them
that loue hym? But ye haue deſpiſed the
poore. Dooe not riche menne execute tyranny
vpon you, and drawe you before yͤ
iudgement ſeates? Dooe not they ſpeake
euill of that good name whiche is called
vpon ouer you: If ye fulfil the royall law
Leui.19.d accordyng to the ſcripture: *(Thou ſhalte
Mat.22.d loue thyne neghbour as thy ſelfe,) ye dooe
Mar.12.c well. But yf ye regarde one perſone more
Rom.13.c then another, ye commit ſynne, and are rebuked
Galat.5.b of the lawe, as tranſgreſſours.

C Whoſoeuer ſhall kepe the whole lawe,
‡mat.5.c. and ‡ yet faile in one poyncte, he is gyltie
of all. For he that ſayed: Thou ſhalt not
commit adultery, ſayed alſo: thou ſhalte
not kyl. Though thou doe none adultery,
yet yf thou kyll, thou art become a tranſgreſſor
of the lawe. So ſpeake ye, and ſo
dooe, as they that ſhalbee iudged by the
law of libertie. For he ſhal haue iudgemēt
Mat.18.b without mercie ‡ that ſheweth no mercye:
and mercy reioyſeth againſt iudgement.
What auayleth it my brethren, though a
manne ſaye he hathe faythe, yf he haue no
deedes? Can fayth ſaue him? If a brother
or a ſiſter bee naked and deſtitute of dayelye
foode, and one of you ſaye vnto them:
departe in peace, God ſende you warmnes
and foode, notwithſtandyng ye geue
them not thoſe thynges whiche are nedeful
to the body, what ſhal it help? Euē ſo
faith, if it haue no dedes, is dead in it ſelfe.

D But ſome manne will ſaye, thou haſte
faythe, and I haue deedes: ſhewe me thy
fayth by thy deedes: and I wil ſhew thee
my faythe by my deedes. Beleueſt thou yͭ
there is one God? Thou doeſt well. The
deuels alſo beleue, and tremble. But wilte
thou vnderſtande (O thou vain manne)
that faythe without dedes is dead? Was
not Abrahā our father iuſtified throughe
Gene.22.b workes, when he had ‡ offered Iſaac hys
ſonne vpon the aulter? Thou ſeeſt, howe
that fayth wrought with his deedes, and
through the deedes was the faythe made
perfecte: and the ſcripture was fulfilled
which ſaieth: ‡ Abraham beleued God, ⁊ it gene.15.b
was reputed vnto hym for righteouſnes, Rom.4.a
and he was called the frend of God. Ye ſe gala.3.a.
then how that of deedes a mā is iuſtified,
and not of fayth onely. Likewiſe alſo, was
not Raab the harlot iuſtifyed throughe
workes ‡ when ſhe had receiued the meſſegers ‡Ioſu.2.a
and had ſent them out another way?
For as yͤ body, without yͤ ſpirite is dead,
euen ſo faythe without woorkes is dead
alſo.

¶ The.iii. Chapter.

What good and euell cummeth thorow the tōge. The dutie of ſuche as be learned. The difference betwixte the wyſdome of the Goſpell, and the wiſdō of the worlde.

My brethren, * be not euery man A
a maſter, knoweyng howe that *mat.23.f.
we ſhall receyue the greater dānacion:
for in many thynges we
ſynne al. ‡ If a man ſinne not in word, the Pro.17.a
ſame is a perfect man, ⁊ hable alſo to tame
all the body. Beholde, we put bittes into
yͤ horſes mouthes, yͭ they may obey vs: ⁊
we turne aboute al the body of them. Beholde
alſo the ſhippes, which though they
be ſo greate ⁊ are driuen of fearce windes,
yet are they turned about wͭ a verie ſmall
helme whither ſoeuer the violence of the
gouerner will. Euen ſo the toungue is a litle
mēbre alſo, ⁊ booſteth greate thinges.
Behold how great a thyng a litle fire kēdleth, B
and the toungue is fire, euen a worlde
of wickednes. So is yͤ toūgue ſet among
oure membres, that it defileth the whole
body, and ſetteth a fire all that we haue of
nature, and is it ſelfe ſette a fire euen of hel.

All the natures of beaſtes, and of birdes,
and of ſerpentes, and thynges of the ſea,
are meked and tamed of the nature of mā.
But the toungue can noe manne tame. It
is an vnruly eiuill, full of deadly poyſon.
Therewith bleſſe we God the father, and C
therewith curſe wee menne, ‡ whiche are ‡gene.1.d
made after the (image and) ſimilitude of
God. Out of one mouthe proceadeth bleſſing
⁊ curſyng. My brethrē, theſe thinges
ought not ſo to bee. Dooth a fountayne
ſende forthe at one place ſwete water and
bitter alſo? Can yͤ figge tree (my brethren)
beare olyue beryes? eyther a vyne beare
figges? So can no foūtain geue both ſalte
water and freſhe alſo. If any manne bee
wiſe and endued with knowlage amonge
you, lette hym ſhewe hys woorkes oute of
good conuerſacion with mekenes of wiſedom.

dome. But yf ye haue bitter enuiyng and
D ſtryfe in youre hearte, reioyce not: nether
bee lyars agaynſte the truthe: For ſuche
wiſedome deſcendeth not from aboue: but
is earthy, natural, and deueliſh. For where
enuiyng and ſtrife is, there is vnſtablenes,
and al maner of euil workes. But the wiſdome
that is from aboue, is firſte pure,
then peaceable, gentle, and eaſy to bee intreated,
full of mercy & good frutes, without
iudging, without ſimulacion: yea, and
the frute of righteouſnes is ſowē in peace,
of them that maintain peace.

The.iiii. Chapter.

Warre and fightyng commeth of volupteouſneſſe. The frendeſhyppe of the worlde is enmitie before God. An exhortacion to flye ſclaunder, and the vanitie of this lyfe.

A FRom whence commeth warre,
& fightyng among you? Come
they not here hence? euē of your
luſtes, that fight in your membres?
Ye luſt, and haue not. Ye enuye and
haue indignacion, and cannot obtayne. Ye
fight and warre. Ye haue not becauſe ye
aſke not. Ye aſke and receyue not, becauſe
ye aſke amiſſe: euen to cōſume it vpō youre
luſtes. Ye aduouterers and women that
Galat.1.b breake matrimony: know ye not howe yͤ‡
1.Ioh.2.c yͤ frendſhyp of the world is enmytie with
God? Whoſoeuer therefore wil be a frend
of the worlde, is made the enemie of God.
Ether do ye thinke that the ſcripture ſayth
in vayne? The ſpirite that dwelleth in vs,
luſteth euen contrarie to enuie: but geueth
more grace *(wherefore he ſayeth: GOD reſiſteth
the proud, but geueth grace vnto the lowly.)*

Submitte your ſelues therfore to God:
B but*reſiſt the deuell, and he will flie from
1.Pet.5.b you. Drawe nye to God, and he wil draw
nie to you. Clenſe youre handes ye ſinners,
and pourge youre heartes ye waueryng
mynded. Suffre afflictions: and mourne
and wepe. Let youre laughter bee turned
to mournyng: and youre ioye to heuineſſe.
1.Pet.5.a ‡Humble youre ſelues in the ſight of the
Lorde, and he ſhall lifte you vp. Backebite
not one another, brethren. He that backebiteth
hys brother, and he that iudgeth
his brother, backbiteth the lawe, and iudgeth
the lawe. But and yf thou iudge the
lawe, thou art not an obſeruer of the law,
but a iudge. There is one lawe geuer *(and
C iudge)* whiche is hable to ſaue & to deſtroy.
Ro.14.a. ‡What art thou that iudgeſt another?
Eze.18.a Go to now ye that ſaye: *to daye and to
Luk.12.b morow let vs go into ſuche a citie, and continue
there a yere, and bye and ſell, and
wyn: and yet cannot ye tel, what ſhall happē
on the morow. For what thing is youre
lyfe? It is euen a vapoure, that appeareth
for a litle tyme, and then vaniſheth awaye.
For that ye ought to ſaye: ‡If the Lorde Acte.18.e
wil, and yf we liue, let vs dooe this or that. Hebre.6.a
But nowe ye reioyce in your boaſtynges.
All ſuche reioyſyng is euill. Therefore‡to Luke.12.b
hym that knoweth how to dooe good and
dooth it not, to hym it is ſynne.

The.v. Chapter.

He threateneth the wicked ryche men, exhorteth vnto paciēce, to beware of ſwearing. One to knowledge his fautes to another, on to praie for another, and one to laboure to bring another to the truthe.

GO to nowe ye riche men. Wepe
& houle on youre wretchedneſſe A
that ſhall come vpon you. Youre
ryches is corrupte, youre garmentes
are motheaten. Your gold and ſiluer
is cankered, and the ruſte of them ſhall
be a witnes vnto you, and ſhall eate youre
fleſhe as it were fire. Ye haue heaped treaſure
together *(euen wrath to yourſelues)* in your
laſt dayes: Beholde*the hire of the labourers *Leu.19.c
whiche haue reaped downe youre Deu.24.c
feldes (whiche hire is of you kepte backe Toby.4.c
by fraude) cryeth: and the cries of them
whiche haue reaped, are entered into the
eares of the Lorde Sabaoth. Ye haue liued
in pleaſure on the earth, and ben wanton.
Ye haue noriſhed youre heartes, as
in a daye of ſlaughter. Ye haue condemned
& killed the iuſt, & he hath not reſiſted you.

B *Bee pacient therefore brethren, vnto
the commyng of the Lorde. Beholde, the
huſbandmā waiteth for yͤ precious frute
of the earth, and hath long pacience there
vpon, vntill he receyue the early and the
latter rayne. Bee ye alſo pacient therefore
and ſettle your heartes, for the commynge
of the Lorde draweth nie. Grudge not one
agaynſte another, brethren, leſt ye be damned.
Behold, the iudge ſtandeth before the
dore. Take (my brethren) the Prophetes
for an enſample of ſufferynge aduerſitie,
& of pacience, which ſpake in the name of
the Lorde. Behold,* we coumpte them Mat.5.a
happy which endure. Ye haue hearde of
the pacience of Iob, & haue knowen what
end yͤ Lorde made. For the Lorde is verie
pityfull and mercifull.

Mat.5.d But aboue al thinges my brethrē‡ſweare
not, nether by heauen, nether by earth, nether
any other othe. Let your yea be yea,
and

and your nay, nay: leſte ye fal into ypocriſye.
C If any of you be vexed, lette hym
pray. If any of you be mery, let hym ſyng
pſalmes. If any be diſeaſed among you,
let hym call for the elders of the congregacion,
and let them pray ouer hym, and
*Mat.6.b. *anoynte hym with oyle in the name of
the Lorde, and the prayer of fayth ſhall
ſaue the ſicke, and the Lorde ſhall rayſe
hym vp: and yf he haue cõmitted ſinnes,
they ſhall be forgeuen hym. Knowelage
your fautes one to another, & praye one
D for another, that ye may bee healed. For
the feruente prayer of a ryghteous man
auayleth muche. Helias was a man vnder
infirmities euen as we are, and he
prayed in his prayer that it myght not
‡Luk.4.e rayne: ‡and it rayned not on the earth by
3.Re.17.a the ſpace of thre yeres & ſixe monethes.
And he prayed agayne, and the heauen
gaue rayne: and the earth brought forth
her frute. Brethren, yf any of you doe
erre from the trueth and another conuert
hym, let the ſame knowe that he whiche
conuerteth the ſynner from going a ſtray
out of his waye, ſhall ſaue a ſoule from
death, and ſhall hyde the multitude of
ſynnes.

¶ The ende of the Epiſtle of
ſaincte James

¶ The firſt Epiſtle of ſaincte Peter the Apoſtle.

¶ The firſt Chapter.

He ſheweth that thorow the aboundaunt mercy of God, we are begotten agayne to a lyuely hope, & how fayth muſt be tryed: how the ſaluaciõ in Chriſt is no Newes, but a thing prophecied of olde. He exhorteth them to a godly conuerſacyon, for ſo muche as they are now borne a new by the worde of God.

A PEter an Apoſtle of
Jeſu Chriſt to thẽ
Actes.8.a that dwell *here &
there as ſtraungers
throughout
Põtus, Galacia,
Capadocia, Aſia
and Bethinia, electe
accordyng to
the foreknowlage
of God the father, thorowe the ſanctifyng
Hebre.9.d of yͤ ſprite vnto obedience & *ſprynklyng
and.12.d of the bloud of Jeſus Chriſte.

*Grace be with you and peace be multiplyed ‡. *Rom.1.a
Bleſſed be God the father of 1.Cor.1.a.
our Lord Jeſus Chriſt, which accordyng 2.Cor.1.a
to his aboundaũt mercy begat vs agayn Gala.1.a
vnto a *lyuely hope (by that, that Jeſus ‡2.Cor.1.a
Chriſte roſe agayn from death) to an inheritaunce *Ephe.1.a
immortal and vndefyled, and
that periſheth not, reſerued in heauen for
you, whiche are kepte by the power of
God thorow faith, vnto ſaluacion: which B
is prepared already to bee ſhewed in the
laſte time in yͤ which ye reioyce: though
nowe for a ſeaſon (yf nede requyre) ye are
in heauynes, thorowe manyfolde temptacions,
that the tryall of your fayth beeing
muche more precious then gold that
periſheth (though it be *tryed with fyre) *Job.23,b
myght be founde vnto laude, glorye and Sapie.3.a
honour, at the appearyng of Jeſ⁹ Chriſt: Jacob.1.a
whome ye haue not ſeen, & yet loue hym, Rom.5.a.
in whome euen nowe *though ye ſee him *Jo.20.g
not, yet doe you beleue, and reioyce with
ioy vnſpeakeable and gloryous, receyuyng
the ende of youre fayth, euen the
ſaluacion of your ſoules.
Of whiche ſaluacion haue *the Prophetes *Act.10.g
enquyred & ſearched, whiche prophecyed Eſai.9.a
of the grace that ſhould come vnto Dan.2.g
you, ſearching when or at what tyme the Agge.2.b
ſpirite of Chriſte (whiche was in them)
ſhoulde ſignifie: whiche ſpirite teſtifyed
before, the paſſions that ſhoulde happen
vnto Chriſt, and the glorye that ſhoulde
folowe after, vnto whiche Prophetes it
was alſo declared, that not vnto themſelues,
but vnto vs, they ſhould miniſter
yͤ thynges which are nowe ſhewed vnto
you of them, whiche (by the holy goſte* Actes.2.a
ſent downe from heauen) haue in the goſpell C
preached vnto you yͤ thinges, which
the Angels deſyre to beholde.
Wherfore *gyrde vp the loynes of youre Luke.12.e
mynde, be ſober, & truſt perfectly on the Ephe.6.c.
grace that is brought vnto you (by the
declaryng of Jeſus Chriſte) as obedient
children, that ye geue not your ſelues ouer
vnto youre olde luſtes: by whiche ye
were led, when as yet ye were ignoraunt
of Chriſte: but as he which called you is
holy, euen ſo be ye holy alſo in all maner
of conuerſacion, becauſe it is wrytten:
*Be holy for I am holy. And yf ſo bee Leui.11.g
that ye call on the father, whiche without and.19.a
reſpecte of perſon iudgeth *accordyng mat.16.d
to euery mannes worke, ſee that Pſal.15.
ye paſſe the tyme of youre pylgrimage Rom.2.
in feare.

*For

D ✝Foꝛ as muche as ye knowe, howe that
ye were not redemed wyth coꝛruptible
thynges (as ſyluer and golde) from your
vayne conuerſacion, whiche ye receyued
Hebꝛe.9.d by the tradicion of the fathers *but wyth
1.Ioh.1.b. the pꝛecious bloud of Chꝛiſte, as of a
Apoca.1.b. lambe vndefiled ⁊ without ſpot, whiche
was oꝛdeyned befoꝛe hande, euen befoꝛe
the woꝛlde was made: but was declared
Eſay.9.b. in the laſt tymes *foꝛ your ſakes, whiche
Luke.2.b by his meanes doe beleue on God, that
rayſed hym vp from death, and gloryfyed
Phili.2.b hym, *that ye myght haue faythe
and hope towarde God: euen ye whiche
haue puryfyed your ſoules thoꝛowe the
ſpirite, in obeying the trueth with bꝛotherly
loue vnfayned: ſee that ye loue one
another with a pure herte feruently: foꝛ
ye are boꝛne a newe, not of moꝛtall ſede,
but of immoꝛtall, by the wooꝛde of God,
whiche lyueth and laſteth foꝛ euer.
Eſa.40.b *Foꝛ all fleſhe is graſſe, and all the gloꝛy
Eccl.14.b of manne is as the floure of graſſe. The
Iacob.1.b graſſe wyddereth, and the floure falleth
awaye: but the woꝛde of the Loꝛde endureth
euer. ✝And this is the woꝛde, which
by the goſpell was pꝛeached vnto you.

¶ The.ii. Chapter. ✠

He exhoꝛteth men to laye aſyde all vyce, to abſtayne from fleſhly luſtes, and to obey woꝛldlye rulers. Howe ſeruauntes ſhoulde behaue themſelues towarde theyꝛ maſters. He exhoꝛteth to ſuffre after the enſample of Chꝛiſte.

A Wherefoꝛe laye aſyde all
maliciouſneſſe and all
guile, and fainedneſſe,
and enuy, and all backbytyng:
Mat.18.e and * as newe
boꝛne babes, deſyꝛe ye
that mylke (not of the
body, but of the ſoule)
whiche is without diſceyte: that ye maye
growe therby (vnto ſaluacion,) yf ſo be that
ye haue taſted, howe gracious the Loꝛde
is, to whome ye come, as vnto a lyuyng
ſtone diſalowed of menne but choſen of
God and pꝛecious: and ye as lyuyng
ſtones, are made a ſpiritual houſe, an holy
pꝛieſthode, foꝛ to offer vp ſpirituall ſacrifices,
acceptable to God by Jeſus
B Chꝛiſte. Wherfoꝛe it is contayned alſo in
Eſay.28.d the ſcripture: *beholde, I put in Sion a
Actes.4.b ſtone to be layde in the chiefe coꝛner, elect
Rom.9.f. and pꝛecious, and he that beleueth on
hym, ſhall not be confounded. Unto you
therfoꝛe which beleue he is pꝛecious: but
Pſa.118.b vnto them which beleue not *the ſtone
Mat.21.d which the buylders refuſed, the ſame is
begon to be the head of the coꝛner: and a
ſtone that menne ſtomble at, and a rocke
wherat they be offended, whiche ſtomble
at the woꝛd, and beleue not that, wheron
they were ſet. But ye are a choſen generacion,
a roial pꝛeſthode, ‡an holy nacion, *Exo.19.a
a people whiche are won: that ye ſhoulde ‡Deu.7.a
ſhewe the vertues of him, that called you
oute of darckenes into his merueylous
lyghte, *whiche in time paſte were not a *Oſee.2.d
people, but are nowe the people of God: Rom.9.e
which ſome tyme had not obtayned mercye,
but nowe haue obtayned mercye. ✝
✝ * Derely beloued, I beſeche you as *Gal.5.e
ſtraungers and pylgrems, abſteyne ‡ frõ C
fleſhly luſtes, whiche fight agaynſt the ‡Ro.13.c.
ſoule: and ſee that ye haue honeſt conuerſacion
among the Gentyles, that where
as they backbyte you as euyll doers ‡
they may ſee your good woꝛkes ⁊ pꝛayſe
God in the daye of viſitacion. * Submyt *
your ſelues therfoꝛe vnto all maner oꝛdinaunce
of manne, foꝛ the Loꝛdes ſake:
whether it be vnto the kyng, as vnto the
chiefe head: eyther vnto rulers, as vnto
them that are ſent of hym, foꝛ the puniſhment
of euyll dooars: but foꝛ the laude of
them that doe well. Foꝛ ſo is the wyll of
God, that with well doing ye may ſtoppe
the mouthes of fooliſhe and ignoꝛaunte
menne: as free, and not as hauyng the
libertie foꝛ a cloke of maliciouſnes, but
euen as the ſeruaũtes of God. *Honour
all menne. Loue bꝛotherly felowſhyppe. *I
Feare God, honoure the kyng. ✝ D
‡Seruauntes, obey your maſters with ‡Ep
feare: not only yf they be good and cour- Col
teous, but alſo though they be frowarde. 1.tim
*Foꝛ ✝this is thãke woꝛthy: yf a man foꝛ Tit
conſcience towarde GOD endure grefe, *m
and ſuffre wꝛong vndeſerued. Foꝛ what
pꝛayſe is it, yf when ye bee buffeted foꝛ
youre fautes, ye take it paciently? But
and yf when ye doe well, ye ſuffre wꝛong
⁊ take it paciently, then is there thanke
with God. Foꝛ hereunto verely were ye
called: foꝛ Chꝛiſte alſo ſuffered foꝛ *vs *Ie
leauyng vs an enſample, that ye ſhould Ep
folowe his ſteppes, whiche dyd no ſinne,
neyther was there guyle founde in hys
mouthe: whiche when he was reuiled,
reuiled not againe: when he ſuffred, he
thꝛeatned not: but commytted the vengeaunce
to hym that iudgeth ryghteouſly
*which his owne ſelfe bare our ſinnes *N
in his body on the tree, that we beeyng Eſa

deliuered frō ſynne,ſhuld liue vnto ryghteouſnes. By whoſe ſtripes,ye were healed. For ye were as ſhepe gooyng aſtraye:but are now turned vnto the ſhepeherde and biſhop of your ſoules.

¶ The.iii. Chapter.

How wyues oughte to ordre themſelues towarde their huſbandes,& in their apparell. The dutye of men towardes their wyues. He exhorteth all men to vnitie and loue,and paciently to ſuffre trouble. Of baptyſme.

A *Ephe.5.e Collo.3.c LIkewiſe*ye wiues bee in ſubieccion to your huſbandes,that euen they whiche obey not the woorde, maye without the woorde bee wonne by the conuerſacion of the wiues,whyle they beholde youre chaſte conuerſacion coupled with feare. Whoſe apparell ſhall not bee outwarde with broyded heere, & hangyng on of gold,ether in puttyng on of gorgeous apparell:but lette the hidde manne whiche is in the hearte,bee wythout all corrupcion, ſo that the ſpirite bee at reſte and quiete, B whyche ſpirite is before God a thyng much ſette by. For after this manner in the olde tyme dyd the holy women, whiche truſted in GOD,tyer them ſelues,and were obediente to theyr houſbandes,euen as Sara obeyed Abraham,and called hym Lorde: whoſe doughters ye are,as lōg as ye dooe well,and are not afraied for any terrour.

Likewiſe ye menne,dwell wyth them accordyng to knowelage:geuing honoure vnto the wyfe, as vnto the weaker veſſel, and as vnto them that are heires alſo of the grace of life, that youre prayers bee not hindered. In concluſion * bee ye all of one mynde, of one hearte,loue as brethren,bee pitifull, bee courteous(meke)not renderyng eiuill for eiuill, or rebuke for rebuke:but contrarywiſe, bleſſe:knowynge C that ye are thereunto called, euen that ye Psal.34.c ſhould bee heires of the bleſſyng.

*For he that dooeth long after lyfe, and loueth to ſee good dayes,let hym refrayne hys tonge from eiuill, and his lippes that they ſpeake not guyle. Lette hym eſchue eiuill,and dooe good: lette hym ſeke peace, and enſue it. For the eyes of the LORD are ouer the righteous,and hys eares(are open)vnto their praiers:Again, the face of the Lorde is ouer them that dooe euill.

Moreouer,who is it that will harme you Mat.5.b if ye folowe that whyche is good? Yea‡happy are ye,if any trouble happen vnto you for righteouſneſſe ſake. *Bee not ye afrayed *Eſay. Mat.1 for any terroure of them, nether bee ye troubled, but ſainctifie the Lorde God in you hertes. ‡Be ready alwayes to geue an anſwere to euery manne that aſketh you a reaſon of the hope that is in you, and that with mekenes and feare,hauyng a good conſcience, * that where as they backbyte you as eiuill dooers,they maye bee aſhamed, 1.Pet. Titu. that falſely accuſe your good conuerſacion in Chriſte. ‡For* it is better(if the will of God be ſo) that ye ſuffer for wel ‡Mat. 1.Pet. dooyng,then for eiuill dooyng.

*For as muche as Chriſte hath once D ſuffered for ſynnes, the iuſt for yͤ vniuſt, *Rom. to bryng vs to God,& was killed,as pertainyng to the fleſhe: but was quickened in the ſpirite. In whiche ſpirite he alſo went and preached vnto the ſpirites that were in priſon,whiche ſometyme had been diſobediente,when the longe ſufferyng of God was once loked for in the dayes of Noe, *while the arcke was a preparyng:‡ wherein feawe,that is to ſaye eight ſoules, *Gen. ‡Gen.7 were ſaued by the water,like* as baptiſme *Rom. alſo now ſaueth vs,not the puttyng awaye of the filth of the fleſh: but in that a good conſcience conſenteth to God,by the reſurreccion of Ieſus Chriſt which is on yͤ right hand of God:& is gone into heauē,*angels, Hebre. powers, and myght ſubdued vnto hym. ‡ and.2.b

The.iiii. Chapter.

He exhorteth men to ceaſſe from ſynne, and no man to ſuffer as an euell doer:but as a Chriſten man.

FOR as muche then as Chryſte A hath ſuffered for vs in yͤ fleſhe, arme ye your ſelues likewiſe with the ſame minde: for he whyche ſuffereth in the fleſhe, ceaſeth from ſynne, that he hence forwarde ſhuld liue(as much time as remaineth in the fleſhe)not after yͤ luſtes of menne,but after the will of God. For it is ſufficient for vs, that wee haue ſpente the tyme that is paſte of the life,after the will of the Gentiles*walkyng in wantonnes, luſtes ,in exceſſe of wines,in exceſſe *Rom. Ephe. of eating,in exceſſe of drincking(in drōkennes) and in abhominable idolatrie.

And it ſemeth to them an inconuenient thyng, that ye runne not alſo with them B vnto theſame exceſſe of riote, and therefore ſpeake they eiuil of you,whiche ſhall geue accoumptes to hym, that is ready to iudge quicke and deade. For vnto thys pourpoſe verely was the Goſpel preached

alſo vnto the deade, that they ſhoulde bee
iudged lyke other menne in the fleſhe, but
ſhould liue before God in the ſpirite. ‡The
ende of all thynges is at hād. Be ye therefore
ſober, and watche vnto prayer. But
aboue all thynges haue feruente loue emong
your ſelues. For loue ſhall couer the
ene.19.a multitude of ſinnes. *Bee ye herberous one
te.10.f to another, ‡without grudgyng. As euery
hilip.2.b manne hath receiued the gifte, euen ſo myniſter
theſame one to another, as good miniſters
C of the manyfolde grace of God. If
any manne ſpeake, lette hym talke as the
Ro.12.b wordes of God. *If any manne miniſter,
Cor.5.c lette hym dooe it as ‡of the abilitee, whiche
God miniſtereth vnto hym. That God in
all thynges maye bee glorified throughe
Jeſus Chriſte, to whom be praiſe and dominion
for euer and euer. Amen. ‡Dearely beloued,
maruaill not that ye are proued by
fire (whiche thyng is to trie you) as though
ſome ſtraunge thyng happened vnto you:
but reioyce in as much as ye are partakers
of Chriſtes paſſions: that when his glorye
Mat.5.b appeareth, ye may bee merie & glad. *If ye
Pete.2.c bee railed vpō for yͤ name of Chriſt, happy
o.3.c are ye. For the glory and the ſpirite of God
reſteth vpon you. On their parte he is euill
ſpoken of: but on your part he is glorifyed.

See that none of you bee puniſhed as
D a murtherer, or as a thefe, or an euill doer,
or as a buſibody in other mennes matters.
If any manne ſuffre as a Chriſtian manne,
let him not bee aſhamed: but let him glorify
God on this behalfe. For the tyme is come yͭ
iudgement muſt begin at the houſe of God.
If it firſt begyn at vs, what ſhall the ende
bee of them whiche beleue not the Goſpel of
Pro.11.d God? And ‡if yͤ righteous ſcacely be ſaued:
where ſhal yͤ vngodly & the ſinner appeare?
Wherfore let thē yͭ are troubled, accordyng
to the will God commit their ſoules to hym
wͭ wel dooing, as vnto a faythful creatour.

The .v. Chapter.

A ſpeciall exhortacion for all biſſhopes and
Prieſtes. He exhorteth yonge perſonnes to ſubmyt
them ſelues to yͤ elder, & euery one to loue another.

THe elders which are emong you,
I exhort, which am alſo an elder
A and a witnes of the afflyccions of
Chriſte, and alſo a partaker of yͤ
.20.f glory yͭ ſhal be opened: *Fede ye Chryſtes
flocke, as muche as lyeth in you, takyng the
ouer ſight of them, not as compelled therto,
but wyllyngly: (after a godlye ſorte) not
for the deſire of fylthy lucre, but of a good
mynd: *not as though ye were lordes ouer *2.Cor.1.c
the paryſhes, but ‡that ye be an example to ‡1.tim.4.b
the flocke (& that with good wil.) And when 2.tim.1.c
yͤ chief ſhepherd ſhal apeare, ye ſhal receiue Titu.2.b B
*an incorruptible crowne of glorye. Likewiſe 1.Cor.9.d
ye yonger ſubmit your ſelues vnto the 2.tim.4.b
elder. ‡Submit your ſelues euery man one
to another, knit your ſelues together, in
lowlines of mynde. For god reſiſteth the
proude, and geueth grace to the humble.
Submyt your ſelues therefore vnder the
myghtye hande of God, that he may exalte
you, when the tyme is come. *Caſte all your *Mat.6.d
care vpon hym: for he careth for you. Be Luk.12.c
ſober and watche, for your aduerſary the C
deuel as a roaryng lyon *walketh aboute, *Job.1.b
ſekyng whom he may deuour, ‡whom reſiſte
ſtedfaſt in the fayth, knowyng that theſame ‡Jaco.4.a
afflyccyōs are apoynted vnto your brethrē,
that are in the worlde. But the God of all
grace which hath called vs vnto his eternal
glory by Chriſt Jeſus, ſhall his owne ſelfe
(after that ye haue ſuffered a litle affliccion)
make you perfect, ſettle, ſtrength & ſtabliſhe
you. To hym be glorye and domynion for
euer, and euer. Amen. ‡

By Siluanus a faythfull brother vnto
you (as I ſuppoſe) haue I wrytten brefely, D
exhortyng, and teſtifiyng, howe that this
is the true grace of God, wherin ye ſtande.
The congregacion of them whyche at Babilon
are companions of your eleccion,
ſaluteth you, & ſo doeth Marcus my ſonne. Rom.16.c
*Grete ye one another with the kiſſe of loue. 1.Cor.16.d
Peace be with you all, which are in Chriſte
Jeſu. Amen.

¶ The ſecond Epiſtle of. S. Peter.

¶ The fyrſt Chapter.

Forſomuche as the power of God hath geuen vs al thinges pertainyng vnto life, he exhorteth vs to make oure callynge knowen by good workes, and frutes of faith. He maketh mencyō of his owne death.

SYmon Peter a ſeruaunte, and an
Apoſtle of Jeſus Chryſte, to them
whiche haue obtained lyke precyous A
fayth wyth vs, throughe the
righteouſnes of oure God and ſauioure
Jeſus Chryſte. *Grace be vnto you, and 1.Pet.3.a
peace be multiplied throughe the knowledge
of God and of Jeſus our Lorde. According

cordyng as hys godly power hath geuē
vnto vs all thynges that pertayne vnto
life and godlines, through yͤ knowledge
of him that hath called vs by glory, and
vertue: by the whiche are geuen vnto vs
excellent and moſt great promiſes, that
*Joh.1.c by the meanes therof ye might be *par-
Collo 2.b. takers of the Godlye nature, if ye flye
the corrupcion of worldlye luſte.

B And herunto geue al diligence: in your
fayth miniſter vertue, in vertue knowe-
Cor.8.a ledge: *in knoweledge temperaunce, in
temperaunce pacience: in pacience godly-
nes: in godlines, brotherly kyndenes: in
brotherlye kyndeneſſe, loue. For if theſe
thinges be emong you, & be plenteous,
they wil make you yͭ ye neyther ſhalbe y-
dle nor vnfruitful in yͤ knowledge of our
Lord Jeſus Chriſt. But he that lacketh
theſe thinges, is blynd, and gropeth for
the way with his hand, and hath forgot-
tē, yͭ he was pourged frō his old ſinnes.

C Wherfore brethren, geue the more di-
ligence for to make your callyng and e-
leccion ſure (by good workes.) For if ye
doe ſuch thinges, ye ſhall neuer fal. Yea,
and by this meanes an entryng in ſhall
be miniſtred vnto you aboundauntly, in-
to the euerlaſting kyngdome of our lord
and ſauiour Jeſus Chriſt.

Wherefore, I will not be negligent to
putte you alwayes in remembraunce of
ſuche thynges, though ye knowe them
your ſelues, and be ſtabliſhed in the pre-
ſent trueth. Notwithſtandyng, I thinke
*2.Co.5.a it mete (as long as I am in *thys taber-
nacle) to ſtere you vp by puttyng you in
remembraunce, foraſmuch as I am ſure
yͭ ſhortely I muſt put of thys my taber-
John.21.d nacle, †euen as our Lorde Jeſus Chriſt
ſhewed me. I will euer alſo geue my di-
ligence, that ye may haue wherewith to
ſtere vp the remembraunce of theſe thin-
ges after my departyng. For we haue
not folowed diſceatful fables, when we
opened vnto you the power and cūming
*1.Ioh.1.a of our lord Jeſus Chriſt, but *with our
eyes we ſaw his maieſtie: euen then ve-
rely when he receiued of God the father
D honour, and glory. *This is my dere be-
Math.3.d loued ſonne, in whō I haue delite. This
and.17.b voyce we heard come from heauen, whē
Mark.1.b we were with hym, in the holy mounte.
Luke.3.d We haue alſo a right ſure word of pro-
phecy, wherunto if ye take hede, as vnto
a†light that ſhyneth in a darke place, ye
2.Cor.4.b doe well, vntill the daye dawne, and the
daye ſtarre aryſe in your heartes. So yͭ
ye firſt knowe this: that no prophecy in
the ſcripture hath anye priuate interpre-
tacion: For the ſcripture came neuer by
yͤ wil of man: but holy men of god ſpake
as they were moued by the holy goſt.

The.ii.Chapter.

He propheſieth of falſe teachers, and ſheweth
theyr punyſhement.

THere were falſe prophetes alſo a- A
mong the people, euen as *there Acte.20.f
ſhalbee falſe teachers among you, 1.tim.4.a
whiche priuely ſhall bring in damnable 2.tim.3.a
ſectes (euen denying the lorde that hath 2.Pet.3.a
boughte them) and bring vpon themſel- Jude.1.c.
ues ſwift damnacion: and many ſhall fo-
low theyr damnable wayes, by whom yͤ
way of trueth ſhalbe euill ſpoken of, and
through couetouſnes ſhal they with fai-
ned wordes make marchandiſe of you,
whoſe iudgement is nowe not farre of,
and theyr damnacion ſlepeth not.

For if God ſpared not the angels that B
ſinned, but caſt them down into hel, and
deliuered them into cheynes of darknes
(*to be puniſhed*) to be kepte vnto iudgement,
neither ſpared the old world, but ſaued
*Noe, the eight preacher of righteouſ- Gene.7.
nes, and brought in the floude vpon the
world of the vngodly, and turned the ci-
ties of zodom and Gomor into aſhes: o-
uerthrew them, damned them, and made
of them an enſample vnto thoſe that af-
ter ſhoulde liue vngodly. And iuſte *Lot *gen.19
vexed with the vncleanly conuerſacion of
the wicked, delyuered he. For he beyng
ryghteous, and dwellyng among them,
in ſeeing and hearing, vexed his ryghte-
ous ſoule from day to daye with theyr
vnlawful dedes. *The Lorde knoweth *Iob.15.b
how to deliuer the godly out of tempta- 1.Cor.10.b
cion, & to reſerue the vniuſt vnto the day
of iudgemente for to be punyſhed, but
chiefely them yͭ walke after yͤ fleſh in the
luſt of vnclennes, and deſpiſe authoritie.
Preſumpteous are they, and ſtubborne, C
whiche feare not to ſpeake euil of them
that excel in wurſhippe. When the An-
gels whiche are greater bothe in power
and might, receiue not of the Lorde ray-
lyng iudgemente agaynſte themſelues.
But theſe as brute beaſtes, naturallye
brought forth to be taken and deſtroied,
ſpeake euil of the thynges that they vn-
derſtand not, & ſhal periſhe in theyr own
deſtruccion, and receyue the rewarde of
vnrighteouſnes.

They count it pleaſure to liue deliciouſly
for a ſeaſō. Spottes thei are & filthines:
which liue at pleaſure in their owne diſceyuable
wayes, feaſtyng, and ſcornyng
you: hauing eyes full of aduoutrye, and
that cannot ceaſe from ſynne, beguylyng
vnſtable ſoules. Heartes they haue exercyſed
with robberye. They are curſed
children which haue forſaken the righte
way, and are gone aſtray, folowing the
D *waye of Balam the ſonne of Boſor,
*Nu.22.b which loued the reward of vnrighteouſnes:
but was rebuked of hys iniquitie.
The tame and dūme beaſt, ſpekyng with
mans voice, forbad yͤ madnes of yͤ prophet*.
These are welles without water,
*iude.1.d cloudes yͭ are caried with a tempeſte, to
whom the miſt of darkenes is reſerued
for euer. For whē thei haue ſpokē yͤ gret
ſwelling wordes of vanitie, they intyſe
thorow luſtes in yͤ volupteouſnes of yͤ
fleſh, them yͭ were clene eſcaped: euen thē
that now liue in errour: while they promes
thē libertie, wheras they thēſelues
Joh.8.d are the bonde ſeruantes of corrupcion.
Rom.6.c. For of whom a man is ouercome, vnto
Hebr.6.a the ſame is he brought in bōdage. For
and.10.c if they (after they haue eſcaped from the
filthines of yͤ world, thorow the knowledge
of the lorde and the ſauiour Jeſu
Chriſt) are yet tangled again therin, & ouercome,
Mat.12.d *then is the latter ende worſe
with them thē the beginning. For it had
bene better for thē, not to haue knowne
the way of righteouſnes, then after they
haue knowne it, to turne from the holye
cōmaūdement that was geuen vnto thē.
But the ſame is happened vnto them yͭ
is vſed to be ſpoken by yͤ true prouerbe.
Pro.21.a *The dog is turned to hys owne vomet
agayn, and the ſow that was waſhed, is
turned again to her walowing in yͤ mire.

The.iii.Chapter.

Of the daye of the Lorde, whoſe long taryyng is ſaluacion.

A THys is the ſeconde Epiſtle that J
nowe wryte vnto you, derely beloued,
wherewith J ſtere vp youre
ſyncere mynde by puttyng you in remembraunce,
that ye maye bee myndefull
of the woordes (whiche were tolde
before of the holy Prophetes) and alſo
the commaundement of vs, whiche be Apoſtles
Actes.20.f of the lorde and ſauiour.
2.Pet.2.a *This firſt vnderſtande, that there ſhal
Jude.1.e come in the laſt dayes, mockers (*in deceytfulneſſe*)
1.Tim.4.e
2.tim.2.d whiche will walke after theyr
own luſtes, & ſay: Where is the promes
of his cūming? For ſence yͤ fathers died
all thynges continue in the ſame eſtate
wherein they were at the beginning. For
thys they knowe not (and that wilfully) B
how that the heauēs a great whyle ago
were, & the earth out of yͤ water appered
vp thorow the water, by yͤ word of god:
by the whiche thinges the worlde yͭ then
was, periſhed, being ouerrūne with water.
*But the heauens & earth which are Job.14.b
now, be kept by his word in ſtore, & reſerued Eſay.51.b
vnto fyre, againſt yͤ day of iudgement,
and perdicion of vngodly men.

Derely beloued, be not ignorant of this
one thyng, how that *one daye is with yͤ Pſal.90.a
Lord, as a thouſande yere: & a thouſand 1.Cor.7.c
yere as one day. The lord yͭ hath promiſed,
is not ſlacke, as ſome mē coūt ſlacknes:
but is paciente to vs warde, for as
much as he would haue no man loſt, but
wil receiue al men to repentaunce.

Neuertheleſſe *the daye of the Lorde C
will come as a thiefe in the nyghte: in the Mat.24.d
whiche day, the heauēs ſhall paſſe away 1.Theſ.5.a
in maner of a tempeſt, and the elementes Apoca.3.a
ſhall melt with heate: the earth alſo and and.16.d
the workes yͭ are therin, ſhal burne. Seyng
then that all theſe thynges ſhall periſhe,
what maner perſons oughte ye to
bee in holy conuerſacion and godlynes:
lookyng for, and haſtyng vnto the cummyng
of the day of God, by whome the
heauens ſhal peryſhe with fyre, and the
elementes ſhall melte with heate? *Neuertheles, Apoca.21.a
we (accordig to his promes)
looke for a new heauen and a new earth,
wherin dwelleth righteouſnes.

Wherfore dearely beloued, ſeing that D
ye looke for ſuch thinges, be diligēt that
ye may be founde of hym in peace, without
ſpotte, and vndefyled. And ſuppoſe
that the long ſufferyng of the Lorde is
ſaluaciō, euē as our derely beloued brother
Paule alſo (accordyng to the wyſedome
geuen vnto him) hath written vnto
you, yea, almoſt in euery Epiſtle, ſpekyng
of ſuche thynges: among whiche
are many thinges hard to be vnderſtand,
whiche they that are vnlearned, and vnſtable,
peruert, as they do alſo the other
ſcriptures vnto theyr own deſtruccion.
Ye therefore beloued (ſeeing ye be warned
afore hande) beware, leſt ye with other
men be alſo plucked awaye thorow
the errour of the wicked, and fall from
youre owne ſtedfaſtenes: but growe in

grace, and in the knowlage of our Loꝛde
and ſauiour Jeſus Chꝛiſte. To whom be
gloꝛy both nowe and foꝛ euer. Amen.

¶ The firſt Epiſtle of S. John the Apoſtle.

¶ The firſt Chapter. ✠

True wytneſſe of the euerlaſtyng woꝛde of God. The bloud of Chꝛiſte is the purgacion from ſynne. No man is without ſynne.

A That whiche was from the begynning, which he haue heard,
whiche we haue ſeen with oure
eyes, whiche we haue looked
vpon, ⁊ our handes haue handled, of the
woꝛde of the lyfe. And the lyfe appeared,
and we haue ſeen and beare witnes, and
Mat.17.a ſhewe vnto you*that eternall life, which
was with the father, and appeared vnto
vs. That which we haue ſeen and heard,
declare we vnto you, that ye alſo maye
haue felowſhip with vs, and that our felowſhyp
maye be with the father and his
ſonne Jeſus Chꝛiſte. And this wꝛyte we
vnto you, that (ye may reioyce, and that) youre
ioy may be full.

B And this is the tydynges which we haue
heard of hym, and declare vnto you, that
God is light, and in hym is no darknes
at all. If we ſay, that we haue felowſhyp
with hym, and walke in darknes, we lye
and doe not the trueth. But and yf we
walke in light euen as he is in light, then
Hebꝛe.9.d haue we felowſhyp with hym, and * the
Apoca.1.b bloud of Jeſus Chꝛiſt his ſonne clenſeth
vs from all ſynne.

3.Reg.8.e *If we ſay that we haue no ſinne, we deceyue
2.Par.6.g our ſelues, and the trueth is not in
Iob.13.c vs:*If we knowlage our ſynnes, he is
Pſal.32.b faythful ⁊ iuſt, to foꝛgeue vs our ſynnes,
and.94.c. and to clenſe vs frō all vnrighteouſnes.
Luke.15.d If we ſaye we haue not ſynned, we make
hym a lyar, and his woꝛde is not in vs. ✠

The.ii. Chapter.

Chꝛiſte is our aduocate. Of true loue, and howe it is tryed.

A My lytle childꝛē, theſe thinges wꝛyte
I vnto you, ỹ ye ſinne not. And if any
mā ſinne, we haue an aduocate
with the father, Jeſus Chꝛiſt the ryghteous:
and he it is that obteyneth grace foꝛ
our ſynnes: not foꝛ our ſynnes only, but
alſo foꝛ the ſynnes of all the woꝛlde. And
hereby we are ſure that we knowe him, if
Ioh.13.d we kepe his commaūdementes.*He that
ſayeth I know hym, and kepeth not his
cōmaundementes, is a lyar, ⁊ the veritie
is not in hym. But whoſo kepeth hys
woꝛde, in hym is the loue of God perfect
in dede: hereby knowe we that we are in
hym. He that ſayeth he bydeth in hym,
ought to walke euen as he walked.

Bꝛethꝛen, I wꝛyte no newe commaundement B
vnto you: but that olde commaūdemēt,
which ye haue had frō the begining.
The olde commaundement is the woꝛde,
which ye haue heard frō the begynnyng.
Again, a newe commaundement I wꝛite
vnto you, that is true in hym, ⁊ theſame
is true alſo in you: foꝛ the darkeneſſe is
paſte, ⁊ the true lyght nowe ſhyneth. He
that ſayeth howe that he is in the lyght,
and yet hateth his bꝛother, is in darkenes
euen vntyl this tyme. He that loueth
his bꝛother, abydeth in the lyght, ⁊ there
is none occaſion of euyl in hym.*He that Leui.19.d
hateth his bꝛother, is in darkenes, ⁊ walketh
in darkenes: and cānot tell whyther
he goeth, becauſe ỹ darknes hath blinded
his eyes. Babes, I wꝛyte vnto you, howe C
that your ſynnes are foꝛgeuē you foꝛ his
names ſake. I wꝛyte vnto you fathers,
howe ỹ ye haue knowen him that is from
the begynnyng. I wꝛyte vnto you yong
menne, howe that ye haue ouercome that
wycked. I wꝛyte vnto you lytle childꝛen,
howe that ye haue knowen the father. I
haue wꝛytten vnto you fathers, how that
ye haue knowen hym that is from the begynning.
I haue wꝛytten vnto you yong
men, howe that ye are ſtronge, and the
wooꝛde of God abydeth in you, and ye
haue ouercome that wycked.

Se that ye loue not*the woꝛlde, neyther Ioh.17.b
the thynges that are in the woꝛlde. yf
any man loue the woꝛlde, the loue of the
father is not in hym. Foꝛ all that is in the
woꝛlde (as the luſte of the fleſhe, and the
luſte of the eyes, and the pꝛyde of lyfe) is
not of the father, but of the woꝛlde. And
the woꝛlde paſſeth awaye, and the luſte
therof: but he ỹ fulfilleth the wil of God,
abydeth foꝛ euer. Lytle childꝛen, it is the D
laſte tyme, ⁊ as ye haue heard howe that
Antichꝛiſt ſhall come, euen now are there
many begon to bee Antichꝛiſtes already,
wherby we knowe, that it is ỹ laſt time.* Actes.
They went out frō vs, but they were not
of vs. Foꝛ yf they had been of vs, they
would no dout haue continued with vs.
But ỹ it myght appeare, that they were
not of vs. Neuertheles, ye haue an oyntment
of him that is holy, and ye know al

thinges. I haue not writtē vnto you, as
though ye knewe not the trueth: but as
though ye knew it (& knowe alſo) that no
lye commeth of truth. Who is a liar, but
he yͭ denieth that Ieſus is Chriſte? Theſame
is Antichriſt, that denieth the father
& the ſōne. Whoſoeuer denieth the ſōne,
theſame hath not the father: (*he that knowlegeth the ſonne, hath the father alſo.*) Let therfore
abyde in you that ſame whiche ye hearde
from the begynnyng. If that whiche ye
hearde frō the begynnyng ſhall remayne
in you, ye alſo ſhall continue in the ſōne,
and in the father. And this is the promes
that he hath promiſed vs, euen eternall
life. Theſe thinges haue I wrytten vnto
you, concernyng them that deſceiue you.
And the anoyntyng whiche ye haue receyued
of hym, dwelleth in you. And ye
nede not that any man teache you: but
‡Eſa.54.d ‡ as the anoyntyng teacheth you of all
Iohn.5.e thynges, and is true, and no lye: and as
it hath taught you, euen ſo byde therin.
And nowe babes abyde in hym: that whē
he ſhal appeare, we maye be bolde, & not
be made aſhamed of hym at his commig.
If ye knowe that he is righteous, know
alſo that euery one whiche doeth righteouſnes,
is borne of hym.

The.iii. Chapter.

The ſyngular loue of God toward vs: and howe
we agayne ought to loue one another.

A BEholde what loue the father hath
*Luk.20.f. ſhewed on vs, that we ſhoulde bee
‡Ioh.1.b. called * (*and be in dede*) ‡ yͤ ſōnes of God.
For this cauſe yͤ world knoweth you not,
becauſe it knoweth not hym. Dearely beloued,
nowe are we the ſonnes of God,
and yet it doeth not appeare, what we
ſhalbe. But we knowe that when it ſhall
appeare, we ſhall bee lyke hym. For we
ſhall ſee hym as he is. And euery manne
that hath this hope in hym, pourgeth
himſelfe, euen as he alſo is pure. Whoſoeuer
committeth ſynne, committeth vnryghteouſneſſe
alſo, & ſynne is vnryghteouſneſſe.
And ye know that he appeared,
to take awaye our ſynnes, and in hym is
no ſynne. As many as byde in hym ſynne
not: whoſoeuer ſynneth, hath not ſeen
hym, neither knowen hym.

B Babes, let no man deceiue you. He that
doeth righteouſnes, is ryghteous, euen
as he is righteous. He that commytteth
*Gen.3.a ſinne, is of the deuill: * For the deuill ſynneth
Iohn.8.f ſence the begynning. For this purpoſe
appeared the ſonne of God, to leuſe
the workes of the deuyll. Whoſoeuer is
borne of God, ſinneth not: for his ſede remayneth
in him, and he cannot ſinne, becauſe
he is borne of God. In this are the
chyldren of God knowen, and the childrē
of yͤ deuil. Whoſoeuer doeth not ryghteouſnes,
is not of God, neyther he that loueth
not his brother. For this is the tydynges C
that ye hearde from the begynnyng,
that ye ſhoulde loue one an other,
not as ‡ Cain which was of that wicked, ‡gen.4.b
and ſlewe his brother. And wherfore ſlew
he him? Becauſe his owne workes were
euyll, and his brothers good.

* Maruaile not my brethren, though the
worlde hate you. We knowe that we are
tranſlated frō death vnto life, becauſe we
loue the brethren. * He that loueth not his *Leu.19.b
brother, abideth in death. Whoſoeuer hateth
his brother, is a man ſlear. And ye
knowe, that no manſlear, hath eternall
lyfe abyding in him. Hereby perceiue we
loue, because he gaue his lyfe for vs: and
we ought to geue oure lyues for the brethrē.
But whoſo hath this worldes good,
and * ſeeth his brother haue nede, and *Deu.15.b
ſhutteth vp hys compaſſion from hym:
howe dwelleth the loue of God in hym?
My babes, let vs not loue in worde, neyther
in tonge: but in dede and in veritie.
Hereby we knowe, that we are of the veritie,
and canne quiet our heartes before
hym. For yf our heart condemne vs, God
is greater then our hearte, and knoweth D
al thinges. Dearly beloued, yf our heart
condemne vs not, then haue we truſt to
God warde: * and whatſoeuer we aſke, *Mat.7.a
we receyue of hym, becauſe we kepe hys and.20.c
commaundementes, & doe thoſe thynges Ioh.15.b.
whiche are pleaſyng in his ſight. And and.16.f
‡ this is hys commaundemente, that we Iacob.1.a
beleue on the name of hys ſonne Ieſus 1.Ioh.5.c
Chriſt, and loue one another, as he gaue ‡Ioh.13.d
commaūdement. And he that kepeth hys
commaundementes, dwelleth in hym,
and he in hym: and hereby we know that
that he abydeth in vs, euen by the ſpirite
whiche he hath geuen vs.

¶ The.iiii. Chapter.

Dyfference of ſprytes, & howe the ſpryte of God,
may be knowen from the ſpryte of erroure. Of the
loue of God and of our neyghbours.

DEarely beloued, * beleue not euery A
ſpyryte: but proue the ſpyrytes, *Mat.7.c
whether they are of God or not, for Deu.13.a
* manye falſe Prophetes are gone out ‡mat.24.a
into Mar.13.a
Luke.21.b

into the worlde. Hereby ſhall ye knowe
the ſprite of God. Euery ſprite that confeſſeth
that Jeſus Chriſte is come in the
fleſhe, is of God. And euery ſprite, which
confeſſeth not that Jeſus Chriſt is come
in the fleſh, is not of God. And this is that
ſpyrite of Antichriſte, of whom ye haue
heard, howe that he ſhoulde come: and euē
nowe already is he in the worlde.

Litle children, ye are of God, and haue
ouercome them: for greater is he that is
in you, then he that is in the worlde. They
are of the world, therfore ſpeake they of ẏ
B world, and the worlde heareth them. Wee
are of god. He that knoweth God, heareth
vs: he that is not of God, heareth vs not.
Hereby knowe wee the ſprite of veritie, ⁊
the ſprite of errour.

*Joh.13.d and.15.b 1.Teſſ.1.b *Derely beloued, *let vs loue one another:
for loue commeth of God. And euery
one that loueth, is borne of GOD, and
knoweth God. He that loueth not, knoweth
not God: for God is loue. In thys appeared
the loue of GOD to vs ward, becauſe
John.3.c that *God ſente hys onely begotten
Rom.5.b ſonne in to the worlde, that we might lyue
through hym. Herin is loue, not that wee
loued God, but that he loued vs, and ſente
his ſon to be the agrement for oure ſinnes.

Derely beloued, yf GOD ſo loued vs,
C we ought alſo to loue one another. *No
Exo.33.d. man hath ſene God at any tyme. Yf wee
Iudi.5.c loue one another, GOD dwelleth in vs, and
and.13.d hys loue is perfecte in vs. Hereby knowe
Deu.4.b we that we dwell in hym, and he in vs, becauſe
John.1.c and.6.e he hath geuen vs of hys ſprite: and
wee haue ſene, and do teſtifye, that the father
ſente the ſon to bee the ſauioure of the
worlde. Whoſoeuer confeſſeth, that Jeſus
is the ſonne of God, in hym dwelleth
God, and he in God. And we haue knowen
and beleued the loue that God hath to vs.

D GOD is loue, and he that dwelleth in
loue, dwelleth in GOD, and God in hym.
Herein is the loue perfecte in vs, that wee
ſhould haue truſt in the day of iudgement.
For as he is, euen ſo are we in this worlde.
There is no feare in loue, but perfect loue
caſteth oute feare, for feare hath paynfulneſſe.
He that feareth, is not perfect in loue.

We loue hym, for he loued vs fyrſt. Yf
a man ſay: I loue God, and yet hate hys
brother, he is a lyer. For howe can he that
E loueth not his brother whō he hath ſene,
loue GOD whome he hathe not ſene.
And thys commaundemente haue wee of
hym: that he whiche loueth God, ſhoulde
loue hys brother alſo. *

❡ The. v. Chapter.

To loue God is to kepe hys commaundementes. Fayth ouercommeth the worlde. Euerlaſtyng lyfe is in the ſonne of God. Of the ſynne vnto deathe.

WHo ſoeuer beleueth that Jeſus is A
Chriſte, is borne of God. And euery
one that loueth hym which begat,
loueth him alſo whiche was begotten
of hym. *By thys we knowe, that we loue Joh.14.c
the chyldren of God, when we loue GOD
and kepe his commaundementes. For thys
is the loue of God, that we kepe hys commaundementes,
⁊ *his commaundemētes Mat.12.d
are not greuous.

For *all that is borne of God, ouercōmeth
the worlde. And thys is the *victorye 1.Cor.15.g
that ouercommeth the worlde, euen
our fayethe. Who is it that ouercommeth
the worlde, but he whiche beleeueth that
Jeſus is the ſonne of GOD.*

Thys Jeſus Chriſt is he that came by B
water ⁊ bloud, not by water onely, but by
water and bloude. And it is the ſprite that
bereth witnes, becauſe the ſprite is truth.
(For there are thre which beare recorde in heuen, the
father, the word and the holy ghoſte. And theſe thre are
one.) And there are thre which beare recorde
(in earth) the ſprite, and water, and bloude,
and theſe thre are one. Yf wee receaue the
wytnes of men, the wytnes of GOD is
greater. For thys is the wytnes of God
(that is greater,) whiche he teſtified of hys
ſonne. He that beleueth on the ſon of God,
hathe the witnes in hym ſelfe. He that beleueth
not GOD, hathe made hym a lier,
becauſe he beleued not the recorde that god
gaue of his ſonne. And thys is the recorde, C
howe that GOD hathe geuen vnto vs eternall
lyfe, and thys lyfe is in hys ſonne.
He that hathe the ſonne hath lyfe: and he
ẏ hathe not the ſon of god, hath not life. *

Theſe thynges haue I wrytten vnto
you that beleue on the name of the ſonne
of God, that ye maye knowe, howe that
ye haue eternall lyfe, and that ye maye beleue
on the name of the ſonne of God. And
thys is the truſt that we haue in hym: that
*yf we aſke any thynge accordyng to hys Mat.7.
wyll, he heareth vs. And yf wee knowe and.21.c
that he heare vs, whatſoeuer we aſke, we Mar.11.
knowe that wee haue the peticions, that Luk.11.
wee deſyre of hym. Joh.14. 14.b.16.e

If any man ſe his brother ſinne a ſynne [illegible]
not vnto deathe, let hym aſke, and he ſhall [illegible]
geue hym lyfe, for them that ſynne not vnto D
death. There is a ſynne vnto deathe, for

whiche ſaye I not that a manne ſhoulde praye. All vnrighteouſnes is ſinne, & there is ſinne not vnto death.

We knowe, that whoſoeuer is borne of God, ſynneth not: but he that is begotten of God, kepeth hym ſelfe, and that wicked toucheth hym not. We knowe that wee are of God, and the worlde is altogether ſet on wickedneſſe. We knowe that the ſonne of God is come, and hath geuen vs a mynde to know hym whiche is true: and we are in hym that is true, through hys ſonne Ieſu Chriſte. Thys ſame is verie God, and eternall lyfe. Babes, kepe youre ſelues from ymages. Amen.

¶ The ſecond Epiſtle of Saynt Iohn.

He wryteth vnto a certayne Lady, reioyſeth that her children walke in the truthe, exhorteth them vnto loue, warneth them to beware of ſuch diſceauers as denye ŷ Ieſus Chriſt came in the fleſh, prayeth the to continue in the doctrine of Chriſt, & to haue nothing to do with the that bring not this lerning.

A The elder to the electe ladye and her chyldren, whom I loue in the truth: and not I only, but alſo al that haue knowen the truthe, for the truthes ſake which dwelleth in vs, & ſhalbe in vs for euer.

With vs ſhalbe grace, mercy, & peace from God the father and from the Lorde Ieſus Chriſte the ſonne of the father, in truthe and loue.

B I reioyſed greately, that I founde of thy chyldren walkynge in truthe, as wee haue receyued a commaundemente of the father. And nowe beſeche I thee lady, not as though I wrote a newe commaundement vnto thee, but that ſame whiche wee haue had from the begynnyng: that wee ſhoulde * loue one another. And thys is the loue, that we ſhoulde walke after hys commaundemente.

Joh.14. c
Joh.5. a

Thys commaundement is, that (as ye haue heard from the beginning) ye ſhould walke in it. For many diſceauers are entred into the worlde, whiche confeſſe not that Ieſus Chriſte is come in the fleſhe. Thys is a dyſceauer and an Antichriſte. Loke on youre ſelues, that wee looſe not C that we haue wrought, but that we may haue a full rewarde. Whoſoeuer tranſgreſſeth and bydeth not in the doctrine of Chriſte, hath not GOD. He that indureth in the doctryne of Chriſte, hath bothe the father and the ſonne.

If there come any vnto you, and bring not thys learnynge, hym receyue not to houſe: nether byd hym God ſpede. For he that byddeth hym GOD ſpede, is partaker of hys euell deades. *(Beholde, I haue tolde you before, that ye ſhoulde not bee aſhamed in the day of the Lorde.)* I had many thynges to wryte vnto you, neuertheleſſe I would not write with paper and ynke, but I truſt to come vnto you, and ſpeake with you mouthe to mouthe, that oure ioye maye bee full. The ſonnes of thy electe ſiſter grete the. Amen.

¶ The thirde Epiſtle of Saint Iohn.

He is glad of Gaius, that he walketh in ŷ truth: exhorteth them to be louing vnto the poore Chriſten in theire perſecution, ſheweth the vnkynde dealyng of Diotrephes, and the good reporte of Demetrius.

The elder vnto the beloued Gaius, whom I loue in ŷ truthe. A Beloued, I wyſhe in all thynges ŷ thou proſperedſte, and faredſt well, euen as thy ſoule proſpereth. For I reioyſed greatelie, when the brethren came and teſtified of the truthe that is in the, how thou walkeſt in ŷ truth. I haue no greater ioye, then for to heare howe that my ſonnes walke in veritie. B Beloued, thou doeſt faithfully whatſoeuer thou doeſt to the brethren, and to ſtraungers, which beare witnes of thy loue before the congregacion. Whiche brethren yf thou bringe forwardes of their iourney (after a godly ſorte) thou ſhalt do wel, becauſe that for his names ſake they went forth: and toke nothyng of the Gentyles. We therfore ought to receyue ſuche, that we mighte be the helpers to the truthe. C

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preeminence among them, receyueth vs not. Wherfore yf I come, I will declare hys dedes whiche he doth, ieſtyng on vs with malicious wordes, nether is there with content. Not onely he hym ſelfe receaueth not the brethren, but alſo he forbyddeth them that woulde, and thruſteth them out of the congregacion.

Beloued, folowe not that whiche is euell, but that which is good. D He that doeth well, is of God: but he that doth euel ſeeth not GOD. Demetrius hath good re-

porte of al menne; and of the truth it ſelfe:
yea, and wee our ſelues alſo beare recorde,
and ye knowe that our recorde is true. J
had many thiges to write: but J wil not
with ynke ⁊ pēne write vnto thee. J truſt
J ſhall ſhortely ſe thee, and we ſhal ſpeake
mouth to mouth. Peace be vnto thee. The
louers ſalute the. Grete ẏ louers by name.

¶The Epiſtle of Sayncte Jude.

He rebuketh ſuch as being blinded with their own luſtes, reſiſte the trueth. He exhorteth vs to edifie one another, to pray in the holy goſt, to continue in loue, to looke for the commyng of the Lorde.

A Judas ✝ the ſeruaunte of Jeſus
Chriſt, the brother of James. To
them which are called and ſanctified
in God the father, and preſerued
in Jeſu Chriſt. Mercy vnto you, and
peace and loue be multiplied.

Beloued, when J gaue all diligence to
write vnto you of the commen ſaluacion, it
was nedefull for me to write vnto you, to
exhort you that ye ſhoulde continually laboure
in the fayth, which was once geuen
vnto the ſayntes. For there are certayne
vngodly men craftely crepte in, of which it
was written afore tyme vnto ſuch iudgemente.
They turne the grace of oure God
vnto wantonnes, and denie god (which is
the onelye Lorde) and oure Lorde Jeſus
Chriſt.

My mynde is therfore to put you in remembraunce,
B forasmuch as ye once knowe
this, howe that the Lorde (after that he
hadde deliuered the people out of Egypte)
deſtroied them whiche afterward beleued
not. The angels alſo whiche kept not their
firſt eſtate, but left theyr own habitacion,
he hath reſerued in euerlaſting chaines vnder
darkenes, vnto ẏ iudgement of ẏ great
*gen.19. daye: *euen as Sodom and Gomor, and
the cities about them (which in like maner
defiled themſelues with fornicacion, ⁊ folowed
ſtraūge fleſh) are ſet forth for an enſample,
and ſuffer the payne of eternal fyre.

Lykewyſe, theſe beeyng diſceyued by
dreames, defile ẏ fleſh, deſpyſe rulers, and
ſpeake euill of them that are in autoritie. ✝
C Yet Michael the archangel when he ſtroue
againſt the deuyl, and deſputed about the
body of Moſes, durſt not geue railing ſentence,
but ſaid: the Lorde rebuke the. But
theſe ſpeake euyll of thoſe thynges whiche
they know not: ⁊ what thinges thei know
naturally (as beaſtes whiche are without
reaſon) in thoſe thinges thei corrupt themſelues.
Wo be vnto them, for they haue folowed
the waye of * Cayn, and are vtterly *Gen.4.
geuen to the errour of Balam for lukers
ſake, ‡and periſhe in the treaſon of Chore. ‡Nu:16.
Theſe are ſpottes which of your kindnes D
feaſt together, without feare, liuing lawles,
and after theyr own pleaſure.

Cloudes they are wythoute water,
caried about of windes, trees wout fruit,
at gatheryng tyme withered, twyſe dead,
and plucked vp by the rotes. They are the
raging waues of the ſea, foming out their
owne ſhame. They are wandring ſtarres,
to whome is reſerued the miſte of darknes
for euer.

Enoch the ſeuenth from Adam prophecied
before of ſuch, ſaying: *Behold, the Lord Apoca.1.
ſhall come with thouſandes of Sayntes, Eſay.3.
to geue iudgemente againſte all men, and
to rebuke all that are vngodlye amonge
them, of all their vngodlye deedes, whiche
they haue vngodlye committed, and of all
theyr cruell ſpeakynges, whiche vngodlye
ſinners haue ſpoken agaynſte hym.

Theſe are murmurers, complainers, walkynge E
after theyr owne luſtes, whoſe
mouthes ſpeake proude thynges. They
haue menne in greate reuerence becauſe of
auauntage. But ye beloued remember the
wordes whiche were ſpoken before of the
Apoſtles of our Lord Jeſu Chriſt, howe
that they told you * ẏ there ſhould be begilers Acte.20.
in the laſt tyme, whiche ſhoulde walke 1.Tim.4
after theyr owne vngodlye luſtes. Theſe 2.Tim 3
are makers of ſectes, fleſhelye, hauynge no 2.Pet.2
ſprite. But ye derely beloued, edifye youre and.3.
ſelues in your moſte holye faythe, praying
in the holye ghoſt, and kepe your ſelues in
ẏ loue of God, loking for the mercy of our
Lorde Jeſus Chriſte, vnto eternall lyfe. F
And haue compaſſion of ſome, ſeparating
them: and other ſaue with feare, pullynge
them out of the fyre (*and haue compaßion on the other*) ⁊ hate the fylthy veſture of the fleſh.

Vnto hym that is hable to kepe you
free from ſynne, and to preſente you fautleſſe
before the preſence of his glorye with
ioye (*at the commyng of our Lord Jeſus Chriſte*) to
god our ſauiour (*through Jeſus Chriſt our Lord*)
whiche onely is wyſe, be glory, maieſtie,
dominion and power (*before al worldes*) nowe
and euer. Amen

The Reuelacion of Sainct Iohn the diuine.

¶ The firſte Chapter.

Happye are they that heare the worde of God, and kepe it. He writeth to the ſeuen congregacions in Aſia, ſeeth ſeuen candelſtickes, and in the middes of them, one lyke vnto the ſonne of man.

A THE Reuelacion of Ieſus
Chriſte, whiche God gaue
vnto hym, for to ſhewe vnto
his ſeruauntes thynges
whiche muſte ſhortly come
to paſſe. And when he had
ſente, he ſhewed by his Aungell vnto his
ſeruaunte Iohn, whiche bare recorde of the
woorde of God, and of the teſtimonye of
Ieſus Chriſte, and of all thynges that he
ſawe. Happye is he that readeth, and they
that heare the wordes of the prophecye,
and kepe thoſe thynges which are writtē
therein. For the time is at hande.
Iohn to the ſeuen congregacions in Aſya:
Grace be vnto you, and peace, from hym
which is and which was, and which is to
come: and from the ſeuen ſpirites whiche
B are before his trone, ⁊ from Ieſus Chriſt
whiche is a faythfull witneſſe, and fyrſte
Hebr.11.d begotten of the dead: and Lorde ouer the
Pet.2.d. kinges of the yearth. Unto hym that *loued
Ioh.1.b vs, ⁊ waſhed vs frõ our ſinnes in his
owne bloude, and made vs kynges and
Mat.24.c prieſtes vnto God his father, be glorye ⁊
and.25.c. dominion for euermore. Amen. *Beholde
Dani.7.d he commeth with cloudes, and al eyes ſhal
ſee him, and they alſo whiche pearſed hym.
And all kinredes of the earth ſhal wayle:
(ouer him.) Euen ſo. Amen. I am Alpha and
Omega, the begynnyng and the endyng,
ſayeth the Lorde almightye, whiche is, and
whiche was, and whiche is to come.
C I Iohn youre brother, and companion
in tribulacion, and in the kyngdome and
pacience in Ieſu Chriſte, was in the yle
that is called Pathmos, for the worde of
god, and for yͤ witneſſing of Ieſu Chriſt.
I was in the ſpyryte on a Sondaye, and
hearde behynd me a great voyce as it had
bene of a trompe, ſaying: I am Alpha and
Omega, the firſt and the laſte. That thou
ſeeſte, write in a booke, and ſende it vnto
the ſeuen congregacions, whiche are in Aſia:
vnto Epheſus, and vnto Smirna, and
vnto Pergamos, ⁊ vnto Thiatira, ⁊ vnto
Sardis, ⁊ vnto Philadelphya, and vnto
Laodicia.

And I turned backe to ſee the voyce that
D ſpake to me. And when I was turned: I
ſawe ſeuen golden candelſtickes, and in
the myddes of the candelſtickes, one lyke
vnto the ſonne of man, clothed wyth a linnen
garmente downe to the feete, and gird
aboute the pappes with a golden gyrdle.
His heade and his heeres were white, as
white woll, ⁊ as ſnowe: and his eyes wer
as a flame of fyre: and his feete lyke vnto
braſſe, as though they brente in a fornace:
and his voyce, as the ſounde of many waters.
And he had in his ryght hande ſeuen
ſtarres. And oute of his mouthe wente a
ſharpe two edged ſwearde. ‡ And his face Mat.17.a
ſhone, euen as the ſunne in hys ſtrengthe.
And when I ſawe him, I fel at his feete
euen as dead. And he layed his right hand
vpon me, ſaying vnto me: feare not. * I Eſai.44.b
am the fyrſt and the laſte, and am alyue, ⁊
was dead. And beholde, ‡ I am alyue for Rom.6.b
euermore, and haue the keyes of hel and of
death. Write therefore the thinges which
thou haſte ſeene, and the thynges whyche
are, and the thinges whiche muſte be fulfilled
hereafter: the miſterye of the ſeuen
ſtarres whiche thou ſaweſte in my ryghte
hande, and the ſeuen golden candelſtickes.
The ſeuen ſtarres are the meſſengers of
the ſeuē congregacions. And the ſeuen candelſtickes
whiche thou ſaweſt, are the .vii.
congregacions.

The .ii. Chapter.

He exhorteth foure congregacions to amende, and ſheweth the rewarde of hym that ouercommeth.

A VNTO the meſſenger of the congregacion
of Epheſus, write: theſe thinges
ſayeth he, that holdeth the .vii.
ſtarres in his righte hande, ⁊ that walketh
in the myddes of the ſeuen golden candelſtickes,
I knowe thy woorkes and thy labor,
and thy pacience, ⁊ how thou canneſt
not forbeare them which are euil: and haſt
examyned them, whiche ſaye they are Apoſtles,
and are not: and haſt found them
liars, and haſt ſuffered. And haſt pacience:
and for my names ſake, haſte labored, and
haſte not faynted. Neuertheleſſe, I haue
ſomewhat againſt thee, becauſe thou haſt
lefte thy fyrſte loue.
Remember therefore, from whence thou
B art fallen, and repente, and dooe the fyrſte
woorkes. Orelles I wyll come vnto thee
ſhortely, and wyll remoue thy candelſticke
out of his place, excepte thou repente. But
thys thou haſte, becauſe thou hateſte the

dedes

*Acte.6.b deedes of the *Nicolaitans, whiche deedes I alſo hate. Lette hym that hath eares, heare what the ſpirite ſayth vnto the congregacions. To hym that ouercummeth, will I geue to eate of ‡the tree ‡Gen.2.b of life, which is in the middes of the paradiſe of God.

C And vnto the Angel of the congregacion of Smirna, write: Theſe thinges ſayeth he that is firſt, and the laſte, whiche was dead, and is aliue. I know thy workes, and tribulacion, ⁊ pouertie, but thou art riche: And I know yͤ blaſphemy of them whiche call themſelues Iewes, and are not: but are the cõgregacion of Satan. Feare none of thoſe thinges, which thou ſhalt ſuffre. Beholde, the deuil ſhal caſte ſome of you into prieſon, to tempt you, and you ſhall haue tribulaciõ ten dayes. Be faythful vnto the death, ⁊ I wil geue thee a croune of lyfe: Let hym that hath eares, heare what the ſpirite ſayeth to the congregacions: He that ouercũmeth, ſhall not be hurt of the ſecond death.

D And to the meſſenger of the congregacion in Pergamos, write: This ſayeth he which hath the ſharpe ſword with two edges: I know thy workes, ⁊ where yͧ dwelleſt, euen where Satans ſeate is: ⁊ thou kepeſt my name, ⁊ haſt not denyed my faith. And in my daies Antipas was a faythful witnes of myne, whiche was ſlain emõg you, where Satã dwelleth. But I haue a few thinges agaynſt thee, becauſe thou haſt there, them yͭ maintain *Num.31.c the doctrine of Balam *which taught in Balac, to put occaſyon of ſinne beefore the children of Iſrael, that they ſhoulde eate of meate dedicate vnto idoles, ⁊ cõmit fornicacion. Euen ſo haſt thou them that maintayne the doctrine of the Nicolaitans, whiche thyng I hate. But bee conuerted, or els I will come vnto thee ſhortly, and will fight agaynſte them wͭ E the ſword of my mouth. Let him yͭ hath eares, heare what the ſpirite ſayeth vnto the congregacions: To him that ouercũmeth, wil I geue to eate Manna that is hid, and wil geue him a white ſtone, and in the ſtone, a newe name written, which no man knoweth, ſauyng he that receyueth it. And vnto the meſſenger of the congregacion of Thiatira wryte. Thys ſayeth the ſonne of God, whiche hathe eyes lyke vnto a flame of fyre, ⁊ his feete are lyke braſſe: I knowe thy workes, and thy loue, ſeruyce, and fayth, and thy pacience, and thy deedes, which are moe at the laſt then at the fyrſt.

Notwithſtanding I haue a few thinges F agaynſt thee, becauſe thou ſuffereſt that 3.Re.16. woman ‡Ieſabel, whiche called her ſelfe 4.Re.10. a prophetiſe, to teache, ⁊ to deceyue my ſeruaũtes: to make thẽ cõmit fornicaciõ, ⁊ to eate meates offred vp vnto ydoles. And I gaue her ſpace to repente of her fornicacion, ⁊ ſhe repented not. Beholde, I wil caſte her into a bed: and them that commit fornicacion with her, into greate aduerſitie, except they turne from theyr deedes. And I wil kil her children with deathe. And all the congregacions ſhall knowe, that *I am he whiche ſearcheth Iere.27. the raynes and heartes. And I wil geue vnto euerye one of you accordyng vnto his workes. Unto you I ſaye, ⁊ vnto o- G ther of thẽ of Thiatira, as many as haue not this learnyng, and whiche haue not knowen the depenes of Satan (as they ſay) I will putte vpon you none other burthen, but that which ye haue alredy. Holde faſt tyll I come, and whoſoeuer ouercummeth and kepeth my workes vnto the ende, to hym will I geue power ouer nacions, ‡ ⁊ he ſhall rule them ‡Pſal.2. with a rod of yron: and as the veſſelles of a potter, ſhall they bee broken to ſheuers. Euen as I receiued of my father, ſo wil I geue hym the mornyng ſtarre. Let him that hath eares, heare what the ſpirite ſayeth to the congregacions.

The .iii. Chapter.

He enſtructeth and enformeth the Angels of the congregacions, declaryng alſo the rewarde of hym that ouercummeth.

AND write vnto the meſſenger of yͤ congregacion that is at Sardis: A this ſayeth he that hath the ſeauen ſpirites of God, ⁊ the ſeauen ſtarres. I know thy workes: thou haſt a name yͭ thou liueſt, and thou art dead. Be awake and ſtrength the thinges which remayn, that are redy to die. For I haue not foũd thy workes perfit before (my) God. Remembre therefore, how thou haſt receiued and heard, and holde faſt, and repẽt. *If thou ſhalt not watche, I will come on thee as a thiefe, ⁊ yͧ ſhalte not knowe 1.Teſ. 2.Pete what houre I wil come vpõ thee. Thou haſte a fewe names in Sardis, whiche haue not defiled theyr garmentes, ⁊ they ſhal walke with me in white, for thei are worthy. He yͭ ouercummeth ſhalbe thus clothed in whyte araye, ⁊ I will not put out his name out of the boke of life, ⁊ I will confeſſe his name befoꝛe my father, and befoꝛe his angels. Let him that hath eares, heare what the ſpirite ſayeth vnto the congregacions.

B And wꝛite vnto the Angel of the congregacion of Philadelphia: this ſayth he, ẏ is holy and true, whiche hath the keye of ſay.22.f. Dauid: ⁊ whiche openeth ⁊ no man ſhut- ob.12.c teth, and ſhutteth, and no man openeth. I know thy woozkes. Beholde, I haue ſet befoꝛe thee an open dooꝛe, ⁊ no man can ſhut it, foꝛ thou haſt a litle ſtrẽgth, ⁊ haſt kepe my ſayinges: ⁊ haſt not denyed my name. Beholde, I make them of ẏ cõgregacion of Satan, whiche cal themſelues Iewes, ⁊ are not, but doe lye: Behold, I will make them that they ſhal come, and wurſhip befoꝛe thy feete, and ſhal know that I haue loued thee.

Becauſe thou haſt kept ẏ woꝛdes of my pacience, therfoꝛe I will kepe thee from the houre of tẽptacion, whiche wil come vpon al ẏ woꝛld, to tempt thẽ that dwel C vpon the earth. Behold I come ſhoꝛtly. Holde that which thou haſt, that no man take awaye thy croune. Hym that ouercummeth, wil I make a pyller in the tẽple of my god, ⁊ he ſhal go no moꝛe out. And I will wꝛite vpon him, the name of my God, and the name of the citie of my God, new Ieruſalem, whiche cummeth downe out of heauen fro my god: and I wil wꝛite vpon him my newe name. Let him that hath eares, heare what the ſpirite ſayeth vnto the congregacions.

And vnto the meſſenger of the congregaciõ which is in Laodicia, wꝛite: Thys ſayeth (Amen) the faythful and true witnes, the begynnyng of the creatures of God. I knowe thy woozkes, that thou art neither cold noꝛ hoat: I would thou wer colde oꝛ hoat. So thẽ becauſe thou D art betwene bothe, and neither colde noꝛ hoat: I wil ſpew thee out of my mouth: becauſe thou ſayſt: I am riche and encreſed with goodes, and haue nede of nothyng, and knoweſt not, howe thou arte wꝛetched and miſerable, and pooꝛe, and blynde, and naked. I counſell thee to bye of me, golde tryed in the fyꝛe, that thou mayſt be riche, and white rayment, that Coꝛ.5.a thou mayſt be * clothed, that thy fylthy nakednes doe not appeare: and amioynt thyne eies with eye ſalue that thou maiſt Pꝛo.3.b ſee. * As manye as I loue, I rebuke and ebꝛ.12.b chaſten. Bee feruente therefoꝛe and repent. Beholde, I ſtand at the dooꝛe, and knocke. If any man heare my voyce, and open the dooꝛe, I will come in to hym, ⁊ wil ſuppe with him, and he with me. To him that ouercummeth, will I graunte to ſit with me in my ſeate: euẽ as I ouercame, and haue ſytten with my father in his ſeat. Let him that hath eares, heare what ẏ ſpirit ſaith vnto ẏ cõgregacions.

The.iiii. Chapter. ✠

He ſeeth the heauẽ open and the ſeat, and one ſitting vpon it, and .xxiiii. ſeates about it, with .xxiiii. elders ſitting vpon them, and foure beaſtes pꝛaiſing God day and nyght.

A After thys I looked, and beholde a dooꝛe was open in heauen: and the firſt voyce which I hearde, was as it were of a trompet talkyng with me, whiche ſayde: come vp hither, and I wil ſhew thee thinges, which muſt be fulfilled hereafter. And immediatly I was in the ſpirite: and behold, a ſeat was ſet in heauen, and one ſate on the ſeate. And he that ſate, was to loke vpon, lyke vnto a Iaſpar ſtone, and a Sardine ſtone. And there was a raynebow about the ſeate, in ſight lyke to an Emerald. And about B the ſeate were .xxiiii. ſeates. And vpon the ſeates .xxiiii. elders ſitting, clothed in white raiment, and had on theyꝛ heades crounes of golde.

And out of the ſeate pꝛoceded lightenynges, ⁊ thundꝛinges, and voyces: and there were ſeuen lampes of fyꝛe burning befoꝛe the ſeate, whiche are the ſeuen ſpirites of God. And befoꝛe the ſeate there was a ſea of glaſſe, lyke vnto Chꝛiſtal, ⁊ in the myddes of the ſeat, ⁊ rounde about the ſeate were foure beaſtes full of eyes befoꝛe and behynde. And the firſte beaſte C was like a lyon, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſte was lyke a flying Egle. And the foure beaſtes had eche one of them .vi. winges about him, and they were full of eyes within. And they had no reſt day neither night, ſaying: * Holy, holy, holy, Loꝛd God almightie, *Eſai.6.b whiche was, and is, and is to come.

D And when thoſe beaſtes gaue gloꝛy and honour, and thankes vnto hym that ſate on the ſeate (whiche liueth foꝛ euer and euer) the .xxiiii. elders fell downe befoꝛe him that ſate on the trone, and wurſhipped hym that lyueth foꝛ euer, and caſte theyꝛ crounes befoꝛe the trone, ſaying: ẏ art woꝛthy o loꝛd (our God) to receiue

gloꝛy

glorye and honour, and power, for thou haſt created al thinges, and for thy wils ſake they are, and were created. *

The. v. Chapter.

He ſeeth the lambe opening the boke, and therfore the foure beaſtes, the. xxiiii. elders, and the Angels prayſe the lambe, and doe him worſhip.

A AND I ſaw in the right hande of him that ſate in the trone, a booke written within, and ou the backeſyde, ſealed with ſeuen ſeales. And I ſawe a ſtrong Angel, whiche preached with a loude voyce: Who is woorthye to open the booke, and to leuſe the ſeales therof? And no man in heauen nor in earth, neyther vnder the earthe, was able to open the booke, neither to loke theron. And I wept much becauſe no man was founde worthy to open, and to reade the booke, neither to looke theron.

B And one of the elders ſayde vnto me: wepe not: Beholde, a lyon of the tribe of Iuda, the roote of Dauid, hath obtayned to open the booke, and to leuſe the ſeuen ſeales therof. And I behelde, ⁊ loe in the middes of the ſeate, ⁊ of the foure beaſtes, and in the middes of the elders, ſtode a lambe as though he had bene killed, hauyng ſeuen hornes, and. vii. eyes, which are the ſeuen ſpirites of God, ſent into al yͤ worlde. And he came ⁊ toke the boke out of yͤ right hãd of him yͭ ſat vpõ the ſeat.

C And when he had takẽ the boke, the. iiii. beaſtes, ⁊. xxiiii. elders fel downe before yͤ lambe, hauing euery one of thẽ harpes, ⁊ golden vyalles ful of odours, which are the prayers of ſainctes, ⁊ they ſong a new ſõg, ſaying: thou art worthy to take yͤ boke, ⁊ to open yͤ ſeales therof, for thou waſt kylled, ⁊ haſt redemed vs by thy blud out of al kinreds, ⁊ tonges, and people, and nacions, and haſt made vs vnto our God, kynges and prieſtes, and we ſhall raygne on the earth.

D And I behelde, and I hearde the voyce of many Angels aboute the trone, and aboute the beaſtes and the elders, and I hearde thouſande thouſandes, ſaying wͭ a loud voyce. Worthy is the lambe that was killed to receiue power and riches, and wiſedome, and ſtrength, and honor, and glory, and bleſſing. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I, ſaying: bleſſing, honor, glory, and power, be vnto him that ſytteth vpon the ſeate, and vnto the lambe for euermore. And the iiii. beaſtes ſayde: Amen. And yͤ. xxiiii. elders fell vpon their faces, and worſhipped him, that liueth for euermore.

The. vi. Chapter.

The lambe openeth the. vi. ſeales, and many thinges folow the opening therof.

A AND I ſaw, when the lambe opened one of the ſeales, ⁊ I heard one of the. iiii. beaſtes ſaye, as it were the noiſe of thunder: come and ſe and I ſaw. And beholde, there was a whyte horſe, and he that ſate on hym, had a bow, and a croune was geuen vnto him, ⁊ he went furth conquering, and for to ouercome. And when he had opened yͤ ſecond ſeale, I hearde yͤ ſecond beaſt ſay: come and ſe. And ther went out an other horſe yͭ was red, and power was geuen to hym that ſat theron to take peace from the earth, ⁊ that they ſhould kil one an other. * And ther was geuẽ vnto him a great ſword. Ezal.

B And when he had opened the third ſeale, I hearde the thirde beaſt ſaye: come and ſee. And I behelde, ⁊ loe, a blacke horſe, ⁊ he that ſate on hym, had a payre of balãces in his hande. And I heard a voyce in the middes of the foure beaſtes, ſaye: a meaſure of wheate for a peny, and three meaſures of barly for a peny: and oyle, ⁊ wyne ſe thou hurt not. And when he had opened the fourth ſeale, I heard yͤ voice of the fourth beaſte ſaye: come, and ſee: ⁊ I loked. And behold a pale horſe, and his name that ſat on him was death, and hell folowed after him, and power was geuen vnto them ouer the fourth parte of the earth, to kill with ſweord ⁊ with hunger, and with deathe that cummeth of vermen of the earth.

C And when he had opened the fifthe ſeale, I ſawe vnder the aulter * the ſoules of them that were killed for the woorde of God, and for the teſtimony whiche they had, and they cryed with a loude voyce, ſaying: How long tarieſt thou Lord holy and true, to iudge and to auenge our bloude on them that dwel on the earth? And long whyte garmentes were geuẽ vnto euery one of them. And it was ſaid vnto them, that they ſhould reſt yet for a litle ſeaſon, vntil the number of theyr felowes ⁊ brethren, ⁊ of them that ſhould be killed as they were, were fulfilled. Iſo.

And I behelde, when he had opened the

ſixt ſeale:and lo there was a great earthquake,
and the ſunne was as blacke as
ſacke cloth,made of heere.And the mone
waxed al,euē as bloud, ⁊ the ſtarres of
heauen fell vnto the earth,euen as a figtree
caſteth from her vntymely fygges,
when ſhe is ſhaken of a mightie winde.
And heauen vanyſhed awaye,as a ſcroll
whē it is rolled together. And al mountaynes
⁊ yles,were moued out of theyr
places.And yͤ kynges of the earth, ⁊ the
great men,⁊ the riche mē, ⁊ the chiefe capitaines,
⁊ the mighty mē,⁊ euery bondman,
and euery free man, hyd thēſelues
Oſe.10.h in dennes,and in rockes of the hilles:*⁊
uke.23.d ſayd to the hilles, ⁊ rockes:fall on vs,⁊
hide vs from the preſence of him that ſitteth
on the ſeat,and from the wrath of yͤ
lambe:for the great day of his wrath is
come,and who is able to endure?

The.vii.Chapter.

He ſeeth the ſeruauntes of God ſealed in theyr foreheades out of all nacyons and people, whiche thoughe they ſuffre trouble, yet the lambe feedeth them, leadeth them to the fountaynes of liuing water,and God ſhall wype awaye al teares from theyr eyes.

A AND after yͤ, I ſaw .iiii.āgels ſtand
on the.iiii.corners of the earth,holding
the foure windes of the earth,
that yͤ wind ſhould not blow on yͤ earth,
neither on the ſea,neither on any tree.*
And I ſaw an other angel aſcende from
the ryſing of the ſunne,whiche hadde the
ſeale of the lyuyng God, and he cryed
with a loude voyce to the foure angels,
(to whom power was geuē to hurt the
earthe and the ſea) ſaying:hurte not the
earth neither the ſea,neither the trees,til
we haue ſealed the ſeruauntes of oure
God in theyr foreheades.

B And I heard the numbre of them whiche
wer ſealed:⁊ there wer ſealed,an.C.and
xliiii.M.of al yͤ tribes of the children of
Iſrael.Of the tribe of Iuda wer ſealed
xii.M.Of the tribe of Ruben wer ſealed
xii.M.Of the tribe of Gad were ſealed.
xii.M.Of the tribe of Aſer were ſealed.
xii.M.Of yͤ tribe of Neptalim wer ſealed.
xii.M.Of yͤ tribe of Manaſſes were
ſealed.xii.M. Of the tribe of Simeon
wer ſealed.xii.M.Of the tribe of Leui
wer ſealed.xii.M.Of yͤ tribe of Iſacar
wer ſealed.xii.M.Of the tribe of zabulon
were ſealed . xii . M . Of the tribe of
Ioſeph wer ſealed .xii.M.Of the tribe
of Beniamin wer ſealed.xii.M.

C After thys I behelde, and loe,a great
multitude(which no man could numbre)
of all nacions,and people,and tongues,
ſtode before the ſeate, ⁊ before yͤ lambe,
clothed with long whyte garmentes, ⁊
palmes in theyr handes,and cryed with
a loude voyce,ſaying:ſaluacion be aſcribed
to him that ſitteth vpon the ſeate of
our God,and vnto the lambe.And al the
angels ſtode in the cumpaſſe of the ſeate,
⁊ of the elders, ⁊ of the.iiii.beaſtes,and
fell before the ſeate on theyr faces, and
wurſhypped God, ſaying: Amen.Bleſſyng,
and glory, ⁊ wiſedome,⁊ thankes,
and honour,and power, ⁊ might,be vnto
our god for euermore.Amē. † And one of
D yͤ elders āſwered,ſaying vnto me:what
are theſe which are arayed in long white
garmentes,and whence came they?And
I ſaid vnto him: Lord,thou woteſt.And
he ſayd to me:theſe are they which came
out of great tribulacion,and made theyr
garmentes large, and made them whyte
by the bloud of the lambe:therefore are
they in yͤ preſence of the ſeate of god,and
ſerue him daye and night in hys temple,
and he that ſitteth in the ſeate will dwel
among them: They ſhal hūger no more,
neither thriſt,neither ſhal the ſunne light
on them,neither any heate.For the lambe
which is in the middes of the ſeate, ſhall
fede them, and ſhal leade them vnto fountaynes
of liuyng water, and God ſhall
wype away all teares from theyr eyes.

The.viii.Chapter.

The ſeuenth ſeale is opened,there is ſilence in heauen,the foure angels blow theyr trumpettes, ⁊ great plages folow vpon the earth.

A AND when he had opened the ſeuēth
ſeale,there was ſilence in heauen about
yͤ ſpace of halfe an houre.And
I ſaw.vii.angels ſtāding before God,⁊
to them were geuē ſeuen trompets.And
another angel came and ſtode before the
aulter,hauing a golden ſenſer,and much
of odours was geuen vnto him:that he
ſhould offer of yͤ praiers of al ſaintes vpō
yͤ golden alter,which was before the
ſeate.And yͤ ſmoke of the odours which
came of the prayers of al ſainctes,aſcended
B vp before god out of yͤ angels hand.
And the angel toke the ſenſer, and filled
it with fyre of the aulter, and caſte it in
to the earthe : and voyces were made,
and thundringes,and lightenynges,and
earthquakes.And yͤ ſeuē angels whiche
hadde the ſeauen trumpettes, prepared
them

themſelues to blowe. The fyrſt Aungell blew, and there was made haile and fyre, whiche were myngled wyth bloude, and they were caſt into the earth, and the thirde parte (*of the earth was ſet on fire, & the third parte*) C of trees was burnte, and all grene graſſe was burnte. And the ſeconde angel blewe, ⁊ as it were a greate mountayne burnyng with fire was caſt into the ſea, and ỹ third parte of the ſea turned to bloude, and the thirde parte of the creatures which hadde lyfe, died: and the thyrde parte of ſhyppes wer deſtroyed. And the thirde angel blew, and there fel a great ſtarre frõ heauen, burnyng as it were a lampe, and it fell into the third part of the riuers, ⁊ into fountaynes of waters, and the name of the ſtarre is called wormewood. And the thirde parte D was turned to wormewood. And manye men dyed of the waters, becauſe they wer made bitter.

And the fourthe angell blewe, and the thyrde parte of the ſunne was ſmitten, and the thyrde parte of the moone, and ỹ thyrd parte of ſtarres: ſo that the thyrde parte of them was darkened. And the daye was ſmitten, that the thirde parte of it ſhoulde not ſhine, and lykewyſe the nyghte. And I beheld, and heard an angel flying through the myddes of heauen, ſaying with a loud voyce: Woe, woe, to the inhabyters of ỹ yearth, becauſe of the voyces to come of ỹ trompe of the three angels, which wer yet to blowe.

The .ix. Chapter.

The fift and ſyxte Angell blowe theyr trompettes: the ſtarre falleth from heauẽ: the locuſtes come out of the ſmoke. The fyrſte woe is paſte: the foure Angels that wer bounde are leuſed, and the thyrd part of men is kylled.

AND the fyfte Angell blewe, and I ſawe a ſtarre fall from heauen vnto A the yearth. And to him was geuen the keye of the bottomleſſe pitte: And he opened the botomleſſe pytte, and the ſmoke of the pyt aroſe, as ỹ ſmoke of a great fornace. And ỹ ſunne, and the aire were darkned, by the reaſon of ỹ ſmoke of the pitte. And there came out of the ſmoke locuſtes vpon the earth, and vnto them was geuen power, as the ſcorpions of the earth haue power. And it was commaunded them, that they ſhoulde not hurte the graſſe of the yearthe: neyther anye grene thinge: neither anye tree: but onelye thoſe men which haue not the ſeale in theyr foreheades.

And to them was commaunded, that they ſhoulde not kyll them, but that they ſhoulde bee vexed fyue monethes, and theyr payne was as the payne that commeth of a ſcorpion, when he hathe ſtunge a manne. * And in thoſe dayes ſhall menne ſeke deathe, and ſhall not fynde it, and ſhall deſyre to dye, and deathe ſhall flye from them.

*Eſai.2.d
Oſe.10.c
Luk.23.d

B And the ſimilitude of the locuſtes was lyke vnto horſes prepared vnto battayle, and on their heades wer as it wer croũes, lyke vnto golde, and theyr faces were as it hadde bene the faces of menne. And they hadde heere as the heere of women. And theyr tethe were as the teth of lyons. And they hadde habbergions, as it were habbergions of yron. And the ſounde of theyr wynges, was as the ſound of Chariotes when manye horſes runne together to battayle. And they hadde tayles lyke vnto ſcorpions, and there were ſtynges in theyr tayles. And theyr power was to hurt mẽ fyue monethes. And they hadde a kynge ouer them, whyche is the angel of the bottomleſſe pytte, whoſe name in the Hebrew toungue, is Abadon: but in the Greke tongue, Apollion, that is to ſay a deſtroyer. One woe is paſte, and beholde twoo woes come yet after this.

C And the ſyxt angell blewe, and I hearde a voyce from the foure corners of the golden aulter, whiche is before God, ſayinge to the ſyxt angell, whiche hadde the trompet: Leuſe the foure angels, which are bounde in the great riuer Euphrates. And the .iiii. angels were leuſed, whiche were prepared for an houre, for a daye, for a moneth, and for a yeare, for to ſleye the thyrde parte of menne. And the number of horſemen of warre wer twenty .M. times .x. thouſand. And I hearde the number of them: ⁊ thus I ſawe the horſes in a viſion, and them ỹ ſate on them, hauing fyrye habbergions of a Iacincte couloure, ⁊ brymſtone: and the heades of ỹ horſes were as ỹ heades of lions. D And out of theyr mouthes wẽt forth fier and ſmoke, and brimſtone. And of theſe three was the thyrde parte of menne kylled: that is to ſaye, of fyer, ſmoke, ⁊ brymſtone, which proceded out of the mouthes of them. For theyr power was in theyr mouthes, and in theyr tayles: for theyr tayles wer lyke vnto ſerpentes, and hadde heades, and with them they dydde hurte. And the remnaunte of the menne whyche were not kylled by theſe plages, repented not of the deedes of theyr handes, that they ſhoulde not worſhippe deuyls, and images of golde and ſiluer, and braſſe, and ſtone, and of wood, whiche neither can ſee neither heare, neyther goe. Alſo they repented not of theyr murther, and of theyr ſorcery, neyther of theyr fornicacion, neyther of theyr thefte.

The .x. Chapter.

The Angell hath the booke open, he ſweareth there ſhalbe nomore time: he geueth the boke vnto John, whiche eateth it vp.

A AND I ſawe another myghtye Angel come down from heauen, clothed with a cloude, & the rainebow vpon his head. And his face as it wer the ſunne, and his feete as it were pillars of fire: and he had in his hande a litle booke open, and he putte his righte foote vpon the ſea, and hys lefte foote on the yearthe. And cryed with a loude voice, as when a lion roreth. And when he hadde cried, ſeuen thonders ſpake theyr voyces. And when the ſeuen thonders had ſpoken theyr voices, I was aboute to wryte. And I heard a voyce frō heauē, ſaying vnto me: ſeale vp thoſe thinges whiche the ſeuen thunders ſpake, and write them not.

B And the angel whiche I ſawe ſtand vpon the ſea, and vpon the earth, lyfte vp his hande to heauen, and ſware by hym that liueth for euermore, which created heauen, and the thinges that therein are (*And the earth, and the thinges that therein are,*) and ÿ ſea, and the thinges which therein are, ÿ there ſhoulde be no lenger tyme: but in the daies of the voyce of the ſeuenth angell, when he ſhall beginne to blowe: euen the miſtery of God ſhalbe finiſhed, as he preached by his ſeruauntes the Prophetes.

C And the voice which I heard from heauē, Eze. 2.c ſpake vnto me agayne and ſaid*: goe and take the litle boke which is open in the hād of the angel whiche ſtandeth vpō the ſea, & vpon the yearth. And I went vnto the angel, and ſaied to him: geue me the litle boke: and he ſayed vnto me: take it and eat it vp, and it ſhall make thy bellye bytter, but it D ſhalbee in thy mouthe as ſwete as honye. Eze. 3.c *And I toke the litle boke out of his hand and eate it vp, and it was in my mouth as ſwete as hony, and as ſone as I had eatē it, my belly was bitter. And he ſayed vnto me: thou muſt prophecy again among the people, and nacions, and tounges, and to many kinges.

The .xi. Chapter.

The temple is meaſured. The ſeconde wo is paſte.

A AND then was geuen me a reede, like vnto a rodde, and it was ſayed vnto me: Riſe and mete the temple of god, and the aulter, and them that worſhyppe therein: and the quire whiche is within the temple, caſte oute, and mete it not: for it is geuen vnto the gentiles, and the holye cytye ſhall they treade vnder fote fourty and twoo monethes. And I will geue power vnto my two witneſſes, and thei ſhal prophecy a thouſande, two hundred, and ſixty daies, clothed in a ſacke clothe. Theſe are twoo oliue trees, and twoo candelſtickes ſtandyng before the God of the yearth. B And if any man will hurte them, fyer ſhall procede out of their mouthes, and cōſume their enemies. And if any manne will hurt them, this wiſe muſte he bee kylled. Theſe haue power to ſhut heuen, ÿ it rain not in ÿ daies of their prophecying: & haue power ouer waters to turne them to bloude, and to ſmite the yearth with al maner plages, as often as they wyll.

And when they haue finiſhed theyr teſtimony, ÿ beaſt that came out of ÿ bottomleſſe pit, ſhall make warre againſt thē, and ſhall ouercome them, and kyll them. And theyr bodyes ſhall lye in the ſtretes of the greate citie, whiche ſpiritually is called Zodom and Egipt, where our Lord was crucifyed. And they of the people and kynredes, and tongues, and they of the nacyons, ſhall ſee their bodies thre dayes and an halfe, and ſhall not ſuffer their bodyes to bee put in graues. And they that dwell vpon the earth, ſhal reioyſe ouer them and bee glad, and ſhall ſende gyftes one to another: for theſe two prophetes vexed them that dwelte on the earth.

And after three dayes and an halfe, the C ſpryte of lyfe from God, entred into them. And they ſtode vp vpon their feete, & great feare came vpon them whiche ſawe them. And they hearde a great voyce from heauen, ſaying vnto them: Come vp hither.

And they aſcended vp into heauen in a cloude, and their enemies ſawe them. And the ſame houre was there a greate earthe quake, and the tenthe part of the citie fel, and in the earth quake were ſlayne names of menne. vii. M, and the remnaunte wer feared, and gaue glory to ÿ God of heauē. The ſeconde woe is paſte: and behold the thyrde woe wyll come anone.

And the ſeuenth angell blew, and there were made greate voyces in heauen, D ſaying: the kyngdomes of thys worlde are our Lordes, and hys Chriſtes, and he ſhal raigne for euermore (Amẽ). And yͤ .xxiiij. elders, which ſit before God on their ſeates, fel vpon their faces, and worſhipped God, ſaying: wee geue the thankes O Lorde God almightie, which art ⁊ waſt, and art to come, for thou haſt receyued thy great might, and haſte reigned. And the nacions were angrye, and thy wrath is come, and the tyme of the dead that they ſhoulde bee iudged, ⁊ that thou ſhouldeſt geue reward vnto thy ſeruauntes the Prophetes and Sainctes, ⁊ to them that feare thy name ſmall and greate, and ſhouldeſt deſtroye them whiche deſtroye the earth. And the temple of God was opened in heauen, and there was ſene in hys temple, the arcke of hys teſtament, and there folowed lighteninges, and voyces, and thondrynges, and earthquake, and muche hayle.

The .xii. Chapter.

The ſeuenth Angell bloweth his trompet. There appeareth in heauen a womã clothed with yͤ Sunne: Michaell fyghteth with the dragon, which perſecuteth the woman.

A AND there apeared a great wonder in heauen: A woman clothed with yͤ ſunne, and the moone vnder her feete, and vpon her head a croune of .xii. ſtarres. And ſhe was with chylde, ⁊ cryed trauaylyng in byrth, ⁊ payned redy to bee delyuered. And there appeared another wonder in heauẽ: for behold, a great red dragon hauing .vii. heades, and .x. hornes, and crounes vpon his heades: ⁊ hys tayle drew the third part of the ſtarres (of heauen) ⁊ caſt thẽ to yͤ earth.

B And the dragon ſtode before the woman whiche was readye to bee delyuered, for to deuoure her chylde as ſoone as it were borne. And ſhe brought forth a man chylde, whiche ſhoulde rule all nacions with a rodde of yron. And her ſonne was taken vp vnto God, and to hys ſeate. And the woman fled into wyldernes, where ſhe had a place, prepared of God, that they ſhoulde feede her there a thouſande two hundred and .lx. dayes.

C And ✝ there was a great battayle in heauen, Michaell and hys angels foughte with the dragon, and the dragon foughte and hys angels, and preuayled not, neyther was their place founde any more in heauen. And the great dragon, that olde ſerpente, called the deuell and Sathanas, was caſte oute. Whiche diſceaueth all the worlde. And he was caſte into the earthe, ⁊ hys angels were caſt oute alſo (with him.)

And I hearde a loude voyce ſayinge: in heauen is now made ſaluacion ⁊ ſtrength, ⁊ the kingdom of oure God, and the power of hys Chriſte. For the accuſer of oure brethren is caſte downe, whiche accuſed them before oure God daye ⁊ nighte. And they ouercame hym by the bloude of the lambe, and by the worde of their teſtimonye, and they loued not their lyues vnto D
the death. Therfore reioyce heauens, and ye that dwell in them. Woe to the inhabiters of the earth, and of the ſea: for the deuel is come downe vnto you, whiche hath great wrathe, becauſe he knoweth that he hath but a ſhort tyme. ✝

And when the dragon ſawe that he was caſte vnto the earth, he perſecuted the woman, which broughte forthe the man chylde. And to the woman were geuen .ii. wynges of a greate Egle, that ſhe myghte flye into the wyldernes, into her place, where ſhe is noryſhed for a tyme, tymes, and halfe a tyme, from the preſence of the ſerpente. And the dragon caſte oute of hys mouth water after the woman, as it had ben a ryuer, becauſe ſhe ſhoulde haue ben caught of the floude. And the earth holpe the woman: ⁊ the earth opened her mouth and ſwalowed vp the ryuer, whiche the dragon caſte out of hys mouthe. And the dragon was wrothe wyth the woman: and went, and made warre with the remnaunte of her ſeede, whiche kepe the commaundementes of God, and haue the teſtimonye of Jeſus Chriſte. And he ſtode on the ſea ſande.

The .xiii. Chapter.

A beaſte ryſeth out of the ſea with ſeuen heades and ten hornes. Another beaſt commeth out of the earth with two hornes.

A AND I ſawe a beaſte riſe out of the ſea, hauyng ſeuen heades, ⁊ ten hornes, ⁊ vpon his hornes ten crounes, and vpõ his heades, the name of blaſphemy: And the beaſte which I ſaw was lyke a cat of the mountayne, and hys feete were as the feet of a bear, and hys mouthe as the mouthe of a lyon. And the dragon gaue him his power and hys ſeat, and great auctoritie: and I ſawe one of hys heades as it wer wounded to death, and hys deadly wounde was healed. And all the worlde wondred at the beaſte, and they worſhypped the dragon, whiche gaue power vnto the beaſte, and they worſhypped the beaſte, ſaying: Who is lyke vnto the beaſte? Who is able to warre with hym?

B And there was geuen vnto him a mouth that ſpake greate thynges, and blaſphemyes, and power was geuen vnto hym, to doe .xlii. monethes.

And he opened hys mouthe vnto blaſphemy agaynſte God, to blaſpheme hys name and hys tabernacle, and them that dwell in heauen. And it was geuen vnto hym to make warre with the ſainctes, and to ouercome them. And power was geuē him ouer al kinred, & people, & tōgue, & nacion, and all that dwell vpon the earthe worſhypt hym, whoſe names are not written in the boke of lyfe of the lambe, which was kylled from the begynnynge of the worlde. Yf any manne haue an eare, let him

C heare. He that leadeth into captiuitie, ſhall

Mat.26.e goe into captiuitie: *he that kylleth with

gene.9.a a ſweard, muſte be kylled with a ſweard. Here is the patience, and the fayth of the ſainctes.

And I behelde another beaſt comming vp out of the earthe, & he had two hornes lyke a lambe, and he ſpake as dyd the dragon. And he dyd all that the fyrſte beaſte could do in hys preſence, and he cauſed the earthe, and them whiche dwell therin, to worſhyp the fyrſte beaſte, whoſe deadlye wounde was healed. And he dyd greate wonders, ſo that he made fyre come downe from heauen in the ſighte of menne. And deceaued them that dwelte on the earthe by the meanes of thoſe ſignes whiche he had power to doe in the ſyght of the beaſt, ſaying to them that dwelte on the earthe: that they ſhoulde make an ymage vnto the beaſt, whiche had the wound of a ſweard, and dyd lyue.

D And he had power to geue a ſpryte vnto the ymage of the beaſte, and that the ymage of the beaſt ſhoulde ſpeake, & ſhould cauſe that as manye as woulde not worſhyppe the ymage of the beaſte, ſhould be kylled. And he made all bothe ſmall and greate, ryche and poore, free and bonde, to receaue a marke in their ryght handes or in their forheades. And that no man might bye or ſell, ſaue he that had the marke, or the name of the beaſte, either the noumber of hys name. Here is wyſedome. Let him that hathe wyt, counte the noumber of the beaſt. For it is the noumber of a man, and hys noumbre is ſixe hundred, threſcore and ſixe.

The .xiiii. Chapter.

The lambe ſtandeth vpon the mounte Syon, and the vndefyled congregacion with hym. The angell exhorteth to the feare of God, and telleth of the fall of Babylon.

A AND* I loked, & loe, a lambe ſtode on the mounte Syō, & with hym an .C. and .xliiii. thouſande, hauyng his (name and hys) fathers name writtē in their forheades. And I hearde a voyce from heauen, as the ſounde of many waters, & as the voice of a greate thūdre. And I heard the voice of harpers harpyng with their harpes. And they ſong as it were a newe ſonge, before the ſeate, and before the foure beaſtes, and the elders: and no man coulde learne that ſonge but the houndred and .xliiii. M. whiche were redemed from the earthe. Theſe are they whiche were not defyled wyth women, for they are virgyns. Theſe folowe

B the lambe whyther ſoeuer he goeth. Theſe were redemed from menne, beyng the firſt frutes vnto GOD and to the lambe, and in theyr mouthes was founde no gyle. For they are withoute ſpot before ẏ trone of GOD.*

And I ſawe another angell flye in the myddes of heauen hauynge the euerlaſting Goſpell, to preache vnto them that ſit and dwell on the earthe, and to al nacions, kinredes and tongues, & people, ſaying with a loude voyce: *Feare God and geue ho- Acte.14. nour to him, for the houre of his iudgemēt is come: and worſhip hym, that made heauen and earth, and the ſea, and fountaynes of water. And there folowed another angel, ſaying: *Babilō is fallē, is fallen, that great citie, for ſhe made all nacions drinke of the wyne of her fornicacion. Eſay.21. Iere.li.a.

C And the thirde angel folowed them, ſaying with a loude voyce: Yf any man worſhyp the beaſt and hys ymage, and receaue hys marke in hys forhead, or on hys hand, the ſame ſhall drinke the wyne of the wrath of God, which is powred in the cup of his wrath. And he ſhal be puniſhed in fyre and brimſtone, before the holy angels, and before the lambe.

And the ſmoke of their torment aſcendeth vp euermore. And they haue no reſt daye nor night whiche worſhip the beaſte, & his image, and whoſoeuer receaueth the print of his name. Here is ẏ paciēce of ſainctes. Here are they that kepe the commaundementes and the fayth of Jeſu.

And I heard a voyce from heauē ſaying
vnto me, wryte: Bleſſed are the dead,
which here after dye in the Lord: euen ſo
ſayth the ſpirite that they reſt from theyr
labours, but theyr workes folowe them.
And I looked, & beholde a whyte cloude,
and vpon the cloude one ſitting lyke vnto
the ſonne of man, hauyng on hys head
a goldē croune, and in his hand a ſharpe
ſyckle. And another Angell came out of
the temple, cryng with a loude voyce to
Joel.3.c hym that ſate on the cloude: * Thruſt in
D thy ſickle, & reape, for thy time is come to
reape, for the corne of yͤ earth is ripe. And
he that ſate on the cloude, thruſte in his
ſyckle on yͤ earth, & the earth was reaped.
And another Angel came out of the temple,
whiche is in heauen, hauyng alſo a
ſharpe ſyckle. And another Angell came
out frō the aulter, which had power ouer
fyre, and cryed with a loude crye to hym
that had the ſharpe ſyckle, & ſayd: thruſt
in thy ſharpe ſyckle, and gather the cluſters
of the earth, for her grapes are ripe.
And the Angel thruſt in his ſharpe ſickle
on the earth & cut downe the grapes of yͤ
vynyarde of the earth, & caſt thē into the
great wynefat of the wrath of God: and
the wynefat was troden without the citie,
and bloude came out of the fat, euen
vnto the horſſe brydels, by the ſpace of a
thouſande and .vi. C. furlonges.

The .xv. Chapter.

He ſeeth ſeuen Angels, hauyng ſeuen vyals full of wrathe.

A AND I ſawe another ſigne in heauen
great and merueylous, ſeuē Angels
hauyng the ſeuen laſt plages, for in
them is fulfilled the wrathe of God. And
I ſawe as it were a glaſſye ſea, myngled
with fyre, and them that had gotten victorye
of the beaſte, and of his ymage,
and of the nombre of hys name, ſtande
on the glaſſye ſea, hauyng the harpes of
God: and they ſonge the ſonge of Moſes
the ſeruaunte of God, and the ſonge
of the lambe, ſaying: Greate and maruelous
Esai.21.c. are thy workes, * Lorde God almightie,
Jere.51.a iuſte & true are thy wayes, thou
kyng of ſayntes. Who ſhall not feare, O
Lorde, & glorifye thy name? For thou onlye
art holy, and all Gentyles ſhall come
and worſhyp before thee, for thy iudgementes
are made manifeſt.
B And after that, I loked, and behold, the
temple of the tabernacle of teſtimonye
was open in heauen, & the ſeuen Angels
came out of the temple, which had the ſeuen
plages, clothed in pure and bryght
lynnen, and hauyng theyr breſtes gyrded
with golden gyrdels. And one of yͤ foure
beaſtes gaue vnto yͤ ſeuen Angels, ſeuen
golden vyals, full of the wrathe of God,
whyche lyueth for euermore. And the
temple was full of the ſmoke of the glorye
of God and of his power, and no man
was hable to entre into the temple, tyll
the ſeuen plages of the ſeuen Angels
were fulfylled.

The .xvi. Chapter.

The Angels powre out theyr vyals full of wrath.

AND I hearde a great voyce out of A
the temple ſaying to the ſeuen Angels:
go your waies, powre out your
vials of wrathe vpon the earth. And the
firſt Angell wente, and powred out hys
vyall vpon the earth, & there fell a noyſome
and a ſore botch vpon the menne
whiche had the marke of the beaſte, and
vpon them whiche worſhypped hys ymage.
And the ſeconde Angell ſhed out
his vyall vpon the ſea, and it turned as
it were into the bloud of a dead man: and
euery lyuyng thyng dyed in the ſea. And
the thyrd Angel ſhed out his vyall vpon
the ryuers & fountaynes of waters, and
they turned to bloud.

And I hearde an Angell ſaye: Lorde, B
whiche arte and waſte, thou arte ryghteous
and holy, becauſe thou haſte geuen
ſuche iudgementes, for they ſhed out the
bloud of ſayntes and Prophetes, & therfore
haſte thou geuen them bloude to
drynke: for they are worthy. And I heard
another out of the aulter ſaye: euen ſo
Lorde God almightie: true and ryghteous
are thy iudgementes.

And the fourth Angell powred out hys
vyal on the ſunne, and power was geuen
vnto hym to vexe men with heate of fyre.
And the men raged in great heat: & ſpake
euil of yͤ name of God, which hath power
ouer thoſe plages, and they repented not
of their euyll dedes, to geue hym glorye.
And the fyft Angel powred out his vyal
vpon the ſeate of the beaſte, & his kyngdome
waxed darke, and they gnewe their
tongues for ſorowe, and blaſphemed the
God of heauen for ſorowe and payne of
their ſores, & repented not of theyr dedes. C

And the ſixt Angel powred out his vyal
vpon the great ryuer Euphrates, and

the water dꝛyed vp, that the wayes of the
kynges of ẏ eaſt ſhould be pꝛepared. And
I ſaw thꝛe vncleane ſpꝛites like frogges,
come out of the mouth of ẏ dꝛagon, ⁊ out
of the mouth of the beaſt, and out of the
mouth of the falſe pꝛophete. Foꝛ they are
the ſpyrites of deuyls, woꝛkyng myꝛacles,
to goe out vnto the kynges of the
earth and of the whole woꝛlde, to gather
them to the battayle of that great daye of
Mat. 24. b God almyghty. * Beholde, I come as a
2. Pet. 3. c thefe. Happy is he that watcheth and kepeth
1. Teſ. 5. a. his garmentes, leſte he walke naked,
and mē ſee his filthynes. And he gathered
them together into a place called
in the Hebꝛue tong Armagedon. And the
ſeuenth Angel powꝛed out his vyall into
ẏ ayꝛe. And there came a great voyce out
of heauē from the ſeat, ſaying: it is done.
And there folowed voyces, thōdꝛynges,
and lyghtnynges, and there was a great
earthquake, ſuche as was not ſence men
were vpon ẏ earth, ſo myghty an earthquake
⁊ ſo great. And the great citie was
deuided into thꝛee partes, ⁊ the cities of
all nacions fel. And great Babilon came
in remembꝛaunce befoꝛe God, to geue
vnto her the cup of the wine of the fearcenesse
of his wꝛathe. Euery yle alſo fled away,
and the mountaines were not foūd.
And there fel a great haile (as it had been
talentes) out of heauen vpon the menne:
and the menne blaſphemed God becauſe
C of the plage of the hayle, foꝛ it was great
and the plage of it ſoꝛe.

The. xvii. Chapter.

He deſcribeth the woman ſyttyng vpon the beaſt
with tenne hoꝛnes.

AND there came one of the ſeuen Angels,
A which had the ſeuen vyals ⁊
talked wͭ me, ſaying vnto me: come,
I will ſhew vnto thee ẏ iudgement of the
great whoꝛe that ſitteth vpon many waters,
with whome haue committed foꝛnicacion
the kynges of the earth: ⁊ the inhabiters
of the earth are dꝛoncken wyth
the wine of her foꝛnicacion. And ẏ ſpirite
caryed me away into the wildernes. And
I ſawe a woman ſit vpon a roſecoloured
beaſt, full of names of blaſphemy, which
had. vii. heades, ⁊. x. hoꝛnes. And the womā
was arayed in purple ⁊ roſecoloure,
and decked with gold, pꝛecious ſtone, ⁊
pearles, ⁊ had a cup of gold in her hand,
full of abhominacions and filthyneſſe of
her foꝛnicaciō. And in her foꝛehead was
a name wꝛytten, a miſterye, greate Babilon
the mother of whoꝛdom ⁊ abhominacions
of the earth. And I ſawe ẏ wyfe
dꝛoncken with the bloud of ſainctes, and
with the bloud of the witneſſes of Ieſu.
And when I ſawe her, I wondꝛed with B
great maruaile. And ẏ Angel ſayed vnto
me: wherfoꝛe maruaileſt ẏ? I will ſhewe
thee ẏ miſtery of the womā, ⁊ of the beaſt
that beareth her, which hath ſeuen heads
and ten hoꝛnes. The beaſt that thou ſeeſt,
was ⁊ is not, ⁊ ſhall aſcende out of ẏ bottomleſſe
pitte, ⁊ ſhall go into perdicion: ⁊
they that dwel on the earth ſhall wonder
(whoſe names are not wꝛitten in ẏ booke
of lyfe from the begynning of the woꝛld)
when they behold the beaſt that was ⁊ is
not. And here is a minde that hath wiſedome.
The ſeuen heads are ſeuen mountaynes,
on which the woman ſitteth: they C
are alſo ſeuen kynges. Fiue are fallen, ⁊
one is, and another is not yet come. And
when he cōmeth, he muſt continue a ſhoꝛt
ſpace. And the beaſt yͭ was, and is not, is
euen the eight, ⁊ is one of the ſeuen, and
ſhall goe into deſtruccion. And the tenne
hoꝛnes whiche thou ſaweſt, are tenne
kynges whiche haue receyued no kyngdome
as yet, but ſhall receyue power as
kynges at one houre with ẏ beaſt. These
haue one mynde, ⁊ ſhal geue their power
and ſtrength vnto the beaſt. These ſhall
fight with the lambe, ⁊ the lambe ſhall overcome
thē. * Foꝛ he is Loꝛd of Loꝛdes, *1. Ti. 6. d
and kyng of kinges, and they that are on
his ſyde are called, ⁊ choſen, ⁊ faythfull.
And he ſayd vnto me: the waters whiche D
thou ſaweſt, where the whoꝛe ſitteth, are
people, and folke, and nacions, ⁊ tonges.
And the tenne hoꝛnes, which thou ſaweſt
vpō the beaſt, are they that ſhall hate the
whoꝛe, ⁊ ſhal make her deſolate ⁊ naked,
and ſhall eate her fleſhe, ⁊ burne her with
fyꝛe. Foꝛ God hath put in theyꝛ heartes
to fulfil his wil, and to do with one conſent,
foꝛ to geue theyꝛ kyngdom vnto the
beaſt, vntyll the woꝛdes of God be fulfilled.
And the womā which thou ſaweſt,
is that great citie, whiche raigneth ouer
the kynges of the earth.

The. xviii. Chapter.

The louers of the woꝛlde are ſory for the fal of
Babilon, but they that be of God haue cauſe to reioyce
foꝛ her deſtruccion.

AND after that, I ſawe another
Angel come from heauen, hauing A
greate power, and the earth was
lightened wͭ his bꝛightnes. And he cried
mightely

mightelye with a ſtrong voyce, ſaying. Eſay.21.c *Great Babilon is fallen, is fallen, and Iere.50.a is become the inhabitacion of deuyls, ⁊ the holde of al foule ſpirites, and a cage of all vncleane and hateful byrdes: for al nacions haue dronken of the wine of the wrath of her fornicacion. And the kinges of yͤ earth haue cōmitted fornicacion wͭ her, ⁊ yͤ marchantes of yͤ earth are wexed ryche of yͤ aboundaūce of her pleaſures.

B And I hearde another voyce from heauē, ſay: come away from her my people, that ye bee not partakers of her ſynnes, and that ye receyue not of her plagues. For her ſynnes are gone vp to heauen, and God hathe remembred her wickednes. Rewarde her euen as ſhe rewarded you, ⁊ geue her double according to her woorkes. And powre in double to her in the ſame cup whiche ſhe fylled vnto you. As muche as ſhe glorifyed herſelfe and liued wantonly, ſo muche powre ye in for her of puniſhment ⁊ ſorow, for ſhe Eſai.47.b ſaid in her ſelfe: *I ſitte being a quene, and am no widdowe, and ſhall ſee no ſorow. C Therefore ſhall her plagues come in one daye, death, and ſorowe, and honger, and ſhe ſhalbe brente with fyre: for ſtrōg is yͤ lord god which ſhal iudge her.

And the kynges of the earthe ſhal bewepe her, ⁊ waile ouer her, which haue cōmitted fornicacion with her, and haue liued wantonly with her, when they ſhal ſee the ſmoke of her burnyng, and ſhall ſtande a farre of, for feare of her puniſhmente, Iere.51.a ſaying. *Alas, alas, that greate citie Babilon, that myghtie citie: for at one houre is thy iudgement come.

D And the marchauntes of the earthe ſhal wepe ⁊ wayle in themſelues, for no manne will bye theyr ware anye more, the ware of golde, and ſyluer, and precious ſtones, neyther of pearle ⁊ raynes, and purple, ⁊ ſkarlet, ⁊ all thynne wood, and all maner veſſels of yuery, ⁊ al maner veſſels of moſt precious wood, ⁊ of braſſe, and yron, (& marble) ⁊ ſinamon, and odours, ⁊ ointementes, ⁊ frankenſence, ⁊ wyne, ⁊ oile, and fine floure, and wheat, beaſtes, and ſhepe, and horſes, and charettes, and bodies, and ſoules of menne. And the apples that thy ſoule luſted after, are departed from thee. And al thinges which were deintie and had in price, are departed frō thee, ⁊ thou ſhalte fynd them no more. The marchantes of theſe thynges which were wexed ryche, ſhall ſtande afarre of from her, for [illegible] of yͤ puniſhment of her, weping and wa[illegible] and ſaying: *Alas, alas, that great cit[illegible] that was clothed in raynes, and purple, and ſkarlet, and decked with golde, and precious ſtones, and pearles, for at one houre ſo great riches is come to nought.

And euery ſhyppe gouernour, and all they that occupied ſhippes, and ſhipmen which worke in the ſea, ſtode a farre of ⁊ cryed, whē they ſaw yͤ ſmoke of her burning, ſaying: what citie is lyke vnto this great citie. And they caſt duſte on theyr heades, and cryed weping, and wailing, Iere.51 and ſayde: *Alas, alas, that great citie F wherin wer made riche al that had ſhippes in the ſea, by yͤ reaſō of her coſtlines, for at one houre is ſhee made deſolate. Reioyce ouer her thou heauē, and ye holy Apoſtles and Prophetes: for God hath geuen your iudgement on her. And a mightie Angel tooke vp a ſtone lyke a great myſtone, and caſte it into the ſea, ſaying: with ſuch violēce ſhal that great citie Babilon be caſt, and ſhalbe founde no more. G And the voyce of harpers, and muſicions, and of pipers, and trumpeters, ſhalbe heard no more in thee: and no craftes man, of whatſoeuer craft he be, ſhalbe found any more in thee. And yͤ ſound of a myll ſhalbe heard no more in thee, (and candle light ſhalbe no more burning in thee) and the voyce of the brydegrome and of yͤ bryde, ſhalbe heard no more in thee: for thy marchantes were the great men of the earth. And with thyne inchauntement were diſceaued all nacions: and in her was founde the bloude of the Prophetes, and of the ſainctes, and of al that were ſlayne vpon the earth.

The.xix. Chapter.

Prayſe is geuen vnto god for iudging the whore, and for auenging the bloud of hys ſeruauntes. The Angel will not be wurſhipped. The foules and byrdes are called to the ſlaughter.

AND after yͭ, I heard a great voice of A much people in heauen, ſay[illegible] Alleluya. Saluaciō and glory and honour and power, be aſcribed to the lord our God, for true and righteous are his iudgemētes, for he hath iudged yͤ great whore which did corrupt the earth with her fornicacion, and hathe auenged the bloude of hys ſeruauntes of her hande. And agayne they ſayde: Alleluya. And ſmoke roſe vp for euermore. And the .xxiiii. elders, ⁊ the .iiii. beſtes fel down ⁊ wurſhipped

ypped God that ſate on the ſeate,
ſaying: Amen, Alleluia. And a voice came
out of the ſeate, ſaying: prayſe our lord
God al ye that are his ſeruantes, and ye
that feare him, both ſmal and great.

And I hearde the voyce of much people,
euen as the voyce of many waters, &
as the voyce of ſtrong thondrynges, ſaying:
Alleluia, for the Lorde oure God
B omnipotente raygneth. Let vs be glad &
reioyce, and geue honour to him: for the
mariage of the lambe is come, and hys
wyfe made her ſelfe readye. And to her
was graunted, that ſhe ſhoulde be arayed
with pure & goodly raynes. For the
raynes is the righteouſneſſe of ſainctes.
at.22. a And he ſayd vnto me, write: *happy are
ke.14. a they which are called vnto the ſupper of
yͤ lambes mariage. And he ſayd vnto me:
theſe are the true ſayinges of god. And I
fell at hys feete, to wurſhip him. And he
ſayd vnto me: ſe thou do it not. For I am
thy felow ſeruant, & one of thy brethren,
euen of them that haue the teſtimony of
Jeſus. Wurſhip God. For the teſtimony
C of Jeſus is the ſpirite of prophecy.

And I ſaw heauen open, and beholde
a whyte horſe: and he that ſat vpon hym
was called faithful & true, and in righteouſnes
he doeth iudge and make battail.
His eies wer as a flame of fire: & on his
head were many crounes, and he had a
name written, that no man knewe but he
ap.53. b hymſelfe. *And he was clothed with a
veſture dipte in bloud, and hys name is
called the worde of god. And the warriers
which were in heauen, folowed him
vpon whyte horſes, clothed with whyte
and pure raynes: and out of his mouth
wente a ſharpe two edged ſweorde, that
with it he ſhoulde ſmyte the Heathen.
And he ſhal rule them with a rodde of yron:
& he trode the wynefat of fearſenes
D and wrath of almightie God. And hath
on his veſture and on hys thygh a name
writte: king of kinges, & lord of lordes.

And I ſaw an angel ſtand in the ſunne,
and he cryed with a loude voyce, ſaying
to all the foules that flye by the middes
of heauen: come and gather your ſelues
together vnto the ſupper of the greate
god, that ye may eate the fleſh of kinges,
and the fleſhe of hye capitaynes, and the
fleſhe of mightie menne, and the fleſhe of
horſes, and of them that ſit on them, and
the fleſhe of all freemen and bondemen,
and of ſmall and greate. And I ſawe the
beaſte, and the kynges of the earthe, and
theyr warryers gathered together to
make battayl agaynſt him that ſat on the
the horſe, and agaynſt his ſouldiers.
And the beaſte was taken, and with him
that falſe prophet that wroughte miracles
before hym, with which he deceiued
them that receyued the beaſtes marke, &
thē that worſhipped hys ymage. Theſe
both wer caſt quicke into a pond of fyre
burning with brimſtone: & the remnaūt
wer ſlayne with the ſweord of hym that
ſate vpon the horſe, whiche ſweord proceded
out of his mouth: & al the foules
were fulfilled with theyr fleſhe.

The .xx. Chapter.

The dragon is bounde for a .M. yeres. The dead
aryſe, and receiue iudgement.

AND I ſawe an Aungell come A
downe from heauen, hauing the
kaye of the botomleſſe pyt, and
a great chayne in hys hande.

And he toke the Dragon that olde serpent,
which is the Deuil and Satanas,
and he bounde hym a thouſande yeres:
and caſt hym into the botomles pit, and
he ſhut hym vp, and ſette a ſeale on hym,
that he ſhoulde dyſceaue the people no
more, till the thouſande yeres were fulfilled.
And after that he muſte ber leuſed
for a litle ſeaſon.

And I ſawe ſeates, and they ſat vpon B
them, and iudgemente was geuen vnto
them: and I ſaw the ſoules of them that
were beheaded for the witnes of Jeſu,
and for the woord of God, & which had
not wurſhipped the beaſte, neyther hys
ymage, neyther had taken hys marke vpon
their forheades, or in their handes,
and they liued, and raygned with Chriſt
a thouſand yere: but the other of yͤ dead
men liued not again, vntil the thouſande
yere were finiſhed. Thys is that firſt resurreccion.
Bleſſed and holye is he that
hath part in the firſt reſurreccion. For on
ſuch ſhall the ſeconde death hane no power,
but they ſhalbe the prieſtes of God
and of Chriſt, and ſhal raygne with hym
a thouſande yere. C

And when the thouſande yeres are expyred, Eze.38.
Satan ſhalbe leuſed out of hys and.39.
prieſon, and ſhall goe out to deceyue the
people whiche are in the foure quarters
of the earth, Gog and Magog: to gather
them

them together to battayle, whoſe number is
as the ſand of the ſea : and they went vp in
the playne of the earthe, and compaſſed
the tentes of the ſayntes aboute, and the beloued
citie. And fyre came downe from God
out of heauen, and deuoured them: and the
deuell that diſceiued them was caſte into a
lake of fire and brimſtone, where the beaſte
and yͤ falſe prophetes ſhalbe tormented daie
and nyghte for euermore. And I ſawe a
greate white ſeate, and hym that ſate on it,
from whoſe face fled awaye both the yearth
and heauen, and theyr place was nomore
D founde. And I ſawe the dead, bothe greate
and ſmal ſtand before God: And the bokes
wer opened, and another boke was opened,
whyche is the boke of lyfe, and the deade
were iudged of thoſe thynges whyche were
writtẽ in yͤ bokes accordyng to theyr dedes:
and the ſea gaue vp her dead, whyche were
in her, and death and hel delyuered vp the
deade, whyche were in them: and they were
iudged euery man accordyng to his dedes.
And death and hel were caſte into the lake
of fire. This is yͤ ſecond death. And whoſoeuer
was not founde written in the boke of
life, was caſt into the lake of fyre.

The .xxi. Chapte[illegible]

In this chapter is deſcrybed the new and ſpirituall
Jeruſalem.

A
Eſa.45.c. AND I ſawe a newe heauen ⁊ a
and.66.b newe earth. For the firſt heauen,
2.Pet.3.a. ⁊ the firſte earth were vaniſhed
awaye, and there was nomore
ſea. And I Jhon ſawe that holy citie, newe
Jeruſalem, come downe from God oute of
heauen, prepared as a bryde garniſhed for
her huſbande. And I herde a great voyce
out of heauẽ, ſaying: beholde, the tabernacle
of God is wyth men, and he wyll dwel with
them. And they ſhalbe his people, and God
him ſelfe ſhalbe with them, ⁊ be theyr God.
B
Eſa.25.c, * And God ſhal wipe away all teares from
theyr eyes. And there ſhalbe nomore death,
nether ſorowe, nether cryyng, nether ſhall
there be any more payne, for the olde thynges
are gone. And he that ſate vpõ the ſeat,
Eſai.43.d ſaid: * Behold, I make all thynges newe.
2.Cori.5.d And he ſaied vnto me: wryte, for theſe wordes
are faythfull and true.

And he ſaied vnto me: it is done, I am
Alpha and Omega, the begynnyng and the
ende: I wyll geue to hym that is a thyrſt, of
the well of the water of life, free. He that
ouercommeth, ſhall inherite all thynges,
nd I will be hys God, and he ſhalbe my
ſonne. But the fearefull ⁊ vnbeleuyng, and
C the abhominable, ⁊ murderers, and whoremongers,
and ſorcerers, and ydolaters, and
all lyars ſhall haue their parte in the lake
whyche burneth with fyre and brymſtone,
whiche is the ſecond death.

And ther came vnto me one of yͤ .vii. angels,
whiche had the ſeuẽ vialles full of [illegible]
ſeuen laſt plages: and talked wyth me, ſaying:
come hyther, I wyll ſhewe thee the
bryde, the lambes wife. And he caryed me
away in the ſpirite to a great ⁊ an hie mountayne,
and he ſhewed me the greate citie holy
Jeruſalem, deſcendyng out of heauen from
D God, hauing yͤ bryghtnes of God. And her
ſhynyng was lyke vnto a ſtone moſte precious,
euen lyke a Jaſper clere as Criſtal: ⁊
had walles greate and hye, and had .xii.
gates, and at the gates .xii. Angels ⁊ names
wrytten, whyche are the names of the .xii.
tribes of Iſrael: on the Eaſt parte .iii. gates,
and on the Northſyde thre gates, and towardes
the South .iii. gates, and from the
Weſt .iii. gates, and the wal of the citie had
.xii. foundacions: and in them the .xii. names
of the lambes .xii. Apoſtles.

E And he that talked with me, had a golden
reede to meſure the citie wythall, and the
gates thereof, and the wall thereof. And the
cytie was builte .iiii. ſquare, and the lengthe
was as large as the bredth, and he meaſured
yͤ citie with the (golden) rede .xii. M. furlõges: ⁊
the length and the bredth, and the heigth of
it, were equall. And he meaſured the wall
therof, an .cxliiii. cubites: the meaſure that
the angell had, was after the meaſure that
man vſeth. And the buyldyng of the wall of
it was of Jaſper. And the citie was pure
gold, like vnto clere glaſſe, ⁊ the foundaciõs
of the wall of the cytie were garniſhed with
F all maner of precious ſtones. The fyrſte
foundaciõ was Jaſpys, yͤ ſecond Saphire,
the thyrde a Calcedony, yͤ .iiii. an Emeralde,
the .v. Sardonix, the .vi. Sardeos, [illegible]
Cryſolyte, the .viii. Berall, the .ix. a [illegible]
the .x. a Cruſopraſos, the .xi. a Jacy[illegible] the
.xii. an Amathiſte.

The twelue gates were .xii. pearles, euery
gate was of one pearle, and the ſtrete of
the citie was pure golde, as thorowe ſhynyng
glaſſe. And I ſawe no temple therin:
G For the Lorde God almightie and the lãbe
Eſai. are the temple of it. * And the citie hath no
nede of the ſunne neither of the moone to
lyghten it. For the bryghtnes of God
dyd lyghte it, and the lambe was the lyghte
of it.

of it. And yͤ people which are ſaued ſhall walke in the lighte of it. And the kynges of the earth ſhall bryng their glorye (and honoure) vnto it. Eſai.60.a *And yͤ gates of it are not ſhut by daye. For there ſhalbe no nyghte there. (And into it ſhall they bryng the glory and honoure of the nacions.) And there ſhall entre into it none vncleane thing, nether whatſoeuer worketh abhominacion, or maketh lyes: but they only which are wrytten in the lambes boke of life.

¶ The.xxii. Chapter.

The ryuer of the water of lyfe, the frutefulnes and lyght of the cytie of God. The Lorde geueth euer hys ſeruauntes warnynge of thynges to come, the angell wyll not be worſhipped. To the worde of God maye nothyng be added nor mynyſhed.

And he ſhewed me a pure ryuer of water of life, clere as Chriſtal, procedyng out of yͤ ſeat of God, and the lambe. In the myddes of the ſtrete of it, and of ether ſyde of the ryuer was there wood of life: which bare twelue manner of frutes: and gaue frute euery moneth: and the leaues of the wood ſerued to heale the people wythall. And there ſhalbe nomore curſe, but the ſeat of God and the lambe ſhalbe in it: and hys ſeruauntes ſhal ſerue hym. And they ſhall Eſai.60.d B ſe his face, and his name ſhalbe in their forheades. *And ther ſhalbe no night ther, and they nede no candle, nether light of the ſunne: for the Lord God geueth them light, and they ſhal reigne for euermore.

And he ſaied vnto me: theſe ſayinges are faythfull and true. And the Lord God of the holy prophetes ſente his angell to ſhewe vnto hys ſeruauntes, the thynges whiche muſte ſhortly be fulfilled. Beholde, Apoca.1.a I come ſhortely. *Happy is he that kepeth the ſaying of the prophecye of this boke. I am Jhon whiche ſawe theſe thynges, and heard the. And when I had heard and ſene, [illegible] downe, to worſhip before the feete of [illegible] whiche ſhewed me theſe thinges. [illegible] ſaied vnto me: ſe thou do it not, for I am thy felowe ſeruaũt, & the felowe ſeruaũt of thy brethren the prophetes, and of them which kepe yͤ ſayinges, of (the probecie of) thys boke. But worſhip God.

And he ſaied vnto me: ſeale not the ſayinges of the prophecye of this booke. For the tyme is at hande. He that doeth euyll let hym do euyll ſtyll: and he whiche is fylthy, let hym be fylthy ſtyll: and he that is righteous, let hym be more righteous: and he that is holye, let hym be more holy. And beholde, I come ſhortly, and my rewarde is with me, to geue euery man accordynge as his dedes ſhalbe. I am Alpha & Omega, the begynnyng and the ende: the fyrſte and the laſte. Bleſſed are they that do hys commaundementes, that their power maye be in the tree of life: and maye entre in thorowe the gates into yͤ citie. Eſa.44 Apoca.1 ‡ For without ſhalbe dogges and inchaunters, & whoremongers, & murtherers, and idolaters, and whoſoeuer loueth or maketh leaſynges.

I Jeſus ſent myne Angel, to teſtyfy vnto you theſe thynges in yͤ congregacions. D I am the roote and the generacion of Dauid, and the bryght mornyng ſtarre. And the ſpyryte and the bryde ſaye, come. And let hym that heareth, ſaye alſo: come. Eſai.55 John.7 *And let hym that is a thirſt, come. And let whoſoeuer wyll, take of the water of life, free.

I teſtifye vnto euery man that heareth the wordes of the prophecye of this boke: Deut.4. and.12.d Prou.30 *yf any man ſhall adde vnto theſe thynges, God ſhall adde vnto hym the plages that are wryttẽ in this boke. And yf any mã ſhal mynyſhe of the wordes of the boke of thys prophecy, God ſhal take away his parte out of the boke of lyfe, & out of the holye cytie, & frõ the thinges whyche are wryttẽ in this boke. He which teſtifieth theſe thynges, ſaith: be it. I come quickelye: Amen. Euen ſo come Lorde Jeſu. The grace of our Lord Jeſu Chriſt be with you all. Amen.

BIBLIOTHECA BODLEIANA

The ende of the newe Teſtament,
and of the whole Byble.

BIBLIOTHECA BODLEIANA

Esa.44

Apoca.1

D

Esai.55

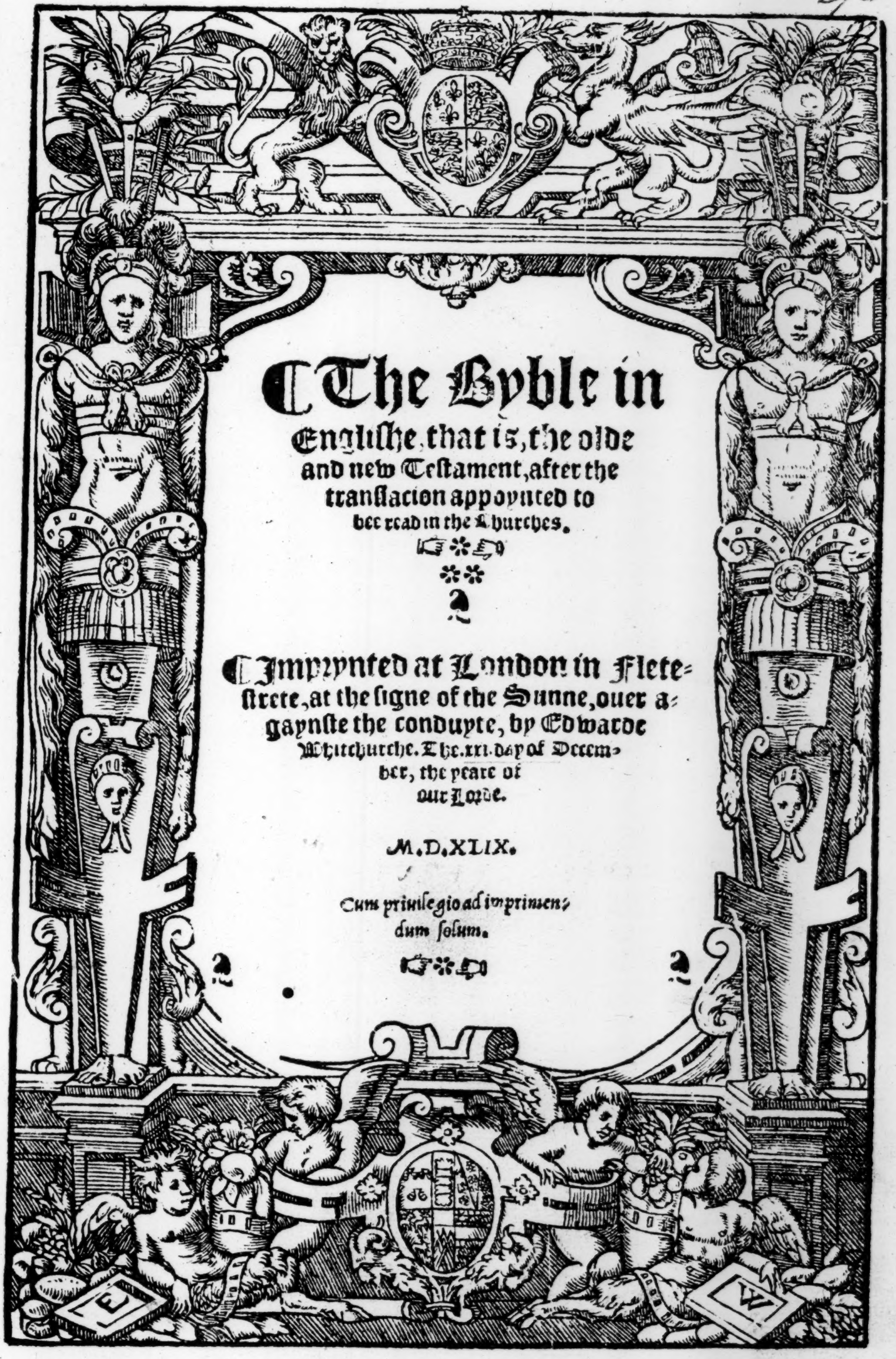
John.7

Deut.4

and.12.D

Prou.30

1819
1549
270



¶The Byble in Engliſhe, that is, the olde and new Teſtament, after the tranſlacion appoynted to bee read in the Churches.

☞ ✻ ☜

✻ ✻

¶Imprynted at London in Flete-
ſtrete, at the ſigne of the Sunne, ouer a-
gaynſte the conduyte, by Edwarde
Whitchurche. The .xxi. day of Decem-
ber, the yeare of
our Lorde.

M.D.XLIX.

Cum priuilegio ad imprimen-
dum ſolum.

☞ ✻ ☜

1723
1549
171

Imprynted at London in

ſal.78.d. people with an exceading great plage.
And the name of the place was called,
the graues of luſt, becauſe they buried
the people yͭ luſted there. And yͤ people
um.33.c toke theyꝛ*ioꝛney frō yͤ graues of luſt
vnto Hazeroth, ⁊ bode at Hazeroth.

¶The.xii.Chapter.

Aaron and MirJam grudge agaynſt Moſes: MirJam is ſtryken wyth leproſye/and healed at the prayer of Moſes.

A ANd * MirJam ⁊ Aaron ſpake agaynſt
eut.14 b Moſes, becauſe of the womā
of Inde which he had takē: foꝛ
he had taken to wyfe one of Inde. And
they ſayd: Hath the LORD in dede ſpoken
only thoꝛow Moſes? Hath he not
ſpoken alſo by vs? And the LORD herd
ccle.45.a it. But Moſes was a very*meke man,
aboue al the men of the earth. And the
LORD ſpake at once vnto Moſes vnto
Aaron, ⁊ to MirJam, come out ye thꝛe
xod.29 g vnto*the tabernacle of wytnes: ⁊ they
B came out al thꝛe. And the LORD came
ſal.99.b downe in the*pyller of yͤ cloud, ⁊ ſtode
xod.29.g in the*doꝛe of the tabernacle, and called
Aaron and MirJam.

And they went out both of them. And
he ſayd: heare my woꝛdes. yf there be a
pꝛophete of the LORDES amōg you, I
wyl be knowen of hym in a viſion: and
wyl ſpeake vnto hym in ſlepe. My ſeruaūt
Moſes is not ſo, whych is faythfull
in all my houſe. Unto hym wyll I
xo.33.b. ſpeake*mouth to mouth in a viſiō: but
C in rydels ⁊ ſimilitudes doth not he ſe yͤ
LORDE. Wherfoꝛe then were ye not afrayde
to ſpeake agaynſt my ſeruaunt
Moſes? And the LORD was moued vnto
wꝛath agaynſt them, ⁊ he went hys
waye: ⁊ the cloude departed frō the tabernacle.
And beholde MirJam was
Par.26 d become*lepꝛous, as it were ſnowe.
And Aaron loked vpō MirJam ⁊ beholde,
ſhe was lepꝛous, ⁊ Aarō ſaid vnto
Moſes: I beſeche the my Loꝛde, put
not the ſynne vpon vs, which we haue
folyſhly cōmytted and ſynned. Oh, let
her not be as one that commeth out of
his mothers wōbe, ⁊ whoſe halfe fleſh
is eaten awaye. And Moſes cryed vnto
yͤ LORD ſaying: Heale her O GOD,
I beſeche the.

D And the LORD ſayd vnto Moſes: yf
her father had ſpyt in her face, ſhoulde
ſhe not be aſhamed ſeuen dayes? let
her be ſhutte out of the hooſte ſeuen
dayes ⁊ after that let her be receyued
in againe. And MirJam was ſhut out C
of the hooſt ſeuē dayes, ⁊ the people remoued
not, tyll ſhe was bꝛought in againe.
*And afterwarde the people re- Num.
moued from Haſeroth, and pytched in
the wyldernesse of Pharan.

The.x ii. Chapter.

Certayne men are ſent to ſearche the lande of Canaan.

ANd the LORD ſpake vnto Moſes, A
ſaying: *Sende mē out to ſearche Deut.
the lāde of Canaan whych I geue
vnto the chyldꝛen of Iſrael: of euerye
trybe of theyꝛ fathers ſhall ye ſende a
man, ⁊ let thē al be ſuche as are rulers
amōg them. And Moſes at the cōmaundement
of yͤ LORD ſent foꝛth out of the
wyldernesse of Pharan ſuche men as
were al heades of the childꝛē of Iſrael. D
Theyꝛ names are theſe. Of the tribe of
Rubē, Sāmua the ſonne of Zacur. Of
the tribe of Simeō, Saphat yͤ ſonne of
Hoꝛi. Of the trybe of Iuda, Caleb the
ſonne of Iephune. Of the trybe of Iſachar,
Igeal yͤ ſonne of Ioſeph. Of the
trybe of Ephꝛaim, Oſea yͤ ſōne of Nun.
Of yͤ trybe of BenJamin, Palthi the
ſonne of Raphu. Of yͤ trybe of Zabulō,
Gadiel the ſonne of Sodi. Of yͤ trybe
of Ioſeph, namely of the trybe of Manaſſe,
Gaddi yͤ of ſon Suſi. Of yͤ trybe
of Dan, Amiel yͤ ſonne of Gemali. Of yͤ
trybe of Aſer, Sethur yͤ ſonne of Michael.
Of the trybe of Nephtali, Nahebi B
the ſonne of Uaphſi. Of the trybe of
Gad, Guel the ſonne of Machi. Theſe
are the names of the men, whych Moſes
ſent to ſpye out the land. And Moſes
called the name of Oſea the ſonne
of Nun, Ioſua.

And Moſes ſent them foꝛth to ſpye
out yͤ lande of Canaā, ⁊ ſayd vnto thē:
get you vp this waye ſouthwarde, that
ye may go vp into the hye coūtrey, and
ſe the lande what maner thyng it is, ⁊
the people yͭ dwelleth therin: whether
they be ſtronge oꝛ weake, ether fewe oꝛ
many, and what the lande is that they
dwell in, whether it be good oꝛ bad: and
what maner of cyties they be, that they
dwell in, whether they dwell in tentes
oꝛ walled townes: and what maner
of lande it is, whether it be fatte oꝛ
leane, and whether there be trees therin
oꝛ not. Be of a good coꝛage, ⁊ bꝛyng
of the frute of the lande. And it was about
yͤ tyme that grapes are fyꝛſt rype.

C And ſo they went vp, ⁊ ſearched out the lande frō the wyldernesſe of Zin vnto Rehob, as mē come to Hemath, ⁊ they aſcended vnto the ſouth, and came vnto Hebꝛon, where Ahiman was ⁊ Seſai ⁊ Thalmani, the ſonnes of Enack. Hebꝛon was buylt .vii. yere befoꝛe Zoan in Egipte. And they came vnto yͤ ryuer of Eſcol, and cutte downe there a bꝛaūche wyth one clouſtre of grapes ⁊ twayne bare it vpon a ſtaffe: and they bꝛought alſo of the pomgranates ⁊ of the fygges. And the place was called the ryuer Eſcol: becauſe of the clouſtre of grapes whych yͤ chyldꝛen of Iſrael cut downe thēce. And they turned backe agayne frō ſearchyng of yͤ lande after fourty dayes. And they went and came to Moſes ⁊ Aaron and vnto all

D the multitude of the chyldꝛen of Iſrael in the wyldernesſe of Pharan: whyche is Cades, and bꝛought them woꝛde, ⁊ alſo vnto al the cōgregacion, ⁊ ſhewed them the frute of the lande. And they tolde hym, and ſayd: we came vnto the land whither thou ſenddeſt vs, ⁊ ſuerly it floweth with mylke and hony: ⁊ here is of the frute of it. Neuertheleſſe, the people be ſtronge that dwell in yͤ lāde, ⁊ the cyties are walled and exceadyng great: and moꝛeouer, we ſawe the chyldꝛē of Enacke there. The Amalechites dwell in the ſouth coūtrey, and the Hethites, Jebuſites, ⁊ the Amoꝛites dwel in the mountaynes, and the Cananites dwel by yͤ ſea, ⁊ by yͤ coſtes of Joꝛdan.

And Caleb ſtylled yͤ (murmure that was rayſed vp) of the people befoꝛe Moſes, ſaying: we wyl go vp, and conquere it: foꝛ we be able to ouercome it. But the men that went vp wyth hym, ſayd: We be not able to go vp againſt the people foꝛ they are ſtrōger then we. And they bꝛought vp an euel repoꝛt of the lande whych they had ſearched, ſaying vnto the chyldꝛen of Iſrael: the lande which we haue gone thoꝛow to ſearche it out, is a lāde that eateth vp the inhabiters therof: and the people that we ſawe in it, are men of a great ſtature. And there we ſawe alſo gyauntes, the chyldꝛen of Enacke, whych come of the gyauntes. And we ſemed in our ſyght as it were greſhoppers, and ſo we dyd in theyꝛ ſyght.

The .xiiii. Chapter.

The people murmure agaynſt God / and woulde haue ſtoned Caleb and Joſue. The ſearchers of the lande dye. Amalech kylleth the Iſraelites.

A And all the multitude of the people cryed out, and wepte thoꝛowe out that nyght, and all the chyldꝛen of Iſrael murmured agaynſt Moſes and Aaron. And the whole congregacion ſayd vnto them: woulde GOD that we had dyed in the lande of Egypt, eyther that we had dyed in thys wyldernesſe. Wherfoꝛe hath the LORD bꝛought vs vnto thys lande, to fall vpon yͤ ſweard: and that our wyues, and our chyldꝛen ſhould be a pꝛaye? Were it not better yͤ we returne vnto Egypt agayne? And they ſayd one to another: We wyl make a captayne and returne vnto Egypte agayne.

B But Moſes and Aaron fell on theyꝛ faces befoꝛe al the cōgregacion ⁊ multytude of yͤ chyldꝛen of Iſrael. And Joſua the ſōne of Nun, ⁊ Caleb the ſonne of Jephune (whych were of them that ſearched the lande) rent theyꝛ clothes, and ſpake vnto all the company of the chyldꝛen of Iſrael, ſaying: The lande whyche we walked thoꝛowe to ſearche it, is a very good lande. yf the LORDE hath luſte to vs, he wyll bꝛynge vs into thys land and geue it vs, which is ſuch a lāde as floweth wyth mylke ⁊ hony. But in any wyſe rebell not ye agaynſte the LORDE. *Neyther nede ye to feare the people of the lande foꝛ they are but bꝛead foꝛ vs. Theyꝛ ſhadowe is departed from them, and the LORDE is wyth vs: feare them not therfoꝛe. Deut. 20.

But al they whych were in that multitude bad ſtone them with ſtones. And the gloꝛy of the LORD appeared in the Tabernacle of wytnesſe, befoꝛe all the chyldꝛen of Iſrael. And the LORD ſaid vnto Moſes: How long do this people pꝛouoke me, ⁊ howe long wyll it be yer they beleue me, foꝛ al yͤ ſygnes whyche I haue ſhewed amonge them? I wyll ſmyte them wͭ the peſtilence, ⁊ deſtroye them: ⁊ wyl make of thee a greater nacion, and a myghtyer then they.

And Moſes ſayde vnto the LORDE: then the Egipcians ſhall heare it, foꝛ thou bꝛoughteſt thys people in thy myght frō among them. And it wyll be tolde to the inhabyters of thys lande alſo: foꝛ they haue heard lykewyſe, that thou LORD art amonge thys people:

and that thou LORDE art ſene face to
face, and that thy cloude ſtandeth ouer
Exod.13.c them, and that *thou goeſt before them
by day tyme in a pyller of a cloude, ⁊ in
a pyller of fyre by nyght. yf thou ſhalt
kyll all thys people as they were but
one man, then the nacions which haue
hearde the fame of the, wyll ſaye: The
LORD is not able to bryng in this people
into the lande, whych he ſware vnto
them: but hath ſlayne them in the wylderneſſe.
And now I beſeche the, let the
D power of my LORD be great, according
as thou haſt ſpoken, ſaying: the LORD
is lõge yer he be angry, ⁊ ful of mercy,
⁊ ſuffereth iniquitie, ⁊ ſynne, ⁊ leaueth
no man innocent, and vyſiteth the vnryghteouſneſſe
of the fathers vpon the
chyldren, in the thyrd ⁊ fourth generacion:
be mercyfull I beſeche the vnto yͤ
ſynne of thys people, accordynge vnto
thy great mercy, as thou haſt forgeuen
this people frõ Egipt, euen vntyl now.
And the LORD ſayd: I haue forgeuen
it, accordynge to thy requeſt. But as
truely as I lyue, al yͤ earth ſhalbe fylled
wyth the glory of the LORDE. But
al thoſe men whych haue ſene my glory
⁊ my myracles whych I dyd in Egipte
and in the wylderneſſe, and haue tempted
me nowe this ten tymes and wyl
not hearken vnto my voyce, ſhall not ſe
the lãde whych I ſware vnto theyr fathers:
neyther ſhal any of thẽ that prouoked
Iosu.13.b me ſe it. But my ſeruaunt *Caleb:
wyth whome there was another
maner of ſpirite: ⁊ becauſe he hath folowed
me vnto the vtmoſte, hym wyl I
bryng into yͤ lande which he hath walked
in, and his ſede ſhal inherite it, and
alſo the Amalechites and Cananites
whych dwel in the playne cõtrey. To
morow turne you, ⁊ get you into yͤ wylderneſſe:
euẽ by the way of the red ſea.

And the LORD ſpake vnto Moſes ⁊
E Aaron, ſaying: howe longe doeth thys
euel multytude murmure agaynſt me:
I haue herde the murmurynges of the
chyldren of Iſrael, wyth the whyche
they murmure agaynſt me: Tell them
therfore: As truely as I lyue (ſayeth yͤ
LORDE) I wyl do vnto you euen as ye
haue ſpoken in myne eares. Your carkaſſes
ſhall lye in thys wylderneſſe.
And al you that were tolde thorowout
your numbres, from twentye yere and
aboue (whych haue murmured againſt
me) ſhall not come into the lande, ouer
whych I lyfted vp myne hãde, to make
you dwel therin, ſaue Caleb the ſonne
of Iephune, ⁊ Ioſua the ſonne of Nun.

But your childrẽ, which ye ſaye ſhuld
be a praye, them wyll I brynge in, and F
they ſhall knowe the lande whyche ye
haue refuſed, and your carkaſſes ſhall
lye in thys wylderneſſe. And your chyldren
ſhall wander in thys wylderneſſe,
fortye yeres, and ſuffer for your whoredome,
vntyl your carkaſſes be waſted
in the wylderneſſe, after the numbre of
the dayes in whych ye ſerched out the
lande, euen fortye dayes, *euery daye Eze.4
for a yere ſhal ye beare your vnryghteouſneſſe
euen fortye yere, and ye ſhall
knowe my dyſpleaſure. I the LORDE
haue ſayd, that I wyl do it vnto al this
euel cõgregacion that are gathered together
againſt me. For in thys wylderneſſe
they ſhalbe conſumed, ⁊ here they
ſhall dye.

And the men whych Moſes ſente to
ſearche the lande, ⁊ whych (when they
came agayn) made al yͤ people to murmure
before hym ⁊ brought vp a ſlaũder
vpon yͤ lande, euen thoſe men yͭ dyd
brynge vp yͤ ſlaũder vpon it, as though
it had ben euel, dyed in a great *plage 1.Co
before the LORDE. But Ioſua the ſon
of Nun ⁊ Caleb the ſonne of Iephune,
whych were of the men that wente to
ſearche the lande, lyued ſtyl. And Moſes
told theſe ſayinges vnto al the children
of Iſrael, ⁊ the people toke great
ſorowe. And they roſe vp early in the
morning, ⁊ gat them vp into the toppe G
of the mountayne, ſaying: *lo, we be Deut
here, and wyll go vp vnto the place of
whych the LORD ſayd vnto vs, for we
haue ſynned. And Moſes ſayd: wherfore
wyll ye go on thys maner, beyond
the worde of yͤ LORD: it wyll not come
wel to paſſe: go not vp therfore: (for the
LORD is not amõg you) that ye be not
ſlayne before your enemyes. For yͤ Amalechites
⁊ the Cananites are there
before you, and ye wyll fall vpon the
ſwearde becauſe ye are tourned away
from the LORDE, and the LORDE wyll
not be wyth you.

But they preſumed obſtinatly to go
vp into the hyll toppe. Neuerthelatter
the Arke of the teſtament of the LORDE,
and Moſes departed not out of
the hooſt. Then the Amalechites and
the

the Cananites,whiche dwelte in that hyll came downe and ſmote them, and hewed them,euen vnto Horma.

The.xv Chapter.

¶The drynke offerynges of them that entre into the lande. The punyſhment of him that ſynneth of arrogancie or pride.

A AND the LORDE ſpake vnto Moſes,ſayinge:ſpeake vnto the chyldren of Iſraell, and ſaye vnto thē: Leuit.23.b *whē ye be come into the land of youre habitacions,whiche I geue vnto you, and wyll offer an offerynge vnto the LORDE. Namely a burntofferyng or a ſpeciall ſacrifice,ether of a vowe or of a wyllyng mynde, and in your principal feaſtes, to make a ſwete ſauoure vnto the LORDE of the oxen or of yͤ flocke.

Leuit.2.a. and.6.b. Then*let him that offereth his offerynge vnto the LORDE, brynge alſo a meateofferyng of a tenth deale of flour myngled with the fourth parte of an hin of oyle, and the fourthe parte of an hin of wine for a drynke offeryng, and offer with the burntofferynge or anye other offeryng when it is a lambe. Or yf it be a ramme,thou ſhalte offer for a meate offerynge, two tenthe deales of floure myngle wyth the thyrde parte of ān hin of oyle:and for a drynke offerynge,thou ſhalte offer the thyrde part of an hyn of wyne for a ſwete ſauoure vnto the LORDE.

B And when thou offereſt a bullocke for a burnteofferynge or for a ſpecyall vowe or peaceoffering vnto yͤ LORDE, lette hym brynge with a bullocke a meateofferynge of three tenth deales of floure myngled with halfe an hin of oyle. And thou ſhalt brynge for a drink offeryng:euen halfe an hin of wyne, for an offeryng of a ſwete ſauoure vnto yͤ LORDE. After thys maner ſhall it be done for an oxe,or for a ramme, or for a lambe or a kyd. Loke what nūbre thou makeſt in theſe, ſuche a numbre ſhalte thou make in them alſo.

And according to the numbre of ſuch offrynges thou ſhalte encreaſe yͤ meat offerynges and the drynkeofferynges. All that are of your ſelues ſhal do theſe thynges after this maner, to offer an offerynge of ſwete ſauoure vnto the LORDE. And yf a ſtraūger ſoiourne wͭ you, or whoſoeuer be amonge you in your generacions,& wyll offer an offeryng of a ſwete ſauoure vnto yͤ LORD: euen as ye do, ſo he ſhall do. One ordynaunce ſhalbe both for you of the congregacyō,& alſo for the ſtraunger. It ſhalbe an ordynaunce for euer in your generacions,both vnto you and to the ſtraunger before the LORD. One law C and one maner ſhall ſerue, both for you and for the ſtraunger that ſoiournethe with you. And the LORDE ſpake vnto Moſes,ſayinge:ſpeake vnto the chyldren of Iſrael,and ſay vnto thē:* Whē Deute.8 ye be come into the lande to the which I brynge you, then when ye wyll eate of the breade of the lande, ye ſhall take vp an heue offeryng vnto the LORDE.

Ye ſhall take vp a cake of the fyrſt of your dowe for an heueofferynge, *as Leuit.23. ye do the heueoffering of the barne,euē ſo ye ſhall heue it. Of the firſte of youre dowe ye ſhal geue vnto the LORDE an heueofferyng in your generacions.

And yf ye ouerſe youre ſelues, and obſerue not al theſe commaundementes, whiche the LORDE hathe ſpoken vnto Moſes,euen all that the LORDE hath commaunded you by the hande of Moſes from the firſt day that the LORDE commaunded Moſes, and hence forwarde amonge youre generacyons.

If it happen that ought is commytted ignorauntlie of the cōgregacion,al the multytude ſhall offer a bullocke for a burntofferyng,to be a ſwete ſauour vnto the LORDE,with the meateoffering and drynkeofferyng therto, according to the maner, and an he goat for ſinne. And the prieſt ſhal make an attonemēt for all the multytude of the children of Iſraell, and it ſhall be forgeuen them: for it is ygnoraunce. And they ſhall bryng theyr offeryng for a ſacrifice vnto the LORD:& their ſynoffering before the LORDE for theyr ygnoraunce. And it ſhall be forgeuen vnto all the multytude of the children of Iſraell,and vnto the ſtraunger that dwelleth amōge you:ſeynge all the people were in ygnoraunce.

D Leuit.4. * If any one ſoule ſynne thorowe ygnoraunce,he ſhall bryng a ſhe goate of a yeare olde for ſynne. And yͤ prieſte ſhall make an attonement for the ſoule that ſynned ygnorauntlye, with yͤ ſynoffering before the LORDE to recōcyle hym:and that it maye be forgeuen him. And bothe thou that arte borne of the children of Iſraell, and the ſtraunger that dwelleth among you, ſhall haue bothe one lawe, whoſo doth ſynne thorowe ignoraunce. But the ſoule that doeth ought preſumptuouſly, whither he be an Iſraelite or a ſtraunger, the ſame blaſphemeth the LORDE. And that ſoule ſhall be roted out frō amōge his people, becauſe he hath diſpiſed the worde of the LORDE, and hath broken his cōmaundemente: that ſoule therefore ſhall peryſhe, and his ſynne ſhalbe vpō him. And while the children of Iſraell were in the wyldernes, they foūd a man that gathered ſtyckes vpon the od. 31. c *Sabboth daye.

And they that found him gathering ſtickes, brought him vnto Moſes and Aaron, and vnto all the congregacion: ui. 24. d *and they put him in warde, ſeynge it was not declared what ſhould be done vnto him. And the LORDE ſayde vnto Moſes: Let the man dye: and let all the multitude ſtone him with ſtones without the hooſt. And all the multytude broughte hym without the hooſte, and ſtoned him with ſtones, and he died as the LORDE commaunded Moſes. And the LORDE ſpake vnto Moſes, ſaying: ſpeake vnto the children of Iſrael and eut. 22. b. byd them that they *make thē gardes in the quarters of their garmentes thorowout their generacions, and put vpon the garde of the quarters a ribande of yelowe ſylke. And the garde ſhall be vnto you to loke vpon it, that ye maye remembre all the cōmaundementes of the LORDE, and do them: and that ye ſeke not after your owne hart, or youre owne eyes: after the which ye vſe to go a whoringe: but ye ſhall remembre rather and do al my commaundementes, and be holy vnto your GOD: I am the LORDE your GOD, whiche broughte you oute of the lande of Egipte, for to be youre GOD: I am the LORDE your GOD.

The.xvi.Chapter.

¶ The rebellyon of Corah, Dathan and Abiram.

A cle. 45. c And *Corah the ſonne of Jezehar, the ſonne of Cahath, the ſon of Leui, and Dathan, and Abiram yͤ ſon of Eliab, and On the ſonne of Peleth, the ſonne of Ruben: roſe vp before Moſes, wyth other men of the children of Iſraell, two hundred and fyftie, which were captaines of the multitude, great and famous men in the congregacion: and they gathered thē ſelues together againſte Moſes and Aaron, and ſayde vnto them: ye make muche to do, ſeyng all the multitude are holy euery one of them, and the LORDE is among them. Why heue ye your ſelues vp aboue the cōgregacyō of the LORDE? And when Moſes hearde it, he fell vpon his face, and ſpake vnto Corah and vnto all his company, ſayinge: to morowe yͤ LORD wyll ſhewe who are his, who is holye, and who oughte to approche nye vnto him, and whō he hath choſen to come to him. This do therfore, take you firepās bothe Corah and all hys cōpanye and do fire therin, and put cens in them before the LORDE to morowe.

And the man whō the LORDE doth B Nũm. 27. choſe, the ſame ſhalbe holy. ye make muche to do, ye children of Leui. And Moſes ſayde vnto Corah: *heare ye Num. children of Leui: Is it but a ſmal thīg vnto you that the GOD of Iſrael hath ſeperated you frō the multitude of Iſraell: and broughte you to hym ſelfe, to do the ſeruyce of the dwellīg place of the LORDE, and to ſtande before the D multitude and to miniſter vnto him? he hath taken the to hym and all thy brethren the ſonnes of Leui with the, and ſeke ye the office of the prieſt alſo? For whiche cauſe both thou and al thy cōpanie are gathered together agaynſte the LORDE. And what is Aarō that ye murmur agaynſt him?

And Moſes ſente, and called Dathā, C and Abiram the ſonnes of Eliab, which ſayd: we wyll not come vp. Is it a ſmal thing that thou haſt brought vs out of a lande that floweth with mylke and hony, to kyl vs in the wylderneſſe, and to raygne ouer vs alſo: Haſte thou brought vs vnto a land that floweth wͭ mylke and hony, and geuen vs inherytaunce of feldes and vyneyardes? Wylt thou pull oute the eyes of theſe men? we wyl not come vp. And Moſes waxed very angry, and ſayde vnto the LORDE. E Turne not thou vnto their offerynge. I haue not taken ſo muche as an aſſe frō thē, nether haue I hurte any of them. And Moſes ſayed vnto Deut. 11. a. Num 26. b Pſa. 106. c Corah: Be thou and all thy cōpany before the LORDE: bothe thou, they, and Aarō to morowe. And take euery man hys cenſer, and put cens in them, that ye may offer before the LORDE: euery man of the two hundred and fyftie take his cenſour, thou alſo Aarō, that euery one maye haue his cenſer. And they toke euery man his cenſer, and put fire in them, and layde cens thereon, and ſtode in the dore of the Tabernacle of wytneſſe with Moſes and Aarō. And Corah gathered all the cōgregacyō agaynſte them vnto the dore of the tabernacle of wytneſſe.

And the glory of the LORDE appeared vnto all the cōgregacyō. And the LORDE ſpake vnto Moſes and Aarō, ſayinge: ſeperate your ſelues frō amōg this cōgregaciō, that I maye conſume them at once. And they fel vpō their faces Num.27.a and ſayde. *O moſt myghtie GOD of the ſprites of all fleſhe, if one manne hath ſinned, wilte thou be wroth with all the multitude? And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the congregacyon and ſay: Get you away frō about yͤ dwellyng of Corah, Dathan, and Abiram. And Moſes roſe vp, and went vnto Dathan and Abirā, and the elders of Iſrael folowed hym. D And he ſpake vnto the congregacyon, ſaying: depart from the tentes of theſe wycked men, and touche nothynge of theyrs: leſt ye periſhe in al their ſinnes. And ſo they gate them from the dwellynge of Corah, Dathan and Abiram on euery ſyde. And Dathan and Abirā came out and ſtode in the dore of theyr tentes with their wiues, their ſonnes, and their lytle children. And Moſes ſayde: Here by ye ſhall knowe that the LORDE hathe ſente me to do all theſe workes, and that I haue not done thē of myne owne mynde. If theſe men die the comen death of al men: or yf they be viſyted after the viſitacion of all men, then the LORDE hath not ſente me. But and yf the LORDE make a newe thyng, and the earth open her mouth, and ſwalow them vp with al that they haue: and they goe downe quicke into hell: then ye ſhal vnderſtand, that theſe men haue prouoked the LORDE.

E And it fortuned that as ſone as he had made an ende of ſpeakyng al theſe Deut.11.a. wordes, * yͤ groūd claue a ſunder that Num.26.b was vnder thē: ⁊ the earth opened her Psa.106.c. mouth, and ſwalowed them vp, and their houſes, and al the men that were with Corah, and al theyr goodes. And they and all that they had, went down alyue vnto hell, and yͤ earth cloſed vpō them and they peryſhed from amonge the congregacion. And all Iſraell that were aboute them fledde at the crie of them. And they ſayed: leſte the earth ſwalowe vs vp alſo. And there came out a fyre from the LORDE, and conſumed the two hundred and fyftie men yͭ offered cens. And the LORDE ſpake vnto Moſes, ſayinge: Speake vnto Eleazar, the ſonne of Aaron the Prieſte that he take vp the cenſers oute of the burnyng and ſkater the fyre here and there, for the cenſers of theſe ſynners are halowed in their deathes: and lette them make of them thynne beaten plates for a couering of the altar. For they offered them before the LORDE, ⁊ therfore they are halowed, and they ſhalbe a ſygne vnto the children of Iſraell. And Eleazar the prieſt toke the braſen cenſers whiche they that were burnte had offered, and beate them thynne for a coueryng of the altar, to be a remem- G braunce vnto the children of Iſraell, yͭ no ſtraunger whiche is not of the ſede of Aaron, come nere to offer cens before the LORD, that it happē not vnto hym, lyke as vnto Corah and hys company: as the LORDE ſayde of him by yͤ hand of Moſes. But on the morowe all the multytude of the chyldren of Iſraell murmured agaynſt Moſes and Aarō, ſayinge: ye haue killed the people of the F LORDE. And it fortuned that whē the multytude was gathered agaynſt Moſes and Aaron, they loked towarde the Tabernacle of wytneſſe. And beholde. (when they were entred into it) the cloude couered it, and the glorye of the LORDE appeared. And Moſes and Aarō came before the tabernacle of wytneſſe. And the LORD ſpake vnto Moſes, ſayinge: Get you from amonge this congregacion, that I may conſume them quickly. And they fell vpon their faces. And Moſes ſayde vnto Aaron: take a cenſer, and put fyre therin out of the altar, and powre on cens, and go quyckelye vnto the congregaciō, that thou maiſte obtayne forgeueneſſe for them. For there is wrathe gone oute frome the LORDE, and there is a plage begonne.

And Aarō toke as Moſes commaunded hym, and ranne into the myddes of the congregacyon, and beholde, the plage was begonne amonge yͤ people, ⁊

he put on cens,and made an attonemēt for the people. And when he stode betwene the deade and them that were alyue,the plage ceaſed. They that dyed in the plage were fourtene thouſand & ſeuen hundred : beſyde them that dyed aboute the buſines of Corah . And Aaron went agayne vnto Moſes before the dore of the tabernacle of wytneſſe, and the plage ceaſed.

¶ The.xvii. Chapter.

Aarons rod buddeth/and beareth bloſſoms.

A AND the LORD ſpake vnto Moſes,
ſayinge:ſpeake vnto the chyldren
of Iſrael:and take of euery prince
of them a rodde, after ỷ houſes of their
fathers, euē twelue roddes:and wryte
euery mans name vpon his rodde. And
wryte Aarons name vpon the rodde of
Leui:for euerye rod is for an houſe of
their fathers. And put thē in ỷ Tabernacle
of wytnes, euē in the place wher
B I mete you. And the mans rod whom
I choſe, ſhall bloſſome. And I wyll
make ceaſſe from me the grudgynges
of the children of Iſrael, whereby they
grudge againſt you.

And Moſes ſpake vnto the children
of Iſraell,and al the princes gaue him
euery prynce ouer theyr fathers houſes,
a rodde, euen twelue roddes: and
the rod of Aaron was amōg ỷ roddes:
And Moſes put the roddes before the
C LORDE,in the Tabernacle of wytnes.
And on the morowe,Moſes went into
the tabernacle of wytneſſe:and behold,
Hebre.9.a *the rod of Aaron for the houſe of Leui,
was budded, and bare bloſſoms and
almondes. And Moſes brought out al
the roddes from before the LORDE vnto
all the children of Iſraell: and they
loked vpon them, and toke euery man
his rod . And the LORDE ſayde vnto
Moſes:bryng Aarons rod agayne before
D the wytneſſe to be kept for a token
of the childrens rebellyō,and that their
murmuring maye ceaſe from me, and
that they dye not. And Moſes dyd as
the LORDE commaunded him, euen ſo
dyd he. And the childrē of Iſrael ſpake
vnto Moſes, ſayinge:beholde, we are
waſted awaye and conſumed: we all
come to nought, who ſo euer commeth
nye the dwellyng of the LORDE, dieth.
Shall we vtterly conſume awaye?

The.xviii. Chapter.

¶ The offyce of the Leuites. The tythes and firſt frutes muſt be geuen them. Aarons herytage.

AND the LORDE ſayd vnto Aaron,
thou and thy ſonnes and thy fathers A
houſe with the ſhall beare ỷ
faulte of that which is done amyſſe in
the holy place. And thou and thy ſons
with the,ſhall beare the faulte of that
whiche is done amyſſe in youre prieſthode.
*And thy brethren of the tribe of Num.3.
Leui, and of thy fathers houſeholde
thou ſhalt take vnto the, that they may
be ioyned vnto the,and miniſter vnto
the:euen vnto the and thy ſonnes with C
the,before the tabernacle of wytneſſe.
They ſhal wayte vpon the and vpō all
the tabernacle:only let them not come
nye the veſſels of the ſanctuary and the
altar,that they and ye alſo dye not.
And they ſhall be by the, and wayte on
the tabernacle of wytneſſe for all the
ſeruyce of the tabernacle , and lette no
ſtraunger come nye vnto you.

Therfore ſhal ye kepe the holy place
and the altar, that there fall no more
wrath vpon the children of Iſraell:beholde,
I haue taken your brethren the
Leuites from amonge the children of
Iſrael,whiche as a gyft of youres are
geuen vnto the LORDE , to do the ſeruice
of the tabernacle of witnes.Therfore
ſhalte thou and thy ſonnes wyth Leuit.7.
the,take hede vnto your prieſtes offyce
for all thynges that pertayne vnto the
aultar,and for all that are wythin the
vayle.And ſe that ye ſerue: for I haue
geuen your prieſtes offyce vnto you as B
a gyfte:and therfore the ſtraunger that
commeth nye, muſt be ſlayne. And the
LORDE ſpake vnto Aaron:beholde,I
haue geuen thee the kepynge of myne Deut.13.
heue offerynges, of all the halowed Eccle.43
thynges of the children of Iſraell.Euē
vnto thee, I haue geuen them for the
anointyng,and to thy ſonnes, for a dutye
for euer. This ſhal be thyne of moſt
holy from the fire of the altar. Al theyr
ſacrifices for all theyr meate offerynges,
ſynofferynges,of treſpaſſeofferinges,
whyche they brynge vnto me, are
moſte holy. It is thine and thy ſonnes.
In the moſt holy place ſhalte thou eate
it:and all that are males ſhall eate of D
it,let it be holy vnto the. And this alſo
is thyne*the heue offerynges of theyr Leuit.7.
gyftes,thorowout al the waue offeringes
of the children of Iſraell : I haue
geuen

geuen them vnto the and thy ſonnes & thy doughters with the, to be a dutye for euer: and all that are cleane in thy houſe, ſhall eate of it, all the fatte of the oyle, and all the fatte of the wyne and of the corne, whiche they ſhall offer vnto the LORDE for fyrſt frutes, theſame haue I geuen vnto the. And what ſo euer is fyrſte ripe in theyr lande whiche they brynge vnto the LORDE ſhalbe thyne, and all that are cleane in thyne houſe ſhall eate of it. All dedicate thinges in Iſraell ſhalbe thyne. All that C breaketh the matrice in all fleſhe that men bringe vnto the LORDE, whether it be of men or beaſtes, ſhalbe thyne.

Neuerthelater the fyrſte borne of man ſhalte thou redeme: and the firſte borne of vncleane beaſtes: ſhalt thou redeme lykewyſe. Thoſe that are to be redemed, ſhalt thou redeme from the age of a moneth, for the value of the monye, namely for fyue ſicles after the ſicle of the ſanctuarye. A ſicle maketh twenty halfpens. But the fyrſte borne of oxen, ſhepe and goates ſhalte thou not redeme. For they are holye: therfore thou ſhalte ſprynkle theyr bloude vpon the altar, and ſhalte burne theyr fat vpon the ſacrifice for a ſwete ſauour vnto yͤ LORDE. And the fleſhe of them is thine Leuit.7.d *as the wauebreſt and the ryght ſhulder. Theſe are thyne. All the holy heueofferynges whiche the children of Iſraell offer vnto the LORDE, haue I geuen thee, and thy ſons and thy doughters with the, to be a dutye for euer, let it be a ſalted couenaunt for euer: before the LORDE, bothe vnto the and to thy ſede with the. And the LORDE ſpake Deue.13.a vnto Aaron: *thou ſhalt haue none in- Eccle.43.g heritaunce in theyr lande, nether ſhalt thou haue any part among them. I am thy parte and thy enherytaunce amõg the children of Iſrael. Beholde I haue geuen the children of Leui al the tenth in Iſraell to inheryte, for the ſeruyce whiche they ſerue in the tabernacle of wytneſſe. Nether muſte the chyldrẽ of Iſrael henceforth come nye the tabernacle of wytnes, leſt they beare ſynne, and dye. But the Leuites ſhall do the D ſeruyce in the tabernacle of wytneſſe & beare theyr ſynne. It ſhalbe a lawe for euer in youre generacyons that amõg the chyldrẽ of Iſrael, they poſſeſſe none inherytaunce. But the tythes of the chyldren of Iſrael, which they paye as an heueofferynge vnto the LORDE, I haue geuen the Leuites to inheryte. And therfore I haue ſayde vnto them. Amonge the chyldren of Iſrael ye ſhal poſſeſſe none enherytaunce. And the LORDE ſpake vnto Moſes, ſayinge: ſpeake vnto the Leuites, and ſay vnto them: when ye take of the chyldren of Iſraell the tythes whiche I haue geuen you of them for your enherytaũce, ye ſhall take an heueofferynge of that ſame for the LORDE: euen the tenthe parte of the tyth. And thys your heueofferyng ſhalbe rekened vnto you, euẽ as thoughe it were of the corne of the barne, or out of the fulneſſe of the wine preſſe. Of this maner ye ſhall therfore ſeperate an heueofferynge vnto the LORDE of all youre tythes whiche ye receiue of the children of Iſrael, and ye ſhal geue thereof vnto the LORDE an heueofferyng, whiche ſhall belonge to Aaron the prieſt. Of all your gyftes, ye ſhal take out al the LORDES heueofferinges, euen the fatte of their halowed thynges. Therfore thou ſhalte ſay vnto them: when ye haue taken away the fat of it from it, it ſhalbe counted vnto the Leuites, as yf it were the encreaſe of the corne flore, or the encreaſe of the wyne preſſe. And ye ſhall eate it in all places, both ye and your houſholds for it is your rewarde for youre ſeruice in the tabernacle of witneſſe. And ye ſhal beare no ſynne by the reaſon of it, when ye haue taken from it the fat of it: neyther ſhall ye vnhalowe the holy thynges of the chyldren of Iſraell, leſt ye dye.

The.xix.Chapter.

¶Of the red kowe. The law of him that dieth in the Tabernacle/and of him alſo that toucheth any vncleane thyng. A

AND the LORDE ſpake vnto Moſes, and Aaron ſayinge: this is the ordynaunce of the law: whych the LORDE hathe commaunded, ſayinge: ſpeake vnto the children of Iſrael that they bryng thee a red kowe ŵout ſpot, and wherein is no blemyſhe, and vpon whiche neuer came yoke. And ye ſhall geue her vnto Eleazar the prieſt, that he maye brynge *her without the Hebr.13. hoſte, and cauſe her to be ſlayne before his face. And let Eleazar the prieſte take of her bloud with his fynger, and

ſprinckle

ſprynkle it before the Tabernacle of wytneſſe ſeuen tymes. And cauſe the kowe to be burnt in his ſyght with her Leui.4.c *ſkynne, fleſhe and bloude. And the dung of her ſhall he burne alſo. And let the prieſt take Cedar wood, and yſope and purple clothe, and caſte it vpon the Kowe as ſhe burneth. Then let ẏ prieſt waſſhe his clothes, and he ſhall bath his fleſhe in water, and then come into the hoſt, and the prieſt ſhalbe vncleane vnto ẏ euen. And he that burneth her, ſhall waſhe his clothes in water, and B bath hys fleſhe in water, & be vncleane vntyll euen. And a man that is cleane ſhal take vp the aſhes of the kowe, and put them without the hoſte in a cleane place. And it ſhalbe kept for the multi- Num.3.b tude of the children of Iſraell * for a ſprynckelynge water, and for an attonement of ſynne. Therefore he that gathereth the aſhes of ẏ kowe, ſhal waſhe his clothes, and remaine vncleane vntyll euen. And this ſhalbe vnto ẏ chyldren of Iſraell and vnto the ſtraunger that dwelleth amonge them, a ſtatute Num.31.c. Eccle.34.d gge.2.c for euer. * He that toucheth the dead body of any man, ſhalbe vncleane ſeuẽ dayes. And he ſhall purifie himſelfe wᵗ this water the thyrd day & the ſeuenth daye, and he ſhalbe cleane.

C But if he purifie not himſelfe the thyrd day and the ſeuenth day, he ſhall not be cleane. Whoſo euer toucheth the corſe of any mã that is dead, and ſprinkleth not him ſelfe, defyleth the dwellyng of the LORD, and that ſoule ſhalbe roted oute of Iſraell, becauſe the ſprynklynge water was not ſprynkled vpon him. He ſhalbe therfore vncleane, and his vnclenneſſe ſhall remayne vpõ him. This is the lawe of the man that dyeth in a tente: all that come into the tent, and al that is in ẏ tent ſhal be vncleane ſeuen dayes. And all the veſſels D that be opẽ which haue no lyd nor couering vpõ thẽ ſhalbe vncleane. And whoſoeuer toucheth one that is ſlaine with a ſwearde in the feldes, or a dead perſon, or a bone of a dead mã, or a graue, ſhalbe vncleane ſeuẽ dayes. Therfore, for an vncleane perſon they ſhall take of the burnt aſſhes of the ſynofferyng, and runnynge water ſhal be put therto in a veſſell. And let a cleane perſone Psal.51.b. *take yſope and dippe it in the water, and ſprynkle it vpon the tent, and vpon all the veſſelles, and on the ſoules that were therin, and vpõ him that touched a bone, or a ſlayne perſone, or a dead bodye, or a graue. And the cleane perſone ſhall ſprynkle vpon the vncleane the thyrd day & the.vii.day, & ẏ ſeuẽth daye he ſhal purifie himſelfe, and waſhe his clothes, and bath hymſelfe in water, & ſhal be cleane at euen. But the mã that is vncleane and ſprynkleth not hymſelfe, the ſame ſoule ſhall be deſtroyed from amonge the cõgregacion: becauſe he hathe defyled the holye place of the LORDE, and the ſprinkling water hath not bene ſprynkled vpon him, therefore ſhall he remayne vncleane. And thys ſhalbe a perpetuall lawe vnto them. And he that ſprynkleth the ſprynklyng water, ſhall waſhe his clothes. And he that toucheth the ſprynklynge water, ſhal be vncleane vntyl euen. And what ſoeuer the vncleane perſone toucheth ſhalbe vncleane. And ẏ ſoule that toucheth it ſhalbe vncleane vntyl the euẽ.

¶ The.xx.Chapter.

MirJam dyeth. The people murmur. They haue water euen out of the rocke. Edom denyed the Iſraelites paſſage thorowe his realme. The death of Aaron in whoſe rowme Eleazar ſucceđeth

A AND the children of Iſrael came wᵗ the whole multitude into the deſert* of Syn in the fyrſt moneth, & Num.3 the people abode at Cades. And there died MirJam, & was buried there. But there was no water for the multitude, and they gathered themſelues together agaynſte Moſes and Aaron. And the people chode with Moſes, and ſpake, ſayinge: woulde GOD that we had periſhed, when our brethren dyed before ẏ LORD. Why haue ye brought the congregacyon of the LORDE vnto this wilderneſſe, that both we and our catell ſhould dye in it? * Wherfore haue Exod.17 ye made vs to go out of Egipt, to bring vs into this vngracyous place, which is no place of ſede nor of figges, nor vines, nor of pomgranates, neyther is B there any water to drinke. And Moſes and Aaron wente from the congregacyon vnto the dore of the Tabernacle of wytneſſe, and fell vpon their faces. (And they cried vnto the Lord / and ſayd: o Lorde God heare the cry of this people / and open them thy treaſure / euen a fountaine of liuynge water / that they may be ſatiſfied / and that theyr murmuring maye ceaſſe.) And the glorye of ẏ LORDE appeared vnto them. And the LORDE ſpake vnto Moſes, ſayinge: take ẏ rod, and gather thou and thy brother Aarõ the congregacion together, and ſpeake vnto the rocke before theyr eyes, and it ſhall geue forth his water. And thou ſhalt bring them water out of ẏ rocke, to geue the companye drynke, & theyr Exo.17.c beaſtes alſo. * And Moſes toke ẏ rod from before the LORD, as he commaũded hym. And Moſes and Aaron gathered the congregacyon together before the rocke, and Moſes ſayde vnto them: heare ye rebellyons: muſt we fet you water out of this rocke? And Moſes Pſal.78.c lyfte vp hys hande, & wyth his* rod he ſmote the rocke two tymes, and the water came out abundauntly, and the multitude dranke and their beaſtes alſo.

C And the LORDE ſpake vnto Moſes and Aaron: becauſe ye beleued me not, to ſanctifie me in the eyes of the childrẽ of Iſrael, therfore ye ſhall not brynge this congregacion into the land which I haue geuen them. This is the water of ſtryfe, becauſe the chyldren of Iſrael ſtroue with the LORDE, and he was Iudg.11.c ſanctified in them. And Moſes * ſente meſſengers from Cades vnto the king of Edom. Thus ſayth thy brother Iſraell: Thou knoweſt al the trauayle ẏ hath happened vs. Our fathers went downe into Egipt, and we haue dwelt in Egipte a longe tyme, and the Egipcians vexed vs and our fathers. And when we cryed vnto the LORDE, he hearde our voyce, and ſent an aungell, and hath fet vs vp out of Egipte. And beholde we are in Cades, euen in ẏ vttermoſte citye of thy border. We wyll Num.21.c go nowe thorowe thy countre* but we wyll not go thorowe the feldes or vinyardes, neyther wyll we drynke of the water of the fountaynes: we wil go by the kynges hye way, and nether tourne vnto the ryghte hande nor to the lefte, vntyll we be paſt thy countrie. And Edom anſwered him.

D Thou ſhalt not go by me: leſt I come out agaynſt thee with the ſwearde. The children of Iſrael ſayde vnto him: we wyl go by the beaten way: and if I and my cattell drynke of thy water, I wyll pay for it, I wyll but onely (with out any harme) go thorowe on my fete. He anſwered: Thou ſhalt not go thorowe. And Edom came out agaynſte hym with muche people, and with a myghtie power. And thus Edom denied to geue Iſraell paſſage thorow hys countrye, wherefore Iſraell turned aawaye from him. And the children of Iſraell departed from Cades, & came vnto mounte Hor wyth all the congregacion. And the LORDE ſpake vnto Moſes and Aaron in mount Hor, hard by the coaſt of the lande of Edom, ſaying: Aaron ſhalbe gathered vnto hys people, for he ſhal not come into ẏ land, whiche I haue geuen vnto the chyldrẽ of Iſraell, becauſe ye dyſobeyed my mouth at the water of ſtryfe. Take Aaron and Eleazar his ſonne and brynge them vp into mounte Hor, & thou ſhalt ſtryppe Aaron oute of his veſtimentes and put them vpon Eleazar his ſonne, and Aaron ſhall be gathered vnto hys people and ſhall dye there. And Moſes dyd as the LORDE commaunded, and they went vp into mount Hor in ẏ ſight of all the multitude. And Moſes toke of Aarons clothes, and put them vpon Eleazar hys ſonne, * and Aaron dyed Deut.10. there in the top of the mounte. and.32.g. And Moſes and Eleazar came downe out of the mounte. When all the multytude ſawe that Aaron was dead, they mourned for Aarõ thyrtie dayes, thorowout all the houſholdes of Iſraell.

The.xxi. Chapter.

¶ Iſraell vanquiſheth kyng Arad. The firy ſerpentes ſtyng them. The kynges Sehon and Og are ouercome in batayle.

A Num.33. AND when kyng* Arad the Cananite whiche dwelt toward ẏ ſouth hearde tell that Iſrael came by ẏ waye that the ſpies had founde out, he fought agaynſt Iſraell, and toke ſome of them pryſoners. And Iſrael vowed a vowe vnto the LORDE, and ſayd: If thou wylt delyuer this people into my hande, I wyl vtterly deſtroye theyr cytyes. And the LORDE heard the voyce of Iſraell, and deliuered them the Cananites. And they deſtroyed them and theyr cities, and called the name of the Deſtructi *place* Horma.

Iudg.1.d * And they departed from mounte Deut.2.a Hor by the waye of the red ſea: to compaſſe B the lande of Edom. And ẏ ſoule of the people faynted by the waye. And the people ſpake agaynſt GOD and agaynſte Moſes* Num.11. wherefore haſte thou

brought vs out of Egipt, for to die in yͤ
wildernes: for here is nether bread nor
water, ⁊ oure ſoule lotheth this lighte
.Cor.10.a breade. *Wherefore the LORDE ſente
Sapi.16.a fyerye ſerpentes amonge the people,
whiche ſtonge them: and muche people
of Iſraell dyed. Therefore the people
came to Moſes and ſayd: we haue ſinned,
C for we haue ſpoken agaynſte the
Exod.8.b LORDE, and agaynſt the: *make interceſſion
Reg.13.b to the LORDE, that he take awaye
Act.8.d the ſerpentes from vs. And Moſes
made interceſſion for the people.
And the LORDE ſayde vnto Moſes:
make the a fyrye ſerpent, and ſet it vp
for a ſygne, that as manye as are bytten,
John.3.b maye loke vpon it, and lyue.* And
4.Re.18.a Moſes made a ſerpẽt of braſſe, and ſet
it vp for a ſygne. And when yͤ ſerpentes
had bitten any man, he behelde the ſerpent
Num.33.e. of braſſe, and was healed. *And yͤ
children of Iſrael departed thence, and
pytched in Oboth. And they departed
from Oboth, and pytched at the heapes
of Abarim: euen in the wylderneſſe
which is by the plaine of Moab on the
eaſt ſyde. And they remoued thence, ⁊
pitched vpon the riuer of Zarad. And
they departed thence and pytched on yͤ
other ſyde of Arnon, whyche is in the
wilderneſſe, and cometh out of the coſtes
of the Amorites: for Arnon is the
border of Moab, betwene Moab and
D the Amorites. Wherfore it is ſpoken in
the boke of the warre of the LORDE,
what thynge he dyd in the red ſea, and
in the ryuers of Arnõ. And the head of
the riuers that goth downe to yͤ dwellyng
of Ar, and ſtretcheth vnto the border
of Moab, from thence it turneth
vnto Beer. The ſame is Beer, or well,
whereof the LORDE ſpake vnto Moſes:
gather the people together and I
wyll geue them water. Then Iſraell
ſange this ſonge. Aryſe vp well, ſynge
ye vnto him. The princes dygged thys
well, the captaynes of the people dygged
it, wyth the teacher, and wyth
theyr ſtaues.

E And from the wylderneſſe they wẽt
to Matana, and from Matana to Nahaliel,
and from Nahaliel to Bamoth,
and from Bamoth to the valey that is
in the felde of Moab, vnto the top of yͤ
hil that appeareth before Ieſimõ. And
Iſraell ſente meſſengers vnto Sehon,
kyng of the Amorites, ſayinge: *I wil
go thorowe thy land: we wil not turne Num.
into the feldes or vineyardes, neyther Deut.
drinke of the waters of the wel, but we and.
wyll go a longe by the kynges hye way
vntyll we be paſte thy countrey. *But Deut.
Sehon would geue Iſrael no lycence
to paſſe thorowe hys countrey, but gathered
all his people together and wẽt
out agaynſt Iſrael into the wildernes.
And he cam to Jaheza and foughte agaynſt
Iſrael. *And Iſrael ſmote him Deut.
in the edge of the ſwearde, and conquered ant.
his lande from Arnon vnto Jabok, Joſu.
and vnto the children of Ammon. F
For the border of the chyldrẽ of Ammõ
was*ſtrong. And Iſrael toke al theſe Deut.
cityes, and dwelt in all the cities of the
Amorites: in Heſbon and in all the
townes that longe therto. For Heſbon
was the Citie of Sehon the kyng of yͤ
Amorites, which fought before againſt
the kinge of the Moabites, and toke al
his lande oute of hys hande, euen vnto
Arnon. Wherfore they ſaye in the prouerbe:
come to Heſbon, and let the citie
of Sehon be buylt ⁊ repared: for there
is a fire gone out of Heſbõ, and a flame
from the citie of Sehon, and hath conſumed
Ar in Moab, and yͤ inheritours
of the hye places in Arnon. Wo be to
the Moab: o people of Chamos, ye are
vndone, he hath put his ſonnes to flight
and hys doughters to captiuitie vnto
Sehon the kyng of yͤ Amorites. Theyr
empyre is loſt frõ Heſbon vnto Dibon,
and we made a wylderneſſe euen vnto
Nopha, which reacheth vnto Mediba:
And thus Iſraell dwelte in the lande
of the Amorites. And Moſes ſente to G
ſearche oute Jaezer, and they toke the
townes belongynge thereto, and roted
out the Amorites that were therin.

*And they turned ⁊ wente vp toward Deut.
Baſan. And Og the kynge of Baſan and.
came out agaynſt them, he and all hys
people to fyght at Adrei. And yͤ LORD
ſayde vnto Moſes, feare him not: for I
haue delyuered him into thy hand and
all his people, and his lande. And thou
ſhalt do to hym as thou dydſt vnto Sehon
the kynge of the Amorites whiche
dwelte at Heſbon. They ſmote hym
therefore, and hys ſonnes, and all hys
people, vntyl there was nothyng lefte
hym. And they conquered his land.

¶The.xxii.Chapter.

Kynge

Kyng Balac ſendeth for Balaam whoſe name in the Hebrue is written Bileam. Balaams aſſe ſpeaketh.

A AND the chyldren of Iſraell departed & pitched in the feldes of Moab, on the other ſyde of Iordane, ouer againſt Iericho. Io.24.b. *Balac the ſonne of ziphor ſawe al that Iſrael had done to the Amorites: & the Moabytes were ſore afrayde of the people, becauſe they were many, and ſtode in feare of yͤ children of Iſrael. And Moab ſayde vnto the elders of Madian: nowe ſhall this company licke vp al yͭ are rōude about vs, as an oxe lycketh vp yͤ graſſe of the felde. B And Balac the ſonne of zyphor was kyng of the Moabites at yͭ tyme. Deu.23.a. 2.Pet.2.c. He ſent meſſengers therfore vnto *Balaam yͤ ſonne of Beor in Pethor (which is by the ryuer in the lande of the children of his folke) to call him, ſayinge: beholde, there is a people come out of Egipt: and beholde, they couer the face of yͤ earth, and dwell ouer againſte me. Come nowe therfore, & curſe this people for my ſake. For they are to mighty for me, yf ſo peraduenture I mighte be able to ſmite them and to dryue thē out of the lande. For I wote that he whom thou bleſſeſt, is bleſſed: and whom thou curſeſt, is curſed. And yͤ elders of Moab and yͤ elders of Madian departed, hauinge the rewarde of the ſothſaying in their hāde. And they came vnto Balaam, and tolde him yͤ wordes of Balac. He anſwered thē: tary here this night, and I will bringe you worde, euen as the LORDE ſhal ſaye vnto me. And the Lordes of Moab abode with Balaam. C

And GOD came vnto Balaam: and ſaid, what men are theſe with the? And Balaā ſaid vnto GOD: Balac the ſonne of ziphor, kyng of Moab, hath ſēt vnto me, ſayinge: beholde, there is a people come out of Egipt and couereth yͤ face of the earth: come nowe therfore, and curſe them for my ſake, yf ſo peraduenture I maye be able to ouercome them in battell, and to dryue them oute. And GOD ſayd vnto Balaam: Go not thou with them, nether curſe the people, for they are bleſſed. And Balaam roſe vp in the mornyng, & ſayde vnto yͤ Lordes of Balac: get you vnto your lande: for yͤ LORDE wyll not ſuffer me to goe with you. And the Lordes of Moab roſe vp, and went vnto Balac and ſayde: Balaam woulde not come wͭ vs. And Balac ſente againe a greater cōpany of Lordes, & more honorable then they: which came to Balaam, and tolde him: Thus ſayeth Talac the ſonne of ziphor: oh, let nothing let the, but come vnto me, for I wyll greatly promote the vnto greate honour, and wil doe what ſo euer thou ſayeſt vnto me: come I pray the, curſe this people for my ſake. And Balaam anſwered and ſayde vnto the ſeruauntes of Balac: D Nu.24. *If Balac woulde geue me his houſe ful of ſyluer and golde, I can not go beyonde yͤ word of yͤ LORD my GOD, to do leſſe or more. Nowe therfore tary ye here this night: that I may wete, what the LORD wyl ſay vnto me more. And GOD came vnto Balaam by night, and ſaid vnto him: If yͤ men come to call the, ryſe vp & go with thē: but loke what I ſay vnto the, that ſhalt thou do. And Balaam roſe vp earely, and ſadled his aſſe, & went with the Lordes of Moab.

And the countenaunce of GOD was angry becauſe he went. And the aungel of the LORD ſtode in the waye againſt him, as he rode vpon his aſſe, and hys two ſeruauntes were with him. And when yͤ aſſe ſawe the angel of yͤ LORD ſtande in yͤ waye, & hauyng a ſwearde drawen in his hāde, yͤ aſſe turned aſide out of the waye, and went out into the felde. And Balaam ſmote the aſſe, to turne her into the waye.

E But the aungel of the LORD ſtode in a path betwene the veyneyardes, and there was a wall on the one ſide and another on the other. And when the aſſe ſawe the aungel of the LORD, ſhe wrēched vnto the wall, & thruſte Balaams fote vnto the wall, and he ſmote her againe. And the angel of the LORD wēt further & ſtode in a narow place, where was no waye to turne, eyther to the right hande or to yͤ lyft. And when the aſſe ſawe the angel of the LORD, ſhe fel downe vnder Balaam: & Balaam was wroth, and ſmote the aſſe with a ſtaffe. And the LORD opened the mouth of yͤ aſſe, and ſhe ſayd vnto Balaam: what haue I done vnto the, that thou haſte ſmytten me nowe thre tymes? And Balaam ſayde vnto the aſſe: becauſe

thou haſte mocked me: I woulde alſo
there were a ſwearde in my hande, for
euen nowe woulde I kyll the. And the
aſſe ſaid vnto Balaam: am not I thine
aſſe whiche thou haſt rydden vpō ſence
thou weſt borne vnto this daye? Was
I euer wonte to doe ſo vnto the? he
ſayde: naye.

F And the LORDE opened the eyes of
Balaam: and he ſawe the aungel of the
LORD ſtandynge in the waye, hauinge
a ſwearde drawen in his hande. He
bowed him ſelfe therfore, and fel flat on
his face. And the Aungell of the LORD
ſayde vnto him: Wherfore haſt yͧ ſmittē
thyne aſſe thre tymes? beholde, I came
out as an aduerſary, becauſe thou makeſt
thy waye contrary vnto me, & the
aſſe ſaw me, and wēt backe fro me thre
tymes: or elles yf ſhe had not turned
fro me (geuing place to me that ſtode in the way)
I had ſurely ſlayne the, and ſaued her
alyue. Balaam ſaid vnto the aungel of
the LORD: I haue ſynned: for I wyſte
not that thou ſtodeſt in the way agaiſt
me. Nowe therfore yf it dyſpleaſe the I
wyll turne home againe. The aungell
ſayde vnto Balaam, go with yͤ mē: but
what I ſay vnto the, that ſhalte thou
ſpeake. And ſo Balaam went with the
G Lordes of Balac. And when Balac
heard that Balaam was come, he went
out to mete hym vnto a Cytie of Moab,
whiche is in yͤ border of Arnon, euē
in yͤ vtmoſt coaſt. And Balac ſayd vnto
Balaam: dyd I not ſende for the, to
call the? And wherfore cameſt thou not
vnto me? becauſe I am not able to promote
the vnto honour? And Balaam
made anſwer vnto Balac: Lo, I am
come vnto the. And can I nowe ſay any
Num.23.c. thing at al? The word yͭ GOD *putteth
in my mouth that ſhal I ſpeake. And
Balaam wente with Balac, and they
came vnto a cytie of ſtretes.

And Balac offered oxen and ſhepe,
and ſente (rewardes) for Balaam, and for
the Lordes that were with him. And
on the morowe Balac toke Balaam, &
broughte him vp into the hye place of
Baal, that thence he myghte ſe the vttermoſt
parte of the people.

The.xxiii. Chapter.

Balaam bleſſeth the people.

AND Balaam ſayde vnto Balac: A
buylde me here ſeuen aultars, and
prepare me here ſeuen oxen and ſeuen
rammes. And Balac dyd as Balaam
ſayde. And Balac and Balaam offered
on euery aultar, an oxe and a
ram. And Balaam ſayde vnto Balac:
ſtande by the ſacryfice, and I wil go, yf
happly the LORDE will mete me: and
what ſo euer he ſheweth me, I wyll tell
the: and he went forth alone. But GOD
met Balaam, & Balaam ſaid vnto him:
I haue prepared ſeuen aultars, & haue
offered vpon euery aultar, an oxe and a
ramme. And the LORD put a ſaying in
Balaams mouth, & ſayde: go againe to
Balac and ſaye on this wyſe. And whē
he went againe vnto him, lo, he ſtode by
his ſacrifice, he & al yͤ lordes of Moab.
And he toke vp his parable and ſaid, B
*Balac the kyng of Moab hath fet me Num
from Meſopotamia out of the mountanes
of the eaſt (ſaying) come, curſe Jacob
for my ſake: come and defye Iſrael.
How ſhal I curſe him, whō GOD hath
not curſed? or howe ſhall I defye hym
whome GOD hathe not defyed? from
the top of the rockes I ſe him, & from
the hylles I beholde him: lo the people
ſhall dwel by them ſelues, and ſhal not
be rekened amōg yͤ nacions. Who can
tel the duſt of Jacob, & the number of
yͤ fourth parte of Iſrael? I pray GOD, yͭ
my ſoule may dye yͤ death of yͤ righteous,
and that my laſt ende maye be lyke
his. And Balac ſayd vnto Balaā: what
haſt thou done vnto me? I fet thee to
curſe myne enemyes, & beholde, yͧ haſte
bleſſed them. He anſwered & ſayd: muſt
I not kepe that and ſpeake it, whiche yͤ
LORDE hath put in my mouthe? And
Balac ſayde vnto him: come I pray the
wt me vnto another place, whence thou
mayſt ſe them, and thou ſhalt ſe but the
vtmoſt part of thē, and ſhalt not ſe thē
al: curſe thē out of yͤ place for my ſake.
And he brought him into a felde (wher
men might ſe farre of) euen to the top
of an hyl, and buylt ſeuen aultars, and
offred an oxe and a ram on euery aultar.
And he ſayd vnto Balac ſtāde here C
by the ſacrifyce, whyle I go yonder.
And the LORD met Balaam, and *put Num
a worde in his mouthe, and ſayde: go
againe vnto Balac, and thus ſaye. And
when he came to him: beholde he ſtode
by hys ſacryfyce, and the Lordes

of Moab with him. And Balac ſaid vn-
to him: what hath the LORDE ſayde?

And he toke vp his parable, and an
ſwered: ryſe vp Balac and heare, and
herken vnto me thou ſonne of ziphor.
*GOD is not a man yͭ he ſhould lye, ne- .1. b.
ther yͤ ſonne of a mā yͭ he ſhould repēt : c,c.
ſhoulde he ſaye, ⁊ not doe? or ſhoulde he
ſpeake and not make it good? behold, I
haue takē vpon me to bleſſe, for he hath
bleſſed, ⁊ it is not in my power to alter
it. He behelde no vanyte in Jacob, nor D
ſawe trauayle in Iſrael. The LORDE
his GOD is with him, ⁊ the preſence of .14.b
the king is amōg thē. *GOD broughte
them out of Egipt, he hath ſtrength as
an vnycorne. There is no ſorcery in Ja-
cob, nor ſothſaying in Iſrael. It is now
tolde vnto Jacob ⁊ Iſrael, what GOD
hath wrought. Beholde, yͤ people ſhall
ryſe vp as a lyoneſſe, and heue vp hym
ſelfe as a Lyon. He ſhal not lye downe,
vntyl he eate of the praye, ⁊ drynke the
bloude of them yͭ are ſlaine. And Balac
ſayde vnto Balaam: nether curſe them
nor bleſſe them.

But Balaam anſwered ⁊ ſayde vnto
Balac: told not I thee ſaying: al that yͤ
LORD ſpeaketh, that muſt I do? And
Balac ſaid vnto Balaam: come I pray
the, and I wyl bryng the yet vnto ano-
ther place, yf peraduēture it ſhal pleaſe
GOD, that thou mayeſt thence curſe
them for my ſake. And Balac brought
Balaam vnto the toppe of Peor, that
boweth towarde yͤ wylderneſſe of Je-
ſymmom. And Balaam ſayde vnto Ba-
lac: make me here ſeuen aultars, ⁊ pre-
pare me here ſeuē oxen, ⁊ ſeuē rammes.
And Balac dyd as Balaā had ſayde, ⁊
offered an oxe ⁊ a rāme on euery aulter

¶ The.xxiiii. Chapter.

Balaam propheſyeth of the kyngdome of Iſrael
and of the comming of Chriſt. Balac is angry with
Balaam. The deſtruccion of the Amalakites / and
of the Kenites.

AND whē Balaā ſawe that it plea- A
ſed the LORDE, yͭ he ſhoulde bleſſe
Iſrael, he wēt not as he dyd twiſe
before to ſet ſothſayinge : but ſet hys
face towarde the wilderneſſe. And Ba-
laam lyfte vp his eyes, and loked vpon
Iſrael as he lay accordynge to his try-
bes, and the ſpirite of GOD came vpon .d.
him. *And he toke vp his parable ⁊ ſaid
Balaam the ſon of Beor hath ſayd, and
the man whoſe eye is open hath ſaid: he
hath ſayd, whyche heareth the wordes
of God, and ſeeth the viſions of the al-
myghtye: and falleth downe wyth open
eyes.

Howe goodly are thy tentes, O Ja- B
cob, and thyne habitacions, o Iſrael?
Euen as the valleys are they layed a-
brode, and as gardeyns by the ryuers
ſyde: as the tentes whyche the LORDE
hath pytched, and as Cypers trees be-
ſyde the waters. The water droppeth
out of hys boket, ⁊ hys ſede ſhalbe ma-
ny waters * and his kynge ſhalbe hyer 1.Re.15
then Agag. And hys kyngdome ſhalbe
exalted. *God brought hym out of E- Num.2
gypt: as the ſtrength of an Unicorne is
he vnto hym. He ſhall eate the nacions
hys enemyes, and gnawe theyr bones,
and pearce them thorow wyth his ar-
rowes. *He couched him ſelfe, and laye Gen.4
downe as a Lyō, ⁊ as a lyoneſſe, who
ſhall ſtir him vp? bleſſed is he yͭ bleſſeth
the, ⁊ curſed is he that curſeth the. And
Balac was wroth with Balaam, and
ſmote his handes together: and Balac
ſayde vnto Balaam: I ſente for the to
curſe myne enemies, and beholde, thou
haſt bleſſed thē this thre tymes. Ther-
fore now get yͤ quickly vnto thy place.
I thought that I woulde promote the
vnto honour, but loe, the LORDE hath
kepte the backe from worſhip.

Balaam anſwered vnto Balac: tolde C
I not thy meſſengers which thou ſen-
teſt vnto me? ſaying: *yf Balac woulde Nu.22.d.
geue me his houſe full of ſiluer ⁊ golde,
I can not paſſe yͤ worde of the LORDE,
to do eyther good or bad of myne owne
mynde. But what the LORDE ſayeth:
yͭ am I compelled to ſpeake. And now
beholde, I go vnto my people: come
therfore, and I wil aduertiſe the, what
this people ſhal doe to thy folke in the
later daies. And he toke vp his parable
and ſayd: Balaam the ſon of Beor hath
ſayd: the man whoſe eye is open, hathe
ſayde. He hath ſaid yͭ heareth yͤ wordes
of GOD, and hath the knowledge of yͤ
moſt highe, and beholdeth the viſion of
the Almightye, and that falleth with o-
pen eyes: I ſhall ſe him, but not nowe.
I ſhall beholde him, but not nighe.
*There ſhal come a ſtarre of Jacob, ⁊ Mth.2.
ryſe a ſcepter of Iſraell, and ſhall
* ſmyte the coaſtes of Moab and 2.Re.8.a.
vndermyne all the chyldren of Seth.

e.8.d. *And Edom ſhall be poſſeſſed, ⁊ Seir ſhal fall to yͤ poſſeſſion of theyr enemyes, and Iſrael ſhall do manfully. Out of Jacob ſhall come he that ſhall haue D dominion, ⁊ ſhal deſtroy the remnaunt of the cytie. And when he loked on Amalech, he toke vp his parable, ⁊ ſaide: .17.d. c.15.a. Amalech is the fyrſt of yͤ nacions * but hys latter ende ſhal peryſhe vtterly. And he loked on the Kenites, ⁊ toke vp his parable, and ſayde: ſtronge is thy dwellynge place, and thou putteſt thy neſt in a rocke. Neuertheleſſe, yͤ Kenite ſhal be roted out, vntyll Aſſur take the pryſoner. And he toke vp his parable, ⁊ ſayde: Alas, who ſhall lyue when GOD dothe this? The ſhippes alſo ſhal come out of the coſtes of Italye, and ſubdue Aſſur, and ſubdue Eber, ⁊ he him ſelfe ſhal peryſhe at yͤ laſt. And Balaam roſe vp, and wēte and returned to his place: and Balac alſo went his waye.

The.xxv. Chapter.

¶ The people committeth fornicacion with the doughters of Moab / Phinehes kylleth zamri and Cozby. God commaundeth to kyl the Madianites.

A AND Iſrael dwelte in Sittim ⁊ the people beganne to cōmit whoredome with yͤ doughters of Moab, o.23.c which called the people vnto yͤ ſacryfyce of their gods. * And the people did eate, ⁊ worſhipped their goddes, ⁊ Iſrael coupled him ſelfe vnto Baal Peor. And the indignacion of the LORD was prouoked againſt Iſrael, and yͤ LORD ſayd vnto Moſes: take al the heades of yͤ people, ⁊ hang thē vp before yͤ LORD againſt yͤ ſunne, yͤ the wrath of yͤ LORDES coūtenaunce may be turned away from Iſrael. And Moſes ſayd vnto the o.32.f. Judges of Iſrael * euery one ſlay hys B men that wer ioyned vnto Baal Peor.

And beholde, one of the chyldren of Iſrael came and brought vnto his brethrē a Madianitiſhe wife euē in yͤ ſight of Moſes, and in the ſyght of al yͤ multitude of the children of Iſraell, yͤ wept before yͤ dore of the tabernacle of witneſſe. Mac.2.f *And when Phinehes the ſonne of Eleazar the ſonne of Aarō yͤ Preaſt ſawe it, he roſe vp out of the myddes of yͤ company, ⁊ toke a weapō in his hād, and went after the man of Iſraell into the tente, and thruſt them thorow: both the man of Iſrael and alſo the woman, euen thorowe the belly of her. And the plage ceaſſed from the chyldren of Iſrael. * And there dyed in the plage, 1.Co. xxiiii. thouſande.

And the LORDE ſpake vnto Moſes, C ſaying: * Phinehes yͤ ſonne of Eleazar Ec.45. the ſon of Aarō the preiſt, hath turned 1.Mac. myne anger away from the children of Iſraell, whyle he was gelous for my ſake among them, yͤ I had not cōſumed the children of Iſrael in my gelouſye. Wherfore ſaye: beholde, * I geue vnto Mala. him my couenaunt of peace, and he ſhal haue it, and his ſede after him, euen the couenaunt of yͤ Preiſtes office for euer: becauſe he was gelous for his Goddes ſake, and made an attonemente for the children of Iſrael. The name of the Iſraelite, whiche was ſlayne with yͤ Madianityſhe wyfe was zamari the ſonne of Salu, a LORD of an houſe ⁊ kynred D of Simeon. And the name of yͤ Madianitiſhe wyfe that was ſlayne, was Cozbi yͤ doughter of zur, a heade ouer yͤ people of an houſe ⁊ kinred of Madiā.

And the LORDE ſpake vnto Moſes, ſaying: * vexe the Madianites, ⁊ ſmyte Nu.31 them, for they trouble you with theyr wyles, whiche haue begyled you by diſceate in the cauſe of Peor, ⁊ in yͤ cauſe of their ſyſter Cozbi the doughter of a Lorde of the Madianytes, which was ſlayne in the daye of the plage for Peors ſake.

The.xxvi. Chapter.

The children of Iſrael are numbred.

AND it fortuned that after yͤ plage, A the LORD ſpake vnto Moſes, ⁊ vnto Eleazar yͤ ſon of Aaron yͤ preiſt ſaying: * take the numbre of al yͤ multi- Num. tytude of the children of Iſraell from twenty yere ⁊ aboue thorow out theyr fathers houſes, all that are able to goo to warre in Iſrael. And Moſes ⁊ Eleazar the preaſte ſpake vnto them in the feldes of Moab, by Jordan, ouer againſt Jerico from twenty yere ⁊ aboue, as yͤ LORDE commaunded Moſes and the children of Iſrael, when they wer come out of Egipt. * Ruben the eldeſt ſonne Gen. of Iſrael. The children of Ruben: Ha- 1.Par. noch, of whom cōmeth yͤ kynred of the Hanochites, and Palu of whome commeth the kinred of the Paluites. Of D Heſrō commeth the kinred of the Heſronites, of Carmi commeth the kynred of the Carmites. These are the kynredes of the Rubenytes. And they were in numbre.xliii. thouſande,ſeuen hundred and thyrtye. And the ſonnes of Palu: Eliab. And yͤ ſonnes of Eliab Nemuel: Dathan and Abiram. Thys is that Dathan and Abiram, whyche were famous in the congregacion, and B *ſtroue againſt Moſes and Aaron in yͤ Nu.16.a. company of Corah, when they ſtroue againſt Nu.16.c. the LORD.* And the earth opened her mouthe, and ſwalowed thẽ vp: Corah alſo was in yͤ death of that multitude, what tyme yͤ fyre cõſumed two hundred and fyfty men, & they became a ſygne: Notwithſtandinge, the childrẽ of Corah dyed not. And the children of Simeon after their kinredes wer Nemuel, of whom commeth the kynred of the Nemuelites: Iamin of whom commeth the kynred of the Iaminytes: Iachin, of whome commeth the kynred of the Iachinytes: of zareh, commeth the kynred of the zarehites. And of Saule, commeth the kynred of the Saulytes. Theſe are the kynredes of Simeon: euen two and twentye thouſande and two hundred.

C The children of Gad after their kinredes were zephon, of whom commeth the kynred of yͤ zephonytes: Haggi, of whom cõmeth yͤ kinred of yͤ Haggites. Suni of whome commeth the kynred of the Sunytes: Of Azeni, cõmeth the kynred of the Azenytes: and of Eri, cõmeth yͤ kinred of yͤ Erites: Of Arod, cõmeth the kynred of the Arodites. Of Ariel, commeth the kynred of the Arielytes. Theſe are the kynreds of the chyldren of Gad accordynge to theyr numbres, fourty thouſande & fyue hundred.

Ge.38.a. The children of Iuda, Er and Onan: *and Er and Onan dyed in the lãde of Canaan. But the childrẽ of Iuda after their kinredes, wer Sela, of whom cõmeth the kinred of yͤ Selanytes: Phares, of whome commeth the kynred of the Pharesites, zareh, of whom cõmeth the kinred of yͤ zarehites. And yͤ childrẽ of Phares wer Heſron, of whom commeth the kynred of yͤ Heſronytes: Hamul, of whom commeth the kynred of the Hamulytes. Theſe are the kynredes of Iuda, after theyr nũbres. lxxvi. thouſande, and fyue hundred.

D The chyldren of Iſachar after theyr kinredes were: Thola, of whome commeth the kynred of yͤ Tholaites: Phuua of whome commeth the kynred of yͤ Phuuaites: of Iaſub commeth the kinred of the Iaſubytes: of Simron, commeth the kynred of the Simronites. Theſe are yͤ kynreds of Iſachar after their numbres.lxiiii. thouſãde and thre hundred. The children of zabulon after their kinreds wer Sered, of whõ commeth the kynred of yͤ Seredites: Elon, of whom commeth yͤ kynred of yͤ Elonytes: Iaheliel, of whom commeth the kynred of yͤ Iahelelites. Theſe are the kinredes of the zabulonites after their numbres: thre ſcore thouſande and fiue hundred. The children of Ioſeph thorowout their kynredes were Manaſſe & Ephraim. The children of Manaſſe: *Machir, of whome commeth the kynred of yͤ Machirites. Jos.17. And Machir begat Gilead, and of Gilead commeth yͤ kynred of the Gileadites. And theſe ar the children of Gilead: Hieſer, of whom cõmeth the kynred of the Hieſerites: Helech, of whom commeth the kynred of yͤ Helechites: and Aſriel, of whõe cõmeth the kynred of the Aſrielytes: & Sichẽ, of whome commeth yͤ kynred of yͤ Sichemites: Simida, of whom commeth the kynred of the Simidites: & Hephet of whom commeth yͤ kynred of the Hepherites. Jos.17. And *zelaphead the ſonne of Hepher had no ſonnes but doughters. And the names of the doughters of zelaphead were: Mahela, Noa, Hagla, Milcha, & Thirza. Theſe are yͤ kinredes of Manaſſe, and the numbre of them, two and fyftye thouſande and ſeuen hundred.

E These are the childrẽ of Ephraim after their kinredes. Suthelah, of whom cõmeth yͤ kynred of the Suthelahites: Becher, of whom commeth the kinred of yͤ Becherites: Thahen, of whõ commeth the kynred of yͤ Thahenites. And theſe are the children of Suthelah: Eran, of whome commeth the kynred of the Eranites. Theſe are the kynredes of the children of Ephraim after their numbres.xxxii. thouſande and fyue hũdred. And theſe are the children of Ioſeph after theyr kynredes.

Theſe are the chyldren of BenIamin after theyr kynredes: Bela of whome commeth the kynred of the Belaites: Aſbel, of whome commeth the kynred of the Aſbelites: Ahiram, of whom cõmeth yͤ kinred of yͤ Ahiramites: Supham, of whom commeth yͤ kinred of the Suphamites: Hupham, of whom commeth the kinred of yͤ Huphamites. And the children of Bela were Ard, ⁊ Naaman, from whēce commeth the kynred of the Ardites, and of Naaman yͤ kynred of the Naamites. Theſe are yͤ chyldrē of BenJamin after their kinredes, and after their numbres .xlv. thouſāde and ſyxe hundred.

Theſe are the children of Dan after their kinredes: Suhā, of whōe cōmeth the kinred of yͤ Suhamites. Theſe are the houſholdes of Dan after their kinredes. All the kynredes of yͤ Suhamites were after their numbres .lxiiii. thouſande, and foure hundred.

F The children of Aſer after their kinredes, were Jemna, of whom commeth the kinred of the Jemnites. Jeſui, of whom cōmeth of the kinred the Jeſuites: Bria, of whom commeth the kynred of the Brites. The childrē of Bria were Heber, of whom cōmeth yͤ kynred of the Heberites: Malchiel, of whome came yͤ kynred of yͤ Malchielites. And the doughter of Aſer was called Sarah. Theſe are the kynredes of Aſer after their numbres .liii. thouſāde ⁊ foure hundred. The children of Nephtali, after their kiredes wer Jaheziel, of whō came yͤ kinred of yͤ Jahezielites, Guni, of whom came yͤ kynred of yͤ Gunites: Jeſer, of whome came the kinred of the Jezerites: Selem, of whome came the kinred of the Selemites. Theſe are the kinredes of Nephtali accordig to their houſholdes, whoſe nūbre is .xlv. thouſande and foure hundred. Theſe are the numbres of the children of Iſrael: ſyxe hundred thouſande, and a thouſande ſeuen hundred, and thyrtye.

And the LORDE ſpake vnto Moſes, ſaying: vnto theſe yͤ lande ſhalbe deuyded to enheryt, accordige to the number of names. *To many thou ſhalt geue yͤ more enheritaūce, ⁊ to fewe yͤ leſſe: to euery trybe ſhal the enheritaunce be geuen accordynge to the number therof. Notwithſtandynge, the lande ſhalbe deuyded by lot, and accordynge to the names of the trybes of theyr fathers, they ſhall enheryt, accordynge to the lot ſhall the poſſeſſion therof be deuided betwene many and fewe.

Num.33.g
Joſu.11.c.

G

Num.3.a.

*Theſe are the numbres of the Leuites, after their kynredes: Gerſon of whom came yͤ kinred of yͤ Gerſonites: Cahath of whome came the kinred of yͤ Cahathites: Merari, of whome came the kynred of yͤ Merarites. Theſe ar yͤ kynredes of yͤ Leuites, yͤ kinred of the Libnites the kynred of yͤ Hebronites: yͤ kinred of the Mahelites: the kynred of the Muſites: the kynred of the Karahites. Cahath begat Amram, and Amrams wyfe was called *Jochebed a doughter of Leui, which was borne vnto Leui in Egipte. And ſhe bare vnto Amrā Aarō, Moſes ⁊ MirJam theyr ſyſter. And vnto Aarō were borne Nadab and Abihu, Eleazar ⁊ Jthamar. *And Nadab and Abihu dyed when they offered ſtraunge fyre before the LORD. And after theyr numbres, they were *foure and twenty thouſande, al males from a moneth olde and aboue. For they were not nūbred amonge the chyldren of Iſrael, becauſe there was no enheritaunce geuen them amonge the chyldren of Iſrael.

B
Num.36
Exod.
Num.
Num.

Theſe are the numbres, when Moſes and Eleazar yͤ Prieſt numbred the children of Iſrael in yͤ plaine of Moab, faſte by Jordan, ouer againſt Jericho. And amōge theſe there was not a man of them, whom Moſes and Aaron nūbred, when they tolde the chyldrē of Iſrael in the wylderneſſe of Sinai. For the LORD ſayd of them: they ſhall dye in the wylderneſſe, and there was not left a man of them: ſaue Caleb the ſōne of Jephune, and Joſua the ſonne of Nun.

C
Deut.3.b
Num.34.a
Exod.17.

¶ The .xxvii. Chapter.

The lawe of the heritage of the doughters of zelaphead. The lande of promis is ſhewed vnto Moſes/in whoſe ſtead is appointed Joſua.

I
Num.
Num.36.
Joſu.

AND the doughters of *Zelaphead the ſonne of Heber, the ſōne of Gilead, the ſonne of Machir, the ſon of Manaſſe: of the kynred of Manaſſe the ſōne of Joſeph (whoſe names were Mahela, Noha, Hagla, Melcha, and Thyrza) came, ⁊ ſtode before Moſes, ⁊ Eleazar the prieſt, ⁊ before yͤ Lordes, ⁊ al the multitude by the dore of the tabernacle of wytneſſe, ſaying: our father dyed in the wilderneſſe: *and was not in the company of them that gathered thē ſelues together agaynſt the LORD in the cōgregacion of Corah. But dyed in his owne ſynne, and had no ſonnes.

D
Num.
Exod.28.

wherfore then is the name of our father, taken awaye from amonge hys kynred, becauſe he hath no ſonne? B Num.36.a *Geue vnto vs therfore a poſſeſſion amonge the brethrē of our father. And Moſes brought theyr cauſe before the LORDE. And yͤ LORD ſpake vnto Moſes, ſaying: The doughters of Zelaphead ſpake ryght: thou ſhalt geue them a Exod. poſſeſſiō to enheryt amōg their fathers brethren, ⁊ ſhalt turne the enheritaunce of theyr father vnto them. And yͤ ſhalt ſpeake vnto the chyldren of Iſrael, ſaying: If a man dye ⁊ haue no ſon, ye ſhal turne hys inheritaūce vnto his doughter. yf he haue no doughter, ye ſhall Num. geue hys inheritaūce vnto his brethrē. yf he haue alſo no brethren, ye ſhall geue his inheritaūce vnto hys fathers Num. brethrē. And yf hys father haue no brethren, ye ſhal geue his enheritaūce vnto hym that is nexte to hym of hys kynred, ⁊ he ſhal poſſeſſe it. And this ſhalbe vnto the chyldren of Iſrael a lawe of iudgement, as the LORDE hath commaunded Moſes.

C Deut.3.b and.34.a And the LORDE ſayd vnto Moſes: *get the vp into this mount Abarim, ⁊ beholde the lande which I haue geuen vnto the chyldren of Iſrael. And when thou haſte ſene it, thou ſhalt be gathered vnto thy people alſo, as Aaron thy brother was gathered. For ye were diſobedient vnto my mouth in the deſerte of Sin, in the ſtryfe of the cōgregacion. Neyther dyd ye ſanctifie me in the Exod.17.a waters before theyr eyes. *That is yͤ water of ſtryfe in Cades in the wyldernes of Sin. And Moſes ſpake vnto the LORD, ſaying: let yͤ LORD GOD of the I Num. and.3. Joſu. ſpirites of al fleſhe ſet a man ouer yͤ cōgregacion, whyche may go out and in before them, and leade them out and in: that the cōgregacion of the LORD be not as ſhepe which haue not a ſhepe hearde. D

And the LORDE ſayd vnto Moſes: take Ioſua the ſōne of Nun, in whom is the ſpirite, and put thine hādes vpon him, ⁊ ſet him before Eleazar the prieſt, and before all the congregacion: ⁊ geue Num. hym a charge in theyr ſyght. And put of thy prayſe vpon hym, that all the cōpany of the chyldren of Iſraell may be obedient. And he ſhall ſtande before Eleazar the prieſt, whych ſhall aſke Exod.28.c coūſell for hym * after the iudgement of Urim before the LORDE. And accordyng vnto hys worde ſhall they go out and in, both he ⁊ all the chyldren of Iſrael wyth hym and all the congregacion. And Moſes dyd as the LORDE cōmaunded hym: and he toke Ioſua, and ſet hym before Eleazar the prieſt, and before all the congregacion: * and put Act.6.b hys handes vpon hym, and gaue hym a charge, as the LORDE commaunded thorowe the hande of Moſes.

¶ The.xxviii. Chapter.

What muſte be offered on euery feaſt daye.

AND the LORD ſpake vnto Moſes, A ſaying: Cōmaund the chyldren of Iſrael, ⁊ ſaye vnto them: My offeryng and my breade for my ſacrifyces whyche are made for a ſwete ſauoure, ſhall ye obſerue in theyr due ſeaſon. And thou ſhalt ſaye vnto them: *Thys Exod.29. is the offeryng whych ye ſhall offer vnto the LORD, two lambes of a yere olde wythout ſpot daye by daye, for a continuall burntofferyng. One lambe ſhalt thou offer in the mornyng, and yͤ other at euen. Num. *And therto the tenth parte of an Epha of floure for a meatofferynge myngled wyth beaten oyle, conteynyng the fourth parte of an hin. It is a dayly burntofferyng ſuche as was ordeyned in the mount Sinai for a ſwete ſauoure, a ſacrifyce vnto the LORD. And let the drynke offeryng of yͤ ſame be the fourth parte of an hin for one lābe, ⁊ in the holy place ſhalt thou cōmaunde the wyne to be poured vnto the LORDE.

And the other lambe thou ſhalt offer B at euē after the maner of the meatofferyng, and yͤ drynkeofferyng of yͤ mornyng: a ſacrifyce ſhalte thou offer for a ſwete ſauour vnto the LORDE. And on the ſabboth daye two lambes of a yere olde a pece, and without ſpot, and two tenth deales of floure for a meatofferyng myngled with oyle, and yͤ drynkoffering therto. The burnte offerynge of yͤ ſabboth muſt be done in yͤ ſelfe ſabboth, beſyde the dayly burntofferinge, and his drynkeoffering. And in the begynning of your monethes, ye ſhall offer a burnt offeryng vnto the LORDE: two yong bullockes, and a ramme, and ſeuen lambes of a yere olde wythoute ſpot: and three tenth deales of floure for a meateoffering mingled with oyle for one bullocke, and two tenth deales of floure for a meateofferyng myngled

Jeroboam,and all that he did:and his ſtrength,whiche he executed in ẏ warres:and howe he reſtored Damaſco, ⁊ Hemath to Juda in Jſraell: are they not written in the boke of the Chronicles of the kynges of Jſrael? And Jeroboā ſlepte wᵗ hys fathers, euen wᵗ the kinges of Jſrael:and Zacharia his ſon raigned in his ſteade.

¶The.xv.Chapter.

¶Azaria the kyng of Juda becommeth a leper. Of Jothā/Sallum,Menahem/Pekahia/Vſiah/Jotham/and Ahaz.

A In the.xxvii.yeare of Jeroboam kynge of Jſrael, began Aſaria ſonne of Amazia,kynge of Juda to raygne. Syxtene yeare olde was he when he was made kyng:and he raigned.lii.yeare in Jeruſalem, ⁊ his mothers name was Jecholiahu of Jeruſalē. And he did that which was right in the ſight of the LORDE,according to all thinges as did his father Amaziahu:ſaue ẏ the hylalters were not put awaye:for people offred,and burned incenſe ſtyll on the hylaulters. And the

B LORDE ſmote the kynge:and he was a

Leu.14.a.b.c.d leper vnto the daye of his death, * and dwelte in a ſeueral houſe at lybertie,⁊ Jothā the kinges ſonne gouerned the palace,⁊ iudged the people of the land. The reſt of the wordes ẏ concerne Azaria ⁊ al ẏ he did:are they not written in the boke of the Chronicles of ẏ kynges of Juda? And ſo Azaria ſlept with his fathers, and they buried hym with hys fathers in the cytie of Dauid, and Jotham his ſonne raigned in his ſteade.

In the.xxxviii.yeare of Azaria king of Juda,did Zacharia the ſonne of Jeroboam raigne vpon Jſraell in Samaria.vi.monethes:and wrought that which was euel in the ſight of ẏ LORD as did his fathers:⁊ turned not awaye from the ſinnes of Jeroboam the ſonne of Nebat,which made Jſraell to ſynne. And Sallū the ſonne of Jabes conſpired agaynſte him, and ſmote him in the

C ſyght of the people,and kylled him,and raigned in his ſtede. The reſt of ẏ wordes that concerne zacharia, beholde, they are writtē in the boke of the chronicles of the kynges of Jſraell. Theſe be alſo the wordes of the LORD,which

4.reg.10.f he ſpake vnto Jehu,ſaying: * thy ſons ſhal ſit on the ſeate of Jſrael in the.iiii. generacion after thee. And it came ſo to paſſe.

Sallum the ſonne of Jabes began to raigne in the.xxxix.yeare of Azaria kynge of Juda: and he raygned a moneth in Samaria. For Menahem the ſonne of Gadi went vp from Thirza,⁊ came to Samaria,⁊ ſmote Sallū ẏ ſon of Jabes in Samaria, ⁊ ſlue hym,and raigned in his ſteade. The reſt of ẏ wordes ẏ concerne Sallum, ⁊ the treaſon whiche he conſpired,beholde: they are written in the boke of the Chronicles of the kynges of Jſrael. The ſame time Menahē deſtroied Thiphſah, ⁊ al that were therin, ⁊ the coaſtes thereof from tharſahi. And (becauſe they opened not to him) he ſmote it ⁊ ript vp al their wemen wᵗ child. The.xxxix.yere of Azaria D

kyng of Juda began Menahē ẏ ſonne of Gadi to raigne vpon Jſrael,ten yere in Samaria. And he did euyl in ẏ ſyght of ẏ LORD,⁊ turned not awaye all his dayes from the ſinne of Jeroboam,the ſonne of Nebat,whiche made Jſrael to ſynne. And Phul the kynge of Aſſiria, came vpon ẏ lande. And Menahē gaue Phul a.M.talentes of ſyluer,that hys hande myght be wᵗ him, ⁊ ſtablyſhe the kyngdome in his hande. And Menahē made a proclamacyon for ẏ money in Jſrael,ẏ al mē of ſubſtāce ſhould geue ẏ kinge of Aſſyria fyftie ſycles of ſyluer a pece. And ſo the king of Aſſiria turned backe againe, ⁊ taried not there in the lande. The reſt of the wordes that concerne Menahem,and al that he did:are E

they not written in the boke of ẏ Chronicles of the kynges of Jſraell? And Menahem ſlept with his fathers, and Pekahia his ſon did in hys ſteade ſuccede him in the kyngdome.

In the fiftyeth yere of Azaria kynge of Juda,began Pekahia ẏ ſon of Menahē to raigne ouer Jſraell in Samaria two yere,⁊ did that which was euel in the ſyght of the LORDE:⁊ left not of from ẏ ſynnes of Jeroboā ẏ ſon of Nebat,which made Jſrael ſinne. But Pekah the ſon of Remaliahu: which was a captaine of his,cōſpired againſt him, ⁊ ſmote hym in Samaria: euen in the place of the kinges houſe wᵗ Argob and Aria:⁊ with him were fyftye men of the Gileadites:⁊ he kylled hym, and raygned in his rowme. The reſt of the wordes that concerne Pekahia,⁊ al that he did,behold:they are writtē in ẏ boke of the Chronicles of ẏ kynges of Jſraell.

In the.lii.yeare of Azaria kynge of Juda,begā Pekah the ſonne of Remaliahu,to raigne ouer Iſrael in Samaria.xx yeare,⁊ dyd euell in the ſight of ẏ LORD,and turned not away from the ſinnes of Jeroboā the ſonne of Nebat, that made Iſrael ſynne. In ẏ dayes of Pekah kinge of Iſrael,came Thiglath Peleſar king of Aſſiria, and toke Jion, Abel, Bethmaacha, Janoah, Kedes, Hazor, Gilead, Galile, ⁊ al the lande of Nephthali,⁊ caried them awaye to Aſſiria. And Hoſea the ſonne of Ela conſpired treaſon againſt Pekah ẏ ſon of Remaliah,⁊ ſmote him, ⁊ ſlue him: and raigned in his ſteade in the.xx.yeare of Jotham the ſonne of Uziahu. The reſt of ẏ wordes ẏ concerne Pekah ⁊ al ẏ he dyd, behold, they are written in ẏ boke of ẏ chronicles of the kinges of Iſrael.

The ſeconde yeare of Pekah the ſon of Remaliahu king of Iſrael, begā Jotham the ſonne of Uziahu king of Juda to raygne. Fyue ⁊ twenty yeare olde was he when he began to raygne: and he raygned ſyxten yeare in Jeruſalem. Hys mothers name was Jeruſa the doughter of zadock. And he did ẏ which is ryght in the ſight of ẏ LORDE: euen according to al as dyd his father Uziahu ſo dyd he. But ẏ hilaulters wer not put away: for the people offred ⁊ burnt incenſe ſtyl in the hylaulters: he buylt the hygher dore of the houſe of the LORDE. The reſt of the wordes that concerne Jotham,⁊ all that he dyd, are they not writtē in the boke of the chronicles of the kinges of Juda? In thoſe dayes ẏ LORD began to ſende into Juda, Rezin the kinge of Siria,⁊ Pekah the ſonne of Remaliahu. And Jotham ſlept with his fathers, and was buried with his fathers in the cytie of Dauyd hys father, and Ahaz his ſonne raygned in hys ſteade.

¶ The.xvi. Chapter

Ahaz king of Juda conſecrateth his ſonne in fier, and hathe many batailles againſt the king of Iſrael. In ẏ ſtead of Ahaz raigneth Hezekia his ſon.

A
2.par.28.a.

THe.xvii.yeare of Pekah ẏ ſonne of Remaliahu kinge of Iſraell, Ahaz the ſonne of Jotham kinge of Juda, beganne to raygne. Twentye yeare olde was he, when he was made kinge,⁊ raigned ſyxtene yeare in Jeruſalem, and did not ẏ which was ryghte in ẏ eyes of ẏ LORD his God: like Dauid his father: But walked in ẏ way of ẏ kinges of Iſrael,yea,⁊ made*his ſon Deut.18.b to go thorow the fier,after the abhominacions 4.reg.21. of the Heathen, whome the LORD caſte out before the chyldren of Iſrael. And he offred ⁊ burnt incenſe in the hilaulters ⁊ on the hyls, ⁊ vnder euery thycke tree:*Then Rezin kynge Eſay.7. of Syria,⁊ Peka ſonne of Remaliahu kinge of Iſrael came vp to Jeruſalē to fight. And they foughte againſt Ahaz, but could not ouercome him. At ẏ ſame tyme Rezin kinge of Siria brought Elath again to Siria, and rid the Jewes thence. And ẏ Sirians*cam to Elath, 4.reg.14. and dwell therin vnto this daye.

So Ahaz ſent meſſengers to Thyglath Peleſer kyng of Aſſiria,ſayinge: I B am thy ſeruaunt ⁊ thy ſonne, come vp ⁊ deliuer me out of the hande of the king of Syria,⁊ out of the hande of the kyng of Iſraell whiche ryſe vp againſte me. And Ahaz toke the ſyluer ⁊ the golde ẏ was founde in the houſe of the LORDE ⁊ in ẏ treaſures of ẏ kinges houſe, and ſente a rewarde vnto the kinge of Aſſiria.*And the kinge of Aſſiria conſen- Eſay.8.b ted vnto him. For ẏ kinge of Aſſiria wēt vp agaynſt Damaſco. And when he had taken it: he caried the people awaye to Kyr,⁊ ſlue Rezin. And king Ahaz wēt to Damaſco to mete Thiglath Peleſer kinge of Aſſiria. And when kynge Ahaz ſawe an aulter that was at Damaſco, he ſente to Uria ẏ prieſt the paterne of the aulter,⁊ the faſhion of it,⁊ al the workemanſhip therof. And Uria the prieſt made an aulter in al poyntes lyke to the paterne which kynge Ahaz had ſente from Damaſco: Euen ſo dyd Uria the prieſte make it, agaynſt kinge Ahaz came from Damaſco. And ſo whē the kinge was come from Damaſco he ſawe the aulter:⁊ the kinge wente to it, and offered theron. And he burnte hys burnt offryng, and hys meate offering, and powred his drinkoffring:⁊ ſprinkled the bloud of his peaceoffringes beſyde the aulter that was by the braſen aulter which was before the LORD,⁊ ſet it without the temple betwene the aulter and the temple of the LORDE: ⁊ put it on the northeſyde of the alter.

And kinge Ahaz commaunded Uria D ẏ prieſt and ſaid: vpon the great aulter ſet on fier in the mornynge the burnte offring,⁊ in the euen the meatoffringe,

⁊ the kīges burnt ſacrifice,⁊ his meatoffringe,
with the burnt offrynge of all
the people of the lande,⁊ theyr meatoffringe,
D ⁊ theyr drynkoffringes:⁊ powre
therby,all the bloude of the ſacrifice offringes.
But the braſen aultar wyll I
come and ſe. And Uria the prieſte dyd
accordinge to allthinges as king Ahaz
reg.7.d. commaunded him.* And kinge Ahaz
brake the ſides of the botomes,⁊ toke yͤ
lauer from of them, ⁊ toke downe the
lauatory from yͤ braſen oxen that were
vnder it:and put it vpon a pauement of
ſtones. And the veyle for the Sabboth
(that they had made in the houſe) ⁊ the
kinges entrye without tourned he to yͤ
houſe of the LORD,for feare of the king
of Aſſyria. The reſt of the wordes that
concerne Ahaz, what he dyd: are they
not wrytten in the boke of the chronycles
of the kinges of Iuda? And Ahaz
ſlept wͭ his fathers:⁊ was buried with
hys fathers in the cytie of Dauid: and
Hezekia his ſōne raigned in his ſtead.

The.xvii.Chapter.

Hozea king of Iſraell is taken. And he and al hys realme brought to the Aſſyrians.

A IN the.xii.yeare of Ahaz kinge of
Iuda,began Hoſea the ſonne of
Ela to raygne in Samaria vpō
Iſrael.ix.yeare,⁊ dyd yͤ whiche was euell
in the ſyght of the LORDE,but not
as yͤ kinges of Iſraell, that wer before
him. And Salmanaſer kinge of Aſſyria
came vp agaynſt him:⁊ Hoſea became
hys ſeruaūte and gaue hym preſentes.
And the kynge of Aſſyria found treaſon
in Hoſea:for he had ſent meſſēgers
to So, kinge of Egypte, ⁊ brought no
preſent vnto yͤ king of Aſſyria,frō yeare
to yeare:⁊ therfore the king of Aſſiria
toke hym,and put hym in priſon.

*And then the king of Aſſyria came
4.reg.18.c. vp thorow out all the lande, ⁊ gat vp
againſt Samaria, and beſieged it thre
yeare. In the nynth yeare of Hoſea, the
4.Eſd.13.e *kinge of Aſſyria, toke Samaria,⁊ caryed
Iſrael awaye vnto Aſſyria, and
put them in Hala, in Habor by yͤ riuer
of Goza:⁊ in the cities of yͤ Medes. For
B it came to paſſe, that the children of Iſrael
ſynned againſte the LORDE theyr
GOD,which had brought them out of yͤ
land of Egipt: from vnder the hand of
Pharao kinge of Egipt:⁊ feared other
gods. And thei walked in yͤ ceremonies
of yͤ heathen, whom the LORD caſt out
before the chyldren of Iſraell:⁊ in the
ceremonies, which the kinges of Iſrael
had made. And yͤ children of Iſraell
went aboute to hide thoſe thinges that
wer not well, frō yͤ LORD theyr GOD.
And they buylt thē hilalters in al their
cities, bothe in the towres where they
kepte watch,⁊ alſo in yͤ ſtrong townes.
And they made them images ⁊ groues
in euery hye hill, ⁊ vnder euery thycke
tree. And there they burnt incenſe in al
the hilalters, as did yͤ heathen (whō yͤ
LORD caried awaye before them) and
wrought wicked thinges to angre the
LORDE withall: For they ſerued moſte
vile ydolles:wherof yͤ LORD had ſayde
vnto them:*ye ſhal do no ſuch thynge. Deut.4.d.

And the LORD teſtified in Iſraell,⁊
in Iuda by al the prophetes,⁊ by al the
ſears,ſayinge:*Turne from your wicked Iere.18.a.
waies,⁊ kepe my commaundementes
⁊ my ſtatutes: accordinge to all the
law which I cōmaunded your fathers,
⁊ whiche I ſent to you by my ſeruauntes
the prophetes. Notwithſtandinge, C
they would not heare,*but rather hardened Deut.10.d. mala.1.a.
theyr neckes, lyke to yͤ ſtubburnes
of theyr fathers,yͤ did not beleue in
the LORD theyr GOD. For they refuſed
his ſtatutes ⁊ his appointment that he
made with theyr fathers,and yͤ witneſſes
(wherwith he witneſſed vnto them)
⁊ they folowed vanitie,⁊ became vaine,
⁊ went after the heathen yͤ were round
aboute them:concerninge whome, the
LORDE had charged them, that they
ſhould not do lyke them. But they lefte
the commaundementes of the LORDE
theyr GOD:and made them ymages of
metal,*euen two calues:⁊ made groues, 3.reg.12.f.
⁊ worſhipped all the hooſte of heauen:
⁊ ſerued Baall. *And they ſacrificed Deut.18.b.
theyr ſonnes ⁊ theyr doughters
in fyre,⁊ vſed witchcrafte, ⁊ enchauntmentes,
euen ſellynge themſelues to
worke wickedneſſe in the ſyghte of the
LORD,and to angre hym.

And the LORD was exceading wroth
with Iſraell:⁊ put thē out of his ſight,
*yͤ there was lefte but the trybe of Iuda
only. Neuertheleſſe, Iuda alſo kepte 3.reg.11.d.
not the commaundementes of yͤ LORD
theyr God,but walked in yͤ ceremonies D
of Iſraell, whiche they made. And the
LORD caſt vp al yͤ ſede of Iſrael,⁊ vexed
them, and delyuered them into the

handes of ſpoylers, vntyll he had caſt
thē out of his ſight. For Iſrael deuyded
themſelues from the houſe of Dauid, ⁊
made thē a kinge, euen Ieroboā yͤ ſonne
of Nebat. And Ieroboam drue Iſrael awaye
(that they ſhoulde not folowe the
LORD) and made them ſyn a great ſyn:
for yͤ children of Iſrael walked in all yͤ
ſynnes of Ieroboam which he dyd, and
departed not therfrom, vntyll yͤ LORD
put Iſraell away out of hys ſyghte, as
he had ſayde by all his ſeruauntes the
prophetes. And ſo was Iſraell caryed
away out of theyr own land, to Aſſyria,
euen vnto this daye.

And the kinge of Aſſyria brought mē
from Babylon, frō Cutha, from Aua,
from Hanath, ⁊ frō Sepharuaim, and
put them in the cities of Samaria, in
ſtede of yͤ children of Iſraell. And they
E poſſeſſed Samaria, ⁊ dwelt in yͤ cyties
therof. And it fortuned, that at yͤ beginning
of theyr dwellyng there, they feared
not yͤ LORD. And the LORD ſent lions
among them, which ſlue thē. Wherfore
men ſayd to yͤ king of Aſſiria: The
nacions whiche thou haſt tranſlated, ⁊
put in yͤ cities of Samaria, knowe not
yͤ lawe of yͤ god of the lande, therfore he
hath ſent lyons vpon thē, ⁊ behold, they
ſley them: becauſe they know not yͤ maner
of worſhipping of yͤ god of yͤ lande.

Then the kynge of Aſſyria commaūded,
ſaying: cary thyther one or twaine
of yͤ prieſtes whō ye brought thence, ⁊
let thē go ⁊ dwel there, ⁊ teach them the
faſhion how to ſerue the god of the coūtrey.
And thā one of the prieſtes which
they had caryed thence came ⁊ dwelt in
Bethel, ⁊ taught them how they ſhould
feare the LORD. Howbeit, euery naciō
made them goddes of theyr owne, ⁊ put
thē in the houſes of yͤ hilalters, which
yͤ Samarians had made euery nacion
F in theyr cities, wherin they dwelt. The
men of Babilō made Socoth Benoth.
⁊ the men of Cuth made Nergal: ⁊ the
men of Hamath made Aſima. The Auites
made Nibbaz, ⁊ Tharthak: And
the Sepharuites burnte theyr chyldrē
in fyre for Adramelech, ⁊ Anamelech yͤ
goddes of Sepharuaim. And ſo they
feared the LORD ⁊ made them prieſtes
of the hilalters, which ſacrificed for thē
in the houſes of yͤ hilalters. And ſo they
feared the LORDE and ſerued their
own gods after yͤ maner of the people
whom they caried thence.

And vnto thys day they do after the
olde maner, ⁊ neyther feare GOD, neyther
do after theyr ordinaunces ⁊ cuſtomes, G
⁊ after the lawe ⁊ commaundement
whiche the LORD cōmaunded yͤ
chyldren of Iacob, *whō he called Iſrael. Gen.32.e
And the LORD made an apoyntment
wͭ them, ⁊ charged them, ſayinge:
*feare none other gods, nor bow your Iudi.vi
ſelues to them, nor ſerue them, nor ſacrifice Iere.10.
to thē: but feare yͤ LORD whiche
brought you out of yͤ land of Egipte wͭ
great power, ⁊ a ſtretched out arme: hī
feare, ⁊ to him bowe, ⁊ to him do ſacrifice.
The ſtatutes, ordinaunces, lawe, ⁊
commaundement which he wrote for
you, ſe that ye be diligent to do for euer
more: ⁊ feare not anye other gods. And
the appointment yͭ I haue made wyth
you, ſe ye forget not, ⁊ feare none other
gods: but the LORD your GOD ye ſhal
feare, ⁊ he ſhal deliuer you out of yͤ handes
of al your enemies. Howbeit they
dyd not herken, but dyd after their old
cuſtome. And ſo theſe nacions feared
the LORDE, and ſerued theyr ymages
alſo: lyke as dyd theyr chyldren, ⁊ their
chyldrens children. Euen as dyd theyr
fathers: ſo do they vnto this daye.

The.xviii.Chapter.

¶ Hezekia king of Iuda putteth downe the braſen
ſerpent, and deſtroyeth the ydolles. Salmanaſar
bryngeth Iſrael to the Aſſirians. The blaſphemye
of Sennacherib/or Sanherib.

IN the thyrde yeare of Hoſea, ſon A
of Ela king of Iſrael, it came to
paſſe, yͭ Hezekia the ſon of Ahaz
king of Iuda dyd reygne. *Twentye 2.par.29.a
⁊ fyue yere old was he when he began
to reigne, and reygned.xxix.yere in Ieruſalem.
His mothers name alſo was
Abi the doughter of zacharia, ⁊ he dyd yͭ
which is ryght in the ſyght of yͤ LORD,
accordinge to all as dyd Dauid his father: Deu.7.a.
*he put away the hylaulters, and 4.reg.23.b
brake yͤ ymages, ⁊ cut down yͤ groues,
and all to brake the *braſen ſerpent yͭ Num.21.c.
Moſes hadde made. For vnto thoſe B
dayes the children of Iſrael did burne
ſacryfice to it, ⁊ he called it Nehuſtan.
He truſted in the LORD GOD of Iſrael:
ſo yͭ after hym was none like him amonge
al the kinges of Iuda, nether
were there any ſuch before hym. For
he claue to the LORDE and departed
not from hym, but kepte hys comaun-

dementes, whiche the LORD cōmaunded Moſes. And the LORD was with him: ſo that he proſpered in all thinges, whiche he toke in hande. And he rebelled againſte the kynge of Aſſyria, and ſerued hym not. He ſmote yͤ Philiſtines euen vnto Aza, and the coaſtes therof: both caſtels where they kept watches, and ſtronge cyties.

C .reg.17.a *And in yͤ fourth yeare of king Hezekia (which was yͤ ſeuenth yeare of Hoſea, ſonne of Ela kinge of Iſrael) it fortuned, that Salmanazer kinge of Aſſiria, came vp agaynſt Samaria, and beſieged it: And after .iii. yeares, they toke it: euen in the ſixte yeare of Hezekia: yͭ is to ſay, the nynth yeare of Hoſca king of Iſrael. And Samaria was wonne. And the king of Aſſyria, dyd cary away Iſraell vnto Aſſyria, and put them in Halah and in Habor by yͤ riuer of Goſan, and in the cities of the Medes: becauſe they woulde not herken vnto the voyce of the LORDE theyr GOD: but tranſgreſſed hys appoyntment, and al that Moſes the ſeruaunt of the LORD commaunded, and would neither heare them nor do them.

.par.32.a. Eſa 36.a. Eccl.48.d *Therfore, in the .xiiii. yeare of kinge Hezekia did Sennacherib king of Aſſiria come vp againſt all the ſtronge cyties of Iuda, and toke them. And Hezekia kyng of Iuda ſente to the kinge of Aſſiria to Lachis, ſayinge: I haue offēded: departe from me, and all that thou putteſt on me, that wyll I beare. And the king of Aſſiria appointed vnto Hezekia king of Iuda thre hundred talentes of ſiluer, ⁊ thyrty talentes of golde. 4.reg.12.b. *And Hezekia gaue hym all the ſiluer that was found in yͤ houſe of yͤ LORD, ⁊ in the treaſures of the kinges houſe: At the ſame ſeaſon dyd Hezekia rent of D the dores of the temple of the LORD, ⁊ the pillers (whiche the ſayde Hezekia kinge of Iuda had couered ouer) and gaue them to the kynge of Aſſiria.

And the kynge of Aſſyria ſent Tharthan ⁊ Rabſaris, ⁊ Rabſake from Lachis to king Hezekia with a great hoſt, againſt Ieruſalem. And they went vp, and cam to Ieruſalem, and gat them vp, and ſtode by the condyte of the vpper poole, whiche is in the waye of the fullers felde. And when they had called to the kinge, there came out to them, Mat.1.b. *Eliakim the ſonne of Elkia whyche was ſteward of houſeholde, and Sobna the ſcrybe, ⁊ Ioah the ſon of Aſaph the recorder. And Rabſake ſayde vnto them: Tel ye Hezekia I pray you, thus ſayth the great king, euen the kinge of Aſſyria: What confidence is this yͭ thou haſt? Doeſt yͧ ſpeake ſuch a lyght word in dede? By counſell and power I wyll be ready to make warre. On whome thē doeſt thou truſt, that thou rebelleſt againſte me? E Eſa.36.a. Eze.29.a *Doeſt thou truſte to the ſtaffe of this broken rede Egypte, on which if a man leane, it will goo into hys hande, and pearce it: Euen ſo is Pharao king of Egypte vnto all that 2.para.32 truſte on him. *Yf ye ſaye vnto me: we truſte in the LORD our GOD: Is not yͭ he whoſe hilaltares ⁊ his other alters, Hezekia hathe put downe, and hathe ſayde to Iuda and Ieruſalem: ye ſhall worſhip before this altare here in Ieruſalē: Now therfore, deliuer yͤ wardes of my lord yͤ king of Aſſiria, that ye rebel not, ⁊ I wyll delyuer the two thouſand horſes if thou be able to ſet riders vpon them: Why thynkeſt thou ſcorne at the preſence of one of the leaſt dukes of my mayſters ſeruauntes, ⁊ truſteſt to Egipt for charrettes ⁊ horſemenne? Moreouer, am I nowe come withoute the byddinge of the LORD to this place, to deſtroy it: the LORDE ſaid to me: go vp to this land, and deſtroy it. F And Heliakim the ſonne of Helkia ⁊ Sobna, ⁊ Ioab ſayde vnto Rabſake: ſpeake (I praye the) to thy ſeruauntes in the Sirians language, for we vnderſtāde it: ⁊ talke not with vs in the Iewes tonge, in the eares of thys people yͭ are on the wall. And Rabſake ſayde vnto them, hathe my maſter ſent me to thy maſter ⁊ to the, to ſpeake theſe wordes? Hathe he not ſente me becauſe of the menne whiche ſyt on the wall, that they maye eate theyr owne donge, ⁊ drynke theyr owne pyſſe with you?

And ſo Rabſake ſtode, ⁊ cryed with a loude voyce in the Iewes language, ⁊ ſpake, ſayinge: heare the ſayinge of the great king of Aſſyria. Thus ſayeth the kinge: let not Hezekia begile you, for he ſhal not bee able to deliuer you oute of my hande: neyther let Hezekia make you to truſt in the LORDE, ſayinge: the LORD ſhal ſurelye deliuer vs: ⁊ this citie ſhall not be geuen ouer into yͤ hand of yͤ kinge of Aſſiria. Herken not vnto

Hezek

G Hezekia, foꝛ thus ſaith yͤ kig of Aſſiria: Deale kindlye wͭ me, ⁊ come out to me. And then eate euery man of his owne vine, ⁊ of his owne fygge tree, ⁊ dꝛynke euery manne of the water of hys owne well, tyl I come, and fet you to as good a land as yours is: a lande of coꝛne and wyne, a lande of bꝛeade and vyneyardes, a lande of oyle, of olyue trees, ⁊ of honye: that ye may lyue ⁊ not dye. And herken not vnto Hezekia, foꝛ he begyleth you, ſayinge: the LORD ſhall delyuer vs. *Hath euery one of the goddes of the nacions deliuered hys lande out of yͤ hande of the king of Aſſyꝛia? Wher is yͤ GOD of Hamath, and of Arphad? ⁊ wher is yͤ GOD of Sepharuaim: Hena and Iua? dyd they delyuer Samaria out of mine hande? and what GOD is it amonge all the goddes of the nacions, that hathe delyuered his lande out of myne hand? Shal the LORDE delyuer Ieruſalē out of myne hande?

ſay.20.b

But they that were of yͤ people held theyꝛ peace, and anſwered hym not a woꝛde, foꝛ the king had commaunded, ſaying: anſwere him not. Thē Eliakim which was yͤ ſtuarde of houſehold, and Sobnah the ſcrybe, and Ioah the ſōne of Aſaph the recoꝛder, came to Hezekia with theyꝛ clothes rent, ⁊ tolde him the woꝛdes of Rabſake.

¶ The.xix. Chapter.

The aungel of the Lorde kylleth an hundreth and foure ſcore and fyue thouſande men of the Aſſirians. Sennacherib is killed of his owne ſonnes.

A SO it came to paſſe, that when king Hezekia hearde it, he rent his clothes ⁊ put on ſacke: and came into yͤ houſe of* the LORD: ⁊ ſent Eliakim which was yͤ ſtuard of houſehold, ⁊ Sobna the ſcribe, and the elders of the pꝛieſtes clothed in ſacke, to Iſay the pꝛophet yͤ ſonne of Amoz. And they ſayde vnto hym, thus ſayeth Hezekia: thys daye is a daye of tribulacion and of rebuke, and blaſphemie. Foꝛ yͤ chyldꝛen are come to the byꝛthe, and ther is no ſtrength to be delyuered. Peraduēture, the LORD thy GOD wil heare al yͤ woꝛdes of Rabſake, whome the kinge of Aſſyꝛia his maſter hath ſent, to raile on the lyuynge GOD, and to rebuke B him with woꝛdes which the LORD thy GOD hathe hearde. And lyfte thou vp thy prayer foꝛ the remnaunt yͤ are left,

ſay.37.a

So yͤ ſeruauntes of king Hezekia came to Iſay. And Iſay ſayd vnto them: So ſhall ye ſaye to your maſter: Thus ſayeth the LORD: be not afrayed of yͤ woꝛdes which thou haſte hearde, wͭ whych the yonge men of the kinge of Aſſyꝛia haue rayled on me: Beholde, I wyl put him in another mynde, ⁊ he ſhall heare tidinges, ⁊ ſo returne to his owne land: *And I will bꝛing to paſſe, that he ſhal fall vpon the ſwearde, * euen in hys owne lande.

Eſay.37.
* ..pa.3.2

And Rabſakeh went backe agayne, ⁊ founde yͤ king of Aſſyꝛia fyghtyng agaynſt Libna: foꝛ he had hearde how yͤ he was departed from Lachis. And when he hearde men ſaye of Thirhaka kynge of the blacke Moꝛes: Behold, he is come out to fyght agaynſt the, he departed ⁊ ſent meſſēgers vnto Hezekia, ſayinge: Thus ſpeake to Hezekia kyng of Iuda, ſayinge: let not thy GOD dyſceiue the in whō thou truſteſt, ſaying: C Ieruſalem ſhal not be delyuered into yͤ hande of the kinge of Aſſiria. Beholde, thou haſt heard what the kinges of Aſſyꝛia haue done to all landes, how they haue vtterlye deſtroyed thē. And ſhalt thou (a lone) eſcape? Haue the goddes of the heathen delyuered them whyche myne aunceſtries haue deſtroyed? As Gozan, and Haran, Rezeph, and yͤ childꝛen of Eden which were in Bithlaſar? Where is the kinge of Hamath, and the kinge of Arphad, the king of the cytie of Sepharuaim, and of Hena and Iua.

So Hezekia receyued the letter of yͤ hande of the meſſengers, ⁊ redde it: And Hezekia wente vp into the houſe of the LORD, and layed it abꝛode befoꝛe the LORD. And Hezekia pꝛayed befoꝛe the LORD, ⁊ ſayd: O LORD GOD of Iſrael, which dwelleſt betwene yͤ Cherubs, thou arte GOD alone ouer al the kingdomes of the earthe: thou haſte made heauē ⁊ earth: LORD bow down thine eare, ⁊ hear. Open LORD thine eyes (I beſech the) and ſe: ⁊ heare the woꝛdes of Senacherib which hath ſent this man to raile on yͤ lyuinge GOD. Of a truthe LORD, yͤ kinges of Aſſiria haue deſtroied nacions ⁊ theyꝛ lādes, and haue ſet fyꝛe on theyꝛ goddes: Foꝛ they wer no D goddes, but the woꝛke of the handes of mā, euen of wood and ſtone. And they deſtroied thē. Now therfoꝛe, O LORD, oure GOD, I beſeche the, ſaue thou vs

out of hys hande,that all yͤ kingdomes
of the earthe may know,that thou onely
art the LORDE GOD. And Iſay the
ſonne of Amoz ſent to Hezekia, ſaying:
thus ſayeth the LORD GOD of Iſrael:
that which thou haſte prayed me, concernyng
Sennacherib king of Aſſyria,
I haue hearde it. This is therefore
the worde that the LORDE hath ſayde
of him:The virgine,euen the doughter
of Syon,hath deſpyſed the:and laughed
the to ſcorne,(O thou king of Aſſiria)
the doughter of Ieruſalem hath ſhaken
Mat.23.d her head at the,*Whom haſt thou
Zacha.2.b. rayled on, and whome haſte thou blaſphemed?
Actes.9.a Againſt whome haſt thou exalted
thy voyce,and lyfted vp thyn eyes
ſo hye? Euen againſt the holy of Iſrael.
By the hande of thy meſſengers yͭ haſt
rayled on the LORD,and ſaid:with the
multitude of my charettes I am come
E vp to the toppes of the mountaynes, euen
alonge by the ſydes of Lybanon, ⁊
I will cut downe the hye Cedar trees,
and the luſtye fyrre trees therof:and I
wyll go into the lodgynge of his neſt: ⁊
into the wood of his plaine. I haue digged,
and dronke ſtraunge waters:and
with the ſteppe of my goinge,wil I dry
al the water pooles that are beſieged.

Haſt thou not heard,how I haue ordeyned
ſuch a thing a great whyle ago,
and haue prepared it from the begynnynge?
And ſhall I not nowe bringe it
forth,that it may deſtroye,and to bring
ſtronge cyties into waſte heapes of ſtones?
and the inhabitours of them ſhalbe
of lytel power,and faint herted,and
pſal.37.a. confounded:⁊*ſhalbe lyke the graſſe of
yͤ feld,or grene herbe, or as the hey on yͤ
toppes of the houſes: or as the corne yͭ
is vnrype, ⁊ ſmytten with blaſtinge,I
knowe thy dwelling,thy commyng out
and thy goyng in,(and thy waye) and thy
furye againſt me. And bycauſe thou ragest
F agaynſt me and thinkeſt thy ſelfe ſo
bleſſed:this is come vp vnto myne eares,
and I wil put mine hoke in thy noſtrelles,
and my byt in thy lyppes,and
wyll bringe the backe agayne the ſame
way thou cameſt.

And this ſhalbe a ſygne vnto the (O
Hezekia) ye ſhal eate thys yeare of ſuch
thinges as growe of them ſelues: and
yͤ nexte yeare,ſuche as come vp of thoſe
that did growe of theyr owne accorde.
And the thyrd yeare ſowe ye and reape:
plant vyneyardes, and eate the frutes
therof. And it that is eſcaped and lefte
of yͤ doughter of Iuda, ſhall yet againe
take rooting downeward, ⁊ bear fruit
vpwarde. For out of Ieruſalem ſhall
go a remnaunt, and a numbre that ſhal
eſcape out of mounte Syon: the zele of
the LORD of hooſtes ſhall brynge this
thynge to paſſe.

Wherfore,thus ſayth the LORD concerninge G
the king of Aſſyria:he ſhal not
cũ to thys citie, nor ſhote an arow into
it,nor come before it with ſhyld,nor caſt
banck againſte it: but ſhall go backe agayne
the waye he came: and ſhall not
come into this cytie, ſaieth the LORD:
For I wyll defende thys cytie to ſaue
it, for myne owne ſake: and for Dauid
my ſeruauntes ſake.

And ſo it came to paſſe,that the ſelfe
ſame night the aungell of the LORDE
went out ⁊ ſmote in the hooſt of the Aſſyrians
an hũdred foure ſcore and fyue
thouſande. And when the remnaunte
were vp earelye in the mornynge: they
ſaw,they were all dead coorſes. *And Tob.1.d.
ſo Sennacherib kinge of Aſſyria auoyded
and departed, ⁊ went againe: and
dwelt at Niniue. And it fortuned that
as he was in a temple worſhyppynge
Niſroch his god, Adramelech ⁊ Sarezar
his owne ſonnes ſmote hym with
the ſweard. And they eſcaped into the
lande of Armenia,and Aſarhaddon hys
ſonne raigned in his ſteade.

The.xx.Chapter

Hezekia is ſycke and receyueth the ſigne of hys helthe. He receyueth rewardes of Benodach, and is reprehended of Iſay, bycauſe he ſhewed him the treaſure. He dyeth and Manaſſe his ſon raigneth in his ſteade.

ABout yͤ tyme*was Hezekia ſycke I
vnto death. And the prophet Iſay 2.par.32.d.
yͤ ſonne of Amoz came to him, and Eſa.38.a.
ſayd vnto him. Thus ſaieth the LORD:
put thy houſhould in an ordre, for thou
ſhalt dye, ⁊ not lyue. And Hezekia tourned
his face to the wal, and prayed to yͤ
LORD,ſayinge: I beſeche the nowe, O
LORD, remembre how I haue walked
before the in truthe, and with a parfyte
heart, ⁊ haue done that whiche is good
in thy ſyght:and Hezekia wepte ſore.

And it fortuned,that afore Iſay was
gone out into the middle of the courte,
the word of the LORD came to him, ſayinge:
turne agayne, and tell Hezekia
the

the captaine of my people: Thus ſayeth
B the LORD GOD of Dauid thy father: I
haue herd thy praier, & ſene thy teares,
and beholde, I will heale the: ſo that on
the thyrde daye, thou ſhalte goe vp into
the houſe of the LORD. And I wil adde
vnto thy dayes yet fyftene yeare, & will
delyuer the and thys cytye out of the
hande of the kinge of Aſſyria, and wyll
defende this cytie for myne owne ſake,
& for Dauid my ſeruauntes ſake. And
Iſay ſayde: Take a lompe of fygges.
And they toke it and layed it on yͤ ſoore:
and he recouered.

And Hezekia ſayd vnto Iſay: what
ſhalbe the ſigne that yͤ LORD wyl heale
me, and that I ſhall go vp into yͤ houſe
of the LORD yͤ thyrd day? Iſay anſwered:
this ſigne ſhalte thou haue of the
Eccl.48.c LORD, that the LORD wil do yͭ he hath
ſpoken. *Shal the ſhadow go forward
ten degrees, or go backe agayne ten degrees?
Hezekia anſwered: it is a lyghte
thynge for yͤ ſhadowe to go downe ten
degrees: (nether is that my deſyre) but if the
ſhadowe go backwarde ten degrees, it
Eccle.48.c is no light thing. And Iſay the prophet
called vnto yͤ LORD, *& he brought the
ſhadow .x. degrees backward, by which
it had gone downe in the diall of Ahas.
C *The ſame ſeaſon Berodach Baladam
Eſa.39.a. yͤ ſonne of Baladam kinge of Babilon,
ſent letters and a preſent to Heze
kia, for he had heard how that Hezekia
was ſycke. And Hezekia was glad of
them, and ſhewed them all his treaſure
houſe, ſyluer, golde, odours, precious
oyntment, al the houſe of his armoury,
and al that was foũd in his treaſures:
there was nothyng in his houſe, and in
all hys realme, that Hezekia ſhewed
them not.

And Iſay yͤ prophet came vnto king
Hezekia, and ſayd vnto him: What ſaid
theſe men, & from whence came they to
the? And Hezekia ſaid: they be come frõ
a farre countrey, euen from Babylon.
And he ſayde agayne: what haue they
ſene in thyne houſe? Hezekia anſwered,
al the thinges yͭ are in my houſe haue
they ſene, there is nothinge amonge my
treaſures, that I haue not ſhewed thẽ:
And Iſay ſayde vnto Hezekia: Heare
D the worde of the LORDE: Beholde, the
4.re.24.a, dayes come, that al that is in thy houſe,
and.25.b & what ſoeuer thy fathers haue layed
Iere.20.b. vp in ſtore vnto thys day *ſhalbe caryed
into Babylon, and nothynge ſhalbe
left, ſayth the LORD: And of thy ſonnes
(that ſhal procede out of the, & whiche
thou ſhalt beget) ſhal they take awaye,
and they ſhalbe chamberlaynes in the
palace of the kynge of Babylon. And
Hezekia ſayde vnto Iſay: welcome be
the worde of the LORDE whiche thou
haſt ſpoken. And he ſayd: ſhal there not
be peace and trueth in my dayes?

The remnaunt of the wordes that
concerne Hezekia, and all hys power, &
howe he made a poole and a condyte, &
brought water into the cytye: are they
not wrytten in the booke of the Chronicles
of the kynges of Iuda? * And 2.par.32.
Hezekia ſlepte wͭ his fathers: & *Ma- *Mat.1.
naſſe his ſonne raigned in his ſteade.

¶ The .xxi. Chapter

Wicked Manaſſe reſtoreth againe the Idols and after dyeth, in whoſe ſtede Amon his ſonne ſucceedeth which is kylled of his owne ſeruauntes. After him raigneth faythfull Joſia, whome we vſe to cal Joſias/or Joſiahu.

Manaſſe *was .xii. yere olde whẽ A
he began to raygne, & raigned 2 par.33.
fyftye & fyue yeare in Ieruſalẽ:
his mothers name alſo was Hephziba:
& he dyd euell in the ſight of yͤ LORDE
euẽ after the abhominaciõs of the heathen
whome the *LORD caſt out before Deu.18.b
yͤ chyldren of Iſrael. For he wente and
buylt vs yͤ hylaulters, *which Hezekia 4.reg.18.
his father had deſtroyed. And he reared
vp alters for Baall, & made ydols
groues (as dyd Ahab kyng of Iſrael,) &
worſhypped al the hooſt of heauen, and
ſerued them. And he buylte aulters in
the houſe of the LORDE, of whiche the
LORD ſayde: *In Ieruſalem wyll I 2.reg.7.b.
put my name. And he buylt aulters for 3.reg.9.b
all yͤ hooſt of heauen: euen in two courtes
of the houſe of the LORD. *And he Leui.20.b
offred his ſõnes in fyre, and gaue head Deut.18.b.
vnto wytchcraft and ſorcerye, & main- 4.reg.16.a
tayned workers with ſpirites, and tellers
of fortunes: & brought muche wickedneſſe
in the ſight of the LORD to angre
him.

And he put an ymage of a groue (yͭ B
he had made) euen in yͤ temple: of which
the LORD had ſayd to Dauid & to Salomõ
his ſon, *in this houſe, & in Ieru-
ſalem (which I haue choſen out of all 3.reg.9.a
trybes of Iſraell) will I put my name
for euer. Neither will I make yͤ fete of
Iſraell moue any more out of yͤ land,

whiche I gaue their fathers: ſo yͤ they will obſerue and do al that I haue cōmaunded them: and accordinge to all yͤ lawe that my ſeruaunte Moſes commaunded thē. But they herkened not, ⁊ Manaſſe led them out of yͤ way, to do more wyckedlye then dyd the heathen people, whome the LORD deſtroyed before the children of Iſrael.

And yͤ LORD ſpake by his ſeruaūtes yͤ prophetes, ſaying: bycauſe Manaſſe king of Iuda hathe done ſuch abhominacions, and hath wrought more wickedly then al that the Amorites (which were before hem) dyd: and hathe made Iuda ſyn alſo with his Idolles: Therfore, thus ſayeth the LORDE GOD of Iſrael. *Beholde I wil bringe ſuch euell vpon Ieruſalem and Iuda, that who ſo heareth of it, both his eares ſhal tingle. And I wil ſtretch ouer Ieruſalē, the ſquaring lyne of Samaria: ⁊ the plommet of the houſe of Ahab. And I will wype out Ieruſalem, as a mā wypeth a dyſhe, ⁊ when he hathe wiped it, tourneth it vpſyde downe. And I will leaue yͤ remnaūt of mine enheritaūce, ⁊ deliuer thē into yͤ hande of theyr enemyes, ⁊ they ſhalbe robbed ⁊ ſpoyled of al theyr aduerſaries, euen bycauſe they haue done euell in my ſyght, ⁊ haue angred me, ſins yͤ time theyr fathers came out of Egipt vntyl this day. re.19.a. C

And Manaſſe ſhed innocent bloude exceding much, tyl he repleniſhed Ieruſalem from corner to corner, beſyde his ſinne, wherwith he made Iuda to ſinne and to do euyll in the ſight of the LORD.

D The reſt of the wordes that concerne Manaſſe, ⁊ al that he did, and his ſinne that he ſinned: are they not wrytten in the boke of the Chronicles of the kinges of Iuda? And Manaſſe ſlept with his fathers, and was buryed in his owne houſe, euen in the gardē of Vſa: ⁊ Amon his ſonne raygned in hys ſtede.

par.33.d. *Amon was .xxii. yeare olde, whē he began to raigne, ⁊ he raigned two yere in Ieruſalem. His mothers name alſo was Meſulemeth yͤ doughter of Harum of Iotba. And he did euil in yͤ ſight of the LORDE (as his father Manaſſe dyd) and walked in all the waye yͤ his father walked in: and ſerued the Idols that his father ſerued: and worſhypped them. And he forſoke the LORDE GOD of his fathers: and walked not in the waye of the LORD.

And the ſeruauntes of Amon conſpired agaynſt him, ⁊ ſlue the kinge in hys owne houſe. And the people of the land ſlue al thē that had conſpyred againſte kinge Amon, and the people made Ioſia hys ſonne kinge, in hys ſtede. The reſt of the wordes that concerne Amon, what thinges he did: are they not written in the boke of the Chronicles of the kinges of Iuda? And they buryed hym in his ſepulchre, in yͤ garden of Vſa: ⁊ Ioſia his ſonne raigned in his ſtede.

The .xxii. Chapter.

After Ioſia heard of the boke of the law that was founde in the temple, he ſendeth to Hulda the propheteſſe for counſell.

A 2.par.34.a IOſia was *eyght yeare old whē he begā to raygne, ⁊ he raigned .xxxi. yeare in Ieruſalē. His mothers name alſo was Iedida yͤ doughter of Adaia of Bozcath. He dyd that whiche is right in the ſight of yͤ LORD, and walked in all the wayes of DAUID his father: and bowed neyther to the right hande, or to the lefte.

2.par.34.b *And it came to paſſe, yͤ in the .xviii. yere of the raygne of kinge Ioſia, the king ſent Saphan the ſonne of Azalia the ſonne of Meſulam the ſcrybe to the houſe of the LORDE, ſayinge: *go vp to Helkia yͤ hie prieſt: that he may ſumme yͤ ſiluer whiche is brought into yͤ houſe of the LORD, whiche the kepers of the porch haue gathered of the people, and let them delyuer it into the hand of thē that do the worke, and that haue the ouerſighte of the houſe of the LORDE, and let them gyue it to thē that worke in the houſe of the LORD: (to repayre yͤ decayed places of the temple) euen vnto carpenters and maſons, and workers vpō the walles: and for to bie timber, and fre ſtone to repayre the temple. Howbeit, let no rekening be made with them of the money that is deliuered into theyr hande, for theyr vſe is to deale faythfullye. 4.reg.12.b B

para.34. *And Helkia the hye prieſt ſayd vnto Saphan the ſcrybe: I haue found yͤ boke of the lawe in the houſe of the LORD, ⁊ Helkia gaue the boke to Saphan, and he red in it. And Saphan the ſcribe came to the kinge, and brought him word againe, ⁊ ſaid: thy ſeruauntes haue beſtowed yͤ money (yͤ was founde

in ẏ temple:)and haue delyuered it vnto
them that do the worke, and ẏ haue
the ouerſight of the houſe of the LORD.
And Saphan the ſcribe ſhewed ẏ king,
ſaying: Helkia the prieſt hath deliuered
me a booke. And Saphan red in it before
the kinge.

C And it fortuned, ẏ when the kyng had
heard the wordes of the boke of ẏ law,
he rente his clothes. And the kyng cōmaunded
Helkia the prieſt, and Ahikā
the ſonne of Saphan, ⁊ Achbor the ſon
of Michaia, and Saphan the ſcrybe,
and Aſahia a ſeruaunte of the kynges,
Jere.21.a. ſaying:*go ye and enquire of ẏ LORD
for me: and for ẏ people, and for all Juda,
concerning the wordes of this boke
that is founde. For great is the wrath
of the LORDE that is kyndled againſt
vs, becauſe our fathers haue not herkened
vnto the wordes of this boke, to do
according vnto al that, which is wrytten
therin for vs.

So Helkia the hie prieſt and Ahikā,
Achbor ⁊ Saphan, and Aſahia wente
vnto Hulda the propheteſſe, the wife of
Sullam, the ſonne of Thikua, the ſonne
of Harhan keper of ẏ wardrope: which
propheteſſe dwelt in Jeruſalem in the
houſe of the doctrine, and they communed
with her. And ſhe anſwered them:
thus ſaieth the LORD GOD of Jſraell:
D Tell ẏ man ẏ ſent you to me, thus ſaith
the LORD: beholde, J wyll brynge euil
vpon this place, and on the inhabiters
therof:(euen al the wordes of the boke
which the kynge of Juda hath red) becauſe
they haue forſaken me, and haue
burnt incenſe vnto other gods, to anger
me ẇ all the workes of theyr handes.
My wrath alſo ſhalbe kyndled againſt
this place, ⁊ ſhal not be quēched.

But to the kynge of Juda (which ſēt
you to aſke counſell of the LORDE) ſo
ſhal ye ſay, thus ſayth the LORD GOD
of Jſrael, as touchyng ẏ wordes which
ye haue heard: Bycauſe thyne hert dyd
melte: ⁊ bycauſe thou haſt humbled thy
ſelfe before me the LORDE, when thou
herdeſt what J ſpake agaiſt this place,
⁊ againſt the inhabiters of ẏ ſame (how
ẏ they ſhould be deſtroyed ⁊ accurſed:)
and haſt rent thy clothes, and wept before
me: of that alſo haue J heard, ſayeth
ẏ LORD: Behold, therfore J wil receiue
the vnto thy fathers, ⁊ thou ſhalte
be put into thy graue in peace, ⁊ thyne
eyes ſhal not ſe all the euyll, whiche J
wyll bringe vpon this place. And they
brought the kyng worde againe.

The. xxiii. Chapter.

¶ Joſia readeth Deuteronomy before the people.
He putteth down the Jdolles/after he had kylled
the prieſtes therof. He kepeth Paſſeouer. He was
killed in Mageddo/⁊ his ſon Jehoahaz raygneth
in his ſteade. After he was taken, his ſonne Jehoakim
was made kinge.

AND * then the kynge ſente, ⁊ there A
gathered vnto him al the elders of 2.par.34.
Juda ⁊ of Jeruſalem. And ẏ king
went vp into ẏ houſe of the LORDE, ẇ
all the men of Juda and all the inhabitours
of Jeruſalem, with ẏ prieſtes ⁊
prophetes, ⁊ all the people both ſmall
⁊ great. And he red in the eares of them
*al the wordes of ẏ boke of ẏ couenāt: 2.Eſdr.8.
whiche was founde in the houſe of the
LORD. And ẏ kynge ſtode by a pyller, Joſ.24.f
*and made a couenaūt before ẏ LORD
ẏ they ſhould walke after the LORD, ⁊
kepe his cōmaūdemētes, his witneſſes,
⁊ his ſtatutes, with all their herte, and
al their ſoule, ⁊ make good the wordes
of the ſayde appoyntmente that were
written in the forſayde boke. And all ẏ
people conſented to the appoinment. B

And the kynge cōmaunded Helkia ẏ
hie prieſt, and the inferiour hie prieſtes,
and the kepers of the ornamentes, to
brynge out of the temple of the LORD,
all the veſſelles ẏ were made for Baal,
for the idoles groues, and for al ẏ hoſte
of heauen. And he burnt them without
Jeruſalem in the feldes of Cedron, and
caried the aſhes of them into Bethel.
And he put downe ẏ miniſters of Baal,
whō the kynges of Juda had founded
to burne incenſe in ẏ* hylaulters ⁊ cyties 4.reg.28.
of Juda, ẏ were rounde about Jeruſalē:
⁊ alſo them ẏ burnt incenſe vnto
Baal, to the ſunne, to the moone, to the
planettes, ⁊ to al ẏ hoſt of heauen. And
he brought oute the idoles groue frō ẏ
temple of ẏ LORD without Jeruſalem
vnto ẏ broke Cedrō, ⁊ burnt it there at
the broke Cedrō, ⁊ ſtampt it to pouldre;
⁊ caſt the duſt thereof vpon the graues
of the childrē of ẏ people. And he brake
downe ẏ ſelles of ẏ male ſtues ẏ were
by the houſe of ẏ LORD, where ẏ womē
woue hāgynges for ẏ idoles groue.

And he brought al the prieſtes out of
the cities of Juda, and defyled the hylaulters
where the prieſtes had burnte

incenſe, euen frō Geba to Berſeba: and deſtroyed the aulters of the gates, that were in yͤ entring in of yͤ gate of Joſua the gouernour of the cytie, which were (as a man goeth in) on the left hand of the gate of the citie. Neuertheleſſe the prieſtes of the hylaulters came not vp to the aulter of the LORD in Jeruſalē, saue onelye they dyd eate of the ſwete breade among theyr brethren.

C ere.7.d And he defyled *Topheth: whiche is in the valley of the children of Hinnom: bycauſe no mā ſhoulde offre hys ſon or his doughter in fire to Molech: he put down the horſes yͭ the kinges of Jſrael had gyuen to the ſunne, at yͤ entringe in of the houſe of the LORD, by the chambre of Nathanmelech, the chambrelain, which was ruler of the ſuburbes, and burnt the charrets of yͤ ſunne with fire. And the alters that were on the toppe of the parloure of Ahaz (whiche yͤ kinges of Juda had made) and the *alters .reg.21.a whiche Manaſſe had made in the two courtes of the houſe of the LORDE, did the kynge breake downe, ⁊ ran thence: and caſte the duſt of thē into the broke Cedron.

And the hylaulters that were before Jeruſalem on the ryghte hande of the mount Oliuete, *(which Salomon the reg.11.b kyng of Jſrael had buylded for Aſtharoth yͤ ydol of the zidons, and for Chamos the ydol of the Moabites, and for Milchom the abhominable ydoll of the children of Ammon) thoſe the kyng defyled: and brake the ymages, and cutte downe the ydole groues, ⁊ filled their places with the bones of men.

.reg.13.a Moreouer* the aulter that was at Bethel, the hilaulter made by Jeroboam, yͤ ſonne of Nebat (whiche made Jſrael ſinne) both the aulter ⁊ alſo the hil, he brake downe, and burnt yͤ hyl aulter D and ſtampt it to powder, and burnt the idol groue. And as Joſia turned hym ſelfe, he ſpied yͤ graues, that were in the mount, and ſent, ⁊ fet the bones out of yͤ graues, and burnt them vpon the aulter to polute it, accordyng to yͤ worde of the LORD, that the man of GOD proclaimed* .reg.13.a which told the ſame wordes.

Then he ſayde what graue ſtone is yonder that J ſee? And the mē of yͤ citie tolde him, it is the ſepulchre of yͤ man of GOD, whiche came from Juda, and told yͤ ſelfe ſame thinges that thou haſt done to the aulter of Bethell. And he ſaid let him be: ſe that no man moue his bones. And ſo his bones were ſaued wͭ the bones of a prophete that came oute of Samaria.

And all the houſes of the hilaulters in the cyties of Samaria, whyche the kinges of Jſraell had made to angre (the Lorde) withall, thoſe Joſia put oute of the way, ⁊ did to them accordyng to al yͤ actes yͭ he had done in Bethel. And he ſacrificed all the prieſtes of the hylaulters yͭ were there, euen vpon the alters, and burnt mennes bones vpō thē, and returned to Jeruſalem.

E And the kynge commaunded all the people, ſayinge: * kepe the feaſt of the 2.par.35.a paſſeouer vnto the LORDE your GOD, 1.Eſd.1.a *as it is written in the booke of thys *Deu.16.a couenaunt. *There was no paſſeouer *3.Eſd.1.c holden lyke yͭ frō the daies of yͤ Judges that iudged Jſrael, and in al the dayes of the kynges of Jſrael, and of yͤ kinges of Juda. Jn the .xviii. yere of kyng Joſia was thys paſſeouer holden to the LORD in Jeruſalem.

And therto workers with ſpirites ⁊ ſothſayers, ymages, ydols, ⁊ all the abhominacions that were eſpyed in the lande of Juda ⁊ in Jeruſalē, thoſe dyd Joſia put out of the waye, to performe yͤ wordes of yͤ law which were writē in the boke yͭ Helkia yͤ prieſt found in the houſe of yͤ LORD: like vnto hi was ther no kig before him, yͭ turned to yͤ LORD wͭ all his hert, wͭ all his ſoule, ⁊ all hys might according to al yͤ law of Moſes, neither after him aroſe there any ſuche as he.

F Notwithſtādyng, the LORD tourned not frō yͤ fearceneſſe of his great wrath (wherwith he was angry agaynſt Juda) bycauſe of al the prouocacions that Manaſſe had prouoked him wͭall. And the LORD ſayde: *J wyl put Juda al- 4.R.24.a ſo out of my ſight, as J haue done away Jſrael: ⁊ wil caſt of this citie Jeruſalē, whiche J haue choſen, and the houſe of which J ſayd: my name ſhal be there.

The reſt of the wordes that concerne Joſia, and all that he dyd: are they not written in the boke of the Chronicles of the kynges of Juda?

*Jn his daies Pharao Necho kynge 2.par.35.d of Egipt went vp againſte the kynge of Aſſiria to the riuer Euphrates. And king Joſia went agaynſte hym, ⁊ was ſlayne of him at Magiddo, whē he had ſene him. And his ſeruaūtes caried him dead from Magiddo, ⁊ broughte him to Ieruſalem, ⁊ buried him in his own ſepulchre. And the people of the lande, toke Iehoahaz, the ſonne of Ioſia, ⁊ annoynted hym, ⁊ made hym kynge in his fathers ſteade.

Iehoahaz was .xxiii. yere olde when he begā to raigne, ⁊ raigned thre monethes in Ieruſalē. His mothers name alſo was Hamiel the doughter of Ieremia of Libna. And he dyd euyll in the G ſyght of yͤ LORD, accordyng to al thynges as his fathers had done. And Pharao Necho put him in bondes at Ribla in the lande of Hamath, that he ſhould not raigne in Ieruſalem: ⁊ put the lāde to a tribute of an hūdred talentes of ſiluer, ⁊ a talent of golde. And Pharao Necho made Eliakim the ſonne of Ioſia king in yͤ roume of Ioſia his father: ⁊ turned his name to Iehoakim, ⁊ toke Iehoahaz away, which when he came to Egipt, died there.

And Iehoakim gaue the ſiluer ⁊ the gold to Pharao, ⁊ taxed the lād, to giue the money accordyng to the requeſt of Pharao: requirynge of euery man (accordyng to their abilite) ſiluer ⁊ golde: euen of the people of the lande to gyue vnto Pharao Necho. Iehoakim was .xxv. yere olde when he begā to raygne, ⁊ he raigned .xi. yere in Ieruſalem. His mothers name alſo was Zebuda the doughter of Pedaia of Ruma. And he dyd that whiche was euyll in the ſight of the LORD, accordyng to all thynges, as his fathers had done.

The .xxiiii. Chapter.

Iehoakim dieth. Ieruſalē is beſieged of the Babylonians. Iehoakim yeldeth himſelfe to the kyng of Babilon And in his roume came Mathaniah which was called Zedekiah.

A IN hys daies came Nabuchodonozor, kyng of Babylon vp, and Iehoakim became his ſeruaūte thre yere, and thē turned, and rebelled againſt him. And the LORD ſente vpon him men of warre from among yͤ Caldees, from among the Sirians out of yͤ Moabites, ⁊ from the children of Ammon: ⁊ ſent them agaynſte Iuda, to deſtroye it, accordyng to the ſaying of the LORD, which he ſpake by his ſeruaūtes the prophetes. Onely at the byddyng of the LORDE happened it ſo to Iuda, to put them out of his ſyght, for yͤ ſinnes of Manaſſe, accordinge to all that he dyd, and for the innocent bloud that he ſhed, ⁊ filled Ieruſalem with innocent bloud, ⁊ the LORDE woulde not be reconcyled.

B The reſt of the wordes that concerne Iehoakim and al that he did, are they not written in the boke of yͤ Chronicles of the kinges of Iuda: And ſo Iehoakim ſlepte with his fathers: ⁊ *Iehoachin his ſonne raigned in his ſtede. And the kynge of Egipt came nomore oute of his lande: for the kynge of Babylon had taken frō the riuer of Egypt, vnto the riuer of Euphrates, all that pertained to the king of Egipt. Iehoachin was eyghtene yere olde, and raigned in Ieruſalē thre monethes. His mothers name alſo was Nehuſta, the doughter of Elnathan of Ieruſalem. And he dyd that which was euil in the ſyght of the LORDE, accordinge to all as his father had done. *In that tyme came the ſeruauntes of Nabuchadnezer kynge of Babylon vp agaynſte Ieruſalem, ⁊ the citie was beſieged. And Nabuchadnezer kyng of Babylon came agaynſte the cytie, ⁊ his ſeruauntes dyd beſiege C it. *And Iehoachin the kynge of Iuda came oute to the kynge of Babylon, he ⁊ his mother, his ſeruaūtes, his lordes, and his chamberlaynes. And the kinge of Babylon toke him in the eyght yere of his raigne.

* And he caryed oute thence al the treaſures of the houſe of the LORDE, ⁊ the treaſure of yͤ kynges houſe: ⁊ brake al the veſſels of gold, which Salomon kyng of Iſrael had made in the temple of the LORD, as the LORDE had ſayde. And he caried awaye all Ieruſalem, ⁊ all the lordes, ⁊ all the ſtronge men of warre, euen ten thouſande into captyuitie: ⁊ all crafteſmen ⁊ kepers, none remaynyng ſaue the pore commen people of the lande.

D *And he caried away Iehoachin to Babylon, ⁊ the kynges mother, and the kynges wyues, hys chamberlaynes, and them that were myghtye in the lande: thoſe caryed he awaye into captiuitie from Ieruſalem to Babylon. And al yͤ actiue mē of war, euen .vii. M. ⁊ craftes mē ⁊ porters a. M. all yͭ were ſtrong ⁊ apt for war, did yͤ king of Babylon bringe to Babylon captiue.

Math. 1.
Iere. 32.
Dani. 1.
Eſther. 2.
4. re. 20.
Eſai. 39.
Iere. 24.
Deut. 25.

sr.26.b.
re.37.a

*And the kynge of Babylō made Mathania his fathers brother, kyng in his ſteade: & chaūged his name to zedekia.

re.52.a

*Zedekia was.xxi. yere olde when he began to raigne, and he raigned.xi. yere in Jeruſalem. Hys mothers name alſo was Hamital the doughter of Jeremia of Libna. And he did euyll in the ſight of the LORDE, accordynge to all as Jehoachin had done. For yͤ wrath of yͤ LORD was moued againſt Jeruſalē and Juda, vntyl he caſt them out of his ſyghte. And Zedekia rebelled agaynſte the kyng of Babylon.

¶ The.xxv. Chapter.

Jeruſalem is beſieged of Nabuchodonezar/ otherwiſe called Nabuchadnezer, and it & the temple are both burnt. The ſonnes of zedekia are ſlaine before his eies/and after are his owne eyes putte out. Juda is brought to Babilon, and after is Jehoachin exalted.

A
ere.39.a
nd.52.a

AND it fortuned, *that in the nynth yere of his raigne, the tenth daye of yͤ tenth moneth: Nabuchadnezar kyng of Babylon came, he and all hys hoſt againſt Jeruſalem, and pitched againſt it: & made engins againſt it on euery ſide. And yͤ citie was beſieged vnto the eleuēth yere of king Zedekia.

Ezec 3.b
nd.4.a

* And the.ix. daye of the monethe, there was ſo greate hunger in the citie: that there was no bread for the people of the lād.

And the citie was broken vp: and al the men of armes fledde by nyghte, by a waye thorowe a gate, whiche is betwene two walles by the kynges gardeyne: the Chaldees lyeng aboute the Cytie.

B

And the kynge wente the waye towarde the playne. And the ſouldiers of the Chaldees folowed after the kyng, and toke him in the playne of Jericho: and all his army were ſcattered away from him, (and left him.) So they toke the kynge, and broughte him to Nabuchadnezar the kyng of Babilon to Rybla, wher they reaſoned with him. And they ſlue the ſonnes of Zedekia before his eies: & he put out yͤ eyes of zedekia, and fettered him with two chaines, and caried him to Babylon.

C

And the.vii. daye of the.v. moneth which is the.xix. yeare of kynge Nabuchadnezar kyng of Babylon, came Nabuſaradan a ſeruāt of the kyng of Babylon, and chiefe captaine of the men of warre, vnto Jeruſalem: and burnt the houſe of the LORD, & the kinges houſe, and al the houſes of Jeruſalem, and all great houſes burnt he with fire. And al the ſouldiars of yͤ Chaldees that were with the chiefe captaine of the men of warre, broke downe the walles of Jeruſalem rounde aboute. But the reſt of the people that were lefte in the citie, & them that were fled to the kyng of Babylon, wͭ the remnaunt of the commen people, did Nabuſaradan yͤ chiefe captayne of the men of warre carie away: but the captayne of the ſouldyers lefte of the poore of the lande to dreſſe yͤ vynes, & to tyl the ground.

D
4.reg.7.d
Jere.52.c
1.par.13.d

*And the pyllers of braſſe that were in the houſe of yͤ LORD, & the ſockets, & the braſen lauatory yͭ was in the houſe of yͤ LORDE, did the Chaldees breake, and caried al the braſſe of them to Babylon. And the pottes, ſhouels, dreſſyng knyues, ſpones, & all the veſſelles of braſſe that they miniſtred in, toke they awaye. And yͤ fire pannes, & baſens, & ſuche thinges as were of gold, & of ſiluer, them toke the chyefe captayne awaye: euen two pyllers, one lauatory, & the ſockettes whiche Salomon hadde made for yͤ houſe yͤ LORD. The braſſe of all theſe veſſels was without weyghte. The heygth of the one piller was.xviii. cubites, and yͤ head theron was braſſe, and thre cubytes hye, & vpon the heade was there a wrethen worke and pomegranates rounde about, all of braſſe. And of the ſame faſhyon was yͤ ſeconde pyller, with a wrethen worke.

E

And the chiefe captayne of the mē of warre, toke Saraia the chiefe Prieſt, & zephoniah the hieſt prieſt ſaue one, and the thre kepers of the holye thynges. And out of the citie he toke a chamberlayne, that had the ouerſyghte of yͤ men of war, & .v. men of thē that were euer in the kynges preſence, whyche were founde in yͤ citye: & him that was ſcribe to yͤ captayne of yͤ hoſt, which broughte out the people of the lande to war, and three ſcore men of the people of yͤ lande, that were founde in the citie. And Nabuſaradan the cheife captayne of yͤ mē of warre toke theſe, & brought them to the kynge of Babilon to Ribla. And the kyng of Babilon ſmote them, & ſlue thē at Ribla in yͤ hande of Hanath. And ſo Juda was caried awaye oute of their lande.

Howbeit

F Howbeit, there remayned people in the lande of Iuda, whom Nabuchadnezar, kyng of Babilon lefte, and made Gedalia the ſonne of Ahikam the ſon of Saphan ruler ouer them. And all yͤ captaynes of the ſouldiers ⁊ other men hearde, that the kynge of Babilon had made Gedalia gouernour: ⁊ there came to Gedalia to Mazphah , Iſmael the ſonne of Nethania, Iohannã the ſon of Karea, Saraia the ſon of Thãhumeth the Nethophatite, ⁊ Iazaania yͤ ſonne of Maachati, and theyꝛ men. And Gedalia ſware to them, and to yͤ men whõ they had with them, ⁊ ſayd vnto them: feare not ye becauſe ye are the ſeruaũtes of the Chaldees, dwell in the land, and ſerue the kynge of Babilon and ye ſhalbe well.

But it chaunced in the ſeuenth moneth, G yͤ Iſmael the ſonne of Nethanya, the ſon of Eliſama, of the kynges blod, came, and tenne men with him, ⁊ ſmote Gedalia, that he died: ⁊ ſo he did the Iewes, and the Chaldees that were with him at Mizpa.

And al the people both ſmal ⁊ great, and the captaines of war aroſe, ⁊ came to Egipte foꝛ they were afraide of the Chaldees. Notwithſtandyng yet in the ſeuen and thyꝛtie yere after Iehoachin kynge of Iuda was caryed awaye, the ſeuen ⁊ twentye daye of the twelueth moneth, Euilmerodach kyng of Babilon, the ſame yere yͤ he began to raigne, dyd lyft vp the head of Iehoachin king of Iuda out of yͤ pꝛiſon: ⁊ ſpake kyndly to him: and ſet his ſeate aboue the ſeate of the kynges that were with hym in Babylon: ⁊ chaunged hys pꝛyſon garmẽtes. And he did euer eate bꝛead befoꝛe him, all yͤ daies of his life. His poꝛciõ was a cõtinual poꝛcion that was aſſigned him of yͤ kyng, euery day a certaine as lõge as he lyued.

¶ The ende of the fourthe boke of the kynges.

The firſt booke
# of y Chꝛonicles called in Latin, Verba dierum: oꝛ after the Grekes, Paralipomenon: whiche the Hebꝛues call Dibꝛi Haiamin, and reken both the bokes but foꝛ one.

¶ The.i. Chapter.

¶ *A briefe reherſal of al the genealogie of Adam/ and ſo forth vnto the ſonnes of Eſau and Iacob.*

ADam * Seth, Enos, Gene.5. A Kenan, Mahalehel, Iared, Henoch Metuſalah, Lameth, Noah, Sem, Ham, ⁊ Iapheth. The * ſons of Iapheth, Gene.10. Gemer, Magog, Madai, Iauan, ⁊ Thubal, Meſech, ⁊ Thiras. The ſonnes of Gomer, Aſchinaz, Diphath ⁊ Thogarma. And the ſonnes of Iauan, Eliſa ⁊ Tharſiſa, Citim ⁊ Dodanim. The ſonnes of Ham, Chus ⁊ Miſrai, Phut ⁊ Chanaã. The ſons of Chus, Siba ⁊ Hauila, Sabbetha, ⁊ Rahma, ⁊ Sabthecha. And the ſonnes of Rahma, Seba ⁊ Dedã. And Chus begat Nimrod: ⁊ he begã to be myghtie vpon the earth. Miſraim begat Ludin ⁊ Anamin, Lahabi ⁊ Naphthuim, Phatruſim ⁊ Caſluim of whiche came yͤ Philiſtines ⁊ the Caphthoꝛites. Canaã begat Zidon his eldeſt ſonne, ⁊ Heth: Iebuſi alſo, ⁊ Amoꝛi, ⁊ Girgaſi, Heui, Araki ⁊ Sini, ⁊ Aruadi, Zamari and Hemathi.

The ſonnes of Sem, Elam ⁊ Aſſur, Arphacſad, Lud ⁊ Aram ⁊ Vz, Hul and B Gether ⁊ Maſech. Arphacſad begatte Selah, ⁊ Selah begat Eber. And vnto Eber were boꝛne two ſons: the name of the one was Peleg, becauſe yͤ in his daies the land was deuided. And hys bꝛothers name was Ioktã. Ioktã begat Almodad ⁊ Saleph, Hazermaneth ⁊ Ierah, Haboꝛã alſo ⁊ Vſal ⁊ Dikla, Ebal ⁊ Abimael ⁊ Seba ⁊ Ophir: Hauila and Iobab.

All theſe were the ſonnes of Ioktã, *Sẽ, Arphacſad, Selah: Eber, Peleg, gene.11.b Rehu, Serug, Nahoꝛ, Therah, Abꝛã, otherwiſe called Abꝛahã. The ſons of Abꝛahã, Iſaac ⁊ Iſmael. And theſe are their generacions: * the eldeſt ſonne gene.25. of Iſmael was Nabaioth, then Kedar,

Adbeel, and Mibſam, Miſma and Dumah,
Maſka Hadad and Thema, Ietur,
Naphis and Kedma.

C These are the ſonnes of Iſmael, the
children of Ketura Abrahams concubyne:
ſhe bare zimram, Iokſan, Medā,
Midian, Iiſboke and Suah. The children
of Iokſan, Seba, and Dedan.
The childrē of Dedan, Aſſurim and Latuſſim and
Laomim: The children of Midiā, Epha, &
ene.25.a Ephar, Henoch, Abyda, & Eldaa.* All
these are the children of Ketura.

And ſo Abraham begat Iſahac: the
ſons of Iſahac, Eſau and Iſraell. The
ene.36.b ſons of Eſau* Eliphaz, Rehuel, Iehus,
Iaelam, and Korah. The children of
Eliphaz, Theman, Omer, zephi & Gathā,
Kenas, Thimna, and Amalek. The
children of Rehuel, Nahath, zerah, Sāma
ene.36.c and Miza. * The ſonnes of Seir,
Lotan, Soball, Zibeon, and Ana, Diſon,
Ezer and Diſan. The children of
Lotā, Hori, and Homan, and Thimna
was Lotans ſyſter. The children of
Sobal: Aliā, Manahath, Ebal, Sephi,
and Onam. The ſonnes of Zibeon. Aia
& Ana. And the ſonnes of Ana, Diſon.
The ſonnes of Diſon, Hanran, Eſban,
Iithran, and Cheran. The ſonnes of
Ezer, Bilhan, zaeuan & zakā. The ſons
D of Diſan, Uz & Aaran.
Gene.36.e *These are the kynges that raygned
in the lande of Edom, before any kyng
raygned ouer the children of Iſraell.
Bela the ſonne of Beor: and the name
of his Citie was Dinhaba. And Bela
dyed, & Iobab the ſon of zerah of Bozra
raygned in his ſteade. And when Iobab
alſo was deade, Huſam of the lāde
of yͤ Themanites raigned in his ſteade.
And when Huſam was deade, Hadad
the ſonne of Bedad, whiche ſmote Midian
in the felde of Moab, raygned in
his ſteade, and yͤ name of his cytie was
Auith. So Hadad dyed, and Samla of
Maſreka raygned in his ſteade. And
Samla died, and Saul of Rehoboth by
the riuer ſide, raigned in his ſtead. And
when Saule was deade, Baalhanan
the ſon of Achbor raigned in his ſtead.
And Baalhanan died, & Hadad raigned
in his ſteade, and the name of his cytye
was Pahi, & his wiues name was Mehetabeel
the doughter of Matred, the
doughter of Meſahab.

Hadad dyed alſo, & there wer Dukes,
in Edom, Duke Thimna, Duke Aliah,
and Duke Ietheth: Duke Aptholibama,
Duke Ela, Duke Pinon, Duke Kenaz,
Duke Themam, Duke Mibzar,
Duke Magdiel, & Duke Iram. These
are the Dukes of Edom.

¶ The.ii. Chapter.

The genealogye of Iuda vnto Iſai / the father of
Dauid.

A These are yͤ ſons of Iſrael, Rubē,
Simeon, Leui, Iuda, Iſachar,
and zabulon, Dan, Ioſeph, Beniamin,
Nepthali, Gad & Aſſer. *The
gene.38.a ſonnes of Iuda, Er, Onan, & Sela.

These.iii. were borne to him of Bath
Sua the Cananiteſſe. And Er yͤ eldeſt
ſonne of Iuda was euel in the ſighte of
Math.1.a the LORD, and he ſlue him. *And Thamar
his doughter in lawe bare hi Phares,
and zara: and ſo all the ſonnes of
Iuda were fyue.

Ruth.4. *The ſonnes of Pharez, Hezron and
Hamul. The ſonnes of zarah: zimri, Ethā,
Hemā, Chalchol and Dara: which
were.v. in al.

Iosu.7.a And the ſons of Charmi, *Achar that
troubled Iſrael, tranſgreſſynge in the
thyng yͭ was dampned. The ſonnes of
Ethā, Azaria. The ſonnes alſo of Hezron
that were borne vnto him: Ierhameel,
Math.1.a Ram & Chelubat.* And Ram begat
Aminadab: and Aminadab begat
Nahſon a lorde of the chyldren of Iuda.
And Nahſon begat Salma: & Salma
B begat Boas: Boas begat Obed: &
1.reg.16 Obed begat Iſai.* And Iſai begat his
eldeſt ſonne Eliab, & Aminadab the ſeconde,
& Simaa the thirde, Nathanael
the.iiii. & Radai the.v. Ozem the.vi.
& Dauid the.vii. Whoſe ſyſters were
zaruia & Abigail. The ſonnes of zeruia,
Abiſai, Ioab & Azahell: three. And Abigail
2.reg.17. bare Amaza: * yͤ father of which
Amaza was Iether an Iſmaelite.

And Caleb the ſonne of Hezron begat
Aſuba of hys wyfe Aſuba, & Ierihoth,
C whoſe ſons are theſe: Ieſer, Sobab
& Ardon. And when Aſuba was
dead, Caleb toke Ephrata, which bare
Exo.31.a him Hur. * And Hur begat Uri, & Uri
begat Bezaleel.

Afterward came Hezron to yͤ doughter
of Machir yͤ father of Gilead, & toke
her when he was threeſcore yere olde.
And ſhe bare him Segub: & Segub begat
Iair, which had.xxiii. cities in the
lāde of Gilead. And he ouercame Geſſur
and Aram, and toke the townes of
Iair

Jair from them which dwelt in them:
⁊ Kenath, ⁊ the townes therof: euē thre
ſcore townes. All theſe were the ſons
of Machir, the father of Gilead. And
after that Hezron was deade at Caleb
in Ephrata, Abia Eſrōs wife, bare him
par.4.a *Aſhur the father of Thekoa.

D And the ſonnes of Jerhameel the eldeſt
ſon of Hezron were: Ran yͤ eldeſt,
Buna, Oren, Ozen ⁊ Ahia. And Jerhameel
had yet another wyfe named
Athara, which was the mother of Onā.
And the ſons of Ram yͤ eldeſt ſon of
Jerhameel, were Maaz, Jami ⁊ Ekar.

The ſonnes of Onam were Sāmai ⁊
Jada. The ſonnes of Sammai: Nadab
and Abiſur. And yͤ wife of Abiſur was
called Abihail, ⁊ ſhe bare him Ahban ⁊
E Molid. The ſonnes of Nadab: Seled ⁊
Appaim. And Seled died wͭoute children.
The ſonne of Appaim: Jeſei. And
the ſonne of Jeſei: Seſā. And yͤ ſonnes
of Seſā, Ahlai. And the ſonnes of Jada
the brother of Samai: Jether and
Jonathā. And Jether dyed withoute
children. The ſonnes of Jonathā, Peleth
⁊ Zaza. Theſe were the ſonnes of
Jerhameel. Seſan had no ſonnes, but
doughters. And Seſan had a ſeruaunt
that was an Egipcian named Jerha,
to whom he gaue his doughter to wife:
and ſhe bare him Athai. And Athai begat
Nathan, ⁊ Nathan begat Zabad.
And Zabad begat Aphlal: ⁊ Aphlal begat
Obed. Obed begat Jehu: ⁊ Jehu
begat Azaria: Azaria begat Aalez: and
Aalez begat Elaza. Elaſa begat Siſamai:
⁊ Siſamai begat Sallum. Sallum
begat Jecamia. Jecamia begat
Eliſamah.

The ſonnes of Caleb, the brother of
F Jerhameel: Meſa his eldeſt ſon, which
reg.23.d. was the father of*ziph: ⁊ the ſonnes of
Mareſa the father of Hebrō. The ſons
of Hebron, Corah ⁊ Tapuah, Rekem ⁊
Sama. Sama begat Raham yͤ father
of Jerkoam. And Rekem begat Sammai.
The ſon of Sammai was Maon.
And Maon was yͤ father of Bethzur.

And Epha a cōcubine of Calabs bare
Haran ⁊ Moſa, ⁊ Gazez. Haran begat
Gazez. The ſonnes of Jahdai were
Regem, Jothā, Geſan, Pellet, Epha, ⁊
Saaph. And Maacha was Calebs cōcubyne,
of whom he begat Semer and
Thirhama. And ſhe bare allo Saaph,
the father of Madmenna, ⁊ Seua the
father of Machbena: ⁊ yͤ father of Gibea.*
G And Achſa was Calebs doughter.
Joſu 15 Theſe were the ſōnes of Caleb the
Judi.1.c ſonne of Hur, the eldeſt ſonne of Ephrata:
Sobal the father of Kyriath Jearim,
Salma the father of Bethlehem,
and Hareph the father of Beth Gader.
And Sobal yͤ father of Kyriath Jearim
had ſonnes, and he ſaw the halfe of the
countrey of the manſions.

The kynredes of Kyriath Jearim are
theſe: the Jithrites, the Happuthites, yͤ
Haſſumathites, ⁊ yͤ Hamiſraites. And
of them came the Zarathites, ⁊ the Eſthaulites.
The ſon of Salma: the Bethlehemites,
⁊ Netophathites, yͤ glory of
the houſe of Joab, ⁊ halfe yͤ countreye
of the manſions gat the zaraites. The
kynredes of the wryters dwelt at Jabes,
the Tirathytes, the Symeathites,
the Suchathites, *which are the
Judi.1.d Kenites, that came of Hemath, yͤ father
of the houſe of Rechab.

¶The.iii. Chapter.

¶The genealogie of Dauid / in Hebron, and in Jeruſalem.

A THeſe were the ſonnes of Dauid
whiche were borne vnto him in
1.reg.3.a Hebron. *The eldeſt Ammon of
Ahinoam, the Iſraeliteſſe. The ſecond
Daniel of Abigail the Carmeliteſſe.
The thyrd Abſalom the ſonne of Maacha
doughter of Thalmai king of Geſur.
The.iiii. Adonia the ſon of Hagith.
The.v. Saphatia of Abital. The ſyxth
Jethream by Egla his wyfe. Theſe.vi.
were borne vnto him in Hebrō: ⁊ there
he raigned ſeuen yere ⁊ ſyxe monethes.
And in Jeruſalem he raygned.xxxiii.
yeare.

B *And theſe were borne vnto him in
2.Reg.5.c Jeruſalē. Simeia, Sobab, Nathā and
Salomō.iiii. of Bathſua yͤ doughter of
Aminiel, Ibhar alſo ⁊ Eliſama, Elipalet,
Noga, Nepheg ⁊ Japhia, Eliſama,
Eliada ⁊ Eliphelet, nyne in numbre.
Theſe are all the ſonnes of Dauid, beſydes
the ſons of yͤ concubynes, ⁊ Thamar
was theyr ſyſter.

Salomōs ſon was Rehoboā, whoſe
ſonne was Abia: ⁊ Aſa was his ſonne,
C ⁊ Jehoſaphat his ſonne: whoſe ſonne
was Jorā: ⁊ his ſonne was Ahazia: ⁊
Joas was his ſonne: Amazia his ſon,
Azariah hys ſonne, and Jotham hys
ſon: Ahas was his ſonne, Hezekia hys
ſonne,

ſonne, & Manaſſe his ſonne. And Amon was his ſonne, & Ioſia was his ſonne. And the ſonnes of Ioſiah wer: yͤ eldeſt ſonne Iohanan, the ſecond Iehoakim, the thirde Zedekia, & the fourth, Sallum. The ſonnes of Iehoakim were, Ieconiah his ſonne, & zedekiah his ſon.

The ſonne of Ieconia: Aſſir & Schealthiel his ſonne. Malchirā alſo & Phedaia, Senazer, Iecamia, Hoſama and D Nedabia. The ſonnes of Pedaia were zorobabel, and Semei: yͤ ſonnes of zorobabel, Meſulam, Hanania, and Selumith their ſyſter, & Haſubah, Ohel, Berechia, Haſadia, and Iuſabheſed. v. in numbre.

The ſonnes of Hanania: Pelatia, & Ieſaia, whoſe ſonne was Rephaah, & his ſonne Arnan, and his ſonne was Obadia, & his ſonne Sechania. The ſonnes of Sechaniah was Semaiah. And yͤ ſonnes of Semaia were Hatus, Igeal, Bariah, Naariah & Saphat, & Seſa. vi. And the ſonnes of Naariah were Elioenai, Hezezia, & Azricam. iii. And the ſonnes of Elioenai were: Hodaiah, Eliaſib, Pheleia, Akub, Iohanā, Dealaia and Anani, ſeuen.

¶ The. iiii. Chapter.

The genealogie of the ſonnes of Iuda & Simeō.

A Gen.38.g. nd.46.b THe ſonnes of Iuda: *Pharez, Hezron, Carmi, Hur & Sobal. And Reaia the ſon of Sobal begat Iahath. And Iahath begat Ahumai & Lahad: & theſe are the kynredes of the zoreathites. And of theſe came the father of Etham: Ieſraell, Iiſma and Iidbas, & the name of their ſyſter was Hazlelpeni. Penuel was yͤ father of Gedor. And Eſer the father of Huſa. And theſe are the ſonnes of Hur the eldeſt ſon of Ephrata the father of Bethlehem. And Aſhur the father of Thekoa had two wyues: Heleah & Naara. And Naara bare him Ahuſam, Hepher, Themni & Haaſtari. Theſe were the ſonnes of Naarah. And the ſonnes of Heleah were zareth, Iezoar & Ethnā. And Coz begat Anub, and zobeba, and the kynredde of Aharhel the ſonne of B Harum.

And Ieabes was more honorable thē his brethren. And his mother called his name Iabes, ſayinge: becauſe I bare him wyth ſorowe. And Iabes called on the GOD of Iſraell, ſayinge: yf thou wilt bleſſe me in dede, and enlarge my coaſtes, & ſhalt let thine hande be with me, and wylte kepe me from euell, that it hurte me not: And GOD graunted him his deſire.

Chelub the brother of Suah begat Mehir, whiche was the father of Eſthon. And Eſthon begat Bethrapha, & Paſeha, & Thehinna the father of the C cytie of Nahas: theſe are the men of Recha. The ſonnes of Kenas: Othniel and Saraia. And the ſons of Othniel were Hathath.

And Meonothi begat Ophran. And Seraia begat Ioab the father of the valley of craftes men (ſo called) bicauſe they were crafteſmen. And the ſonnes of Caleb the ſonne of Iephune, were Iru, Ela, and Naan. And the ſonne of Ela, was Kenas. And the ſonnes of Iehalelel were: ziph and ziphah, Thiria and Aſarell. And the ſonnes of Ezra were Iethir and Mered, Epher, Ialō, Thahar, and Miriam, & Sammai, and Iiſbah yͤ father of Eſthemoa. And hys wife Iehudia bare Iered yͤ father of Gedor, & Heber the father of Socho, & Ieruthiel the father of Zanoah. And theſe are the ſons of Bithiah yͤ doughter of Pharao, which Mered toke. The ſonnes of the wife of Hodia, the ſyſter of Nathan the father of Keilah, were D Barmi, and Eſthemoa yͤ Maachathite. The ſonnes of Simeon were Ammon and Rimna, Benhanan & Thilon. And the ſonnes of Iiſſi were: Zoheth, and Benzoheth.

*The ſonnes of Selah the ſonne of Gen.38.a Iuda were Er yͤ father of Lecha, and Laada the father of Mareſa, and the kinredes of the houſeholdes of them yͤ wrought lynnen in the houſe of Aſbea. And Iokim and the men of Choſebah and Ioas, & Saraph, whiche had the dominion in Moad, and Iaſubi, Lehē. Theſe alſo are wordes of olde. Theſe were potters, and dwelt there among trees & hedges, nye vnto the kynge becauſe of his worke.

E The ſonnes of Simeon were Nemuel, Iamin, Iarib, zerah & Saul: whoſe ſonne was Sallū, & the ſonne of hym was Mibſā, & his ſon was Miſma: And the ſonne of Miſma was Hamuel, & his ſon was zachur, & the ſon of hi was Semehi. Semehi had. xvi. ſons & .vi. doughters. But his brethren had not manye children, neyther was all the kynred of thē lyke to the children of Juda in multitude. And they dwelt at Beerſeba, Molada, and at Hazar Sual, at Bilha, at Ezē, ⁊ at Tholad, at Bethuel, at Horma and at Ziklag, at Bethmarcaboth, Hazar, Suſim, at Bethbirei, and at Saaraim. Theſe were theyr cities vnto the reygne of Dauid. And theyr vyllages were Etan, and Ain, Rimmon, C Tochen, and Aſan, fyue townes, ⁊ al theyr vyllages that were rounde aboute yͤ ſame cyties vnto Baal. Thys is the habitacyon F of them, and theyr genealogye. Moſobab and Jamlech, and Joſa the ſonne of Amaſia: and Joel and Jehu the ſonne of Joſibia, the ſonne of Saraia, the ſonne of Aſiel, and Elioenai, and Jaacoba, Jſohaia, and Aſaiah, Adiel, Jſimiel, ⁊ Benaia, and Ziza the ſonne of Schibhi, the ſonne of Allon, the ſonne of Jeoaia, the ſonne of Zemri, the the ſōne of Semaia. Theſe are famous capitaines in theyr kinredes, ſetting vp greatlye the houſe of theyr fathers. And they wēt to the entrynge in of Gedor: euen vnto the eaſte ſyde of the valley, to ſeke paſture for theyr ſhepe. And they found fat paſture and good, and a wyde land, quiet and fruitful: for they of Ham had dwelt there before.

G And theſe nowe afore wrytten by name, came in the dayes of Hezekia kynge of Juda, and ſmote the tentes of them, and the habitacions that were founde there, and D deſtroyed them vtterly vnto thys daye, and dwelt in theyr rowmes: becauſe there was paſture there for theyr ſhepe. And ſome of the children of Simeon wente to mounte Seir, euen .v. hundred menne, hauynge for theyr captaynes, Phelathia, Nearia, Raphaia, and Vziel the ſonnes of Jſi: ⁊ ſmote the reſte of the Amalekytes that were eſcaped, and they dwelt there vnto thys daye.

The .v. Chapter.

A The genealogie of Ruben and Gad: and of the halfe trybe of Manaſſe.

Gen.49.a Exod.6.b. Nu.26.a THe ſōnes of Ruben the eldeſt ſōne of Jſrael: for aſmuche as he was the eldeſte, *and had defyled hys fathers bed, his byrthryght was geuen vnto the ſonnes of Joſeph the ſonne E of Jſrael. Howebeit, the genealogie is not rekened after hys byrtheryght. For Juda, he preuayled aboue hys brethren, and of thys trybe came the chefe, and the byrtheryght was geuen to Joſeph. The ſonnes then of Ruben the eldeſt ſonne of Jſraell were, Henoch, Phalu, Hezrō and Charmi. The ſonnes of Joel: Samaiah hys ſonne, Gog his ſonne, and Semhi hys ſonne, Micah his ſōne, Reaia his ſonne, and Baal his ſonne, Beera hys ſonne, whom Thiglath Pilneſer kynge of Aſſiria caryed awaye: for he was a great lorde amonge yͤ Rubenites. And when hys brethren in theyr kinredes, rekened the genealogie of theyr generacions: Jeiel and zachariah were the chefe. And Baal the ſonne of Azan, the ſōne of Sema, the ſōne of Joel dwelt in Aroer: and ſo forth vnto Nebo ⁊ Baalmeon. And eaſtewarde, he inhabyted vnto the entryng B in of the wyldernes from the ryuer Euphrates, for they had much cattel in yͤ land of Gilead. And in the dayes of Saul they warred with the Hagarites, whiche were ouerthrowen into theyr hande. And they dwelt in theyr tentes thorowout al the eaſt lande of Gilgal. And the chyldren of Gad dwelt ouer againſt them in the land of Baſan: euen vnto Salcha. And in Baſan Joel was the chefeſt, and Sapham the next, thē Janai and Saphat. And theyr brethren of the houſholde of theyr fathers were Michael, Meoſueſam, Seba, Jorai, Jahcan, zia, Eber, Senē. Theſe are the childrē of Abihail, the ſōne of Huri, yͤ ſonne of Jeroah, the ſonne of Gilead, the ſonne of Michael, yͤ ſonne of Jeſiſai, yͤ ſonne of Jahdo, yͤ ſōne of Buz. Ahi (the ſōne of Abdiel) yͤ ſōne of Guni, was a captayne of yͤ houſhold of theyr fathers. And they dwelt in Gilead, in Baſā, and in her townes, ⁊ in all the Suburbes of Saron, and in theyr borders. C All theſe were rekened by kynredes in the dayes of Jotham kinge of Juda, and in the dayes of Jeroboam kynge of Jſrael. The ſonnes of Ruben and of Gad, and the halfe trybe of Manaſſe, were fyghtynge men, and able to beare ſhilde and ſwearde, and to ſhote with bowe, excercyſed in warre, euen foure and fourtye thouſande, ſeuen hundred and thre ſcore, that went out to the warre. And they foughte with the Hagarites, with Jetur, Nephis, ⁊ Nodab. And they were helped of the Lorde agaynſte them, and the Hagarites were delyuered into theyr hande, and ſo were all that were with them. For they cryed to God in the battayle, and he hearde them, becauſe they put theyr truſte in him.

And they toke of theyr cattel, and of theyr cameles fiftye thouſand, and two hundred and fyftye thouſande ſhepe, and two thouſande aſſes, and of the ſoules of menne an hundred thouſande, and there fell many wounded, becauſe the warre was of God. And they dwelte in theyr ſtedes, vntill the ſeuen dayes, he ſhal offer euerye daye a bullocke and a ramme, that are withoute blemiſhe, for a burnt offering vnto the Lord: and an he gote dayly for a ſinne offeringe. For the meate offeringes he ſhall geue euer an Ephah to a bullocke, an Ephah, to a rā, and an hyn of oyle to an Ephah. Upon the xv. daye of the ſeuenth moneth, he ſhal kepe the ſeuen dayes holy, one after another, euē as the other ſeuen dayes, with the ſinne offeryng, burnt offering, meat offering, and with the oyle.

The. xlvi. Chapter.

The ſacrifices of the Sabboth and of the new moones. Through which doores they muſte go in, or come out of the temple. &c.

A THus ſaith the lord god: the dore of the innermer court toward ẏ Eaſt, ſhalbe ſhut ẏ. vi. workinge dayes: but in the Sabboth, & in the daye of the new mone, it ſhalbe opened. Then ſhal the prince come vnder the doore portch, and ſtand ſtil without by the dore cheke. So ẏ preſtes ſhal offer vp his burnt and helth offeringes. And he ſhal worſhip at the dore poſte, and goe his waye foorth agayne, but the dore ſhall nomore bee ſhut tyl the euenyng. On the ſame maner ſhal ẏ B people of the lande alſo doe theyr worſhyp before the Lorde without thys dore, vpō the Sabbothes and new mones. This is now the burnt offering, that the prince ſhal bryng vnto the Lord vpon the Sabboth: ſyxe lambes without blemiſhe, and a ram wythoute blemiſhe, and an Ephah for a meat offering with the ramme. As for the lambes, he maye geue as many meate offerynges to them as he will: and an hyn of oyle to an Ephah. In the daye of the newe moneth, it ſhalbe a yonge bullocke without blemiſhe: ſixe lambes and a ram alſo without blemiſh: With the bullocke he ſhal geue an Ephah, and with the ramme an Ephah alſo for a meat offering, but to the lambes, what he maye come by. And euer an hin of C oyle to an Ephah. Whē the prince cōmeth, he ſhal goe vnder the dore portche, and euē there departe forth againe. But when the people of the lande come before the Lord in the hye ſolemne feaſte, as many as come in by the north dore to do woorſhip, ſhall go out againe at the ſouth dore. And they that come in at the ſouth dore, ſhall goe forth agayne at the north doore. There ſhal none go out at the dore, wher he came in, but ſhal go right forth ouer on the other ſide, and ẏ Prince ſhall goe in and out among thē. Upon the ſolemne and hye feaſte dayes, this ſhalbee the meate offering. An Ephah to a bullocke, & an Ephah to a ram, and to the D lambes, as many as he wil: but euer an hin of oyle to an Ephah. Now whē the prince bringeth a burnt offering, or an helthoffering with a fre will vnto the lord, the Eaſt dore ſhalbe opened vnto him, ẏ he maye do with his burnt and helthofferinges, as he doth vpon the Sabboth: & when he goeth forth, ẏ dore ſhal be ſhut after him againe. He ſhal daily bring vnto ẏ lord a lamb of a yere old without blemiſh, for a burnt offering: this ſhal he do euerye morning. And E for a meat offering, he ſhal geue ẏ. vi. part of an Ephah, and the thirde part of an hyn of oyle, to mingle with ẏ cakes euery morning. Yea, this ſhalbe a daily meat offering vnto ẏ lord, for an euerlaſting ordinaūce: & thus ſhal ẏ lamb, the meat offering, & oyle be geuen euery morning, for a daily burnt offering. Moreouer thus ſaith ẏ lord god: If the prince geue a gyfte vnto any of hys ſonnes, then ſhal it bee his ſonnes heritage perpetual, ẏ he maye poſſeſſe it. But yf he wil geue one of his ſeruaūtes ſome of his heritage, it ſhalbe his to the *fre yere, & thē to returne againe vnto the prince: for hys heritage ſhalbee his ſonnes onelye. ‡ The F prince alſo ſhal take none of the peoples inheritaunce, nor put them from theyr poſſeſſion: but to his own ſonnes ſhal he geue his poſſeſſion, that my people be not ſcatered abroad, but that euerye man maye haue his owne. And he brought me through the entraunce at the ſide of the dore, to the habitaciō of the Sanctuary, that belongeth to the prieſtes & ſtode toward ẏ north: & behold, there was a place vpon the weſt ſide, then ſaid he vnto me. This is the place wher the G Prieſtes ſhal dight the treſpaſſe & ſin offeringes, & bake the meate offeringes, ẏ they neede not beare them into the outwarde court, and ſo to vnhalowe the people. So he brought me into the vtmoſt court roūd about al the foure corners. Behold, in euery corner of the court, there was yet a lytle court. Yea, in al ẏ. iiii. corners of the court, there was made a litle court of fourtye cubites long, and thirty cubites broad: theſe foure litle courtes wer of one like meaſure, and there wente a ridge wal rounde about them all foure, vnder the whych there wer harthes made rounde about. Then ſaid he vnto me. This is the kytchen wher the mynyſters of the houſe ſhall dyghte the ſlayne offerynges of the people.

*Le.
Nu.36
‡3.re.
2.Re.

The

The.xlvii. Chapter.

The viſion of the waters that came oute of the temple. The coaſtes of the land of promeſſe, and the deuiſion therof by trybes.

A After thys he broughte me agayne before the doꝛe of the houſe: and beholde, there guſhed out waters from vnder yͤ poſtes of the houſe eſtwarde, foꝛ the houſe ſtode toward the eaſte, that ran downe vpō the ryghte ſyde of the houſe, whyche lyeth to the aultar ſouthwarde. Then caryed he me out to the noꝛth doꝛe, and broughte me foꝛth there round aboute by the vtmoſt doꝛe that turneth eaſtewarde. *Beholde, there came foꝛth the water vpon the ryghte ſyde. Zach.13.a and.14.b Nowe when the man that had the metrod in hys hande wente vnto the eaſt doꝛe, he meaſured a thouſand cubites, and then he broughte me thoꝛowe the water, euen to the ancles: ſo he meaſured yet a thouſand, and brought me thoꝛowe the water agayne vnto the knees: yet meaſured he a thouſande, B and brought me thoꝛowe the water vnto the loynes. After thys he meaſured a thouſande agayne, then was it ſuche a ryuer, yͭ I might not wade thoꝛow it. The water was ſo depe, that it was nedefull to haue ſwymmed, foꝛ it might no be waded ouer. And he ſaide vnto me: haſte thou ſene this, O thou ſon of man? and wyth that he broughte me to the ryuer banke agayne. Nowe when I came there, there ſtode many trees vpō ether ſide of the riuer banke. Thē ſaid he vnto me: This water yͭ floweth out toward the eaſte, ⁊ runneth downe into the playne felde, commeth into the ſea: and from the ſea runneth out, and maketh the waters whole. Yea, all that lyue and moue, whereunto thys ryuer commeth, ſhal recouer. *And where this water cōmeth there ſhalbe muche fyſh. Foꝛ al that ‡cōmeth to thys water, ſhall be luſty and whole. *Mat.4.c and.13.f ‡Joh.4.d and.7.d By thys ryuer ſhall the fyſhers ſtande from Engaddi vnto En Eglaim, and ther ſpꝛede out theyꝛ nettes: foꝛ there ſhall be greate heapes of fyſhe, lyke as in the mayne ſea. As foꝛ hys claye and pyttes, they ſhall not be whole: foꝛ why? it ſhall be occupied foꝛ ſalte.

C By thys ryuer vpon both the ſydes of the ſhoꝛe, there ſhal growe al maner of fruiteful trees, whoſe leaues ſhall not fall of, nether ſhall theyꝛ frute peryſhe, but euer be rype at theyꝛ monethes, foꝛ theyꝛ water runneth out of theyꝛ Sanctuarie. His frute is good to eate, and hys leafe pꝛofytable foꝛ medecyne. Thus ſayeth the Loꝛde God. Let thys be yͤ boꝛder wherein ye ſhall deuyde the lande vnto the twelue trybes of Iſraell, wyth the lyne. Parte it indifferently vnto one as vnto another: *of the whych lande I ſwoꝛe vnto your fathers, that it ſhoulde fall to your enherytaunce. *gene. Thys is the boꝛder of the lande vpō the noꝛth ſyde, from the main ſea, as mē go to Zadada: namely, Hemath, Berotha, Sabarim, from the boꝛders of Damaſcus and Hemath, vnto Hazar, Tichon, and that lieth vpon the coſtes of Haueran. Thus the boꝛders from the ſea foꝛth, ſhall be Hazar, Euan: the boꝛder of Damaſcus, the noꝛth: and the boꝛders of Hemah, that is the noꝛth parte. The eaſte ſyde ſhall ye meaſure from Haueran and Damaſcus, from Galead and D the land of Iſrael by Ioꝛdane, and ſo foꝛth from the ſea coaſte, that lyeth eaſtward: and thys is the eaſt parte. The ſouth ſide is, from Thamar foꝛth to the *waters of ſtryfe vnto Cades, the ryuer to the mayne ſea: and that is the ſouth parte. *Nu.20 Exo.17. The weſt parte, namely the greate ſea from the boꝛders therof, tyll a man come vnto Hemath, thys is the weſte parte. *Thys lande ſhall ye parte amonge you, accoꝛdyng to the trybes of Iſraell, and deuyde it to be an herytage foꝛ you ‡and foꝛ the ſtraungers that dwell among you, and beget chyldꝛen. *Nu.33. ‡Leu.19 Deut.10. and.24. Foꝛ ye ſhal take thē among the chyldren of Iſraell, lyke as though they were of your owne houſholde, and cōtrey: and they ſhall haue herytage wyth you among the childꝛen of Iſrael. Loke in what trybe the ſtraunger dwelleth, in the ſame trybe ſhal ye geue hym his herytage, ſayeth the Loꝛde God.

The.xlviii. Chapter.

The lottes of the ſeuen trybes. The partes of the poſſeſſyon of the pꝛeſtes, and of the temple, of the Leuites, of the cytye, of the pꝛince, are reherſed. The lottes of the other trybes. The gates of the cytye.

These are the names of the tribes that lye vpon the noꝛthſyde, by yͤ way of Hetlon, tyl thou commeſt vnto Hemath and Hazar, Enam, yͤ boꝛders of Damaſcus toward the noꝛth beſyde Hemath: Dan ſhall haue hys poꝛcyō from the eaſte quarter vnto the weſt. A Upon the boꝛders of Dan from the eaſte ſide vnto the weſte, ſhall Aſſer haue hys poꝛcyon.

Upon the boꝛders of Aſſer from the eaſte parte vnto the weſte, ſhall Nephtaly haue hys poꝛcyon.

Upon the boꝛders of Nephtaly frō the eaſt quarter vnto the weſt, ſhal Manaſſes haue his poꝛcyon. Upon yͤ boꝛders of Manaſſes frō the eaſt ſyde vnto yͤ weſt, ſhal Ephꝛaim haue hys porcion. Upon the borders of Ephraim, from yͤ eaſt parte vnto yͤ weſt, ſhal Ruben haue his porcion. Upon the borders of Ruben, from the eaſte quarter vnto the weſt, ſhall Juda haue his porcion. Upon yͤ borders of Juda, from yͤ eaſt part vnto the weſt, ye ſhal ſet aſide one porciō of.xxv.M. metroddes longe and brode, lyke as another porcyon from the eaſte ſyde vnto the weſte, wherin the ſanctuary ſhall ſtande.

ſ.45.a *As for the porcyon that ye ſhall ſeperate out for the lord, it ſhalbe.xxv.M.long, and x.M.brode: whyche ſeperated holy porcyon ſhal belōg vnto theſe, namely to yͤ preaſtes: towarde the north.xxv.M.and toward the weſt.x.M.brode, toward yͤ eaſt.x.M.brode alſo, and toward the ſouth.xxv.M.longe, wherin the ſanctuary of yͤ lorde ſhal ſtande. Yea, thys ſame place ſhalbe the preſtes that
ſe.43.b are of the chyldren of *Sadoch, and haue
nd.44.c kept my holy ordinaunce: whyche wente not
B aſtray in the errour of the chyldrē of Jſrael, lyke as the Leuytes are gone aſtraye: and thys ſeperated piece that they haue of land, ſhall be the moſt holy, harde vpon the borders of the leuites. And nexte vnto yͤ preſtes ſhall the Leuites haue.xxv.M.longe, and x.M.brode. Thys ſhalbe on euery ſyde.xxv.M.longe and.x.M.brode. Of thys porcion they ſhal ſel nothyng, nor make any permutacyon thereof, leſt the chefe of the lande fal vnto other, for it is halowed vnto the lorde. The other.v.M.after yͤ bredeth that lyeth by the.xxv..M.ſhalbe comen: it ſhal belong to the citye, ⁊ to the ſuburbes for habitaciōs, and the Cytye ſhall ſtande in the myddeſt therof. Let thys be the meaſure: toward the north part.v.C.and.iiii.M.toward yͤ ſouth parte.v.C.⁊.iiii.M.towarde the eaſt parte v.C.and.iiii.M.towarde the weſt parte. v C.and.iiii.M. The ſuburbes harde vpon yͤ citye ſhall haue towarde the north fyftye ⁊ ii.C.towarde the ſouth.l.and.ii.C.towarde the eaſte.l.and.ii.C.towarde the weſte alſo l.and.ii.C. As for the reſydue of the length, that lyeth harde vpon the ſeperated holye grounde: namely.x.M.toward the eaſt, and x.M.towarde the weſte, next vnto the holy porcyon: it and the increaſe therof ſhal ſerue for theyr meate, that labour in the Cytye.

C They that labour for the welth of the citye, ſhall mayntayne thys alſo, out of what tribe ſoeuer they be in Jſrael. All that is ſeperated of the.xxv.M.longe, and.xxv.M. brode on the four partes, that ſhall ye put aſyde for yͤ ſeperated porcyon of the ſanctuary, and for the poſſeſſyon of the cytye.

The reſydue vpō both yͤ ſides of the ſanctuary and poſſeſſion of the citie, ſhal belong to the prynce, before the place of the.xxv.M. vnto the eaſt ende, and before the place of yͤ xxv.M.weſtwarde vnto the borders of the cytye, thys ſhall be the Prynces porcyon. Thys ſhal be the holye place, and the houſe of the ſanctuary ſhall ſtande in the myddeſt. Moreouer from the Leuites and the cityes poſſeſſion, that lye in the midſt of the princes parte: loke what remayneth betwyxte the border of Juda, ⁊ the border of Ben Jamin, it ſhalbe the Prynces.

Nowe of the other trybes. From the eaſte parte vnto the weſt, ſhal Ben Jamin haue hys porcyon. Upon the borders of Ben Jamin from the eaſte ſyde vnto the weſte, ſhall Symeon haue hys porcyon. Upon yͤ borders of Symeon frō the eaſt parte vnto the weſt ſhall Jſaker haue hys porcyon.
Upon the borders of Jſakar from the eaſt D
ſyde vnto the weſt, ſhall Zabulon haue hys porcyon. Upon the border of Zabulon from the eaſt parte vnto the weſt, ſhall Gad haue hys porcion. Upō the borders of Gad ſouthwarde, the coſtes ſhal reache from Thamar forth vnto the waters of ſtryfe to Cades, ⁊ to the floude, euen vnto the mayne ſea.

This is the lande with his *porcions, which Joſ.13.14
ye ſhal dyſtrybute vnto the tribes of Jſrael, Nume.3
ſayth the lord God. Thus wyde ſhal yͤ citye reache vpon the north parte.v.C.and.foure M.meaſures. The portes of the cytye, ſhall haue yͤ names of the trybes of Jſraell. Thre portes of the northſyde: one Ruben, another Juda, the thyrd Leui. Upon the eaſtſyde. v C.and.iiii.M.meaſures, wyth thre portes: yͤ one Joſeph, another Ben Jamin, the thyrde Dan. Upon the ſouthſyde.v.C.and.iiii. M meaſures, wyth thre portes: the one Simeō,
another Jzakar, the thyrd Zabulon. And
vpon the weſtſyde. v.C. and .iiii.M.
meaſures, wyth thre portes alſo: the
one Gad, another Aſſer, the thirde
Nephtali. Thus ſhal it haue
xviii.M.meaſures rounde
aboute. And from that
tyme forth, yͤ name
of the cytye ſhal
be: the lord is
there.
(:.:)

The ende of the prophecie of Ezechiel.

The booke of the prophet Daniel.

The fyrſt Chapter.

The prophet ſheweth the captiuitie of Jehoakim kyng of Juda. Of yͤ ſonnes that were in captiuitye: the kynge commaundeth to choſe whych of them ſhould be taught the learnyng and language of the Caldees. They are alowed yͤ kynges fedyng. Daniel abſteineth from the meate of the King of Babilon.

A IN the thyrde yere of the reigne of Jehoakim king of Juda, came Nabuchodonoſor kyng of Babylon vnto Jeruſalem, 1.pa.36.c [illegible].24.a. 4.re.24.a and beſeged it:*and the lord deliuered Jehoakim the kynge of Juda into hys hande, wyth certayne ornamentes of the houſe of God, whyche he caryed awaye vnto the lande of Sennar, to the houſe of hys god, ⁊ there he brought them into his goddes treaſury. And the kynge ſpake vnto Aſphanaz the chefe chamberlayne, that he ſhoulde brynge hym certayne of the chyldren of Iſrael, that were come of the kynges ſeede, ⁊ of princes, yong ſpryngaldes wythout any blemiſh, but fayre ⁊ welfauored, inſtructe in al wiſdome, connynge and vnderſtandynge, whych were able to ſtand in the kynges palace, to reade and to learne for to ſpeake Caldyſhe.

B Unto theſe the kynge appoynted a certayne porcion of hys owne meate: and of the wyne, whyche he dranke hym ſelfe, ſo to noryſhe them thre yere: that afterwarde they myghte ſtand before the kynge. Amonge theſe nowe were certayne of the childrē of Juda: namely Danyel, Ananias, Miſael, and Azarias. Unto theſe the chiefe chamberlayne gaue other names, and called Daniel, Balthaſar: Ananias, Sidrach: Miſaell, Miſach: and [illegible].41.c Aſarias, Abednago. But Danyel was at a Tobia.1.b poynte wyth hym ſelfe, *that he would not Judi.12.a be defyled thorowe the kynges meat, nor the C wyne whyche he dronke. And thys he deſired of the chiefe chamberlayne, leſte he ſhoulde defyle hym ſelfe. So God gaue Danyell fauour ⁊ grace before yͤ chiefe chamberlaine, that he ſayd vnto him: I am afrayde of my lord yͤ kynge, whyche hath appoynted you your meat ⁊ drynke, leeſt he ſpye your faces to be worſe lyking thē the other ſpringaldes of your age, ⁊ ſo ye ſhall make me looſe my heade vnto yͤ kyng. Then Daniel anſwered Melaſſar, whom the chiefe chamberlain had ſet ouer Daniel, Ananias, Miſael, ⁊ Aſarias, and ſayde: O proue but ten dayes wyth thy ſeruauntes, ⁊ let vs haue pottage to eate, ⁊ water to drinke, then loke vpō our faces, ⁊ theyrs that eate of yͤ kinges meate: And as thou ſeeſt, ſo deale with thy ſeruauntes. So he conſēted to them in this matter, ⁊ proued them .x. dayes. And after the ten dayes, theyr faces were better liking ⁊ fatter, then all the yong ſpringaldes, which did eat of yͤ kinges D meate. Thus Melaſſar toke awaye theyr meate and wyne, and gaue thē pottage therfore. God gaue nowe theſe four ſpringaldes connynge and learnyng in all ſcripture and wiſedom: but vnto Daniel ſpecially, he gaue vnderſtandyng of all viſions and dreames. Now when the tyme was expired, yͭ the kyng had appoynted to bryng in theſe yong ſpringaldes vnto him, the chefe chamberlaine brought thē before Nabuchodonoſor, ⁊ the king comoned wͭ them. But among them all were founde none ſuch as Daniel, Ananias, Miſael, ⁊ Aſarias. Therfore ſtode they before the king, which in al wiſdome, ⁊ matters of vnderſtāding, yͭ he enquired of thē, founde thē .x. times better, thē al yͤ ſouthſaters ⁊ charmers, that were in al his realme. And Daniel abode ſtill, vnto the fyrſt yere of king Cirus.

The ſeconde Chapter.

The dreame of Nabuchodonoſor. He calleth vnto hym ſothſayers, and requyreth of them both the dreame and the interpretacyon therof. They anſwer that they cannot ſhew it. The kyng commaundeth all the wyſe men of Babylon to be ſlayne. Danyel requyreth tyme to ſolute the queſtion. The Lorde openeth the miſtery vnto Daniel. Daniel is brought vnto yͤ king, ⁊ ſheweth him his dreame, ⁊ the interpretaciō therof. Of the euerlaſtyng kyngdome of Chriſt.

IN yͤ ſeconde yeare of the reigne of Nabuchodonoſor, had Nabuchodonoſor a A dreame, *wherethorowe his ſpirite was *Iob.7. Dani.4. and.5.a vexed, ⁊ his ſlepe brake from him. Then the kyng commaunded to call together all the ſothſayers, charmers, witches, and Caldees, for to ſhewe the kinge his dreame. So they came and ſtode before the kynge. And the king ſayde vnto them: I haue dreamed a dreame, ⁊ my ſprite was ſo troubled therewyth, that I haue cleane forgotten, what I dreamed. Upon this the Caldees aunſwered the kyng in yͤ Siryans ſpeche: O king, God ſaue thy lyfe for euer. Shewe thy ſeruaūtes the dreame, ⁊ we ſhal ſhewe the, what it meaneth. The king gaue yͤ Caldees their anſwer ⁊ ſaid: It is gone fro me. Yf ye will not make me vnderſtand yͤ dreame wͭ the interpretaciō therof, ye ſhal die, ⁊ your houſes ſhal be piſed. But yf ye tel me yͤ dreame ⁊ the meaning therof, ye ſhal haue of me giftes, rewardes ⁊

great honour:onely ſhewe me the dreame &
B yͤ ſygnifycaciō of it. They anſwered againe and ſayde:the kynge muſte ſhewe hys ſeruauntes the dreame:and ſo ſhall we declare what it meaneth. Then the kyng anſwered, ſayinge: I perceyue of a truth,that ye doe but prolonge the tyme,for ſo muche as ye ſe that the thyng is gone from me. Therfore yf ye wyll not tell me the dreame,ye ſhall all haue one iudgemente. But ye fayne and diſſemble wyth vayne wordes, whyche ye ſpeake before me,to put of yͤ tyme. Therfore tell me the dreame,and ſo ſhall I knowe,yf ye can ſhewe me what it meaneth. Upō this, the Caldees gaue anſwere before the Kyng, and ſayde: there is no man vpon earthe, that can tell the thynge, whyche the Kynge ſpeaketh of:yea,there is neyther kinge,prince nor Lorde,that euer aſked ſuche thinges at a ſothſayer,charmer or Caldee:for it is a very harde matter,that the kyng requyreth. Neyther is there any, that can certyfye the kynge therof, excepte the goddes: whoſe dwellyng is not amonge the creatures.

C For the whyche cauſe the kyng was wroth wyth great indignacyon,and commaunded to deſtroye all the wyſe men at Babylon: & the proclamacyon wente forth,and the wyſe men were ſlayne. They ſought alſo to ſlaye Daniell wͭ hys companyons. Thē Danyell enquired of Arioch the Kynges ſtewarde,of the iudgemente and ſentence,that was gone forth already to kyll ſuche as were wyſe at Babylon. He anſwered and ſayde vnto Arioch,being then the kinges deputye. Why hath yͤ king proclaimed ſo cruel a ſentence? So Arioch tolde Daniel the matter. Upon thys went Daniel vp,and deſyred the kyng that he might haue leiſure,to ſhewe the king the interpretacyon:and then came he home agayne & ſhewed the thynge vnto Ananias, Miſael,and Aſarias hys companyons:that they ſhoulde beſeke the God of heauen for grace in thys ſecret, that Danyell and hys fellowes wyth other ſuche as were wyſe in Babilon,peryſhed not. Then was yͤ miſtery ſhewed vnto Daniel in a viſyon by nyghte. And Daniel prayſed the God of Heauen.

Danyel alſo cryed loude,and ſayde:O that
D the name of God might be prayſed for euer
*Dan.7.d and euer,for wyſdome and ſtrength are hys
*Luk.1.f owne,*he chaungeth the times and ages,‡he
Iob.34.c putteth downe kinges,he ſetteth vp kinges,
Iere.27.a
Dani.4.c *he geueth wyſdome vnto the wiſe,and vn-
*Ier.32.b derſtandynge to thoſe that vnderſtande,he
1.Tim.6.c openeth the depe ſecretes: he knoweth the thyng that lyeth in darkneſſe,‡for the lighte ‡1.Ioh.1.
dwelleth wyth hym. I thanke the,and praiſe the(o thou GOD of my fathers)that thou haſte lente me wyſdome and ſtrengthe,and haſte ſhewed me the thynge,that we deſyred of the, for thou haſte opened the kynges matter vnto me. Upon thys wente Danyel in vnto Arioch,whom yͤ kyng had ordained to deſtroye the wyſe at Babylon,he wente vnto hym,and ſayde:deſtroye not ſuche as be wyſe in Babylon, but bryng me in vnto the kynge,and I ſhall ſhewe the Kyng the interpretaciō. Then Arioch brought Daniel in to the kynge in all the haſte,and ſaide vnto hym: I haue founde a man amonge the pryſoners of Iuda,that ſhall ſhewe yͤ kyng the interpretacyō. Then anſwered the King, and ſayde vnto Daniel, whoſe name was Balthazar. Arte thou he that canſte ſhewe me the dreame,whyche I haue ſene,and yͤ interpretacyon therof? Danyel anſwered the kyng to hys face, & ſayde:As for thys ſecret, for the which the kynge maketh inquiſicion: it is neyther the wyſe,the ſorcerer,yͤ charmer, nor the deuell coniurer,that can certifye the
kynge of it. *Onely God in Heauen can *Mat.11.
open ſecretes, and he it is that ſheweth the
kyng Nabuchodonoſor what is for to come E
in the latter dayes. Thy dreame, and that whyche thou haſt ſene in thyne heade vpon thy bed,is thys:O kynge,thou dyddeſt caſt in thy mynde,what ſhould come hereafter. So he that is the opener of myſteries telleth the, what is for to come, As for me,thys ſecrete is not ſhewed me,for any wyſdome that I haue, more then any other lyuyng: but onely that I myght ſhewe the kyng the interpretacyon,and that he myght knowe yͤ thoughtes of hys owne harte. Thou kynge ſaweſt,and beholde,there ſtode before the a great ymage whoſe fygure was maruelouſe greate,& hys vyſage grymme. The images heade was of fyne golde,hys breſt & armes of ſyluer,his body & loynes were of copper, hys legges were of yron,hys fete were parte
of yron,and parte of earth. *Luk.10.

*Thys thou saweſt,tyll the tyme that Mat.21.
without any handes,there was hewen of a ſtone, whyche ſmote the ymage vpon the fete,that were both of yron and earth, and brake them to poulder: then was the yron, the earthe, the copper, the ſyluer and golde broken al together in peces:and became like the chaffe of corne,that the wynde bloweth awaye from the ſommer floures, that they can no more bee founde. But the ſtone that

that ſmote yͤ ymage, became a greate moūtayne,
which fulfilleth yͤ whole earth: This
F is the dreame. And nowe will we ſhewe before
Dani.5.d the kynge what it meaneth. *O Kyng,
thou arte a Kynge of Kynges. For the God
of heuen hath geuen yͤ a kyngdome, riches,
ſtrength, ⁊ maieſtie: and hath deliuered thee
al thynges, that are amonge the children of
men: the beaſtes of the felde, and the foules
vnder the Heauen, and geuen the dominion
ouer them all: Thou art that golden heade.
After thee there ſhall aryſe another kyngdome,
whiche ſhalbe leſſe then thyne. The
thyrde kyngdome ſhalbe lyke copper, and
haue dominacion in all landes. The fourth
kyngdome ſhalbe as ſtrong as yron. For
lyke as yron bruſeth ⁊ breaketh al thinges:
Yea, euen as yron beateth euery thynge
downe: ſo ſhal it beate downe and deſtroye.
Where as thou ſaweſt the fete ⁊ toes, parte
of earth ⁊ parte of yron: that is a deuided
kyngdome, whiche neuertheleſſe ſhall haue
ſome of the yron grounde myxte with it, for
ſo muche as thou haſte ſene the yron myxte
with yͤ claye. The toes of the fete that were
parte of yron and parte of claye: ſygnifieth
that it ſhall be a kyngdom, partely ſtronge
⁊ partely weake. And where as thou ſaweſt
yron mixt with clay, they ſhall myngle them
ſelues with the ſede of ſimple people, and yet
not contynue one with another, lyke as yron
will not be ſouldered with a potteſhearde.
G In the dayes of theſe kynges, ſhal the God
*Eſa.9.b. of heauē ſet vp an *euerlaſtyng kyngdome
which ſhall not periſhe, and his kyngdome
ſhal not be geuen ouer to another people:
yea, the ſame ſhall breake, and deſtroye all
theſe kyngdomes, but it ſhall endure for
euer. And where as thou ſaweſt, yͭ without
Heb.12.c. any handes there was cut out of the *moūte
‡Mat.21.c. ‡ a ſtone, whiche brake the yron, the copper,
the earth, the ſiluer and golde in peces: by yͭ
hath the great God ſhewed the kyng, what
wil come after this. This is a true dreame,
and the interpretacion of it is ſure. Then yͤ
*Act.14.b kyng Nabuchodonoſor * fell downe vpon
his face, and bowed him ſelfe vnto Daniel,
and commaunded that they ſhoulde offer
meatofferynges ⁊ ſwete odoures vnto him.
The kyng anſwered Daniel, and ſayd: yea,
of a trueth youre God is a God aboue all
goddes, a lord aboue all kynges, and an opener
of ſecretes: ſeyng thou canſt diſcouer
this miſterie. So the kyng made Daniel a
great mā, ⁊ gaue him many ⁊ great giftes.
*Ge.41.c *He made him rular of all the countries of
Babylon, ⁊ lord of al the nobles, that were
at Babylon. Now Daniel intreated yͤ kyng
for Sidrach, Miſach, and Abednago, ſo yͭ
he made them rulars ouer all the offycers
in yͤ land of Babilon: But Daniel him ſelfe
remayned ſtill in the courte by the kynge.

The.iii. Chapter.

The kyng ſetteth vp a golden Image, whyche he cōmaundeth to be worſhipped. Sidrach, Miſach, and Abednago are accuſed becauſe they deſpiſed the kynges commaūdement. They are broughte vnto the kynge, and commaunded to worſhyp the ymage, they refuſe to do it, and are put into a burnyng ouē. By belefe in God they are deliuered from the fyre. Nabuchodonoſor confeſſeth the power of God after the ſyght of the miracle.

NAbuchodonoſor the kyng cauſed A
a goldē ymage to be made, which
was. lx. cubites hye, ⁊ ſyxe cubites
thicke. This he made to be ſet
vp in the felde of Dura, in the lande of Babylon,
and ſent oute to gather together the
dukes, lordes and nobles, the iudges ⁊ offycers,
yͤ debities and ſhreues, with all the rulers
of the lande: that they might come to yͤ
dedicacion of the ymage, whiche Nabuchodonoſor
the kyng had ſet vp: So yͤ dukes,
Lordes and nobles, the Iudges and offycers,
debities and ſhreues with al the rulers
of yͤ lande, gathered them together ⁊ came
vnto the dedicating of the ymage, yͭ Nabuchodonoſor
the kynge had ſet vp. Nowe B
when they ſtode before the ymage, whyche
Nabuchodonoſor ſet vp, the bedel cried out
with all his myght: O ye people, kynreddes
⁊ tonges, to you be it ſayde: yͭ when ye heare
the noyſe of the trompettes, whiche ſhalbe
blowen, with the harpes, ſhawmes, Pſalteryes.
Simphonyes ⁊ al maner of Muſyke:
ye fall downe and worſhyppe the golden
ymage, that Nabuchodonoſor the kynge
hath ſet vp. Whoſo then falleth not downe
and boweth hym ſelfe, ſhall euen the ſame
houre be caſt into an hote burnyng ouen.
Therfore when all the folke hearde yͤ noyſe
of the trōpettes that were blowen, with the
harpes, ſhawmes, Pſalteryes, Symphonies,
and all kynde of melody, thē all yͤ people,
kynreds ⁊ nacions, fel down, and bowed
them ſelues vnto the golden ymage that
Nabuchodonoſor the kynge had ſet vp.
Now were there certayne men of the Chaldees, C
that wēt euē then ⁊ accuſed the Iewes,
and ſayde vnto the kynge Nabuchodonoſor:
O kynge, God ſaue thy lyfe for euer.
Thou beyng kyng haſt geuē a commaundemente,
that all men when they heare the
noyſe of the trompets, harpes, ſhawmes,
Pſalteryes, ſymphonies, and all the other

melodyes, ſhall fall downe and bowe them ſelues towarde the golden ymage: who ſo then fell not downe and worſhypped not, yͭ he ſhulde be caſt into an hote burnyng ouē. ani.2.g. Now are there certayne Jewes* whome yͧ haſt ſet ouer the officers of yͤ lande of Babilon: namely, Sidrach, Miſach, and Abednago. Theſe men (O kyng) regarde not thy commaundement, yea they wil not ſerue thy goddes, nor bowe them ſelues to the golden D ymage, that thou haſt ſet vp. ¶ Then Nabuchodonoſor in a cruell wrathe and diſpleaſure, commaunded that Sidrach, Miſach, and Abednago ſhuld be brought vnto him. So theſe men were brought before yͤ king. ¶ Then Nabuchodonoſor ſpake vnto them, and ſayde: what? O Sidrah, Miſach, and Abednago, will not you ſerue my goddes? nor bowe your ſelues to the golden ymage, that I haue ſet vp? Wel, be redy hereafter. When ye heare the noyſe of the trompettes blow, with the harpes, ſhawmes, pſalteries, ſymphonies, and al the other melodies: that ye fall downe, and worſhyp yͤ ymage which I haue made. But yf ye worſhyp it not, ye ſhalbe caſte immediatly into an hote burnynge ouen. Let ſe, what God is there, that maye deliuer you oute of my handes. Sidrach, Miſach, and Abednago anſwered yͤ kyng, and ſayde. O Nabuchodonoſor, we oughte not to conſent vnto the in this matter: Au.16.g. for why? oure God whome we ſerue * is able to kepe vs from the hote burning ouē, (O kynge) ⁊ can ryght well deliuer vs out of thy handes. And though he will not, yet E ſhalt thou know (O kynge) that we will not ſerue thy goddes, nor do reuerence to the Image, whiche thou haſt ſet vp. ¶ Then was Nabuchodonoſor full of indignacion, ſo yͭ the countenaunce of his face chaunged vpō Sidrach, Miſach, ⁊ Abednago. ¶ Therfore he charged and commaunded that the ouen ſhulde be made ſeuen tymes hotter then it was wonte to be: and ſpake vnto the strongeſt worthies that were in his hoſte, for to bynd Sidrach, Miſach, and Abednago, ⁊ to caſt them into the hote burnynge ouen. So theſe men were bounde in their coates, hoſen, ſhoes, with their other garmētes, and caſte into the hote burnynge ouen: for the kynges commaundement was ſo ſtrayte, ⁊ the ouen was exceadynge hote. As for the men that put in Sidrach, Miſach, and Abednago, F the flame of the fyre deſtroied thē.

And theſe thre men, Sidrach, Miſach, and Abednago fell downe in the hote burnynge ouen, beyng faſt bounde. ¶ Then Nabuchodonoſor the kyng marueyled ⁊ ſtode vp in al haſt: he ſpake vnto his counſayle, ⁊ ſayd: dyd not you caſt theſe thre men boūde into yͤ fyre? They anſwered, and ſayd vnto the kynge: Yea, O kyng. He anſwered and ſayde: loe, for all that, yet do I ſe foure men goyng leuſe in the myddeſt of the fyre, and nothing corrupte, and the fourth is like the ſonne of god to loke vpon. Upon this went Nabuchodonoſor vnto the mouth of yͤ hote burnynge ouen, he ſpake alſo and ſayde: O Sidrach, Miſach, ⁊ Abednago, ye ſeruauntes of yͤ hye god, go forth, and come hyther. And ſo Sidrach, Miſach and Abednago went out of the fyre. ¶ Then yͤ dukes, lordes, and nobles, and the kynges coūſayle came together to ſe theſe men, * vpon whome the Eſa.43.a. fyre had no maner of power in their bodies. In ſomuche that the verye heere of theyr heade was not burnte, and their clothes vnchaunged: yea, there was no ſmell of fyre G felte vpon them. ¶ Then ſpake Nabuchodonoſor, and ſayd: Bleſſed be the God of Sidrach, Miſach, and Abednago: * whiche *Pſ.34.a hath ſent his angell, and defended his ſer- Dani.6.d uauntes, that put their truſte in him: yͭ haue Actes.12.c aultered the kynges commaundement and ieoparde their bodyes there vpon, rather then they woulde ſerue or worſhyppe any other God, excepte their owne God only. ¶ Therfore I will and commaunde, that all people, kynreddes, and tōges, which ſpeake any blaſphemye agaynſte the God of Sidrach, Miſach, and Abednago, ſhal dye, and their houſes ſhalbe pryſed: Bicauſe * there *Eſai.44. is no God that maye ſaue, as this. Oſe.13.b. So the kynge promoted Sidrach, Miſach and Abednago in the lande of Babylon.

The.iiii. Chapter.

Nabuchodonoſor dreameth agayn. Deniel interpreteth it. Nabuchodonoſor is put oute of his realme, and eateth with beaſtes. He confeſſeth the power of God, and is reſtored vnto his kyngdome. A

NAbuchodonoſor * kyng vnto all *Dan.6.e people, kynreddes, and tounges that dwel vpon the whole earth: peace be multiplied amōg you. B I thought it good to ſhewe the tokens and maruelouſe workes, that the hye god hath wrought vpon me. O howe greate are his tokens, and howe myghty are his wonders? *His kyngdome is an euerlaſtynge kyng- *Pſa.45.b dome, and his power laſteth for euer, and e- Dani.7.d. uer. Luke.1.c. I Nabuchodonoſor beynge at reſte in myne houſe, and floriſhynge in my palace, ſaw a dreame, which made me afrayed: and

the thoughtes that I had vpon my bed,
with the viſions of myne heade, troubled
*Da.2.a. me.*Then ſente I out a commiſſion, that
all they which were of wyſedome at Babylon,
ſhoulde be brought before me to tel me
the interpretacion of the dreame. So there
came the ſothſayers, charmers, Caldees, and
coniurers of deuels: to whome I tolde the
dreame, but what it betokened, they coulde
not ſhew me: til at ẏ laſt, ther came one Daniel
(other wiſe called Balthazar, according
to the name of my God) which hath ẏ ſprite
of the holye goddes in hym, to whome I
B tolde the dreame, ſayinge: O Balthazar,
thou prince of ſothſayers: For ſo muche as
I knowe, that thou haſt ẏ ſprite of the holy
goddes, and no ſecrete is hyd from the, tell
me therfore, what the viſion of my dreame
(that I haue ſene) maye ſignifye. I ſawe a
viſion in my heade vpon my bed: and beholde,
there ſtode a tree vpon the grounde,
whiche was verye hye, great and myghtye:
the heygth reached vnto ẏ heauen, and the
bredth extended to all the endes of ẏ earthe:
his leaues were fayre, he had verye muche
frute, ſo that euery man had ynough to eate
therin. The beaſtes of the felde had ſhadowes
vnder it, & the foules of ẏ ayre dwelt
in ẏ boughes therof. Shortly, al creatures
fed of it. I ſawe in my heade a viſion vpon
my bed: and beholde, a watcher and a holye
one came downe from heauen, and cryed
myghtelye, ſayinge: Hewe downe the tree,
breake of his braũches, ſhake of his leaues,
and ſcatre his frute abrode: that all the beaſtes
maye get them awaye from vnder him,
and the foules from his braunches. Neuertheleſſe,
leaue the grounde of hys rote ſtil in
the earth, and bynde hym vpon the playne
feld, with cheynes of yron aud ſtele. With ẏ
dewe of heauen ſhall he be wet, and he ſhall
haue his parte in the herbes of the grounde
with other wilde beaſtes. That mans harte
C of his ſhalbe taken from hym, and a beaſtes
harte ſhalbe gyuen him, tyll ſeuen yeares
be come and gone vpon hym. This erande
of the watcher, is a commaundement groũded
and ſought out in the councell of hym,
that is mooſt holy: to learne men for to vnderſtande,
that the hyeſt hath power ouer
the kyngdomes of men, and gyueth them to
whome it lyketh hym, and bryngeth ẏ verye
outcaſtes of men ouer them. This is the
dreame, yͭ I kynge Nabuchodonoſor haue
ſene. Therefore O Balthazar, tell thou me
what it ſignifieth: for ſo muche as all the
wyſe men of my kyngdome are not able to
ſhew me what it meaneth. But thou cāſt do
it, for the ſprite of the holy goddes is in the.
Then daniel (whoſe name was Balthazar)
held his peace by the ſpace of an houre, &
hys thoughtes troubled hym. So the kyng
ſpake, and ſayd: O Balthazar, let neyther ẏ
dreame nor the interpretacion thereof feare
the. Balthazar anſwered, ſaying: O my lord, D
this dreame happen to thyne enemies, and
the interpretacion to thyne aduerſaryes.
As for the tree that thou ſaweſt whiche was
ſo great and mighty, whoſe heygth reached
vnto the heauen, and his bredth into all the
worlde, whoſe leaues were fayre, and ẏ frute
muche, vnder the whiche the beaſtes of the
felde had their habitacion, and vpon whoſe
braunches the foules of the ayre dyd ſytte:
Euen thou, O kyng, arte the tree, great and
ſtrong. Thy greatneſſe encreaſeth, and reacheth
vnto ẏ heauen, ſo doth thy power to ẏ
endes of the earth. But where as the kynge
ſawe a watcher, euen an holye angell, that
came downe from heauen, and ſayde: hewe
downe the tree, and deſtroye it: yet leaue the
grounde of the roote in the earth, and bynde
hym vpon the playne feld with cheynes of
yron and ſtele: He ſhalbe wet with the dewe
of heuen, and his part ſhalbe with the beaſtes
of the felde, tyl.vii.yeares be come and
gone vpon hym: This (O kynge) is the interpretacion, E
yea, it is ẏ very deuyce of him
that is hyeſt of all, and it toucheth my lorde
the kynge. Thou ſhalt be caſt out from me,
and thy dwellynge ſhalbe with the beaſtes
of ẏ felde, with graſſe ſhalt thou be fed lyke
an oxe. Thou muſte be wette with the dewe
of the heauen: yea, ſeuen yeares ſhall come
and go vpon the, tyll thou knowe * that the *Dan.
hyeſt hathe power vpon the kyngdomes of Jer.27.
men, and gyueth them to whome he lyſt.
Moreouer, where as it was ſayde, that the
roote of the tree ſhoulde be lefte ſtill in the
grounde: it betokeneth that thy kyngdome
ſhall remayne whole vnto thee, after yͧ haſt
learned to knowe, that the power commeth
from heauen. Wherfore O kyng, be cōtente
with my coũcel, that thou mayſt redeme thy
ſynnes with almeſſe, * & thyne offences with *Ecc.19
mercye to poore people: for this ſhalbe an
healynge of thyne erroure. All theſe thinges
touch the kynge Nabuchodonoſor. So after. F
xii. monethers, the kyng walked vp and
downe in the palace of ẏ kyngdome of Babilon,
and ſayde: This is the greate cytie of
Babilon, whiche I my ſelfe (with my power
and ſtrengthe) haue made a kynges courte,
for the honoure of my maieſty. While theſe

wordes were yet in the kynges mouth, ther fell a voyce from heauen, ſayinge: O kyng Nabuchodonoſor, to the be it ſpoken: Thy kyngdom ſhall departe from thee, yͭ ſhalte be caſt out of mens company: thy dwellyng ſhalbe with the beaſtes of the feld, ſo that yͭ ſhalt eate graſſe as an oxe, till ſeuen yeares be come and gone ouer the: euen vntil thou knoweſt, that the hyeſt hath power vpon yͤ kingdomes of men, and that he maye gyue them, vnto whome it pleaſeth hym. The very ſame houre was thys matter fulfilled vpon Nabuchodonoſor: ſo that he was caſt oute of mens company, and dyd eate graſſe lyke an oxe. Hys bodye was wet wyth the dewe of heauē, till his heares were as great as Aegles fethers, and his nayles lyke byrdes clawes. G When this tyme was paſte, I Nabuchodonoſor lyft vp mine eyes vnto heauen, and myne vnderſtandynge was reſtored vnto me agayn. Thē gaue I thākes vnto the hyeſt. I magnified and prayſed hym that liueth for euermore *whoſe power endureth al waye, and his kyngdome from one generacion to another: in compariſon of whom all they that dwell vpon the erth, are to be reputed as nothing. *He handleth accordyng to his will, amonge the powers of heauen, and amonge the inhabitours of the earthe: and there is none that maye reſyſte hys hande, or ſaye: what doeſt thou? *At the ſame tyme was myne vnderſtanding geuē me agayne, and I was reſtored to the honoure of my kyngdome, to my dignitye, and to myne owne ſhape agayn. My great eſtates and princes ſought vnto me, and I was ſet in my kyngdome agayne, ſo that I had yet greater worſhyp. Then dyd I Nabuchodonoſor, loue, magnifye and prayſe the kynge of heauen: for all his workes are true, and hys wayes ryght. As for thoſe that go on proudlye, he is able to brynge them downe.

an.3.f.

ca.135.a

ob.42.b

The .v. Chapter.

Balthaſar kynge of Babilon, abuſynge the veſſels of the temple, ſeeth an hand wrytyng on the wall. The ſoth ſayers, called of the kynge, can not expounde the wrytyng. Daniel is called, which readeth it and interpreteth it alſo. Balthaſar beynge ſlayne, Darius ſucceadeth in his rowme.

A KYnge Balthaſar made a great banket to his thouſande lordes: with all theſe thouſande he made greate chere, and when he was dronken with wine, he cōmaunded to bring hym the golden and ſiluer veſſels *whyche his father Nabuchodonoſor had taken out of the temple at Jeruſalem: that the kynge and his lordes, with his quene and concubynes myght drynke therout. So they brought the golden veſſel, that was taken oute of the temple of the Lordes houſe at Jeruſalem. Then the king and his Lordes with his quene and concubynes, dronke out of them. They dronke wyne ⁊ prayſed their Idols of golde, ſyluer, copper, yron, wood and ſtone. B In the very ſame houre there appeared fyngers, as it had bene of a mans hande wrytyng, ryght ouer agaynſt the candleſtycke vpon the playn wal in the kinges palace: and the kynge ſaw the palme of the hande that wrote. *Then chaunged the kyng his countenaunce, and his thoughtes troubled him, ſo that yͤ ioyntes of his bodye ſhoke, and his knees ſmote one agaynſt the other. *Wherfore the kynge cryed myghtelye, that they ſhoulde brynge hym the charmers, Caldees, and coniurers of deuels. The kynge ſpake alſo to the wyſe men of Babylon, and ſayd: Whoſo can reade this wrytyng, and ſhew me the playne meanyng therof, ſhalbe clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde parte of my kyngdome. Vpon this, came all the kynges wyſe men: but they coulde neither reade the wrytyng, nor ſhewe the kynge what it ſignified. Then was the kynge ſore afrayed, in ſo muche, that his coloure chaunged, and his lordes were ſore vexed. C So by reaſō of this matter, that had happened to the kynge and his Lordes, the Quene wente vp her ſelfe into the banket houſe, and ſpake vnto the kynge, ſaying: O kynge, God ſaue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kyngdome, that hathe the ſprite of the holye goddes wythin him, *as it was ſene in thy fathers dayes. He hathe vnderſtandynge ⁊ wyſedome lyke the goddes. Yea the kynge Nabuchodonoſor thy father, made this man chefe of yͤ ſothſayers, charmers, Caldees, ⁊ readers of deſtenyes: becauſe that ſuche an aboundaunt ſprite, knowlege and wyſedom (to expounde dreames, to open ſecretes, and to declare harde doubtes) was founde in hym: yea, euen in Daniell, whom the kynge named Balthazar. Let this ſame Daniel be ſent for, and he ſhall tell what it meaneth. Then was Daniel brought before the kyng. So the kyng ſpake vnto Daniell, and ſayde: Art thou that Daniel, one of the prieſoners of Juda, D

ya.36.c

Iere.50.g

Dan.2.a.

Dan.1.a.

whome my father the kynge brought oute
of Iewry? I haue hearde ſpeake of thee, yͤ
thou haſt the ſprite of the holye goddes, experience
and vnderſtanding, and that there
hath bene great wyſedome founde in the.
Nowe haue there bene broughte me wyſe ⁊
connynge charmes, to reade thys wrytyng,
and to ſhewe me the meanynge therof. But
they coulde not tel me, what this matter signified.
Then hearde I ſaye, that thou canſt
expounde darke thinges, and declare harde
doubtes. Wel then, yf thou canſt reade this
wrytyng, and ſhewe me the meanyng therof,
thou ſhalt be clothed with purple, haue a
cheyne of golde aboute thy necke, and rule
the thyrde parte of my kyngdome. Daniell
E answered, and ſayde before the kynge: * As
4.Reg.5.d Mat.10.a for thy rewardes, kepe them to thy ſelfe, or
gyue thy riche gyftes to another: yet not the
les, I wil reade the wrytyng vnto the king,
and ſhewe hym the interpretacion therof.
Dan.2.f * O kynge heare. God the hyeſt gaue vnto
Nabuchodonoſor thy father, the dignitie of
a kyng with worſhip and honoure: ſo that
all people, kynredes and tonges ſtode in
awe and feare of hym, by reaſon of the hye
eſtate, that he had lente hym. For why, he
ſlewe whome he woulde: he ſmote whome it
pleaſed him. Agayn, whom he woulde he ſet
Dan.4.d vp: and whom he lyſt he put downe. * But
becauſe his harte was ſo proude, and hys
ſtomack ſet ſo faſt vnto wylfulneſſe: he was
depoſed from his kingly trone, and his maieſty
was taken from hym. He was ſhut out
from amonge men, his hearte was lyke a
beaſtes hearte, and his dwellynge was with
F the wilde aſſes: he was fayne to eate graſſe
lyke an oxe, and his bodye was wet with the
dewe of the heauen, tyll he knewe, that the
hyeſt had power vpon the kyngdomes of
men, and ſetteth ouer them, whom he lyſte.
And thou his ſonne (O Balthazar) for all
this, haſt not ſubmitted thyne hart, thoughe
yͤ kneweſt all theſe thynges: but haſte magnified
thy ſelfe aboue the Lorde of heauen,
ſo that yͤ veſſels of his houſe were brought
before the: that thou and thy Lordes, wyth
thy quene ⁊ thy concubynes, myght drynke
wyne therout. And haſt praiſed the Idoles
of ſiluer and golde, copper ⁊ yron, of wood
and ſtone: whiche neyther ſee, heare nor vnderſtande.
Act.17.d As for the God * in whoſe hande
conſiſteth thy breath, and al thy wayes: thou
haſt not loued hym. Therfore is the palme
G of thys hande ſente hyther frō him, to token
vp this wrytyng. And this is the ſcripture,
that is written vp: Mane, Thetell, Phares.
Now the interpretaciō of the thinge is this.
Mane, God hath numbred the kyngdome,
and brought it to an ende: Thetell, thou art
wayed in the balaunce, and arte founde to
lyght: Phares, thy kyngdome is delte in
partes, and gyuen to the Medes ⁊ Perſes.
Then commaunded Balthazar to cloth
Daniell with purple, to hange a chayne of
golde about his necke, and to make a proclamacion
concernynge hym: that he ſhould
be the ruler of the thyrde part of hys kyngdome.
* The verye ſame nyght was Balthazar Esay.47.b
the kyng of the Caldees ſlayne, and
‡ Darius out of Medea toke in yͤ kingdom, Dan.9.a.
beyng .lxii. yeares of age.

The .vi. Chapter.

Daniell is made ruler ouer the lordes. The Imagynacion of an acte agaynſte Daniell. The proclamacion of the acte, wherof Daniell is accuſed vnto the kynge as a tranſgreſſoure: He is put into a dēne of Lyons by the commaundemente of the kyng. He is delyuered by faypth in God: Daniels accuſers are put vnto the Lyons to be torne in ſonder. Darius by the proclamaciō of a decree, magnifieth the God of Daniell.

IT pleaſed Darius to ſet ouer his A
kyngdom an .C. and .xx. Lordes,
which ſhould be in all his kingdome
about. Aboue theſe he ſet
thre princes (of whome Daniell was one)
that the Lordes might gyue accōptes vnto
them, and the kynge to be vndiſeaſed. But
Daniell exceaded all theſe princes and lordes,
for the ſprite of God was plenteouſe in
him: ſo that the kynge was mynded to ſette
him ouer the whole realme. Wherefore the
princes and lordes ſought, to pycke out in
Daniel ſome quarel agaynſt the kyngdom:
yet coulde they fynde none occaſiō nor faute
vpon hym. For why? he was ſo faythfull,
that there was no blame nor diſhoneſtye
founde in hym. Then ſayde theſe men: we
can get no quarell agaynſt this Daniel, except B
it be in the law of his God. Upon this,
went the princes and lordes together vnto
the kynge, and ſayd thus vnto hym: Kynge
Darius, God ſaue thy lyfe for euer. All the
greate eſtates of the realme, as the Princes,
Dukes, Senatours, and Iudges, are determed
to put out a commaundement of the
kyng, ⁊ to make a ſure ſtatute: namely, that
whoſo deſireth any peticion, either of anye
God or man (within theſe .xxx. dayes) excepte
it be only of thee, O king: yͤ ſame perſō may
be caſt into the Lyons denne. Wherfore, O
kyng, confirme yͤ this ſtatute, ⁊ make a wrytyng:
yͤ the thing whiche the Medes ⁊ Perſes
haue ordeyned, be not altered nor brokē.

So Darius made the wrytynge, and confirmed
C it. Nowe when Daniell vnderſtode
that the wrytynge was made, he went into
his houſe: and the wyndowes of his wal towarde
Jeruſalem ſtode open. There kneled
he down vpon hys knees, thre tymes a day:
there he made hys peticion, and prayſed his
God, lyke as hys maner was to do afore
tyme. Then theſe men made ſearche, and
founde Daniel makynge his peticion, and
prayinge vnto hys God. So they came to
the kynge, and ſpake before hym concernynge
his commaundemente, ſayinge: O
kynge, haſt thou not ſubſcribed the ſtatute,
that wythin. xxx. dayes who ſo requyreth
hys peticion of anye God or man but onely
of thy ſelfe, O kynge: he ſhalbe caſt into the
denne of the Lyons? The kynge anſwered,
and ſayde: yea, it is true. It muſte be as a
lawe of the Medes and Perſes, that maye
D not be broken. Then anſwered they, and
ſayde vnto the kynge: Daniell one of the
preſoners of Juda, O kyng, regardeth neyther
thee, nor thy ſtatute yͭ thou haſt made:
but maketh his peticion thre tymes a daye.
When the kyng heard theſe wordes he was
ſore greued, and woulde haue excuſed Daniell,
to delyuer him, and put of the matter
vntill the Sunne wente downe, to the intẽte
that he myght ſaue hym. Theſe men perceyuyng
the kynges mynde, ſayd vnto him:
knowe this (O kynge) that the lawe of the
Medes and Perſes is, that the commaundement
and ſtatute whiche the kynge maketh,
Bel.c. maye not be altered. *Then the kynge
bad them brynge Daniel, and they caſt him
into the Lyons denne. The kyng alſo ſpake
vnto Daniell, and ſayde: thy God, whome
thou alwaye ſerueſte, euen he ſhall defende
the. And there was brought a ſtone, ⁊ layed
vpon the hole of the denne: this the kynge
ſealed with hys owne rynge, and with the
E ſygnet of his prynces: that the kynges commaundement
concernynge Daniel ſhoulde
not be broken. So the kynge went vnto his
palace, and eate no meate that nyght, nether
was there any mynſtrelſye brought in before
hym, neyther coulde he take any ſlepe.
But betymes in the mornyng at the breake
of the daye, the kynge aroſe, and went in all
haſte vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he
cryed wyth a pyteous voyce vnto Daniell:
yea, the kynge ſpake and ſayde vnto Daniell:
O Daniell, thou ſeruaunte of the lyuynge
God, is not thy God (whom thou alwaye
ſerueſt) able to delyuer thee from the
Lyons? Daniell ſayde vnto the kynge: O
kyng God ſaue thy life for euer. *My God F
hath ſent hys angell ‡ whiche hath ſhut the *Dan.3.e
lyons mouthes, ſo that they might not hurte Act.12.c.
me. For why? myne vngyltyneſſe is founde ‡Jud.14.c
oute before hym. And as for the, O kynge, 1.Re.17.e
I neuer offended the. Then was the kynge Hebr.11.f
exceadyng glad, and commaunded to take
Daniell out of the denne. So Daniel was
brought out of the denne, and no maner of
hurt was founde vpon him. For he put hys
truſt in hys god. And as for thoſe mẽ which
had accuſed Daniel, the king commaunded
to bryng them, and to caſt them in the lions
denne: them, their children, and their wyues.
*So the lyons had the maiſtery of them, *Deu.14.
and brake all their bones aſonder, or euer
they came at the grounde. *After thys, *Da.3.f.
wrote kynge Darius vnto all people, kynredes,
and tonges, that dwelte in al landes:
peace be multiplied with you. My commaundemente G
is, in all my dominion and
kyngdome, that men feare ⁊ ſtande in awe
of Daniels God. *For he is the lyuynge *Deu.14.
God, whiche abydeth euer: his kyngdome
ſhall not fayle, ⁊ his power is euerlaſtinge.
*It is he that delyuereth and ſaueth: he
dothe wonders and meruaylous workes in *Eſa.43.b
heauen and in earth: he hath preſerued Daniel Oſee.13.a
from the power of the lyons. This Daniel Dan.3.f
proſpered in the reygne of Darius and
Cyrus of Perſia.

The.vii.Chapter.

A viſion of foure beaſtes is ſhewed vnto Daniell. The viſion is interpreted of foure kyngdomes of the worlde. Of the power ⁊ encreaſe of Antichriſt. Of the euerlaſtynge kyngdome of Chriſt.

IN the firſte yeare of Balthazar A
kynge of Babilon, ſaw Daniel a
dreame, ⁊ a viſiõ was in his head
vpon hys bedde. Whych dreame
he wrote, and the ſumme of the matter is
thys. Daniel ſpake and ſayd: I ſawe in my
viſion by nyght, and behold: the foure wyndes
of the heauen ſtroue vpon the ſea, and
foure great beaſtes came vp frõ the ſea, one
vnlyke another. The firſt was as * a lion, *Je.4.a
and yet had he ‡ aegles wynges. I ſaw, that Eze.1.b.c
his wynges were pluckte from hym, and he ‡Eze.17.a
taken awaye from the earth: that he ſtode
vpon his fete as a man, and that there was
gyuen hym a mans hearte. Beholde, the B
ſecond beaſt was lyke a * Bear, and ſtode *Pro.28.c
vpon the one ſyde. Amonge his teeth in hys
mouthe he had. iii. greate longe teeth, and
it was

it was ſayd vnto him: Aryſe, eate vp muche
fleſhe. Then I loked, & beholde, there was
an other lyke vnto a Leoparde, this had
wynges as a foule, * euen foure vpon the
*Dan.8.b backe. This beaſte had foure heades, and
and.11.a. there was power gyuen hym. After this I
1.Mac.1.a ſaw in a viſiõ by night: & beholde, the fourth
beaſt was grymme and horrible, and marvelous
ſtronge. It had greate yron teath, it
deuoured and deſtroyed, & ſtamped the reſidue
vnder his fete. It was farre vnlyke the
C other beaſtes that were before it: for it had
*Apo.13.c *ten hornes, wherof I toke good hede.
and.18.a. And beholde, there came vp amonge them
another lytle horne, before whom there were
thre of the fyrſt hornes pluckt awaye. Beholde,
this horne had eyes lyke a man: and
a mouthe ſpeakyng preſũptuous thynges.
*Apoc.1.c * I loked tyl the ſeates were prepared, and
4.a.5.20.b tyll the olde aged ſat hym downe. His clothyng
Dan.10.a. was as white as ſnowe, & the heeres
of his head lyke the pure wooll. His throne
was lyke the fyrye flame, and his wheles as
the burnyng fyre. There drewe forth a fyrye
ſtreme, and wente oute from hym. * A thouſande
*Apo.5.b tymes a thouſande ſerued him. x. M.
tymes ten thouſande ſtode before him. The
iudgement was ſet, and the bokes opened.
Then toke I hede there vnto, bycauſe of yͤ
voyce of the proude wordes, which yͤ horne
ſpake. I behelde tyll the beaſt was ſlayne,
*mat.25.b and his body deſtroyed, * geuen ouer to be
Apoc.19.d brente in the fyre. As for the power of the other
and.20.c beaſtes alſo it was taken awaye, but
theyr lyues were prolonged for a tyme and
D ſeaſon. I ſaw in a viſion by nyghte, and beholde,
*mat.13.c. *there came one in yͤ cloudes of heauen
Actes.1.b. lyke the ſonne of a man, whiche wente
Apoca.1.a vnto the olde aged, before whome they
*Phi.2.a brought hym. Then gaue he hym * power
and dignitie regall, that all people, tribes &
*mat.28.c tonges ſhould ſerue him. * His power is an
Joh.12.d euerlaſtyng power which ſhal neuer be put
down: and his kyngdome endureth vncorrupte.
Dani.14.f My hart was vexed, * & I Daniell
had a troubled ſprite within me, & yͤ viſions
of my head made me afrayed, tyl I gat me
*Deu.9.d vnto * one of them that ſtode by, to knowe
the truth, concernynge all theſe thynges.
So he tolde me, and made me vnderſtande
the interpretacion of the thynges. Theſe
foure great beaſtes, are foure kynges which
E ſhall ariſe out of the earthe. Theſe ſhal take
in the kyngdome of the ſaintes of the moſte
hyeſt, & poſſeſſe it ſtill more and more for a
longe ſeaſon. After this I required diligẽtlye
to know the truth, concerning the fourth
beaſt, whiche was ſo farre vnlyke the other
beaſtes, and ſo horrible, whoſe teeth were of
yron, and his nayles of braſſe: which deuoured
and deſtroyed, and ſtamped the reſydue
vnder his fete: I deſired alſo to knowe the
truth, as touchyng the * ten hornes that he *Apo.13.a
had vpon his heade, and this other whiche and.17.c.
came vp afterwarde, before whoſe face there
fell downe thre, which horne had eyes and a
mouthe that ſpake preſumptuous thynges,
and loked with a grymmer viſage then his
felowes. I behelde, & the ſame horne made F
batell agaynſt the ſaintes: yea, and gat the
victorye of them vntill the tyme that yͤ olde
aged came, that the iudgement was gyuen
to the chefeſte ſaintes: and tyll the tyme that
the ſaintes had the kyngdom in poſſeſſion.
He gaue me this anſwer. That fourth beaſt
ſhalbe the fourthe kingdome vpon earth: it
ſhalbe more thẽ al other kyngdomes, it ſhal
deuoure, treade downe, and deſtroy al other G
landes. * The ten hornes, are ten kynges, Zacha.1.c.
that ſhall ariſe out of the kyngdome, after
whom there ſhall ſtande vp another, which
ſhalbe greater then the firſt. He ſhal ſubdue
thre kynges, & ſhal ſpeake wordes agaynſt
the hyeſt of all: he ſhall deſtroye the ſaintes
of the mooſt hyeſt, * & thynke, that he maye *Dan.2.c
chaunge tymes & lawes. They ſhalbe gyuẽ
vnder his power, * vntill a tyme, two tymes Apoc.12.b
and halfe a tyme. But the iudgemẽt ſhalbe
kepte, ſo that his power ſhalbe taken from
him, for he ſhall be deſtroyed, and peryſh at
the laſt. As for the kyngdome, power, and al
myghte that is vnder the heauen: it ſhalbe
gyuen to the holy people of the mooſt hieſt,
* whoſe kyngdome is euerlaſtynge: yea, all *Luke.1.c
powers ſhall ſerue and obeye him. Thus Dan.14.f.
farre extende the wordes. Neuertheleſſe, I
Daniel was ſo vexed in my thoughtes, that
my contenaũce chaunged, * but the wordes *Luke.2.
I kept ſtill in my heart.

The.viii. Chapter.

A viſion of a ſtryfe betwene a Ramme and an he goate. The vnderſtandyng of the viſion is of yͤ battel betwene the kynge of Perſia, and the kyng of the Grecians. Of the ſhameles kynge Antichriſt.

IN the thyrde yeare of the reygne A
of kyng Balthazar, there appeared
a viſion vnto me Daniel, after
that I had ſene the * fyrſt. I Dan.7.a.
ſawe in a viſion (and when I ſawe it, I was
at Suſis in the chiefe citie, whiche lyeth in
the lande of * Elam) and in the viſion, me *Jer.49.
thought I was by the ryuer of Ulai. Then Eze.32 d.
I loked vp, & ſawe: and beholde there ſtode
before the ryuer, a ramme, whiche had two
hornes:

hornes: and theſe two hornes were hye, but one was hyer then another, ⁊ the hyeſt came vp behynde. I ſawe yͭ thys ramme puſſhed with his hornes, agaynſt the weſt, agaynſte the north, and againſt the ſouthe: ſo that no beaſtes myght ſtande before hym, nor defende them from his power: but he dyd as B him luſted, and waxed greatlye. I toke hede vnto this, and then came there an he goate from yͤ weſt ouer the whole earth, and touched not the grounde. This goate had a meruelous wrethē horne betwyxte his eyes, and came vnto the Ramme that had yͤ two hornes (whom I had ſene afore by the ryuer ſyde) and ranne fearcely vpon him with his myght. I ſawe hym drawe nye, vnto the Ramme, beynge very fearce vpon him: yea, he gaue him ſuch a ſtroke, that he brake his two hornes. Nether had the Rāme ſo much ſtrength as to ſtande before him: but he caſt hym downe, trode hym vnder his fete, and no man was able to deliuer the Ramme out of his power. The goate waxed exceadyng greate, and when he was at the ſtrongeſte, Dan.7.a. nd.11.a. Mac.1.a hys greate horne was broken alſo. * Then grew there other foure ſuch lyke in yͤ ſteade, towarde the foure wyndes of yͤ heauē. Yea, oute of one of the leaſt of theſe hornes, there C came yet vp another horne, whiche waxed maruelous greate toward yͤ ſouth, toward the eaſt, and towarde the fayre pleaſaunt lande. It grewe vp to the hooſt of heauen, wherof it dyd caſt ſome down to yͤ groūde, and of the ſtarres alſo, and trode thē vndre fete. Yea, it grewe vp vnto the prince of the hooſt, from whom the daylye offrynge was takē, and the place of his Sanctuarye caſte downe. And a certayne ſeaſon was gyuen vnto it, agaynſte the dayly offryng (becauſe of wickednes) that it myght caſt downe the veritie to the grounde, and ſo to proſpere in all thynges, that it went about. Upon thys D I hearde one of the ſaintes ſpeaking, which ſaint ſayd vnto one that aſked this queſtiō. Howe longe ſhall this viſion of the daylye ſacrifice, and of the waſtynge abhominaciō endure, that the Sanctuary and the power ſhall ſo be troden vnder foote? And he anſwered hym: Unto the euenynge and the mornynge, euen two thouſande and thre hundreth dayes: than ſhall the Sanctuary be clenſed agayn. Now whē I Daniel had ſene this viſion and ſought for the vnderſtandynge of it: beholde, there ſtode before me a thynge lyke vnto a man. And I heard a mans voice in the ryuer of Ulay whyche cryed, and ſayd: O Gabriel, make this man to vnderſtande the viſion. So he came and ſtode by me. But I was afrayed at his cōmynge, and fell downe vpon my face.

Then ſayde he vnto me: O thou ſonne of E man marcke well, for in the laſt tyme ſhall this viſion be fulfilled. Nowe as he was ſpeakyng vnto me, I waxed faynt, ſo that I ſanke downe to the grounde. But he toke hold vpon me, ⁊ ſet me vp agayne, ſayinge: Beholde, I will ſhewe the what ſhall happen in the laſt wrath: for in yͤ tyme appointed it ſhalbe fulfilled. The Ramme whyche thou ſaweſte with the two hornes, is yͤ kyng of the Medes and Perſes: but the goate is yͤ kyng of Greke lande: the great horne that ſtode betwyxte his eyes, that is the principall kyng. But where as it brake, and foure other roſe vp in the ſteade: it ſignifieth, that * 1.mac.1. out of this people ſhall ſtande vp * foure F kyngdomes, but not ſo myghtye as it. After theſe kyngdomes (whyle vngodlynes is a growyng) there ſhal aryſe a kyng of an vnſhamefaſte face, whiche ſhall be wyſe in darcke ſpeakynges. He ſhalbe myghty and ſtronge, but not in hys owne ſtrength.

He ſhall deſtroye aboue meaſure, and all that he goeth aboute ſhall proſpere: he ſhal ſlaye the ſtronge and holye people. And thorow his craftynes, falſhed ſhal proſpere in his hande: his herte ſhalbe proude, and many one ſhall he put to death in his welthyneſſe. He ſhall ſtande vp agaynſte the prince of princes, * but he ſhall be deſtroyed 2.Mac.9. 2.Thes.2. without hande. And this viſion yͭ is ſhewed vnto the, is as ſure as the euenyng and the mornynge. * Therfore wryte thou vp this * Eſay.8. ſyghte, for it will be lōge or it come to paſſe.

Upon this was I Daniel verye faynt, ſo that I laye ſycke certayne dayes: but when I roſe vp, I wente aboute the kynges buſyneſſe, and marueled at the viſion, neuertheleſſe, noman knew of it.

The .ix. Chapter.

Daniel deſireth to haue that perfourmed of God, whiche he had promyſed concernynge the returne of the people from their banyſhmente in Babylon. A true confeſſion. Daniels prayer is heard. Gabriel the angell expoundeth vnto hym the viſion of the lxx. weekes. The anoyntyng of Chriſte. The buyldyng agayne of Jeruſalem vnder Nehemiah. The death of Chriſt.

IN the firſte yeare of Darius the A ſōne of Ahaſuerus, * whiche was * Dan. of the ſeade of the Medes, and was made kyng ouer the realme of the Caldees: yea, euen in the firſt yere of hys reygne I Daniel deſired to knowe the yearly numbre out of the bokes, wherof the

Lorde ſpake vnto * Jeremy the prophete: ỹ
*Iere.25.b Jeruſalem ſhoulde lye waſte. lxx. yeares: ⁊
and.29.b I turned me vnto God the lord for to praye
and make myne interceſſion, wyth faſtynge,
ſackecloth and aſſhes: I prayed before the
Lord my God, and knowleged, ſayinge.
*O lord, thou greate and fearful God, thou
2.Esd.1.a that kepeſt couenaunt and mercy with thẽ,
and.9.c whych loue the, ⁊ do thy commaũdementes:
*We haue ſynned, we haue offended, we
Baru.1.d haue bene dyſobedyente and gone backe:
yea, we haue departed from al thy preceptes
B and iudgementes. We would neuer folowe
thy ſeruauntes the prophetes, that ſpake in
thy name to oure kynges and prynces, to
our forefathers, and to all the people of the
Baru.1.b lande. * O lorde, ryghteouſnes belongeth
vnto the, vnto vs pertayneth nothynge but
open ſhame: as it is come to paſſe this day
vnto euery man of Juda, and to them that
dwell at Jeruſalem. Yea, vnto all Iſraell,
whether they be farre or nye, thorowe out all
landes, wherin thou haſte ſtrowed them,
becauſe of the offences, that they had done
agaynſte the. Yea, O Lorde, vnto vs, to our
kynges, and prynces, to our forfathers, eu\u0303
Psal.106.a to vs al, *that haue offended the, belongeth
C open ſhame. But vnto the, O lord our God,
pertayneth mercye and forgeueneſſe. As for
vs, we are gone backe from hym, and haue
not obeyed the voyce of the lord oure God,
1.Pet.1.d to walke in hys lawes, *whyche he layd before
Zach.7.b vs by hys ſeruauntes the prophetes:
yea, all Iſraell haue tranſgreſſed, and gone
backe from thy lawe, ſo that they haue not
harkened vnto thy voyce.
Wherfore, the curſe and oth *that is wrytt\u0303
*Deut.27 and.28. in the lawe of Moſes ỹ ſeruaunt of God (agaynſt
*Leu.26 whom we haue offended) is powred
*Baru.2.a vpon vs. * And he hath performed hys
wordes, whyche he ſpake agaynſte vs, and
agaynſte oure iudges that iudged vs: to
bryng vpon vs ſuch a great plage, as neuer
was vnder heauen, lyke as it is nowe come
to paſſe in Jeruſalem. Yea, all thys plage,
as it is wrytt\u0303 in the lawe of Moſes, is come
vpõ vs. Yet made we not our prayer before
the lorde oure God, that we myghte turne
agayne from our wyckedneſſe, and to be
learned in thy verytie. Therefore hath the
Lord made haſt to bryng thys plage vpon
vs, for the lorde oure God is ryghteous, in
all hys workes whych he doth: for why? we
D woulde not herken vnto hys voyce.
*Bar.2.b. *And nowe, O lord oure God ‡ ỹ that wyth
‡Ex.12.13 a myghty hande haſt brought thy people
and.14.b. out of Egypt, to get thy ſelfe a name which
remayneth this day, we haue ſinned O lord,
and done wickedly againſte all thy righteouſnes:
yet let thy wrathfull diſpleaſure be
turned awaye (I beſeche the) from thy citye
Jeruſalem thy holy hyll. And why? for
oure ſynnes ſake, and for the wickedneſſe of
our forfathers, is Jeruſalem and thy people
abhorred, of all them that are aboute vs.
Nowe therfore, O oure God, heare ỹ prayer
of thy ſeruaunte, and hys interceſſion: O let
thy face ſhyne ouer thy Sanctuary, that
lyeth waſte: for the lordes ſake. O my God E
enclyne thyne eare, and herken (at the leaſte
for thyne owne ſake) open thyne eyes, behold
howe we be deſolate, yea, and the cytye
alſo, whyche is called after thy name: for we
do not caſte our prayers before thee in oure
owne righteouſnes: no, but only in thy great
mercyes: O Lorde heare: O forgyue Lord,
O lord conſider, tary not ouer long: but for
thyne owne ſake do it. O my God, for thy
citie, ⁊ thy people is called after thy name.

As I was yet ſpeakyng at my prayers,
knowlegynge myne owne ſynnes, and the
ſynnes of my people, makynge ſo myne
interceſſyon before the Lorde my God, for
the holy hylles ſake of my God: yea, whyle
I was yet ſpeakyng in my prayer, beholde, *Dan.7.
the man Gabriel, (*whõ I had ſene before and.8.a
in the vyſyon) came flyenge to me, ⁊ touched
me aboute the offringe tyme in ỹ euenynge.
He infourmed me, and ſpake vnto me: O
Daniell ſayd he, I am nowe come to make
the vnderſtande it. For as ſoone as thou
beganneſt to make thy prayer, it was ſo
deuyſed, and therefore am I come to ſhewe
the. And why? * For thou art a man greatly F
beloued. Wherfore, pondre the matter well, Dan.10.c
that thou mayeſt learne to vnderſtande the
vyſyon. lxx. weakes are determined ouer thy
people and ouer the holy cytye: that the
wickedneſſe may be conſumed, that the ſinne
maye haue an ende, that the offence maye be
reconciled, and to bring in euerlaſting righteouſneſſe,
to fulfyll the vyſions and the
prophetes, ⁊ to annointe the mooſt holy one.
Underſtande thys then, and marke it well,
ỹ from the tyme it ſhall be concluded *to go 1.Pa.36
and repayre Jeruſalem agayne, vnto Chriſt 1.Esd.1.
(or the anoynted prynce) there ſhalbe ſeuen G
wekes. Then ſhall the ſtretes and walles be
buylded agayne lxii. weakes: but wyth hard
troublous tyme. After the. lxii. wekes, ſhall
Chryſte be ſlayne, and they ſhall haue no
pleaſure in hym. Then ſhall there come a
people wyth the prynce, and deſtroye the
citye and the Sanctuary: and his ende ſhal
come

come as the water floude. But the deſolaciō
ſhall continue tyll the ende of the battell.
He ſhall make a ſtronge bonde wyth many
for the ſpace of a weeke: and whē the weeke
mat.24.b is halfe gone, he ſhall put downe the ſlayne
Mar.13.b and meatoffrynge. *And in the temple there
ſhalbe an abhominable deſolaciō, til it haue
deſtroyed all. And it is concluded, that thys
waſtyng ſhal continue to the ende.

The. x. Chapter.

There appeareth vnto Daniell a man clothed in lynnen, whyche ſheweth hym wherfore he is ſente,

IN the thyrde yeare of kyng Cirus
A of Perſia, there was ſhewed vnto
Danyel (otherwiſe called Balthazer)
a matter, yea, a true matter, but
it is yet a longe tyme vnto it. He vnderſtode
the matter wel, and perceyued what the viſiō
was. At the ſame tyme, I Daniell mourned
for the ſpace of thre weekes, ſo that I had
no luſt to eate breade: as for fleſhe and wine
there came none wythin my mouthe: No, I
dyd not once anoynte my ſelfe, tyl the whole
thre weekes were out. Upon the .xxiiii. day of
the fyrſte moneth, I was by the great floud,
dan.7.b called *Tygrys, I lyfte vp myne eyes, and
Apoca.1.c loked: and beholde, a man clothed in lynen,
whoſe loines were girded vp with fine golde
of Arabye, hys body was like the Chryſolite
ſtone, hys face (to loke vpon) was like lyghteninge,
hys eyes as the flame of fyre, hys
armes and fete were lyke fayre glyſterynge
metal, but the voice of his wordes was like ẏ
B voice of a multitude. *I Daniel alone ſawe
Dani.5.c thys vyſyon, ‡the men that were wyth me,
‡Acte.9.a ſawe it not: but a great fearfulneſſe fell vpō
them, ſo that they fled awaye and hyd them
ſelues. I was lefte there my ſelfe alone, and
ſawe thys great viſion, ſo longe tyl there remayned
nomore ſtrength wythin me.
Yea, I loſte my coloure cleane, I waſted
awaye, & my ſtrength was gone. Yet hearde
I the voice of his wordes: and as ſoone as
I hearde it, faintneſſe came vpō me, and I
fel downe flat to the grounde vpon my face.
And beholde, an hande touched me, whyche
ſet me vp vpon my knees, & vpō the palmes
of my handes, ſaying vnto me: *O Daniel,
Dan.9.b thou well beloued man, take good hede of ẏ
wordes that I ſhal ſaye vnto the, and ſtand
ryghte vp, for vnto the am I nowe ſente.
And when he had ſaid theſe wordes, I ſtode
C vp trēbling. Thē ſaid he vnto me: feare not
Daniel: for why? ſence the fyrſte daye ẏ thou
dyddeſt ſet thyne harte to vnderſtande, and
dyddeſt chaſten thy ſelfe before thy God:
thy wordes haue bene heard. And I had
come vnto the, when ẏ beganneſt to ſpeake,
had not the prynce ouer the kyngdome of ẏ
Perſes wythſtande me .xxi. dayes. But Lo,
*Michael one of the chiefe prynces, came to
helpe, and I was left to continue there with *Ioſu.5.
the kinges of Perſia, and am come to ſhewe Dani.12.
the what ſhall happen vnto thy people in ẏ
latter dayes. For it wylbe longe yet or the
viſion be fulfilled. Nowe when he had ſpokē
theſe wordes vnto me, I caſte downe my
head to the grounde, and helde my tonge.
Beholde, there touched my lyppes one very
like vnto a man. Then opened I my mouth,
and ſayde vnto hym, that ſtode before me: o
my Lorde, my ioyntes are leuſed in the viſiō D
and there is nomore ſtrength within me.
Howe may my Lordes ſeruaunte then talke
wyth my Lorde? ſeynge there is no ſtrengthe
in me, ſo that I can not take my breathe?
Upon thys there touched me agayne, one
muche like a man* & comforted me, ſaying: *Dani.9.
O thou man ſo well beloued, feare not: be
contente, take a good hart vnto the, and be
ſtronge. So when he had ſpokē vnto me, I
recouered, and ſayde: Speake on my Lord,
for thou haſte refreſſhed me. Then ſayde he:
knoweſt thou wherfore I am come vnto the?
nowe wil I go againe to fight wyth ẏ king
& the prince of the Perſes. As ſoone as I go
forth, lo, the prince of Grekeland ſhal come.
Neuertheleſſe I wyl ſhewe the that thynge,
that is faſte noted in the ſcripture of truth.
And as for al yonder matters, there is none ẏ
helpeth me in thē, but Michael youre prince.

The. xi. Chapter.

A prophecie of ẏ kinges of Perſia. Of the kingdome of Grece. Of the kyngdome of Egipt, & of the bonde thereof, and of the battell wyth the kyngdome of Syria. Of the Iewes that flye vnto the kynge of Egypte, whome Antiochus the kynge of Syria perſecuteth, whych fygureth vnto vs Antichriſt. The pryde of Antiochus.

AND in the fyrſte yeare of Darius of A
Media, I ſtode by hym, to comforte
hym, and to ſtrength hym, and nowe
wyl I ſhewe the ẏ truth. Beholde, there ſhal
ſtande vp yet thre kinges in Perſia, but the
fourth ſhall be farre rycher then they all.
And when he is in the cheſeſt power of hys
ryches, he ſhall prouoke euery man againſte
the realme of Grekeland. *Then ſhal there *Dan.7.a
aryſe yet a mightye king, that ſhal rule with
greate dominion, and do what hym luſte.
*And as ſoone as his kingdome cōmeth vp, *1.Mac.1.
it ſhalbe deſtroied, & deuided toward ẏ foure
wyndes

windes of the heauē. They that come after hym, ſhal not haue ſuche power ⁊ dominion as he: but his kingdome ſhalbe ſcatered, yea, euen among other then thoſe. And the kinge of the ſouth ſhalbe myghtyer, then hys other prynces. And one ſhall be ſtronger then he, and ſhall rule hys domynyon wyth greate power. And in the ende of yeares, they ſhalbe ioyned together, and the kynges daughter B of yͤ ſouth ſhal come to the king of yͤ North, for to make frendſhyp, but ſhe ſhal not obtayne the power of that arme, nether ſhall ſhe be able to endure thorowe hys myghte: but ſhe, and ſuche as broughte her (yea and he that begat her, and comforted her for hys tyme) ſhall be delyuered vp. Out of the braunches of her roote, there ſhal one ſtande vp in hys ſteade, whyche wyth power of armes ſhall go thorowe the kynges lande of the north, and handle hym accordyng to hys ſtrength. As for theyr Idols ⁊ princes, wyth theyr coſtly Iewels of golde ⁊ ſiluer, he ſhall carye them awaye captiues into Egipt, and he ſhall reygne more yeares then the king of the North. And when he is come into the kynges realme of the ſouth, he ſhalbe fayne to turne againe into his owne land. Wherefore his ſonnes ſhalbee diſpleaſed, ⁊ ſhall gather together a mightye greate hoſt of people: and one of them ſhal come, ⁊ goe thoroughe lyke a water floude: then ſhall he returne, and goe foorth wyth defyinge and boaſtynge, vnto hys owne lande. Then the kynge of the ſouth ſhalbee angrye, and ſhall come forth to fight agaynſt the kinge of the north: yea, he ſhal bring a great multitude of C people together, and a great heape ſhall bee geuen into his hand: theſe ſhal he cary away with great pryde, forſomuch as he hath caſt down ſo manye thouſandes: neuertheleſſe, he ſhal not preuayle. For the kynge of yͤ northe ſhall gather (of the newe) a greater heape of people then afore, ⁊ come foorth (after a certain time ⁊ yeares) with a mighty hooſt, and exceading greate good.

At theſame tyme there ſhall manye ſtand vp agaynſte the kynge of the ſouth, ſo that the wicked chyldren of thy people alſo, ſhall exalt themſelues (to fulfyll the vyſion) and thē fall. So the kyng of the north ſhall come to lay ſege, and to take the ſtrong fenſed cities: And the power of them of the ſouth ſhal not be able to abyde hym, and the beſt menne of the people ſhall not be ſo ſtrong, as to reſiſte hym. Shortelye, when he commeth, he ſhall handell hym as he lyſte, and no man ſhalbee ſo hardye as to ſtande agaynſte hym. He ſhal ſtande in yͤ pleaſaunt countrie, which thorowe hym ſhalbe deſtroyed. He ſhall ſet hys face wyth all hys power to obtayne hys kyngdome, and to be lyke it. Yea, that ſhall he do, and geue hym vnto the daughters amonge wemen, to deſtroye hym. But he ſhal fayle, nether ſhall he obtayne hys purpoſe. After this ſhall he ſet his face vnto the Iles, and take many of thē. A prynce ſhal ſtoppe him to do him a ſhame, beſide the cōfuſion yͤ els ſhal come vnto him. Thus ſhal he turne agayne to his owne lande, ſtomble and fal, D and be nomore founde: ſo he that came vpō hym and dyd hym vyolence, ſhall ſtande in his place, and haue a pleaſaunte kyngdom: and after fewe dayes he ſhall be deſtroyed, ⁊ that neyther in wrath, nor in battell. In his ſteade there ſhall aryſe a vyle perſone, not holden worthye of a kynges dygnitie: this ſhal come in peaceably, ⁊ obtayne the kingdome with fayre woordes: he ſhall fyght agaynſte the armes of the myghtye (and deſtroye them) yea, ⁊ agaynſt the prynce of the couenaunt. So after that he hath takē truce with hym, he ſhall handle dyſceytfullye that he may gette vp and ouercome hym wyth a ſmall flocke, and ſo with craftyneſſe to gette hym to the fatteſt place of the lande, and to deale otherwyſe, then eyther his fathers or graundfathers dyd. For he ſhall deſtroy the thing that they had robbed ⁊ ſpoyled, yea, ⁊ al theyr ſubſtaunce, ymagynyng thoughtes E agaynſt the ſtrong holdes, ⁊ that for a time. His power and heart ſhalbe ſtiered vp with a great army, agaynſt the king of the ſouth, where thorow the king of yͤ ſouth ſhalbe moued then vnto battel, with a great ⁊ mighty hoſte alſo. Neuertheleſſe he ſhall not be able to ſtand, for they ſhal conſpyre againſt him. Yea, they that eate of his meate ſhall hurte him: ſo yͤ his hoſte ſhal fall, ⁊ many be ſlayne downe. Theſe two kynges ſhalbe minded to do miſchiefe, and talke of dyſceyte at one table, but they ſhall not proſpere: for why? yͤ end ſhal not come yet, vnto the time appointed. *Then ſhal he goe home agayn into his owne lande with great good, and ſette hys hearte agaynſte the holy couenaunt: he ſhal be buſy agaynſte it, and then returne home. At the tyme appoynted, he ſhall come agayn and goe towarde the ſouth. So ſhall it happen otherwyſe then at the fyrſte, yet once agayne. And why? *the ſhyppes with Italians ſhall come vpon hym, that he maye bee ſmytten, and turne agayne: that he maye take indygnacyon agaynſte the couenaunte of holyneſſe, to medle agaynſte it.

*2 Mac.

Nu. 24.

Yea, he ſhal turne him, and drawe ſuch vnto
F hym as leaue the holy couenaunte. He ſhall
ſet mighty mē to vnhalowe the Sanctuary
of ſtrength, to put downe the dayly offryng,
and to ſet vp the abhominable deſolacion.
And ſuche as breake the couenaunt, ſhall he
flatter wyth fayre wordes. But the people
that wyll knowe theyr God, ſhall haue the
ouerhande & proſper. Thoſe alſo that haue
vnderſtandyng among the people, ſhall enfourme
the multitude: and for a long ſeaſon
they ſhall be perſecuted wyth ſwearde, wyth
fyre, with captiuitie, & with the taking away
of theyr goodes. Nowe when they fal, they
ſhall be ſet vp wyth a lytle helpe: but many
ſhall cleaue vnto them faynedlye.
Yea ſome of thoſe which haue vnderſtādíng
ſhall be perſecuted alſo, that they maye be
tryed, purified and clenſed, tyll the tyme be
out: for there is yet another tyme appointed.
2.teſ.2.a. The kyng ſhall do what hym lyſt *he ſhall
exalte and magnifye him ſelfe agaynſte all
that is God. Yea, he ſhal ſpeake maruelous
thynges agaynſte the God of all goddes,
Apoc.15.a wherein he ſhall proſpere, ſo longe tyll *the
wrath be fulfylled, for the concluſion is deuyſed
already. He ſhal not regarde the God
of hys fathers, but hys luſte ſhall be vpon
women. Yea, he ſhal not care for anye God,
for he ſhall magnifye hym ſelfe aboue all.
In hys place ſhall he worſhip the myghtye
ſtout God: and the God whom hys fathers
knewe not, ſhall he honoure wyth gold and
ſylue rwyth precious ſtones and pleaſaunt
Jewels. Thus ſhal he do thorowe his ſtrōg
G fenſed places, ſetting vp hys ſtraunge God
whom he confeſſeth, & increaſyng his glory.
Suche as wyll receaue hym, and take hym
for God, he ſhal geue them greate worſhyp
and power; yea, and make them lordes of the
multitude, and gyue them the lande wyth
rewardes. In the latter tyme ſhal the kynge
of the ſouth ſtryue wyth hym, and the kynge
of the north in like maner ſhal come againſt
hym wyth charettes, horſemen and wyth a
greate nauy of ſhyppes. He ſhall come into
the landes, deſtroy and go thorowe: he ſhall
enter alſo into the fayre pleaſaunte lande.
Many cytyes and countryes ſhall decaye
Apoca.12.c *excepte Edom, Moab, and the beſte of the
children of Ammon, whyche ſhall eſcape
from hys hande. He ſhall ſtretch forth hys
handes vpon the countreys, and the lande
of Egypt ſhall not eſcape hym. For thorowe
his goinge in, he ſhal haue dominion ouer yͤ
treaſures of ſyluer and golde, and ouer all
the precious Jewels of Egypte, Libia, and
Ethiopia: *Neuertheles, yͤ tidinges out of yͤ
Eaſte and yͤ north ſhall trouble hym, for the *Apo.11.
whyche cauſe he ſhall go forth to deſtroye &
roote out a greate multitude. The tentes of
hys palace ſhalbe pitched betwixt the two
ſeas, vpon the hyl of the noble Sanctuary:
for he ſhal come to his death, *and thē ſhal *Apo.19.
no man helpe hym. and.20.c

The.xii.Chapter.

He prophecyeth the reſurreccion of the deade. The
darkeneſſe of the prophecy of Daniell.

THe tyme wyl come alſo, that the great
prynce *Michaell, whyche ſtandeth A
on thy peoples ſyde, ſhal aryſe vp: for *Apo.19.
*there ſhall come a tyme of trouble, ſuch as *mat.24.
neuer was, ſence there began to be any
people vnto that ſame tyme. Then ſhal thy
people be deliuered, yea, all thoſe yͭ be foūde
wrytten in the booke. *Many of them that
ſlepe in the duſt of yͤ earth ſhall awake, ſome *Job.15.c
to the euerlaſtyng lyfe, ſome to perpetuall 1.Cor.15.e
ſhame & reproſe. *The wyſe (ſuche as haue
taught other) ſhall glyſter, as the ſhynyng *mat.13.e
of heauen: and thoſe that haue inſtruct the Sapi.13.e B
multitude vnto godlyneſſe, ſhall be as the
ſtarres, worlde wythout ende. And thou O
Daniel, ſhut vp theſe wordes, and ſeale the
boke til the laſte time. Many ſhal go about
here and there, and then ſhall knowlege
encreaſe. So I Daniel loked, and beholde,
there ſtode (*as it were*) other two, one vpō this C
ſhore of the water, the other vpon yonder
ſyde. And one of them ſayd vnto hym, whych
was clothed in lynnen, and ſtode aboue vpō
the waters of the floude: Howe longe ſhal it
be to the ende of theſe wonderous workes?
*Thē herde I the man with the linnen clothes, *Apo.10.a
whych ſtode aboue vpon the waters of
the floude, when he helde vp hys ryght and
left hande vnto heauen, and ſware by hym
whyche lyueth for euer, *that it ſhal tarye ap.11.12.c
for a tyme, two tymes and halfe a tyme: and
when the power of the holy people is cleane
ſcattred abrode, then ſhall all theſe thynges
be fulfylled. I hearde it well, but I vnderſtode
it not.

Then ſayde I: O my Lorde, what ſhall
happen after that? He anſwered: Go thy way D
Daniell, for theſe wordes ſhalbe cloſed vp,
and ſealed, til the laſte time: and many ſhalbe
puryfyed, clenſed and tryed (*as it were with
fire:*) But the vngodly ſhall lyue wyckedly,
*and thoſe wycked (as many of thē as they *mat.13.b
be) ſhall haue no vnderſtandyng. As for
ſuche as haue vnderſtandyng, they ſhall
regarde it. And from the time forth that the
dayly

daply offering ſhalbe put downe, and the
abhomynable deſolacion ſette vp, there
ſhalbe a.M.ccxc.dayes.* O well is hym
that wayteth and commeth to the.M.iii.
C.and.xxxv. dayes. Goe thou thy waye
now tyll it be ended: take thy reſt and abyde
thy lot, tyll the dayes haue an ende.

¶The ende of the prophecye
of Danyel.

The booke of the
Prophete Oſeas.

¶The firſt Chapter.

The tyme wherein Oſeas prophecyed. Oſeas by takyng an harlot to his wyfe, sygnifyeth the ydolatry of the people. The deſtruction of the offſpryng of Jehu, and of the Iſraelytes, is prophecyed.

A THis is the woorde of the
Lord that came vnto Oſeas
the ſonne of Beery*in
the dayes of Oſeas, Joathan,
Ahas, and Jezekias
kinges of Juda, & in the
time of Jeroboā the ſonne of Joas king
of Iſrael. Fyrſt whē the Lord ſpake vnto
Oſeas, he ſayd vnto him: *Go thy way,
take an harlot to thy wyfe, & get chyldrē
by her, for the land hath cōmytted greate
whoredom againſt the Lord. So he wēt
& tooke Gomer, the doughter of Deblaim,
which conceiued and brought forth a
B ſon. And the Lord ſayd vnto him: cal his
name Jezrael, for* J will ſhortly auenge
the bloud of‡ Jezrael, vpon the houſe of
Jehu, & will bryng the kyngdome of the
houſe of Iſrael to an ende. Then will J
breake the bow of Iſrael in the valley of
Jezrael. She conceiued yet agayne, and
bare a doughter: And he ſayd vnto hym:
Call her name Loruhamah (that is, not
obtayning mercye:) * for J will haue no
C pitie vpon the houſe of Iſrael, but forget
them, and put them cleane out of remembraunce.
*Neuertheles, J wil haue mercy
vpon the houſe of Juda, and wil ſaue
them euen thorowe the Lord theyr God.
But J wyll not delyuer them thorowe
any bowe, ſwearde, battayle, horſes, or
horſemenne. Nowe when ſhe had wayned
Loruhamah, ſhe conceyued agayne,
D and bare a ſonne. Then ſayde he: call
his name Loamye. For why ? ye are not
my people: therefore wyll not J be your
God. And though the numbre of the children
of Iſrael be as the ſande of the ſea,
which can neyther be meaſured nor told,
yet in the place where it is ſayde vnto
them: *ye be not my people: euen there *Ro. 9. c.
ſhall it be thus reported of them: *they be *John.1.a
the children of the lyuyng God. ‡ Then ‡Eze.37.c
ſhall the children of Juda, and the children
of Iſrael, be gathered together againe,
and choſe themſelues one head,
and then depart out of the land: for great
ſhalbe the daye of Iſrael.

The.ii.Chapter.

The people is called vnto repentaunce.

TEll your brethren, that they are my A
people: and your ſyſters, that they
haue obtayned mercye. As for your
mother ye ſhall chyde with her, and reproue
her, *for ſhe is not my wyfe, neyther
am J her houſbande: onleſſe ſhe put Jere.3.a.
awaye her whordome out of my ſyght,
and her aduoutrye from her breſtes. Yf
no, J ſhall ſtrippe her naked, and ſet her
*euen as ſhe came into the worlde: yea, J Ezec.16.a
ſhall laye her waſte, and make her lyke a
wyldernesſe, and ſlay her for thyrſt. J ſhal
haue no pytie alſo vpō her children: *for John.8.d
they be the chyldren of fornicacion.

Theyr mother hathe broken her wedlocke,
and ſhe that bare them*is come to 4.re.16.a
confuſyon. For ſhe ſayde: J wyll go after
my louers that geue me my water and
my bread, my woll and flaxe, myne oyle
and my drynke. But J wyll hedge her
way with thornes, and ſtoppe it, that ſhe B
ſhall not fynde her fote ſteppes, & though
ſhe runne after her louers, yet ſhall ſhe
not gette them: ſhe ſhall ſeke them, but
not fynde them. * Then ſhall ſhe ſaye: Leui.15.c
well, J will go turne agayne to my firſte
houſbande: for at that time was J better
at eaſe then nowe. But this woulde ſhe
not know, whereas J yet gaue her corne,
wyne, oyle, ſyluer, and golde,* whiche Eze.16.b
ſhe hath hanged vpon Baall.
Wherfore nowe wyl J go take my corne
and wyne agayne in theyr ſeaſon, and
fette againe my woll and my flaxe which
J gaue her to couer her ſhame. * And Jere.13.e
nowe wyll J dyſcouer her foolyſhneſſe
euen in the ſyght of her louers, & no man
ſhall delyuer her oute of myne handes. C
Moreouer, J wyll take awaye all her
myrth*her holy dayes, her new moones, Deu.16.e
her Sabbothes, and all her ſolemne
feaſtes: J wyll deſtroy her vyneyardes

And therefore ſhake of thy greate heuyneſſe and put awaye the multitude of ſorowes: that the myghtye maye be mercyfull vnto the: and that the hyeſt maye geue the reſte from thy laboure and trauayle. And it happened, yͭ when I was talkynge wyth her, her face dyd ſhyne and glyſter, ſo that I was afrayed of her, and muſed what it myghte be. And immediatly ſhe caſt out a greate voyce, very fearfull, ſo that yͤ earthe ſhoke at the noyſe of the woman: & I loked. And beholde, the woman appered vnto me nomore: but there was acitie builded, & a place was ſhewed from the grounde and fundacion.

Then was I afrayed, and cryed, wͭ
C loude voyce, and ſaide: Where is Uriel
4.Eſd.4.a. the Angell * wyche came to me at the fryſt: For he hath cauſed me to come in many conſideracions & hygh thoughtes, and mine ende is turned into corrupcion: and my prayer to rebuke. And as I was ſpeakynge theſe wordes, he came vnto me, and loked vpon me: and I laye as one that had bene dead, and myne vnderſtandynge was altered, ãd he toke me by the ryghte hande, and cõforted me, and ſet me vpon my fete, and ſayde vnto me: what ayleth yͤ: and why is thine vnderſtandynge vexed: and the vnderſtandynge of thy herte: and wherfore arte thou ſorye: And I ſayde: Becauſe thou haſte forſacken me: and I
4.Eſd.9.a. haue done * accordynge vnto thy wordes, I wente into the felde, and there haue I ſene thynges that I am not able to expreſſe. He ſayde vnto me Stande vp, and be manlye, and I ſhall geue the exhorcion.

Then ſayde I: ſpeake vnto me my LORDE. forſake me not, leſt I dye in vayne: for I haue ſene, that I do not knowe. O ſhall my vnderſtandynge be dyſceaued, and my mynde: But nowe I beſeche the, that thou wylte ſhewe thy ſeruaunte of thys wondre. He aunſwered me then, and ſayd heare me, and I ſhall tell the wherfore thouarte afrayed, for yͤ hyeeſt hathe opened manye ſecret thynges vnto the.

He hathe ſene yͭ thy wayes are ryghte, and that thou takeſte ſorowe continuallye for thy people: and makeſt greate lamentacion for Sion: and therefore vnderſtande the viſion, whych thou ſaweſt a litle whyle a go after this maner. Thou ſaweſt a woman mournyng and thou haſte comforted her. Neueretheleſſe nowe ſeeſt thou the lykeneſſe of that woman nomoare, but thou thoughteſt there was a citie buylded: and lyke as ſhe tolde the of the fall of her ſonne: ſo is this the annſwere. The woman whome thou ſaweſt is Sion: and where as ſhe tolde the, that ſhe hath bene thyrtye yeares vnfruytefull and barren, thoſe are the thyrtye yeares wherin there was no offeringe made in her. D

But after thyrtye yeares Salomon buylded her and offerd, and then bare the barren a ſonne. And where as ſhe tolde the: that ſhe noriſhed hym wyth laboure, that was the dwellynge of Jeruſalem. But where as ſhe tolde that her ſonne died when ſhe came into her chambre, that is the fal of Jeruſalem. And thou ſaweſt her lykenes howe ſhe mourned for her ſonne: & what els happened vnto her, I haue ſhewed yͤ. And nowe GOD ſeeth, that thou art ſory in thy mynde, and ſuffereſt from thy hert for her, & ſo hathe he ſhewed the her cleareneſſe, & the fayreneſſe of her beauty.

And therfore I bad the remayne in the felde where no houſe is buylded. For I knewe that the hyeſte wolde ſhewe thys vnto the: therefore I commaunded the to go into the felde, where no fundacion nor buylding is. For in yͤ place where the hyeſt wyll ſhewe hys citie, there ſhalbe no mans buyldynge. And therfore feare not, and let not thyne herte be afrayed, but go thy waye in, and ſe the glorious fayre buyldynge and howe greate it is and howe great thou thinckeſt it, after the meaſure of thyne eyes, & then ſhalte thou heare as muche as thyne eares may comprehẽd For thou arte bleſſed aboue many other and art called wyth the hyeſt amõgeſt the fewe. But to morowe at nyghte thou ſhalt remayne here: and ſo ſhall the hyeſt ſhewe the viſions of hye thynges, whych he wyll do vnto them that dwell vpon earth, in the laſte dayes. So I ſlept the ſame nyght, lyke as he commaunded me.

The .xi. Chapter.

¶ In thys chapter and in the two nexte enſuynge he intreateth of certayne viſions / and the interpretacions thereof.

A THen ſawe I a dreame: and behold there came vp from yͤ ſee an Aegle whiche had twelue wynges, ⁊ thre heades: And I ſawe, and behold he ſprede his wynges ouer all the earth, and all the wyndes of the ayre blewe in them, ⁊ ſo they were put together agayne.

And I behelde, and oute of hys fethers there grewe out other lytle contrarie fethers, the hedes reſted, the heades in the myddeſte was greater then the other, yet reſted it wyth yͤ reſidue.

Moreouer I ſawe, that the Aegle flewe wyth hys wynges, and raygned vpon earthe and ouer al them yͭ dwelte vpon the earthe: And I ſawe that all thynges vnder heauen were ſubiecte vnto hym, and no man ſpake agaynſte hym:no not one creature vpon earth. I ſawe alſo that the Aegle ſtode vp vpon hys clawes, ⁊ gaue a ſounde wyth hys feathers, ⁊ a voyce ſayinge after thys maner:watche not all to geather, ſlepe euery man in hys owne place, ⁊ watch for a time, but let yͤ heades be preſerued at the laſte. Neuertheleſſe, I ſawe, that the voyce went not oute of hys heades, but frō the myddeſte of hys bodye. And I nombred hys contrarye fethers, and behold, there were .viij. of them. And I loked. And beholde vpon the ryght ſide there aroſe one fether, ⁊ raygned ouer all the earth: And it happened, yͭ when it raygned, the end of it came, ⁊ the place therof appered nomore. So the nexte folowynge ſtode vp, ⁊ raygned ⁊ had a greate tyme: ⁊ it happened, yͭ when it raygned, the ende of it came alſo lyke as the fyrſte, ſo that it appered nomore.

B Then there came a voyce vnto it, ⁊ ſayde Heare thou that haſte kepte in yͤ earth ſo long. Thys I ſaye vnto the: before thou begynneſte to appeare nomore. There ſhall none after the attayne vnto thy tyme. Then aroſe the thyrde ⁊ raygned as the other afore, ⁊ appeared nomore alſo. So wente it wyth all the reſydue one after another, ſo that euerye one raygned, ⁊ then appered nomore. Then I loked, ⁊ behold in proceſſe of tyme the fethers that folowed were ſet vp vpon the ryghte ſyde, yͭ they myghte rule alſo: and ſome of them ruled, but wythin a whyle they appered no moare: for ſome of them were ſet vp, but ruled not. After thys I loked. And behold the twelue fethers appered nomore nor the two winges, ⁊ there was nomoare vpon the Aegles body but two heades that reſted, and ſyxe fethers. Then ſaw I alſo that the ſyxe fethers were parted in two, and remayned vnder yͤ heade, that was vpon the righte ſyde, for yͤ foure contynued in theyr place. So I loked, ⁊ beholde, they that were vnder the wynges, thoughte to ſet vp thē ſelues, ⁊ to haue the rule. Then was there one ſet vp, but ſhortly it appered nomore, ⁊ the ſeconde was ſoner awaye then the fyrſte. And I beheld, and loo, yͤ two thought alſo by them ſelues to raygne, ⁊ when they ſo thought, beholde, there awaked one of the heades that were at reſt: namelye, it that was in yͤ myddeſt, for that was the greater of the two heades. And then I ſawe, that the two heades were fylled wyth hym, and the heade was turned wyth them, and were by hym, and dyd eate vp the two vnder winges that wold haue raigned.

But thys heade put the hole earth in feare, and bare rule in yt, ouer all thoſe that dwelt vpon earth wyth muche laboure, and he had the gouernaunce of the worlde, ouer all the foules that haue bene. After thys I loked, ⁊ beholde yͤ head that was in yͤ myddeſt, ſodaynely appered no more, lyke as yͤ wynges thē came the two heades, whych ruled vpō earth, ⁊ ouer thoſe that dwelte therin. And I behelde, and lo, the heade vpon yͤ ryghte ſyde deuoured that was vpō the lette ſyde. And I hearde a voice, whyche ſayde vnto me: loke before the, and conſidre the thynge that thou ſeeſte. Then I ſawe, ⁊ beholde, as it were a Lion yͭ roareth, rennynge haſtelye oute of the woode, and he ſente oute a mans voyce vnto the Aegle, and ſayde: Heare thou: I wil talke wyth the, and the hieſt ſhal ſaye vnto the: Is it not thou that haſte the victorie of the foure beaſtes, whom I made to raygne vpō earth and in my worlde, and that the ende of theyr tymes myght come thorow them: C

And the fourth came, and ouer ranne al the beaſtrs yͭ were paſt, ⁊ had powre ouer the worlde with great fearfulneſſe, ⁊ ouer the hole compaſſe of the earth wyth the mooſte wycked laboure: and ſo longe tyme dwelte ye vpon the earth wyth dyſceate, and yͤ earthe haſte thou iudged not wyth truth. For thou haſt D troubled the meke: thou haſt hurte the peaceable and quiet: thou haſte loued lyers, and deſtroyed the dwellynges of them that brought forth fruyte, ⁊ haſte caſt downe the walles of ſuche as dyd the no harme. Therfore is thy wrongfull dealynge ⁊ blaſphemye cum vp vnto the hyeſt: ⁊ thy pryde vnto the myghtie. The hyeſt alſo hath loked vpon the proude times: ⁊ beholde they are ended and theyr abominacions are fulfylled. And therfore appere nomoare thou Aegle, and thy horible winges, ⁊ thy wycked fethers, ⁊ thy vngracious heades, and thy ſynful clawes, and al thy vayne body, that the earth may be refreſhed, and come agayne to her ſelfe: when ſhe is delyuered from thy violence: ⁊ that ſhe maye hope for the iudgemente and mercie of hym that made her.

The xij. Chapter.

A AND it happened when the Lyon ſpake theſe wordes vnto yͤ Aegle, I ſawe, and beholde yͤ heade that afore had the vpper hande, appered nomore: nether dyd the foure wynges appeare any more yͭ came to hym and were ſet vp to raygne: and theyr kyngdome was ſmal and full of vproure. And I ſawe and behold they appered nomore, and the whole bodye of the Aegle was brente, and the earth was in greate feare. Then I awaked oute of the traunce of my mynde, and from greate feare, and ſayde vnto my ſpirite: Loo, thys haſt thou geuē me in that thou ſearcheſte oute the wayes of the hyeſt: loo, yet am I wery in my mynde, and verye weake in my ſpirite, and lytle ſtrength is there in me, for yͤ greate feare that I receyued thys nyght. Therfore nowe I wyll beſeche the hyeſt, that he wyll comforte me vnto the ende: and I ſayde LORDE LORDE, yf I haue founde grace before thy ſyghte, and yf I am iuſtified wyth yͤ before manye other, aud yf my prayer become vp before thy face, comforte me then, and ſhewe me thy ſeruaunte the interpretacion aud playne difference of thys horible ſyghte, that thou mayeſte perfectly comforte my ſoule: for thou haſte iudged me worthy, to ſhewe me the laſt of tymes.

And he ſayde vnto me: thys is the interpretacion of thys ſyghte. The Aegle whome thou ſaweſt come vp from the ſee, is the kingdome *whiche was ſene in the viſion of thy brother Daniel, but it was not expounded vnto hym, for nowe I declare it vnto the. Dani.7.a B Beholde, yͤ dayes come, that there ſhall ryſe vp a kyngedome vpō earth, and it ſhalbe feared aboue al kyngedomes that were before it. In yͤ ſame kyngedome ſhall twelue kynges raygne one after another. For the ſeconde ſhall begynne to raygne and ſhall haue moare tyme then the other twelue: and thys do the twelue wynges ſignifie, whyche thou ſaweſt: As for the voyce that ſpake, and yͭ thou ſaweſte not goo oute from the heades, but from yͤ body: it betokeneth, that after the tyme of yͤ kyngedome there ſhal aryſe greate ſtryuynges, ⁊ it ſhal ſtande in paryl of fallynge Neuertheleſſe, it ſhal not yet fall, but ſhalbe ſet into hys begynnynge: And yͤ eyghte vnder wynges whyche thou ſaweſte hange vnto yͤ wynges of hym, betoken, that in hym there ſhall aryſe eyghte kynges, whoſe tyme ſhalbe but ſmal, and theyr yeares ſwyft, and two of them ſhal peare. But when the myddeſte tyme commeth, there ſhalbe foure kepte for a tyme vntyll thyre tyme begynneth to come, that it maye be ended: but two ſhalbe kepte vnto the ende.

C And where as thou ſaweſte thre heades reſtynge: thys is yͤ interpretacion. In hys laſte, ſhall yͤ hyeſt rayſe vp thre kyngdomes, and call many agayne into them, and they ſhall haue the dominion of yͤ earth, and of thoſe that dwell therein wyth moche laboure, aboue all thoſe that were before them. Therfore are they called the heades of the Aegle: for it is they that ſhall brynge forthe hys wyckedneſſe agayne, and that ſhall perfourme and finiſhe hys laſte. And where as thou ſaweſte, that the greate heade appered nomoare, it ſignifieth, that one of them ſhall dye vpon hys bead, and yet wyth payne: ⁊ the two that remayne ſhalbe ſlayne wyth the ſwerd. For the ſwearde of the one ſhal deuour the other: but at the laſt, ſhal he fal thorowe yͤ ſwearde him ſelfe.

And where as thou ſaweſt two vnder winges vpon the heade, yͭ is they, whome yͤ hyeſte hath kepte vnto their ende: thys is a ſmall kyngdome and full of

trouble. The Lyon whome thou ſaweſte ryſynge vp, oute of the woode, ⁊ roarynge ⁊ ſpeakyng vnto the Aegle, and rebukynge hym foꝛ hys vnryghteouſneſſe, is the wynde whyche the hygheſt hath kepte foꝛ them ⁊ foꝛ theyꝛ wyckedneſſe vnto yͤ ende: he ſhal repꝛoue them, ⁊ rente them aſundꝛe befoꝛe them. Foꝛ he ſhall ſet them lyuynge in the Judgemente, and ſhall rebuke them yͭ ar fau-
D tie: yͤ reſidue of my people whiche ſhall eſcape vnto min endes ſhall he delyuer wyth trouble. And ſhall make thẽ ioyefull, vntyl yͤ cõmyng of the day of iudgement: wherof J haue ſpoken vnto yͤ frõ the beginning. Thys is yͤ dreame that thou ſaweſt: and thys is the interpꝛetacion. Thou only haſt ben mete to knowe the ſecret of the hyeſt.

Therfoꝛe wꝛyte all theſe thynges yͭ thou haſte ſene in a booke, ⁊ hyde them, ⁊ teache them the wyſe in yͤ people whoſe hertes thou knoweſt maye compꝛehende ⁊ kepe theſe ſecrettes. But wayte thou heare thy ſelfe yet ſeuen dayes mo, yͭ it maye be ſhewed yͤ whatſoeuer yt pleaſeth the hygheſte to declare vnto the: ⁊ wyth that he wente hys waye.

And when al the people perceaued, that the ſeuen dayes were paſt, ⁊ J not come againe into yͤ citie, they gathered them al together, from the leeſt vnto yͤ mooſte, ⁊ came vnto me, ãd ſayde: what haue we offended the: and what euell haue we done agaynſte the, that thou foꝛſakeſt vs, and ſytteſt here in thys place: Foꝛ of all the people, thou onely arte lefte vs, as a grape of the vine, and as a candle in a darcke place, ⁊ as an hauen ⁊ ſhippe pꝛeſerued from yͤ tempeſt. Haue we not els aduerſitye ynough, but thou muſt foꝛſake vs: Were it not better foꝛ vs, that we had ben bꝛente with Sion: Foꝛ we are not better then they that dyed there: ⁊ they wepte, wͭ loude voyce. Then aunſwered J them, ⁊ ſayde: Be of good comfoꝛte, O Jſrael, ⁊ be not heuy thou houſe of Jacob: foꝛ the hygheſt hathe you in remembꝛaunce, ⁊ the myghtye hath not foꝛgotten you in temptacion. As foꝛ me, J haue not foꝛſakẽ you, neyther am J departed from you: but am come into this place to pꝛaye, becauſe of the miſerie of Jſrael, that J myghte ſeke mercy foꝛ the lowe eſtate of youre Sanctuarie. And nowe go youre waye home euery man and after theſe dayes wyll J come vnto you: So the people went theyꝛ waye into the citie, lyke as J commãded them: but J remayned ſtyl in the felde ſeuen dayes, as the Angel bad me, ⁊ dyd eate onely of the floures of the felde, and had my meate of the herbes in thoſe dayes.

The xiij. Chapter.

AND it happened after yͤ ſeuen A
dayes, that J dꝛemed a dꝛeame by nyghte. And beholde, there aroſe a wynde from the ſee, that it moued all the floudes therof. And J loked and beholde, the man was ſtrong, ⁊ in creaſed wyth the cloudes of heauen: and when he turned hys countynaunce to conſider, al the thynges trymbled yͭ were ſene vnder hym: ⁊ when the voyce wẽt out of hys mouth, all they bꝛent that heard hym, lyke as the earth when it feleth the fyꝛe.

After theſe J ſawe, and beholde, there was gathered to geather a multitude of men oute of nombꝛe, from the foure wyndes of the heauen, to fyghte agaynſte the man that came out from yͤ ſee. And J loked and behold, he graued hym ſelfe a great mountayne, and flewe vp vpon it. But J wold haue ſene the border oꝛ place, wher oute the hyll was grauen, and J coulde not.

J ſawe after theſe, that all they whyche came to fyght a gaynſte hym, were ſoꝛe afrayed and yet they durſte fyght. Neuertheleſſe, when he ſawe yͤ fearceneſſe and violence of yͤ people he nether lyfte vp his hande noꝛ helde a ſwearde noꝛ any weapẽ: but onely (as J ſawe) he ſente oute of hys mouth as it had bene a blaſte of fyꝛe ⁊ oute of his lyppes yͤ wynde of yͤ flame: ⁊ oute of his tong he caſte out ſparckes ⁊ ſtoꝛmes, ⁊ they were all myxte together: yͤ blaſte of fyꝛe, yͤ wynde of the flammes, and the greate ſtoꝛme, ⁊ fell wyth a ruſhe vpon yͤ people, whyche was pꝛepared to fyght, ãd bꝛent them vp euery chone, ſo that of yͤ innumerable multitude there was nothynge ſene, but onely duſte ⁊ ſmoke. When J ſawe thys, J was afrayed.

Afterwarde ſawe J the ſame man
come downe from the mountayne, and B
callynge vnto hym another peaceable people, and there came muche people vnto hym: ſome were glad, ſome were ſoꝛye, ſome of them were bonde, ſo that

they were caryed and broughte forthe.

Then was I ſycke thorowe greate feare, ⁊ I awaked, and ſayde: thou haſte ſhewed thy ſeruaunte all thy wonders, from the begynning ⁊ haſte counted me worthy, that thou myghteſt receaue my prayer: ſewe me now yet the interpretacion of thys dreame. For thus I conſidre in my vnderſtandynge: wo vnto them that ſhalbe lefte in thoſe dayes, and much more wo vnto them yͤ are not lefte behynde, for they that were not lefte were in heuynes:

Nowe vnderſtande I the thynges yͤ are layed vp in the latter dayes, whiche ſhall happen vnto them, and to thoſe yͤ are not lefte behide. Therfore are they come into great parylles and many neceſſities lyke as theſe dreames declare. yet is it eaſyer, that he whyche ſuffereth hurte, come in theſe, then to paſſe awaye as a cloude oute of the worlde, and not to ſe the thynges that ſhall happen in the laſte.

C Then aunſwered he me, and ſayde: The interpretacion of the ſyghte ſhall I ſhewe the, and I wyl open to the, the thynge yͤ thou haſt required. For thou haſte ſpoken of them that are lefte behynde, ⁊ thys is the interpretacion. He that hath ſufferid payne in yͤ tyme ſhal ſaue hym ſelfe. They that be fallen into harme, are ſuche as geue worckes and faythe vnto the mooſte myghtye. Knowe thys therfore, that they whyche be lefte behynde are moare bleſſed then they that be deade. Thys is yͤ meanynge of the viſion. Where as thou ſaweſt a man commyng vp from the depe of yͤ ſee, the ſame is he whome GOD yͤ hyeſt hath kepte a great ſeaſon: whyche by hys owne ſelfe ſhall delyuer hys creature ⁊ he ſhall ordre them that are left behynde. And where as thou ſaweſte, yͤ oute of hys mouth there came a blaſt of wynd, fyre and ſtorme: ⁊ howe that he lyft vp neyther ſwerd nor weapon, but that the ruſhynge in of hym deſtroyed the hole multitude yͤ came to fyghte agaynſt hym: it ſignifieth, that yͤ dayes come wherein GOD wyll delyuer them that are vpon earth, ⁊ in a traunce of mynde ſhal he come vpon them yͤ dwel in yͤ earthe. And one ſhal vndertake to fyght agaynſt another, one citie agaynſt another, one place agaynſt an
Mat.24.a. other, *and one people againſt another one realme agaynſt an other. Whē this commeth to paſſe, then ſhal be ſeen that I ſhewed yͤ before: ⁊ then ſhal my ſone be declared, whome thou ſaweſt clyme vp as a man. And whē all yͤ people heare hys voyce, euery man ſhall in theyr owne land leaue yͤ battaile yͤ they haue one againſt an other: and in numerable multitud ſhalbe gathered together as they that be wyllyng to come, ⁊ to ouercome hym by fyghtynge. But he ſhall ſtande vpon the toppe ef yͤ mounte Sion. Neuertheleſſe, Sion ſhal come, and ſhalbe ſhewed, beynge prepared ⁊ buylded for al men, lyke as thou ſaweſt the hyl grauen forth wythout any handes. 4.Re.3.a.
Pro.7.a. But my ſonne ſhall rebuke the people yͤ are come for theyr wyckedneſſe, and euel imaginacions: in to the tempeſte: and theyr paynes wherwyth they ſhal be puniſhed, are lykened vnto the flamme, and wythout any laboure ſhalbe deſtroye them, euen by yͤ lawe, which is compared vnto the fyre.

And where as thou ſaweſt, that he gathered an other peaceable people vnto hym: thoſe are the ten tribes whych were caryed away preſoners oute of theyr owne land, *in the time of Oſeas 4.Re.17.
the king, whom Salmanazar the kynge of Aſſyria toke preſoner, and caryed them ouer the water, and ſo came they into an other lande.

But they gaue them thys counſayle, that they ſhulde leaue the multitude of the Heathen and to goo forth in to a farther countrye, where neuer mankynde dwelte: yͤ they myght there kepe theyr ſtatutes, whych they neuer kepte in Exodi.3.a.
their owne lande. And ſo they entred in at the narowe paſſages of the water of Euphrates, and ſo GOD ſhewed tokēs D
for them, *and held ſtyll the floud tyll Exodi.14.
they were paſſed ouer, Ioſu.3.d. for thorowe the countrye, there was a great way: namely of a year, ⁊ a halfe iourney for the ſame region is called Aſareth. Then dwelt they there vntyll yͤ latter tyme: ⁊ when they come forth agayne, the Heygheſt ſhal hold ſtyl the ſprynges of the ſtreame agayne, yͤ they may go thorowe: therefore ſaweſt thou yͤ multitude wyth peace. And they yͤ be lefte byhynd of thy people, are thoſe yͤ be foũde within my border Nowe whē he deſtroyeth the multitude yͤ is gathered together, he ſhal defende hys people that remayne, ⁊

ne, ⁊ then ſhal he ſhewe great wõders.

Then ſayde I: O LORDE LORDE, ſhewe me thys, wherfore haue I ſene yͤ man commynge vp from yͤ deape of the ſee: And he ſayd vnto me: Lyke as thou canſt neyther ſeke out nor knowe theſe thynges that are in the depe of the ſee, euen ſo mayſt thou not ſe my ſonne, or thoſe that be wyth hym, but in the tyme of the daye. Thys is the interpretacion of the dreame which thou ſaweſt, therfore thou onely arte lightened, for thou haſt forſaken thyne owne law, ⁊ applyed thy diligence vnto myne, and ſought it. *Thy lyfe haſte thou ordred 4.Re.3.a. in wyſdome, and ‡haſte called vnder- Pro.7.a. ſtandinge thy mother, and therefore haue I ſhewid the, the treaſure of yͤ Hygheſt. After thre dayes, I wyl ſhewe the more and talke with the more at large: yea, heuy and wõderous thynges wyll I declare vnto the.

Then wente I forth vnto the feld, geuyng prayſe and thanckes greatly vnto GOD. becauſe of thes wonders whych he dyd in tyme, and becauſe he gouerneth the ſame, and ſuche as is in tyme, and there I ſat thre dayes.

The xiiij. Chapter.

¶GOD appereth to Eſdras in the buſhe and ſheweth hym what he ſhal do.

A VPon yͤ thyrde day I ſat vnder an Oke tree, then came there a voyce vnto me out of the buſche and ſayd: Eſdras Eſdras: And I ſayde: heare am I LORDE, ⁊ ſtode vp vpon my fete. Then ſpake he vnto me: *in the buſh dyd I Exodi.3.a. appere vnto Moſes, and talked wͭ him when my people ſerued in Egypte. And ſent hym, ⁊ led my people out of Egypt, ⁊ brought hym vpon the mount Sina, where I held hym by me a longe ſeaſõ, ⁊ tolde hym my wonderous worckes, and ſhewed hym the ſecretes of the tymes and the ende, ⁊ commaunded him ſaying Theſe wordes ſhalt thou declare, and not hyde them: And nowe I ſaye vnto the: that thou laye vp in thyne herte the dreames that thou haſt ſene, and the interpretacions whych I haue ſhewed the, for thou ſhalte be receaued of all, thou ſhalt be turned, and remayne wyth my counſayle, and wyth ſuch as be lyke the, vntyll the tymes be ended. For yͤ worlde hath loſte hys youth, and the tymes begynne to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone alredy, and halfe of the tenth parte yet remayneth there, the whyche is after the haſte of the tenthe parte.

Therfore, prepare and ordre thy houſe, and reforme thy people: comfort ſuche of them as be in trouble: ⁊ tell no- B we of the deſtruccion: let go frome the, mortall thoughtes: caſte awaye yͤ burdens of man: put of the weake nature: laye a ſyde yͤ thoughtes that are mooſt heuy vnto the, and haſte yͤ to flye from theſe tymes: for ſuch euel and wyckedneſſe as thou haſt ſene nowe happen, ſhall they do muche whorſe. *For the weaker that the worlde and the tyme Mat.24.a. is the more ſhal ſynne and wickedneſſe 1.Ioan.2.c. increaſe in them yͤ dwell vpon earthe. For yͤ truthe is fled farre away: iniquite is harde at hand. For now haſteth yͤ viſion to come, that thou haſte ſene.

Then aunſwered I before the, and ſayde: Beholde LORDE, I wyll goo as thou haſte commaunded me, ⁊ refourme the people which are preſent. But they yͤ ſhall be borne afterwarde, who wyl exhorte or rebuke them: Thus the world is ſet in darkenes: and they that dwell therin, are wythout lyghte, for thy lawe is brẽte: wherefore nomã knoweth yͤ thynges that are done of the, or yͤ ſhalbe done. yf I haue founde grace before the, ſende the holy gooſt into me and I ſhall wryte all that hath bene done in the worlde, ſyns the begynnynge whych was wrytten in thy lawe yͤ men maye fynde the path, ⁊ that they which wyl lyue in the later dayes, may lyue.

And he aunſwered me ſaying: Go thy way gather the people together, ⁊ ſay vnto them yͤ they ſeeke the not for fourtye dayes, but loke thou haue many boxe tables, and take wyth the Sarea, Dabria, Salemia, Echanus, and Aſiel, teheſe fyue, whych are redy to wryte ſwyftly, and come hether, and I ſhall lyght a candle of vnderſtãdynge in thyne hert, whych ſhall not be put out tyll the thinges be perfourmed which thou ſhalt wryte. And them ſhalt thou declare ſome thynges openly vnto the perfeckt, and ſome thinges ſhalt thou ſhewe ſecretly vnto yͤ wiſe. To morowe this houre ſhalt thou begine to wryte.

Then wente I forth (as he commaũded me) and gathered all the people together and ſayd Heare theſe wordes, O Gen.47.a. Iſrael: *Oure fathers at yͤ begynnyn were ſtraungers in Egypt frõ whence they were deliuered, and receaued Deut.4.d. the lawe of lyfe *whych they kepte not, whych ye alſo haue tranſgreſſed after them. And when this lande, ⁊ the lande of Sion was parted among yon by lot, youre fathers and ye youre ſelues alſo, haue done vnrighteouſneſſe, and haue not kept the wayes whych the Hyeeſt commaunded you. And for ſomoch as he is a ryghteous Iudge, he toke from you in tyme the thynge that he had geuen you. And nowe are ye here ⁊ your brethren amõge you. Therfore yf ſo be that ye wyll ſubdue your owne vnderſtandynge, and refourme youre hert ye ſhal be kept alyue, ⁊ after death ſhal ye optayne mercy. For after death ſhall yͤ iudgement come, when we ſhall lyue agayne: and then ſhal the names of the ryghteous be manifeſt, ⁊ the worckes of the vngodly ſhalbe declared. Let no mã therfore come nowe vnto me, nor aſke any queſtiõ of me theſe fortye daies.

So I toke the fyue men (as he cõmaunded D me) and we wente into yͤ felde, and remayned there. The nexte daye a voyce called me ſaying: Eſdras* Ezech.3.a. open thy mouth, and drincke that I Apoc.10.b. geue the. Then opened I my mouth, and beholde: he reached me a ful cuppe whyche was ful as it were with water, but the colour of it was lyke fyre. And I toke it and drancke. And when I had droncke it, my hert had vnderſtanding, and wiſdome grewe in my breſt: for my ſpirite was kept in remembraunce, and my mouth was opened, and reſtrayned nomore. The Hygheſt gaue vnderſtandynge vnto the fyue men, yͭ they wrote the hye thynges of the mighte, whyche they vnderſtode not. But in the nyghte they dyd eate bread, as for me I ſpake in the daye, and helde not my tonge by nyghte. In fourtye dayes, they wrote two hundred and foure kookes.

And it happened when the fourtye dayes were fulfylled, that yͤ Hyeſt ſpake, ſayinge: The fyrſte that thou haſte written ſpeake openly that the worthy and vnworthy maye reade it. But kepe the .lxx. laſt, that thou mayeſt ſhewe it onely to ſuch as be wiſe among thy people. For in the, is the ſprynge of vnderſtandyng, the fontayne of wyſdome, the ſtreame of knowleg. And I did ſo.

The xv Chapter.

¶The puniſhement that euell people ſhall haue: whych GOD commaundeth Eſdras to ſhewe vnto them.

Beholde, ſpeake thou in the A eares of my people the wordes of prophecye, whych I wil put in thy mouth, ſaieth the LORDE: and cauſe them to be written in a letter, for it is the truth. Feare not the imaginacions agaynſt the. Let not the vnfaythfulneſſe of them trouble the, that ſpeake agaynſt the. For all the vnfaythfull ſhall dye in theyr vnfaythfulneſſe. Beholde, ſayth yͤ LORD I wyll brynge plages vpon the worlde, yͤ ſwearde, hunger, death, and deſtrucciõ, for wyckedneſſe hath the vpperhande in all the earth, and theyr ſhamefull workes are fulfylled.

Wherfore ſayeth the LORDE: I wyl hold my tonge nomore vnto theyr wyckedneſſe, whyche they do ſo vngodly: neyther wyll I ſuffre them in the thynges, that they deale wythal ſo wyckedly. Beholde,* the innocent bloud of the Apoc.6.b. and.19.a. ryghteous complayne continually, to me ⁊ therfore (ſayth yͤ LORDE) I will them auenge ⁊ receaue vnto me all the innocent bloude from amonge them.

*Beholde, my people is led as a flocke Pſa.44.c. Roma.8.b. 1.Cor.4. of ſhepe to be ſlayne. I wyll not ſuffre them nowe to dwell in Egypte but wyll brynge them oute wyth a myghtye hand and a ſtretched out arme and ſmyte it wyth plages as afore. And wil deſtroye all the lande of it. Egypt ſhall mourne, and the fundacions of it ſhal be ſmitten wyth the plage and puniſhemente, that GOD ſhall brynge vpon it.

They yͭ tyl the grounde ſhal mourne, for theyr ſeedes ſhalbe deſtroyed, thorowe yͤ blaſtig, hayle, ⁊ horyble ſtarre falling. Wo worth yͤ world ⁊ thẽ yͭ dwell therin, for yͤ ſwerd ⁊ theyr deſtruccion draweh ny, and one people ſhal ſtãd vp to fyght agaynſt an other, ⁊ ſweardes in theyr handes. For mẽ ſhalbe vnſteadefaſte and ſome ſhall do violence vnto other: they ſhall not regard theyr kynge ⁊ princes, the wayes of theyr doinges ⁊ handlynges ſhalbe in theyr power. A man ſhal deſire to go in to the citie ⁊ ſhall not be able. For thorowe theyr pryd the cities ſhalbe brought in feare, the houſes ſhall ſhake, and men ſhalbe afrayde: A man ſhall haue no pitie vpō hys neyghboure, but one ſhal prouoke an other vnto battayle to ſpoyle theyr goodes, becauſe of the honger of breade, and becauſe of the greate trouble.

B Beholde, I gather and call together all the kynges of the earth, whych are from the vp ryſynge, from the South, from the Eaſt, and Lybanus to turne vnto them, and reſtore yͤ thynges that they haue geuen them. Like as they do yet thys daye vnto my choſen, ſo wyl I do alſo, ⁊ recompenſe them in theyr boſome. Thus ſayeth yͤ LORD GOD: My ryghte hand ſhal not ſpare the ſinners, ⁊ my ſweard ſhall not ceaſe ouer them yͭ ſhed innocent bloud vpon earth. The fyer is gone out frō hys wrathe, ⁊ hath conſumed the fundacions of the earth, ⁊ thē ſinners like yͤ ſtrawe yͭ is kindled. Wō worth them yͭ ſynne ⁊ kepe not my commaundementes ſayth the LORD: I wyll not ſpare thē. Go your waye ye chyldren from violence, defyle not my Sanctuarie: for the LORDE knoweth all them yͭ ſynne agaynſt hym, and therfore deliuereth he them vnto death ⁊ deſtruccion: For nowe are yͤ plages come vpon the world, and ye ſhal remayne in them. For GOD ſhal not deliuer you becauſe ye haue ſynned agaynſte hym.

E Behold, an horrible viſion commeth from the Eaſt, where generacions of Dragons ſhal come out, and the people of the Arabies wyth many charetes, ⁊ the multitude of them ſhalbe as yͤ wynde vpō the earth, that al they whych do heare thē raginge in theyr wrath maye feare ⁊ trimble. And as the wylde Boores oute of the woode, ſo ſhall they goo oute, and wyth greate power ſhal they come fightynge wyth thē: ⁊ ſhal waſte the porcion of the Aſſyrians Lande.

F And then ſhall the Dragons haue yͤ vpper hande, and not remembre theyr byrth, and ſhall tnrne about ſwearing together in great power to perſecute them. But theſe ſhalbe afyayed, and kepe ſilence at theyr power, and ſhall flee: and oue out of the lande of the Aſſyrians ſhalbe ſege them ⁊ conſume one of them, ⁊ in theyr hooſte ſhalbe feare and drede, ⁊ ſtryfe amonge theyr kynges.

Beholde, cloudes from the Eaſte, and from the North, vnto the South, and they are verye horrible to loke vpō, full of wrath and ſtorme. They ſhall ſmyte one vpon another: and they ſhall ſmyte the great ſtarre to the earthe and theyr one ſtarre alſo: and the bloud (for the greate ſlaughter) ſhalbe as depe as frō the belye doune, and the fylth of man like vnto the Cameles lytter: And there ſhalbe great fearfulnes and trembling vpon erth, and they that ſee the wrath, ſhall be afrayde, and a trymblyng ſhall come vpon them.

And then there ſhal come great raynes from the South, ⁊ frō the North, and parte from the Weſte: ⁊ the wynde from the Eaſt ſhal be of great poure ⁊ ſhall ſhut them vp agayne and yͤ cloud whych was rayſed vp in wrath, and yͤ ſtarre to feare the Eaſte ⁊ Weſt wynd, ſhalbe deſtroyed: and yͤ greate cloudes ſhalbe lyfte vp, ⁊ the myghtye cloudes ful of wrath and the ſtarre: yͭ they maye make all the earth afrayed, and them yͭ dwel therin, ⁊ that they may poure out ouer all places an horible ſtarre fawlinge fyer and hayle flyinge, ſweardes, and many waters: that all feldes maye be full, and all ryuers: ⁊ they ſhal breake downe the cities and walles, mountaynes ⁊ hylles, all trees, woode, and the graſſe of the medowes and all theyr frute. And they ſhal go ſtedfaſte vnto Babylō, ⁊ make her afrayde: they ſhal come to her ⁊ beſege her, the ſtarre ⁊ al wrath ſhal they poure out vpō her.

G Then ſhall the duſte ⁊ ſmooke go vp vnto the Heauen, and all they that be aboute her: ſhallbe wayle her: and they yͭ remaine vnder her ſhall do ſeruice vnto them that haue put her in feare. And thou Aſia, that comforteſte thy ſelfe alſo vpon yͤ hope of Babylon, and arte a worſhyppe of her perſone: Wo be vnto yͤ thou wretch, becauſe thou haſte made thy ſelfe lyke vnto her, ⁊ haſte dect thy daughters in whordome, that they myght triumph and pleaſe thy louers, which haue alway deſired to commit whordome wyth the: thou haſte folowed the abominable citie in al her workes and inuencions.

Therfore ſayth GOD: I wil ſend plages vpon the wedowhod: pouerte, hunger, warres and peſtilence, to waſt thy houſes wͭ deſtruccion ⁊ death, ⁊ yͤ gloglorie of thy power ſhalbe dryed vp as a floure, when the heate riſethe that is ſente ouer the? Thou ſhalte be ſycke as a poore wyfe that is plaged ⁊ beaten of wemen: ſo that the myghtye and louer ſhall not be able to receaue the. Wolde I hate the ſayth the LORDE? yf thou haddeſt not alwaye ſlayne my choſen, exaltynge the ſtroke of thy handes, and ſayd ouer theyr death when thou waſt droncken: ſet forth the bewetye of thy countinaunce?

H The rewarde of thy whordome ſhalbe recompenſed the in thy beſome.

Lyke as thou haſt done vnto my choſen, ſayeth the LORD, euē ſo ſhall GOD do vnto the, and ſhal delyuer the into a plage, Thy chyldren ſhall dye of hunger, and thou ſhalt fal thorowe yͤ ſwearde. Thy cities ſhalbe broken downe ⁊ all thyn wiche ſhall be in the feld ſhall periſhe wͭ the ſwearde alſo. They yͭ be in the mountaynes ſhal dye of hunger, ⁊ eat theyr owne fleſh, ⁊ drycke theyr owne bloude for very hūger of breade ⁊ thruſt of water. Thou vnhappy ſhalt come thorowe yͤ ſee, and receaue plages agayne.

In the paſſage they ſhal caſte downe yͤ ſlayne citie, ⁊ ſhal roote out one part of thy lāde, ⁊ conſume yͤ porcion of thy glorie. Thow ſhal be vnto thē like ſtubble, ⁊ they ſhal be vnto yͤ like fyre, ⁊ ſhal conſume the: thy cities ⁊ thy lande, thy woode ⁊ thy fruytful trees ſhall they burne wͭ the fyre. Thy chyldrē ſhal they carye awaye captiue, and looke what thou haſte, they ſhall ſpoyle it and marre the bewtye of thy face.

The .xvj. Chapter.

¶ The Heathen ſhalbe puniſhed.

A WO be vnto the Babylon ⁊ Aſia, wo be vnto yͤ Egypte ⁊, Syria girde youre ſelues wͭ clothes of ſake and heare, ⁊ mourne youre chyldren, beſory for youre deſtrucciō is at hande. A ſweарde is ſet vpon you, ⁊ who wyll turne it backe? A fyre is kindled amonge you, ⁊ who wyl quench it? Plages are ſente vnto you, ⁊ what is he yͭ wyl dryue thē awaye? May any man dryue away an hōgry Lyon in yͤ woode? Or maye anye man quench the fyre in ſtubble when it hath begūne to burne? Maye one turne agayne yͤ arowe, yͭ is ſhot of a ſtrōge archer? The myghtye LORD ſendeth, the plages, ⁊ what is he yͭ wil dryue thē awaye? The fyre is kyndled ⁊ gone forth in hys wrathe, ⁊ what is he yͭ wil quenche it? He ſhal caſt lyghteniges, ⁊ who ſhall quenche it? He ſhal thōder, ⁊ who ſhall not be afrayde? The LORD ſhall threaten, ⁊ who ſhal not vtterly be beatē to pouder at hys preſence, The earth quaketh, ⁊ the fundacions therof: yͤ ſee aryſeth vp wͭ waues from yͤ depe, ⁊ the floudes of it are vnquiet and yͤ fyſhes therof alſo before the LORDE ⁊ before the glory of hys power. For ſtronge is hys ryghte hande yͭ holdeth the bowe, hys arowes that he ſhoteth are ſharpe and ſhall not myſſe, whē they begynne to be ſhote into the endes of yͤ worlde.

B Beholde, the plages are ſent ⁊ ſhall not turne agayne, tyll they come vpon earth. The fyer is kyndled and ſhal not be put out, tyll it conſume the fundaciōs of yͤ earth. Like as an arowe whyche is ſhote of a myghtye archar, returneth not backeward: euē ſo the plages that ſhalbe ſente vpon earth, ſhall not turne agayne. Wo is me, wo is me, who ſhall delyuer me in thoſe dayes? There ſhall come vpon vs ſorowes and great morninge, hunger, dathe, and warres alſo and the powers ſhal ſtande in feare: And there ſhal come euels, ⁊ they ſhal tremble euery one. What ſhal I do in theſe thynges, when yͤ plages come? Beholde, hunger, ſhaughter trouble, ⁊ anguyſhe are ſent, as ſcourges for a mēdemēt. But for all theſe thiges they ſhal not turne from theyr wyckednes, nor be alway mindfull of the ſcourges.

C Behold vytayles ſhalbe ſo good cheape vpon earth, yͭ they ſhal thincke them ſelues to be in good caſe, and euen then ſhal miſchefe growe vpon earth: warres, dearth, ⁊ greate dyſquietnes. For many of them that dwell vpon earthe ſhall periſhe of hunger, and the other that eſcape the hunger, ſhall the ſwearde deſtroye: and yͤ deade ſhalbe caſt out as donge: and there ſhalbe no man to conforte them. For the earth ſhalbe waſted, and the cities ſhalbe caſt downe: there ſhalbe no man lefte to tyl yͤ earth ⁊ to ſowe it. The trees ſhall geue frute, ⁊ who ſhal plucke them of ⁊ gather thē? The grapes ſhalbe rype, and who ſhal treade them? For all places ſhalbe deſolate of men, ſo yͭ one man ſhal deſire to ſe another, or to heare hys voice. For of

one whole citie there ſhalbe thne lefte, &
two in the felde, whych ſhall hyde thẽ
ſelues in the thycke buſhes, & in yͤ clyffes
of ſtones, lyke as when there remayne
there or foure olyues vpon the olyue
tree, or as when a vineyarde is gathered,
there are lefte ſome grapes of
them that diligently ſoughte thorowe
the vinearde.

Euen ſo ſo in thoſe dayes there ſhalbe
thre or foure lefte for them that ſearche
theyr houſes wyth the ſwearde.
And the earth ſhalbe lefte waſte, & the
feldes there of ſhall waxe olde: and her
wayes & all her pathes ſhall growe ful
of thornes, becauſe no man ſhall trauaile
there thorowe.

The daughters ſhall mourne, hauynge
no bryd gromes: the wemen ſhal make
lamentacion, hauynge no huſbandes,
theyr daughters ſhall mourne hauinge
no helpe of theyr bridegrome In
yͤ warres ſhal they be deſtroied, & their
huſbandes ſhall periſhe of hunger. O
ye ſeruauntes of yͤ LORDE heare theſe
thynges, and marcke them. Beholde, yͤ
worde of the LORDE. O receaue it: behold
the plages drawe nye, and are not
ſlacke in taryinge. Lyke as a trauelynge
woman whych after yͤ nyne moneth
bringeth forth a ſonne, whẽ yͤ houre of
yͤ byrth is come, an houre, two, or thre, a
fore yͤ paynes come vppon her bodye, &
when the childe commeth to the byrth,
they tary not yͤ twyncklynge of an eye.
Euen ſo ſhall not the plages be ſlacke
E to come vpon earth, & the worlde ſhall
mourne, aud ſorowes ſhal come vpon it
on euery ſyde.

O my people, heare my worde, make
you ready to yͤ batayle: and in all euel
1.Cor.7.d. be euen as pylgremes vpou earth * He
yͭ ſelleth, let him be as he yͭ flyeth hys
waye: and he yͭ byeth as one yͭ wil leaſe:
Who ſo occupyeth marchaundiſe, as
he yͭ wynneth not: & he yͭ buildeth, as he
yͭ ſhal not dwel therī, he yͭ ſoweth, as one
yͭ ſhall not reape: he yͭ twyſteth yͤ vinearde.
as he yͭ ſhall not gather the grapes,
they yͭ mary, as they yͭ ſhall get no
childrẽ, & they yͭ mary not as yͤ wyddowes,
& therfore * they that laboure, laboure
Pſal.127.b in vayne. For ſtraũgers ſhall reapte
Pro.10.b. theyr frutes, & ſpoile their goodes
Eccle.11.b. ouertrowe theyr houſes, take their children
captiuie, for in captiuite & hunger
ſhal they get chyldren. And they yͭ occupy
their marchaũdiſe wͭ robbery, howe
long decke they theyr cities, theyr houſes,
theyr poſſeſſiõs, & perſons: yͤ more
wyl I puniſch thẽ for their ſynnes, ſayeth
yͤ LORDE. Lyke as an whore enuyeth
an honeſte womã, ſo ſhal ryghteouſnes
hate iniquitie, whẽ ſhe decketh
her ſelfe, & ſhall accuſe her to her face:
when he cõmeth that defendeth, which
ſhall make inquiſicion for all ſynne vpon
earth. And therfore be ye not lyke
ther vnto, nor to the worckes therof:
for or euer it belonge, iniquitie ſhalbe
taken a waye out of the earth: & righteouſnes
ſhal raigne among you.

Let not the ſynner ſaye, that he hath
not ſinned: for coles of fyer ſhall burne F
vpon his heade whyche ſayeth before yͤ
LORD GOD and hys glory: I haue not
ſynned. Beholde, the LORDE knoweth
all yͤ worckes of men, theyr imaginacions,
theyr thoughtes, & theyr hertes.
* For he ſpake but yͤ worde: let yͤ earht Gene.1.a.
be made, & it was made: let the heauen
be made: & it was made. In hys worde
were ſtarres made & he knoweth the
nombre of them. He ſearcheth the groũde
of the deepe, and the treaſures therof
he hath meaſured the ſee, & what it
containeth. He hath ſhut the ſee, in the
myddeſte of the waters, aud wyth hys
worde hathe he hanged yͤ earth vpõ yͤ
waters. He ſpredeth out yͤ heauen lyke
a vawte, vpon yͤ waters hath he found
it. In yͤ deſerte & drye wylderneſſe hath
he made ſprynges of water, aud poles
vpon yͤ toppe of yͤ mountaynes, that yͤ
floudes moght poure downe from the
ſtoni rockes to water yͤ earth He made
man, & put hys herte in the mydeſt of
the bodye, and gaue hym breth, lyfe, &
vnderſtandynge, yee, and yͤ ſpirite, of yͤ
Almyghtie GOD, whych made all thinges,
and hath ſearched the grounde of
all the ſecretes of the earth.

He knoweth youre imaginacions & inuencions, G
& what ye thyncke when ye
ſynne and wolde hyde youre ſelues.
Therfore hath the LORDE ſearched &
ſoughte oute all youre worckes, & he
ſhall bewraie you all. And whẽ youre
ſynnes are broughte forthe, ye ſhalbe
a ſhamed before mẽ, & youre owne ſynnes
ſhalbe youre accuſers in yͭ daye.
What wyll ye do (Or howe wyll ye hyde
youre ſynnes before GOD, & his Angelles)
Beholde, GOD hym ſelfe is the

Iudge, feare hym, leaue of from youre ſynnes, and forget youre vnrighteouſneſſes, & melde nomore wyth them: ſo ſhall GOD leade you forthe, and delyuer you from all trouble. For beholde, the heate of a greate multitude is kindled ouer you & they ſhall take away certayne of you, and fede the ydle wyth Idols, and they that conſent vnto them, ſhalbe had in deriſion, laughed toſcorne, and troden vnder foote.

For in all places, and in the nexte cities ſhalbe agreate inſurreccion, vpon thoſe that feare the LORDE. They ſhal be lyke madmen, they ſhal ſpare no mā thei ſhal ſpoile & waſt ſuch as feare the LORDE, their goodes ſhal they talie frō them, & ſhut them out of their houſes. Thē, ſhal it beknowen who are my choſen, & they ſhalbe tried as ẏ golde in ẏ fyer. Heare, O ye my beloued, ſaith ẏ LORDE: behold the dayes of trouble are at hande, but I wyll delyuer you frō the ſame. Be not ye afrayed, diſpayre not, for GOD is oure captayne.

Who ſo kepeth my commaundementes and preceptes (ſayeth the LORDE GOD) let not youre ſynnes waye you downe, and let not youre vnryghteouſneſſe be lyfte vp. Wo be vnto them that are ſubdued vnto theyr ſynnes who ar ouer wheluid wͭ wickedneſſe: lyke as a felde is couerid with wood and buſhes, & the path therof wyth thorues, ẏ no man maye trauayle thorowe: & ſo is he taken, & caſt in the fyer & brente.

The ende of the fourth booke of Eſdras.

The booke of Tobias.

The fyrſte Chapter.

¶ Tobias beinge taken preſoner / forſaketh not the lawe of truth. The mercy ãd charyte of Tobias: and the maners of hym in hys youth. He taketh Anna to wyfe / by whom he hath a ſonne named Tobias. He ſuccoureth Gabel with monye. He and hys are fayue to flye / but after the death of Sennacherib they returne a gayne.

A TObias was of the tribe & citie of Nephthalim wich lyeth in the hye countries of Galile aboue Aſer, the waye towarde the weſt hauyng ẏ citie of Sephet vpon the lefte ſyde. Though he was taken pryſoner in the dayes of Salamanaſar kynge of the Aſſyrians, neuertheles beinge in captiuite, he forſoke not the waie of truthe. In ſo muche that what ſoeuer he mighte get he parted it dayly wyth hys felowe priſoners and brethren that were of hys kynred. And though he were yonger thē all the tribe of Nephthalim yet do not he behaue hym ſelfe childyſhly in hys worckes. And when all the other wente to Baal the golden calue, which Ieroboam the kynge of Iſrael had made, he hym ſelfe alone fled all theyr companies, and gat hym to Ieruſalem vnto the temple of the LORDE, and there worſhypped the LORDE GOD of Iſrael: faythfully offering all his fyrſte frutes and tythes, ſo that in the thyrde yeare he miniſtred all ẏ tythes vnto ſtraũgers & to ſuche as he thoughte good. Theſe and ſuch lyke thynges dyd he obſerue accordynge to the lawe of GOD when he was yet but yonge. B

But when he was a man, he toke out of hys owne tribe a wyfe called Anna, and of her he begat a ſonne, whome he called Tobias after hys owne name, & taugh him from hys youth vp, to feare GOD, and to refrayne from al ſynne.

Nowe when he wyth hys wyfe, hys ſonne and wyth all hys kynred was come into captiuite vnto the citie of Niniue, what tyme as they al dyd eate of the meates of the Heathen, he kept hys ſoule, and was neuer defyled in theyr meates. * And forſomuch as he was myndfull of the LORDE in all hys herte, GOD gaue hym fauoure in the ſyghte of Salmanaſar ẏ kynge, whych gaue hym power to go where he wolde, and ſo had he libertie to do whatſoeuer hym lyſte.

C So wente Tobias vnto all them ẏ were in pryſon, and comforted them, & gaue them wholſome exhortaciõs. And when he came to Rages, a citie of the Meedes, hauinge ten talẽtes of ſyluer of the kynges gyfte aud ſawe a mõge a great company of people of his kenred one Galleus which was of hys owne tribe beynge in neceſſitie he gaue hym the ſayde weyght of ſyluer vnder an hande wrytynge.

After a longe ſeaſon when Salmanaſar the kynge was deade, and Sennacherib hys ſonne reygned in hys ſteade which hated the children of Iſrael. Tobias went dayly thoroweoute all hys kynred, and comforted them, and gaue his goodes to eueryone of thẽ, as much as he might. He fed the hungry, clothed yͤ naked, and buryed the deade and ſlayne, and that diligently.

And when Sennacherib the kynge came agayne and fled out of Iewrye (what tyme as GOD puniſhed hym for blaſphemie) in his wrath ſlew many of yͤ cyldrẽ of Iſrael. And Tobias buried their bodies priuely. But when it was told the kynge, he cõmaunded to ſlaye him, ⁊ toke a waye all hys goodes. Neuertheles, Tobias wͭ hys ſonne and wͭ hys wyfe fled hys waye in to mounte Ararath, for there were many yͭ loued him. But after. xlv. dayes yͤ king was ſlayne of his owne ſonnes. And when Sarchidonus (wiche did ſuccide his father) had geuẽ Achiacarus Tobias brothers ſonne many offices of honor: ⁊ had made hi his cupeberer, chefe ſtuorde, chefe Auditor, maſter of yͤ ſignate ⁊ vicegerent to his one perſon Achiacarus ſpoke unto the kynge for his vncle Tobias. Then came Tobias againe to hys houſe, and all hys goodes were reſtored to hym.

The. ij. Capter.

¶Tobias byddeth ſuch of his frendes as feare God to a feaſt/ He is reproued of his frendes. He feareth God more then the kynge. He becommeth blind by the permiſſion and ſufferaunce of GOD Hys kinſfolkes moke hym.

AFter those thynges vpon a ſolemne daye of the LORD Tobias made a goode feaſte i his houſe, and ſayde vnto his ſonne: Go thy way and bryng hether ſome of oure tribe, ſuche as feare GOD, that they maye make mery wͭ vs. And when he was gone, he came agayn, and tolde hys father, yͭ one of yͤ children of Iſrael lay ſlayne vpon yͤ ſtrete. And immediatly he leapte from his table, lefte yͤ feaſt, came faſting to yͤ dead coarſe, toke hym ⁊ bare him preuily into hys houſe, that when yͤ ſũne was downe, he myghte ſafely bury hym. And when he had hyd yͤ coarſe, he dyd eate hys meate wͭ mourning ⁊ feare, remembring yͤ wordes, yͭ the LORDE ſayde by the Prophete Amos: youre hie feaſtes ſhalbe turned to ſorow and heuineſſe.

But when the Sune was downe, he went hys waye ⁊ buryed him. Then all hys neyghboures reproued hym, ſayinge: B It is not longe ſence it was cõmaunded to ſlaye the becauſe of thys matter, and haſte ſcarſe eſcaped yͤ daũger of death, ⁊ burieſt thou yͤ deade agayne? Neuertheleſſe, Tobias fearinge GOD moare then yͤ kynge, toke the bodies of the ſlayne, ⁊ hyd thẽ in hys houſe, ⁊ buryed them at mydnyght.

It happened vpon a daye, that he had buryed the deade, ⁊ was werye, came home, ⁊ layde hym downe by yͤ wall ãd ſlepte, And whyle he was a ſlepe, there fell downe vpon hys eyes warme dunge oute of the ſwalowes neſte, ſo yͭ he was blynde. Thys temtacion did GOD ſuffer to happen vnto hi, yͭ they whych came after, myghte haue an example of hys pacience lyke as of holye Iob. For in ſo muche as he euer feared GOD frõ hys youth vp, ⁊ kept hys commaundementes, he grudged not againſte GOD that yͤ plage of blindenes chaunſed vnto hym, but remayned ſteadfaſte in the feare of GOD, and thanked GOD al the dayes of hys lyfe. D

For lyke as bleſſed Iob was had in dirision of kynges, euen ſo was he laughed to ſcorne of hys eldres and kynſfolkes, whyche ſayde vnto hym: where is thy hope, for yͤ whych thou haſte done almes, and buryed the deade? But Tobias rebuked them, and ſpake: Sai not ſo for we are the chyldren of holye men, ⁊ looke for the lyfe, whyche GOD ſhall geue vnto them that neuer turne theyr beleue from hym. Anna hys wyfe wente daylye to the weauynge worke: and looke what lyuyng ſhe coulde get with the laboure of her handes, ſhe broughte it. And it happened that ſhe toke a kyd and brought it home.

And when her huſbãde hearde it crye he ſaide: looke that it be not ſtolen, reſtore it agayne to the owners: for it is not lawfull for vs to eate or to touche anie thynge of thefte. Then was hys wyfe angrye and ſayde: Nowe is they

Deu. 22. a.

hoops

hoope become vayne openlye, and thy almeſſe dedes are manifeſte. Wyth theſe and ſuche lyke wordes dyd ſhe caſte hym in the tethe.

The iij. Chapter.

¶ The prayer of Tobi. Sara the daughter of Raguel: is ſclaundred of her fathers ſeruaūte. The prayer and faſtynge of Sara. And alſo the innocencye and chaſtytie of her. The prayers of Tobias and Sara are hearde.

A WHen Tobias toke yt heuily, & wyth teares: beganne to make hys prayer ſaynge: O LORDE, thou arte ryghteous, and all thy iudgementes are true: yee, all thy wayes are mercy, faythfulneſſe & iudgemente. And nowe O LORDE be myndefull of me, and take no vengeaunce of my ſynnes, nether remember my miſdeades, nether yͤ myſdeades of my elders. Fyr we haue not ben obediente vnto thy commaundementes, therfore are we ſpoyled, broughte into captiuite, into deriſion, and ſhame vnto al nacions, amnoge whome thou haſte ſcatered vs. And nowe O LORD, thy iudgemētes are great for we haue not done accordynge to thy commaundementes, nether haue we walcked innocētlye before yͤ. And now O LORD, deale wyth me accordynge to thy wyl, ād commaunde my ſpirite to be receaued in peace, for more expediēte were it for me to dye, then to lyue.

B At the ſame tyme it happened that Sara the daughter of Raguel at Rages a citie of yͤ Medes was ſclaundred of one of her fathers handmaydes: namelye, that ſhe ſhulde haue had ſeuen huſbandes, whych as ſone as they were gone in vnto her, were ſlayne of the deuell called Aſmodeus. Therefore, when ſhe reproued the maiden for her faute, ſhe aunſwered her ſayinge: GOD let vs neuer ſe ſonne nor daughter of yͤ more vpon earth, thou kyller of thy huſbandes. Wylt thou ſlai me alſo, as thou haſt ſlaine ſeuē men? At thys voyce wēte Sara into an hye chāber of her houſe, & thre dayes & thre nyghtes ſhe neyther eate nor drācke, but contynued in prayer & beſoughte GOD wͭ teares yͭ
C ſhe wolde delyuer her frō thys rebuke.

Upon the thyrde daye it chaunſed, yͭ when ſhe had made an ende of prayer, ſhe prayſed the LORDE ſayinge: Bleſſed be thy name, O GOD of oure fathers, whych when thou arte wroth, ſheweſt mercy, and in tyme of trouble thou forgeueſt the ſinnes of them, yͭ cal vpon the. Unto the O LORDE turne I my face, vnto the lyfte I vp myne eyes I beſeche the O LORDE, loſe me oute of yͤ bondes of this rebuke, or elles take me vtterlye awaye from the earth. Thou knoweſt LORDE that I neuer had deſire vnto man, and that I haue kepte my ſoule cleane from all vnclenlye luſte: I haue not kepte companie wͭ thoſe that paſſe theyr time in ſport, nether haue I made mi ſelfe partaker wͭ them that walke in light behauour Neuertheleſſe an huſbande haue I conſented to take, not for my pleaſure, but in thy feare.

Nowe parauenture ether haue I bene vnworthy of thē, or elles were they vnmete for me, for thou happely haſt kept me to another huſbande. For whi: thy counſell is not in the power of man But whoſoeuer loueth the and ſerueth the aryghte, is ſure of thys, that yf hys lyfe be tempted and proued, it ſtandeth in the tryinge: and yf he endure in pacience, he ſhall haue a rewarde & be hyghlye crowned: and yf he be in trouble, GOD (no doubte) ſhall delyuer hym, ād yf hys lyfe be in chaſteninge, he ſhall haue leaue to come vnto thy mercye.

For thou haſt no pleaſure in oure dānacion: and why? after a ſtorme thou makeſt the wether fayer and ſtyl: after wepinge and heuines thou geueſt great ioye. Thy name O GOD of Iſraell be praiſed for euer. At the ſame tyme were bothe theyr prayers herde in the ſyght of the maieſtye of the hyeſt GOD. And Raphael the holy Angel of the LORDE was ſent to helpe them both, whoſe prayers came at onetyme together before GOD,

The. iiij. Chapter.

¶ Tobias thincking to dye/geueth a godly exhortacion and monicion to hys ſonne.

SO whē Tobias thought his prayer to be hearde, that he might dye he called vnto him hys ſonne Tobias, and ſayde vnto hym, My ſonne, heare the wordes of my mouth, & laye them in thine herte as a fundacion. When GOD taketh awaye my ſoule, bury thou my bodye: And honor they mother all the dayes of her

ud.10.b. of her lyfe. For thou oughteſte to remẽ
ber what ⁊ howe great parels ſhe ſuf-
fred for the in her wombe. And when
ſhe hath alſo fulfilled the tyme of her ly
fe, bury her beſide me. Haue GOD ĩ thy
thought all yͤ dayes of thy lyfe, ⁊ bewa
re*leſt at any tyme thou conſent vnto
Rom.6.b. ſinne, ⁊ leſt thou let ſlyp the commaun-
dementes of the LORDE our GOD.

Luce.14 *Geue almes of thy goodes, ⁊ turne
neuer they face from the pore: ⁊ ſhall it
come to paſſe yͭ the face of the LORDE
Eccle.4.a ſhal not be turned a way from yͤ. *Be
merciful after thy power. yf thou haue
B much, geue plẽteouſly, yf thou haue lyt
le, do thy diligence gladly to geue of yͤ
lytle. For ſo gathereſt thou thy ſelfe a
good rewarde in yͤ day of neceſſite. For
mercy deliuereth frõ all ſynne ⁊ from
Theſ.4.a. death, ⁊ ſuffereth not the ſoule to come
in darcknes. A greate comforte is mer
cie before the hyghe GOD, vnto all thẽ
that ſhewe it.

My ſonne, kepe the wel from al whor
dome and (beſyde thy wyfe) ſe yͭ no fau-
te be founde in yͤ. Let neuer pryde haue
rule in thy mynde, nor in thy worde: for
in pryde beganne all deſtruccıõ. *Who
Gen.3. ſoeuer worcke anye thynge for the, im-
mediatly geue hym hys hyre, ⁊ loke yͭ
thy hyred ſeruauntes wages remayne
Leuit.19 not by yͤ ouer nyghte. *Loke yͭ thou ne
uer do vnto another man yͭ thynge, yͭ
thou woldeſt not another man ſhulde
do vnto yͤ. *Eate thy breade wͭ yͤ hon-
Mat.7.a grye ⁊ poore, ⁊ couer the naked wyth
Luc.14.b. thy clothes. Set thy bread ⁊ wyne vpõ
the ryghteous, and do not thou eate ⁊
C drycke thereof with the ſynners. Alke
euer counſell at the wyſe.

Be alwaye thanckefull vnto GOD, ⁊
beſeche hym that he wyll order thy wa
yes, ⁊ that what ſoeuer thou deuyſeſt
or takeſte in hande, it maye remayne in
hym. I certifie the alſo my ſonne, that
(when thou waſte yet but a bade) I de
lyuered ten talentes of ſyluer vnto Ga
belus, at Rages a citie of the Meedes,
and hys hand wrytynge haue I by me.
And therefore ſeeke ſome meanes, ho-
we thou mayeſt come by hym, and rece
aue of hym the ſayde weyght of ſyluer
⁊ geue him his hande wrytinge againe

Rom.8.d. My ſonne, be not afrayed: truthe it
is we leade heare a poore lyfe: but gre-
ate good ſhal we haue, if we feare GOD
⁊ departe from all ſine: ⁊ do well

The

The .v. Capter.

¶The obedience of yonge Tobias to hys father/
whych is ſente to Rages. An Angell accompany
eth wyth hym in hys iourney.

Then anſwered Tobias hys A
father and ſayde: father: all yͭ
thou haſt commaunded me,
wyll I do ⁊ yͭ diligently. But
howe I ſhall require thys money I cã
not tell. Nether doth he knowe me, nor
I hym. What token ſhall I geue hym?
And as for the waye thether I neuer
knewe it. Then hys father aunſwered
hym, and ſayde: I haue hys handewry
tyng by me whych when thou ſheweſt
hym immediatly he ſhal paye the. But
go thy waye nowe, and get the ſome
faithfull man to go wyth the for an hy-
re, that thou mayeſte receaue the mo-
nye, whyle I am yet lyuige. Then wẽt
Tobias out, and in yͤ ſtrete he founde a
frayre younge man ſtandyng, gyrded
vp, and as it were one ready to take
hys iourney. And he knewe not that it
was an Angell of GOD, but ſaluted
hym and ſayde: From whẽce arte thou
good yonge man He aunſwered: Of yͤ
chyldren of Iſrael.

And Tobias ſayde vnto hym: kno
weſte thou the waye that leadeth vnto
the countrie of the Medes? He aunſwe
red, I knowe it well, and all thoſe ſtre- B
tes haue I gone ofttymes, and haue
lodged with our brother Gabelus, yͭ
dwelleth in Rages a citie of the Me-
des, whych lyeth vpon the mount Ec-
bathanis: Tobias ſayde vnto hym: I
pray the tary for me, tyll I haue told
my father theſe thynges. Then wente
Tobias in, and tolde his father all. At
the wiche hys father meruayled ⁊ pray
de, that he wolde come in vnto hym,

Nowe when yͤ Angell came in, he ſalu
tid him, ⁊ ſayde: Ioye wͭ yͤ for euer mo-
are. And olde Tobias ſayde: what ioye
can I haue yͭ ſyt here in darckeneſſe, ⁊
ſe not yͤ lyght of hauen? The yonge mã
ſayde vnto hym: Be of good chere, GOD
ſhall helpe yͤ ſhortlye. And Tobias ſay-
de vnto hi: Canſte thou brynge my ſon C
ne to Gabelus, vnto yͤ citie of Rages in
Medea? And when thou cõmeſt againe
I ſhall paye yͤ the hyre. And the Angell
ſayde vnto him: I ſhall leade thy ſõne
⁊ brynge him to yͤ againe. Thẽ Tobias
ſayde to hym: tel me I prai the of what
houſe,

houſe, oꝛ of what tribe art thou? The Angell Raphael ſayde vnto hym: Sekeſt thou after yͤ kinred an famulie, oꝛ ſekeſt thou a guyde foꝛ thy ſonne to go with hym? But that I make yͤ not careful, I come of yͤ Stoke of Azaria ⁊ greate Ananias thy brothers. And Tobias anſwered: thou arte come of a great kynred: but I pꝛaye the be not diſeaſed that I deſiꝛe to knowe thy kinred. The Angel ſayd vnto hym: thy ſonne ſhall I leade foꝛth ſafely and bꝛyng hym hole to the agayne.

Then anſwered Tobias ⁊ ſayde: wel go on youre waye, and GOD be in youre iourney, and hys Angel bear you cōpany. So when they had prepared all thynges, that thei wolde take with thē in theyꝛ iournye, Tobias bad hys father and his mother farewell, and they wēte on theyꝛ waye both together. Nowe when they were gone, hys mother beganne to wepe, and ſayde: The ſtafe of oure age haſte thou taken awaye, ād Tobi.10.a. ſente hym from vs. Wolde GOD that mony had neuer bene, foꝛ the whyche thou haſte ſente hym awaye. yf we had bene contente wyth our pouertye, this had bene greate ryches vnto vs yͭ we ſawe oure ſonne here. Then ſaide Tobias vnto her: wepe not, oure ſōne ſhall come to vs agayne ſafe and ſounde, ād thyne eyes ſhall ſe hym. Foꝛ I truſte, yͭ yͤ good Angel of GOD ſhall beare hym companye, ⁊ oꝛder well all yͤ thynges yͭ he doth: ſo yͭ he ſhall come to vs agayne wͭ ioye. At theſe woꝛdes hys mother lefte of from wepynge, ⁊ helde her tonge.

The vi. Chapter.

¶ Yonge Tobias is delyuered from the fyſh by the Angell / The Angell exhoꝛteth Tobias to take Sara to hys wyfe.

A SO Tobias wente on hys waye and a dogge folowed hym, and the fyꝛſte nighte they abode by the water of Tigris. Then wēte he oute to waſſhe his feete, and beholde there came foꝛth an hoꝛible fyſſh to deuoure hym. Of whō Tobias was afrayde: and cryed wyth a lowde voyce, ſayinge: LORDE he commeth vpon me. And the Angell ſayde vnto hym: Take hym by the gyll, and dꝛawe hym to the. And he dyd ſo, and dꝛewe him vpon the lande. And the fyſſhe beganne to leape at hys feete.

Then ſayde the Angell vnto hym: take oute the bowels of thys fyſſhe, ⁊ as B foꝛ the herte, yͤ gaul and the lyuer, kepe them by the. Foꝛ theſe thynges are neceſſary and good foꝛ medicine. Tobias dyd ſo, and roſted the fyſſhe, and they toke hym wyth them in theyꝛ iourney: yͤ reſydue they ſalted, as much as was ſufficiente foꝛ them, tyll they came to Raga a citie of the Medes. Then Tobias aſked the Angel, and ſayde vnto hym: I pꝛay the bꝛother Azaria tell me whereto are theſe thynges good of the fyſſhe, yͭ thou haſte bydden me kepe.

The Angell aunſwered hym, ⁊ ſayde: yf thou layeſt a pece of the herte vpon the coales, the ſmoke therof dꝛyueth awaye all maner of euell ſpiꝛites, whether it be from man oꝛ from woman, ſo that from thence foꝛth the ſame ſhal come nomoꝛe vnto thē. The gaul is good to annoint oꝛ to ſtꝛyke the eyes withal where as there is any blemyſſh in thē, ſo that they ſhalbe hole. C

And Tobias ſayde vnto hym, where wylt thou that we remayne? The Angel aunſwered and ſayde: Here is a nie kynſmā of thyne, one Raguel by name, which hath a daughter called Sara, ⁊ hath nether ſonne noꝛ daughter but her. All hys good belongeth vnto the if thou muſte mary her, and therfoꝛe deſiꝛe her of her father, and he ſhal geue her the to wyfe. Then anſwered Tobias and ſayde: As I vnderſtane, ſhe hath ben maryed vnto. vij. huſbandes, and they alare dead: and I haue herde ſay that the deuel ſlewe them. I am afrayd therfoꝛe, leſt ſuche thynges happen vnto me alſo: which yf it came to paſſe (ſeing I am the only ſōne of my father and my mother) I ſhulde bꝛynge them i theyꝛ age wͭ ſoꝛowes to theiꝛ graues.

Then ſayde the Angell Raphel vnto D hym: Heare me and I wyll tell yͤ what they be, of whom the deuyl hath power Namely, they that receaue maryage of ſuche a facion, that they ſhute GOD out from them, and from theyꝛ hert ād geue them ſelues to theyꝛ owne luſt, euen as it were an hoꝛſe ⁊ mule, whiche haue no vnderſtandynge: vpon ſuche hath the deuyll power. But when thou takeſt her, and arte come into the chamber, wytholde they ſelfe from her thꝛe dayes, and geue thy diligence vnto nothynge but vnto pꝛayer wyth her.

And in the fryſte nyghte, roſt the lyuer of yͤ fyſhe, ⁊ yͤ deuyll ſhalbe dryuen a waye. The ſeconde nyght ſhalte thou be receauid into the cõpany of the holy patriarkes. The thyrd nyght ſhalte thou optaine yͤ bleſſing of GOD, ſo that whole chyldren ſhalbe borne of you. After the thyrde nyghte take the mayden in the feare of GOD: and more for yͤ deſyre of children, then for any fleſhly luſte: that in the ſeed of Abraham thou mayeſt optayne yͤ bleſſynge in chyldren

The vij. Chapter.

¶Yonge Tobias and the Angel come to the houſe of Raguel. He requireth Raguels daughter to wyfe/and obtayneth her.

A Then went they into Raguel, which receaued them ioyfully And when Raguel loked vpõ Tobias he ſaid vnto Anna his wyſe. Howe like is this yonge man vnto my ſyſters ſõne? And whẽ he had ſpoken this he ſayd whẽce be ye good brethrẽ? They ſayde Of yͤ tribe of Nephtalim oute of yͤ captiuitie of Nineue. Thẽ ſayd Raguel vnto them: knowe ye my brother Tobias? Thy ſaid: yee, we knowe him wel. And whẽ they had ſpoken much good of hym, yͤ Angel ſayde vnto Raguel. Tobias of whome thou aſkeſt is thys yonge mans father.

Then Raguel bowed hym ſelfe downe and wepte, toke hym aboute yͤ neke ⁊ kyſed him, ⁊ ſayde: GODS bleſſyng haue thou my ſonne, for thou arte the ſonne of a good vertuous man. And Anna B his wyſe, ⁊ Sara his daughter wepte alſo. Nowe when they had talked together, Raguel bad kyll a wether, ⁊ to make a feaſt: And when he prayed them to ſyt downe to dyner, Tobias ſayde: I wyl nether eate nor drike here this day except thou fyrſt graũt me my peticion ⁊ promiſe me to geue me thy daughter Sara. Whẽ Raguel herde this he was aſtounid: for he knewe, what had happened vnto yͤ other. vij. men yͭ went in vnto her, ⁊ he began to feare, yͭ it ſhulde chaũce vnto hym alſo in lyke maner

And whyle he ſtode ſo in doubte, ⁊ gaue the yonge mã no anſwere, yͤ Angell ſayde vnto hi Feare not to geue hi thy daughter, for vnto thys man yͭ feareth GOD belongeth thy daughter to wyſe, therfore might none other haue her.

Then ſayde Raguel: I doubt not but GOD hathe accepted my prayers and C teares in hys ſyghte: ⁊ I truſte he cauſed you to come vnto me for the ſame intente, yͭ thys daughter of myne myghte be maried in her owne kynred, accordynge to the lawe of Moſes.

And nowe, doubte thou not, but I wyll geue her vnto the. Soo he tooke yͤ ryghte hande of his daughter and gaue her into the ryght hande of Tobias and ſayde.

The GOD of Abrahã, yͤ GOD of Iſahac, ⁊ the GOD of Iacob, be wyth you, ioyne you together, and fulfyl hys bleſſynge in you. And thei toke a letter and made a wrytynge of the maryage: And then made they merye, ⁊ prayſed GOD.

And Raguel called Anna hys wyſe vnto hĩ, ⁊ bad her prepare another chãbre, and thether he broughte Sara his daughter, ⁊ ſhe wepte. Thẽ ſayde he vnto her: Be of good chere mi daughter, yͤ LORDE of Heauen geue the ioye, for yͤ heauyneſſe that thou haſte ſuffred.

The viij. Chapter.

¶The Angell byndeth the euyll: Tobias exhortethe hys wyfe to prayer/and they praye thre dayes before they lye together.

Nowe, after that they had ſupped, A they broughte the yonge man into her. Then thoughte Tobias vpõ yͤ wordes of yͤ Angell: ⁊ tooke oute of hys bagg, a pece of yͤ leuer of yͤ fyſhe, ⁊ layd it vpõ the hote coles. So the Angell Raphael toke holde of the deuyll, ⁊ ſente hym awaye and bounde hym in the wylderneſſe of yͤ hyer Egypte. Then ſpake Tobias vnto yͤ virgin, ⁊ ſayde: Vp Sara, let vs make oure prayer vnto GOD to daye, tomorowe, ⁊ ouermorowe: for theſe nyghetes wyll we recõſile oure ſelues wͭ GOD, ⁊ when the thryde holye nyghte is paſte, we ſhall ioyne together in the dutye of maryage. For we are the chyldren of holye mẽ, and we may not come together, B as the Heathen, that knowe not GOD.

Then ſtoode they vp bothe together, and beſoughte GOD earneſtlye, that he wolde preſerue them. And Tobias ſayde: O LORD GOD of oure fathers, praiſed be thou of heauen and earth of yͤ ſeeweles, ⁊ floudes, ⁊ of all thy creatures yͭ be therein. Thou madeſt Adam of the *moulde of the earth, ⁊ gaueſt hym Eua for an helper. And nowe LORD thou knoweſt

Gene. 2. d.

knoweſt that it is not becauſe of voluptuouſneſſe
that I take this ſyſter of mine
to wyfe but onelye for the loue of
chyldren, in whome thy name be bleſſed
for euer. And Sara ſayde haue mercye
vpon vs (O LORDE) haue mercye
vpon vs: and let vs bothe come hole ãd
ſounde together to a good aege.

And aboute the cocke crowyuge it
happened, that Raguell called hys ſeruaundes,
and they wente wyth him to
make a graue. For he ſayde it is chaunſed
nowe vnto hym paraduenture, as
it did vnto the otther ſeuen men, that
wẽt in vnto her. Nowe when they had
made the graue, Raguel came agayne
to hys wyfe, and ſayd vnto her: ſende one
of thy maidens, to loke yf he be deade,
C that I maye burie hym afore yͤ lighte
daye: So ſhe ſente a mayden to ſe:
whych when ſhe came into the chambre,
founde them hole and ſounde, ſlepinge
together. And ſo ſhe came a gayne,
and broughte good tidynges. Thẽ Raguel
and Anna hys wyfe prayſed the
LORDE, and ſayde: Praiſed be thou, O
LORD GOD of Iſrael for it is not happened
vnto vs, as we thoughte. For
thou haſte dealte mercyfully with vs,
and put awaye from vs the enemye yͭ
perſecuted vs, and haſte ſhewed merci
vnto yonder two beloued. O LORD e
cauſe them to magnifie the more perfectlye,
ond offer the ſacrifice of thi praiſe,
⁊ of theyr health: that al people maie
knowe that thou onelye arte GOD in
all the earth.

And immedyatlye, Raguel commaunded
his ſeruauntes to fyl the graue
that they had made wyth earth afore
D it was lyghte, and bad his wyfe prepare
a feaſte, and to make ready all thynges
that were neceſſarye for meate, to
ſuch as went by the waye. He cauſed
two fat knye alſo, and foure wethers
to be ſlayne and meates tobe prepared
for all his neighbours and frẽdes. And
Raguel charged Tobias to remaine wͭ
him two wekes. As for al the good yͭ he
had, he gaue Tobias the halfe of it, ⁊
made thys wryttynge, that the halfe
whyche remained, ſhulde fall vnto Tobias
after theyr deathe.

The .ix. Chapter.

¶ The Angell goeth to Gabelus at the deſire of Tobias / which delyuereth the letter / and receaueth the monye.

THen Tobias called vnto him
the Angel whome he thoughte
to haue bene a man, and ſaide
vnto hym: Brother Azarias, A
I praye the herkẽ vnto my wordes
Yf I ſhulde geue my ſelfe to be thy ſeruaunte,
I ſhall not deſerue thy prouidence.
Neuertheleſſe, I beſeche yͤ that
thou wylte take the beaſtes and the ſeruauntes,
⁊ go vnto Gabelus in Rages
the citie of Meedes, and delyuer hym
hys hande wrytynge, and receaue the
mony of hym, ⁊ praye hym to come to
my maryage. For thou knoweſt thy ſelfe,
yͭ my father doth nombre the dayes:
⁊ yf I tarye one daye to longe, he wyll
be ſory in hys mynde Nowe ſeyſt thou
howe earneſtly Raguel hath required
me, ſo that I cannot ſaye hym naye. B

Then toke Raphael foure of Raguels
ſeruaũtes, ⁊ two camels, ⁊ wẽte vnto
Rages yͤ citie of yͤ Meedes: ⁊ when
he had foũde Gabelus, he gaue him his
hãdewrytinge, ⁊ receaued all yͤ monye.
He tolde hym alſo of Tobias yͤ ſõne of
Tobie, howe all thinges had happened
⁊ cauſed hym to come wͭ him to yͤ maryage.
Nowe whẽ he came in to yͤ houſe
of Raguell, he found Tobias ſytting at
yͤ table: ⁊ he leaped vp, ⁊ thei kyſſed one
an other, ⁊ Gabelus wepte, ãd prayſed
GOD, ⁊ ſaide: yͤ bleſſynge of yͤ GOD of C
Iſrael haue thou, for thou arte yͤ ſone
of a ryghte vertuous ⁊ iuſte man, ⁊ of one
yͭ feareth GOD, ⁊ geueth greate almes.
And bleſſing haue thy wyfe ⁊ youre
elders, yͭ ye maye ſe youre children ⁊
youre chylders chyldren, vnto yͤ thyrde
⁊ fourth generaciõ, ⁊ youre ſeed be bleſſed
of yͤ GOD of Iſrael, whyche raygneth
worlde wͭ oute ẽde. And whẽ they
all had ſayde Amen: they wẽte to yͤ feaſte,
but wyth yͤ feare of the LORDE helde
they the feaſte of the maryage. D

The .x. Chapter.

¶ Tobias and his wyfe are ſad for the taryinge of theyr ſonne. Raguel ſendeth agayne Tobias wyth his wyfe.

NOwe whyle yonge Tobias
made longe tarying by reaſon A
of the maryage, hys father
was full of care and heauyneſſe,
and thought what ſhuld be yͤ
cauſe, that my ſonne taryeth ſo longe.
Or wy ſhulde he be kepte ſo longe there:
Paraduenture Gabelus is dead, ⁊
noman

noman wyll geue hym yͤ monye. Thus
begãne he to be very ſorowefull, he and
Anna hys wyfe wyth hym, and beganne
to weepe bothe together, because
B theyr ſone was not come agayne vnto
them at yͤ daye appoynted. As for hys
mother, ſhe wepte with diſcomfortable
teares and ſayd. Wo is me my ſone. Oh
what ayled vs to ſende the awaye into
a ſtraunge coũtrye, thou lyghte of oure
eyes, thou ſtaffe of oure age, thou cõfort
of oure lyfe, thou hope of oure generacion:
Seinge all the thynges that we
haue, are onlye in the, we ſhulde not haue
ſente the awaye from vs.

Then Tobias comforted her ⁊ ſayde:
holde thy tonge, and be not dyſcomforted,
oure ſonne is hole and ſounde: the
man yͭ we ſente hym wythall is faythfull
ynoughe. Neuertheleſſe, ſhe myght
in no wyſe be cõforted but daylye wente
oute, loked aboute, and went aboute
al the ſtretes, whereby ſhe thoughte he
ſhulde come againe: that (yf it were
poſſible) ſhe myghte ſe hym commynge
C afarre of. But Raguel ſayde vnto hys
ſone in lawe: O tary heare, and I ſhall
ſende a meſſenger vnto thy father Tobias
to tell hym that thou arte in good
health. Tobias ſayde vnto hym: I am
ſure, yͭ my father, and my mother count
euery day, ⁊ that theyr hertes are ſorie.

So when Raguell prayed Tobias wͭ
manye wordes, ⁊ wold in no wyſe heare
hym, he delyuered Sara vnto hym,
⁊ the halfe parte of al hys good, in ſeruauntes,
in hande maydens, in ſhepe,
in Camels, in kine, and muche mony,
and ſo ſente hym away from hym wyth
peace ⁊ ioye: ⁊ ſayde: The holye Angell
D of yͤ LORDE be wyth you in youre iourneye,
⁊ brynge you forth ſafe ⁊ ſounde, yͭ
ye maye finde all thynges in good caſe
with youre elders, and that myne eyes
maye ſee youre chyldrẽ afore I dye. So
the elders embraced theyr daughter,
kyſſed her, and let her go, exhortynge
her to honoure her father ⁊ mother in
lawe, to loue her huſbande, to rule wel
her houſhold, to kepe her houſe in good
order, and to ſhewe her ſelfe fawtleſſe.

The xj. Chapter.

¶ Yonge Tobias leuynge hys wyfe and houſholde
in the mydwaye, commeth before with the Angel.
The dreame of his mother lokyng after her ſone. He
is ioyfully receaued of hys father and mother Sara
commeth ſeuen dayes after.

AS they were nowe goynge homewarde
agayne, vpõ the xj. A
daye, they came to Charra,
whych lyeth in yͤ halfe waye
towarde Niniue. And the Angell
ſayde: Brother Tobias, thou knoweſt
howe thou haſt left thy father, therfore
yf it pleaſe the, we two wyl go before,
⁊ let the houſholde wyth thy wyfe
and yͤ catell come ſofte ⁊ fayer after vs.
And when Tobias was contente that
they ſhulde go before, Raphael ſaide vnto
him: Take of the gaule of the fyſhe
wyth the, for it ſhalbe neceſſarye. So B
Tobias toke of yͤ gaule, and they went
theyr way. But Anna yͤ mother of Tobias
ſate dayly by the waye ſyde vpõ yͤ
toppe of an hyl, from whence ſhe might
ſe farre about her. And whyle ſhe was
waytinge there, for hys commynge, ſhe
loked a farre of and anone ſhe perceaued
her ſonne commynge, and ranne ⁊
told her huſband ſayinge: Beholde thy
ſonne cõmeth. And Raphael ſayd vnto
Tobias: As ſoone as thou commeſte into
the houſe, immediatly worſhyppe yͤ
LORDE thy GOD, ⁊ geue thanckes vnto
hym: then go to thy father, and kiſſe
hym, and ſtrycke hys eyes ouer wyth yͤ
gaul of yͤ fyſhe, that thou haſt brought
wyth the. For be ſure, that hys eyes ſhal
ſtreyghte waye be opened, ⁊ thy father
ſhall ſe the lyghte of heauen, and ſhall
reioyce at the ſyghte of the. Then yͤ dog
that had bene with thẽ in theyr iourny,
ranne before, and came as a meſſenger,
and wagged hys tayle for gladneſſe.

So the blynde father aroſe, ⁊ beganne C
to runne ⁊ ſtombled wyth hys feete,
and gaue a ſeruaunte his hande, ranne
to mete hys ſonne, receaued hym, and
kyſſed hym, he and hys wyfe and they
beganne to wepe for Ioye.

Nowe when they had whorſhypped
⁊ thãcked GOD, they ſate downe. Thẽ
toke Tobias of the fyſhes gaul, and anointed
hys fathers eyes: ⁊ taryed halfe
an houre, and then began yͤ blemyſh
to go out of his eies, lyke as it had bene
the whyte ſkyn of an egge: whyche Tobias
toke, and drewe from his eyes: ãd
immediatly he receaued his ſyght.

Then they prayſed GOD, he and hys D
wyfe and all they that knewe hym. And
Tobias ſayd: O LORD GOD of Iſrael,
I geue the prayſe ⁊ thanckes, for thou
haſt chaſtened me, and made me hole.